PLAIN WORDS FOR PLAIN PEOPLE.

LETTER NO. I.

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Within a few months we have had two lectures on the future destiny of the wicked, at the David Morrice Hall-one by the Rev. J. Edgar Hill, M.A., of St. Andrew's Church, and the other by Professor Shaw, of the Wesleyan Theological College. The former believes that all punishment is remedial. and the latter that it is penal, and endless in its duration. The lecture on Sunday was able and eloquent, but it seemed to me that the conclusions reached were neither exgetically nor logically correct. The Professor has evidently read and thought much upon the subject, but I was a little surprised and disappointed to hear him dismiss with a few words only what I (and most others who have given any attention to the subject) regard as the strongest argument against the endlessness of the future punishment of the lost-I refer to what is now generally designated "Conditional Immortality," the chief promoters and defenders of which are the Revs. Edward White and Samuel Minton, M. A., of London, and the Rev. W. R. Dale, LLD., of Birmingham, England, successor to the late excellent John Angell James. The position taken with regard to this doctrine is that, according to the Genesis' account of the creation and fall of man, he is not naturally immortal, or that he lost his claim or right to immortality by the fall, therefore his punishment cannot extend beyond the limit of his existence or conscious being. Sometimes this doctrine is called annihilation, and its promoters annihilationists, but these terms are incorrect and misleading, for they believe that all will be punished according to the demerit of their sins, and then go away into "everlasting destruction." Be "punished with everlasting destruction from the presence of the Lord" Those who hold this view, believe firmly that it is supported by abundant Scripture proof, which I could easily give if your space would allow it. I think the worthy Professor is mistaken when he says that if the orthodox view be given up, the