

body of Universalists,) that this incorruptible state is *not* for all mankind at death, but that there is *suffering* even beyond the grave. They do not however dwell much on this point of Universal salvation, for the reason that there are other truths which they feel man needs more. With these exceptions, I think I may say that Unitarians very generally disclaim the doctrine popularly called "eternal punishment," while they also do *not* proclaim the final holiness and happiness of all men."

What a singular state of things have we here! A professed Christian ministry reject endless misery and believe in a universal salvation, and yet do not preach what they regard as truth. They think the New Testament does not *teach* a sentiment that is *true*—and one too, more important than any other! Here is a mystery for wise men to solve.

Can any honest and sensible man sit down, and calmly reflect, and come to the conclusion that God has kept the subject of man's immortal destiny in the dark—a subject laying at the very foundation of present peace and happiness, and of vastly higher importance than any other ever presented for the consideration of the human mind? To us, the idea that he has, is utter trifling—and not very honorable to the man who promulgates it.

And then what absurdity in the supposition that the New Testament, which is an express revelation from God of human duty and destiny, is silent about one of the very things it claims to make known most clearly. Carelessly and coolly as the editor of the "Register" talks of this subject, when he comes to die, (if not before) he will no doubt awaken to its importance. As it is, let him have all the credit of saying that the final salvation of all men is true, although a matter of such slight importance God has kept quite silent about it!—*Star in the West.*

TORMENTORS OF THE SICK AND DYING.

The canting and whining officiousness of a certain class of professors, who make it their business to disturb the peace and destroy the hopes of the dying, is most impertinent and unsufferable, not to say unchristian and inhuman. The cases are very common where they seek out the death-bed of persons whose views of God as a kind Father, of Jesus as a loving Saviour, and Heaven as a final home of mankind, give them more peace and joy in that trying hour than they themselves possess; and labor by every indirect means to weaken their faith, by throwing a suspicion over the benevolence of God, the sufficiency of Christ, and the prospect of their own salvation, thinking that if they can succeed in raising doubts and destroying peace they have done a good work. Miserable themselves, they cannot be satisfied without making others so. What do they want? To make the dying fear the devil more than God? Do they think that to believe in the endless misery of vast numbers of God's children, will make them more willing and ready to die, or improve their "chances" of salvation? Poor, mistaken zealots of a false creed! Those who see their errors should help them improve their habits. They should not be allowed to visit the sick to trouble them with their

Jesuitic interference.

Cases are constantly coming to our knowledge where the tormentors of the dying, have sought, in their mistaken zeal, to intermeddle with the holiest privacies of the heart, laboring to extract a confession of some poor creature trembling like a culprit before a judge. Fortunately they rarely succeed in their merciless efforts. But they show little disposition to amend their ways. They should not be permitted to harrass the minds of the sick with their cruel doctrines. If they will not be dissuaded from such inhumanity, they should be forbidden admission into the sick room. Physicians should look to this business as they desire the recovery or tranquil death of their patients, if the friends have not judgment and manliness enough to do it.—*N. Y. Chr. Mess.*

Everlasting Destruction.

The apostle Paul, in an epistle designed to comfort and encourage a Christian Church in the midst of persecutions, declared of certain persons that they should "be punished with everlasting destruction from the presence of the Lord and from the glory of his power," 2 Thess. i. : 6, 10.

1. Who were those persons? Does that judgment relate to men of a certain class in all ages? or did it belong to a certain class of men, in a certain age?

2. WHEN was that judgment to take place? Has it already transpired? or is it yet future?

3. WHERE was that judgment to be inflicted? Was it an event to occur in the earth? or does it belong to the concerns of the future state?

4. In what was the predicted punishment to consist? What is the specified instrument of the punishment?

In these four items, *Who? When? What?* the entire exposition of the text will be embraced. Let us pursue the subject calmly and candidly—endeavoring to establish every point by the clear testimony of the Scriptures.

1. Who are the persons to whom the judgment of the text relates? This question seems to be undeniably settled by the context—in which *three* (and only three) classes are either mentioned or alluded to: 1st. Paul, Sylvanus and Timotheus—the first of whom wrote the Epistle, in which he was joined by the other two. But it is evident that the judgment of everlasting destruction was not affirmed of these preachers of the Gospel.

2d. The believers in the Christian church at Thessalonica, to whom the epistle was addressed, constituted the second class—but it is equally evident that the judgment in question did not belong to them.

3d. The third class comprehended those who persecuted and troubled the Christian believers in Thessalonica. This, is, plainly shown by the context, as follows:

"Paul and Sylvanus and Timotheus, [the first class,] unto the church of the Thessalonians, [the second class]. . . . we ourselves glory in you for your patience and faith in all your persecutions and tribulations which ye endure. . . . Seeing it is a righteous thing with God to recompense tribulation ~~to~~ *TO THEM WHICH TROUBLE YOU,*" [the third class.]

Here we have the answer to our question; and it is very plain that the judg-

ment of the text does not belong to wicked men in all ages of the world, (as is generally believed,) but to those who persecuted and troubled the believing Christians in the church at Thessalonica.

In inquiring, Who were those persecutors? the fact is immediately suggested, that the principal and most virulent opponents of Christianity, were the *unbelieving Jews*. When Paul visited Thessalonica, he had personal experience of their hostility; and they followed him to Berea in their fierce persecuting zeal, Acts xvii. 1-13. And the Thessalonians are reminded of the sufferings experienced at the hands of their Jewish countrymen, who were akin in the spirit and life to those "who both killed the Lord Jesus and their own prophets," and had persecuted Christians in Judea, 1 Thess. ii. 14, 15.

II. When was the judgment of the text to take place? This question is also answered by the context, viz., "When the Lord Jesus shall be revealed from heaven with his mighty angels."

Consult Luke xvii. 30, 31: "Even thus shall it be in the day when the Son of man is revealed [namely, from heaven.] In that day, he which shall be on the house-top, and his stuff in the house, let him not come to take it away; and he that is in the field, let him not likewise return back." If any doubts that this relates to the siege and overthrow of Jerusalem, as predicted by our Savior, let him read corresponding and parallel descriptions in Matthew xxiv : 15, 21.

Pursuing the latter quotations, verses 29 to 35 treat of the coming of the Son of man in the clouds of heaven, with power and great glory, and with his angels; and all this is expressly restricted to the then existing generation. See also Matt. xvi : 27, 28. "For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. Verily I say unto you, There be some standing here who shall not taste of death till they see the Son of coming in his kingdom."

Let it not here be objected that no event occurred corresponding to this description, during the lifetime of any who heard Christ utter those words. The prediction is clear, and the time positively determined; and the objector should rather abandon his false notion of what Christ meant, than to charge the Divine Teacher with prophesying what did not come to pass.

There is another circumstance worthy of note, connected with the text. Paul treats of the Thessalonian Christians obtaining rest from tribulation AT THE VERY TIME that tribulation was visited upon their persecutors. See verses 6 and 7. Will any one pretend that those believers are still suffering tribulations and persecutions? Keep the fact in mind, that the Christians were to obtain rest when their persecutors were punished, and not previously. If you postpone one of these events to the future state, you must also postpone the other—for they were to occur at the same time. Hence, Jesus said to his disciples, when speaking of the overthrow of the Jews generally, as the adversaries of his religion and followers; "And after these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh," Luke xxi. 33.

III. Where was the judgment of the text to be inflicted? The answer is ready: "From the presence of the Lord, and from the glory of his power."

In one sense the presence of the Lord is universal, as may be seen in Psalm cxxxix 7: "Whither shall I go from thy spirit, or whither shall I flee from thy presence," &c. But this is evidently not the sense of the phrase in the text.

When Cain was sentenced to be a fugitive and vagabond in the earth, he "went out from the presence of the Lord," Genesis iv. 16. There is here a located sense of the phrase in question; and that located sense was, by the later Jews, appropriated to the land of Canaan, especially to Judea. Accordingly we find that "Jonah rose up to flee unto Tarshish from the presence of the

Lord, and went down to Joppa." "There he took shipping for 'Tarshish from the presence of the Lord,' Jonah i. 3. Subsequently, he prayed unto God, and said, "I am cast out of thy sight; yet I will look again towards thy holy temple,"—for there he supposed the presence of the Lord to abide, chap. ii. 4.

Conformably to this usage of language, the Lord declared that he would cast the Jews out of his sight as he had already cast out all their brethren, even the whole seed of Ephraim, Jeremiah vii. 15. This entire chapter denounces destruction to Jerusalem, the desolation of the whole land, and the captivity of the people. And this Scriptural phraseology, was destruction from the presence of the Lord.

See, for example, 2 Kings xiii. 23; "The Lord had compassion on them. . . and would not destroy them, neither cast he them out from his presence as yet." Nevertheless, they persisted in evil, and that very judgment was inflicted. 2 Kings xxiv. 20; "For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon."

During the 70 years' captivity in Babylon the Jews were destroyed from the presence of the Lord, and from the glory of his power. And a similar fate was denounced in Jer. xxiii : 39, 40; "I will utterly forget you, and will forsake you, and the city that I gave unto your fathers, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

IV. In what was that judgment to consist? The plain answer is, In everlasting destruction from the presence of the Lord. The judgment was national as the instrument of individual retribution.

Jesus said to his disciples, "In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them that be in Judea flee unto the mountains. . . . for these be the days of vengeance, that all things which are written may be fulfilled. . . . They shall fall by the edge of the sword, and shall be led away captive into all nations." The disciples were told to watch closely for the signs of these events at the coming of the Son of man; "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke xxi. 19, 33.

The redemption here mentioned is the rest promised to the Thessalonian believers. That redemption, that rest, was obtained when the power of the persecutor was overwhelmed by the desolation of Jerusalem, the destruction of the nation, and the captivity into which such of the people were led as escaped the edge of the sword. And thus the persecuting Jews were banished from that presence of the Lord from which Jonah desired to flee; and, like that disobedient prophet, their descendants say, "We are cast out of thy sight; but we will look toward thy holy temple."

If it is objected that the Jews at Thessalonica could have had no part in the judgment on Jerusalem, and that therefore the text could not apply to them—this is our reply:

1. Josephus informs us that the siege and overthrow of Jerusalem transpired at the annual feast—at which times multitudes of the Jews, from all parts of the world, were congregated in "the holy city." Eleven hundred thousand perished, and the remainder were led away captive. The principal persecutors resident at Thessalonica were doubtless present at this feast, and were involved in one or other of these calamities.

2. The ruin of Jerusalem and the utter destruction of the national policy, was an event in which every Jew throughout the earth was interested. There was a religious government. All power was concentrated in, and all authority derived from Jerusalem. The rod of the oppressor was broken by the extinction of all this glory and dominion: and they who aforesaid,