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told, "Thou hast *destroyed* thy land, and slain thy people." Isa. xiv. 20. It is said of king Uzziah, when he was smitten with leprosy, and obliged to abandon his palace and government, for profanely attempting to burn incense, that "his heart was lifted up to his *destruction*." 2 Chron. xxvi. 16. Uzziah did not annihilate himself, but he was ruined, and dwelt by himself. Although miserable and wretched, he continued to exist. "The destruction of the poor is their poverty." Prov. x. 15. Certainly this does not mean that poverty is the annihilation of the poor. If so, it is a more fearful thing to be poor than we ever understood it to be. It just means that their poverty is the source of their exposure, trials, suffering and danger. The destruction of the wicked will be the source of their suffering and torments. "In the want of people is the *destruction* of the prince." Prov. xiv. 28. Not his non-existence, but the cause of his sad, inglorious condition, in which he was liable to overthrow. "Pride goeth before *destruction*, and a haughty spirit before a fall." Prov. xvi. 18. "The king of Babylon shall *destroy* this land." Jer. xxxvi. 29. "He sent frogs among them which *destroyed* them." Psal. lxxviii. 45. Without quoting many other passages with which the Bible abounds, I say that the attempt to force annihilation upon the term destruction is futile. The simple meaning and generic idea is *ruin*, not extinction. The expression "utterly destroyed," does not mean utterly non-existent. See 1 Chron. iv. 41; 2 Chron. xxxi. 1; Isaiah xxxiv. 2. Such an interpretation would render many passages meaningless. "God will destroy them with *double destruction*." Jer. xvii. 18. Can any one suppose that this means to be annihilated, or put out of being twice? That the Lord, for fear one annihilation was not sufficient, would bring people into being for the purpose of annihilating them over again? To say that destruction always refers to penalty of the law, is foolish, or to assert that when it does so refer it ever means non-existence, is equally as ignorant. Job. v. 21, 22, says, "Neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt