PAULINE THEOLOGY,

AS TAUGHT IN THE EPISTLES OF PAUL.
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ELEVENTH THOUSAND.
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INTRODUCTION.

The author has no apology to make for the publication of s little tract. He would only say that it is not written for idiots we cannot, nor yet for bigots who will not, think. The ignorance of the former class is unavoidable—that of the latter is usually irremediable. Neither is it written for the infidel, who rejects the Bible as a Divine Revelation; or for his younger brother, who treats it as he would a strip of gum-elastic: but for those who accept it Is the rule of their faith, the ground of their hope, and the guide of their life.

To the attention of such persons this little tract is commended. They are incited to compare it with the Word of God, and form their opinions as under the gaze of Him to whom they must render an account.

My scant limits have excluded much that I might have written. I have: not attempted to answer many objections, since they have been so frequently met by writers whose more able and elaborate productions may be obtained of the publisher of the present tact.

That God nay bless the truth, and overturn error,—and that both the writer and reader may know and do His will,—and be made partakers of His grace here and his glory hereafter,—is the earnest prayer of THE AUTHOR.

PLYMOUTH, Massachusetts, September 1, 1851.

PAULINE THEOLOGY.

CHAPTER 1.

MAN'S FUTURE DESTINY—
SOURCES OF INFORMATION—
INFIDELITY—
HEATHENISM—
CHRISTIANITY—
PAUL AN AUTHORIZED EXPOUNDER OF ITS DOCTRINES—
HIS ABILITIES—
IMPORTANCE OF HIS EPISTLES.

WHATEVER knowledge we may be able to acquire concerning man's past and present condition, and however various the sources whence we may have drawn our in. formation, there is one and only one reliable source of intelligence concerning the future. Death bounds the circle of human vision; Death closes the expanse of human hope and human joy; Death has its secrets, and will reveal them to no one. We may wander in the old solitudes, and explore the secret places where his captives rest, but we shall seek in vain for any glimmering ray of light which shall tell us of the track that former prisoners have been led, or that shall give us any information concerning the yet untraveled path that lies before us, and upon which we may at any moment be called to enter.

Infidelity, with its "leap in the dark," gives us but the sorry consolation of a still denser gloom. It hangs over the already impenetrable cloud that enshrouds the future destiny of man, another veil still darker. The cloud of ignorance can be dissipated by the light of knowledge; but what can pierce the veil of unbelief?

Heathenism, with its vague and various answers to our questions concerning futurity, shows its utter inability to afford us the slightest information upon which we may rest as upon a permanent foundation. Its mysteries, its absurdities, its groundless assertions, its foolish vagaries, its ridiculous puerility, and its sublime nonsense; all but make confusion worse confounded, and darkness more palpably obscure.

It remains then for REVELATION to supply the need. God understands this matter. Before his glance eternity unfolds its vast extent. In him is no darkness at all. He can remove the obscurity. Will he do it? How important the question! How it masses up and condenses into a single sentence, the world-wide anxiety of six thousand years! And how eagerly a curious and interested world may await at the portals of the eternal temple, the response of that Divine Oracle, which cannot err, and which will not lie! Upon this answer hangs our all. It may change the current of our lives. It may cast a shadow over the remnant of our fleeting years, or it may pour the light of brilliant hope, even into the darkest recesses of the sorrowing heart.

But we need not wait. The Mighty God has spoken. The Inspiration of the Almighty hath given to his servants knowledge and understanding. And, moved by the Holy Ghost, they have communicated to us the record of Jehovah's sublime and majestic purpose, which has been proceeding onward through the years of many generations, and which is now progressing in all the calmness of Omnipotence, to its magnificent accomplishment.

To this Record we turn. Calling no man master or teacher, we pass by the oracles of heathendom and the vain babblings of a false philosophy, and sit down at the feet of the Eternal Teacher, to learn the words of Everlasting Life. His word must decide our differences, this must resolve our difficulties. Reverently and carefully must we examine its teachings, and strictly must we abide by its unalterable decisions.

In ascertaining the sentiments of any religious teachers, much care is needful in the choice of sources from which we derive our information. We are not to accept the slanders of enemies, or the defenses of incompetent and ignorant friends; much less are we to receive the word of those who, while professing to defend, in reality corrupt and mutilate the doctrines which they profess. In every case it is our duty to appeal to those standards of belief which are of acknowledged genuineness, authenticity and authority.

Our object in the present effort is to discover and exhibit the Scriptural and Christian doctrine of future punishment. And we know of no better way to do this than to examine the writings of one who was so largely concerned in and so intimately connected with the establishment of Christianity as was the Apostle PAUL. He is an authorized and authoritative exponent of the system of Christian doctrines More than one-fourth of the entire New Testament is from his pen. A portion of the remainder is devoted to his history. Leaving out the Gospels and Historical portions of the New Testament, we find that nearly three fourths of all the writings devoted to an exhibition of the doctrines of Christianity, are the writings of PAUL. In the writings of no other apostle can we find such a full statement of the particulars of Christian faith and hope;—nay, if all of them were combined, they would furnish us a less perfect and comprehensive system of Gospel doctrine than that which we find in the writings of this Apostle.

The discourses of Jesus, both ethical and doctrinal, had been gathered up by the evangelists and preserved. But there were many things Jesus forbore to teach. while with his disciples. They were "not able to bear them." To Paul seems committed in a special manner the work of unfolding, arguing, and defending these more recondite truths. Possessed naturally of an acute, independent and logical intellect; qualified by mental discipline and early education for literary effort; constantly engaged in reasoning out of the Scriptures, and disputing with both Jews and Greeks, and, finally, inspired and illuminated by the Spirit of God; we can conceive of no person more fit for the great work of arranging and systematizing; or giving form and consistency to the various elements which go to make up the sublime structure of Christian truth.

To this work he addressed himself, and worthily has he performed his task. Commencing with the primary facts of Christianity—the first principles that underlie the whole fabric—he has gone on substituting meat for milk, until the mysteries that had been hidden from all ages, are unfolded to the capacity of a child; and the numerous and anxious inquiries of the suns of man concerning futurity find here their ready response.

The importance of these writings was speedily understood, and long before the Apostles had passed away to their rest, we find one of them classing the writings of the "beloved brother Paul" with "the other Scriptures" which were so dearly prized and so sacredly regarded.

These writings were comprised in a series of fourteen epistles, written under various circumstances, to various persons and churches,—to those whom he had planted—to those who had never seen his face; to those in all the ardor of their first love—and to others who had been, in some measure, turned aside from the simplicity of the Gospel.

Here, then, in these numerous treatises, we may look with confidence for a statement of, or an allusion to, every fundamental doctrine of Christianity. A doctrine of which Paul makes no mention, and to which in so many epistles he makes no allusion, cannot be an essential article of Christian faith, unless it be most unequivocally stated in other portions of Holy Writ.

Do not, however, understand us as-teaching that Paul is the only "teacher of the Gentiles in faith and verity," but only, that, as this wort was in a peculiar manner committed to him, it is reasonable to turn to his writings as the most full and perfect source of information. If we find a doctrine clearly stated here, we may look in other portions of the Scriptures expecting to find it there; while, if denied or omitted here, we should have little idea that it would appear with prominence upon any other portion of the Sacred Record. With these remarks we address ourselves to a consideration of the "Christian doctrine of Future Punishment as taught by the Apostle Paul."

CHAPTER 2.

REWARDS AND PUNISHMENTS—
CONSEQUENCES DIFFERENT FROM PUNISHMENT—
THE WORD PERISH—
DEFINITION OF IT—
INSTANCES OF ITS USE.

THAT Rewards and Punishments are important and in. dispensable to all Government, whether Divine or Human. Civil or Moral, is denied by none who have any rational idea of the existence of such government. But while this has been so. freely conceded, a considerable difference of opinion has obtained, with, regard to the punishment which follows a violation of the Law of God. Some assume that punishment is only a consequence of sin, as sickness follows excess by the constant and regular operations of natural laws; while others contend that there are not only consequences of sin, which are evil, but also punishments for it which are the result of a positive infliction in accordance with a revealed law. Thus in Civil Law:—That the murderer is an outcast; separated from friends and subjected to innumerable sufferings, is a consequence of his crime; but after all this he is still amenable to the law of the land, and the plea of his former sufferings, in consequence of sin, will have no mitigating influence upon the punishment denounced against him. as the penalty of a violated law.

We shall not here attempt to confute or advocate any of the various theories which have been promulgated with regard to this matter. Our object is, not to advance a theory of our own, but to sit meekly at the feet of a mighty and authoritative teacher of the Gospel of Christ, and learn of him. By his words we purpose to abide; and it shall be our highest ambition to exhibit His teaching upon this important subject. In doing this, we shall present every passage in which he refers to the destiny of the impenitent; and examine closely the import of every term by which he indicates their final condition. We shall be guided by the literal meaning of these words, feeling entirely unauthorized to give them a strange or unusual signification for the purpose of saving or upbuilding a cherished theory.

"What saith the Apostle?" " How reads thou?" These shall be the questions ever present before us.

One of the words of which the Apostle frequently makes use, while indicating the destiny of the unregenerate and finally impenitent, is PERISH. This word is represented by Webster as coming from the Latin pereo, to go, to depart wholly. Perish is thus defined: To die, to lose life in any manner. Men perish by disease or by decay, by the sword, by drowning, by hunger or famine, etc. To die or wither; applied to plants, to waste away, to be destroyed, to come to NOTHING, TO BE UTTERLY EXTIRPATED. He also says it signifies "in theology, to be eternally tormented," and so it does in the works of some divines; but that it has that sense in the Scriptures-remains to be proved. [The corresponding Greek word, which is rendered perish in the following passages. It is defined: "to destroy utterly, to murder, to kill, to lay waste, to destroy, to consume, to make an end of, to perish, TO COME TO AN END, to dis."—LIDDELL & SCOTT'S LEXICON.] The first passage to which we turn is Rom. 2. 12. The Apostle has been arguing at length the great principles of impartial justice that characterize the government of God; showing the righteousness of God and the guilt of men; and in opposition to those Jews who retained the uncharitable notion that none could be saved but those who with them were favored with the Mosaic law: he declares that God shall render to every man (not solely according to his opinions, but) according as his works shall be; and moreover the guilt of those who had dwelt in darkness, would be in some measure palliated by the circumstances of their ignorance, which would render their punishment less severe than that of those who knew their Master's will and did it not. "For as many as have sinned without law, shall also PERISH without law: and as many as have sinned in the law shall be judged by the law." This passage is one of importance, as it unveils to us the purpose of God in relation to the heathen world. Where Scripture is silent, some persons seem to feel bound to speak. And so we have had numerous fancies presented, which have upheld the idea that God would sentence to eternal agony those who had neither heard nor rejected the gospel of his Son. Paul teaches differently. Those who without law have performed those things required by the law, as far as their infirmity and ignorance would permit, shall find, in the day of judgment, their "consciences excusing them:" while those who in this darkness have run greedily after impurity and vice, and violated the law. and light of nature which they had received, shall PERISH without law.

Rom. 14. 15.—The Apostle is here exhorting his brethren to charity and forbearance towards those who wero weak in the faith. They were to be received; not to be despised; and this because we must all stand for ourselves "before the judgment-seat of Christ." And to put the sin of him who by his indulgence caused his brother to stumble in the strongest possible light, he says: "But ff thy brother be grieved with thy meat, now walks thou not charitably. DESTROY not him with thy meat for whom Christ died." This word, though differently rendered, (being the same as perish in the original) teaches us the condition of those who through the fault of others are turned aside from the ways of truth. They, too, are, through the uncharitable Ness of brethren. DESTROYED or caused to PERISH. And certainly we shall nonimproved the light that God has given us, if we do not learn hence a lesson of charity and forbearance towards those "for whom CHRIST died." If Christ died for men, what should we not suffer from them?

1 Cor. 1. 18.—Here the two grand classes of hearers of the Gospel are brought to view. They are known by its effects upon them. "For the preaching of the cross is TO THEM that PERISH foolishness; but unto us WHICH ARE SAVED it is the power of God." Here are presented the results of the reception or rejection of the Gospel. One class receive it as the power of God—they are not offended at it, or ashamed of it. It proves to them the powerful means appointed by God for their salvation. It pardons, sanctifies, and elevates their natures; and shall finally introduce them to the endless felicity of a perfect words. To another class, the gospel is as foolishness: blinded by sin, they discern not its glory—its warnings are as idle tales, its entreaties fall unheeded on their ears; its glad and glorious invitations are neglected; its exceeding great and precious promises are despised; its sublime and resplendent prospects are rejected as valueless. They pursue their course of wickedness, they grovel in sin, they rush onward to the precipice that overhangs the abyss of ruin—they refuse the launched life-boat of God's mercy and grace, and they PERISH.

In 1 Cor. 8. 11, the Apostle pursues a train of reasoning similar to that noticed in Rom. 14. 15. With reference to idols, he teaches "that an idol is nothing;" but he exhorts them to be cautious lest this liberty or knowledge of theirs, become a stumbling block to them that are weak.

"And through thy knowledge shall the weak brother PERISH for whom Christ died." Here we clearly see the consequence of turning from the ways of truth; such as do it "shall PERISH."

If we follow the Apostle through this epistle, we shall find him, in the fifteenth chapter, conducting a laborious argument upon the subject of the resurrection, to a triumphant conclusion. The reader will observe that at first, in order it would seem to show the magnitude and importance of the position which he defends, he casts the whole fabric of Christianity upon the single fact of the resurrection of the dead. if this is disproved, everything connected with Christianity falls to the ground. If Christ be not risen, preaching is vain, faith is vain, Apostles are false witnesses. "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have PERISHED."-1 Cor. 15. 13-19. Upon this passage Dr. Bloomfield remarks "THEY PERISH;" as if he had said, "there is an end of them and all their hopes."

This passage may be adduced as an illustration of the scriptural use of the term perish. Certainly the Apostle did not say or wish to say, that even if Christ had not risen, all the good who had believed it, would be doomed to everlasting agony—but simply, that if Christ was not risen, then they could have no hope of being raised by him, and without such resurrection they must ever remain dead, or, in other words, they had PERISHED. And a similar perishing or loss of existence is to be the consequence of Rejecting the Word of God and the offers of Salvation, which are extended through the ambassadors of a crucified and risen Saviour.

In 2 Cor. 2. 15, we again find the Apostle alluding to the two classes of gospel-hearers and to its twofold effects upon them. While God caused them to triumph everywhere, and manifested through them the fragrance of his knowledge in every place, the results were various. The same dew and sunshine that ripened the wheat for the garner of God, was also ripening the tares for the fire. "For we are unto God a sweet savor of Christ, in them that are SAVED and in them that PERISH." Here, as in other portions of these epistles, the contrast is clearly visible. On the one hand, men are SAVED by the Gospel; on the other, they PERISH in consequence of rejecting it.

A similar train of thought may be discerned in another passage, 2 Cor. 4. 2, 3, where the same word (in the original) is made use of to denote the destiny of the disobedient. "But we have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to THEM THAT ARE LOST." Says Dr. A. Clarke "the word more properly signifies, not those who ARE LOST, but those who ARE PERISHING; and WILL PERISH if not sought and saved." The justice of this criticism will be obvious to all who examine the parallel passages which we have quoted and shall quote, where the word occurs. The quotation is in perfect harmony with the passages before adduced, which teach conclusively that the rejecters of Christ SHALL PERISH.

In 2 Thess. 2. 10, the apostle presents to view the great apostasy, and its deceptive and ruinous influences. He informs us that that Wicked shall be revealed, "whose coining is after the working of Satan, with all power and signs and lying wonders. And with all deceivableness of unright. eousness zn them that PERISH; because they received not the love of the truth that they might be saved." This passage will close the testimony of the Apostle upon this point, so far as the word PERISH is concerned. And who can review this evidence without seeing that, if words have meaning, then the Apostle taught that the wicked should perish, or "come to nought," or be "utterly destroyed!"

But lest it should be objected that the Apostle stands in this position alone, and unsupported by the concurrent testimony of other Scripture writers, I will briefly quote a few passages which teach in similar language a similar truth.

Luke 13. 3. 5.—"Except ye repent, ye shall all likewise PERISH." John 3. 14-16.—And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not PERISH, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not PERISH, but have everlasting life.

John 10. 27, 28.—My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and THEY SHALL NEVER PERISH, neither shall any man pluck them out of my Father's hand.

2 Pet. 3. 9.—The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us ward, not willing that any SHOULD PERISH, but that all should come to repentance.

More might be added, but enough has been written, think, to render the fact evident, that Paul the Apostle did teach that the finally impenitent and ungodly should PERISH.

CHAPTER 3.

FURTHER INVESTIGATIONS—
DEATH—
ITS MEANING—
THEOLOGICAL MEANING—
PASSAGES WHERE IT OCCURS—
PRACTICAL CONSIDERATIONS.

IN the further prosecution of this investigation, we are led to inquire what other words does the Apostle make use of, when he has occasion to describe or declare the destiny of the impenitent? What is the meaning expressed by these different terms? We have seen that they shall perish. —Are the other words that denote their destiny concordant or discordant?—harmonious or contradictory?

There is another most expressive term which he frequently uses—namely, DEATH; and to a consideration of the passages where it occurs we devote the ensuing chapter. "Death is that state of being in which there is a total and permanent cessation of all the vital actions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action." Webster gives as a ninth sense in which it is used—"In theology, perpetual separation from God, and eternal torments." That it has this latter sense "in theology," no one conversant with the subject will deny —but that the Scriptures ever make such use of it, we have no proof; and such a mighty and important definition as this cannot and should not be engrafted upon a word, without the most clear and positive authority. Such authority we have never seen, and indeed we have little expectation that we ever shall. One thing we venture to affirm, that in all classical literature no instance can be found, where the word death has this signification of eternal torment. Taking this then as a proved position, that death is the permanent cessation or extinction of life; we proceed to examine the declarations of the Apostle.

The corresponding Greek word is (thonatos,) which is thus defined: Death, whether natural or violent. Strictly, violent death, execution, death by judgment of court, extinction of life.—SCOTT'S LEXICON.

In Rom. 1. 32, after sketching the vices and abominations of the heathen world—after portraying sins of every black and damning die—he declares "that they which commit such things are worthy of DEATH!"

Here we have his judgment concerning what they deserve —and though the guilt of sin be deeply aggravated, yet, notwithstanding all the efforts of one class to show that justice demands the eternal agony of the unnumbered millions of the lost, for the sins of a few short days; or the efforts of another class to fob sin of its blackness, and at last bring back every rebellious and obdurate "child of hell" to the bosom of God; yet Paul declares that they which do such things are worthy of DEATH.

Rom. 6. 16.—Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin UNTO DEATH or of obedience unto righteousness?

Here the argument of the Apostle seems to indicate that the grace of God conferred upon them, did not interfere with, or abridge their liberty; it was still their privilege to choose their master and their labor, but with this understanding, that while the consequences and rewards of obedience were present and everlasting righteousness; the obedience of sin was unto DEATH. Or, as Macknight

paraphrases, "ye should consider, that to whatsoever master you make yourselves slaves to give him obedience, ye are his slaves whom ye obey, and must be contented both with his work and with his wages, whether it be of sin, whose service ends in DEATH, or if the obedience of faith, whose service ends in righteousness." Or, as it is expressed by Dr. Bloomfield, "they who obey sin are the vassals of sin, and must receive the wages of sin—DEATH."

Rom. 6. 21.—Here the writer pursues the same course of thought, and in persuading them to serve God with undivided purpose, he alludes to the time when, freed from the restraints of righteousness, they served sin; and inquires, " What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is DEATH."

Macknight renders, " For the reward of those thing is DEATH"—and comments thus: "the reward of all suck things is DEATH ETERNAL."

Says the Syriac version, "And what harvest had ye then, in that of which ye are now ashamed? For the result thereof 'is DEATH." Here is the end—the result—the reward, of a course of disobedience and ungodliness. In the language of Dr. A. Clarle, " whatever sin may promise of pleasure or .advantage; the end to which it necessarily tends, is the destruction of body and soul." Rom. 6. 22, 23.—But now being made free from sin, and become servants unto God, ye have your fruit unto holiness, and the end EVERLASTING LIFE. For the wages of sin is DEATH; but the gift of God is ETERNAL LIFE, through Jesus Christ our Lord.

Here we have in simple and obvious contrast the service and the reward both of sin and righteousness. If holiness be the ruling principle within us, and if righteous works indicate our conformity to the law of God, the end-is ever. lasting life. But the wages of sin is DEATH—this is the well earned reward of a course of vice, and sin, and rebellion;—this the inevitable consequence of rejecting God's mercy, despising the oilers of his salvation; which are presented in all the fullness of his grace—in all the plenteousness of his mercy. O, reader, think of thy reward! You may do violence to your conscience—you may stifle every holy principle implanted in your mind, you may force your way downward through prayers and tears and entreaties, and finally the day of hope shall close upon you, and the shades of a dark, a starless, and a never-ending night shall gather around you—and as you stand quaking with fear awaiting your reward, you can remember that there was a time when you chose your master and your work—when you rejected the freedom of Christ, and accepted the thralldom of Satan; and now you must abide the result. Having sown to the wind, you must reap in the fierceness of the whirlwind;—having sown "to the flesh," your harvest must be "corruption."

Here too a most brilliant .prospect unfolds itself before the faithful child of God. The sinner earns death, and receives it as his righteous due; but life is not to be purchased by a few short years of earthly toil. Nay, it is the GIFT of God. It is not ours by nature, for "none can keep alive his own soul."—Ps. 22. 29. It is not ours by works, for all the service of a world can never purchase the boon of endless life,—It is a gift, "Priceless, because above all price."

We can never know its value until we enjoy it; and then, as we pass onward beyond the scenes of earth, and rejoice amid the delights of an eternal state; as we contemplate the love that exalted us from the dust of death, our enemy, to the throne of Christ, our Lord; we may join with a fullness of feeling which mortals can never experience it ascribing "Salvation to our God and to the Lamb."

Rom. 7.5 this passage the Apostle still further illustrates our duty to yield perfect and active obedience to the will of God, by reference to the Jewish regulations concerning marriage, etc. And says, " When we were in the flesh, the motions of sins, which were by the law, (lid work in our members to bring forth fruit unto DEATH." Comment here is unnecessary. The sentiment has been re. peated so many times in these pages, that but one idea can be obtained from these expressions—namely, that the consequence and reward of transgression is DEATH. And in accordance with this does the Apostle allude to the results and effects of preaching the Gospel among the sons of men. 2 Cor. 2. 16. In this passage is an evident allusion to an ancient triumphal procession. "Thanks be unto God, which always cause& us to triumph in Christ." Wherever they preached, men were converted; works were performed and victories gained worthy of the Gospel and of its Author. As in those triumphs the smoke of burning incense filled the region, with perfume; so God made "manifest the savor (or fragrance) of his knowledge in every place" by their means. And, us there were in those processions, some who, in consequence of their perfidy and rebellion, were doomed to execution; and to whom this triumph, with its accompanying fragrance, was only a token of destruction; and others who had their lives granted to them, and became tributaries and allies, and to whom this fragrance was a token of life and liberty; so the Apostle declares that " We are unto God a sweet savor of Christ, in them that are saved, and in them that perish: To the one we are the savor of DEATH unto DEATH, and to the other the savor of LIFE unto LIFE."

Here, then, we have the Apostle's teachings, couched in positive and unmistakable language, concerning the destiny of those that refuse the offers of Salvation. No words PAULINE THEOLOGY. 10 can be more explicit and expressive. Nothing can more. clearly indicate the utter dissolution of the finally impenitent, than this oft-repeated declaration, they "shall Drs." By sin came death in ancient time, and death has passed upon all; but, thanks be to God, a new and holier life is revealed in the Gospel, and, consequent upon the rejection of this divinely-revealed life, is a more fearful mortality than that which has assailed our race. It is a richly earned judicial infliction, it is "the SECOND DEATH." No wonder that the Lord should so clearly reveal the matter to his ancient Prophet, by declaring to him—" The SOUL that shindig, IT shall die"—Ezek. 18. 4; for this is a subject that concerns us all most deeply. No

wonder that the Scriptures exhort us to diligent and persevering effort for the salvation of man, and urge upon us as a potent motive the fact, "that he which converted the sinner from the error of his way, shall save a soul from DEATH " (Jam. 5. 20); when such amazing consequences attach to the improvement of these flitting hours. O, what shall that Life be which shall know neither grief or gloom, and which shall be interminable as the years of God! What shall that death be whose darkness shall be unbroken throughout the mighty roll of everlasting ages!

And how should these facts impress our hearts? Has Christ died to save us from this death? and has his resurrection rendered accessible to us a new and boundless life? And shall we make no effort to escape that death and attain that immortality? Has the blood of the Divine Redeemer been poured out for the teeming multitudes that throng the path to DEATH, and can we forbear, as we see them hastening to their doom, to repeat in their ears those words of tender and mournful entreaty that our God has uttered, "Turn ye, turn ye, for why will ye DIE?"

And how shall we live before that God who has set before us "LIFE and DEATH," bidding us, meanwhile, to "choose LIFE, that we may LIVE?" Shall it not operate as a restraint upon the sinner to learn that his wages are DEATH? And shall it not cause the Christian to forsake the fleeting pleasures of a fleeting world, and to live a life of holy self denial and patient endurance when he hears the Apostle of Jesus declare, with a voice at once emphatic and authoritative, "If ye live after the flesh, YE SHALL DIE: but if ye, through the Spirit, do mortify the deeds of the body, YE SHALL LIVE!" Rom. 8. 13.

CHAPTER 4.

DESTRUCTION—
DESTROY—
THEIR DEFINITIONS—
INSTANCES WHERE IT OCCURS—
RECOMPENSED IN THE EARTH—
OTHER, SCRIPTURE TESTIMONY.

THERE is another term, which, from the frequency of its occurrence as an expression of Christian thought with regard to the punishment of the impenitent, seems to demand our special notice—namely, DESTRUCTION. The word DESTROY is defined by Webster, to demolish, to pull down, as a house, to ruin, to annihilate by demolishing or burning: as, to destroy a city; to ruin, to bring to naught, to annihilate, to devour, to consume, in general to PUT AN END TO, to ANNIHILATE a thing, or the form in which it exists. DESTRUCTION—the act of destroying; demolition; a pulling down; subversion; ruin by whatever means: as, the destruction of buildings or towns. Destruction consists in the ANNIHILATION of the FORM of anything, that form which constitutes it what it is: as, the destruction of grass or herbage by eating; of a forest by cutting down the tree*; Or IT DENOTES A TOTAL ANNIHILATION: as, the destruction of a particular government.* A word like this, applied to a sentient being, must be terribly significant. And if we find occurring in the Book of God such expressions as these applied to ungodly men, as indicating their destiny, we may well pause a little, and consider their unmistakable import, their definiteness, and the certainty which, as the words of God, they must have.

The first passage which we shall adduce in this connection, is Rom. 9. 22. What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath filled for DESTRUCTION Whatever may be the import of this passage, whether it refers to nations or individuals, is not essential to the present argument. If it refers to individuals, the import of the terms used indicates the utter extermination of the un. godly: But if, as is most likely, it refers to the past judgments of God upon rebellious nations, then, as surely as this passage declares that God did exterminate or destroy them, so surely do other passages, yet to be quoted, teach that a similar destiny, expressed in similar terms, awaits the enemies of God.

There are three words which the Apostle uses that correspond to the word destroy: Losing, destruction, ruin, state of being destroyed. The passages where this word occurs will be marked with an asterisk, (Olelhros,) Ruin, destruction, death, the loss of life; and, 3, (Phtheiro,) To corrupt, waste, destroy, to put to death, kill, slay. The latter word occurs in only one passage, 1 Cor. 5. 17.

In Phil. 1. 28 the Apostle expresses his earnest desire for the welfare and spiritual prosperity of his absent brethren, and exhorts them to conduct in a manner becoming the gospel of Christ; that whether he be permitted to see them or not, he may hear of their affairs, that they remain steadfastly striving for the faith of the gospel; "and in nothing terrified by your adversaries: which is to them an evident token of PERDITION, but to you of SALVATION and that of God." Here, the same word destruction (rendered perdition) is used to place in broad and striking contrast the conditions of the Philippian Christians and their ungodly persecutors. Archbishop Newcombe gives the probable sense of the passage in the following paraphrase: "Which constancy, as it shows the truth of that Gospel which ye believe, is to your adversaries a proof that they deserve destruction for rejecting it, and for persisting in their vices; and is to you a proof that God who now sup. ports you will hereafter reward you."

The Syriac has the passage thus: "And in nothing be ye startled, by those who rise up against us; which is an indication of their DESTRUCTION, and of LIFE for you."

In Phil. 3. 19, he speaks of some who were turning aside from the doctrine and practice of Christianity, thus becoming enemies of the cross of Christ. Deeply affected even to tears with the thoughts of the wrong they did and the danger they incurred, he speaks of them as persons “Whose END IS DESTRUCTION, whose God is their belly, and whose glory is their shame, who mind earthly things." The righteous is an everlasting foundation; he shall be had in everlasting remembrance; his existence shall be derived from the unfailing fountain of immortality, and the bound. less future shall be the expanding theatre of his enjoyments and his rewards. But how different the sensual and the vile! While the life, and the joy, and the glory, of the one are endless; of the other it may be said there is an end. Yea, and an end that is fearful and terrific—their "end is DESTRUCTION."

It is this that should disarm us of our anger or our envy they are in the hands of the Almighty, and they shall eventually know, what they have often doubted, that it is a fearful thing to fall into the hands of the Living God.

By some objected that these expressions are to be taken in a figurative sense, and that they import an infliction of torments, which shall extend along the ages of eternity, and which it would seem is never to be fully consummated.

But before admitting this, we must have what we demand—not assertions—but proof. Paul points to it as a sudden and terrific catastrophe, occurring (not in connection with the death of' individual sinners, not extending throughout eternity, save as its results extend, but) in intimate connection with the personal manifestation of the Lord Jesus Christ. Thus, in 1 Thess. 5. 3, he reminds the brethren that, as they have been enlightened with regard to this important subject, they will be expecting the hour of vengeance, and prepared to escape its fury. But the wicked are not so. As it was in the days of Sodom, and in the days of Noah; as it has been whenever the storms of divine indignation have burst upon the impious and rebellious; so shall the corning of the Son of man be. As the sudden snare—as the stealthy thief; prowling amid the darkness—yea, as the brilliant lightning flashing athwart the midnight sky—so sudden, so unexpected, shall this final storm of Jehovah's righteous wrath burst upon the unthinking world. "For when they shall say, Peace and safety; then SUDDEN DESTRUCTION comfit upon them, as travail upon a woman with child; and they shall not escape."

Again (2 Thess. 1. 5-10,) when he would point his suffering and persecuted brethren to some source of consolation, he refers them to the same event. He represents himself as boasting, or glorying among the various churches where he preached, on account of the unshaken faith and invincible constancy of the Thessalonian church. This firm adherence to the truth of God and the principles of his Gospel, was an evidence that they were truly chosen of God; and the fact that they, while in the paths of truth and duty, were compelled to suffer the malice of the enemies of God, was a sure proof of the righteousness of God, in recompensing them hereafter for all their toils, by the bestowment of that kingdom for which they also suffered, and into which through much tribulation they hoped ere long to enter. " Seeing it is a righteous thing with God to recompense TRIBULATION to THEM THAT TROUBLE YOU; and to YOU WHO ARE TROUBLED REST, with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking VENGEANCE on them that KNOW NOT GOD, and THAT OBEY NOT THE GOSPEL Of our Lord Jesus Christ: who shall be PUNISHED with EVERLASTING DESTRUCTION from the presence of the Lord, and the glory of his power; when he shall COME to be glorified in his saints and admired in all them that believe....in that day."

An analysis of the above passage presents the following points: First, Righteousness demands that God should repay the persecutors of his church, with tribulation. Second. That the same principles would secure to those who were troubled a Rest. Third, This rest was to be enjoyed by them with the apostles. Fourth, It was to be entered upon (not at death, but) when the Lord was revealed from heaven. Fifth, That he was thus to be revealed in flaming fire with the angels of his power. Sixth, That he would then take vengeance on the disobedient. Seventh, That they should be punished. Eighth, That their punishment should be DESTRUCTION, RUIN, LOSS OF LIFE, DEATH. Ninth, This DESTRUCTION Or DEATH was to be not merely for a day, or a month, or a year, or a century, but FOR EVER. Tenth, it was to be, not when they died, but when he should come. Eleventh, This coming was not to destroy Jerusalem, but to be glorified in His Saints, and admired in ALL them that believe. Twelfth, Therefore it must be at the resurrection. and in connection with a personal manifestation of Messiah and a gathering of his Universal Church, These points present themselves so clearly, that it would be a waste of time to attempt to argue them from this passage. They differ in several particulars from the traditions of men, but they contain and unfold to us the mind of God as revealed by his chosen messenger.

In 1 Tim. 6. 9, after exhorting to contentment, and reproving those who suppose that gain is godliness, he declares that "They that WILL be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in DESTRUCTION and PERDITION."

This sentence is singularly expressive. It contains three terms which indicate the utter extirpation of the characters who will seek after riches. 1, They are represented as being drowned. 2, They are drowned in: "ruin, destruction, death," etc. 3, And in "perdition, destruction, state of being destroyed," etc. This is the doom of the covetous. Drowned—and drowned in DESTRUCTION and

PERDITION. And the same destiny awaits those who apostatize from the faith and service of God, and hence Paul declares, Heb. 10. 39, But we are not of them who draw back unto PERDITION, but of them that believe to the saving of the soul. Here is the contrast: Some believe in Christ to the saving of the soul—they go on to perfection—they receive the end of their faith, and are saved: the others falter and draw back, but it is "unto PERDITION" or destruction.

1 Cor. 3. 16, 17.—"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God DESTROY."

I know not how language can be more positive than this, and I know not how a shadow of doubt can arise concerning the destiny of one, of whom the apostle has said, "him shall God DESTROY." In perfect accordance with all these passages is that re. mark of the Apostle, who, when describing the judicial reign and final triumph of earth's Great Governor, declares that He must reign till he hath put all enemies under his feet. The lust enemy that shall be DESTROYED is death."-1 Cor. 15. 26. Or, as Macknight renders it: "The last enemy, death, shall be DESTROYED." Or, as Dr. Bloomfield renders, with the sanction of eminent commentators, ancient and modern, "and last of all, the enemy Death is to be DESTROYED."

From this passage it is clear-1, That enemies are to be destroyed. 2, That death is an enemy (instead of being "the gate to endless joy.") And, 3, That finally, after all other enemies are destroyed, death will also be destroyed or "abolished" (Syriac), and thus there will be no more death. Upon this passage I will introduce a judicious remark of Richard Whately, D. D., Archbishop of Dublin: " We are told by Paul that Christ must reign till he hath put all things under his feet: and that the last enemy that shall be destroyed is death. And this does not seem consistent with the continuance forever of a number of wicked beings, alive, and hating Christ, and odious in his sight."

And may we not inquire, in the name of reason, When? when shall death be destroyed as the last enemy? If ten thousand times ten thousand enemies are to continue preserved in hellfire throughout the endless periods of eternity? 0, if this must be—if this everlasting wail—the eternal discord of despair, must rise upon the ear of God and man, when shall the apocalyptic anthem from every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, be heard proclaiming the praise of Him who sits on the throne?

"The righteous shall be recompensed in the earth much MORE the WICKED and the sinner."—Prov. 11. 31. No Scripture mentions to us an everlasting home for either class, in some far distant corner of the universe. Here man sinned at first. Here he died in consequence of sin. Here Adam plunged us in ruin. Here Christ repairs the ruin thus wrought. Here man sins personally "in the earth." Shall he not here be punished?' We know that this is not the period of rewards or punishments. The righteous do not here receive their reward, but they shall by and by. Here they have toiled arid prayed and wept and journeyed to do their Master's will; and here in the "new earth wherein dwelleth righteousness" shall they find rest from their toils, answers for their prayers, joy for their sorrows and their tears, and eternal glory for all their shame. Though the cursed and blighted world was not worthy of them, yet the new world, the world to come whereof we speak, shall be adapted to their wants and worthy of their presence. And there, where they have wandered houseless and comfortless, they shall be made unto God kings and priests, and "shall reign on the earth."—Rev. 5. 10. And there too shall He who was crucified on Calvary be enthroned on Zion; and all peoples and nations and kindreds shall serve and obey him. And shall the righteous be thus recompensed in the earth? How "much more then" shall "the wicked and the sinner" find among the last bursting storm of divine indignation, the just punishment of all his crimes "in the earth?"

We have introduced and examined all the passages in which Paul teaches the destruction of the wicked. Our limits will not allow us to go over the field of Scripture, and introduce even a tithe of those passages in which other sacred writers employ the same phraseology to inculcate the same idea. A few, however may he adduced.

Job. 21. 30.—" That wicked is RESERVED to the day of DESTRUCTION, they shall be brought forth to the day of wrath."

Ps. 5. 6.—" Thou shalt DESTROY them that speak lies."

Ps. 37. 38.—"But the transgressors SHALL BE DESTROYED together: The end of the wicked shall be CUT OFF."

Ps. 92. 7.—" When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they SHALL BE DESTROYED FOR EVER."

Ps. 145. 20.—" The Lord preserves all them that love him: but ALL THE WICKED WILL HE DESTROY."

Prov. 1. 26, 27.—"I also will laugh at your calamity: will mock when your fear cometh; When your fear cometh as desolation, and YOUR DESTRUCTION cometh as a whirlwind; when distress and anguish cometh upon you."

Prov. 13. 13.—"Whoso despiseth the word, SHALL BE DESTROYED; but he that feareth the commandment, shall be rewarded."

Is. 1. 28.—"And the DESTRUCTION of the transgressors and of the sinners shall be together, and they that forsake the Lord SHALL BE CONSUMED."

Matt. 7. 13, 14.—" Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to DESTRUCTION, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto LIFE, and few there be that find it."

Acts 3. 23.—" And it shall come to pass, that every scam which will not hear that Prophet, SHALL BE DESTROYED from among the people."

This selection of passages might be extended at pleasure; but is not here enough Do not these show that Paul was not alone in his belief? Do not they show that from Job to Paul there is one harmonious declaration that God will DESTROY the ungodly? Are we at liberty to doubt or disbelieve this oft-reiterated assertion? Are we at liberty to say that the Almighty will preserve in torture or in happiness, to all eternity, the wicked; when David says, " The Lord preserve all them that love him: but ALL THE WICKED WILL HE DESTROY?"

CHAPTER 5.

THE AGENT OF PUNISHMENT—
FIRE—
OBJECTIONS—
IMMORTALITY—
WHAT PAUL TEACHES CONCERNING IT.

AN inquiry of some importance, which arises in connection with this subject, is: What is the Agent or means to be employed by the Lord in the infliction of his judgments upon the impenitent?

This question is important, from the fact that widely different opinions exist with regard to it.

One of these opinions is, that the sole punishment of the wicked, arises from that internal or mental agony which they shall endure in consequence of their past sins and present despair. But to this we object—First: It makes the sinner the source of his own punishment, while the Bible clearly declares punishment to proceed from the Almighty. Second: There is not one passage in all God's Book which declares that the sinner's punishment is to be inflicted in this manner through "the horrors of a guilty conscience," etc. Third: There is no passage in the Bible that declares or even hints that the Scripture expressions that relate to this matter are to be understood in a figurative sense, or in any sense different from the strictest literal one. Fourth: The Bible does often and repeatedly, both in the Old and New Testament, designate an Agent—namely, FIRE—which shall destroy the impenitent. To make this fire figurative, when it occurs in so many places, and in connection with statements that are marked by the most obvious literality, would be doing that which is entirely unwarranted in the word of God, and which no honest critic, unbiassed by opinion, would ever dare to do.

But let us return, and inquire of the Apostle concerning this subject. Since he has given us so much instruction with regard to these matters, it will be strange if we may not derive some additional light from him upon this particular point.

In the Epistle to the Hebrews, 6. 7, 8, he speaks of the destiny of Apostates from Christianity. He says of them, that it is impossible to renew again by repentance those who have been once enlightened, etc., and have yet fallen away; and illustrates this by contrasting in impressive imagery the respective conditions of the hearers of the word of truth, who obey or abuse the Gospel. One class are like fruitful, the other like barren, soil. One class are blessed and the other cursed. "For the earth which drink. eth in the rain that comes often upon it, and bringeth forth herbs meet for them by whom it is cultivated, received blessing from God: but that which bears thorns and briars is rejected, and is nigh unto cursing; whose END IS TO BE BURNED."

This figure most aptly illustrates the various characters who receive the Gospel: some are filled with all the fruits of righteousness, and, growing in grace and the knowledge of the truth, they go on to perfection; while the others bear nothing but thorns and briars, and must finally be "rejected" or given up as irreclaimable. And instead of receiving the blessing of God, they, like the unfruitful and thorny ground, speedily lose his favor and become accursed, and their end is "to be BURNED." For, as the ancient husbandman finally kindled such fields in flames, so God would BURN those who mis improved the blessings bestowed, and revolted from his righteous service.

The same truth is reiterated in another portion of this Epistle, Heb. 10. 26, 27: "For if we sin willfully after that we have received the knowledge of the truth, there remained no more sacrifice for sins, but a certain fearful looking for of judgment and FIERY INDIGNATION which shall DEVOUR the ADVERSARIES."

The design here is to excite the Hebrews to steadfastness. They are not to forsake the assembling of themselves together. They are to exhort one another, and especially as they see the day of Christ approach. A mighty motive to prompt them in this course, is the fearful doom of those who willfully apostatize from God and his truth. There remained no more sacrifice for sins. God will not pardon without a sacrifice. They have deliberately, and willfully, and knowingly, put away from them God's only sacrifice, who is the sole hope of a perishing world;—and as there is no other name given under heaven whereby men can be saved, they have only to anticipate the judgment, and the FIERY INDIGNATION of the Lord, which shall devour his. adversaries.

The Syriac renders it, " There is no longer a sacrifice which may he offered for sins; but the fearful judgment impended, and the zeal of FIRE that CONSUMETII the adversaries."

In accordance with this does the Apostle teach that "the Lord Jesus shall be revealed front heaven with his mighty angels, in FLAMING FIRE taking vengeance on them that know not God." This representation of our God as a consuming fire is sustained by numerous scriptures, and is contradicted by none. And the fact that a fire from God is the Agent of Punishment, and a burning up in that fire the punishment itself; is indisputably revealed in the word of truth. Thus did God punish the rebellion at the time of the gainsaying of Korah, Num. 16. 35.—" And there came out a FIRE from the Lord, and CONSUMED the two hundred and fifty men that offered incense."

Thus it was in the days of Lot, Gen. 19. 24, 25.—" Then the Lord rained upon Sodom and upon Gomorrah BRIMSTONE AND FIRE from the Lord out of heaven; And he overthrew the cities, and all the plain, and all the inhabitants of the land and that which grew upon the ground."

And how similar the language of the Psalmist when describing the doom of the wicked, in Ps. 11. 6.—" Upon the wicked he shall rain snares, FIRE AND BRIMSTONE, and a horrible tempest: this shall be the portion of their cup."

Peter says, 2 Pet. 2. 6, that God turned the cities of the plain to Ashes, making them an ensample to those that after should live ungodly. Jude calls the fire that destroyed them, "ETERNAL (or EVERLASTING) FIRE;" and in accordance with this: Christ shall command the wicked in the judgment to "depart into EVERLASTING (OR ETERNAL) FIRE, prepared for the devil and his angels."—Matt. 25. 41.

The following passages will serve to show the harmony of scriptural testimony with regard to this point:

Ps. 37. 20.—" But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall CONSUME; into smoke shall they CONSUME away."

Ps. 50. 3.—" Our God shall come, and shall not keep silence: a FIRE SHALL DEVOUR BEFORE HIM, and it shall be very tempestuous round about him."

Ps 97.3—" A FIRE GOES BEFORE HIM and BURNED UP HIS ENEMIES round about."

Matt. 3. 12.—" Whose fan-is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will BURN UP THE CHAFF with UNQUENCHABLE FIRE." See Matt. 13. 30-40.

Malachi 4. 1.—"For behold, the day cometh, that shall BURN AS AN OVEN; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall BURN THEM UP, saith the Lord of hosts, that it shall leave them NEITHER ROOT NOR BRANCH."

Rev. 20. 9.—"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and FIRE came down from God out of heaven AND DEVOURED THEM."

We have thus examined the teachings of the Apostle with regard to this topic, and if there be meaning in words, he conveys the idea that FIRE is the agent of punishment, and, moreover, that this fife will devour, or consume, of burn up the enemies of God; and this is abundantly con. firmed by numerous passages of Holy Writ.

It follows, then, that these ideas of "immaterial fire" (1) or "figurative interpretation," or torment only of a "guilty conscience," are no part of Christianity; however essential they may be to Universalism or Orthodoxy.

The only refuge to which teachers of an opposing doe. trine will flee to evade the conclusions which have been deduced in the preceding pages, from an examination of every passage in which Paul speaks of the destiny of the impenitent, will be this: "These words and expressions must be understood figuratively." To the attention of such I would commend the following canon of criticism, which derives its authority from the very nature of every language:

"EVERY WORD NOT SPECIALLY EXPLAINED OR DEFINED IN A PARTICULAR SENSE BY ANY STANDARD WRITER OF ANY PARTICULAR AGE AND COUNTRY, IS TO BE TAKEN IN THE CURRENT OR COMMONLY RECEIVED SIGNIFICATION OF THAT COUNTRY AND AGE IN WHICH THE WRITER LIVED AND WROTE."— Campbell.

This law is axiomatic, and incontrovertible. And now 1 demand of the objector that he point me to one solitary place where there is the least hint that the Apostle employed the terms alluded to, in a new, peculiar, or, as moderns term it, "a theological sense." No such intimation can be found, for none exists.

And yet it has critic to pass that while a word, such as perish, signifies in its natural, obvious, proper, common sense, to be destroyed utterly, to waste entirely away, to die, etc., it has the "theological sense" of being tormented and preserved in torment so long as God exists. And when we inquire whence came this meaning?—where is the authority for such a signification?—we only hear a mocking echo answering, "where," or perhaps find ourselves cast out as heretics, and disbelievers in the word of God.

But an objector may say that there exists a reason for assigning an unusual signification to these words, because of the nature of the soul, which, being immortal, must subsist eternally. I deny the premises assumed and the conclusion deduced. Let me remind you of a few facts:

First, The Apostle Paul is the only writer in the whole Bible who makes use of the word immortal or immortality.

Second, He never applies it to sinners.

Third, He never applies it to either righteous or wicked in this world.

Fourth, He never applies it to men's souls at all, either before or after death.

Fifth, He speaks of it as an attribute of the King Eternal. —1 Tim. 1. 17.

Sixth, He declares that He is the only possessor of it.—: Tim. 6. 16.

Seventh, He presents it as an object which men are to seek after by patient continuance in well doing.—Rom. 2. 7.

Eighth, He speaks of it as revealed or brought to light (not in heathen philosophy, but) in the Gospel of the Son of God.-2 Tim. 1. 10.

Ninth, He defines the period when it shall be "put on" by the Saints of God, and fixes it at the resurrection, when Christ, who is our Life, shall appear. 1 Cor. 15. 52.34.

Tenth, Therefore, he never taught the immortality of the soul, as it is now taught, and hence; when he declared that sinners should be destroyed, or perish, or die, or be burned or devoured by fire, he did so without any "mental reservations" or "theological definitions." In other words, what he said what he meant, and meant what he said.

We wish now to recapitulate the argument of the preceding chapters, and present certain facts and inferences which have suggested themselves during the progress of this investigation. The ensuing chapter shall be devoted to that work.

CHAPTER 6.

IN order that we may appreciate the evidence that has been set forth in the previous pages, it becomes necessary that we condense and arrange it so that it may be seen at a glance. But that we may not lose the force of the Apostle's reasoning, let us glance a. moment at the character and qualifications of the writer from whose pages we have drawn the preceding arguments.

1. As a man, Paul was Honest. He lived in all good conscience before God. In this, he exercised himself to have always a conscience void of offence toward God and man. Paul was Fearless. Throughout his whole life, whether calming a mob, rebuking a sinner, preaching be. fore Jews, Gentiles, Kings or Emperors, he maintained the same character of invincible intrepidity. Paul was Frank and open-hearted. No deception in his nature. He had renounced the hidden things of dishonesty. Paul was Disinterested. No fat salary

stopped the utterance of truth. Ile was crucified to the world, and the world to him. Christ was his all. Christ's work was the business of his life. Christ's approbation the object of it. With what confidence can we rely upon the teachings of one so honest, fearless, and disinterested as he!

2. If we consider his qualifications as a Christian Teacher, we shall find that his words derive additional portance. He was a Scholar. He could thank his God that he spoke with tongues, more than the whole Corinthian Church. He was undoubtedly thoroughly educated in those various branches to which Jewish students had their attention directed by the learned of those days. He was a man of Intellectual Power. He had not sat at the feet of Gamaliel (whose common-sense appeared so conspicuous in Acts 5. 34-39) in vain. His was no parrot-like knowledge, but there was about him something of might and strength which can hardly find a parallel. What else enabled him to commence a discourse by the overthrow of the accusations of the oily-tongued Lawyer Tertullus, and finish it by shaking the foundations of Felix's security to their centre? What else enabled him to so declare the glory of Christianity, before those who were to be his judges, that one of them was almost persuaded to become like him, a Christian? Further: He was a proficient in Old Testament and Jewish theology. He profited above many of his equals in the religion of the Jews. Descended from a Jewish stock—placed beneath the care of a Jewish Rabbi, why should he not be expert in all such matters? But this was not all. He was fully acquainted with Christianity. He was no pretender. He was no miserable smatterer. He was a workman that needed not to be ashamed. His knowledge was not from man. He received not the Gospel by man. The spirit that searches the deep things of God was his leader amid the various and intricate investigations of Divine Truth in which he was engaged. He was an Apostle of Christ. His eyes had seen the Lord. His ears had heard his voice, and on his soul the Redeemer's signet had left its abiding impress. Such was the man; a teacher of the Gentiles in faith and verity, a faithful servant of the living God.

3. But we are to consider his position in the Church of God, if we would fully understand the importance of his teachings. As was remarked in the introduction, Fe is the leading writer in the New Testament. He was one who, notwithstanding his humility assigned him sometimes a place among the chief of sinners; was yet not a whit behind the very chiefs of the Apostles. His labors were more abundant, and his writings far more numerous than those of any other Apostle of Christ. They are reckoned and counted, even in the sacred writings, as "Scriptures," and this can he said of no others but the writings of the "Beloved Brother Paul." Not that the others lack evidences of their authenticity or inspiration; but Peter seems commissioned by the Holy Spirit to speak with special reference to the "Epistles" of Paul; and by ranking them with "the other Scriptures" (2 Pet. 3. 15, 16), thus setting a double seal upon his productions. His writings abound in argument, prophecy, exhortation, warning and entreaty; in fact, in every class of writing and teaching. They are not confined to a few pages or verses, as are the writings of some, who seemed to pause a moment in their labor to chronicle their testimony to the truth, or send rolling down through the years of many generations some burning "one idea," which had impressed itself upon their minds; but they are his elaborate, faithful, familiar expositions of divine truth; prompted by zeal, and manifesting all that minuteness and clearness of detail which affection for his "children in the Gospel" could prompt, or which intellectual ability could execute.

Briefly then these are some of the characteristics of the Apostle Paul.

From such a man we should expect a corresponding exposition of Christian doctrine.

He would believe what he preached, and preach what he believed. He would not shun to declare the whole counsel of God. He would not be deceived. He would not deceive others. He would not be guilty of omitting either " the terrors of the Lord" or the "mercies of God." To Him we look for a full and perfect exposition of Christian doctrine. If we find it not here, we shall find it nowhere. He would not omit future punishment. He would teach as Christ taught about it. He being a scholar, would not use words calculated to mislead, if taken in their obvious and literal import.

Let us now call attention to some facts which appear upon examination.

First:
Paul in his epistles speaks of, or alludes to, the destiny of the wicked at least twenty-five times. Certainly then he did not forget this subject. We could have asked DO more of him than this. Twenty-five distinct statements with regard to the destiny of the impenitent, are certainly sufficient to give us a correct idea of the subject.

Second:
He does not in one place declare that any who remain impenitent through this life shall be eternally saved. True, he declared God to be the Saviour of all men, but it is evidently only from the consequences of Adam's sin, for as in Adam, all die—literally, so in Christ shall all be made alive, literally and bodily. For there shall be 'a resurrection of the dead—both of the just and the unjust. This then is only a salvation from natural death, while he is specially the Saviour of them that believe; for "being made perfect, he became the author of ETERNAL SALVATION unto ALL THEM THAT OBEY HIM."—Heb. 5. 9.

If the modern doctrine of Universal Salvation had been true, Paul would have preached it. He did not preach it; therefore it is not true.

Third:
He does not once speak cf the restoration of men to God, after their having endured the torments of hell for a longer or shorter period. Not one word does he say of the final holiness and happiness of all mankind; not one word about purgatorial flames, or a limited punishment If restorationism had been true, Paul would have taught it: He did not teach it; therefore it is not true.

Fourth:
He does not in one place speak of men as "dying and going to hell;" or of their being consigned to a place of torment, previous to the day of judgment. "After death, the judgment." Not "after death, hellfire for thousands of years; and then the judgment, and then torment again to all eternity." Can it be true that Paul believed as I have heard some men preach; that sinners were dying in this world, and dropping into hell at the rate of about thirty six hundred every hour, and yet he never gave one hint of the fact, in all his writings? If the doctrine of going to a hell of fire at death had been true, Paul would have taught it. He did not teach it; therefore it is not true.

Fifth:
He does not once speak of there being a hell of fire, in existence at the present time. If there was in existence then, a vast portion of the universe, filled with fire and brimstone, where men and devils were tormented, and suffered, and howled, and blasphemed, and calculated the slow rolling ages of eternity—where Cain was condemned to suffer six thousand years before others equally guilty commenced to suffer at all—where Satan was condemned to be tormented "before his time," instead of going about like a roaring lion—would not Paul have preached to us about it?

If there had been in existence a place of unutterable torment, where sinners were, Paul would have warned us of it. lie did not mention it; therefore it does not exist at present.

Sixth:
He does not mention or make use of the word torment at all in the whole of his epistles. The idea of devils mocking, aryl tormenting their victims in the pit of woe, does not appear once in all his writings, nor anywhere else in the word of God. Indeed, with the exception of one passage in Revelations 14. 11, concerning which commentators are not agreed, but which, as it is spoken of worship. pers of the beast, cannot be shown to refer to all sinners, and which, as it is spoken in the present tense and in connection with their actual worship, cannot be proved to refer to the future state at all, with this single exception, there is not one passage in the whole Book of God that represents the wicked as being tormented. Of course the Parable of the Rich Man and Lazarus is not reckoned as teaching the doctrine; for all laws of criticism forbid that parables be made use of to teach doctrines. The idea of a God that torments and tortures his enemies; and preserves them by his omnipotence, that he may torment them in his wrath, was unknown to, and untaught by those early teachers of the truth of God. It was reserved for the corruptions of vain philosophy, and the traditions of heathen teachers, to engraft such an idea upon the character of that God whose name is LOVE.

Paul did not teach the doctrine of torment. &tiering and anguish are implied in the fire which shall devour the ungodly, but torment as a distinct idea, as it is taught by modern religious teachers from sabbath to sabbath, does not appear in his epistles. If the idea that God would torment and torture wicked men in hell to all eternity had been true; Paul must have known it, and would have preached it. He did not preach it; therefore it is not true.

Seventh:
In the whole twenty-five places where he speaks of the punishment of the ungodly, he only uses the word: eonian (eternal or everlasting) once, 2 Thess. 1. 9. This word occurs in the Apostle's writings twenty-eight times; and how strange, if the doctrine of ETERNAL torment be true, that in speaking of the destiny of the wicked at least twenty-five times, he only uses the word everlasting once; and then, it is "everlasting DESTRUCTION." How much do some men say of eternity and ETERNAL torment—and yet Paul omits such expressions altogether! We can easily understand why they use such expressions—they believe that doctrine. But why does Paul omit them? Is it not because he did not believe it? He called the destruction eternal, as he does the Judgment in Heb. 6. 2, not that either the one or the other would be eternally going on, and never consummated; for that would require two eternities: the first one for the judgment, and the second for the destruction; but because that Judgment is final, admitting of no appeal; and because that destruction is final, admitting of neither rescue or recovery, so they may both be denominated eternal.

If the eternity of the punishment had been the main and important feature in the matter, as it must ever be while the popular doctrine of eternal torment is taught, certainly Paul would have spoken of eternal torment. He did not mention it; therefore it is not true.

Eighth:
Not one passage in his writings teaches or hints that wicked men shall live or exist for ever under any circumstances whatever. This idea that all men are to exist eternally, is not to be assumed, or taken for granted. The question is too important to be disposed of by a guess or opinion. It involves the destiny of the greater portion of our race. Can it be true that Paul believed that every wicked man carried within him an immortal element, which must go on expanding throughout the far reaching ages of eternity, and linking man by a tie that can never be severed to endless joy or endless agony, and yet in all his epistles he gives us no hint of the fact? Does this look

like the doings of one who kept back nothing that was profitable for his hearers? Does this sound like the teaching of modern preachers, who assure their hearers "that they have each of them an immortal soul, destined to exist so long as God exists?"

If every wicked man had been destined to eternal Existence Paul would have informed us of the fact. He does not once hint it; therefore it cannot be true.

Ninth:
Every passage that relates to the destiny of the impenitent, imports their utter dissolution or extermination. An examination of the passages will put this assertion to the proof. Let others do it as I have done it, and they will find an argument for the final destruction of the ungodly, which honesty cannot evade. EIGHT TIMES he speaks of the wicked as destined to PERISH. DEATH is used to express their destiny SEVEN TIMES. NINE TIMES they are spoken of as being DESTROYED, once as DEVOURED by fire, and once as BURNED. Not one of these words has in the original or the translation, the meaning of eternal torment. Not one of them means any such thing in common conversation, and it is only by a "theological " or false definition, alike repugnant to the laws of language and common sense. that such an idea can be conveyed by such language. Paul does not tell us that he used these words in a peculiar or theological sense. No Greek would have supposed so, had they heard him; and we are led to conclude, that as Paul would not use words calculated to mis. lead, therefore we are to take these words in their most obvious and current signification.

Paul did teach the utter DESTRUCTION or PERISHING or DEATH or EXTERMINATION of ungodly. men. He would not have taught it unless it were true; therefore it is the truth.

Tenth:
Paul could say of his preaching, that he had not shunned to declare the whole counsel of God. His writings partake of the same fearless character which was impressed on his preaching, arid, in fact, upon everything he did. He shunned not to declare the whole counsel of God. But he did shun to declare the first word concerning eternal torment; therefore, eternal torment is no part of the "counsel of God."

Eleventh:
Paul said, concerning his teaching, that he had "kept back nothing that was profitable" for his brethren. But we find that he has entirely kept back the doctrine of the eternal torture of ungodly men. Now, if Paul believed this, he must have been strangely negligent, or else lie must have believed it to be an unprofitable subject. If it is not true, of course it would not he profitable. The conclusion is, that it is not true, and in that case it should not be taught, or else, if it is true, it is unprofitable, and, therefore, should be kept back.

Twelfth:
No stronger expressions can be found in Greek or English, to denote the utter extirpation of the ungodly. If these words can be evaded or explained away, then, if the doctrine be ever so true, it woad be impossible to teach it. If these words do not convey the idea, then no words can be made to do it.

Thirteenth:
If we had none but such as Paul to teach us, we should never have learned any other doctrine. If we had drawn our theology solely from his epistles, we should never have heard of an immortal soul, or an immortal sinner, of eternal torments, or of going to the lake of fire at death, of a heaven "beyond the bounds of time and space," where the righteous should dwell eternally, or of a hell in some distant portion of the universe, where an un. ceasing torrent of wailing and blasphemy should roll forth from the burning lips of the innumerable damned, so long I as God exists! Whence came this fearful doctrine. From the Apostle Paul? nay, rather "from your vain conversation, received by tradition from your fathers."

Fourteenth:
Paul's preaching, notwithstanding its "truth sad soberness," is called heretical. We have seen what he taught, and all that he taught concerning tote destiny of the impenitent, and we know that this teaching is not accepted as orthodox at present. Perhaps, as the authority of the Apostle is extensively acknowledged, he may escape excommunication. They may curse the doctrine, and then deny that he teaches it. But let the tentmaker of Tarsus appear alone and unheralded; let him come as he was let down in a basket from some city-wall. Let him enter a modern church—let him declare that the wicked shall die, be destroyed and devoured by fire—let it be understood that he never in all his preaching spoke of eternal torment, and though the name of Paul might be written in letters of Gold—though the memory of Paul might be cherished and exalted—though the Epistles of Paul might be upon the sacred desk, and be read as was Moses' law "every Sabbath-day," yet, notwithstanding all this, I apprehend that the doctrine of the travelling, preaching, tent-making stranger would be weighed in the balances of orthodoxy, and found wanting.

"But this I confess unto thee," said the fearless Apostle before Felix, "that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." This was called "heresy" then, when Pharisees and Sadducees combined to crush the truth of God. This was called "heresy" some two hundred years after, when Origen, having mutilated his own body which God made, undertook to mutilate or mend the truth that he had given, by teaching the preexistence, immortality,

transmigration, and final restoration of human souls in opposition to Paul, who taught that God only had immortality, and also in opposition to the Arabian Christians of his time, who held the truth of God. This was called "heresy" in the commencement of the fourteenth century, when Pope Clement the Fifth decreed in the General Council, at Vienna, "that the soul was not only immortal, but of the same form as the body."

This was called "heresy" about A. D. 1513, when the Council of Lateran, headed by Leo 10., God's vicar, condemned and reprobated all such as taught that the soul was mortal, commanded all philosophers to combat the idea, and decreed that "all who adhered to it should be shunned and punished as heretics."

It is culled "heresy" now, when those who believe it are called infidels, heretics, annihilation and other hard names. It may be called "heresy" by some who read these pages; it undoubtedly will by some who will not read anything on the subject; but still the truth, that God "only hath immortality," abides unshaken. The fact that we must "seek" it by "patient continuance in well doing" is enough to settle the question.

And may I not assert still further, that the ground which Paul occupies is safe for us. 1 dare take no man for my guide. I dare trust to no mortal to direct me. But if Paul be inspired of God, if his words be truth, then I can feel safe so far as faith is concerned, while I believe what Paul believed. I can rest here without hesitancy. This word is sure. If Paul was a heretic, I am one also. If Paul was an infidel, I am willing to be. If he became the off-scouring of all things for the truth's sake, then let me endure the same, if it be necessary.

Yea, let men rage, since thou wilt spread Thy shadowing wings around my head; Since in all pain thy tender love Will still my sure refreshment prove.

CHAPTER 7.

ANSWERS TO OBJECTIONS-
UNQUENCHABLE FIRE-
GEHENNA –
THE UNDYING WORM-
EVERLASTING FIRE-
CITIES OF THE PLAIN-
EVERLASTING PUNISHMENT-
EVER LASTING DESTRUCTION-
FOREVER AND EVER, etc.-
CONCLUSIONS.

Having thus unfolded the teaching of the great Apostle upon this important subject, I might dismiss it without further remark. I might remind the reader of the faithfulness of the words of inspiration, and leave him to believe or disbelieve as he chose. But I am well aware that the difficulties that beset the inquirer after unpopular and long-neglected truths, are neither few nor small. It has been said that " nothing is done while anything remains to be done." This is especially true in doctrinal investigations. The Christian teacher must not only declare the truth in its purity, but he must obviate objections and disperse by the light of inspiration, the many difficulties that prevent the honest enquirer's progress in the paths of knowledge. There is a class of persons who not only need to have the proofs of a doctrine presented, but they must also have the objections to it removed, before their faith can embrace it. To this class the writer belongs. He hopes ever to retain his position among them.

The question naturally arises in the minds of such per sons, while perusing these evidences—" What do other Scriptures mean which seem to contradict these views of truth?" " How can numerous other passages be explained in harmony with the teachings of the Apostle?" For the satisfaction of such persons this chapter is devoted to an examination of some of the more prominent passages which are frequently quoted to prove the eternal torment of the finally impenitent.

One thing we are assured of, that the truth of God is not "yea and nay." It is not a mass of detached and self-contradictory absurdities. Paul does not contradict Jesus, neither does Jesus contradict Paul. The spirit of inspiration, though widely varied in its topics and in its teachings, is always harmonious—never discordant. If the doctrine of the final destruction of the impenitent be true, then every passage in God's word can be reconciled with that doctrine. And though I may not be able to reconcile them all, the difficulty must be ascribed to my ignorance, rather than to any lack of clearness in the declaration of the word of God.

One thing is certain, that seeming objections ought not to be received unexamined, as conclusive evidence of the falsity of an opinion; because there is no doctrine in all the system of Christianity, however true it' may be, but what is subject to such seeming objections.

But if we will allow that which is certain to explain that which is uncertain, if the clear elucidate the obscure, if the positive determine the sense of the doubtful passages, then by patient searching of the Scriptures,—by humble dependence upon Him who giveth wisdom to those who seek it,—end by the faithful employment of the intellect which God has given us,—we may hope to become acquainted with the truth as it is in Christ Jesus.

Let us proceed then to an examination of a few passages that are supposed to teach the eternal torment of the lost.

One of these passages is Luke 3: 17.—John the Baptist, alluding to the expected Messiah whose forerunner he was, declares that his "fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the CHAFF he will BURN with FIRE UNQUENCHABLE."

Now it is contended that as this fire is unquenchable, therefore sinners will be burned eternally in it. But here the argument is faulty, for the matter under consideration is not so much the fire, as those who are cast into it. Now admitting fora moment that there is at present, and that there is always to be, a lake of fire that can never be extinguished, this does not prove that every thing that is submitted to its action is indestructible. The wicked might be cast into such a fire and burned up as the prophet says, " ROOT AND BRANCH," and the fire burn on, and remain forever as the receptacle of all the incorrigible offenders in the vast universe throughout eternity. The question is not so much " what is the character of the fire?" as it is, " what will be its effect on sinners?" Admitting that the fire shall never cease to burn, yet still the question recurs, " Who among us shall DWELL with the DEVOURING fire? who among us shall DWELL with everlasting burnings?" Is. 33: 14. Can we endure that fire? Constituted as we now are, it is a manifest impossibility; and we know that the privilege of immortality is limited to them who seek for it by patient continuance in well-doing. The sinners are represented in the passage under consideration under the figure of CHAFF. Now the simple question is, what will "unquenchable fire" do to " CHAFF?" and instead of wasting time in a discussion of this question, we will cut the matter short by quoting the words of John as recorded by Matt. 3: 12.—" He will thoroughly purge his floor, and gather his wheat into his garner; but he will BURN UP the CHAFF with UNQUENCHABLE FIRE."

I recollect once while reading ecclesiastical history, I met with a passage that gives a little light upon the meaning of the phrase unquenchable fire. It is in Eusebius' Eccl. Hist. book 6. chap. 41. The phrase " fire unquenchable" is in the original Greek purl asbestos. Now Eusebius, in giving an account of the martyrdom of certain Christians at Alexandria, makes use of this same phrase at, least twice to describe the fire in which they were destroyed. He speaks of them as follows: " The first of these was Julian, a man afflicted with the gout, neither able to walk nor stand, who, with two others that carried him, was arraigned. Of these, the one immediately denied, but the other, named Cronion, surnamed Eunus, and the aged Julian himself having confessed the Lord, was carried on camels throughout the city, —a very large one as you know, and in this elevation were scourged and finally consumed in an immense fire. After these, Epmachus and Alexander, who had continued for a long time in prison, enduring innumerable sufferings from the scourges and scrapers, were also destroyed in an immense fire.

Now as Eusebius was a learned Greek, as he was a Christian Bishop, as he lived and wrote within three hundred years from the time of our Saviour, he undoubtedly was sufficiently acquainted with his mother tongue to write it accurately. But he declares that those martyrs were consumed and destroyed in "unquenchable fire." If unquenchable fire could burn up saints, according to the words of Eusebius, could it not burn up sinners according to the words of John? If so, then this passage is in perfect keeping with the teachings of Paul, and corroborates his testimony concerning the burning up of these who will not be saved.

Somewhat similar to this passage is one recorded by Mark 9: 43-45. "It is better for thee to enter into LIFE maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dies not, and the fire is not quenched."

This threatening, thrice, repeated in the connection, is acknowledged to be of the most terrific character. Understand this passage as we may, it conveys to the believing mind an idea of the most fearful punishment imaginable.—But whether the idea of never-ceasing torture is contained in it, has been questioned by persons who reverence the word and character of God.

Let us call attention to a few thoughts that arise here.

FIRST: The reason which should cause us to cut off an offending or ensnaring member. It is better to enter into LIFE maimed, etc. Here we bee that LIFE is the blessing sought. It is the privilege of living forever that will amply remunerate us for any sacrifices that we may be called to make for the Gospel's sake. Now this agrees perfectly with the declaration of Paul that " The wages of sin is DEATH, but the gift of God is eternal LIFE." Hence we conclude that those who do not enter into life must depart into hell and DIE.

SECOND: Those who do not enter into LIFE are represented as going into hell or *Imo Ge-henna. " This word," says Dr. Bloomfield, " is formed from the Hebrew Gahinnom, (the valley of Hinnom,) a place Southeast of Jerusalem, where formerly children had been sacrificed by fire to Moloch, and which long afterwards was held in such abomination that the carcasses of animals and dead bodies of malefactors, were thrown into it; which, in solid a climate, needing to be consumed by fire, which was constantly kept up, obtained the name of Gehenna of fire."" This is then the chosen emblem used in the New Testament to represent the place of the punishment of the

impenitent. But the question arises, What was the effect of casting bodies into this fire? Were they tormented forever? No. Were they to be preserved forever there? No. What then? They were entirely and totally burned to ashes—consumed—burnt up, devoured by fire, and finally when the carcasses of malefactors ceased to be cast therein, the fires were allowed to go out, and to-day the "Waters of Gihon" meander gently through that once detested valley, and the Jewish Gehenna of fire is no more. From this consideration we should conclude that the future Gehenna of fire would consume and destroy, utterly, everything submitted to its flames.

THIRD: Concerning the declaration that the fire shall never be quenched, we might refer the reader to what has been said upon the preceding passage, but we will quote a few passages that may illustrate its meaning. Thus Ezek. as: 45-48: " Moreover the word of the Lord came unto me, saying, Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; And say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God: Behold, I will kindle a fire in thee, and IT SHALL DEVOUR every green tree in thee, and every dry tree: the flaming fire SHALL NOT BE QUENCHED, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it: it shall NOT be QUENCHED."

Here we find a fire spoken of which was not to be quenched but whether we regard it as a literal fire, or as a representation of judgments that were to come upon the Jewish nation; in either case the idea of an eternal infliction of torture will not be supposed by any candid person to be contained therein.

So also Jeremiah 17: 27, predicts in similar language the destruction of Jerusalem: " But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a FIRE in the gates thereof, and IT SHALL DEVOUR the palaces of Jerusalem, and IT SHALL NOT BE QUENCHED."

The prediction was uttered, and the record of its fulfilment informs us that these buildings thus threatened were actually burned with fire, in the destruction of Jerusalem by the army of the king of Babylon. Jer. 52: 13. Bat we know that the fires then kindled have long since become extinct. True to the prediction, they have not been quenched, but they have accomplished their work of destruction, and have ceased to burn.

The testimony of Isaiah 66: 24, is also important in this explanation. " And they shall go forth, and look upon the CARCASSES of the men that have transgressed against me: for their WORM SHALL NOT DIE, neither shall THEIR FIRE BE QUENCHED; and they shall be an abhorring unto all flesh."

Here we observe the origin of the figures in the text under consideration. Here is the " worm" and the "fire" and the carcasses of the enemies of the Almighty submit. ted to their destructive action. From this passage is borrowed the imagery employed by the Saviour to indicate the future destruction of sinners in Gehenna. By some the "worm" is most absurdly supposed to mean the "immortal soul," and then the point is established—but to read this passage “The soul, dies not," would be contradicting by the opinions of men the word of God, which says "The SOUL that sinned IT SHALL DIE." We may derive information concerning this phraseology, by quoting two other passages where the prophet uses similar language. Is. 1: 9; 51: 7, 8. " Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the MOTH shall EAT THEM UP. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their reviling. For the MOTH SHALL EAT THEM UP like a garment, and the WORM SHALL EAT THEM LIKE WOOL; but My righteousness shall be forever, and my salvation from generation to generation."

These passages assist us to reach the following conclusions. FIRST: Those who deny themselves of the gratification of lusts will " enter into LIFE." SECOND: Those who will not do this shall depart into a Gehenna or valley of fare, and shall be subjected to the gnawing of worms that "shall eat them up like a garment," and to flames of a fire that " SHALL BURN THEM UP ROOT AND BRANCH," which conclusions are in perfect and harmonious accordance with the teachings of the Apostle Paul.

Another passage which demands our notice is Matt. 10. 28. " Fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

This is supposed by many to afford the most positive proof that the soul of man does not die with the body.

We admit for argument's sake that such is the fact, but we claim that this passage clearly teaches that in the place of final punishment, in Gehenna, God can-destroy not only the body but the scam.

But before we dismiss this passage, let us briefly analyze it. Observe, FIRST: It is not addressed to all men. It contains no promise of life to the wicked. It affords the warrior or man of blood no ray of hope or word of encouragement. It is addressed to the disciples. If persecuted they are to "flee." If their master has been called "Beelzebub" they are to anticipate similar appellations. What they " hear in the darkness" they are to " speak in the light," and they are not to be hindered by the fear of him that can "kill the body." SECOND The word psukee, soul, is used again in the immediate connection, 5. 39, in such a manner as to fix the sense of the term in this

passage. " He that finds his soul shall lose it: and he that loses his soul for my sake shall find it"—Now it is absolutely certain that the same soul which man cannot "kill," can be lost for Christ's sake. To suppose that a man can lose his immortal mind for Christ's sake, is an absurdity too palpable to need a refutation.

The following are a few of the numerous passages where the same word Greek soul, is rendered Life. Matt. 2. 20: 6. 25: 16. 25: 20. 28: John 10. 15, 17: Acts 15. 26: 20. 10: 27. 10, 22.

The only alternative is to conclude, that as Christ would not mislead and bewilder us by using a word almost in the same breath in totally different senses, therefore when he said that man could not "kill the soul" of his faithful followers, he meant evidently to inform them that man could not put an end to their existence or prevent their future life, for whoever should lose his soul or life for the sake of the Gospel of Christ, should find it and enjoy a future life that should be eternal. In accordance with this the apostle declares "You are DEAD, and your life is hid with Christ in God When Christ, therefore, who is your life shall appear, then shall ye also appear with him in glory." Col. 3: 3, 4. Hence they feared not death—why should they? they were dead—they had sentence of death within themselves—men might kill the body, but could not harm their "life," for it was securely hidden with Christ in God. While on the other hand, if by a base apprehension of the effects of human wrath and power they proved recreant to their high and holy trust, the Almighty maker was able to destroy them utterly, both soul and body, in the fires of Gehenna. This passage then is in perfect agreement with the teachings of Paul, that God will punish with everlasting destruction those who obey him not; and the passage under consideration forms a firm basis for the obvious inference that this destruction alluded to is of " both soul and BODY in HELL."

That is, sentenced to die; their death was so inevitable that they were counted dead already.—See Gen. 20.3.

It is enough to sadden the heart of any man who reverences God's word, to see the inconsistency of those who by the most daring liberties of interpretation apply the whole of the preceding discourse to the destruction of Jerusalem and then in utter violation of their own principles of exposition apply this to the last lodgment. If the coming of Christ means the destruction of Jerusalem, the eternal fire must apply there also.

But I am met with another objection, " Does not the Saviour tell us that the wicked shall depart into everlasting fire?" This passage demands our careful attention. It occurs in our Lord's description of the Last Judgment. Matt. 25: 41. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, to EVERLASTING FIRE, prepared for the devil and his angels."—See also Matt. 18: 8. Here we behold the conclusion of human transgression in connection with the present economy of grace. The day of final separation and adjudication is described. The period of rewards and punishments has come. The righteous are welcomed to LIFE. The wicked driven forth into everlasting fire.' But does it follow from this that the wicked are to be subjected to never-ending torments in that fire? By no means. The fire might be absolutely never-ending in its fury, and yet they might be devoured by it in a day, or an hour. Thus God could destroy instantaneously both soul and body in hell without extinguishing quenchless flames.

If this were the only passage where the Holy Ghost employs the phrase "eternal," or "everlasting" fire, we might be left to conjecture the import of the expression from an examination of those numerous passages where the word everlasting is allowed by all to be applied to objects, the duration of whose existence is limited. But we have other means of information in this emergency. We turn then for instruction to the oracles of God. In Jude 7, we read that " Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are SET FORTH FOR AN EXAMPLE, suffering the vengeance of eternal fire." Here we have similar phraseology, and it is the Spirit's chosen language. The fire here spoken of, which consumed the unrighteous Sodomites, was eternal or everkistin,2: fire. Now if we can ascertain the character and results of the fire that was the instrument of divine vengeance upon the Sodomites, we shall be informed as to the character of the everlasting fire into which the wicked shall eventually be driven The historian informs, that "the Lord rained upon Sodom and upon. Gomorrah BRIMSTONE AND FIRE FROM VIE LORD OUT OF HEAVEN; and he OVERTHREW those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."—Gen. 19. 24, 25. The Apostle 2 Peter 2. 6, informs us that the Lord manifested his indignation at their crimes, and by " turning the cities of Sodom and Gomorrah into ASHES, condemned them with an overthrow, making them an EXAMPLE UNTO THOSE THAT AFTER SHOULD LIVE UNGODLY." This informs us of the result produced by the fiery manifestation of divine vengeance.

From it we gather the following particulars:

FIRST, This "eternal fire" was directly from God: it was rained "from the LORD out of heaven." So we read Ps. 11. 6.—" Upon the wicked he shall RAIN snares, FIRE AND BRIMSTONE, and a horrible tempest: this shall be the portion of their cup. And again we read Rev. 20.9, of the final overthrow of wicked men. That " FIRE came down from GOD OUT Of HEAVEN and DEVOURED them."

SECOND:
This " eternal fire" did not preserve anything that was subjected to its fury.

THIRD:
The cities of Sodom and Gomorrah did not remain eternally on fire, notwithstanding they suffered "eternal fire."

FOURTH.
This " eternal fire" burnt them up "root and branch"—turned them to " ashes"—" overthrew" or destroyed them and caused them to " be as though they had not been."

FIFTH:
These cities in their desolation arc set forth as an ensample "properly, that which is submitted to the eye, an image, a pattern," to them "which should afterward live ungodly."

For examples of the use of the word see John 13. 15; Heb. 4. 11, 8. 6, 9. 23; "patterns" Jas. 5. 10.

"Are set forth an example, having undergone the punishment of an eternal fire. The burning of the cities of the plain being represented here as an example or type of that punishment, by fire which at the general judgment God will inflict on the wicked. Estius is of opinion, that by an example Peter means a type or representation of the future punishment of the wicked by everlasting fire." MACKNIGHT on 2 Pet. 1. 6, Jude 1.7.

This can hate no reference to a punishment of the souls of these Sodomites in heil, as an example, for this example is one which must be visible to them, as the destruction of Sodom was; thus becoming a matter of history.

SIXTH:
We are warranted by the record of Sodom's desolation, and the declaration that it is set forth as "an example to those who should afterward live ungodly; in believing that the " eternal fire" spoken of by the Saviour will proceed directly from the Almighty: will not preserve anything that departs into it: will not continue to burn throughout endless duration: will burn up root and branch those who, like the Sodomites, will " suffer the vengeance of eternal fire," and cause them to " be as though they had not been." All of which is in perfect agreement with the teaching of Paul upon this subject, as unfolded in the preceding pages.

Another passage which is thought by many to contain irrefragable evidence that wicked men are to be eternally tormented in hell, occurs in the same discourse, Matt. 25. 4.6: "And these shall go away into everlasting punishment; but the righteous into life eternal." It must be recollected here that in this passage the two words "everlasting" and "eternal" are both translated from the same Greek word eonian. Now as the life of the saints is eternal, it is alleged that the punishments of the wicked must be eternal also. To this we most readily agree.

But first in the exposition of this passage we are led to enquire into the meaning of the term punishment. This by many has been assumed to be synonymous with torment. This is a grand mistake. Punishment may be torment, or it may not be—" Imprisonment, fine, confiscation, exile and death," all may be punishments, and yet the person punished may not endure torment at all. Torment on the other hand is " extreme pain; anguish, the utmost degree of misery either of body or mind." A man may suffer all this accidentally, or by disease—in that case it cannot be properly called punishment, though it is torment. Now the punishment is not always in proportion to the pain endured. Death can be produced by the administration of certain poisons almost without pain--the cutting off of a band, or the extraction of a tooth might occasion more anguish than the infliction of death in such a manner; yet who would suppose from that fact, that that which caused the greatest suffering was the greatest punishment? Now the term kolasin, here translated punishment, does not signify torture or torment. It is derived from Kolazo which signifies " to curtail, dock, prune the trees, to keep within bounds, hold in check, bridle, then to chastise, correct, punish." Hence the word kolazo, signifies a " checking, punishing, chastisement, correction, punishment." These are the proper definitions of the term. It does not signify torment; So our Saviour does not say they shall go into eternal torture, hut rather into eternal or everlasting punishment or cutting off. What this punishment is, will appear from the language of Paul. 2 Thess, 1. 9, where he expressly declares that they "shall be PUNISHED with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power." That this destruction is not to be eternally going on, and never accomplished, is evident from those declarations that teach us that the wicked " shall SUDDENLY be destroyed, and that without remedy;" and that " SUDDEN DESTRUCTION cornea upon them" while they are saying peace and safety, and thus put far off the impending day of judgment and of wrath.

In the language of Dr. Whitby, " This fire may be called eternal, not that the bodies of the wicked shall be ever burning in it, and never be consumed by it, since this cannot be done without a constant miracle; but because it shall so entirely consume their bodies as that they shall never subsist again, but shall perish and be destroyed forever by it." Again with reference to the word eternal, we know that it sometimes has the sense of final, or nearly that sense. Because this destruction is eternal it does not follow that the act of destruction is to be always going on, but rather that the state of destruction is such that there is no recovery from it. Thus if a man were destroyed for a year, and then restored, it would be punishment for a year; if for a hundred years, it would be a century of punishment; if for a thousand years, it would be a millennium of punishment—but if he was destroyed never to be restored throughout eternity, it would be an ETERNAL punishment. That such is to be the case we learn from the word of God.

The apostle, Heb. 6. 2, speaks of " eternal judgment." We are not to infer from this that the judgment day is never to expire—but simply this, that whereas earthly judgments are temporal in their character and results, here shall be a judgment where everything wrong shall be made right, and the decisions of which shall not be subject to alteration or reversal—hence it is an eternal judgment, so also a punishment where there is neither reprieve or restoration may be fitly called an eternal punishment.

From all this we draw the following conclusions—
FIRST: The wicked are not punished until the day of judgment,
SECOND:—The agent employed in their punishment is fire.
THIRD: Their punishment is destruction.
FOURTH:—This destruction is everlasting, and, hence, when they are cast down into everlasting " destruction" they go into "everlasting punishment." This presents nothing in opposition to the teaching of Paul, but when the various scriptures are compared a most perfect and beautiful harmony is disclosed.

In passing we might notice the pat4ble of the rich man and Lazarus, but as this is only supposed to teach the "State of the Dead" previous to the resurrection, it must be discussed under another head, as it does not affect the question of the final destiny of man.

My prescribed limits will only permit one to notice one more passage which is urged by the advocates of an opposite theory in support of their opinions. That passage is Rev. xiv: 9, 11. "And the smoke of their torment ascend-eth up forever and ever."

The strength of the argument here rests upon the supposition that the term forever and ever must necessarily signify never-ending duration. Such, however, is not the case. The word forever does not always have this signification. Thus Jonah 2: 6, alluding to hie incarceration in the bowels of the great fish, declares, "The earth with her bars was about me FOREVER." Certain servants were to serve their masters "FOREVER." Ex. 21: 6. The Aaronic priesthood, which we know is " done away in Christ," is declared to be "an EVERLASTING priesthood." Ex. 40: l5. The word translated forever is also rendered " old," as in Lam. 3: 6; Is. 63: l1, and other passages—"Long" as in Ps. 143: 3. "Since the beginning of the world," as Is. 64: 4, etc., etc. Now these examples of the use of the term to express limited duration, are enough to prevent our throwing the whole weight of the most terrific doctrine of which we have ever heard, upon a single word which is confessedly uncertain in its precise import.

· I will now present some reasons why we should not interpret this passage in opposition to the numerous declarations of Scripture which express the utter destruction of the finally impenitent.

FIRST: This declaration is not the ordinary preaching of the Gospel, such as has been heard during the Gospel dispensation; but a special message, or threatening. But to learn the destiny of sinners in general we have to consult the ordinary messages of the gospel.

SECOND: Much of this book is confessedly symbolic, and the diversity of opinion concerning its meaning among its numerous expositors, proves conclusively the difficulty of interpreting it.

THIRD: This message is directed to a special class of sinners, and those who commit a specific sin; hence none but those who "worship the beast," etc., (whoever he may be) have anything to do with this threatening.

FOURTH: The torment is spoken of as occurring during the continuance of "day and night." But in hell there can be no day, and in heaven " there is no night"—hence this circumstance locates the infliction in this world.

FIFTH: It is spoken of as occurring at the same time that they worship the beast. " They have no rest day nor night who worship (not who did worship) the beast," etc.

Now as the worship must be in probation, the punishment would seem to be there also.

SIXTH: We know that the prophets wake use of similar language to describe national judgments instead of individual torments. Thus, Isaiah 34: 9-10, predicting the desolation of Idumea, declares that "the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch; It shall not be quenched night nor day; the smoke thereof shall go up forever." All of which language is equally as strong as that in the passage under consideration.

With these considerations I submit the decision to the candid reader's judgment. I think he will agree with me that the other evangelists do not contradict the Apostle Paul in their representations of the future destiny of the impenitent.

Other objections which are not here mentioned may present themselves to the reader's mind. My limits have prevented their consideration. The passages which are relied upon as the strongest and most difficult have been examined; with what candor and clearness the reader must determine.

Let those who search for objections recollect that no doctrine of. Christianity, however true, is exempt frem seeming objections. Yea, Christianity itself is liable to them. So that if a doctrine is to be rejected on account of seeming objections which appear at first sight, we shall be entirely destitute of any faith whatever. The proper way would seem to be, to receive the plain and positive instructions of the Apostles and the Saviour, and patiently search the Scriptures for the solution of whatever difficulties may present themselves to the mind.

CHAPTER 8.

CONCLUSION—
ADDRESS TO THE READER—
TO BELIEVERS OPPOSERS—
THE IMPENITENT.

MY task is done, so far as the presentation and illustration of this doctrine is concerned. I have presented, I think, without exception, every passage in the writings of the Apostle, which has a bearing on the subject. The facts are before the reader. A few obvious inferences have been deduced. They are submitted to the candor of the unprejudiced. I speak as to wise men,—judge ye. I have spoken plainly, but kindly. I have endeavored to exhibit the teaching of this great Apostle. The day that shall try my work is at hand, and I have written as one who must give an account.

But I cannot persuade myself to take leave of the reader without addressing to him a few words, which may perhaps be adapted to his present state of feeling. I am aware that the reception which this little treatise will meet with, will vary much. It may call forth from some the " wrath of man;" but let such remember that that -" worketh not the righteousness of God." Truth is invulnerable. If this work or counsel be of man, it will come to naught; if it be of God, ye cannot overthrow it.

Perhaps the reader agrees in sentiment with the writer of these pages. If so, there Ire important practical inferences for you to deduce.

In every important investigation of Christian doctrine there exists a danger of having our attention so fully occupied by the arguments sustaining a position that we forget the important results and practical inferences which are to be deduced from the doctrines when established.

The investigation of the doctrine of Life through Christ alone, is no exception to this general rule. Some men had always rather argue than exhort. They had rather strive than pray. They had rather preach than practice the truth, and apparently rather convert one man to their peculiar opinions, than a score of men from the ways of sin to the paths of peace.

This is not right. Doctrines are of no use only as they are practiced. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing. To be sanctified through it is another. To preach the truth is one thing, but to do it for the sole object of saving perishing men requires a zeal, and faith, and love, which but few possess. Lord, increase the number.

Brethren, how is it with us? Do we realize these things? Do we tell the truth as if we felt it in our hearts? Do we labor warning every man and teaching every man that we may present every man perfect in Christ Jesus?

How is it, reader? Do you feel as you ought that he that converted a sinner shall save a soul from DEATH? Then let your earnest endeavors for the salvation of men prove to all, that your faith is something more than a mere mockery—an idle phantom-'—a vain imagination.

Recollect also that the cause of truth, the honor of God, and the welfare of souls, demands that you labor to disseminate this truth. It will not do to remain silent. We are not allowed the privilege of being inactive. We are not permitted to retain even the names '‘ Christians among some who reject the gospel doctrines of life and immortality as revealed in the Scriptures. We are cast out. We are misrepresented and traduced. There is only one course to take. We must prepare for it. The investigation must proceed, and the public must understand that this matter is not disposed of by a curse, or dismissed from notice in silent contempt. This subject must be thoroughly canvassed, and if theologians wish to make head against it, they must become better acquainted with this controversy than they have been heretofore.

It must be the purpose of believers to urge the matter upon public consideration, not roughly and unkindly, but in the spirit and temper of Him who did not "strive" or "cry," but yet who did not "Jail" or become "discouraged."

We need au unflinching purpose to do God's will—an entire devotedness to his cause—a profound conviction that we arc not Ao judge men or to fear their judgment—a spirit of sacrifice and a disposition to cast ourselves entirely upon God's truth, thus becoming' identified with it and dead indeed unto the world and alive to God and his cause.

Above all let us so live that men seeing our good works may glorify our Father in heaven. Let not truth be wounded in the house of its friends by unkind and unchristian conduct. While you maintain a readiness to give to everyone that asked of you a reason of the hope that is within you, let it be " with meekness and fear," and let Christian patience characterize all your communications with those who may oppose themselves to the truth as it is in Christ Jesus. " In meekness instructing them that oppose themselves," is as much a dictate of sound sense as of sound doctrine. Let not your neglect to make a practical application of the subjects under consideration, give countenance to the idea that these are only 'opinions,' having no practical bearing upon earthly life—no living energy when applied to the events of this world as connected with that which is to come.

Remember that the " broad" road " leadeth to DESTRUCTION," and can you be indifferent to the melancholy fact that " many there be that go in thereat?" Have you no word of warning, of exhortation, of entreaty, to offer to them? Can you say to-day, or before the judgment seat of Christ, I am pure from the blood of all men? Remember the slumbering multitudes discern not the approaching sword; and will you fail to give them warning? then shall God require at your hand their blood.

Remember he that wins souls is wise. Will you be thus wise? Around you are those who may shine forever as the brightness of the firmament. Oh, will you suffer them to go down to the " blackness of darkness forever, and yet neglect to turn their eyes away to the glad rising of the eternal morning, and the resplendent glories of perpetual day? Let these considerations excite us to laborious, constant, and energetic effort in the cause of God. Let us baptize our souls in the love of God. Let us keep ourselves in it, praying always in the Holy Ghost. Let us fight the good fight of faith and lay hold on eternal life.

A little while and we must meet our Judge. Are we ready? Have we warned those around us as we should? Have we sought for glory and honor, and immortality with the ardor worthy of such a matchless prize? If so, let us patiently continue in the pursuit of the crown before us, but if not, let us gird up our loins, shake the slumber from our souls, forsake our sin and worldliness, and strive with all our powers to gain eternal life.

But you may be an unbeliever in these truths. With such 1 can easily sympathize. I cannot treat you an kindly for cherishing a faith that was once my own. I cannot chide you for not learning in five minutes what I have learned in five years. And though I regard the teachings of the apostles and prophets upon this subject as being clear and unmistakable to an unprejudiced mind, yet it would be unwarrantable presumption for me to claim in fallibility or perfection in this matter. Indeed, the only way in which I can have the least hop of being guided to a more correct conclusion than others may have arrived at, is by adhering more closely than they to the plain letter of God's word. This has been my aim in the preceding investigation. The results of it are submitted to your candid consideration. May God guide you into the truth.—If you will investigate carefully and patiently the teachings of the Apostle, if you will draw your conclusions in the fear of God, if you will not be " slow of heart to believe all" that he has spoken;—then I have no fears for the result. You will be found on the side of apostolic doe trine and practice.

But perhaps the reader is an opposer of this doctrine.—Let me bespeak of you then one favor: " Let brotherly love continue." Be kind. Do not destroy brotherly confidence by bitter and angry words. We are poor sinners in God's sight, and have no foundation upon which we may safely build a superstructure of self-conceited pride and exclusiveness.

Let me address you then a few words, not of dictation, but of friendly suggestion. I grant to you the same integrity of purpose that I claim for myself. I know there are men who hold their faith not because they believe it true, but because "by this craft" they have their living; I grant that you do not belong to this number. I grant you, moreover, that you have examined the subject. You have looked at both sides of it. You have not only acquainted yourself with the arguments for your faith, but also with the answers to them. Have you done this? If not, you are but a poor opposer. I grant that you have searched the scriptures with relation to the matter. You may have looked long and carefully for such words as "immortal soul," " deathless spirit," and " never-dying soul." You may have sought for them in the Bible, in Hebrew, Greek or English. You may have searched from Genesis to Revelations, and yet you have never found such words there. Still you have found something which to your mind is conclusive. If so, let us hear it. But remember and be kind. Do not call us infidels for not believing that all men have immortality when you cannot produce one passage that declares it, in the whole Bible, and do not lay claim to Christianity on the ground of your believing in the doctrine, for many infidels as well as heathen believed it and are believing it to-day. Do not call us evil names and thus avoid investigation. Walk up to the matter like a man. Prove that all men have immortality, when Paul says God " only halt" it, and we will hear with candor what you have to say. Let your arguments be manly and Christian in their character, let them be the positive declarations of God's holy word, and you need not fear but that the truth will be manifest. This matter must be decided by argument and by scripture. Quotations from Plato will do for heathen, but Christians would prefer to learn of Paul. Plats taught that all souls were possessed of immortality. Paul taught that God only had it.—Which do you believe? For my own part I prefer "Pauline Theology" to "Platonic Philosophy." We do not want your inferences and reasonings aside from the word of God. We want the facts. Shall we have them?

The Hebrew word nephesh (soul) occurs in the Old Testament SEVEN HUNDRED AND THIRTY-THREE TIMES. The corresponding Greek word psucke (soul) occurs in the New Testament ONE HUNDRED AND FIVE TIMES. Add to these two other places in the Old Testament where the word soul occurs, and where it is translated from other Hebrew words, and we have the word soul occurring in the original Scriptures EIGHT HUNDRED AND FORTY TIMES. Here, then, is the place to inquire about its immortality, and here I have inquired by examining every one of these passages for myself. Now I ask you to do the same, and if you can find anywhere in the Scriptures the expression "immortal soul" or "never-dying soul" used one SINGLE TIME, I will give up the argument at once. Is this too much to ask If God has written a Book, giving all needful information with regard to man's origin, history, condition and destiny, and if man's soul is immortal, and is destined to exist as long as God exists, have not we a right to expect, not merely a hint but a plain and positive statement of the fact? Will you find such a statement, or will you turn away with contempt? " Being defamed" as infidels and heretics, "we entreat" you who are learned and wise to find for us these Scriptures which our diligent search has never enabled us to discover.

The word (spirit) occurs in the Old Testament THREE HUNDRED AND SEVENTY-SEVEN TIMES. The corresponding Greek word pneuma may be found in the New Testament THREE HUNDRED AND EIGHTY-SIX TIMES, and yet among all these SEVEN HUNDRED AND SIXTY-THREE instances, there is not one such phrase as " immortal spirit," " undying spirit," or " never-dying spirit." Here then are the facts in the case. The words soul and spirit occur in the Hebrew and Greek Scriptures SIXTEEN HUNDRED TIMES, and the words "immortal soul" or "immortal spirit" occur in the Scriptures in Hebrew, Greek or English No! ONCE.

These are facts that have a bearing on this question.—They are to stand as facts till disproved. If you feel as much interest in the question as I have felt, you will examine them for yourself. And when you have done this thoroughly, I hope to see the result of your investigations in support of the grand truth that God "Only has immortality.” Are these things so? This question may often arise in the mind of the reader. I reply, search and see. I would not believe upon the testimony of others, neither do I ask you to. Take your Bible and search it, and under the guidance of Him who is the 'way,' you may hope to arrive at the 'truth' here, and share the 'Life' hereafter.

" Holy Scripture contained all things necessary to salvation. so that whatsoever is not read therein, nor may be proved thereby is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation: Articles of Faith of the Church of England, Art. 6.

Is the above quotation in accordance with the word of God? I believe it is, and if so, what shall we say of those who require as a test of church and Christian fellowship a belief in the "heathen doctrine" of human immortality, which "is not read" in the Scriptures "nor proved thereby"? What shall we think of churches who cast out from among, them, and condemn unheard, men of approved integrity, simply because they cannot believe what is not taught in one passage in all God's word, namely that man is immortal?

There may be some who will read these pages who prefer wrath to reason, and reviling to revelation. Such will do well to remember that "the wrath of man worketh not the righteousness of God." "We can do nothing against the truth but for the, truth." Paul taught in some twenty-five different passages the doctrine of the utter extermination of the ungodly, and in addition to all this he found opportunity to say, "The word of God is not bound." We believe his teaching with regard to both of these matters. There was a time when ecclesiastical curses and priestly maledictions were regarded with infinite fear. That time has past. "It is a small thing to be judged of man's judgment." The judgment-seat of Christ rears itself aloft in peerless majesty, and overlooks everything else. We must stand there soon. We expect that day. The believers of this doctrine are laboring with reference to it. They are not to be shamed by sneers or affrighted by execrations.—They have counted the cost. Many have forsaken all for Christ and his cause. They feel themselves bound by their regard for God's honor as well as his truth to labor for the enlightening of men with regard to this important subject. They are godly, self-denying men. They are Bible students. Many of them are educated men. They occupy every station, from the shop of the artisan to the chair of the archbishop. Sneers and scoffs will be wasted on such men. Cries of infidelity will avail nothing, while they are known to be men of piety, and while their oral and published defenses of Christianity are so widely known and so highly esteemed. Such men must be informed, not insulted. They must have facts, not assertions—masons, not railings. Shall they have them? Will someone find the expression immortal or deathless connected with the term soul or spirit anywhere in the Holy scriptures, either in English, Hebrew, or Greek? One such passage will con-dude the discussion. Shall it be given? Surely in SIXTEEN HUNDRED AND EIGHTY-EIGHT passages, where these words occur, we shall find human immortality revealed if it is true. WILL YOU FIND IT? If so, I will believe it AT ONCE. If you cannot, then will you believe with Paul that God " only hath immortality," and that we must " seek for" it if we would obtain it?

But we are sometimes met with the following questions: Why do you not keep this to yourselves? We have no objection to your believing as you do, but why preach it and agitate it?

I answer.—There are peculiar and providential reasons why this doctrine should be agitated now. Religious opinion is in a perpetual flux. Old theories are ceasing to be venerated for their age. Christendom has begun to think. The subject of future punishment has come before the public mind in common with others. Multitudes utterly unable to reconcile the doctrine of the eternal torture of the damned with the scriptural statements concerning human t and divine character, have rejected the doctrine of future punishment entirely. Others have embraced the theory of a limited future punishment, to be succeeded by a restoration to the favor of God. This

latter opinion is very widely extended. In Germany a complete revolution has been effected on this subject. A recent traveler only found two ad believers in eternal torture in all his acquaintance there. Many otherwise orthodox have embraced the doctrine of universal restoration; others have taken the view which is taught in the epistles of Paul. The old theory has few adherents and fewer advocates. I have before me now a " System of Christian Doctrine, by Dr. C. I. Nitzsch," a noted writer there, in which the doctrine of destruction is clearly taught. In England, Scotland, Ireland, and America the opinion has many steadfast adherents and able advocates. The revolution is still going on.

Now the doctrines of Eternal torment, Universal salvation and Restoration are each of them based upon the supposition—the mere vain, unproved, unfounded, unscriptural ASSUMPTION, that all men have immortality. Now in order that men may be conducted from this state of transition and uncertainty to anything like a knowledge of the truth, they must learn that God " only has immortality," and then they will be led to rest their hopes of future Life upon "THE LIVING FATHER." Hence we feel called upon to introduce this element into the existing controversy upon this subject. And we are fully convinced that there is no other view than this one taught by Paul that can harmonize the discordant theories of men—the "conflict of ages" past—successfully oppose the terrific doctrine of eternal torment on the one hand, and Universalism, on the other; and at the same time destroy Restorationism, the illegitimate and unacknowledged fruit of both. With this view we cannot let the matter rest, but rejoicing ourselves in the luster of long hidden truths, we invite others to come to the brightness of their rising, and walk with us, in their glad and beauteous light.

But still the question recurs, " Why do you preach it?" "Will it not encourage men to sin?" " Why not preach eternal torment, and thus make the motive for repentance as powerful as possible?"

Now if it were true that a belief or a profession of faith in the doctrine of eternal torment prevented all who believed it from sinning, or if it were true that they served God any more faithfully than those who believe that the wicked, after a just and proper punishment " shall be as though they had not been," then there might be force in this argument; as it is we do not imagine that it requires a reply.

But not to appear unreasonable, I will give the three grand motives that prompt us to our course.

FIRST: A LOVE OF THE TRUTH.
There are a few old fashioned and unpopular men in this world, who have a firm faith in the existence of an element which they call truth. They believe that it exists independent of human opinion or human approval. They believe that multitudes can neither make or mar it. They believe it to be immutable as its unchangeable author. They believe from competent and conclusive evidence which they have investigated that this truth, in so far as relates to man in his relations to the divine government—his history, condition and destiny, is revealed in the Bible. They believe that this word shall stand unmoved to its veriest jot and tittle when heaven and earth shall have passed away. They believe, not because they love to do so—not because it is profitable or popular—not because great men say so—but from a careful personal investigation of the matter, that Paul as well as all the inspired writers taught that " The time shall come when every evil thing from being and remembrance loth shall die."

And God shall be all and in all.

This then they accept as the teaching of inspiration, of which they do well that they take heed. They teach this faith. Their language is " I have believed and therefore have I spoken." They desire that others may enjoy with them the light of inspiration, and hence they labor for its dissemination.

SECOND: A ZEAL FOR TIIE SALVATION OF MEN.—
They are aware that the popular teaching on this subject can never reach a large mass of human mind with any kind of force. The doctrine of the eternal anguish and torture of the lost is in itself so utterly opposed to our natural conceptions of God as revealed in the Bible, that it staggers the faith of the most devout—how then can it be received by the unbelieving? In the language of Bishop Newton: "Imagine it you may, but you never can seriously believe it." Hence many minds reject revelation entirely because it teaches, as they suppose, a doctrine so utterly repugnant to common sense and Divine goodness. Dr. Paley says: "Whatever renders religion more rational renders it more credible; and he who, by a diligent and faithful examination of the original records, dismisses from the system one article which contradicts the apprehension, the experience, or the reasoning of mankind, does more towards recommending the belief, and, with the belief, the influence of Christianity, to the understandings and consciences of serious inquirers, and through them to universal reception and authority, that can be effected by a thousand contenders for creeds and ordinances of human establishment." If this be true, (and who can deny it?) we urge in justification of our course, that the doctrine of the eternal torture of wicked men does "contradict" the "apprehension, the experience, and the reasoning of mankind," and God helping us we will " by a diligent and faithful examination of the original records" " dismiss" it forever from the Christian " system," thus taking away both the scoff and the stumbling block of the infidel and the rationalist; and leading both to embrace the truth, which when properly and scripturally manifested, commends itself to every man's conscience in the sight of God. Then we can hope to impress their minds, while it is a notorious fact, that at the present day the preaching of the doctrine of eternal torment excites only contempt among the great majority of intelligent bearers. "We do not think it profitable to dwell on the subject," said a minister to me a few months since—and the obvious reason was, it had no effect. Now in order to awaken and save the perishing multitudes around us, we preach this

truth. As long as a man believes in his own immortality, he will have a hope of salvation or restoration. And it is only when the scripture doctrine that "he that believeth not shall not see LIFE" is brought to bear upon him, that he will be induced to " seek for glory and honor and immortality." Thus then we labor, "warning every man, and teaching every man, that we may present every man perfect in Christ Jesus."

THIRD: A ZEAL FOR THE HONOR OF GOD.—
DO you inquire, " What is the difference?" I answer there is a great difference between Jehovah passing by, and proclaiming "The Lord, the Lord God, merciful and gracious, long suffering, abundant in goodness and truth, keeping mercy fur thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty"—and the false and blasphemous statement of some modern preacher who " passes by" and " proclaims" "the lord unmerciful, implacable, and who will preserve countless myriads of his creatures eternally, for the sole and only purpose of torturing them without mercy, without intermission, without end, without aim, and without object"

We say first decide from the Bible whether the doctrine of eternal torment be true, and then if we find that no such thing is there taught, reject and oppose it as the most terrific blasphemy—the most audacious and unmitigated libel ever uttered against a God of Love.

Can it be possible, that while the Lord was passing by on Sinai, and thus proclaiming his goodness, that there were, somewhere in the caverns of hell, thousands and thousands of wretched beings lifting up their eyes in hopeless and never-ending anguish? Can it be, that while his power was thus preserving and torturing them there, his voice was proclaiming in its magnificent tones, The LORD trod, slow to anger, abundant in mercy?

While the prophet was declaring, "he retained not his anger forever, because he delighted in mercy," Mic. 7: 18, and again, "I will not contend forever, neither will I be always wroth," Is. 57:16, can it be that countless hosts were groaning and cursing beneath the weight of an anger and an anguish that must be as eternal as it was unutterable?

God loved the world. He gave his Son to die for them, and while darkness gathered over the land—while the earth shook and the rocks rent—while Jesus bowed his head and died, a token of God's good will to man, can it be true that unnumbered myriads of spirits lost, were wailing and blaspheming and cursing God, and yet were still preserved, and are still preserved in hell, where they are to be tormented eternally?

Did John have in his mind these wailing congregations of the damned—did he believe in, and was he impressed with the fact of the eternal torture of the vast majority of the whole human race, when he penned that sublime yet simple sentence, "God is love?" And can it be possible that during the eighteen centuries, in which multitudes have listened to, and wept over the story of Jesus' sufferings, and his love, till their stony hearts have broken and their souls have grown sick of sin—can it be that all this while innumerable hosts of immortal souls which God has made, have been lifting up their eyes and hands in the most fearful torments that the wisdom of God could suggest or the power of God inflict?

We who are so hard-hearted and unmerciful shudder to see even a worm rolling and writhing in the fire. Our blood curdles at the tales of savage cruelty which inform us of the fiery tortures which their unhappy captives endure. And what can we say of that false and horrible interpretation that represents the merciful God as preserving millions and millions of souls to creep and writhe and toss like worms in a hell of fire and brimstone to all eternity?

Believing as we do, how can we bold our peace? If it be the duty of the believers in eternal torment to cry it with unceasing activity in the ears of a careless world, how much more is it our duty to be jealous for the God of hosts, and show that the Lord we serve is not some vengeful Moloch, but rather a compassionate God—slow to anger and great in power, and who will not at all acquit the wicked? We love our Lord. He has loved us first.—Aud it is the love we bear to Him who gave his life for us, that leads us to labor to efface the slanderous stain with which the ignorance and sin of many ages has marked his lovely character. These are our cogent reasons for our course. Are they not sufficient?

But perhaps the reader may be without God in the world. If so, receive, I pray you, a word of kindly admonition.—Look at this matter in the light of reason and common sense. You feel unsafe. You know the truths here unfolded commend themselves to your reason and to your common sense. Use then that reason which God has kindly imparted to you. 1 appeal not to your fears. There is no fear in love. I appeal to your own common sense. You know you have sinned and should repent. Do it! You know God will pardon the penitent. Seek then his face. You know Christ died for you. Live then for him. I do not ask of you merely to accept some particular form of doctrine. But I ask you to live a Christian life, and exhibit a Christian character. Confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead, and thou shalt be saved. Will you do it? When will you do it? Will you do it now?

Remember that you must choose your course here, and your portion hereafter. If you die it is not from necessity but from neglect,—neglect of " so great a salvation." It will not avail to plead ignorance, at the judgment as an excuse for a course of transgression. Over your salvation angels shall rejoice, or else they shall write above your Lope-deserted grave, " Thou hast destroyed thyself." The invitations of Christ are extended to you to-day. " Look into me and be saved, all the ends of the earth." " Come unto me all ye that labor and are heavy laden—I will give you rest." " Whosoever will let him cone and take of the water of life freely." Now then, will you, with all these invitations sounding in your ears, rush madly on to certain destruction? You need not presume upon your immortality or relationship to the Creator to secure your endless blessedness, for "Man that is in honor and UNDERSTANDS NOT, IS LIKE the BEASTS that PERISH." Ps. 49.20. Immortality must be sought or never obtained. The pearl of great price is not cast to those who live in swinish disregard of its value. You need not console yourself with the uncertainty of a "leap in the dark." True, your future is a leap in the dark; but it is in "the blackness of darkness forever and ever!" If you would be saved you must come to Christ. "Neither is there salvation in any other." If you would escape the fear and condemnation of the sinner's life, the woes and horrors of a sinner's death, the startled terror of the sinner's resurrection, the despair and agony of a sinners judgment, and the unspeakable anguish of the sinner's punishment, I pray you flee to Christ!

O if you would sing with the "morning stars," and shout for joy with the " sons of God," and stand upon the waveless bosom of the " sea of glass," and wear the "crown of glory that faded not away," and bear the palm of everlasting triumph, and sing the song of Moses and the Lamb, and dwell in the peaceful " paradise of God," and wander beside life's crystal river, and wake the harp-notes of eternal joy, and abide in the refulgent glory of the smiting and unsetting sun, and gaze upon the love-lit faces of the redeemed, and bask in the smile of thy Redeemer, I pray you flee to Christ without delay.

" Behold he cometh with clouds—and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him." "ALL that are in their graves shall hear his voice, a td come forth; THEY that HAVE DONE GOOD unto the resurrection of LIFE, and THEY that HAVE DONE EVIL to the resurrection of DAMNATION." John 5. 28: 29. While the " hope towards God" assures us of the resurrection " of the just," it renders equally certain the resurrection "of the unjust." Acts 24:15. That day must come. God has appointed it. In hope of it the whole creation groaned and travailed in pain—the expectant church anticipate it as the crowning of their joys—the slumbering myriads of God's elect are awaiting all the days of their "appointed time," their expected change,"—and Jesus himself, like an exiled prince, sits at the right hand of God—" from henceforth expecting till his enemies be made his footstool," and he shall rule in triumph over a ransomed world. Into that kingdom you must be gathered with all the saints of the most High, or, "out of " it you must be gathered with all that "do iniquity" and be cast "into a furnace of fire." Choose now your portion. Choose it in the " kingdom that cannot be moved," or chose it in a world that already whirls in the maelstrom of destruction, and which will soon be engulfed in the vortex of ruin. Choose it within the city amidst the brightness of its endless glory, and the music of its ceaseless songs, or choose it in the outer darkness, amid the weeping of the despairing, and the wailings of the lost. Choose it within the home of the redeemed, where the notes of gladness fill the everlasting ages, or choose it among the vile and the perishing, whose sighs and groans of agony shall be hushed only by the dark and mournful silence of eternal death. Chose it upon the banks of Life's pure river, and beneath the spreading shade of Life's fair tree, or choose it amid the surging billows of the Lake of fire. Choose it among the ransomed ones, whose lot is everlasting LIFE, or choose it with those whose work is sin—their wages DEATH. O make thy choice for eternity and choose aright. Come to Christ like the returning prodigal, and there shall be joy among the angels at thy coming. Como all weary and heavy laden, and rest eternal' shall be thy lot. Come with sins like scarlet or crimson, and they shall be washed whiter than snow. Jesus waits to be gracious; grieve not his amazing love. Remember Bethlehem, remember Olivet, remember Gethsemane, remember Calvary, and may these memories of him who died for you melt your stony heart. Remember his promises, look back to the mount of transfiguration, look forward to the resplendent glory of Mount Zion, and may the anticipation cause thee to press forward and tarry not.

O in that awful day of gloom and glory, when the chariot of the Almighty shall cleave the bowing heavens, when the great white throne shall be prepared for judgment; when the Lord himself shall descend with a shout; when the trump of God shall awake the slumbering myriads, when all shall await in awful silence their expected doom; when the glow; of immortality or the gloom of despair shall sit on every countenance, when each case shall be decided for weal or woe, with all the solemnities of an "eternal judgment,"—when the wail of the lost, the eternally lost,—the cries of the separated, the eternally separated, shall break upon our ears, may we be ready to receive from the Judge the joyous welcome, " Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Reader, I beseech you to prepare for that day. Behold now is the accepted time, and now is the day of salvation. Tomorrow may be the judgment, but today is mercy’s hour.

Delay not. God calls you to-day. Remember that "he that believeth not shall not see LIFE, but the wrath of God abided on him." Your day of probation hastened to its close. Earth's setting sun is sinking low. Oh, shall its night be to you the herald and precursor of a glorious and unending day, or shall it extinguish the last struggling ray of light and hope and joy, and consign you to the embrace of that long dark night that hath no star to mitigate its blackness, and no morning light beyond to break its rayless and eternal gloom?

Oh, reader! remember—the day of wrath draweth near. The storm-cloud is gathering and rolling its gloomy masses along the lowering sky—soon shall its vengeful lightnings glitter and its desolating floods descend. Oh, in that day who shall escape? Thank God, there is a refuge. As yet the ARK or God opens its inviting door. As yet the pleading voice of mercy bids you enter there. Why will you delay? Why will you linger? Why will you perish?

THE DESTINY OF THE WICKED.

What shall the end be of them that obey not the Gospel?

1. They shall not live forever.
John 5: 39, 40; 1 John 5: 11, 12; John 6: 53; 3: 36; 1 John 3: 15; Mat. 19: 16, 17; Rev. 22: 14; Is. 55: 3; Ezek. 18: 23; Deut. 30: 19, 20.

2. They shall die.
Ezek. 18: 4, 20, 24, 26, 31, 32; Rom. 6: 21-23; 7: 5; James 1: 15; Rom. 6: 16; 8: 13; Rev. 21:8; Rom. 1: 32; Rev. 20: 13, 14; Rev. 2: 11; 20: 6; 21: 4; James 5: 19, 20; 1 John 5: 16.

3. They shall perish.
Job 20: 4-7; Ps. 92: 9; Rom. 2: 12; Ps. 49: 20; 73: 27; Prov. 19: 9; 2 These. 2: 9, 10; 1 Cor. 8: 10, 11; Ps. 37: 20; 2 Cor. 2: 15. 16; John 3: 14-17; Luke 13: 2-5; 2 Pet. 3: 9; Ps. 2: 10-12; 2 Pet. 2: 12; Acts 13: 40. 41.

4. They shall be cut off.
Ps. 54: 4, 5; 37: 9, 22, 28, 34, 38; Ps. 94: 23; Nahum 1: 15; Prov. 2: 21, 22.

5. They shall be destroyed.
Job 21: 29, 30; 31: 2, 3; Ps. 145: 20; Rom. 9: 22; Ps. 55: 23; Ps. 5: 6; Prov. 16: 18; 13: 13; Is. 1: 28; Prov. 13: 20; Phil. 3: 18, 19; Rom. 3: 1,5-17; 2 Pet. 3: 16; Prov. 29: 1; Math. 7:13; 10: 28; Acts 3: 23; 2 Pet. 2: 12; Ps. 144: 6; 92: 7; 37: 38; 1 Tim. 6: 9; Ps. 73: 3, 17, 18; 2 These. 1: 9, 10; Rev. 11: 18; 1 These. 5: 3; Prov. 1: 27.

6. They shall be consumed.
Zeph. 1: 1-3; Ps. 37: 20; Is. 1: 28; 66: 16, 17: Ps. 59: 13; 71: 13; Is. 29: 18-20; Ps. 104: 35; Heb. 12: 28, 29.

7. The agent of punishment is fire and brimstone.
Ps. 1: 3; 11: 6; 21: 8, 9; 140: 10; Math. 3: 19; 18: 8, 9; Rev. 21: 8; Heb. 10: 26, 27; Math. 13: 40-42; Rev. 20: 9,14, 15; Math. 25: 41, 46; Jude 1:7; Luke 17: 29-30.

8. They shall be burned up, root and branch.
Math. 13: 30; John 15: 6; Ps. 97: 3; Is. 1: 31; 33: 14; Heb. 6: 7 8; Mal. 4. 1-3.

9. Their punishment shall take place, not at death, but at the coming of Christ.
Job 21: 29, 30; John 12: 48; Math. 25: 31, 32, 41; 2 Pet. 2: 4, 9 17; Jude 1:14,15, 6; Math. 13: 47-50; 2 These. 1: 7-10; Rev. 22: 12.

10. They shall be as though they had not been.
Ps. 58: 7-11; ls. 29: 20; 40: 23; Ps. 37: 10; Obad. 1:15, 16.

11. Endless life is only obtained through Christ Jesus.
John 11: 25; John 3: 15; 10: 28; 17: 2; Rom. 6: 23.

PLAIN TRUTHS.

1. This world was originally created very good.
Gen. 1: 31. Ps. 104: 21. Eccl. 3: 11. Job 38: 4-7.

2. This world and its creatures have been, in consequence of man's sin. subjected to sorrow. curse and vanity.
Gen. 3: 17-19. Eccl. 1: 2-8. Eccl. 2: 17. 22. 23. Rom. 8: 22, 23.

3. There is to be a glorious state of affairs in this world.
Num. 14: 21. Ps. 43: 18, 19. Is. 11: 9; 40: 5; 55: 12. 13.

4. This world will never be converted by the Gospel till Jesus Christ comes in Judgment.
2 Tim. 3: 1, 12, 13. 2 Pet. 3: 3. Math. 13: 24-30, 36-43. Dan. 7: 21, 22. Math. 24: 14.

5. This world will be melted and purified by fire.
Deut. 32: 22. Is. 64: 1, 2. Mal. 4: 1-4. 2 Peter 3: 7, 10, 12.

6. This globe is to be restored, renewed, and made glorious by the power of God.
Is. 35: 1, 2; 45: 17, 19. Mat. 19: 28. Is. 51: 16; 66: 22. Acts 3: 19-21. Heb. 5. 2 Peter 3: 13, 14. Rev. 21: 1-5.

7. The promise of a heavenly country, made to Abraham and his seed, has never been fulfilled, nor will it be until the restoration of the earth and the resurrection of the just.
Gen. 13: 14-17; 28: 13. Ps. 105: 8-12. Rom. 4: 13. Gal. 3: 29. Heb. 11: 8-16, 39, 40. Acts 7:2-5; Ezek. 37: 11-14.

8. God shall establish an eternal kingdom on the earth. where Christ shall reign forever with his saints.
Dan. 2: 44; 7: 13, 14, 27. Is. 9: 6, 7; 24: 23. Jer. 23: 5, 6. Ezek. 21: 26. 27. Luke 1: 33. Math. 25: 31-34. 2 Tim. 4: 1. Rev. 11: 15. 18. Math. 6: 9, 10.

9. The saints' eternal home and heritage is to be, not in heaven. but on the renewed earth.
Job 19: 25, 26. Psalm 38: 9-11, 22, 29, 34. Prov. 2: 21, 22; 11: 31. Is. 9: 18, 21. Mal. 4: 1-3. Math. 5: 5. 2 Peter 3: 13. Rev. 21: 1-7; 5: 9, 10.

10. Therefore the saints do not obtain their rewards. and crowns, and glory in heaven at death, but in the kingdom of Jesus at his coming.
Eccl. 9: 4-6. Is. 30: 18, 19. Ps. 115: 17; 17: 15. Is. 40: 10; 62: 11. Luke 14: 13, 14. Math. 25: 31, 34. John 3: 3; 7: 33. 34; 8: 21; 13: 33; 14:1-3. Acts 2: 34. Col. 3: 3, 4. 2 Tim. 4: 7,8. 1 Peter 1: 6. 7; 4: 12, 13; 5:4. Rev. 22: 12.

11. Therefore the coming of Jesus in his glory is the hope of the church and should ever be desired by them.
1 Cor. 15: 16-18. Rom. 8: 22, 23. Phil. 3: 20, 21. Arts 24: 14. 15; 26: 6-8; 23: 6. 2 Cor. 5: 4. Heb. 9: 27, 28. 1 Thess. 1: 9, 10; 2: 19; 4: 13-18. 1 John 3: 2, 3. Luke 12: 35-40. Titus 2: 11-15.

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