

# The Christian Watchman

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BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.—St. Paul.

REV. E. B. DEMILL, A. M., Editor

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## Original Contributions

### SECTION I.

REV. T. W. CRAWLEY, A. M.

The following sermon was delivered by Rev. Mr. Crawley on Sabbath evening Oct. 15th in the Baptist Church, Lakehurst, N. J., and was the subject of the Christian Watchman for the week ending Oct. 23, 1861.

—[Ed. WYCKMAN.]

## THE LOVE OF GOD DISPLAYED IN THE ETERNAL PUNISHMENT OF THE WICKED.

—[Ed. WYCKMAN.]

And these shall go away into everlasting punishment.

—Matt. xxv. 46.

We have heard the opinion expressed by some of our good old fashioned Christians, that the doctrine of eternal punishment is not preached in the present day, with that apparent conviction of its truth and importance with which it was proclaimed by our venerable fathers in the ministry.

Perhaps this is true; and we believe the fact has led many to conclude, that ministers of the present generation are not so bold as those of the past in declaring the whole counsel of God.

Although the Apostle says, "by the terrors of the law we persuade men," still we do not infer, that this is the fixed, and only effectual method to be pursued in winning the souls of men.

Indeed, good, and able ministers have made mistakes in making untimely and ineffectual appeals to the terrors of sin.

They may be said to have manifested "a zeal, not according to knowledge," in the too frequent repetition of the doctrine of eternal punishment, and in their use of extravagant terms, and overwrought manner of delivery.

We believe, that many able preachers have greatly weakened the force of their arguments on this doctrine, by their too frequent repetition of length, and their influence, too, has been enfeebled, by allowing his sermons to be characterized as harsh and severe.

When Christ called the poor fishermen of Galilee to the office of the ministry, he said, "Ye will make them of the sons of men," clearly implying, that a similar power, was essential, in winning the souls of men, was to be used in the art of catching fish.

In the Bible we have a reliable guide book in the work of preaching, in which are laid down systematic order, rules and cautions drawn up with consistent skill and precision.

Satan is represented as a Fowler, and the sinner as caught in his snare. It is the business of the faithful preacher of the Gospel, to whom God has entrusted the care of precious souls, to warn them of their danger, that they may recover themselves out of Satan's snare, and flee unto Jesus, with repentance and faith.

With unwearied assiduity, he must plainly instruct them in the doctrine of human depravity, that in their unregenerated state, they are under the dominion of sin, and justly exposed to its fearful consequences, and while they remain in this condition, they are utterly helpless, being the bond-slaves of sin, and the children of the Devil; joint heirs with him of future wrath, to which wrath, it must be faithfully proved to them, they are continually exposed, because constantly on the verge of death and eternity. And when we have the evidence that the conscience is alarmed at this danger, and the soul is anxiously concerned about eternal things, we gently allure them to come to Jesus by assuring them of the many precious promises that God will fulfill if they return unto him in true repentance and faith.

We assure them from the recorded testimony of many of those who were the living witnesses of the privileges of these promises, and from our own experience, that they may be enjoyed here, while in this life, happiness and glory, are reserved for them hereafter, in the heavenly Kingdom of God, their Father.

Again, lest they should hesitate to embrace these blessings, by reason of a deep sense of their unworthiness, we strive to convince them, that God's love in Christ was manifested for this very reason. We are authorized to extend the invitation, made by John in the wilderness, by directing sinners to "Behold, the Lamb of God, that taketh away the sins of the world," and to "look upon him, whom they have pierced," and that they may know for those sins, which caused such irrepressible agony and death. In imitation of Jesus and his Apostles, we present this great sum of profit and loss, for their immediate and faithful solution. "What shall it profit a man, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" We appeal to their sober reason by suggesting, how paltry the recompense of any temporal acquisitions really is, however highly prized and desired, in comparison with the eternal salvation of the soul—and on the other hand how irretrievable and fearful will appear the final exchange of eternal joy for temporal pleasures, while suffering the tortures of a disquieted and guilty conscience throughout Eternity.

Now, then, if all these faithful appeals to reason, and the conscience, and the heart, seem to be in vain, we are directed to "persuade them by the terrors of the law." Rather than leave them alone to perish in their sin, and in their delusion, we must have recourse to this last method of argument by disclosing to them God's very law, flashing conviction into the guilty conscience, and thundering forth its curses from Sinai, amidst darkness and darkness and tempest.

## THE TEMPTATION—DEBART OF JESUS.

Matt. iv. 1-11. Mark. i. 12-14. Luke. iv. 1-13.

Jesus had now formally entered on his mission. He was to accomplish the work which his Father had given him to do. Immediately after his baptism, he was impelled by the spiritual influence which then descended upon him, to leave the Jordan and go into the desert, the solitude of the wilderness of Judea, there to be tempted by the devil. He did not himself seek temptation, but was led into it for the wisest of purposes. The end of this temptation was that Christ might have his own perfect purity of heart thoroughly tested, that he might prove his fitness for his glorious mission—moreover that in the outset of his cause he might gain a decisive victory over Satan, and finally that he might learn by experience how to pity his people in their temptations.

Satan did not come to Jesus in any bodily shape, thus he would have defeated his own schemes, by forewarning and forestalling him when he hoped to make his victim.

The adversary seeks Jesus at a time when he would have the faintest chances to overcome him. The Saviour had fasted forty days in the desert solitude, far away from the society of the loved ones whom he came to save, far away from scenes which might have animated him to resistance of temptation, with no companions but those wild beasts which inhabit these gloomy wilds. Now, when weary with watching and exhausted with fatigue, the enemy seeks a victim. Satan well knew what tremendous interests were at stake. He knew that the future destinies of the world were trembling in the balance, could he now lure the Saviour into one sin, could he now overcome him when weary and fainting, then man would be forever given up to death and hell.

Satan tried his efforts well, and had ingeniously planned his assault. He first endeavors to lure Jesus to a misuse of his powers, he tempts him to use for selfish sensual purposes the divine energies which were at his command, just as ever since man has been tempted to prostitute his talent, to sense and self interest.

Thus he addresses the Son of man. Thou art very hungry, thy sufferings are very severe, now if thou art really the Son of God, if thou art really a deceiver and impostor, relieve thy necessities, summon thy divine energies, and transform these stones to bread.

But Jesus saw the drift of the temptation, he would not use powers, designed for other and higher purposes, for the gratification of his bodily appetite. He knew well that when God chooses he can sustain his people, by means apart from the ordinary. Hence he readily repels the temptation. Thus he answers Satan, it is written, that man's necessities can be satisfied by other means than those which human wisdom would devise, man does not live by bread only, but by the power of God, in whatever way he chooses to exert that power Deut. viii. 3. I will not work a miracle to satisfy my hunger, when God can preserve my life by other means.

Satan now falls back on another temptation which he had planned. He would if possible lure him into presumption. Christ had expressed such unshaken confidence in the power of God, that it seemed probable to the tempter, that he might make this confidence an occasion of sin.

He now leads Jesus to Jerusalem and carries him up to a lofty tower of the temple which rose from the brow of the hill on which this structure was erected. Now the tempter says: You place great confidence in God's ability to protect and support, by means apart from the ordinary. He has promised to give his angels charge over them to guard them—to embrace them with their protecting arms, lest they meet with the slightest injury—now trust to this promise. If you are the Son of God it will certainly apply to you.

But Jesus resists this temptation. Such conduct he says would be to misuse promises given for the encouragement of his people. To do this, to make an arbitrary and self-willed use of such gracious assurances would be to tempt the Most High, and it is written, Thou shalt not tempt the Lord thy God. Deut. vi. 16.

The adversary now became desperate. He knew how anxious Jesus was to become recognized by men as their king. He knew that Christ came to set up a throne, and establish an authority over the hearts and the lives of men. He now offers to make no resistance, to surrender up the world to Christ on condition that he will pay him homage and receive it from him.

## THE BLESSING OF SIMEON.

MISSION OF JESUS—SALVATION AND DESTRUCTION.

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The language of Simeon was for the infant Jesus in his arms, he blessed God for the gift of one who was to be a Saviour for all nations—a Light unto the world, the extent of the astonishment of Joseph and Mary. Simeon then continues his prophecy in a strain fitted to excite still greater astonishment in the minds of his hearers. While the Holy Spirit had presented before the mind of Simeon a glorious vision of a Saviour for the lost, a light for the benighted—with an eye undimmed by the splendor of the vision, he was able to perceive the more special characteristics of the office which Jesus was to fill, and the work which he was to perform. He saw in the future a salvation provided for all, irrespective of race or language. He saw, also, the darkness which overhung the earth being dispelled until earth rejoiced in a noon-day brightness. But he also perceived that not all should be saved nor enlightened; that the mission of Jesus was destructive as well as saving; that while on an errand of mercy, he also recognized the claims of justice, and that while many would be raised by him above the power of sin, and the ruin which threatened the sinner, to a position of unshakable honor and felicity, many also will, in consequence of his coming, be involved in deeper guilt, and exposed to more fearful penalties than if he had never come to the earth.

Simeon, after he had presented Jesus as a Saviour for all the world, now goes on to show to the astonished parents, that the mission of this child of humanity, this Saviour of sinners, while it will result in blessing to many, will also involve many others in deeper guilt and misery.

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It must be borne in mind that Jesus saves not by a direct exercise of Almighty power, not by destroying the prison prepared for the wicked, nor by adapting the pursuits and enjoyments of heaven for the unholy—but by presenting truth as he saves by enlightening. It is possible to reject the truth, to shut the eye to the light. In such a case salvation is out of the question. Those who thus remain in error and sin, have incurred additional guilt, have placed themselves anew under the tyranny of sin, and of course are in a worse condition than if they had never heard the truth, or had mercy offered to them. It must also be borne in mind that Jesus, though the manifestation of Divine love, yet was never the less a revelation of Divine justice. In the way of salvation which he unfolded, justice and mercy were not antagonistic, but harmoniously blended. Those who were enlightened by Jesus were saved in harmony with the demands of the strictest justice—while those who despised the light were condemned in accordance with the demands of even love itself. How terrible the condition in one who not only has incurred the penalties of justice—but who is deserted in the hour of need, even by infinite love—and whose doom is pronounced righteous by mercy itself. All who have heard the truth as it is in Jesus, must be in accordance with the demands of perfect justice be justified, or in accordance with the

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The language of Simeon was for the infant Jesus in his arms, he blessed God for the gift of one who was to be a Saviour for all nations—a Light unto the world, the extent of the astonishment of Joseph and Mary. Simeon then continues his prophecy in a strain fitted to excite still greater astonishment in the minds of his hearers. While the Holy Spirit had presented before the mind of Simeon a glorious vision of a Saviour for the lost, a light for the benighted—with an eye undimmed by the splendor of the vision, he was able to perceive the more special characteristics of the office which Jesus was to fill, and the work which he was to perform. He saw in the future a salvation provided for all, irrespective of race or language. He saw, also, the darkness which overhung the earth being dispelled until earth rejoiced in a noon-day brightness. But he also perceived that not all should be saved nor enlightened; that the mission of Jesus was destructive as well as saving; that while on an errand of mercy, he also recognized the claims of justice, and that while many would be raised by him above the power of sin, and the ruin which threatened the sinner, to a position of unshakable honor and felicity, many also will, in consequence of his coming, be involved in deeper guilt, and exposed to more fearful penalties than if he had never come to the earth.

Simeon, after he had presented Jesus as a Saviour for all the world, now goes on to show to the astonished parents, that the mission of this child of humanity, this Saviour of sinners, while it will result in blessing to many, will also involve many others in deeper guilt and misery.

In accordance with representations given of Jesus in the Scriptures—Simeon has him presented before his mind as a rock—the chief cornerstone (Isa. xxviii, 16), of the stone cut out of the mountain which subsequently filled the whole earth (Daniel ii, 35 seq.). A certain class ascend this stone and gain a secure and happy position, others again stumble over it and are ruined. "He is set for the fall and the rise of many in Israel," says Simeon. Jesus also says, "the stone which the builders rejected is become the head of the corner, and whosoever shall fall on this stone shall be broken; but on whosoever it shall fall, it shall grind him to powder (Mat. xxi, 42-44). Peter also says "unto you therefore which believe, he is precious but unto them which be disobedient the stone which the builders disallowed the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to those which stumble at the word, being disobedient; whereunto also they were appointed."

It must be borne in mind that Jesus saves not by a direct exercise of Almighty power, not by destroying the prison prepared for the wicked, nor by adapting the pursuits and enjoyments of heaven for the unholy—but by presenting truth as he saves by enlightening. It is possible to reject the truth, to shut the eye to the light. In such a case salvation is out of the question. Those who thus remain in error and sin, have incurred additional guilt, have placed themselves anew under the tyranny of sin, and of course are in a worse condition than if they had never heard the truth, or had mercy offered to them. It must also be borne in mind that Jesus, though the manifestation of Divine love, yet was never the less a revelation of Divine justice. In the way of salvation which he unfolded, justice and mercy were not antagonistic, but harmoniously blended. Those who were enlightened by Jesus were saved in harmony with the demands of the strictest justice—while those who despised the light were condemned in accordance with the demands of even love itself. How terrible the condition in one who not only has incurred the penalties of justice—but who is deserted in the hour of need, even by infinite love—and whose doom is pronounced righteous by mercy itself. All who have heard the truth as it is in Jesus, must be in accordance with the demands of perfect justice be justified, or in accordance with the

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