

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.  
Vol. XXIV., No. 30.

Halifax, Nova Scotia, Wednesday, July 23, 1879.

WHOLE SERIES.  
Vol. XLIII., No. 30.

## Poetry.

### The Shepherd True.

I was wandering and weary,  
When the Saviour came unto me,  
For the ways of sin grew dreary,  
And the world had ceased to woo me.  
And I thought I heard him say,  
As He came along His way,  
Precious soul, O do come near me,  
My sheep should never fear me,  
I am the Shepherd true.

At first I would not hearken,  
And put off till the morrow;  
But life began to darken,  
And I grew sick with sorrow,  
And I thought I heard him say,  
As He came along His way,  
Precious soul, O do come near me,  
My sheep should never fear me,  
I am the Shepherd true.

At last I stopped to listen—  
His voice could not deceive me;  
I saw His kind eyes glisten,  
So anxious to relieve me.  
And I thought I heard him say,  
As He came along His way,  
Precious soul, O do come near me,  
My sheep should never fear me,  
I am the Shepherd true.

Then he took me on His shoulder,  
And tenderly He kissed me,  
He bade my love grow bolder,  
And said how he had missed me.  
And then I heard Him say,  
As He went along His way,  
Precious soul, now mind keep near me,  
My sheep should never fear me,  
I am the Shepherd true.

I thought His love would weaken,  
As more and more He knew me;  
But it burneth like a beacon,  
And its light and heat go through me.  
And I ever hear Him say,  
As He goes along His way,  
Precious soul, now mind keep near me,  
My sheep should never fear me,  
I am the Shepherd true.

Let us do then men and brothers,  
What will best and longest please us;  
Follow not the ways of others,  
But trust ourselves to Jesus.  
And ever hear Him say,  
As He goes along His way,  
Precious soul, now mind keep near me,  
My sheep should never fear me,  
I am the Shepherd true.

FABER.

## Circular Letter.

### Future Punishment.

THE CIRCULAR LETTER OF THE  
PRINCE EDWARD ISLAND BAPTIST  
ASSOCIATION, TO THE CHURCHES  
COMPOSING THE SAID ASSOCIATION.

(Published by special request.)

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 willfully 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. There was literally fulfilled the prophecy of Zechariah xiii. 7, "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." If God spared not his own Son will he spare the guilty sinner who refuses to accept the gospel.

This doctrine may be unpleasant to the human ear—it may very far transcend our reason but shall we on this account set aside the scripture teaching on this or any other subject, and at-

tempt to drag the Infinite mind down to the standard of human reason?

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 subject, 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 advantage of this and become bold in sin and unblushingly blaspheme the name of God. Who can read the utterances of Col. Ingersol, 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 classes to be found in our world.

Let us now hear what the Scriptures say 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 reference to the judgment day. "The hope of the righteous shall be gladness, but the expectation of the wicked shall perish, Prov. x. 28. The 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 end of this world the Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them who do iniquity and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father, Matt. xiii. 40-43. At the end of the world, the angels shall come forth and sever the wicked from amongst 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 to 41. These shall go away into everlasting punishment: but the righteous into life eternal, Matt. xxv. 26. He that is unjust let him be unjust still; and he which is filthy, let him be filthy still, and he that is righteous let him be righteous still: and he that is holy let him be holy still. Rev. xxii. 2. 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 shew 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 dreadful 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, Christ-mas Evans, Whitfield, Wesley, Gill, Rippon, Andrew Fuller and others.

The same holds good in missionary work, Drs. Carey, Judson and others of kindred spirit 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 hardest 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 to-day—the ministers of the gospel of to-day, such as C. H. Spurgeon, D. L. Moody, Jos. Cook, and others, before whom multitudes tremble and turn to Christ unhesitatingly proclaim this truth, and shall we for fear of offending our fellowman set aside the plain scripture teaching on this subject and ignore the divine blessing which has followed, and still is so manifestly following the preaching of this truth. Who ever heard of persons who disbelieved 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 way of God's people but that is the extent of their work. They never become the pioneers of the Cross in the dark places of 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 judgement.

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 formality. 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.

### The Mode of the Temptations.

All the circumstances connected with Christ's temptations clearly favor the idea that they were inward suggestions, rather than outward solicitations. Some imagine that Satan, in person, presented himself to Jesus, and held very tenaciously to the idea that the transaction was objective, and not spiritual. But what need was there for anything external in the occurrence? As a mental experience the force of Satan's suggestions were just as great as if they had been formally, and in person presented. It is sufficient, therefore, to fulfil the conditions of the record to suppose that our Saviour, just as he was about to enter upon his redemptive mission, was tried by these evil suggestions of the enemy, and that, in resisting them, He passed through an experience so graphic that it seems to stand out, not as a mental process, but as a

palpable and powerful series of outward temptations.

A formidable duty to the objective construction of the temptation arises from the fact that, in adopting it, consistency requires that we accept the whole narrative as literal, and, then, we must not only think of Jesus as following the devil out of the wilderness into the city, and up to the pinnacle of the temple; but, also, as going up with him into an exceeding high mountain, and from thence, taking a view which no mountain on earth affords, and one utterly impossible except to mental or omniscient vision.

With the spiritual interpretation, this is not necessary, for, without doing any injury to the substantial truth of the narrative, it is thus made to harmonize in all its parts, and at the same time, is brought into agreement with those scriptures in which inward experiences are represented in figurative forms and by outward facts. With Ullman; therefore, we are forced to the conclusion, that the media through which the devil tempted Jesus were "more of a spiritual nature than the letter of the narrative describes, and that those mental experiences, for which it was impossible to find any adequate expression in words, were delineated in a series of striking pictorial representations." It has been urged against this view, however, that it virtually makes the temptation nothing more than a suggestion of Christ's own soul; whereas the gospel narrative plainly conveys the idea that it must have come to him from without.

But this objective source of temptation is insisted on as a necessary condition of Satanic influence in the case of Christ, why is it not also indispensable in the case of men? But to assume this ground, would be virtually to claim exemption from the power of the devil; since facts and experiences go to prove that we know nothing of the power of the adversary as a result of his personal presence. And yet who is ignorant of his devices? Who is not more or less conscious of his wicked vigilance in suggesting evil thoughts, in perverting the imagination, and in stirring up all manner of guilty passions?

Not in this direction, however, was Christ tempted, for He could not be tempted with evil, yet with inferior forms of good He might be tempted; and such, it will be found, were the three types of temptation suggested to Him by Satan during His forty days sojourn in the wilderness. In each case He was tempted to evil, but not with evil, and this is the method still employed by our great enemy for our overthrow. Not so much by temptations in themselves wicked and repulsive, as by flattering and desirable advantages, wrongly sought, and for selfish ends, are we tempted of the devil. And here it is that we see the adaptation of this marvellous narrative of Christ's temptation to minister instruction to us.—*Baptist Weekly.*

### The Education of Moses.

According to tradition, he studied at the Temple of the Sun, in Heliopolis, a structure which had been then only recently restored by Thothemes III., who also, it is said, set up in front of it those two granite obelisks which were afterward removed to Alexandria, and one of which has been so singularly preserved from shipwreck after having been abandoned by those who were attempting to convey it to England. At this seat of learning Moses would be initiated into the arts of reading and writing; for the priestly and military castes among the Egyptians seem to have been addicted to literature. Many papyri have been preserved containing works in history and religion, and some romances of a purely imaginary character have been discovered. There are also collections of letters by celebrated persons, kept as models of style, and specimens of literary exercises analogous to the orations of the Greek and Roman rhetoricians.

To these, now elementary, but then advanced accomplishments, Moses would

add a knowledge of arithmetic, in which were used both the duodecimal and decimal scales of notation. In geometry he would be taught so much, at least, as to make him familiar with the theory, if not also the practice, of land-measuring—an acquirement which was specially valuable in Egypt, because the annual inundations of the Nile obliterated every boundary mark on the surface of the soil. In mathematics he would be instructed in trigonometry as well as geometry, for a papyrus exists containing exercises which extend beyond the essential and elementary problems of that science. This would be crowned with some acquaintance with astronomy; for that the Egyptians knew something of that subject is evident from the fact that the pyramids are so exact in their orientation that the variations of the compass may be ascertained from their observation; and indeed, if the ingenious calculations of Mr. Piazzi Smyth may be accepted regarding the great pyramid, it would appear that they were already acquainted with some of those facts and relations which have been boasted of by us as among the most wonderful discoveries of our men of science.

It is probable, also, that Moses would be trained to acuteness of observation and accuracy of representation in the art of painting, for there remain on the monuments many specimens of rare excellence in this department. They consist, for the most part, of delineations of common scenes and daily occupations, executed with what we should now call preraphaelite minuteness, characterized by definiteness of outline and correctness of detail, without any attempt at perspective. They are remarkable also for the freshness and durability of the colors; but that may be owing in some degree to the fineness of the Egyptian atmosphere, which does not affect such productions so injuriously as that of our damper climate.

In architecture there was a constant education for a youth of observing habits in the buildings by which he was surrounded. They were distinguished by massiveness, sublimity and strength, rather than by beauty. Everything the Egyptians built was colossal and enduring; and the pyramid of Cheops, perhaps a thousand years old when Moses first beheld it, is as stable as ever to-day, though since then thirty centuries have run their course. Such structures could not be reared without some skill in mechanics; and of the six elementary powers known to us, they seem to have used the wedge, the lever, and the inclined plane; but not the screw, the pulley, or the wheel or axle—a fact which makes their achievements in building all the more wonderful in our eyes.

In medical science they were not so advanced as in other departments, though there has been found in a mummy a tooth filled with gold, and perhaps also with cement which shows some proficiency in dentistry; and it is not improbable that Moses received some instruction in anatomy. He was also, it is likely trained in chemistry and a knowledge of metals, for the Egyptians had copper mines among the mountains of Sinai, and gold mines in the Nubian Desert. They were familiar with the use of iron, while their skill in the manufacture of bronze became celebrated. They used the blow-pipe, the bellows, the syringe, and the siphon; and their knowledge of metallurgy, as well as the influence of that on Moses' education, is attested by the fact that he was able, in the wilderness, to reduce a golden image to powder.

But, studying at a religious temple, he would be sure to acquire a liking for that music which had such a prominent place in their sacred services. The harp, the lyre, the flute, the tambourine and the cymbals were largely used in their public solemnities. Dancing, also, was common in their worship; and we have in these facts an explanation of the freedom and ease with which he sang his grateful Psalm on the Red Sea shore, and Miriam answered him with timbrels and with