

If the English reader wish further to sift this question, let me remind him that "destruction" and "destroy" are very common words in our English version, and that they are often used to translate Greek words which have no connection with annihilation at all. There is nothing of annihilation in the following:—1 Cor. xv. 26 [the last enemy that shall be destroyed], 2 Thess. ii. 8 [whom He will destroy with the brightness of His coming], Heb. ii. 14, 1 Cor. vi. 13. In these passages the word means simply "take away the occupation of," render powerless. It is the word applied to the ground that was "cumbered" with the fruitless tree, and could therefore grow nothing besides. Nor is there anything of annihilation in the following:—Rom. iii. 16, 2 Cor. x. 8, xiii. 10, Acts ix. 21, Gal. ii. 23, 1 John iii. 8, Matt. v. 17, xxvi. 61, xxvii. 40, Acts vi. 14; Gal. ii. 18, Acts xiii. 19. It is unfortunate that words so different in meaning as the words found in these passages should have been translated by the same English word. The fact has one advantage, however. It shows that the translators of the English Bible, who were masters of their own tongue, never supposed that "destruction" implied of necessity annihilation.

In short, destruction or perdition is the opposite of salvation, as any one may see on comparing Scripture—e. g., James iv. 12, and 1 Cor. i. 18—just as life is the opposite of death; so that, as salvation is not merely continued life, neither is destruction the cessation of life. Each is both present and future, and the future of each is only the present in its blessed or in its awful completeness.

III. PUNISHMENT.—"The great end of all punishment," it is said, "is the improvement of the criminal. Hence one New Testament word for punishment [*kolasis*] should rather be rendered *correction*, and the design of future punishment must be the recovery of the guilty themselves."

This theory of the end of punishment is a favourite one, but it is not sound. Punishment is primarily intended to vindicate law, and to protect society against outrage.

The recovery of the criminal may be important, but it is really secondary, and is often disregarded altogether.

As a piece of criticism on New Testament translation this theory is also a mistake. Twice only is a word used of sinners in the New Testament that is thought to imply corrective discipline. Once in Matt. (xxv. 46), "These shall go away into everlasting chastisement" (*kolasis*); and once in 2 Pet. (ii. 9), where the "unrighteous are said to be kept under chastisement till the day of judgment." Everywhere else (*twenty-four places*) the words for punishment imply the infliction of penalty for the vindication of outraged justice (*ekdikesis*), and once of outraged honor (*timoria*) (Heb. x. 29). A common rendering of these last words is "avenge," "revenge," "vengeance,"—a word that means in old English what vindicates law or right. In eleven of these passages the words apply to the avenging by God of all disobedience. The modern notion suggested by "vengeance" is wrong and mischievous. There is no passionateness implied in the Greek nor in the old English meaning.

But besides this fact, the word supposed to mean chastisement (*kolasis*) has not that meaning. It really describes punishment in relation to the *feeling* of the criminal, not (as the other words describe it) in relation to law. The two other passages in the New Testament where the word is found (though not applied to Divine punishment) sustain this view. (In Acts iv. 21, the priests wanted to make the apostles *smart* for it; and in 1 John iv. 18, "fear hath *torment*.") The New Testament word for loving discipline, or fatherly chastisement, is entirely different (Heb. xii. 6, Rev. iii. 19), and is never used of the final punishment of the wicked.

There is a curious amount of prejudice against future punishment from the use of the word "torment" in relation to it. It occurs nine times in Revelation, in the parable of the rich man (Luke xvi. 23, 28), in the petition of the evil spirit (Mark v. 7), and in the case of the debtor who was given over to the "tormentors." Punishment, it is said, is possible; but "torment" never.

The Greek word means to try sorely.* Of old jailers, were often empowered by law to whip or otherwise punish criminals; hence they were called tormentors; and hence "tormentor" is defined as "one who inflicts penal torture" (Ogilvie).

A form of the same word is used in the

*A glimpse of the old meaning may be seen in Robert of Gloucester's statement that "Peter tormented our Lord that they might not perish."

Septuagint for a prison-house (compare 1 Pet. iii. 19); another form for grief or heavy calamity, and for trespass offering or punishment (see 1 Sam. vi. 3, 4, Septuagint).

If, therefore, punishment be used everywhere, we shall do more justice to the true meaning. The modern idea of gratuitous, cruel suffering is not in the word at all.

JOSEPH ANGUS.

(Concluded in our next.)

For the Christian Messenger.

LETTER FROM MISS NORRIS.

TO THE WOMEN'S AID SOCIETIES,—
NEW YORK, Oct 21st, 1870.

Dear Messenger,—Ere I leave America bear for me a message to the dear friends I leave behind, and an encouragement to our dear sisters of the Woman's Missionary Aid Societies. I am outward-bound at last, and in the morning leave per steamer Italy for Liverpool, England; thence from London I hope to leave by steamer *Iollo*, on the 16th November, direct for Rangoon via Suez Canal.

He that sent me is with me. The Father hath not left me alone." Is it any wonder that "I fear no evil"?

My time since I left the Province has been made pleasant by the kindness of friends, and profitable through the kindness of Mrs. Thomas and her son, lately returned from the Karen Mission, Henthada, by whose assistance I have obtained in these few weeks some knowledge of Karen, and shall be able to improve myself more on the voyage.

I have had the pleasure to-day of visiting different places in New York with Mrs. Doremus, President of the Woman's Union Missionary Board of the United States of America. This Society is doing a noble work, both in the interest it has created at home and the work it carries on abroad. In Calcutta, where special effort has been made, this Society has met with great success, and has the honor of being the only American Mission established there. It is from this that ours took its rise, and through this channel our sisters of the Baptist Churches this side the line make direct effort for women of heathen lands. This Society supports Miss Higby and Miss Le Fevre in Burmah, beside the assistance they render to schools, etc., on our mission grounds. Sisters, let us emulate their example in earnestness and steadfast zeal. I would advise each of our Societies to procure a copy of the "Missionary Link," published here. It costs fifty cents, American currency. Address Miss S. D. Doremus, care of Doremus & Nixon, New York.*

Yet I cannot hope that you will long remain satisfied with the publication of another Society: but that you will have sufficient labor at home, and laborers abroad, to furnish material for an interesting paper of your own. It is the growing conviction of all who are interested in missions, that missionary intelligence is what the Churches need, and the nearer home it rises for them the readier access it must have. I wish my sisters would inform themselves of mission work. Surely no Christian woman is more interested in the newest style than in the latest mission; but if we were all as conversant with missions as the world is with fashions, I think a new era would dawn on us all, and how happy we all would be.

I know you do not forget me. I bear in my heart the answer to your prayers. God grant that they may bring also rich blessings to the perishing heathen women to whom I go and you send me.

Yours in Jesus,
H. M. NORRIS.

*It is a small magazine published every other month.—Ed.]

Christian Messenger.

HALIFAX, NOVEMBER 9, 1870.

The "Christian Messenger" for 1871.

The deep interest in the circulation of the Messenger displayed by our friends in all parts of the Province, and in other countries also, has made us anxious to embrace the first safe opportunity of introducing

IMPORTANT IMPROVEMENTS.

We have therefore resolved to

ENLARGE THE PAPER

from the 1st of January, 1871, by adding another column to each page, making, in the whole paper, what is equal to

TWO ADDITIONAL PAGES PER WEEK.

We have hesitated to do this sooner, lest we might involve ourselves in so much additional outlay for material, for paper, and for labor, that it would bring upon us permanent embarrassment. The heavy responsibility of our publication does not rest upon any of our denominational organizations, and we cannot therefore, like some of our contemporaries, call upon ministers or brethren for annual money contributions to meet deficiencies. We are however thankful to have had the cordial co-operation of almost the whole of the Baptist ministers and influential brethren, and have received unmistakable expressions of warm approval, and that without solicitation, at our denominational anniversaries. This has been to us a source of strength and encouragement.

We undertake this enlargement with the confident hope that still more zealous efforts will be put forth by our Subscribers to

COMMEND THE PAPER

to their neighbours and friends.

Among our patrons we have a large number of the best friends of Moral and Educational progress, the supporters of Churches and Christian Missions at home and abroad, and of every philanthropic and benevolent enterprise.

We make no hesitation in affirming that we have

THE BEST CORPS OF WRITERS

correspondents &c., of any paper in the province. For General Intelligence, we supply what is needed for Family Reading, and we can with confidence ask the co-operation of our readers as a slight recognition of our enlarged obligations in providing them with an increasingly

VALUABLE WEEKLY PAPER.

Those who hold our principles in high estimation will, we believe, seek by this means to extend them, and will thus secure our

SINCERE THANKS AND GRATEFUL ACKNOWLEDGEMENTS.

Any Minister, or other person on his behalf, who sends us

FOUR NEW SUBSCRIBERS

will have his paper free for the year 1871.

New Subscribers with the payment for 1871, will receive the Messenger free from the date of our receiving their name and address to the end of this year.

THE CONVENTION MINUTES.

We have received copies of the Minutes of the Convention from Prof. D. F. Higgins, the N. S. Secretary. We learned from the Rev. T. Harley that 1000 copies had been sent to Wolfville for the N. S. Churches. We offered a suggestion in reply that that number was not in proportion to the Church members in the province, and that as it is necessary to pre-pay the postage, the parcels of Minutes should have been sent from the place of publication to each Church in fair proportion according to membership. On this representation Mr. Harley has promised to send an additional 200 copies, and 100 to P. E. Island.

We much regret to find that the Nova Scotia and P. E. Island "Statistics of the Churches" and "lists of ordained ministers" are omitted. A note at the foot of page says, "No Statistics of Nova Scotia or Prince Edward Island Association received."

If it had been that the Statistics, &c., 1870, could not be obtained, it would have been better to have inserted those of 1869, with an explanatory note. The Convention Minutes are supposed to furnish a general view of the Denomination in the Lower Provinces, whereas now in these respects, only New Brunswick is represented. This, we think, will be very unsatisfactory. The lists of all the churches and ministers comprised in the Convention, should have been inserted, or else all should have been omitted, or persons in other countries, and at a distance, who do not observe the note, will be misled.

The following is the Report of the Committee on

THE STATE OF THE DENOMINATION.

The Report of the Associations present the following statistics, viz:

NOVA SCOTIA.			
	Churches.	Baptisms.	Members.
Central Association,	44	243	5,489
Eastern "	55	333	5,607
Western "	68	384	5,165
	167	960	17,261
NEW BRUNSWICK.			
Eastern "	66	275	5,349
Western "	66	551	4,644
	132	826	9,993
P. E. Island "	14	64	727
Total.	303	1,850	27,981

This statement is somewhat disheartening. New Brunswick, it is true, reports an increase of five-and a half per cent, and Prince Edward Island an increase of nearly five per cent.; but Nova Scotia reports a numerical loss of 34, which brings the average increase below two per cent. Were this the real state of things there would be much cause for sorrow and humiliation; but the reported loss in Nova Scotia arises from the fact that in several of the Churches the lists of members have been revised, and the members returned are lower than in the preceding year, in consequence of the lopping off of dead or useless branches. Had it not been for this, the increase of the present year would have been very encouraging; for in New Brunswick it has been "a year of the right hand of the Most High." A visit from Elder Knapp was attended by abundant blessing especially in the Churches of St. John and Portland. Hundreds of converts "gladly received the word," and were baptized.

Two brethren have been ordained viz: Nov. 25, 1869. Joseph Jones, Digby. May 8, 1870. J. B. McDonald, M. D., Bedeque, P. E. I.

Seven new Churches have been constituted, viz: West Bay, Cow Bay, St. Ann's Bay, South Bar (all four in Cape Breton), Canning, Mount Pleasant and Contreville, in Nova Scotia; and St. Stephen, in New Brunswick.

Seven new Meeting Houses have been opened. In Nova Scotia—at Halifax, Truro, Westbrook, and Middlefield. In New Brunswick—at Sussex Vale, St. Stephen, and New Salem.

The Committee regret to state that many of the Churches are destitute of pastors, with no present prospect of supplying the want. It is much to be deplored, also, that the number of Licentiates is unusually small. The ministry of the gospel does not seem to present such attractions to the young men of the Churches as might be hoped for from the sublimity of its objects and the responsibilities of possessors of talents to the Great Giver and Lord. In some instances, too, the tie of patriotism is easily snapped, and the pressing claims of home are allowed to yield to other considerations, not always admitting the plea of necessity. That plea, however, is fairly urged when the ministry of the gospel is inadequately supported; and the Churches, in such cases, ought not to complain if they lose that on which they set so little value.

These facts, connected with the teachings of the New Testament and the practice of the earliest Churches, lead to the conclusion that our spiritual condition would be vastly improved, if the energies and resources of all Christians were consecrated, as they ought to be, to the service of the Master. Christian labour is generally confined to an insignificant minority, and sometimes even to Church officials, whereas, every believer is under obligation to use for God the talents and opportunities bestowed upon him, and none but those who are physically or mentally disqualified can claim exemption. There is a frightful amount of dormant power in our Churches. Were it systematically brought into action, under the management of the pastors, a far healthier state of religion would result, and the existing sources of lamentation and complaint would speedily dry up.

The beneficial effects of pastoral visitation are so obvious that the Committee deem it proper to suggest to the pastors of the Churches the desirableness of inquiring into the means of making that branch of their labour still more productive of advantage; and they take this opportunity to remind their brethren throughout these Provinces, of the importance of direct and individual efforts, both for the increase of piety in the Churches and for the conversion of sinners. In olden times "they that feared the Lord spake often one to another." Very solemn is the admonition of the wise man, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" (Prov. xxiv. 11, 12.) On the other hand, "If any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James v. 19, 20).

It would be useful and instructive, in the judgment of your Committee if the expenses incurred for the maintenance of worship in the Churches, and the contributions collected by them for various objects,