

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., AUGUST 19, 1869.

A New Mode of Conducting Foreign Missions.

As the Baptists of these Provinces are contemplating an enlargement of their Foreign Missionary operations, it seems highly important that those who in the providence of God, are called upon to conduct these movements, should seek for guidance in the experience of those who, for long years, have had the charge of missionary work.

For seventy-six years, our English brethren have been engaged in the Foreign Missionary enterprise. In May 20, 1793, Messrs. Carey and Thomas were designated by the Baptists of England, as Missionaries to India. Early in 1794, they arrived in Bengal; and from that time to the present hour, this mission has been going steadily forward. The knowledge gained in the management of missions to the heathen in this long experience, must be of immense value to the church in all coming time. We therefore mark with peculiar interest, any new development in the proceedings of the Baptist Board in London.

It will be remembered that at the last Anniversary of the Baptist Missionary Society in Exeter Hall, Dr. Landels suggested some very important changes in the appointment of new men to the Foreign Field. At a subsequent meeting of influential minds, it was decided to ask the committee in the appointment of missionaries, to adhere to the following rules, viz:

First, "That young men sent out as missionaries, should go forth unmarried, and should remain so for two years at least, until their suitability for the climate and the work, has been fully proved." Secondly, "That an agency less costly and more mobile than the present, should be employed.

These two radical changes have been duly considered by the Board, and finally adopted as settled conditions in accepting any new candidates for Foreign service. Much may be said in favor of this change.

1. It gives an opportunity for practically testing the physical, mental, and religious qualifications of the missionary for his new sphere of action.

2. The expenses of outfit, passage, and living, are reduced nearly one-half.

3. The risk incurred is reduced in an equal ratio with the expense. If the health of the body fail, or if from any cause the man be found not adapted to his work, he can retire with very much less loss to himself and to the Society, than if he were encumbered with a family. The case of our lamented Bro. Burpee is an impressive illustration of this fact. Mrs. Burpee's constitution was robust, and she therefore endured the climate without injury; his was feeble and broken down. The result we all know.

This question receives additional importance from the fact that the expense of European living in India has vastly increased. So much so, that an increase of missionaries on the original plan is impossible without a large augmentation of funds. Even the present staff is in danger of being reduced for the lack of sufficient support.

Then it is said, as in no other service, are men going out for the first time to India, or to any tropical clime, allowed to hamper themselves with the responsibilities of marriage relationships, why should they do so in missionary service? It does seem to us, in view of these facts, that this action of our English brethren demands from us the most serious consideration.

Our impression is, that this new policy of the English Baptists, will, before long, be substantially adopted by our American brethren. We have seen it somewhere stated on good authority, that the average life of American female missionaries, is only five years. This fact alone, is sufficiently startling to awaken the most careful enquiry in reference to this question.

Is it asking too much of our young men who offer themselves as candidates for the Foreign Field, to remain in "single blessedness" for two or three years? Our Wesleyan brethren demand that all candidates for the ministerial office, whether in the Home or Foreign Field, shall remain on trial for three years, and during their time of probation, they are not allowed to marry. So far as we know, they have found this rule to work well, both at home and abroad. If the rule be good for them, we see no reason, at least so far as foreign work is concerned, why it would not be equally good for us.

At the approaching Convention, we hope sufficient time will be given for a thorough review of our Foreign Missionary policy; and if improvements can be made, let us for the sake of all concerned make them.

"Notes of My Trip."

BY REV. G. M. W. CAREY.

NO. V.

Leaving Port Rowan, I returned to Ingersoll, and as time was precious, I took the midnight train going East. It is rather a solemn thought as you sit or lie down, when travelling on the Railroad by night, that you are rushing along at the rate of from 80 to 40 miles an hour, and if a collision should take place, with scarcely a moment's notice, you might pass into eternity. The darkness of the night makes it all the more terrible. There has been no catastrophe on the Great Western Railway to speak of, since the fearful loss of life, owing to the giving way of the bridge at the Desjardins Canal, near Hamilton, in March, 1857. Some 80 persons were killed, and among them a number of prominent business men—men whom the Province could ill afford to lose—men who were sadly missed, and whose names and virtues are preserved in affectionate remembrance. The company have been and are very careful of their bridges, since that dreadful event, which overshadowed many a fireside with darkness and cast a gloom over the Province, as though the angel of death were passing through the land. Since that time I have never crossed the bridge by day or night, that I have not thought of the sorrow of those, whose loved ones there passed into the unseen and silent land.

Though only half awake, yet I felt that I was approaching St. Catharines. I looked at my watch—it was near 4 o'clock—there were faint streaks of light in the East, and the objects I discerned were familiar. They seemed like old friends. I had moved about amongst them for ten years. Gladly would I have remained for a few days if I could, and the more so as I knew from the papers, that a marked revival was taking place. There I was ordained, and there I entered fully on the ministry I had received from the Lord Jesus; there in the beautiful little cemetery full of shrubs and flowers, sleep in their narrow beds, the remains of two of my children; and to the place and the people, the town, the church, the grave yard, my heart shall fondly turn, no matter where my lot may be cast. We cannot forget the place where we have rejoiced and lamented, or the friends that have shared in our laughter and our tears. God be thanked, that we are made capable of sympathy, friendship, and love; and that we can help and cheer one another as we pass through the changing scenes of life.

Arriving at the Suspension Bridge, it was morning, with a cold rain and a piercing wind, quite unusual for the 21st of May. Everything and everybody seemed uncomfortable. The thunder of the cataract issuing from its cloud of spray, did not thrill me with a sense of the sublime; neither did the triumph of art in spanning the river, and bearing safely

over the boiling abyss, costly freight and precious lives. I knew it was God that poured Niagara from the hollow of his hand, and that spoke in the roar of its waters; and that God had clothed man with power to subdue the earth under him, and make it serve his purpose; and yet I was so dull and stupid, and my soul in such sympathy with my body, that I had no deep feeling of these impressive truths taught me by reason and revelation.

Scarcely giving time for hasty refreshment, "All aboard going East," was shouted out by one of the officials, and the passengers hurried into the train, which, in a few moments, was under motion and passed out of the station. Lockport, famous for its locks on the Erie Canal and its Flour Mills; Medina, noted for its sandstone, used in building and flagging, were soon left behind. Albion, the seat of an excellent Female Seminary in connection with our Zion and Brockport, having a large Academy, were passed. Rochester was in sight, and soon the train stopped in the depot. This is a city of commercial enterprise—of intellectual and religious activity. It has a University, which, though young, has attained to a surprising degree of maturity. Considering its years, the Rochester University has done as creditable a work, and has graduated as vigorous Alumni, as any institution of learning in the land. The same may be said of the Theological Seminary. The citizens are justly proud of the College buildings, which look well from the Railroad, and of the Professors, good men and true, engaged in literature, science, and divinity. Indeed they may truly say, "We are not ashamed of our University, for it is a power unto liberal culture, to every one that enters it, having brains to learn and a disposition to study." The noble workers there will give the students drill and discipline; but neither Dr. Anderson of the College, nor Dr. Robinson of the Seminary, nor the entire Faculty, can give brains. Well do I remember the years I spent there—not in vain I trust—and yet I would go through the course again, that I might deepen the channels of thought, and be better prepared to serve my day and generation.

Leaving Rochester, the train sped rapidly on its course, on through Syracuse, Schenectady, Albany, across the Hudson, and on to Springfield, where I stopped, that I might visit some dear friends in New Britain, Conn., and see something of New England.

As I passed along the valley of the Connecticut, and gazed upon its noble river, its comfortable homes, its verdure, and the various forms of beauty and cultivation, that I saw around me, I thought some poet might sing of it, as did Thomas Moore of that attractive Irish scene which lies between Rathfriland and Arklow, in the County of Wicklow, where the rivers Avon and Avoca unite their waters—

"There is not in the wide world a valley so sweet
As that vale in whose bosom the bright waters meet;
Oh! the last rays of feeling and life must depart,
Ere the bloom of that valley shall fade from my heart."

Sweet vale of Avoca! how calm could I rest
In thy bosom of shade, with the friends I love best;
Where the storms that we feel in this cold world should cease,
And our hearts, like thy waters, be mingled in peace.

I found New Britain a stirring town, of about ten thousand inhabitants, full of manufactures. I was pleased with the names—New England, New Britain, and I believe, a part of Boston has been called Little Britain; it is complimentary on the part of the daughter, and shows that she holds her venerable mother in affectionate remembrance. The scenery around New Britain is very pleasant, and the town itself attractive in its quietude and beauty. Tasteful houses, gardens, flowers, shade trees, make it very pleasant as a residence. The drive from New Britain to Hartford is delightful. I could not but think of William Cullen Bryant, when he speaks of—

"The pomp that fills
The circuit of the summer hills."

And again—

"Soft airs and song, and light and bloom."

The Baptist church in New Britain is in a prosperous condition, under the faithful pastorate of Rev. Mr. Walker. They are building a new sanctuary on a most eligible site, fronting the square.

Through my friend whom I was visiting, I was made acquainted with a worthy gentleman in Hartford, at the head of a large manufacturing establishment of fittings for Railway Cars—a man of facility and energy in things both temporal and spiritual; a fine illustration of the Scripture—"The hand of the diligent maketh rich." With him I took sweet counsel, and we went to the house of God in company.

I spent an afternoon with Rev. Dr. Turnbull, who has been pastor of the First Baptist church, for a quarter of a century. He is well known through his writings. His "Christ in History" is a most valuable work. His articles on "The Higher Life," in the *Watchman and Reflector*, need only to be read in order to be commended. May his bow abide in strength, that he may write for the many who are anxious to read all he can write; and thus, as he advances in years may increase in usefulness, having the churches of the continent for his audience, as he speaks to them through the Press—his life becoming larger and fuller, like the rivers which approach the ocean. I was gratified to know that quite a number of the standard-bearers in the church, are sons of Baptist clergymen. Hartford is beautiful—beautiful in itself, and equally so in its surroundings. It is a place of culture and refinement; also of commercial activity, various manufacturing establishments, publishing houses, and insurance companies, make it a centre of operation. It is also one of the capitals of the State.

Having gained some little knowledge of Connecticut and delighted myself exceedingly among my friends, I turned my steps homeward, truly thankful that I had a comfortable home to come to, and dear ones expecting me and longing for my return.

A few hours brought me to Boston, where I found the steamer *New York*, in which I took passage for St. John. I found a member of my congregation on board, so the time passed very pleasantly. Even the fog off Eastport did not seem so dismal, for I was going home. Soon I was there with my living treasures around me, grateful for the rest and change I had enjoyed, and just as much so to be back again.

In closing, let me add, that between New Britain and Hartford, I saw the residence of Mrs. H. B. Stowe, nestled amid trees—a spot, I should say, favorable to thought and book-making. In one of her recent volumes, entitled "Men of our Times," in writing of Lloyd Garrison, a native of this Province, she says, that "New Brunswick has not had a new idea or a new impulse since the days of Queen Anne." The gifted authoress is a little astray here. She had better "Come and see!" There are great resources in these Maritime Provinces; and there are men of brain and backbone to develop them; and if we only wake up and exert ourselves, we may make New Brunswick second to no other part of the Dominion, in its virtuous and vigorous, enlightened and enterprising people.

Mission to Charlotte County.

DEAR BROTHERS—I have just returned from Charlotte County, and was much pleased with my visit. The field is already white to the harvest, and Baptist preaching is everywhere well received. While there the Lord was pleased to bless the people. It was my privilege to baptize fifteen happy converts, and to preach the gospel in many destitute places; but my health failing, I had to return home. May the Lord send a faithful laborer to take my place.

JAMES INYAN.

Madison University—Semi-Centennial.

This Institution is located in the village of Hamilton, Madison County, in the central part of the State of New York. The village contains about 2,000 inhabitants, and is surrounded by a thickly-settled farming country of unsurpassed richness and fertility. It is in the highest part of the state, in the upper part of the Chinoquo Valley, which at this part is more than a mile in width. Its situation is beautiful, its walks thickly shaded, and a park, in the very centre, unsurpassed in loveliness; a very gem of neatness and order. The College buildings, consisting of three large stone edifices, stand on the hill-side about a mile south of the village, at an elevation of about 150 feet above the valley, overlooking the village, and much of the surrounding country. South of these buildings the hill rises more than 200 feet higher, from the top of which the eye takes in one of the most lovely sights ever beheld. This place was settled about 80 years ago by a few devoted and godly families, among whom were Deacons Payne and Olmstead. "Men full of faith and the Holy Ghost." It is related of Dea. Payne that when he commenced to clear away the forest, he felled his first tree where now stand the University buildings, and then knelt down by its prostrate trunk, poured out his soul to God in prayer, and dedicated himself, his farm, and all he had, to God and his cause. He afterwards gave this farm to the Education Society, the benefits of which have been enjoyed by the many hundreds who have gone forth from this God honored Institution to all parts of the world as preachers of the glorious gospel of Jesus Christ.

Madison University ostensibly had its origin in the fertile brain and warm heart of Elder Hascall, the Pastor of the Baptist church in Hamilton. In 1817 thirteen brethren met in a private room, and organized the New York Baptist Education Society, the design of which was to seek out, encourage and assist young men, called of God, in procuring a suitable education for their work. These thirteen men gave \$18.00, offered thirteen prayers, organized the Society and departed. In 1819 the school was opened. From its first class, in 1823, Jonathan Wade and Eusebio Kincaid went forth as missionaries to Burma. They still live. The glory of Madison University is its missionary spirit. It has already sent out 67 missionaries, which is one-half of all the Baptist missionaries who have left our shores. Probably no other institution in America or Europe can show such a record. And thanks to God its missionary spirit still lives. It is no wonder, under these circumstances, that this her Jubilee Anniversary should be full of interest and attract many from all parts of the world. The gathering was large, and the hospitalities of the Hamiltonians so freely proffered were accepted by great numbers, but not exhausted. The Institution lives in their affections, and they love to entertain its Alumni and friends on these festive occasions.

SUNDAY, AUGUST 1ST, 1869.

In the morning the spacious chapel in the village was filled with 1,000 worshippers to listen to the annual sermon before the New York Baptist Education Society, to be preached by Rev. William H. Shaflor, D. D., of Portland Maine, a member of the class of 1835. His text was 1st Cor. vii. 7: "But every man hath his proper gift of God, one after this manner and another after that." He deduced the lessons—that man's endowments are the gift of God; that they are given in great variety and no two having the same; and that this is a wise and good arrangement. The application of these thoughts was obvious. That ministerial education not only should not, but can not make all men alike; that each man should be aided to develop his own manhood; that no one should attempt to assume another man's part, or do another's work, but be happy and content to do his own. The discourse was listened to with great interest, and was well worthy the theme and the occasion. Dr. Eaton then introduced the Rev. Robert Powell, of Michigan, the only surviving member of the "immortal thirteen," who offered the closing prayer. "We accept it," said the Doctor, "as a special favor of God, that this brother is spared to be with us."

SUNDAY AFTERNOON.

A free conference of Alumni and friends was held for prayer and exhortation, and was an occasion of great interest. Brethren spoke whose recollections went back to the beginnings of the Hamilton Institution, and in whose memory the lives and character of the early teachers were embalmed. One said he had lived in Dr. Kendrick's family, and felt that a year in such society, was invaluable; another spoke of the varied labors, the persevering and devoted spirit of Elder Hascall; another remembered the prayers of Deacons Payne and Olmstead, when the Burmans had Judson and his associate missionaries in prison. Said he, "I used to think, that if those Burmans could behold the heads of those missionaries off while Dea. Olmstead prayed, they could do more than I thought they could." Said he, "Tutor Hartshorn used always to pray in the Saturday morning chapel exercises, and he never failed to plead for the young men who were going out to preach on the Sabbath. They could not help but preach well when Tutor Hartshorn prayed for them." This meeting was full of religious power and fervor, and all present went and prayed together, and felt that they had received a fresh baptism of the Spirit which was in the Fathers of the Institution.

SUNDAY EVENING.

Rev. A. H. Burlingame, D. D., of St. Louis, preached the annual sermon before the Society for Religious Inquiry. The text was Colossians i. 28-29. His theme was *missions*. He argued that the very genius and spirit of Christianity was missionary; that it was of necessity aggressive, and that even, if there had been no commission "to go into all the world and preach the gospel," Christian men, impelled by the spirit within them, would have gone everywhere preaching the word. The sermon was an eloquent and forcible presentation of his theme, and was listened to with the deepest interest by a crowded assembly.

MONDAY

forenoon was occupied by meetings of the University Board and an informal meeting of the Alumni. In the afternoon was held the Annual Meeting of the New York Baptist Education Society. The report of Dea. A. Pierce, Treasurer, showed a balance in the Treasury of \$374.29. The report of the Secretary showed that over 170 students had been in attendance during the past year, 111 of whom were beneficiaries of the Society. The Society received from the churches in 1865, \$890. During the past year \$13,000 had been collected from the same sources. The amount received from all sources during the year for the University has been about \$140,000, of which sum \$104,000, the Jubilee Endowment Fund, has not yet been collected. This, with the previous endowment, makes \$284,000 for the Institution.

In the absence of Dr. Lorrimer, of Albany, who had been engaged to address the Society, volunteer speeches of five minutes length were then made, Rev. J. F. Elder, of Orange, N. J., a late graduate of Rochester University, said this work of ministerial education lay near his heart. Last winter he wrote to Rochester and Hamilton, and asked both Institutions to give him the names of ten needy young men in each, whom he wished to present to his church. The pointed time came when he was to preach on ministerial education and take up his subscription for these young men. On Saturday night a brother asked, "how much money he wanted." Said he, \$2,000. The brother coldly replied, "I hope you will have a good time in raising it." But said Bro. Elder to him, "I

self when alone, I need \$2,400 or \$2,500 to meet these claims, why not ask for it all? And on Sunday morning he did ask for it all, and before night he had not only secured his \$2,500, but \$2,700. He had now learned to ask God and the people for all he needed.

Rev. J. Peddie, of Albany, said—He would not preach to a church that would not help ministerial education. President Read of Shurtliff College, Alton, Ill., urged the importance of seeking out men of years and experience for the ministry, men even of families. Let them bring their wives and children with them to the College. Aid them for a few years in their studies and they will more than repay the churches for their assistance. When they enter the Institution let the Professors visit them, and let the Professors' wives visit their wives.

Dr. Price, of Wales, spoke of the Welsh Baptists as true Baptists, "up one side and down the other." They have three colleges to train young men for the ministry. These are well-filled. They have more candidates than they can accommodate. He offered to send some of these young men to America, if the American churches will educate them. They were tried young men and worthy, but poor.

Dr. Cutting spoke of the great demand for more ministers. The supply was not up to the demand. He urged the Alumni to take hold of it with earnestness and strive to awaken interest in young men for the work of the ministry.

The remaining exercises of this interesting occasion will report in future numbers of the VISITOR.

E. C. CADY.

From our Ontario Correspondent.

The Season Cold and Rainy—Excellent Crops—Fertile Farms—Baptists in Toronto—The North-West Delegates—Educational Progress.

The current season has thus far been a remarkable one in Ontario. June and July in particular stand out in marked contrast to the corresponding months of the last two or three years. We have been accustomed to immense heat and protracted drought during these months. This summer they have brought us very few really hot days, and drenching rains have followed each other in close succession. I do not think I should be far astray in saying that we have scarcely had more than two, or at most three, consecutive sunny days during the last eight weeks. Many have been entertaining serious fears in regard to the effect of so frequent and so heavy torrents upon the crops. To the disappointment, however, of dark forebodings, reports from almost every part of the country concur in representing the crops of every description as unusually promising. In fact both grain and root crops are exceptionally large. There is a sound of abundance all over the land. If only farmers can succeed by vigilant watching and energetic working, in securing the produce of their fields in tolerable condition, eighteen hundred and sixty-nine will add millions of dollars to the wealth of Ontario. One circumstance which renders the quick harvesting which seems so necessary more difficult, is the state of the low lands. These in many instances are so soft as to render it impossible to use the mowers and reapers, which are almost universally depended upon. It must seem strange to farmers to go back to the primitive scythe, or cradle, not to say sickle. It seems like retrograding. It is behind the spirit of the age. And then, what is worse, it is often impossible to obtain the requisite amount of "hands," to secure those immense harvests in due season. But no doubt the energy and inventive resources of the Canadian farmer will prove equal to the occasion, and soon the sight of his well-filled cellars, his bursting barns, and his sleek quadrupeds, will afford a soothing balm for the memory of any undue hardships he may have undergone in securing such a result. The horn of plenty will be his symbol, and it is to be hoped that from all quarters of our fair and fruitful land the voice of heartfelt thanksgiving will go up with the glad shouts of the "Harvest Home."

If we may take some of the American periodicals as authority we in Western Canada are having another "Fertile season." I do not think we should have made the discovery ourselves. True, there have been oracular hints from one or two organs supposed to be deep in the confidence of "the powers that be." Some simple, common sense, precautionary measures have been adopted. But the tale has been too often told to produce any marked effects upon our people. The probability, or possibility, of another raid scarcely even comes to the surface as a theme of conversation. We shall scarcely see the advance column of the great army of invasion this summer, I trow.

We are glad to learn that Rev. A. H. Munro, of Liverpool, N. S., has accepted a call to the pastorate of the Alexander Street Church in Toronto. There is no doubt a wide field of usefulness opened up there for the hand of the diligent and faithful husbandman. The Baptist interest seems to be gradually strengthening in our chief city. At least there are healthful indications. A new work is, we are glad to learn, being entered upon in another part of the city under the management of a joint committee of the two churches. When Baptist churches begin thus to send out offshoots, we feel there is increasing life at the roots. Of them it is as true as paradoxical that they increase by scattering. A gloom, one can scarcely say why, except that such is our narrow and illogical habit of thinking and feeling, has been cast over the community and the denomination, by the removal of the late Dr. Caldwell. We should do ill to indulge in regret, though we may in common with our Lord obey the impulse of humanity and weep. The sheaf was ready for the garner. The labourer's day's work has been faithfully done. The Master appeared suddenly, but the servant, we have reason to believe, was found watching. In view of the well-known generosity, the ever ready sympathy and the large hearted Christian benevolence of the departed, one cannot but feel as if the gracious plaudit, "Inasmuch as you did it unto one of the least of these, &c.," would sound peculiarly appropriate to the ears of those who knew the brother upon earth—the reward given by grace for grace.

The delegates of the North-West Territory report their safe arrival at Red River, after a fortnight's travel. During most of the time the nights were necessarily passed in tents. We shall soon expect them to commence reporting progress. Here is doubtless a noble field for evangelistic labors. We trust that Baptists will evince their faith in their distinctive principles by sparing no effort to carry the Gospel as they received it, to those broad and fertile plains, so soon, in all probability, to be teeming with adventurous millions. Would it not be a noble work for the united efforts of Baptists throughout the Dominion? Freely ye have received, freely give.

I am happy to be able to report progress in the raising of funds for the payment of the Institute debt, and the furnishing of increased facilities of carrying on the work. This is one of the chief objects just now before the denomination. There seemed good reason to believe that the whole \$3,000 required for the two purposes will be raised by voluntary contributions. One wealthy brother in Toronto, Hon. W. McMaster, has given, or pledged, \$2,000, one-fourth of the whole amount. The new building, a fine two-story edifice, for dormitories for students, is being rapidly pushed forward. It is hoped that it will be completed in time for use at the beginning of Academic year, in September.

Good news are still coming in from the churches in various quarters. Baptists reported from work to work full of the power of the truth and the presence of the Spirit.

Home Bible.

NO. XVI.

BY J. I. DEXTER.

"And these shall go away into everlasting punishment."—Mat. xxv. 46.

The punishment here referred to implies torment. The word, in the original, is elsewhere so rendered. The verb—from which it is formed—occurs twice in the New Testament. In both instances actual suffering is intended. The idea conveyed by the word, is mutilation;—and, in, at least the case of a sensitive being as its subject, it must, in the nature of the thing, have this application. It could not be otherwise. Besides, too, a fire that is never quenched is the instrument of it. The effect of which, on the impenitent, is manifested, in his wailing, and gnashing of teeth;—intimating, as it clearly does, his intense agony and despair. This punishment of the wicked, in a future state, is also called destruction, or, in other words, ruin that cannot be repaired. It is not, as some contend, the annihilation of the man: there is no reason to think that such will ever be the case with regard to anything,—all analogy is opposed to the supposition,—nor, is there anything in the word, or otherwise that would, in the least, lead to the inference of a cessation of existence, as others maintain;—for, as it is a positive punishment, of which the apostle is treating, it is assumed that its victim throughout the whole process is in a state of sensibility. The destruction here spoken of, is the utter ruin of the happiness—not of the person—that is capable of its enjoyment. It extends to the whole man, body and soul. The place, too, of its execution is Gehenna, the abode of fire and thick darkness. It is damnation—the punishment consequent on condemnation. The day of judgment, on which the sentence is pronounced, by the Judge of all the earth, is the day of perdition, the day of utter, and irremediable loss, for such is the force of the expression.

The punishment alluded to is eternal, and so is all connected with it. As far as duration is concerned it has no end. Such is the force of this text. It is impossible, in fair exegesis, to evade it. With regard to antithetical forms of expression, such as the one under consideration, the rule of interpretation is obvious. It is this, when the exact meaning and force of a term, on the one side of the antithesis, is distinctly ascertained, it, at once, determines, the exact meaning and force, of the same word, in the other. Punishment is mentioned, on the one side, and life, on the other. The adjective eternal is used to qualify both. The punishment is eternal, and so is the life. With respect to the latter, all that admit the reality of life, in a future state, readily admit that it is eternal, in the most absolute sense of the term. In like manner—to be consistent—it must be admitted, that the former is of the very same extent. As it is in the one case, so it must be also, in the other. It is not at all likely that Christ would use a word, in a limited sense, when speaking of misery, and, in the same sentence, in an unlimited, in reference to happiness, without apprising his disciples, at the time, and through them, his followers, in all ages, of the distinction; particularly so, when he knew, that they perhaps without an exception would misunderstand his meaning. The probability is that he would have used different expressions, had he wished to have conveyed to their minds the restorationist idea of the subject. At any rate, in accordance with that hypothesis, such a course, on his part, would have been more compatible as a teacher from God—with his character and mission—but, as it is, it is but right to infer, that he had no such intention.

The word for everlasting when applied to the punishment of the impenitent, in a future state, should it be said be rendered age-lasting;—and, that, at most, only implies a long hidden period. In proof of this arbitrary and self-made canon of interpretation, reference is had to Canaan, given to Abraham, and to his posterity—to the covenant established with Isaac, and his seed;—and to the priesthood committed to Aaron, and confirmed to his grandson, Phinehas. What these have to do, in determining the meaning of a word in connection with future misery, it is difficult to divine. True it is, the word everlasting is predicated of each of them,—which, it is affirmed, was but for a limited time. Admitting this, it does not decide the other. It only shows what is not objected to, that the term is sometimes used in a limited sense—that is all. This limitation arises from the nature of the thing spoken of, and not, as it is assumed, from anything in itself. One thing is certain, in all cases where it occurs, in the scriptures, the word signifies duration, co-extensive with the constitution under which the subject is placed. In the Greek language, there is no stronger term to express absolute eternity, nor, indeed, in any other language. Did Christ wish to convey the idea of a limited punishment, on this occasion, he could not have done so, in a way more calculated to mislead his audience, on a matter of such vital importance. This line of argument, by restorationists, is met, by observing that the word in question is used, in the New Testament, for denoting the duration of the Divine Being himself, and the attributes essential to his nature. What then? Why, if the use of this term, with regard to the misery of the impenitent, in a future state, does not prove that it is endless; neither does it prove that the happiness of the righteous is without end; nor, what is more, can it establish the proper eternity of the glory and existence of the Godhead. Future happiness and misery are, by our Lord, described by equal expressions of duration. The word, in this text, for everlasting, and another akin to it, are well adapted to express eternity, in the most absolute, and unlimited sense of the term. They literally are *always being*, and are applied about sixty times in the Greek Testament, to designate the continuance of future happiness, and twelve, to the extent of misery. It is plain, then, as it possibly can be, that the duration implied, in the latter instances, is commensurate with that, in the former. It cannot possibly be otherwise,—both, as to duration, are without end or as it is emphatically stated, in the idiom of the Hebrew, for the eternities of eternities—*for ever and ever*. As to the everlasting possession, in Canaan, it is a type of an eternal inheritance. What is peculiar to the reality is said of the shadow as inseparable from it. Canaan is the property of Israel still. The title deed is not cancelled. The posterity of Abraham on account of sin, as a chastisement, is, at present, deprived of its enjoyment,—but, the gifts and calling of God to his ancient people are without repentance. He is of one mind, and who can turn him? The covenant established with Isaac, and his seed did not then commence. It was ordained before the world. It is ordered in all things, and sure. It still stands fast with their surety. Jehovah hath commanded his covenant for ever. The priesthood, it may be observed, is everlasting, in its own nature. It was in existence before Moses, and after, conferred on the Aaronic family during his economy. It has its perfection, and perpetuity, in the priesthood of Jesus, the Son of God, which is unchangeable and eternal. It will not heretofore be transferred to another. Christ is consecrated for ever. The priesthood is not abolished—it is only changed.

* 1 John iv. 19; 4 Acts ii. 21; 2 Peter ii. 9; 3 Mark ix. 43; 4 Matt. xii. 40; 5 1 Cor. xiii. 8; 6 1 John i. 12; 7 1 John ii. 17; 8 1 John iii. 15; 9 1 John iv. 19; 10 1 John v. 16; 11 1 John v. 18; 12 1 John v. 20; 13 1 John v. 21; 14 1 John v. 22; 15 1 John v. 23; 16 1 John v. 24; 17 1 John v. 25; 18 1 John v. 26; 19 1 John v. 27; 20 1 John v. 28; 21 1 John v. 29; 22 1 John v. 30; 23 1 John v. 31; 24 1 John v. 32; 25 1 John v. 33; 26 1 John v. 34; 27 1 John v. 35; 28 1 John v. 36; 29 1 John v. 37; 30 1 John v. 38; 31 1 John v. 39; 32 1 John v. 40; 33 1 John v. 41; 34 1 John v. 42; 35 1 John v. 43; 36 1 John v. 44; 37 1 John v. 45; 38 1 John v. 46; 39 1 John v. 47; 40 1 John v. 48; 41 1 John v. 49; 42 1 John v. 50; 43 1 John v. 51; 44 1 John v. 52; 45 1 John v. 53; 46 1 John v. 54; 47 1 John v. 55; 48 1 John v. 56; 49 1 John v. 57; 50 1 John v. 58; 51 1 John v. 59; 52 1 John v. 60; 53 1 John v. 61; 54 1 John v. 62; 55 1 John v. 63; 56 1 John v. 64; 57 1 John v. 65; 58 1 John v. 66; 59 1 John v. 67; 60 1 John v. 68; 61 1 John v. 69; 62 1 John v. 70; 63 1 John v. 71; 64 1 John v. 72; 65 1 John v. 73; 66 1 John v. 74; 67 1 John v. 75; 68 1 John v. 76; 69 1 John v. 77; 70 1 John v. 78; 71 1 John v. 79; 72 1 John v. 80; 73 1 John v. 81; 74 1 John v. 82; 75 1 John v. 83; 76 1 John v. 84; 77 1 John v. 85; 78 1 John v. 86; 79 1 John v. 87; 80 1 John v. 88; 81 1 John v. 89; 82 1 John v. 90; 83 1 John v. 91; 84 1 John v. 92; 85 1 John v. 93; 86 1 John v. 94; 87 1 John v. 95; 88 1 John v. 96; 89 1 John v. 97; 90 1 John v. 98; 91 1 John v. 99; 92 1 John v. 100; 93 1 John v. 101; 94 1 John v. 102; 95 1 John v. 103; 96 1 John v. 104; 97 1 John v. 105; 98 1 John v. 106; 99 1 John v. 107; 100 1 John v. 108; 101 1 John v. 109; 102 1 John v. 110; 103 1 John v. 111; 104 1 John v. 112; 105 1 John v. 113; 106 1 John v. 114; 107 1 John v. 115; 108 1 John v. 116; 109 1 John v. 117; 110 1 John v. 118; 111 1 John v. 119; 112 1 John v. 120; 113 1 John v. 121; 114 1 John v. 122; 115 1 John v. 123; 116 1 John v. 124; 117 1 John v. 125; 118 1 John v. 126; 119 1 John v. 127; 120 1 John v. 128; 121 1 John v. 1