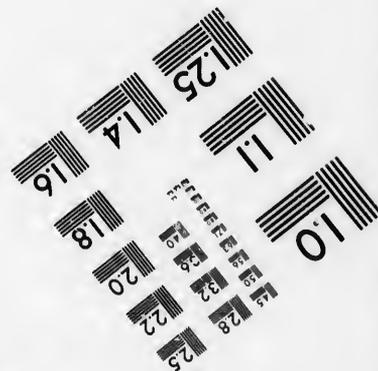
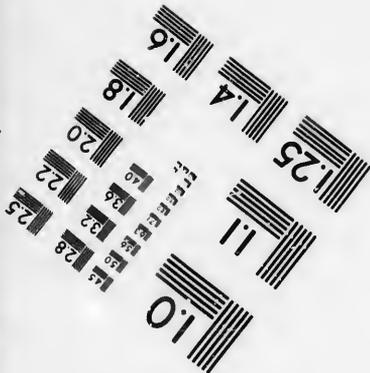
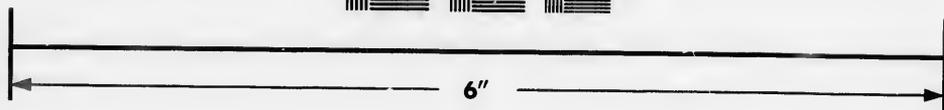
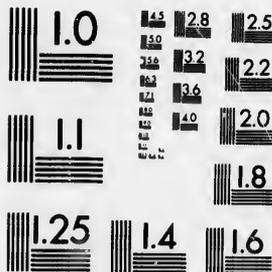


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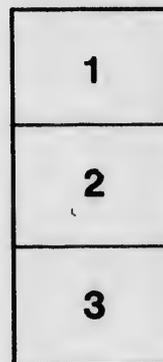
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What will become of the Wicked?

A REVIEW

OF

J. M. CRAMP, D. D.

BY J. LENEST,

Cornwallis, N. S.

HALIFAX, N. S.

PRINTED BY JAMES BOWES AND SONS.

1861.

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What will become of the Wicked ?

J. M. CRAMP, D. D., has recently discussed this question in an address, which, at the request of "The King's County Baptist Ministerial Conference," has been published in a tract of some twenty-four pages, and is now before the public. In the little work before you we purpose reconsidering the question, and adding some items of testimony from the sacred volume, and may, perhaps, propose some questions for the Doctor's consideration. With some of his positions we perfectly harmonize ; from others we must dissent, believing, as we do, that they are contrary to truth and dishonoring to God. With these remarks we enter at once on our work. The question is—"What will become of the Wicked ?" The Doctor says :—

"This is a very solemn question, and it ought to be discussed with great seriousness and earnest desire to know the truth."

This is well, and happy will it be for us if, laying aside all prejudice and preconceived opinions, we come to its consideration with an unwavering determination to accept of *truth* as we find it in the Book Divine. The Doctor says :—

"No one but God Himself can answer this question, for He only knows. He *has* answered it. We find His answer in the Bible."

Of this we are heartily glad,—for if this statement be correct (and who can doubt it) we may be able to settle this "vexed question" in a manner that should prove satisfactory to every candid mind. The Doctor continues :—

"Let me remark in the outset that the reply to the question before us must be derived mainly from the New Testament, for the revelations of truth given in the New Testament are God's last announcements to man. They contain all that can be known on the point now to be considered. The whole matter is 'brought to

light,* and no further developement is to be expected. I hold it preferable, therefore, in pursuing the investigation on which we have now entered, to appeal, for the most part, to the authority of the New Testament. Illustrations may be gathered from other portions of the Word of God; but the clear and decisive statements by which the controversy is to be settled, must necessarily be sought for in the book of the new dispensation. By adopting this course we shall be spared the trouble of correcting the numerous misapprehensions that prevail respecting the meaning of certain passages in the Psalms and the Prophets, which are commonly adduced by the advocates of error."

This position of the Doctor's we must object to, for if "God *only* can answer" the question under consideration, we claim for Him the right to speak by whom He pleases, whether by Moses, the Prophets, or the sweet Singer of Israel. "Holy men of old spake as they were moved by the Holy Spirit," and their testimony is just as valid as that of Paul, Peter, or any other of the writers under the "new dispensation;" and as to the Doctor's plea that he shall be "spared the trouble of correcting the numerous misapprehensions that prevail respecting the meaning of certain passages in the Psalms and the Prophets, which are commonly adduced by the advocates of error," let him not for a moment urge it. If he is "set for the defence of the Gospel," let him to his task manfully, and "stran not to declare the whole counsel of God" on this important question. If men do not understand the "*meaning*" of the passages referred to, so much more need is there that he should let *his* light shine on those very texts! Who can say but that he may be the honored instrument of enlightening the understanding of those "advocates of error," and bringing them to the knowledge of the truth!! It has been the case in all past time that honest, and even *pious* men, have unwittingly advocated error,—and so, perhaps, at the present. Convince such men of their error, and they will turn from it; denounce and ridicule them, and you may confirm them in it. The Doctor adds:—

"Let us place ourselves at the feet of the Lord Jesus, and listen to His words, and to the words of His servants, who wrote under the inspiration of the promised Spirit."

To this we add our hearty Amen, merely suggesting that "whatsoever things were written aforetime were written for our learning," and that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for

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instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." We may, therefore, safely connect the words of Moses, the Prophets, and Psalmist with those of Jesus and His Apostles, and their *united* testimony will settle the point at issue. The Doctor continues:—

"Suppose, now, that some individual, unacquainted with the disputes that have arisen among Christians, were to take up the New Testament with a view to ascertain the purposes of God with regard to the final destiny of mankind, to what conclusion would he come? Would he not infer, naturally and necessarily, that there is no hope for those who die in a state of ungodliness? However unwilling he might be to entertain the thought, and however repugnant it might be to his benevolent feelings, would he not be compelled to confess that it is the obvious teaching of our Lord and His Apostles?"

Without doubt any unbiassed reader of the New Testament would come to the conclusion that there was no hope for the finally reprobate, for there is none set forth in that book; but we beg to remind the Doctor that this is not the *real* point at issue. The question is *not*, Will the wicked be punished? but "Will they be *annihilated*?" *i. e.*, will they *die*, or, as the Doctor would have it, be "annihilated;" or will they suffer *eternal torments*—be always dying, and never dead—ever burning, and never burned: *This* is the point, and let every reader give it his undivided attention; and if the Doctor is pleased to leave his work to give chase to our Universalist friends, or the French Revolutionists; wait patiently until he returns to the pursuit of his *real* object. He continues:—

"Would such a reader dream of anything else? Could he imagine that the awful words of the holy volume can bear any interpretation differing materially from that which is found to prevail among the vast majority of Christians?"

We conclude that "such a reader" would "imagine" it better to take the "clear and decisive statements" of the Word of God as they stand, rather than adopt the blasphemous interpretation suggested by Dr. Benson, and mainly approved by the "vast majority" of orthodox interpreters! Listen to him: "God is present in hell in His infinite justice and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture. The presence of God in His vengeance scatters darkness and woe through the dreary regions

of misery. As Heaven would be no Heaven if God did not there manifest His love, so hell would be no hell if God did not there display His wrath. It is the presence of God which gives everything virtue and efficacy—without which there can be no life, no sensibility, no power. God is therefore Himself present in hell to see the punishment of those rebels against His government, that it may be adequate to the infinitude of their guilt; His fiery indignation kindles, and His incensed fury feeds the flames of their torments, while His powerful presence and operation maintains their being, and renders all their powers more acutely sensible, thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert all His Divine attributes to make them as wretched as the capacity of their being will admit.” He then goes on to describe the duration of this work; calls to his aid all the stars, sand, and drops of water; makes each tell a *million of ages*,—and when all these ages have rolled away, goes over the same number again and again, and so on *for ever!*

Depend on it, Doctor, no unprejudiced reader of the Bible will ever find in it such horrible ideas—it *does not* contain them. The Doctor continues:—

“Would it occur to him even to guess that ‘everlasting punishment’ meant either the infliction of pain for a short period, or the annihilation of the criminal, whereby he would escape punishment altogether?”

In reference to the term “annihilation,” we wish it understood that those who hold that “DEATH is the wages of sin,” as God says, instead of eternal life in torment, as men say, do not use it in speaking of the final punishment of the wicked, nor has the Doctor a right to make such free use of it when speaking of *their* views. Our Saviour was pleased, on a certain occasion, to turn water into wine; and had He been pleased to change the wine back to water there would have been no annihilation in the case, but a simple changing of the elements. So God created man, dignified man, out of the dust of the earth; and should He be pleased to turn him back to his mother element none should speak of the act as annihilation. It would be simply the *execution* of the sentence, “DUST THOU ART, AND UNTO DUST SHALT THOU RETURN.” Now for the Doctor to talk of such a one “escaping punishment altogether” seems to us very unreasonable. The laws of this, and perhaps of every other country,

count *death* as the greatest punishment that can be inflicted; and we apprehend that the Doctor would question the sanity of him who should affirm of a criminal that had been hung by the neck until he was *dead*, DEAD, DEAD, that he had escaped punishment altogether! Neither does the law look to the degree of pain inflicted as the punishment: it is the depriving the criminal of his *life* that, in the eye of the law, constitutes the punishment. How, then, can the Doctor reasonably think that depriving a man of *eternal life*, with all its glorious realities, is permitting the rebel to "escape punishment altogether?" He continues:—

"Surely thoughts of this kind would be far from him. He would see no escape for an impenitent transgressor. He might wish it were not so, but stern impartiality would forbid any different conclusion. In fact, nobody thinks at first of explaining the New Testament otherwise than in agreement with the generally received doctrine."

If the Doctor can cite us an instance of an unprejudiced reader of the Bible coming to a conclusion in "agreement with the generally received doctrine," his remark will have some point; otherwise, it is a pure assumption. For our part, we cannot see how such an one could conceive the idea of *eternal torment* for the wicked when God has never said a word about it! As to "explaining" the "clear and decisive statements" of the Word of God in reference to the punishment of the wicked, it is clearly a work of supererogation better befitting a Romish Priest than a Protestant divine. Let the Doctor adhere to the statement he has advanced, "God *only* can answer, for He *only* knows." This is his own position, and, if correct, man has nothing to do with "*explaining*" what the Deity alone comprehends. There are "clear and decisive statements by which the controversy is to be settled;" let the Doctor abide their decision. He continues:—

"And here let me offer a remark to which, in my opinion, considerable importance is to be attached. It is to be carefully noted that God's book is a plain book; it is indeed as 'high as heaven' and 'deep as hell,' and contains representations which the mightiest minds cannot comprehend; but in reference to those truths, the right knowledge of which is essential to our happiness and safety, it may be affirmed without fear of contradiction that the sayings of the Bible are clear and easy to be understood. Among these are the declarations of the inspired writers respecting the

doom of the ungodly. Is it not, now, passing strange that ninety-nine out of a hundred of the readers of the sacred volume—that very plain book—understand it as teaching the remediless woe of the wicked, if all the while no such doctrine is there ?”

Not at all, Doctor; they have been accustomed to hear it preached from infancy, and learned to take the “*explanation*” of certain texts as the foundation of their belief, instead of the texts themselves, which, the Doctor truly affirms, are “clear and easy to be understood,” because the book in which they are found is a “*very plain book*.” I hope to convince the Doctor that the above statement is true, *i. e.*, that a goodly proportion of men at the present day take for the foundation of their belief the “*explanation*” of the text rather than the text itself. Has it never occurred to you, Doctor, as “passing strange that ninety-nine out of a hundred” of Roman Catholic readers of the Bible—“that very plain book”—understand it as teaching the worship of the Virgin Mary, priestly absolution, prayers for the dead, penance, purgatory, &c., if “all the while no such doctrine is found there ?” or, that the *great majority* of professing Christians, who are all supposed to read that “very plain book,” should understand it as teaching *sprinkling* for baptism, if “all the while no such doctrine is found there ?” Don’t you think, Doctor, that it is the “*explanation*” they have based their belief on, instead of the plain text ? We are bold to affirm that this is the case in reference to the question under consideration. The Doctor proceeds :—

“For what are the facts of the case ? They are briefly these. Christendom has been broken into sects, divisions, parties, and denominations, and opinions the most diverse from each other, and even of opposite character, have been maintained by them. But on some topics there has always been a substantial and undisturbed unity. One of them is the state of the wicked, dying impenitent. That they shall ‘go into everlasting punishment’ has been held with undeviating uniformity, by persons of all classes and persuasions—by the Eastern and the Greek Churches—by Roman Catholics and Protestants—by Episcopalians, Presbyterians, and the various Congregational bodies—by Calvinists and Arminians. However differing from one another on other subjects, there is *here* a marvelous agreement. We trace it in Christian writings all down the stream of time, from the earliest period to the present day. * * * * With exceptions too inconsiderable to deserve more than a passing notice, the irremediable doom of the impenitent transgressor has been taught ‘everywhere, always, and by all.’”

The Doctor's off again hunting up arguments for the overthrow of our Universalist friends, for they are the only class of believers in the Bible, in this country, that deny what the Doctor brings such a weight of authority to prove, viz., the future punishment of the wicked; but even if all this array of sects *had*, and still *did* maintain the eternal torment theory, it would matter nothing to us: the Doctor has taken the right position, viz., God *only* knows—"No one but God Himself can answer this question."—"He has answered it; we find his answer in the Bible." Let us, then, to "the law and the testimony;" if these denominations speak not according to that it is "because there is no light in them." If they *do* speak in harmony with it, we perfectly agree. The Doctor continues:—

"It may not be amiss to observe also, that the final punishment of the wicked found a place even in Pagan systems. In some form or other it is interwoven with them all. This might be abundantly proved by quotations from the best authorities. And it is not unreasonable to suppose that, like the doctrine of sin, and of the necessity of atonement, it has been handed down from generation to generation as a relic of primeval truth, though grievously distorted and disfigured. Enoch, the seventh from Adam, pre-claimed it, (Jude 14, 15); and whence was it obtained by him unless by revelations from Heaven, or by communication from our first parents, to whom it had been revealed?"

It is doubtless true that the doctrine of future punishment found a place in Pagan systems, and also that many of the absurd notions in reference to the present existence of a place of torment, purgatory, &c., descended from them to the apostate Church of Rome, and thence to the popular churches of this day. That Enoch received an intimation from Adam that God would punish sin we need not doubt, for this had been revealed to him, and the punishment itself pointed out.—"Sin is the transgression of the law." God's law to Adam was, in reference to a certain tree, "*Thou shalt not eat of it.*" The penalty annexed to the transgression of this law was "DEATH." Doubtless Enoch was well informed on this point, and expected the coming of the Son of Man to "gather His wheat into the garner," and "BURN UP THE CHAFF with unquenchable fire." The Doctor continues:—

"There is another consideration which is particularly deserving your notice. Among the minority of professing Christians, by whom the everlasting punishment of the wicked is in the present

day denied, there is a singular diversity of opinion: some hold that death is extinction of being, and therefore that the wicked will be annihilated when they die; others maintain that they will be raised again at the last day, receive sentence at the final judgment, and then be annihilated. Others teach that annihilation will be preceded by punishment, varying in intensity and length according to the degree of crime. Others venture to assert that after sufficient purifying by pain they will be restored. These varieties, and the frequent change of sentiment among those who maintain them, exhibit a striking contrast to the uniform doctrine of the Church in general."

If the Doctor is to this day ignorant of the fact that those who hold that the "Wages of sin is DEATH," and Universalists, who deny future punishment altogether, or admit a restoration from it, are *distinct* classes of Christians, we now inform him of that fact. If he is *not* ignorant, then we have to say to him that no man sitting at the feet of Jesus learns there to misrepresent his brethren. And as to the diversity of opinions existing among those who advocate the views referred to, the same may be said of all denominations of Christians on one point or another; and the Romish Priests have not failed to hold up this fact to their people as an evidence that the Protestant Churches are wrong, while *their* Church is right, on account of its *uniformity of belief*." No "change of sentiment" with them, Doctor. If you wish *immobility* there it is for you; and if this "uniformity of belief" is evidence that those holding it are nearest right, we must yield the palm to Mother Church! Would it not be better, Doctor, to drop this kind of argument, come direct to the point, and see what "God the Lord will speak?" He adds:—

"All this is introductory. I will now adduce the statements of the Word of God. It is declared in that Word that the wicked shall be 'cast into hell,' (Mark ix. 45); into the 'damnation of hell,' (Matt. xxiii. 33); into 'everlasting fire,' (Matt. xxv. 41); that in that state there will be 'weeping and gnashing of teeth,' (Matt. xxii. 13); for 'the worm dieth not and the fire is not quenched,' (Mark ix. 46); that there they shall 'perish,' (Luke xiii. 5); that the 'wrath of God will abide on them,' (John iii. 36); that they shall endure 'indignation and wrath, tribulation and anguish,' (Rom. ii. 9); 'everlasting destruction from the presence of the Lord,' (2 Thes. i. 9); the 'blackness of darkness forever,' (Jude 13); and that they shall have 'their part in the lake which burneth with fire and brimstone, which is the second death,' where they shall be 'tormented day and night forever and ever,' (Rev. xx. 10, xxi. 8.).

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These expressions assure us that inconceivable misery will follow a life of disobedience to God; that the misery will commence immediately after death; and that there will be no escape from it. And they are the words of our Lord and His Apostles, which 'cannot pass away.'"

Well, now, Doctor, are you not ashamed to present this garbled mass as the "*clear and decisive statements by which the controversy is to be settled?*" Really, Doctor, we shall be obliged to take this all apart to see what it will look like when standing in its proper connection. Your first quotation is from Mark ix. 45: "If thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched." Now, Doctor, we wish to propound a few questions in reference to this text, and will take the liberty to answer them in your name; and if we answer incorrectly, shall be happy to be corrected.

1. What is the *original* word which is here translated *hell*?

Dr. C. It is Gehenna.

2. Will you please give us the *origin* of this word?

Dr. C. I will with pleasure. "It is not a Greek word; it does not occur in any classic author; it is merely the Grecian mode of spelling the Hebrew words which are translated 'the valley of Hinnom.' Parkhurst considers that as the Septuagint translate, or rather spell in Greek letters, without translating *gee* or *gai*, a valley, and *Hinnom*, a man's name, in Josh. xviii. 16, by Gaihenna, so the Gehenna of the New Testament is in like manner a corruption of the same Hebrew words, *Gee*, a valley, and *Hinnom*, the person who was once the possessor of it; so we may consider the word as Hebrew, with nothing of Greek about it except the spelling."

3. Has the word been generally *translated* in the different versions?

Dr. C. It has not. "It is seldom translated in the foreign versions."

4. Is there a general agreement as to the *origin* of the word?

Dr. C. There is. "Stuart, Clark, Schleusner, and all critics are agreed as to its origin."

5. Is not *Sheol* the only word in Hebrew translated by *hell*?

Dr. C. It is.

6. By what authority, then, is Gehenna, being simply a corruption of two Hebrew words, *Gee* and *Hinnom*, thus translated ?

Dr. C. I cannot say.

7. Where was the valley of Hinnom situated, and what were its antecedents up to the Saviour's day ?

Dr. C. "The valley of Hinnom was a delightful vale planted with trees, and watered by fountains, on the south-east of Jerusalem, by the torrent Kedron. In this valley were the high places of Baal, and the place of the god Moloch. 2 Kings xxii. 10 ; Jer. xxxii. 35.

"Here the kings and people of Judah offered sacrifices and burnt their children in the fire. 2 Chron. xxviii. 3 ; Jeremiah xxxii. 35.

"This valley was also called *Tophet*, a detestation, an abomination, from *Toph*, to vomit with loathing. Others derive it from *Toph*, a drum, because the perpetrators of these horrible sacrifices beat drums, that the shrieks of the infants who were burned should not be heard.

"In the days of Josiah it was polluted and made a place of desecration, of loathing, and horror. 2 Kings xxiii. 10.

"God declares that it shall no more be called *Tophet*, nor the valley of the son of Hinnom, but the VALLEY OF SLAUGHTER ; 'for they shall bury in Tophet till there be no place.' Jeremiah vii. 32."

8. Is it not very improper, Doctor, after *God* has named it "THE VALLEY OF SLAUGHTER," for *men* to call it a place of torment, where wicked men will *live* as long as the Creator Himself ?

Dr. C. "It does seem to be so."

9. For what purpose was this valley used in our Saviour's time ?

Dr. C. "As a receptacle for every species of filth, as well as the carcasses of animals and dead bodies of malefactors ?

10. Would not such a mass of animal matter be likely to breed worms, putrefaction, and pestilence ?

Dr. C. "It would indeed, and to avert the danger 'constant fires' were kept burning in the valley."

11. What might we expect as the result of the action of fire and worms on such a mass ?

Dr. C. Its utter consumption !

12. Have you good orthodox authority for the above statements ?

Dr. C. "Certainly; you may find them in 'Horne's Introduction,' vol. 2, page 39."

13. You have said, Doctor, that the miseries of the wicked will "commence *immediately* after death." Do you really think that they go directly into Gehenna?

Dr. C. I cannot say that I do.

14. In view of the fact that "the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea;" that "the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High; that the will of God "will be done *in earth as it is done in heaven*;" that this valley is within the limits of that land that God gave to Abraham and his seed for an "*everlasting possession*," can you think that they will *ever* go there to suffer torment as long as God lives?

Dr. C. Why, no, not exactly *there*; but—but—

15. Allow me to interrupt you, Doctor, and inquire for what purpose you quoted that text? Was it not to show what will become of the wicked?

Dr. C. I must admit that it was. It has always been one of our strongest proof-texts, and I—I—perhaps it is an *emblem* of hell.

16. If so, you have no authority for calling it *hell itself*, and publishing from pulpit and press that God designs tormenting men, women and children in it as long as eternity endures! "*An emblem of hell!*" Pray tell us, Doctor, how many times this word occurs in the original Scriptures.

Dr. C. I must confess it does *not once* occur in Hebrew or Greek.

17. Then God has *never*, in all his revelations to the children of men, mentioned *hell* once? One would have supposed, by the frequency and fervour with which it is uttered from pulpit and press, that it was part and parcel of the "everlasting gospel," and just as indispensable as the "inheritance of the saints!" Pray, where did a word of such awful significance come from?

Dr. C. "It is of *Saxon* origin. Dr. Clark says: "*Hell* comes from the Saxon *helan*, to *cover* or *hide*."

18. This being its origin and import, how dare you, putting such a theological significance to it as you do, place it in the mouth of the Almighty, and make Him say that He will torment the wicked in it "forever and ever?"

Dr. C. Why, He does speak *very plainly* of a "lake of fire and brimstone" into which they will be cast. Rev. xxi. 8.

19. Very true; and "Add not thou unto His words lest He reprove thee, and thou be found a liar." He tells us "*very plainly*," also, that the "lake of fire" is "THE SECOND DEATH." We believe this with all our hearts, and everything else that *He* says about the matter; and now, Doctor, will you please inform us how many times the term *hell* occurs in the Old Testament, and from what original word it is translated?

Dr. C. It is found *thirty-one* times in the Old Testament, and is translated from the term *sheol*.

20. Is the term *sheol* translated by any other word but *hell*?

Dr. C. Yes; it is translated *grave* thirty times, and *pit* three times.

21. That makes, then, *sixty-four* times that the word *sheol* occurs in the original. And now, Doctor, will you please inform us how our translators *knew* that, when God said *sheol* sixty-four times, that He meant by it a *place of torment* in thirty-one instances, the *grave* in thirty others, and a *pit* in the remaining three?

Dr. C. I cannot inform you on this point.

22. Well, Doctor, we will let that stand as one of the "hidden mysteries" that must not be pryed into! But if it will not encroach too much on your time and patience, we should be pleased if you would inform us how many times the term *hell* is used in the New Testament, and from what original words it is translated.

Dr. C. The term *hell*, as found in the following texts, is translated from *Gehenna*, which occurs twelve times in the Greek New Testament—Matt. v. 22-29, 30, x. 28, xviii. 9, xxiii. 15; Mark ix. 43, 45 and 47; Luke xii. 5; James iii. 6. In the following passages are found the instances in which the term *hell* is translated from *hades*, which occurs *eleven* times in the Greek New Testament: Matt. xi. 23, xvi. 18; Luke x. 15, xvi. 23; Acts ii. 27, 31; Rev. i. 18, vi. 8, xx. 13, 14. It is translated by *grave* 1 Cor. xv. 55. The term *hell* as found 2 Peter ii. 4, is from *Tartarus*, which occurs but once in the Greek New Testament.

23. Are all orthodox writers agreed as to the propriety of translating *hades* by the word *hell*?

Dr. C. They are not. "As to the word *hades*," says Dr.

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Campbell on the Gospels, diss. 6, "in my judgment it ought never to be rendered HELL; at least, in the sense wherein that word is now universally understood by Christians. In the Old Testament the corresponding word is *sheol*, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. The state of the dead is always represented under those figures which suggest something dreadful, dark and silent, about which the most prying eye and listening ear can acquire no information. The term *hades* is well adapted to express the idea. To this the word HELL, in its *primitive signification, perfectly corresponded*—for at first it denoted ONLY WHAT WAS SECRET OR CONCEALED."

Dr. Clark says, on Matt. xi. 23: "The word *hell*, used in the common translation, conveys *now* an improper meaning of the original word—because *hell* is only used to signify the place of the damned; but the word *hell* comes from the Anglo-Saxon, *hela*, to cover."

Dr. Lightfoot says, that in no author, sacred or profane, does it signify a place of torment.

24. Does the *hades* of the Greek correspond with the *sheol* of the Hebrew, Doctor?

Dr. C. I think so, pretty nearly; for in the "Greek Septuagint, the version in use in our Saviour's time, *sheol* is rendered *hades*, the *unseen*, sixty times out of sixty-three, twice by *thanatos* (death), and once by *buthros* (pit)."

25. Thank you, Doctor, for your information. We shall endeavor to keep in mind, when we read the passages where *hell* is translated from *Gehenna*, that this place was once owned by the sons of Hinnom, and is at present claimed by the Turks; and that all that can be made of it, in a theological point of view, is, that it was in the Saviour's time an emblem of **UTTER DESTRUCTION!**

And when we read those texts in which the term *hell* is translated from *hades*, we shall bear in mind that instead of its being a place of torment for the wicked, it means the state of the DEAD—the *unseen world*—a covered or concealed place about which man can *know nothing*, because God has *revealed* nothing concerning it!

The next "statement of the Word of God" which the Doctor adduces is found in Matt. xxiii. 33: "Ye serpents, ye generation of vipers, how can ye escape the damnation of *hell*!"—*Gehenna*.

The next is Matt. xxv. 41: "Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This is, without doubt, of *general* application—it relates to the final doom of the wicked. As the Doctor has only quoted "*everlasting fire*" from the passage, we suppose that it was this point he wished us particularly to notice. We wish to say that none of the "errorists" that he alludes to in his tract, with the exception of our Universalist friends and the French revolutionists, doubt but that this passage will have its complete fulfilment at the last day; but it does not thence follow that they endorse the eternal torment theory. The cities of the plain are "set forth for an example, suffering the vengeance of *eternal fire*." Jude 7. Yet those cities were **UTTERLY DESTROYED**, and the very place where they stood is now a lake of water! Paul speaks (Heb. vi. 2) of the doctrine of "*eternal judgment*," or *everlasting judgment*. Does the Doctor suppose that the judgment will continue forever? The term eternal, or everlasting, in this case, expresses *character* rather than duration. A magistrate may sit in judgment on and condemn us, but we may appeal from his judgment to that of a higher court; but when God passes judgment on us there is no appeal. His judgment is *eternal* in its character and consequences. So with *everlasting* or eternal fire. If men set fire to our buildings, we may call help and quench it; but should God rain fire from heaven on them, as once He did on Sodom and Gomorrah, no power could quench it; it would accomplish its work of destruction, and go out of itself, as in the instances just noticed. At the last great day, when wicked men are cast into "*everlasting fire*," it will assuredly accomplish its work. "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." We may lop off the branches of a tree, or even cut it down to the ground, and still it may live and revive; but pluck it up, and *burn it up*, root and branch, and it is gone forever! So with man: many a one has been dismembered, mutilated, and even *burned* at the stake, still there was hope in their *death*. A resurrection to *life* had been promised; but when wicked men are cast into "*everlasting fire*," and "*burned up root and branch*," they are done forever—there is no revival promised them! "Burn up the chaff with unquenchable fire" and it

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will appear no more. "Bind the tares in bundles," and *burn them*, and they will disappear forever.

The next item quoted by the Doctor is from Matt. xxii. 13. It has reference to a guest who appeared at a wedding ceremony without a suitable garment, and on being questioned in reference to it was "*speechless*." "Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness—there shall be weeping and gnashing of teeth." We can hardly admire the Doctor's candor when he takes such a passage as this to eke out his eternal torment theory with,—for that this is what he aims at is but too apparent. The next quotation is, "For the worm dieth not, and the fire is not quenched." This the Doctor gives as a reason why there shall be "weeping and gnashing of teeth." Now that God ever designed that these sentences should be thus coupled together we cannot for a moment suppose or allow. The last quotation will, according to the Scriptures, have its fulfilment on the "*carcasses*" of wicked men, (see Isaiah xlv. 24); and it should be borne in mind that the term "*carcass*" is never, by any of the sacred writers, applied to *living* human beings, except it be prospectively; therefore, to represent the "weeping and gnashing of teeth" as being caused by the fire and worm of Gehenna, and these to be continued forever, is, to our minds, a gross perversion of the Scriptures; to present them as the fair "statements of the Word of God" is but little short of blasphemy! That there will be "weeping and gnashing of teeth" among the wicked in view of the fact that they have lost eternal life and everlasting inheritance, and that death, *eternal* death, is before them, is doubtless true; but *that does not constitute their punishment*, nor do such quotations answer the question, "What will become of the wicked?" The individual who is condemned to death by the laws of his country may weep and gnash his teeth in view of what he has lost and what he is to suffer, but *that does not constitute his punishment*. His sentence is, that he shall be hung by the neck until he is DEAD; the "weeping and gnashing of teeth" may be concomitants, but they are not the punishment itself. So with the wicked at last: they may weep and lament in view of the salvation they have slighted, and the terrible doom that awaits them; but "Sin, when it is finished, bringeth forth DEATH:" this is the "wages of sin." They have "sown to the flesh, and will of the flesh reap corruption;" yea, they shall "UTTERLY PERISH in their own corruption!"

The Doctor's next quotation is from Luke xiii. 5. He must have quoted this for the benefit of such as never read the context. To drag the term "*perish*" out of such a connection, to prove his theory, seems, to us, childish; to represent it as one of "the clear and decisive statements by which the controversy is to be settled" is simply absurd! A tower in Siloam fell and killed eighteen persons; the Saviour inquires if His hearers suppose that they were sinners above all men that dwelt at Jerusalem? He assures them they were not: "I tell you *nay*; but, except ye repent, ye shall all likewise perish." Now the proper application of this text, according to the Doctor's theory, is this: These men that were *crushed to death* by the fall of this tower were not sinners above all men that dwelt at Jerusalem; but, except ye repent, ye shall all likewise PERISH, *i. e.*, be KEPT ALIVE IN HELL TORMENTS FOREVER! Shame on you, Doctor. Have you no better arguments than these to support your theory? Will you pervert the words of Jesus Christ Himself, to make a libel against his own character?

The next quotation is from John iii. 16. Hear the entire verse: "He that believeth on the Son hath everlasting life; and he that believeth not the Son SHALL NOT SEE LIFE, but the wrath of God abideth on him." The Doctor tries, from a part of this text, to prove that men DO SEE LIFE, only it is a *miserable* one in hell!! Still he is not without precedent, for it occurred some six thousand years ago that God said to our first parents that, should they partake of a certain tree, they should "SURELY DIE." The serpent flatly contradicted this statement, saying, "YE SHALL NOT SURELY DIE." We have been accustomed to consider the serpent as the father of lies; but it is barely possible that he had in mind Dr. Cramp's theory, *i. e.*, that the death that was pronounced against them was "A DEATH THAT NEVER DIES," and that in hell torments they would be *always dying* and *never dead*; and so, by making this mental reservation, he would clear himself of the charge of falsehood!! It is true some "advocate of error" might suggest that a "death that *never dies*" would be equivalent to A LIFE THAT NEVER LIVES; but if such should be the case, just raise the cry of *mad dog!!* and no one, of the faithful at least, will pay attention to the suggestion.

The Doctor continues his quotations, the next in order of which is from Rom. ii. 9: "Tribulation and anguish upon every

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soul of man that doeth evil, of the Jew first, and also of the Gentile." This is all correct, and will doubtless have its perfect fulfilment, but does not answer the question, "What will become of the wicked?" "Tribulation and anguish" will doubtless be concomitants of the punishment, but not the thing itself. We might speak of a ship's crew who, as they were being dragged into the foaming breakers, suffered great "tribulation and anguish;" but if we spoke of what *became of them* we might have to say that they *perished* in the sea. So those who come to the end of the broad way that leads to "DESTRUCTION" will doubtless have "tribulation and anguish;" but if we inquire what becomes of them, the answer will be, "Whosoever was not found written in the Book of Life was cast into the lake of fire," * * * which is "THE SECOND DEATH!"

The Doctor's next quotation is from 2 Thes. i. 9. Paul, speaking of those who "Obey not the gospel of our Lord Jesus Christ," says:—"Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of His power." According to Dr. Benson, they will be punished with *everlasting preservation* in His presence. He (Dr. B.) says:—"God is present in hell in His infinite justice and Almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture, &c." Such are the blasphemous contradictions of a heartless theory. If we are to be saved or lost by the plain statements of the Word of God, why not abide by them? Why, for the sake of building up the God-dishonoring theory of eternal torment, will men twist and pervert the declarations of Holy Writ, not one of which gives the slightest countenance to the horrible dogma? 2 Thes. i. 9 does not teach that *torment* will be the punishment of the wicked, but "DESTRUCTION," from which there will be no redemption.

The next quotation is from Jude 13, spoken of men who are represented as "raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." No doubt this is the doom of wicked men. To be destroyed with "*everlasting destruction*," "*burned up root and branch*," "*burned up with unquenchable fire*," "*utterly perish in their own corruption*," "*be no more*," "*be as though they had not been*," "*consume into smoke*," "*be cast into the lake of fire*," *suffer the "second death*," will surely

be as black and dark a destiny as language could well express.

The Doctor's next quotation is a mixed up statement from Rev. xx. 10, and xxi. 8. The Revelator says: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is **THE SECOND DEATH.**" The Doctor adds: "Where they shall be *'tormented day and night forever and ever.'*" Who, Doctor? Why, evidently the wicked generally, of whom you had previously been speaking. How does the text read? "And the **DEVIL** that deceived them was cast into the lake of fire and brimstone, where the **BEAST** and **FALSE PROPHET** are, and shall be tormented day and night forever and ever." Had the Doctor been as anxious to know the truth as he evidently is to make out his theory, he would have found that when the "beast and false prophet" were cast alive into the "lake of fire burning with brimstone" that there was a "*remnant*" slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth; and all "**THE FOWLS WERE FILLED WITH THEIR FLESH.**"—Rev. xix. 20, 21. Are you aware, Doctor, that the Scriptures nowhere state that the wicked are to be "tormented day and night forever and ever?" If so, how dare you make such a statement, and assure us that they are "the words of our Lord and His Apostles?" Did you never read: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book?" But why attempt to build a theory on figurative expressions? Do the rules of interpretation adopted by Acadia College warrant such a procedure? If so, we can readily account for the strange notions that come from that quarter. If not, then the Doctor is sadly out of the way, and we hope will speedily come back to those "*clear and decisive statements*" by which all controversies must be settled. He continues:

"These expressions assure us that inconceivable misery will follow a life of disobedience to God—that the misery will commence immediately after death."

Will the Doctor please inform us which of the passages he has quoted "*assures*" us of this? How strange it is that men will make such statements as the above, and then assure us that "they are the words of our Lord and His Apostles, which cannot pass away!"

Here, then, we have the "*clear and decisive statements* by

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which the controversy is to be settled;" this is what we have learned by "placing ourselves at the feet of our Lord Jesus and His servants, who wrote under the inspiration of the promised Spirit;" this is the testimony of God, who *only* knew and could answer the question, "What will become of the wicked?" It is surprising indeed that a man occupying the prominent position in the theological world that Dr. Cramp does, can, for the sake of building up a popular, but God-dishonoring dogma, consent to so garble the plain testimony of the Bible as to make it appear, to some of his readers, that God has determined to *torment* a portion of His creatures in a place called *hell* throughout the wasteless ages of eternity, and this with the full knowledge that **HE HAS NEVER IN A SINGLE INSTANCE SAID SO!!**

Singularly unfortunate it is, for the eternal torment theory, that all the terms and expressions used by the sacred writers to designate the final punishment of the wicked, teach exactly the reverse; and it is only by explanation and qualification that they can be made to teach anything else but the utter destruction of the sinner. We will add a few of these to the Doctor's list of texts, in answer to his question, "WHAT WILL BECOME OF THE WICKED?"

"THE WAGES OF SIN IS DEATH."—Rom. vi. 23.

"In the day that thou eatest thereof thou shalt SURELY DIE."—Gen. ii. 17.

"The soul that sinneth IT SHALL DIE."—Ezek. xviii. 4.

"Sin when it is finished BRINGETH FORTH DEATH."—James i. 15.

"THE END OF THOSE THINGS IS DEATH."—Rom. vi. 21.

"We are unto God a sweet savour of Christ, in them that are saved, and in them that *perish*; to the one *we are* the savour of DEATH UNTO DEATH, and to the other the savour of life unto life."—2 Cor. ii. 15, 16.

"Have their part in the lake which burneth with fire and brimstone, WHICH IS THE SECOND DEATH."—Rev. xxi. 8.

"ALL THE WICKED WILL HE DESTROY."—Ps. cxlv. 20.

"THEY SHALL BE DESTROYED FOREVER."—Ps. xcii. 7.

"Shall be DESTROYED from among the people."—Acts iii. 23.

"Broad is the way that leads to DESTRUCTION."—Matt. vii. 13.

"Shall be punished with EVERLASTING DESTRUCTION."—2 Thes. i. 9.

"The transgressors shall be DESTROYED TOGETHER: the end of the wicked shall be cut off."—Ps. xxxvii. 38.

"Whoso despiseth the Word SHALL BE DESTROYED."—Prov. xiii. 13.

- "Vessels of wrath fitted to DESTRUCTION."—Romans ix. 22.
 "WHOSE END IS DESTRUCTION."—Phil. iii. 19.
 "SUDDEN DESTRUCTION cometh upon them."—1 Thes. v. 3.
 "Drown men in DESTRUCTION and perdition."—1 Tim. vi. 9.
 "Bring upon themselves SWIFT DESTRUCTION."—2 Peter ii. 1.
 "Surely Thou didst set them in slippery places: thou castest them down into DESTRUCTION."—Ps. lxxiii. 18.
 "THEY SHALL CONSUME."
 "Into smoke shall they CONSUME AWAY."—Ps. xxxvii. 20.
 "Let the sinners be CONSUMED OUT OF THE EARTH, and let the wicked be no more."—Ps. civ. 35.
 "THEY SHALL UTTERLY PERISH IN THEIR OWN CORRUPTION."—2 Peter ii. 12.
 "He that speaketh lies shall PERISH."—Prov. xix. 9.
 "Behold, ye despisers, and wonder and PERISH."—Acts xiii. 41.
 "As many as have sinned without law shall also PERISH without law."—Rom. ii. 12.
 "THE DAY THAT COMETH SHALL BURN THEM UP that it shall leave them neither root nor branch."—Mal. iv. 1.
 "Gather ye together first the tares, and bind them in bundles TO BURN THEM."—Matt. xiii. 30.
 "He will BURN UP THE CHAFF WITH UNQUENCHABLE FIRE."—Matt. iii. 12.
 "FIRE came down from God out of heaven and DEVoured them."—Rev. xx. 9.

Now we submit that if these passages clearly relate to the final punishment of the wicked, they teach a doctrine the very antipodes of the eternal torment theory. The question is not, what may the terms die, death, destroy, destruction, perdition, perish, consume, &c., be made to mean in different connections, but, what do they import when applied by the sacred writers to the *final* punishment of the wicked? Let this point be kept constantly in view, lest the unpracticed reader should be blinded by a great display of irrelevant texts. On page 18 the Doctor has proposed two alternatives, as follows :

"Either the words of the Bible descriptive of the future misery of the ungodly, are to be understood in their plain and common acceptation, or else that book sorely deceives us by threatening us with pain and punishment which will never be inflicted. Which of these alternatives will you accept?"

We cheerfully and heartily accept of the former. Will the Doctor do the same? We shall see!

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DIE, the "plain and common acceptation" of that sentence is, that he shall *lose his life!*

When we hear that a DEATH has occurred in a family, the "plain and common acceptation" of that word is, that one of that family has *ceased to live!*

If we hear that a boat upset and all on board PERISHED, the "plain and common acceptation" of this word is, they have ceased to exist, they were drowned!

If we hear of war, storm, or tempest, by which a thousand people were DESTROYED, we don't expect the return of any of them; the "plain and common acceptation" of this word is, they were *killed*—it is so understood by all!

If we read of a ship or house being burned, and people CONSUMED in the flames, the "plain and common acceptation" of the word would be, they were *burned up!*

If we speak of paper or other like articles being BURNED UP, all understand that they are irrecoverably lost!

The Doctor says, (page 18):

"Every man is a liar, who tells us that the Almighty, all-holy, God, does not mean what he says."

We shall hold him to this statement, and see who is obnoxious to the charge of lying! God has said, as we have shewn, that the wicked shall *die, perish, be consumed, destroyed, burned up root and branch, &c.* We take those expressions in their "plain and common acceptation," and believe that GOD MEANS JUST WHAT HE SAYS!! Come Doctor, will you take the same position? If so, your eternal torment theory is gone, and you will be much more orthodox in your belief than before.

We wish now to notice a few statements found in the remainder of his work, when we will close. One of these statements is—

"ALL MEN ARE IMMORTAL."

We wish to be informed how, and from whom the Doctor got his information. Paul in his day declared that

"GOD ONLY HATH IMMORTALITY."

Again, he speaks of

"THE NEVER-DYING SOUL."

From what portion of the *Word* does he obtain a warrant for such an expression? God declares "THE SOUL THAT SINNETH IT SHALL DIE."

The Saviour says, "Except ye eat the flesh of the Son of Man, and drink his blood, YE HAVE NO LIFE IN YOU."

Again, the Doctor says, "Abraham, Isaac, and Jacob are ex-

pressly declared to be alive." This is marvellous indeed, for we read in just so many words of the *death* of all three of these worthies. Gen. xxv. 1 : xxxv. 29 : xlix. 33 ; and this is no where contradicted that we are aware of. Now, if the Doctor believes that " God means what He says," this matter is settled until he can find the declaration to the contrary that he can refer to, and then he will merely have proved what the skeptic claims, viz : that the Bible abounds in contradictions. We suppose that the *express declaration* the Doctor refers to, is this, " God is *not* the God of the dead, but of the living ;" and his *inference* from it this, God *is* the God of Abraham, Isaac, and Jacob, therefore they *must* be living. He should remember that Jesus quotes this to show the Sadducees that there *would be a resurrection from the dead*, which fact was then present in the mind of God " *who quickeneth the dead, and calleth those things which be not as though they were.*" Rom. iv. 17. But should the Doctor be strenuous on the point, we shall be obliged to remind him that as a Trinitarian he holds that Jesus and the Father are *one* ; and of the Saviour it is said, He " both died, and rose, and revived, that He might be LORD BOTH OF THE DEAD AND LIVING." Rom. xiv. 9. So that notwithstanding Abraham, Isaac and Jacob sleep in Machpelah's cave, Jesus *is* their Lord, and will remember them in the day when He makes up his jewels.

Again, he says,

" The Saviour, doubtless, intended to assure us that at death the soul passes at once to a place of bliss or woe."

Will the Doctor please inform us how he came to *fail* in his *intention*, seeing that himself, nor any other of the sacred writers ever *utters* such an assurance. We could much more readily believe that this *inference* was drawn from the Doctor's brain rather than from anything that the Saviour or His apostles ever said—*they* never dreamed of the popular theory of rewards and punishments at death. Listen to what the beloved disciple says will take place when the seventh and last trumpet sounds. " And the seventh angel sounded ; and there were great voices in heaven, saying, the kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ ; and He shall reign forever and ever. And the four-and-twenty elders which sat before God on their seats, fell upon their faces and worshipped God, saying, We give Thee thanks, O Lord, God Almighty, which art, and wast, and art to come ; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath

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is come, and the TIME OF THE DEAD, THAT THEY SHOULD BE JUDGED, AND THAT THOU SHOULD'ST GIVE REWARD UNTO THY SERVANTS—THE PROPHETS, AND TO THE SAINTS, AND THEM THAT FEAR THY NAME, SMALL AND GREAT, AND SHOULD'ST DESTROY THEM WHICH DESTROY THE EARTH." Rev. xi. 15–18. If the saints and prophets and those that fear the Lord had been judged and received their reward at *death*, what point is there to this language? Does the Bible teach that there is two great judgments, and two times of reward and punishment? Does the Judge of all the earth judge men at *death* and receive them into heaven or cast them into hell, and then hundreds of years after bring them out to be tried over again?

Again, he says—

"THE BODY DIES BUT THE SOUL LIVES." And

"HE HAS PLAINLY TOLD US THAT THE SOUL SURVIVES THE BODY."

The first of these statements rests entirely on the Doctor's *Ipsi Dixit*; not a particle of proof can be adduced from the Bible in support of such an idea.

The second, he imputes to the Saviour, and all that will be required of him, is to cite us to the book, chapter and verse where our Lord makes this *plain declaration*. This will be required at his hands.

Again, he says—

"The converted thief was not bidden to look for a sleep of ages; but, 'to-day,' said the loving Redeemer, whose words could not 'pass away,' 'to-day shalt thou be with Me in Paradise.'"

We suppose that it is not necessary to inform the Doctor that some of the *learned* consider the narrative of the "Penitent Thief" as an interpolation; and it must be confessed that the *testimony* of Matthew and Mark, and the *silence* of John, who was an eye-witness of the crucifixion, gives some countenance to their view of the matter. Matthew testifies that the "chief priests with the scribes and elders," mocked him, and "*The thieves also, which were crucified with him, CAST THE SAME IN HIS TEETH.*" Matt. xxvii. 41, 44.

Mark testifies that "*They that were crucified with him REVILED HIM.*" Mark xv. 32.

John simply notices the fact that "*They crucified him and two others with him, on either side one and Jesus in the midst.*" John xix. 18.

Thus it appears that the testimony of Matthew and Mark is positively opposed to that of Luke, while John is silent as to the point under consideration. But, admitting the authenticity of

the narrative, there are still some difficulties in the way of our adopting the popular interpretation of the passage.

1. The Saviour says, "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be *three days and three nights in the heart of the earth.*" Matt. xii. 40. How then could He be in Paradise the day of the crucifixion ?

2. *Three days* after his crucifixion he says to Mary, "Touch me not, for *I am not yet ascended to My Father.*" John xx. 17. Where then was He from the time He was taken down from the cross to the time that He spoke those words to Mary ? Evidently in Joseph's sepulchre numbered with the sleeping dead that surrounded Him ; but on the morning of the third, God "brought again FROM THE DEAD our Lord Jesus, that great Shepherd of the sheep." Heb. xiii. 20.

3. The request of the thief was—"Lord, remember me WHEN THOU COMEST INTO THY KINGDOM." Jesus has not yet come into His kingdom, but is seated on His Father's throne from henceforth, expecting until his enemies are made his footstool ; hence

4. The time has not yet come for the Saviour's promise to be fulfilled ; but "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." The nations will be gathered, and separated, the righteous rewarded, and the wicked punished. At that time Jesus will remember the thief, and call him to enjoy the kingdom prepared from the foundation of the world.

We understand the passage as simply a promise made *that day* that when the Saviour came in His kingdom the thief should be with Him ; and admitting that there is some obscurity in the passage thus understood, it is not, in our judgment, so great as in the other view.

Here we must rest the matter for the present, sincerely hoping that we may be led into the truth, and be saved through the merits of Christ our Redeemer.

J. LENFEST.

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