Correspondence.

For the Christian Messenger. MARKS OF ERROR.

BY REV. CHARLES TUPPER, D. D. (Conclude 1.)

6 Gross misapplications of terms and texts. Numbers of these have been adding, "for He is not a God of the sons in uncomfortable circumstances, kept in darkness and gloom for forty already presented; and my limits will dead, but of the living; for all live "They do not live; they only stay." not permit me-to notice many more to Him." (Luke xx. 37, 38.) We So Dr. Watts says :under this head. There are frequent instances in languages generally in say that there is no resurrection, neisenses. The particular meaning in each of the existence of angels and spirits of case can usually be ascertained from the nature of the subject, the context, the inquirer after truth carefully observes these distinctions. But Mr. B. (p. 11.) regardless of them, undertakes to furnish di ect proof of the mortality of the human soul from Ezekiel xviii. 20, "The soul that sinneth, it shall die." psuche, frequently rendered "soul," the person. (Gen xii. 5.) We often use the word 'soul' in this sense. his own sins, and so he says, "The receive my spirit." (Acts vii. 59.) soul [per on] that sinneth shall die. The son shall not bear the iniquity of the iniquity of the son."

ployed in other senses, it does by no 31,) Peter tells us of the antediluvians, means thence follow, that they do not, both in the Old Testament and in the New, denote the rational and undying preached "-evidently by the labors of principle in man. (See Gen. xxxv. 18. xlix. 6. 1 Kings xvii 21. Ps. xxiii. 3. vlii. 11. ciii. 1. Matth. x. 28 wrote, "spirits in prison." (1 Pet. iii.

25. John iii. 2.) contrasting temporal life with eternal 6, 8. Rom. xiv. 9. 1 Thes. v. 10. it unto life eternal." (See also Match. be deemed desirable that a few more of

x. 28, 32, 33, 39. Luke ix. 23-26)

To prove that all the dead are wholly | terms and texts should be noticed. unconscious, and consequently that the souls or spirits of none have entered a Deity, "Who only hath immortality," state of happiness, Mr. B. quotes, as | is cited, (p. 10.) as proving to a certainpositive proof, Acts ii. 34, "David is not ty that the souls or spirits of un: egenascended into the heavens." But the era'e persons are mortal, and die with candid and attentive reader will see, on | their bodies. But if it prove this, it examination, that the Apostle was must likewise prove that the holy angels speaking with reference to the body. | are mortal. While upright men, deof himself, but of Christ, when he agid. | frequently called "good," our Lord says, "Neither wilt thou suffer thy Holy One | " None is good save One, that is God." in the same way.

That there is conscious existence be tween death and the resurrection, is a truth which may be proved from the sacred Scriptures beyond all reasonable | sia) here rendered " immortality," pro- lish grievous complaints against others | spirit began to suffer by alienation from controversy.

man's creation, the prophet Zechariah it is distinguished from immortality; of his belief persecuted? I am not of JEHOVAH's works, that He "formeth spirit of man within him." It is manifestly in palpable contradiction to the body. (Gen. i. 26-28. ii. 7. 11. Eccles xii. 7. Matth. x. 28.)

on a visit to Jesus while on earth. death," or misery. (Prov. xii. 22.) In much severity, I reply, that I have 33-36.)

Abraham, and of Isaac, and of Jacob," With us it is a common saying of per- deceitfully." He adds, "I have been are informed of the Sadducees, "They which the same word occurs in different ther angel nor spirit." As the denial In accordance with the view now predeceased persons was the same doctrine, namely, Materialism, Luke says, of scope of the writer, &c. The sincere their existence and the resurrection. "But the Pharisees confess both;" which is equivalent to saying, "both are true." (Acts xxiii. 8.) When the Saviour said to the penitent malefactor, "To day shalt thou be with me in paradise," he could mean nothing else It is well known, however, to all ac- but that his soul or spirit would shortly quainted with the languages, that the be there. (Luke xxiii. 43.) The fuproof, by putting a manifestly forced and denotes likewise the life, and sometimes unreasonable construction on Christ's words, evince the erroneousness of the view which requires the adoption of such That it is so used in Ezek. xviii. 20, is measures for its support. When Stephen manifest; for the prophet was stating | was dying, he committed his departing that each person is answerable only for spirit to Christ, saying, "Lord Jesus, Paul speaks of "the spirits of just

men made perfect in connection with the father, neither shall the father bear "angels." (Heb xii. 22, 23.) In accordance with Christ's account of the Though the words noticed are em- rich man and Lazarus, (Luke xvi.19-"which sometime were disobedient," to whom by the spirit, Christ" went and Noah, a preacher of righteousness " -that they were, when this Apostle xi. 29. Heb. xiii. 17. 1 Peter ii. 14. 19, 20. ii. 5. Eph. ii. 17.) He spoke of his own body as a tabernacle, or Our author-or rather Mr. Grew, to covering, which he [his spirit] was whom, as well as others, he is largely about shortly to put off. (2 Pet. i. 13, indebted for his criticisms—blames the 14.) Paul also says, that "to die is Translators for rendering the word gain," and expresses "a desire to depsuche both "life" and "soul" in part, and be with Christ, which is far Mar. viii. 35-37; but they did right. | better," namely, than " to abide in the The word pneuma is translated "wind" | flesh." He also speaks of himself and and "Spirit" in one verse, (John iii. his brethren as "willing to be absent 8,) with und niable correctness. In from the body, and to be present with the passage cited from Mark Jesus was | the Lord." (Phil. i. 21-23. 2 Cor. v. life, which is the salvation of the soul. I submit to the serious consideration (Heb. x. 39.) He required His pro- of unprejudiced and sincere inquirers fessed disciples, should occasion render after truth, whether the plain proofs it needful, to lose the former 'for His | now adduced do not deci-ively shew sake and the gospel's, in order to se- that the part of Mr. B.'s scheme in cure the latter. When, therefore, the which he maintains the unconscious word referred to this, it was evidently state of the souls or spirits of the deproper to render it "soul." So our ceased is unscriptural. If so, surely Lord said, (Jno. xii. 25.) "He that his whole sheme may be justly regarded loveth his life shall lose it; and he that as directly opposed to the teachings of hateth his life in this world, shall keep | inspiration. By some, however, it may

1. Tim. vi. 16, where it is said of He was shewing that David spake not riving their goodness from God, are to see corruption." When it is said of (Matth. xix. 17.) These texts are David, that "he was laid unto his obviously to be understood in the same fathers, and saw corruption." obviously | way, as denoting that God alone posthe statement refers, not to his soul sesses immortality and goodness in His or spirit, but to his body. (Acts ii. own nature, and independently. But Rev. xx. 10.) 25-31, xiii. 35, 36.) So when it a-suredly He can, and He does, impart "the dead know not any thing," the ii. 7, where, according to the common port, are distinct marks of error. language may be naturally understood version - good, but not infallible - permortality," to prove that the souls or His true disciples would suffer persecuspirits of men are mortal. But he tion, errorists, in order to gain sympaford in Rom. ii. 7 and 2 Tim. i. 10. promulgating their views. They may refuted by the the case of Adam. It

his numerous gross misapplications of

ful, these terms are often used, the for- that he would be disposed to afford is capable of suffering. The fact that Enoch and Elijah were mer to denote happiness and the latter accommodation to any whom he re-

(Deut. xxxiv. 5. Matth. xvii. 3.) like manner our Lord tells us. "A never seen in their writings a tithe of Our Lord, refuting the errors of the man's life "-evidently his happiness or the ridicule, bitterness, charges of disskeptical Sadducees, and referring plain- enjoyment-" consisteth not in the honesty, &c., found in Mr. B.'s pamphly to their denial of the existence abundance of the things which he pos- let. (See p. 50-55.) He says, "The of the spirits of the dead, and the re- sesseth. (Luke xii. 15. Rom viii. 6. whole learned Christian ministry have surrection of their bodies, remarked | 1 Thes. iii. 8.) Pharaoh said respect- sinned in permitting and aiding in the in effect, that what they denied "even ing the plague of locusts, "Entreat change of the English word hell from Moses showed at the bush, when the Lord that he may take away from its original meaning," and he charges he calleth the Lord the God of me this death only." (Exod. x. 17) them with "handling the word of God

"And if at eighty we arrive,
"We rather sigh and great than live.

sented, it may be readily perceived, that when it is said of the unbeliever, . he than the skeptical materialists and selfshall not see life," (John iii. 36,) it does not mean that he will cease to Roman Catholics, whom he grossly misexist, but that he will not enjoy a future state of happiness; for it is added. "The wrath of God abideth on him." (See Matth. iii. 7. 1 Thes. i. 10. Jude

arguments adduced to prove the annihilation of the wicked at death, "He was not," is urged as decisive. | cution? But precisely the same thing is said of Enoch. Was he annihilated? (Gen. v. 24. Heb. xi. 5. Ps xxxix. 13 The mention of the "end of the wicked" is also alleged as proof; but we read likewise of the "end" of "the perfect man." (Ps. xxxvii. 37. Numb. xxiii 10.) Being "consumed" is represented as necessarily meaning annihilated; but and large benevolence, who have careundeniably persons in existence are fully searched the Scriptures with said to be "consumed." (Ps xxxix. ardent desire to find some solid ground 10. xc. 7. exix. 139) Indeed, the on which they might rest the hope, that (Ps. lxix. 9. Jno. ii. 17.)

urged as settling the question. This for such an idea in Scriptures word, however, is obviously used to By carnal and fallacious reasoning said to Jesus, "Let us alone . . . Matth. viii. 29.

attempts to maintain-adducing as his out mercy." principal proof text, Heb. ii. 14 -- that and a third absolutely deny their existence. Surely these three conflicting

is said, "There is no knowledge them to other beings, as angels and men. the word of the living God, and such fied in the threatenings? Adam, how nor wisdom in the grave," and that Our author frequently refers to Rom. manifest contradictions of its plain im- ever. evidently did know, that by his

years;" and (p. 88) "I have often been imposed upon by them." He who it is thus evident is not a learned man, répresents those excellent men, whose labors have been of incalculable service, as far inferior to, and much worse styled rationalists in Germany, the represents, (p. 108,) as maintaining that, "their popes and priests can pray all out of hell;" and the Universalists in America, who, as he says, (p. 107.) "reject the doctrine of the vicarious Among numerous equally fallacious sufferings of Christ, or his dying for our sins."

How, then, can one who so virulently Hebrew nephesh, as also the Greek tile attempts made to evade this decisive the statement of David respecting a opposes others, complain of mild refutaprosperous sinner (Ps. xxxvii, 36.) tions of his views, as if that were perse-

8. Appeals to carnal reason and human passions. Surely Mr. B. can have no need to appeal to these, if, as he maintains, the Bible, from beginning to end, is full of plain proofs of the annihilation of the wicked. If this be so, is it not utterly unaccountable that men of thorough erudition eminent piety, Lord Jesus him-eif is said to have been the misery of those who die in their "eaten up;" but I trust it will not be | sins will terminate, have been unable maintained that He was annihilated to discover it? For instance, I'r. Watts, from whom, as in other cases, a garbled But, not to notice many imaginary quotation is given, (p. 114.) does indeed proofs, the application of the term "de - express such a desire; but he proceeds troy" to the wicked, is confidently to state, that he could find no foundation

denote 'reducing to a miserable con- it is inferred, that because Paul in his dition.' So Soloman says, " The des- writings, - principally addressed to truction of the poor is their poverty." | Christians, -does not expressly men-(Prov. x. 15.) Pharaoh's servants tion hell, he did not believe there was said to him, "Knowest thou not yet such a place. But because neither he, that Egypt"-which still exi-ts-" is nor any of the inspired writers, expressdestroyed?' (Ex. x. 7. Gen. xli. ly mention God's Providence, is it to be-36.) So God said to Satan, who had inferred, that they did not believe nit? not requested Him to annihilate Job, As in the case of 'Providence,' Paul's "Thou movedst me to destroy him." language evidently contains numerous (Job i. 11. ii. 3.) Deity is represent- plain references to "the wrath to come," ed as destroying them which destroy the future woe that awaits the impenithe earth." (Rev. xi. 18.) But they tent, for whom he "had great heaviness had neither annihilated the substance and continual sorrow in his heart;" so of the earth, nor the inhabitants of it. | that he "ceased not to warn every one The devils, who undoubtedly would be night and day with tears." (Rom. ix. glad to be reduced to non-existence, 2. Acts xx. 31. xiii. 41. xxiv. 25. Rom. i. 18. ii. 5, 8, 9, 12. iii. 5. ix. art thou come to destroy us?" In a 22. 1 Cor. xvi 22. 2 Cor. v. 10, 11. similar case they said. "Art thou come 1 Thes. i. 10. 2 Thes. i. 6-9. Heb. x. to torment us before the time?' Here 28-31.) In the text last cited Paul destroy and TORMENT are manifestly tells us plainly, that those who conused as synonymous terms. Mark i. 24. tenn Christ, and "do despite to the Spirit of grace," are worthy of " much And yet in the face of all this, Mr. B. sorer punishment" than "death with-

Mr. B. seems to reason that Adam the devil and his angels will be annihi- | could have understood by the threatenlated. Another class of opposers of ing, " In the day that thou eatest thereorthodoxy hold, that these apostate of thou shalt surely die," no more than beings will be restored to a state of literal or corporeal death; and consefavor with God, and endless happiness; quently that no more could be inflicted on him, or his descendants, how wicked soever they might be. How, then, can views cannot all be in accordance with he, upon his own principles, justify the the teaching of the inspired Scriptures; Divine conduct with reference to the but it may be difficult to decide which sufferings - slmost innumerable - to is the most palpably in opposition to it. which Adam's posterity are subjected (See 2 Peter ii. 1. Matth. xxv. 41. in the present life, and, as he maintains, the burning up of the reanimated bodies Assuredly such gross perversions of of the wicked dead. Were these specitransgression he would forfeit the 7. Groundless complaints of perse- Divine favor, and expose himself and ons are spoken of as " seeking for im- cution. As our Lord predicted that his ungodly off-pring to " the wrath of God." In his case literal death was deferred for hundreds of years; but "in ought to know, that the word (aphthar- thy and adherents, often utter or pub- the day" of his sinning his soul or perly denotes "incorruption," as it is for persecuting them. Mr. B. does this God, death to happiness, by shame, In accordance with the account of translated in several passages in which repeatedly. But how are he and those | guilt, and fear. (Gen. ii. 17. iii. 6-19.)

The carnal reasoning that the duraspeaks of it as one of the most eminent (see 1 Cor. xv. 42, 50, 53, 54.) and so aware that any of them have suffered tion of pum-hment mu-t accord with it is correctly translated by Dean Al- either pains or penalties for holding or the length of time spent in sinning, is As the finally impenitent are not said think that orthodox believers do not is well known, al o, that a crime comboth Scripture and reason to imagine in Scripture to have life in the future accommodate them with facilities for mitted in a moment may consign the that this, "spirit," which certainly is state, or "eternal life," Mr. B. infers disseminating their sentiments as much culpris to solitary confinement for life, not made of dust, will torn to dust with that they will not exist. But this is a las they could desire. But if a hus- if it be fifty or sixty years; or, as a palpable error. As life is generally bandman were satisfied that he was natural consequence, it may produce Zech. xii. 1. Prov. xx. 27. 1 Cor. ii. considered desirable, and death dread sowing good seed, is it to be imagined distress by disease as long as the body

Attempts to call Jehovah to account translated to heaven, furnishes presump- misery. So Moses says, "I have set garded as attempting to sow tares in his for His conduct, and to decide what He tive proof that the "spirits of just before you this day life and death," field? If he were not asleep, doubtless ought to do, as also appeals to the cormen made perfect" have likewise been adding the definition, "blessing and he would endeavor to prevent the mis- rupt passions of erring and sinful men received into that happy state. This cursing" (Deut xxx. 19) So like- chief. We are directed to "contend as to the desert of sin, are manifestly receives strong confirmation from the wise Solomon says, "In the way of earnestly for the faith once delivered inconsistent, and indicate that the cause express statement, that Moses, whose righteousness is life," or happiness, to the saints." (Jude 4. Titus i. 9. 13.) which requires such support must be death is recorded, accompanied Elijah "and in the pathway thereof is no If it be alleged that some have used too that of error. (See Rom. ix 20. xi.

"The judgment of God is according to truth:" but we are not capable of determining what is the just demerit of a life of persistent rebellion against God, and wilful rejection of the salvation proffered through the atoning sacrificeof the adorable Redeemer, There will be degrees of suffering endured by the impenitent. (Matth. xi. 20-24. 2 Cor. v. 10. Rev. xx. 12.) Mr. Storrs, to obviate an objection, imagines-without a shadow of proof-that persons peculiarly wicked will be longer than others in burning up; and says truly, he 'does not know how long.' Here it may be remarked, that literal fire, which does not, in strictness of speech, annihilate, may burn up combu-tible bodies; but Mr. B. and I, with most others, agree that where the term fire is used with reference to the punishment of the wicked, it is used symbolically. Hence his whole scheme of annihiliation by fire, by his own shewing, falls to the

It would seem to us reasonable to expect, that a Being of infinite wisdom, goodness, and power, would never suffer either moral or natural evil to exist But both have existed for thousands of years. How, th n, can we determine, by our feeble reason, that they will ever wholly cease to exist?

It is my earnest desire that every human being should be holy and happy in time and in eternity. But I know they are not all so here, and I can find no proof in Scripture that they will be so hereafter; nor yet that impenitent sinners will ever cease to exist. (Matth. xiii. 41, 42. Ma k ix. 43, 48. Rev. xxi 3, 4, 8. xxii. 11, 14, 15.)

Sincere desire for the everlasting welfare of my fellow men has induced me, in compliance with urgent request, to notice briefly some of the Marks of Error in a work regarded as one of the ablest in support of the Annihilation of the Wicked; as it appears to me adapted to encourage the ungodly to hope, that nothing more than non-existence will result from a life of pleasurable sin, bold rebellion against God, continued injury to mankind, and persistent rejection of the Lord Jesus, who laid down His life to save the guilty.

May "the terror of the Lord" and the "love of Christ" constrain each of my readers to embrace and follow the gracious Redeemer, in the only way that leads to present peace, and everlasting bliss.

CHARLES TUPPER. Tremont, Aylesford.

For the Christian Messenger.

Martin's Bay, Mar. 18, 1871.

FROM NEW ZEALAND.

EXTRACTS OF LETTERS FROM REV. A. F.

In our last we informed you of our great misfortune in being shipwrecked in coming to this place, and our loss was very heavy, so much that it will require years to recover from it, but I can never cease to be grateful to our Heav nly Father for saving our lives. When I stood on the shattered deck of that vessel so soon to be broken to pieces against the rocks, and saw my last child swung ashore by ropes and tackle, all safe on land once more, my heart felt thankfulness which no tor gue can express.

It was mid winter but not cold, no snow, the nights were slightly frosty like, the 1st October with you.

We lived three months close by the scene of our sad, sad fate, in a tent 12 feet square made of one of the sails of the ship. This was six miles from (Jamestown,) the name of this new settlement. It is on a beautiful lake 12 miles long and 1 wide surrounded by magnificent hills covered with evergreen forest. The river about 100 rods wide is 4 miles long from the lake to the sea, and vessels of considerable tonnage can come up.

Well, during this three months of tent life, I came up to the settlement, secured 2 town sections of half an acre, cut down the great trees, Pines, white, red, and black, some of them 100 feet high, built a house and then moved all safely up. This was another time of joy to feel that we had a comfortable home all our own-a town section, which we consider the best situation in the township, and, if the place should ever be what we hope, it will be of great value, and also we have given us by the Government 100 acres of splendid land. I said we felt glad, and settled down to real "life in earnest;" but I must tell you that our cup of sorrow was not yet full, this state of things lasted just one month When one evening I was felling a great black pine, near by, on a neighbour's section to get bark to cover an out house a sudden gust of wind broke it across