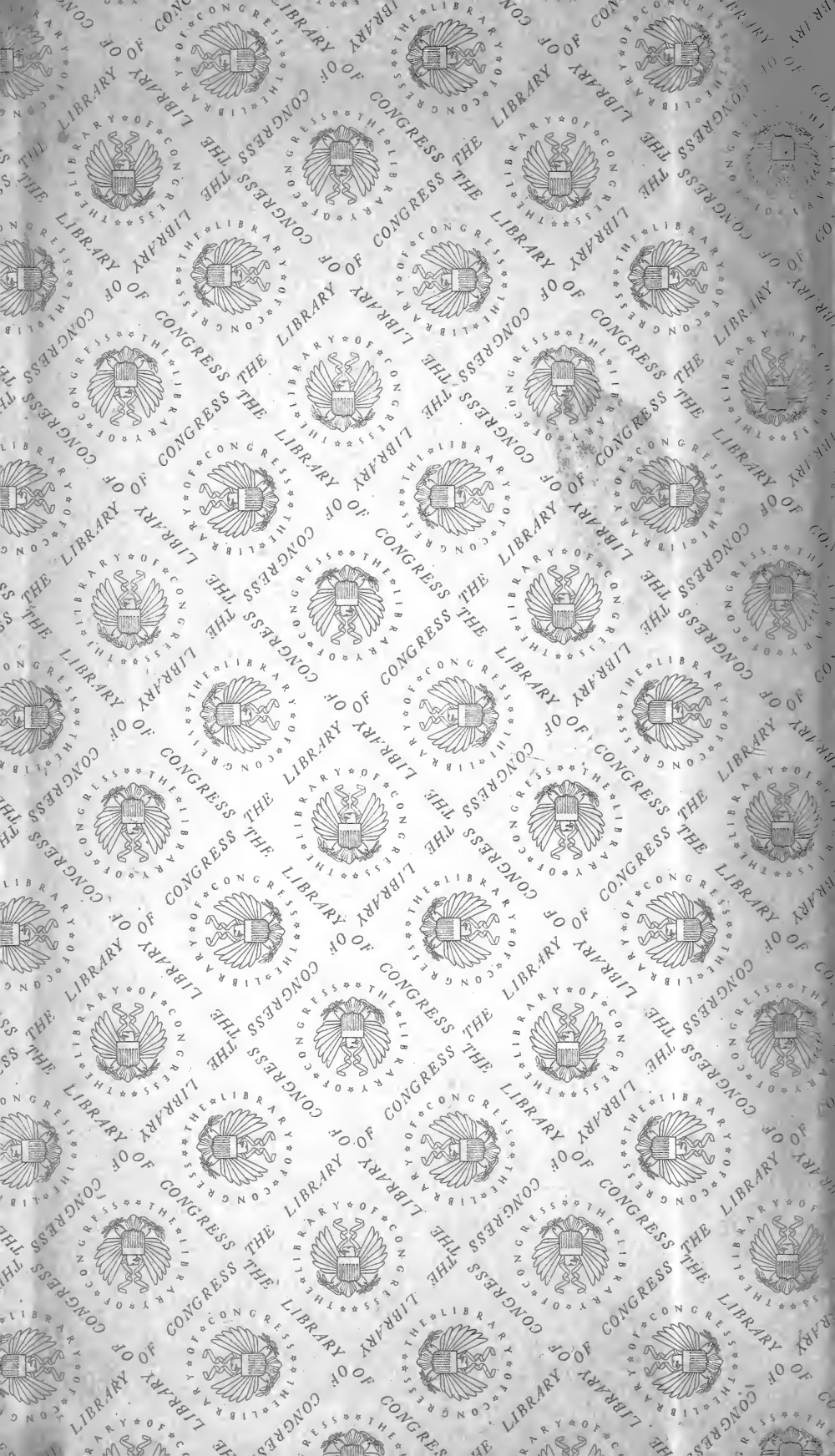
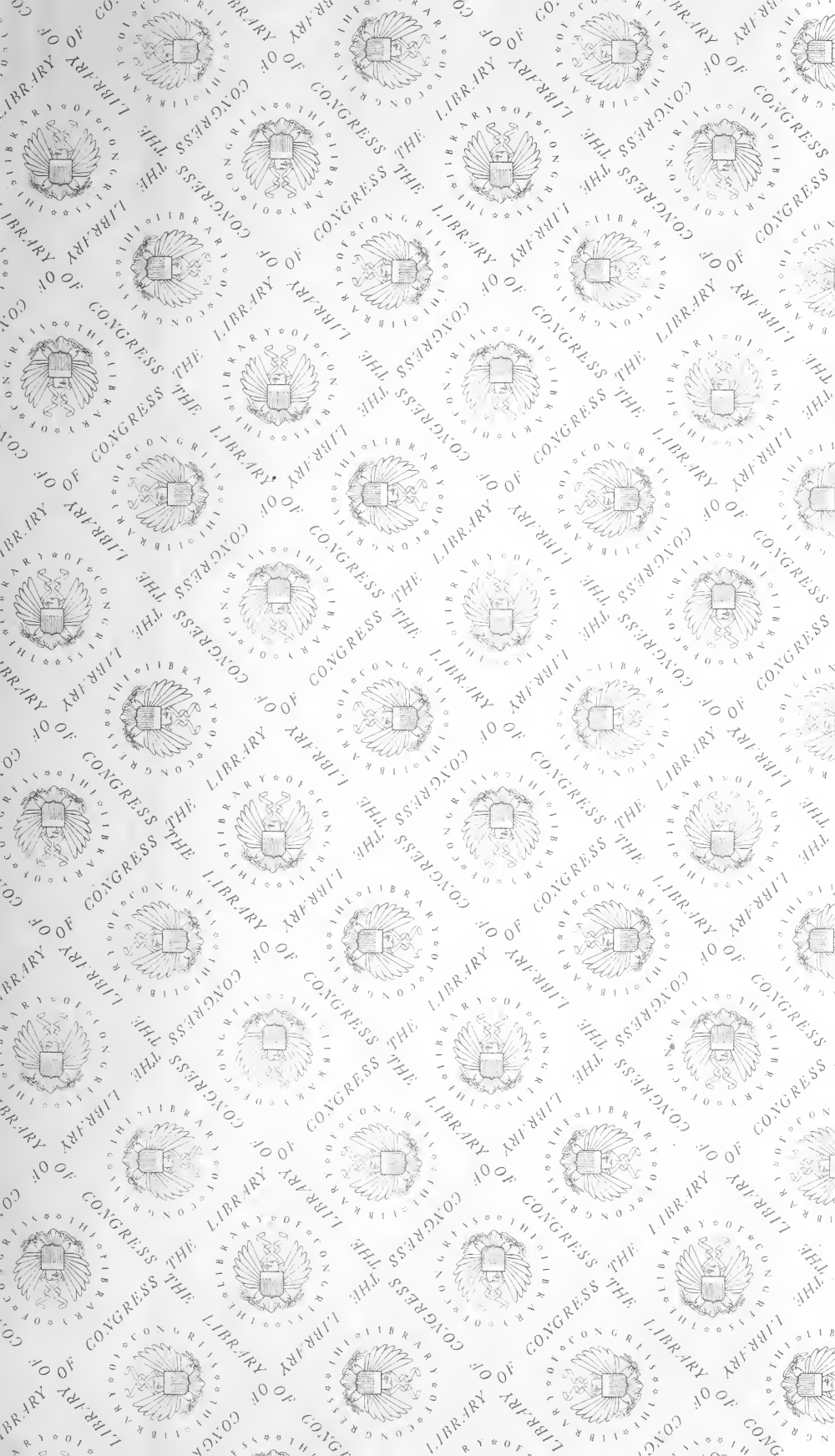


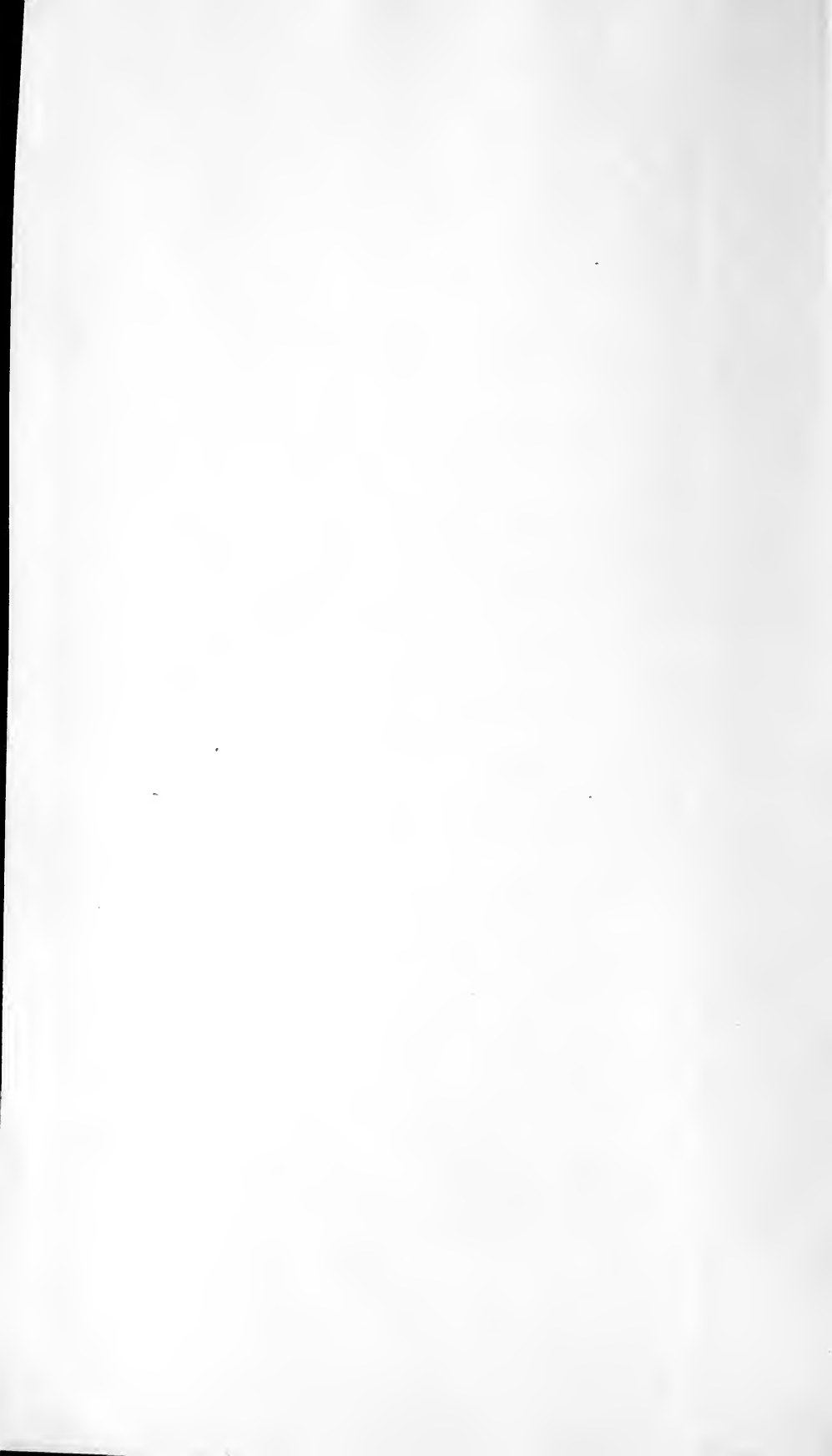
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A

**REPLY**

TO

**MR. J. SABINE'S LECTURES**

ON THE

**“INQUIRY”**

INTO THE SCRIPTURAL IMPORT OF THE WORDS SHEOL, HADES,  
TARTARUS, AND GEHENNA.

**IN TWO PARTS.**

1st. A DEFENCE OF THE INQUIRY.

2d. HIS PROOFS OF A FUTURE RETRIBUTION CONSIDERED.

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**BY WALTER BALFOUR.**

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**Boston :**

HOWE & NORTON, PRINTERS, 14, STATE-STREET.

1825.

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DISTRICT OF MASSACHUSETTS, *to wit* :

BE IT REMEMBERED, that on the fourteenth day of May, A. D. 1825, in the forty-ninth year of the Independence of the United States of America, WALTER BALFOUR, of the said District, hath deposited in this office the title of a book, the right whereof he claims as Author, in the words following, to wit :

“ A Reply to Mr. J. SABINE’s Lectures on the “ Inquiry ” into the scriptural import of the words Sheol, Hades, Tartarus, and Gehenna. In two parts. 1st. A Defence of the Inquiry. 2d. His Proofs of a Future Retribution Considered. By WALTER BALFOUR.”

In conformity to the act of the Congress of the United States, entitled, “ An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned ; ” and also to an act entitled “ an act supplementary to an act entitled ‘ an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching, historical and other prints.’ ”

JOHN W. DAVIS,

*Clerk of the District of Massachusetts.* •

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## PREFACE.

THE *pledge* given to the public by Mr. SABINE, in the public papers to answer the "Inquiry," is generally known. The circumstances connected with his obtaining a *pulpit*, and the delivery of his Lectures, he has sufficiently detailed in his preface. One thing he has omitted, which deserves to be recorded with the history of this affair. On the last evening of their delivery, just before the audience was dismissed, Dr. ABRAHAM R. THOMPSON thus addressed them:

"MY FRIENDS—The Rev. Mr. SABINE having now closed his lectures, I request the privilege of making a few observations to you on the subject of his labours. The Reverend Gentleman, of his own free will, offered his services in the public papers, to examine and refute Mr. BALFOUR'S Book, provided he might be allowed the use of a pulpit. This religious Society, in the genuine spirit of free inquiry, unanimously offered him their pulpit: and you, my friends, have patiently and candidly attended the discussion. Some of you have read Mr. Balfour's Book, but many have attended these lectures who have not read the book. Those of you who have read the book, will bear me witness that those who have not, cannot possibly form a correct idea of it from Mr. Sabine's lectures. In justice, therefore, to the cause of truth, to the author of the book, and to those who have not read it, I feel constrained to state explicitly, but briefly, what the purpose and scope of this book are. The object of Mr. Balfour's book, then, from the beginning to the end, is TO SHOW THAT HELL WAS NOT A PLACE OF ENDLESS MISERY, AS HAS BEEN GENERALLY AND LONG BELIEVED. This the Author shows incontrovertibly, by a consideration of all the texts where the words rendered Hell in our common version occur. He also spent two sections of the book, in stating a number of facts, that the inspired writers did not consider Hell as a place of endless misery, nor of any misery in a future state, as has been supposed; that no prophet in the Old Testament, nor yet our Saviour, nor his apostles in the New, ever used the word Hell to express a state of punishment in the future world. He also traced the doctrine of Hell, as a place of endless misery, to heathenism as its origin; and adduced some quotations from believers in the doctrine of hell torments to prove it, &c. What

then has Mr. Sabine done in refuting these things? Did he take up the texts and show that the author of the book had wrested these texts? had perverted them? Has he taken up any of the facts, and shown them to be false? Or has he even told his audience, that *he* believes *Hell* to be a place of *endless misery*? His work was to answer the book, not to make it; but has he not in quoting it, altered it, and found constant fault with the author, because he did not write the book to suit him? He quoted but little of the book; (and two whole sections, which contain the great body of material facts, he has not quoted at all, nor even alluded to;) and when he made quotations, he never, until the last lecture, in a single sentence, referred his hearers to the page, that they might read and judge for themselves.

“As Mr. Sabine has not fulfilled his engagement to the public in refuting the book, let us advert to what he has attempted to do in his discourses. The avowed object of Mr. S.’s discourses was to establish a *future retribution*. Its endless duration he does not advocate, but stated that he would leave every man to form his own opinion as to its duration. His orthodox friends he found fault with, for preaching hell torments so much, and said it was only the weaker part of them that did so. Had the “Author of the Inquiry” only advocated a future retribution, all would have been well. This was not the object of the book, nor is any thing said in it, either affirming or denying it. In the book the Author repeatedly expresses his readiness to believe the doctrine of endless misery, if it can be established from Scripture; but shows that the texts which speak about hell have been perverted in support of it. *Supposing Mr. S. to have proved beyond all contradiction a future retribution, this is no answer to the book which he undertook to refute.* But has he proved this? Let every one who has heard him, say, if he has proved either of the two following things, which require to be both proved, to establish the doctrine of a *future retribution*. 1st. Has he proved that *the soul* of man at death, goes to Hades, Sheol, Tartarus, or Gehenna, as a place or state of punishment? 2d. Has he proved that such souls are actually in misery there? The most plausible proof he advanced was, the parable of the rich man and Lazarus. But seemingly at a loss in what sense to view it, he first considered it a parable, then renounced it, and called on the author of the book to prove it to be a parable. But the parable says not a word about *the soul* of the rich man in Hades or Hell. Unless Mr. S. believes that the soul has eyes, and ears, and a tongue, &c. in a separate state from the body, how can this prove his point? Truly, if we are to become believers in a state of torment in the new life of incorruption and immortality, which the glorious gospel of Jesus Christ brings to light, as the “free gift of God, not according to our works, but according to his own purpose and grace before the foundation of the world,” our Rev. Friend Sabine must sur-

nish some better ground for our faith, than the parable of the rich man and Lazarus. That Hades at least sometimes means the grave, is not denied by Mr. S. ; and all said in the parable agrees to the body there, but does not accord with a spirit in a future state separate from the body. But it may be said that Mr. S. has proved a future retribution from the passages which speak of a future judgment. Yes, he attempted to prove this, but did he show from any of those passages that this judgment was in a future state ? which was the point to be proved, to be to his purpose. All the texts he advanced fell short of this ; and we were rather surprized that something more plausible was not advanced by him. In short. Mr. S. has not only forgotten to meet the facts and arguments of the book, proving that hell is not a place of *endless misery* ; but he has failed, much more than we expected, to establish his doctrine of future retribution. He has neither refuted the book, nor established any thing definite in opposition to it.

“ Having said thus much about Mr. Sabine’s attempts against Mr. Balfour’s book, we must, in justice to our own feelings, say something of his treatment of our friend, the author. Those who have not read Mr. B.’s book, and have no personal knowledge of him, would certainly form a terrible idea of the man, from the portrait of him in Mr. S.’s lectures. Mr. B. is there charged with sophistry, insincerity and falsehood ; with denying all penalty or punishment for sin ; with abetting and upholding all infidelity, and all immorality ; with first perverting, then denying divine revelation ; with attempting to unhinge and throw down the whole moral system, thus to dethrone the moral Ruler of the universe. Mr. S. allows Mr. B. the best abilities, but then accuses him of the worst designs against the best interests both of God and man, and thus adroitly hangs him up between heaven and earth, as fit for neither. But, my friends, remember, a good cause is never made better by personal abuse, and a bad one is always made worse.

“ I would now give notice that Mr. Sabine’s Lectures are to be printed, and will be reviewed by Mr. Balfour ; and also that Mr. B. intends immediately to publish a second edition of his book, in a cheaper form. Thus both these books will be before the public, within the reach of every man who feels disposed to read and examine for himself. And you will allow me to say, that this subject is one of those things, which belong to our everlasting peace. What the Rev. Mr. S. or the Rev. Mr. B. may say, or what any other man, reverend or irreverend may say, on this solemn subject, is of little consequence either to you or me, who are travelling together to another world. But what God, our Father in heaven has said in his word, on this subject, is of infinite importance for all to know. Give me leave, then, to recommend a course to you which will be equally just to the cause of

truth, to your own minds, and to the Rev. Gentlemen who appear before you as parties in this question. First take Mr. Balfour's book in one hand and the Bible in the other, and read seriously what Mr. B. has written, and compare it critically with the divine testimony. Having done this faithfully, then take Mr. Sabine's book, and read and compare it in the same manner. Then judge for yourselves. I ask no more."

I have given these remarks entire, with the exception of a single sentence, which, having a personal reference to myself, delicacy required its omission. We insert them that the whole may go down to posterity or oblivion together. Any candid person who has read the "Inquiry," and reads Mr. S.'s Lectures, will say that the Doctor's remarks are a brief but sufficient defence of it. Why then, it may be said, make this reply? We do this principally for the following reasons.

Ist. The questions at issue are of deep and universal concern. If, therefore, a further discussion of them be the means of bringing truth to light, it ought to be done. Mr. S. does not defend "endless misery," yet if his doctrine of future retribution be true, it ought to be believed by all. We have, therefore, deemed it proper to consider what he has advanced in proof of it. He thinks, that by proving this he answers my book, which is certainly a great mistake. But if he has not proved this, the book is not answered, even by his own confession.

2d. We have entered into a further examination of the texts in the "Inquiry," which Mr. S. controverts, with others on which he builds his doctrine of future retribution. The result has not altered but confirmed us in our opinions. When I wrote my book, this investigation was not thought of, nor would it likely have ever been undertaken, but for Mr. S.'s lectures. We were content in showing that *hell* was not a place of *endless misery*. When Mr. S. abandoned its defence, to advocate *future retribution*, we considered it high time to reconsider the subject, and explore the whole ground. If a first rate orthodox man deemed it prudent thus to shift his ground, it was proper to examine, if his new was any better than his old. The following pages contain a brief statement of what has occurred to us on the subject.



It will be perceived by the reader, that many of Mr. S.'s texts, quoted in proof of his future retribution, have been but slightly considered. The reasons for this are obvious. He did not show us how they applied to his subject. They in fact did not apply; for what have texts proving a temporal punishment to do in proving punishment in a future state? Besides, to have filled my pages with remarks at length on them, would have increased my book beyond all due bounds, and of little profit to the reader. But neither Mr. S. nor any one else can complain, that we have passed over any of the texts, which form the foundation of his views as given us in his lectures. These we have considered at as much length as our limited room would permit. To increase our room we have printed without the leads, but have been obliged to omit nearly a third part of what we had written in reply. There are several things in Mr. S.'s lectures, we have thought proper not to answer. For example, we have not attempted to reply to all his unqualified assertions. To have done this, would have required a volume. We have, in some instances, referred our readers to his pages, where they may be seen, and in a few instances have confronted them with the truth. All the answer assertions deserve, is merely to assert the contrary; but this would have been to trifle with our readers, and fill our pages to no profit. Nor have we attempted to correct all his misrepresentations, mutilated statements, and exaggerations of the sentiments advanced in the 'Inquiry.' Some of these we were obliged to notice, but many of them we have passed over without either censure or remark. But to Mr. S.'s harsh, and even abusive language, we have made no reply. We have been pained to notice so much of this throughout his lectures, and some of it even uttered against his own orthodox friends. We think, upon mature reflection, Mr. S. must regret this; for we cannot let ourselves believe, that he will approve it in any case, much less in defence of what he believes the truth of God. It is not required in any to speak wickedly for him, nor can the wrath of man ever work his righteousness.

We presume that Mr. S. has done his best to answer the 'Inquiry,' but has entirely failed in meeting the

facts and arguments contained in it. Should any one else think fit to attempt this, or to reply to the following pages, it is hoped they will not do as he has done, alter, mutilate and misrepresent my sentiments. Let the argument and evidence of both be fairly and honourably met. If my views are proved unscriptural, I pledge myself to renounce them; but if not, who would ask me to change them? I have sought after truth, and embraced it as evidence has appeared. No man can alter my present opinions; but *evidence* of their falsehood will change them at any time. If they are false, no man can more sincerely wish to see their falsehood exposed than I do; and if this can be done, no doubt but it will be done.

In our reply to Mr. S. we have endeavoured to keep constantly in view the great points at issue. We have carefully attended to his meaning, stated his sentiments honestly, and fairly; and how fairly and fully we have met them we now leave to the judgment of our readers. We presume that he will not say that we have either misunderstood him or misrepresented him.



## PART I.

### A DEFENCE OF THE INQUIRY.

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WHAT is *truth*, concerning the questions at issue between Mr. SABINE and myself, ought to be the *entire* object of inquiry, both of us and of our readers. Every thing, which would divert the mind from this, ought to be studiously avoided. All hard words, personal reflections, or sectarian feelings, ought to be laid aside, for what have they to do in settling such questions. We shall endeavour to avoid them.

The first question then ought to be, What is the object, scope, and matter of the book, which Mr. SABINE undertook to refute? No person could learn any of these from his discourses, but would rather conclude from his statements, that it was a mere book of negatives, without argument or arrangement; which set out to prove one thing, but all said happened to prove another. If this was true why was Mr. S. at the trouble to make any reply to it?

The object and scope of my book throughout, was to show, that *Hell*, so long considered by the orthodox, as a place of *endless misery*, is a doctrine not taught in the Bible. Let it be particularly noticed here, that the orthodox doctrine *was*, and *yet is, not* that *Hell* is a place of *temporary misery*, but that it is *endless in its duration*. This is the universally received doctrine, by all true orthodox people, as all of them will readily acknowledge. Mr. Sabine himself will not deny it. Was this book then made up of bold barefaced assertions that *Hell* was *not* a place of *endless misery*? Surely such a book as this could never lead Mr. S. to say concerning it, page 4, "A reply was demanded, and many a serious Christian asked, will no man meet this uncircumcised Philistine, who hath defied the armies of the living God?" Nor could a book filled with mere childish assertions, produce the effect which Mr. S. confesses it had on his own mind, as stated by him page 72; "When I began to write on

this controversy, I had read the "Inquiry" through with thought and care ; many sections and passages I had considered again and again ; the result was, that I was almost persuaded Mr. B. had the truth in a great measure on his side, in regard to the real and doctrinal application of Sheol and Hades." A book which was read with care, and sections and passages considered again and again, to produce such a result in his mind, with all his former knowledge and prejudices, could not be altogether a book of "negatives and evasions, critical perplexities and feeble consequences." See p. 107, &c. I would merely observe here, that I defied no man, but only stated what occurred to me on this subject for candid consideration. I am sorry the armies of the living God did not find some one, to make a more able, and candid reply.

What kind of matter then did this book contain ? Those who have read it, need not be informed. They will no doubt excuse me for giving here a brief statement of its contents. The book then is divided into two chapters. Sect. 1st of Chap. 1st, contains a consideration of all the passages in the Old Testament, where the word Sheol occurs, and is rendered pit, grave, and hell in the common version. Here it is shown, that sheol or hell, was not used by the Old Testament writers to express a place of endless misery. Quotations from Dr. Campbell, and others, are made in confirmation of this. Besides a number of facts are stated in proof, that no such sense was attached to this word by them. In Sect. 2d, all the passages are considered in which Hades occurs, which is rendered grave and hell in the common version. It is there shown, that Hades is the corresponding word in the New Testament to Sheol of the Old, and that it was not used by Christ nor his apostles to express a place of endless misery. A number of facts are also stated in proof of this, and quotations are made from Dr. Campbell, Whitby, and others, in confirmation of the sentiments advanced. In Sect. 3d, the word Tartarus, 2 Pet. ii, 4, is considered, which is also rendered Hell in the common version. A quotation is here made from Dr. Campbell, showing, that the Jews derived their notions of punishment in Hades, Tartarus, or Hell, from the heathen. Another quotation is made from M. Le Clerc to show,

what contemptible opinions the wisest heathens had of their own hell. Chap. 2d contains seven sections. In section 1st remarks are made on Dr. Campbell's views of Gehenna; and it is there shown, that Gehenna in the Old Testament, was not, as he asserts, made an emblem of eternal misery to the wicked, but of temporal punishment to the Jewish nation. Sections 2d and 4th are wholly employed in stating facts, proving that Gehenna was not used by our Lord, nor any New Testament writer, to express a place of endless misery. Section 3d is taken up in a consideration of all the passages in the New Testament, where Gehenna occurs. Here, the sense our Lord attached to this word, is determined by an appeal to the context of Matt. xxiii, 33, and shown, that he did not use it to express a place of endless misery, but the temporal miseries which came during that generation on the Jews. It is also shown, that all the other texts where this word occurs, are in agreement with this view of the subject. In Sect. 5, the argument drawn from the Apocrypha and Targums is considered. Here it is shown, that the Apocrypha says nothing about Gehenna, and that Whitby, Parkhurst and others, were mistaken, in referring to these writers for the common sense attached to the word Gehenna. It is also shown, that all that is said about Gehenna in the Targums, is found in those of least merit, and where it is allowed the writers use their own fancies and fictions as glosses on the texts. Besides, the texts on which they speak of Gehenna, do not warrant the false glosses about Gehenna given by those writers. Section 6th, is occupied in answering objections; and the 7th in concluding remarks.

Such is a brief outline of the book, which Mr. Sabine undertook to refute, the correctness of which we are confident he will not dispute. The question comes then fairly before us, *What ought Mr. S. to have done to answer this book?* The answer is, *He ought to prove that hell is a place of endless misery to the wicked.* But has Mr. S. done this? No; he has not even attempted it. Tell it not in Gath, publish it not in the streets of Askelon, for the daughters of the uncircumcised will triumph, that he does not pretend to advocate *that hell is a place of endless misery.* As to *hell* being a

*place*, he denies it; and as to the *endless* duration of its punishment, he abandons its defence. What the armies of the living God will think and say of this, it is not for me to say. But we will say, that what he remarks concerning the departure of certain men in this region from orthodox principles, comes with a bad grace from him, when he strikes the orthodox flag of endless misery to half-mast in his first onset with such an uncircumcised Philistine. They may well say, "Physician heal thyself. Consider from whence thou art fallen, and repent and do thy first works."

Mr. S. in various places, represents my book as a book of negatives. Notwithstanding all this, it is very evident from page 72, that it nearly converted him to my faith about the doctrinal "application of Sheol and Hades." But a new discovery prevented his complete conversion. I ought at least to have the credit of being the occasion of this discovery, and he might have set it before us, to let all see how it showed to him the sandy foundation on which my "whole fabric is reared." But he keeps this a secret to himself, and merely tells us, page 73, "Sheol, I perceive, is very seldom used in direct application to the *grave as the place of the dead*, and almost always in relation to the *future world, the state and condition of departed spirits*. And in this state too, I observe, that God particularly shows his indignation to sinners." If Mr. S. perceived all this from his new discovery, why could he not impart it to others, and have entered into a consideration of all the texts in which Sheol occurs, and showed that this was indeed their meaning. This would have settled the whole business at a single stroke. But no, he keeps all his new light to himself, and thinks we ought to be perfectly contented with his assertions on the subject. But it is very evident, from page 10, that he admits for substance all that I said about Sheol, Hades, Tartarus and Gehenna. He says, "It shall be admitted that Sheol in the Old Testament has no reference to a place or state of misery; and that Hades, Tartarus and Gehenna in the New, are equally inapplicable to a future state of misery." This part, however, was likely written while Mr. S. maintained "a candid and inquiring mind." See p. 72, 73. It is a pity he did not main-

tain this in writing all his discourses. It is true he retains the right of disputing "at least some portion" of the above statement afterward, and we shall see afterward what it is. As to **Tartarus**, which occurs only in **2 Pet. ii, 4**, we shall quote all that **Mr. S.** says concerning it. He says, p. 55, "As to **Tartarus**, the **Hell** of paganism, of which **Mr. B.** speaks, it exhibits not a principle of retributive justice as revealed in the Scriptures: **Tartarus** was not a place or state of punishment for transgressors; it was rather a political limbo, a place of fabled confinement for unfortunate gods and kings, without regard to their moral or general character, but by no means a state of retributive punishment upon the principles of moral justice. At this **Hell** unbelievers laugh, and the pagans laughed at it themselves." He adds, p. 109, "**Tartarus** remains yet to be considered. It occurs but once in the Scriptures; it is in **2 Peter ii, 4**, and in the common version translated *Hell*. The phrase originally is Greek; it is derived from a word or words expressive of horror and trouble of mind, as *tarasso*, which signifies a turbid, distressed state. **Tartarus** was the name the poets gave to the future state of punishment; it was generally known in that character, hence **Peter** adopts it as descriptive of the state of punishment to which the transgressing angels fell upon their condemnation. Why **Peter** chose this term we cannot say, any more than we can why our **Lord** adopted such words as *mammon*, *Boanerges*, *Paradise*. All we can say, **Peter** was divinely inspired, and so the adoption of the phrase is of divine authority: **Mr. B.** says nothing against this term, that needs a reply, and therefore we need not detain you on a question not disputed."

It is very plain from these statements, that **Mr. S.** discards **Tartarus** as a place of retributive punishment, upon the principles of moral justice. But he also avers, that it "was not a place or state of punishment for transgressors." What then was it? He says, "It was rather a political limbo, a place of fabled confinement for unfortunate gods and kings, without regard to their moral or general character." This confirms all we have said in **Chap. 1, Sect. 3**, of the Inquiry, to which we refer the reader. There, we see **Dr. Campbell** calls **Tartarus** *the*

*prison of Hades*; and here, Mr. S. calls it a *political limbo* or *prison*, a place of fabled confinement for unfortunate gods and kings. Their "horror and trouble of mind," and "turbid distressed state," were no doubt all a fable also. But Mr. S. further informs us, that "Tartarus was the name the poets gave to the future state of punishment; it was generally known in that character; hence Peter adopts it as descriptive of the state of punishment to which the transgressing angels fell upon their condemnation." What! Did the transgressing angels fall to a political limbo, a place of fabled confinement for unfortunate gods and kings? What! Did Peter, by using this term, change a political limbo, a place that was only a mere fable, into a real place of punishment for the angels who sinned? And was it also changed into a state or place of retributive punishment upon the principles of moral justice to them? for he says it was not such a place to unfortunate gods and kings. It was "not a place or state of punishment for transgressors." But the the-angels, according to the orthodox faith, fell long before the heathen made Tartarus a political limbo for unfortunate gods and kings. Besides, does not Mr. S. with great confidence affirm, p. 71, "That what the heathen knew of a future state, they received directly, or indirectly, from divine revelation." Will Mr. S. be kind enough to give us chapter and verse from whence they could learn that Tartarus was a political limbo, a place of fabled confinement for unfortunate gods and kings?

As to the word Gehenna, it, as well as Sheol, Hades and Tartarus, are all "equally inapplicable to a future state of misery," as admitted by Mr. S. himself. Accordingly he does not so much as attempt to refute my explanations of Matthew xxiii, 33, and other passages where the term Gehenna is used. No, he passes them over in silence, neither explaining them himself or showing my interpretations false. We shall see, that in only one or two of the passages where this term is used does he controvert what I have written.

I devoted two whole sections of the "Inquiry" to a statement of facts, showing that Gehenna does not mean as the orthodox doctrine teaches, "a place of endless



misery for the wicked." Mr. Sabine was told, pages 328, 329, of the Inquiry, that my book could never be answered, nor I convinced that Hell was a place of endless misery, until those facts were fairly removed out of the way. But he very prudently leaves the facts just as he found them, undisturbed, yea without any notice of them. Mr. S. pages 10, 11, 12, briefly refers to some of these facts, but he does not attempt to show a single one of them to be false. But until he shows those facts false, and my interpretations of the texts erroneous, it is idle to say the book is answered. Mr. S. ought to have done both these, but he has not attempted either. Whether this arises from incapacity in Mr. S. or the impossible nature of the case, let others say, but I am sure it was not from want of inclination. I will do him the credit to add, that though his discourses abound in assertions, he does not venture to assert, that he could either prove the facts false or the interpretations unscriptural. He had foresight enough to perceive, that if he had asserted, I can do this, the next question would be, why then did you not do it? But had he not foresight enough to perceive, that by leaving these things undone, it would be concluded, he is unable to do them.

Mr. S. does not seem pleased in some parts of his discourses, that I have made quotations from Campbell, Whitby, Chapman, and others, in favour of my views of Sheol, Hades, Tartarus, and Gehenna. But what has he done to show, that these quotations were not to the purpose for which I made them? He is aware, that they are all taken from men who belonged to the armies of the living God, and not one of them from any universalist writer. Nor were they made to give currency to my views by the sound of great names, but on account of evidence they adduced in favour of them. It was not *who said this*, but *what was said* we were concerned about in making such quotations. We merely availed ourselves of the proofs and concessions of such writers, to corroborate the opinions we advanced. But does he attempt to show, that I perverted the meaning of these writers, or, that the quotations were irrelevant to my subject? No, Mr. S. does not insinuate any such thing. Well we feel inclined to put a few questions to him about

this. We would then respectfully ask him, if he had found in any author, either orthodox or otherwise, evidence to prove my facts false, and my interpretations of the texts erroneous, would he not have quoted it? We must doubt this until he quotes such an author. Again, we ask, had any thing occurred to himself, which could have shown the facts false or the interpretations unscriptural, would he not have produced it against a book he pledged himself to refute? If it did occur, why did he not state it? If it did not, why was he not candid enough to confess the difficulty of the case? Once more we would ask, supposing he had proved the facts false and the interpretations erroneous, what difference could it make, whether the evidence he adduced was borrowed or original? For my part, if he will only produce such evidence, I care not a straw how, nor where he gets it, whether from himself, Dr. Campbell, or any other man. The authors quoted were respectable, and whoever consults them will find, that they were not so much in the habit of making bold assertions as our friend Mr. S. nor so indifferent as he is to evidence which other writers produced who preceded them.

But seeing Mr. S. has not answered my book, it may be asked, what then has he done? It does not appear that it ever entered into his calculations to answer it, but to attempt to establish a *future retribution*. By doing this he fancied he should accomplish such a work. But it was only a mere fancy, for if he had, it would not in the slightest degree affect my book. My book was written to show, not that there was no future retribution, but that endless misery in Sheol, Hades, Tartarus, Gehenna, or Hell, was not true, as orthodox people believe. If it turned out in the course of my investigations that none of these words even taught a place of temporary misery in a future state, the fault was not mine. This was not the object of the book to show, but a mere secondary object, which fell out in the course of my research. It was not sought after, but it obtruded itself upon me. If he had read my book with any attention he could not avoid seeing this, yet he labours to make his readers believe, that this secondary and accidental object, was my only object. But did he ever read the follow-



ing among other passages I might quote from the "Inquiry." Thus it is said, p. 46, "But letting such persons have this parable all their own way, on their own principles, it does not prove *endless misery*. All that they can possibly draw from it is, that Hades is an *intermediate place of punishment* between death and the resurrection; and that then, according to their own account, this place is to be destroyed. Supposing then that I should grant all they desire, they must allow, that this parable does not say a word about a place of *endless misery*. I might here close my remarks on this parable, as it has no bearing on the subject of our investigation."

Mr. S. we think may blush when he reads this. Besides, did I not repeatedly state, that though endless misery was not taught in any of the texts which speak about hell, that I was ready to believe even it, or a temporary future punishment, if either could be established from other parts of the Bible. But his eyes, and his ears, were closed to all this, and much more stated in my book. But it may be asked, seeing it was not Mr. Sabine's object to answer the Inquiry, nor to prove the doctrine of endless misery, but only a future retribution, what course does he pursue? How does he proceed with the book? And how does he prove his own doctrine? It shall now be our work to show this by following him throughout his six discourses.

## LECTURE I.

MR. SABINE gives us two pages of Introduction with which I have no particular concern. He then states that Revelation is to decide the questions at issue. Agreed. But does he abide by this? No, far from it, for,

Ist, On the very same page he proceeds to alter my book to suit his own convenience, and makes it say *no future punishment*. He drops altogether what was the primary object of my book, to show that Hell was not a place of endless misery, for this he does not mean to advocate. But he takes up the accidental object, that Hell was not even a place of temporary punishment, and is determined to make the book speak this whether it will or

no. He makes a man of straw, *no future punishment*, and then proceeds to fight with him. To make this man, he begins by telling us about three classes of Universalists. He then quotes some detached sentences from my book to show, that I differ from them all. See pp. 7, 8. But why did he trouble himself about what is orthodoxy, or heterodoxy among Universalists or any other sect, but at once proceed to refute my book from divine revelation, our agreed standard. But, instead of this he proceeds very deliberately to alter it. But this is only the beginning of his alterations, for in pages 10, 11, 12, of the same discourse, yea, throughout his six discourses, it seems to be a chief part of his work to make such alterations. But I always understood that he had pledged himself to answer the book and not to make it or alter it. Had he been a true hearted orthodox man, he would have defended the doctrine of endless misery to the last extremity, and saved himself the trouble of such mutilations and alterations. But he seems ashamed of it, and refuses to become counsel in its behalf. He says, that it would be attempting to prove too much. How much more than enough, it would be to prove this, he no where informs us, but it is too much for him to prove, that Hell is a place of endless misery for the wicked. The very thing which ought to be proved, to answer my book, is that which he refuses to do, yea, says it would be proving too much if he did prove it. But Mr. S. must have a Hell in a future state, though he does not advocate its endless duration. To give up Hell altogether as a place of future punishment, would be bad policy. People would be shocked at the imposition which had been practised on them, and on the world for ages by most preachers. Mr. S. has preached, and we presume now preaches hell torments. If he does, why then does he not defend this doctrine? But he goes on to tell his readers, that my views differ from all the three classes of Universalists he had mentioned, p. 7, yea, even from that "which includes the *immediate salvation* of all." And how does it differ? Why, because I say "nothing about salvation or future happiness." Indeed! But was not Mr. S. nodding when he read pp. 41, 42, 63, 259, &c. of the "Inquiry," or did he not sometimes turn two or three leaves

at a time ? or perhaps he felt disposed to misrepresent a book which he could not fairly answer. If Mr. S. by salvation means, being saved from endless hell torments, let him understand, that I did, and now do deny, that Jesus Christ is ever said to save any from such a punishment. Can he prove from his Bible that such a thing is once asserted there ? I now go further, and call upon him to prove, if he can, that Jesus Christ is ever said to save any from temporary hell torments in a future state. Let Mr. S. gird himself to his task, and if he proves this I will feel under obligations of gratitude to him. But proving this, it would be no answer to the Inquiry, the object of which was to show, that hell was not a place of endless misery. We grant further to Mr. S. that if he proves satisfactorily temporary hell torments in a future state, that he will nearly convert us to the belief of endless hell torments. Granting him to prove this, he might say, I have got the wicked all into hell on the authority of the Bible, I leave you to get them as fairly out of it by the same authority. But on p. 9, Mr. S. says, Mr. B.'s "system differs from that which includes the *immediate salvation* of all." But he seems to have forgotten this by the time he reaches p. 34, for he says there, "Mr. B.'s views therefore introduce all men into heaven at death, though they expire in the very act of murder." As these statements cannot both be true, it remains for him to tell us which of them he considers true.

In pp. 10, 11, 12, Mr. S. quotes my book and makes it teach *no future punishment* to any man under heaven. As I could not, or did not express myself in terms suitable to his doctrine of future retribution, he is very kind in teaching me what I ought to have said. Accordingly he first institutes an inquiry on the phrases used by me "endless misery," and "eternal punishment;" and denies that my Inquiry is on the subject of endless misery. It is on *future misery*, says Mr. S. and tells me, that I should always "say *temporal* punishment, when I mean those calamities, which come on men in this present life, and *future* punishment, when I mean the miseries of a future life." He then adds, p. 12, "This distinction is not a quibble, it is a logical and important one, because

it divides the parties in this discussion into *two*, which otherwise would be *three* : it makes *temporal* punishment one party, and *future limited* with *future eternal*, the other. *Future* is a common term equally applicable to those who hold a *limited*, as to those who hold an *eternal* punishment." On this we beg leave to remark,

1st, How this distinction is a logical one, and not a quibble, because it happens to divide the parties into two, which otherwise would be three, is above all my logical powers to fathom. We thought that Mr. S. only a page or two above had divided the parties into three himself, but now he is for only having two. But here he is for making *future limited* and *future eternal* join hands and become one flesh. Having abandoned the defence of endless misery himself, he is willing to make a common cause of it with those who believe in future limited punishment.

2d. But why need Mr. S. have any more than one party in this case, if this matter is to turn on the word *future*. The word *future* is a common term, and equally applies to those who believe in a temporal punishment for sin, as those who believe in a limited or eternal punishment in a future state. We never understood that men were punished for their sins before, but always after they committed them. What then becomes of this fine logical distinction about the word *future*. And what becomes of Mr. S.'s assertion on page 13, where he says of me, "He covenants with us, when he takes his ground, to consider *future* not *eternal* punishment as the subject of opposition." I should be glad to see where I have entered into any such covenant. Mr. S. made the covenant himself, by altering my book, but I have not *owned* it, by bow, subscription, nor otherwise. What alarms Mr. S. is this, "If I resist him upon future *limited* punishment," he says I "will flee to future *eternal*, and so vice versa." Strange! I flee to future *eternal* if I am resisted on future *limited* punishment! then Satan must be divided against himself. Let Mr. S. lay all his fears to rest, for I will hold on to my book. I will hold *that the old orthodox doctrine, that Hell is a place of endless misery, is not a Bible doctrine.* Let Mr. S. defend this if he can, or honestly tell us, that Hell is given up

by the orthodox as a place of endless misery; or that Hell is altogether abandoned as a place of misery, and that future punishment, endless or temporary, is now to be defended from other parts of the Bible. If Mr. S. is ashamed of orthodoxy let him publicly avow it. If he did not mean to defend this, why intrude his services on the public, and volunteer himself as the champion of the armies of the living God? Will he receive the thanks of true orthodox people for thus betraying their cause?

But to return to the discourses: Mr. S. proceeds to a second remark, p. 13, relative to "the seemingly indefinite use of Hell as a term expressing the idea of punishment or misery!! What! the word Hell a seemingly indefinite term to express the idea of misery? With whom is it so? Not with me; for on Matt. xxiii, 33, I have definitely settled the sense in which our Lord used this word by an appeal to the context, which Mr. S. seems afraid to look in the face. Is it so with the orthodox? Far from it; for their books, and their sermons, and their conversation declare, that Hell is not only a place of misery, but of *endless misery*. Can Mr. S. deny this? Has the word Hell then become seemingly indefinite with him? We should think not very indefinite, for where I use the words hell and hell torments, eternal and endless misery, he is for substituting future punishment, future misery, future retribution, &c. see p. 14, and other places in the discourses.

The final conclusion to which Mr. S. comes about my book is thus expressed in *Italic type*, "*That the Scriptures neither assert, nor teach, nor admit the doctrine of future punishment.*" But the legs of the lame are never equal, for Mr. S. quoting from the Christian Repository, says, that I have maintained a *studied silence* on this subject. But the very best of men sometimes contradict themselves.

Mr. S. having put the result of his labour in altering my book in *Italic type*, says, "It will be our next business to inquire what this position includes, and what consequences are necessarily and inevitably involved." The seven remaining pages of his first discourse are spent in drawing seven bugbear consequences from his mutilated and distorted account of my book. In the paragraph

preceding them Mr. S. says, "If they are found to be just, no bare denial, on the part of Mr. B. shall be admitted as counter evidence; let him, if he can, disprove or invalidate this reasoning by superior argumentation, but a mere denial of the consequences will be rejected." Hoping our readers will turn to the discourses and read Mr. S.'s seven consequences and his reasoning on them, we proceed to a few remarks.

1st. Speaking of these consequences Mr. S. says, "If they are found to be just, no bare denial will be accepted as counter evidence from me." Let the question be asked, Found just by whom? Surely not by me, for he never could suppose I could find them just. Does he mean by himself? This we have some doubt about, for he says, "it is no uncommon thing in dispute, for the arguist to draw conclusions and consequences which the opposite party will deny." Mr. S. seems to have been conscious, that drawing consequences in this way was delicate, if not dishonourable ground, and hence he introduces it with an apology. But once more let me ask, if these consequences are found just, by whom? Does Mr. S. mean, found just by our readers? Certainly; for he could not mean himself as he is a party concerned. Well, we are willing to submit the case to them, or if he prefers it, we will submit it to referees, and two out of three shall be of his own choosing. If they shall in conscience say, that these seven inferences are legitimate fair consequences from my book, I pledge myself to submit to their decision, and shall relinquish all future pretensions, to judging of what are fair inferences from any premises.

But, 2d, As Mr. S. will admit of no *bare denial* from me of such consequences, I hope he will admit me, for the sake of argument, to plead guilty to them. We shall then state the case in its very worst point of light. Supposing then, that I deny, that "in the constitution of divine government there is any future retribution," and that I assert, that "the Scriptures do not teach or assert any divine law;" that they "do not assert the character of divine justice," nor "reveal to man any way of salvation." Further, that I do not admit a future retribution, and say that the Scriptures do not reveal or assert



a future state. Yea, that I deny, that there is any divine revelation; and, finally, that I am a bold, daring Atheist. Supposing that these seven demons were found in me, what has all this to do with fairly answering my book? I have appealed to divine revelation, and attempted to show, that Hell is not a place of endless misery, as good orthodox people have long believed. All that Mr. S. had to do was to dispute my facts, and correct my false interpretations of Scripture. But has he done this? If he had, there was no need of concentrating so many evils in one man, or imputing so many evil consequences to the book he volunteered himself to answer. But as he could not refute the evidence, he is determined to frighten people, if possible, against the book. It would be an easy matter for me to retaliate in kind; and John Wesley, the founder of the good people the Methodists, would furnish me with materials in abundance against Calvinism, ready for use. But, bad as I am, I dare not pursue this course; nor is Mr. S. likely to dispossess me of my seven demons by his adoption of it. They may be reasoned out of me by a fair appeal to the Scriptures, but never frightened out of me. Mr. S. mistakes, if he even thinks to frighten the public by such means, for men's curiosity will be excited to know what this horrid book contains. They will naturally say, "Can this book be as bad as he represents it? Let us read it and see for ourselves." But experience might have taught him better policy. By giving such frightful accounts of *Unitarianism* many have been excited to handle the bugbear for their own satisfaction, and have got over their fright.

But I am told by Mr. S. that if I am to invalidate his seven inferences it must be by "superior argumentation." Well, we have got no very hard task before us small as our powers of reasoning are.

1st Inference. "The first consequence inevitably involved in this position is this: That if there be no future punishment for the wicked, then, in the constitution of the divine government, there is no future retribution. What position? let it be asked. The position which he makes and thus puts in *Italic type*, "*That the Scriptures neither assert, nor teach, nor admit the doctrine of future*

*punishment.*" This is the position from which this and all his other six inferences are drawn. But it should be remembered, that this position is of Mr. S.'s own manufacture, for we have said no such thing. Mr. S. first makes this position by altering my book, and then goes on to draw his seven inferences from his own self-invented position fathered on it. But the moment this imposition is detected, they all fall very harmless to the ground. But for argument's sake I shall admit it true, and shall proceed to show that he has no very great cause to be proud of his superior reasoning powers.

Admitting then that I deny all future punishment in an other world, how does it follow that in the constitution of the divine government there is no future retribution? My book shows, and Mr. S. allows in various places, that I hold to punishment in the present life. Here then is a future retribution for sin, unless he contends that God punishes sin here before it is committed. Is this very cogent reasoning? But again, says Mr. S. "we all admit that a just and righteous government is, and must be administered in the exercise of retributive justice. Rewards and punishments are the necessary consequences." True; but does Mr. S. mean to say, that there can be no righteous government unless its rewards and punishments are carried into another world? According to Mr. S. there can be no righteous government either of God or man, unless its punishments are to pursue the offenders beyond the grave. He may call this reasoning, but few will believe it to be very convincing. But Mr. S. adds, "I need not spend a moment to prove, that there is a reward for the righteous: And it is equally unnecessary to prove that the reward of the righteous is to be in a future state." On this we remark,

Ist, The very thing which Mr. S. ought to prove, is that which he says, "I need not spend a moment in proving." And what is this? That the righteous and wicked are rewarded in a *future state*. A man that takes things for granted at this rate, need be at no loss to prove just what he pleases. Nor need he ever be at a loss for texts of Scripture to prove his positions, if the two he quotes or alludes to, prove punishment in a future state. The first he quotes is Isa. iii, 11, "Woe



unto the wicked, for the reward of his hands shall be given him." But is it added, in a future state? This is Mr. S.'s addition to the text, one very necessary in support of his position, but one which we do not admit, unless he produce his credentials as an inspired messenger of Heaven. But can he do this? The other text he refers to is Rom. ii, 8, 9, "The reward of the wicked is indignation and wrath upon every soul of man that doeth evil!" But does the passage add, *in a future state*? This is again Mr. S.'s addition to the text. Such are his proof texts in this place for a future state of rewards and punishments; and we shall see that when he comes to take up the subject formally, what he adduces is very little better. Can he believe, that I, or any man, ought to become a believer of this doctrine by such proofs? One thing I would merely observe in passing, that according to Mr. S.'s orthodoxy in the above quotation, as he believes men are to be punished in a future state for their evil deeds here, so for their good deeds here men are to be rewarded with happiness in that state. It seems then that eternal life is not the gift of God but the reward justly due men for their good deeds done in the body. Bad as I am, I am not so far away from orthodoxy as this.

We cannot forbear noticing how Mr. S. begs the question he ought to prove. He says, "this reward of punishment *must be future*." And why must it be future in another state of existence? He tells us, "for the same reason as the reward of the righteous is future." And why so? He adds, "They are both individually moral agents, and *must be* dealt with in strict justice equally in a moral way." If Mr. S.'s *must be* is to be taken for God's word, no doubt it *must be* as he says. I, however, have my strong doubts if Mr. S. or any other man is "dealt with in strict justice," if any of us will find the next world a very happy state. If such an heretic might be allowed to say one word, he would recommend Mr. S. rather to say, "if thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." Ps. cxxx, 3, 4. But why should I venture to say any thing about salvation by our Lord Jesus

Christ, for Mr. S. in the very paragraph on which I am commenting, and in many other places, declares that I say nothing about this, nor does my scheme even admit it.

But let us look at Mr. S.'s wonderful reasonings a little further. I have said that hell is not a place of endless punishment. Well, what is the conclusion he draws from this? He from this infers, therefore there is no punishment for the wicked, nor happiness for the righteous in a future world. But will the retributionists, with whom he wishes to claim relationship, think that this is good reasoning? They will hardly admit, that because I deny there is none, therefore there can be none. Again, there is no future punishment, therefore there can be no future rewards. But does Mr. S. really believe, that unless God make some of mankind miserable, he can make none of them happy? He certainly does mean this, for he says, if there be no future punishment there can be no future rewards. But Mr. S.'s divinity is no better than his logic, for if heaven is a reward for good done here, as punishment in hell is for evil, then it is no more a gift by grace, but of works; and the apostle was mistaken in saying, that boasting was excluded.

2d. The next inference is, Mr. S. thinks, unless the law threatens punishment in a future state, there can be no divine law. But this is assuming the question in debate. Besides, according to this reasoning, there could be no divine law until sin entered, and the sinner was threatened with such a punishment. Further, unless sin and punishment are to exist for ever, we cannot have a divine law for ever. The moment they cease to exist, according to Mr. S.'s logic, all divine law and moral government cease to exist. Moreover he says, "A legislator when he issues his laws, promises rewards to the obedient, and threatens punishment to the disobedient." Very true, but do legislators carry their rewards and punishments beyond death? If they do not, then according to Mr. S. there is no law nor moral government among men. But is this ranting, or reasoning.

3d Inference. By Mr. S.'s logic, if "the Scriptures do not assert a future retribution, then the Scriptures do not assert the character of divine justice." It seems

then, that justice has nothing to do in this world but to look on, and mark out its victims for punishment in the next. But does Mr. S. believe, that his own description of human miseries, p. 116, are no way connected with divine justice? It seems this world is no place for men to be punished or rewarded. Divine justice is no way concerned in the affairs of men. If Mr. S. will not learn a better logic, we hope he will read his Bible a little more attentively. We are sorry to see such a deficiency in regard to both, in a professed teacher, and so adverse to his own professed creed. The orthodox creed is, that divine justice is remarkably displayed in the sufferings and death of Christ. But unless Jesus Christ goes to hell, there can be no divine justice in them, according to Mr. S.'s reasoning.

4th Inference. "If the Scriptures do not assert the doctrine of future retribution then they cannot reveal to man any way of salvation." Well, it seems if there is no hell to be saved from, Jesus Christ can do nothing for us, and the Gospel is of no use to mankind. There can be no salvation from any thing by Jesus Christ, but salvation from hell, or Mr. S.'s future retribution!! This is doing great honour to the Saviour, and a high compliment paid the Gospel, that they do us no good here nor hereafter, but only save us from hell. But in the Inquiry we said, and now we call on Mr. S. to disprove it, "that Jesus Christ is never said to save any person from hell." But Mr. S. fully justifies by this our remarks there, that with orthodox preachers to be saved from hell is what they seem most concerned about in their preaching. We refer Mr. S. to the Inquiry, for an account of some very important things from which Jesus Christ saves, though he saves no person from hell. We would only here just hint, that he would be none the worse for being saved by him from a few evils which are but too manifest in these discourses. It would be for his own good here, and perhaps for other people's good, if the Gospel had a little more influence over his mind, and would lead him to write with more candour, calmness and fairness.

5th Inference. "That volume of Scriptures which does not admit a future retribution, does not reveal or

assert a future state." The Scriptures say, all things are possible with God. But no, says Mr. S. this is not true, for it is not possible that God could reveal to us a future state, unless he also reveal to us a hell in it. No: God can make known no heaven to us, without his hell or future retribution also. Does Mr. S. call this reasoning?

6th Inference. "The next consequence is that there is no divine revelation." According to Mr. S. unless God reveal a hell to man, he can reveal nothing to him. Unless his hell or future retribution is found in the Bible, it is no revelation, nor does it contain any information whatever from God. If it then says nothing positive about his hell, it is a book very like mine, a book of negatives. I proceeded to examine the Bible as it stood on this subject. But Mr. S. proceeds on the principle that his hell or retribution must be found in it, or it is a book good for nothing. Would Mr. S. really be so foolish as to burn his Bible because it does not teach his hell torment? And will he or any man else call such inferences just because the Bible does not teach it?

7th Inference. "The final consequence is, that Mr. B.'s theory leaves us without any God; at least it reveals none," &c. Mr. S. says that "this consequence is too awful for discussion." And I say, it is too absurd to deserve any reply. I would only say, my theory, as he is pleased to term it, represents God as bringing good out of evil, and finally rendering all men for ever happy. This, according to Mr. S. is to leave the world without a God. His theory is, that God has prepared a hell for a large portion of his creatures, and therefore the world has got a God. Which of the two systems leads most to Atheism, let our readers judge. It will be allowed, that if he, by his system, gives the world a God, he is one not so much like John's as mine, for, "God is love." But enough about Mr. S.'s seven inferences, for they did not deserve any reply.

In concluding this discourse Mr. S. informs us, "Our immediate object after this discourse will be, to set up and establish, in opposition to Mr. B. this position, viz. *That in the constitution of the divine government there is a future righteous retribution.*" But why does he

not *set up* and *establish*, in opposition to me, this position, viz. *That in the constitution of the divine government there is a future righteous retribution of endless misery.* To have established this, would have answered my book, and until it is established the book is not answered. But if we had any hope that Mr. S. would listen to our advice, we would suggest to him to lay aside all his preconceived *positions* and *hypothesis*, and simply examine into the true sense of the divine oracles, without the least regard to them. But it seems Mr. S.'s five remaining discourses are to be taken up in establishing a *future righteous retribution.* This he is to *set up* and *establish* in opposition to my book. I must then either here close my reply or follow him on to his own ground. The latter I prefer for two reasons. First, in establishing a future retribution, there are two or three passages of Scripture considered in the "Inquiry," the views I have given of which he controverts. It will be necessary, therefore to consider them a little further. Second, if Mr. S. by these, or any other texts, establishes a future retribution, it is of deep importance for us to believe it, or to show why we think him mistaken in what he advances. Both of these we shall attend to in the second part. The consideration of the first of these belonged to a defence of the "Inquiry," but being texts which he considered teaching his doctrine of a future retribution, we left them to be considered in the second part. We have no desire to act with Mr. S. on the maxim, "Divide and conquer." No; he shall either have a conquest or a defeat, with all his troops in the field at once.

## PART II.

### MR. SABINE'S PROOFS

#### OF A FUTURE RETRIBUTION CONSIDERED.

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WE are now to examine Mr. SABINE'S proofs, for his doctrine of *a future retribution*. The retribution for which he contends, is thus stated by himself, p. 51; "By retribution you will bear in mind that we mean future punishment, or the punishment of the wicked in a future state." He does not contend for *endless* punishment; nor does it appear that he contends for punishment of *soul and body* after the resurrection of the dead. If he believes either of these, they do not form any part of the subject of his lectures. It appears from his book, that the punishment for which he contends, is a punishment for the *soul* in its "*disembodied*" state. He indeed speaks of soul and body being destroyed in Gehenna, but I am unable to perceive, whether he considers this the same, or a different punishment, from the punishment of the *disembodied* spirit in Hades. Though we have shewn in the "Inquiry," that the scripture representations of Hades and Gehenna are very different, yet he takes no notice of this. His object is to prove *a future retribution*; and, overlooking this, he presses into his service the texts about Hades and Gehenna, with others, to establish his point.

The reader has now got to bear in mind, that Mr. S.'s proof texts must not only prove that sinners are *punished*, but that they are *punished in a future state of existence*. A thousand texts proving that sinners are punished, is nothing to his purpose, unless they prove that this punishment is inflicted on soul, or body, or both, in some place or state, beyond this mortal existence. It ought to be noticed, that supposing Mr. S. to prove a future retribution, yea, an eternal punishment to the wicked in a future state, from texts which do not speak of Sheol, Hades, Tartarus, or Gehenna, yet he proves nothing



against my book. Should he prove it, not from them, but from some other texts, he and his orthodox friends ought to thank me for correcting their mistake, in founding their doctrine of endless misery on texts which do not support it.

Gen. ii, 17, is Mr. Sabine's text to his second discourse, which he entitles, "Divine government constituted upon the principles of future retribution." "In the day that thou eatest thereof thou shalt surely die." The question to be settled is thus stated by himself, p. 23. "The question we have now to settle is, whether the retributions of justice be wholly exercised in this state, or extended to a future state." To this we agree, for we have just stated this to be the precise question at issue. Mr. S. says, p. 24, "The penalty threatened is death." And here the question is supposed to pinch. "*What is the nature of that penalty here threatened under the form of death? What is death?*" Yes, indeed, here the question does pinch; and Mr. S. seems to have felt the pinch. Well, how does he relieve the difficulty? He says, it "is to be met two ways, and both in agreement." He asserts, that had Adam "maintained his obedience," his reward would have been, not a temporal one, but a reward, "stretching out into the regions of an eternal scene." It would have been "an eternal spiritual blessedness." He even says, "I need not press this inquiry, it must be admitted, and our opponent will not refuse his assent." We have noticed some of Mr. S.'s *must be* arguments already. He begins by asserting boldly; he proceeds by begging the question earnestly; it *must be admitted* is his conclusion; and he tells his readers in confirmation, that his "opponent will not refuse his assent." The reason Mr. S. thinks I will assent to this, is thus stated; "For this reward Mr. B. grants to every ungodly rebel at his death; and surely he will not deny a heaven of spiritual happiness to such as finish their course in righteousness." We not only withhold our assent here, but must express our surprize at Mr. S.'s notions of heaven, and the way of obtaining it. This is far from being orthodoxy. Dr. Franklin would have taught him better orthodoxy than this, although he is not classed with orthodox people. In opposition to the whole of the above we remark,

1st, That the state Adam was created in, was never intended for continuance, as the event sufficiently showed. To reason, therefore, about what would have been Adam's condition, from what was never intended to continue, is what I would call vain reasonings. 2d. Adam had no promise of a life of spiritual and eternal blessedness in heaven, when the threatening was denounced; nor can Mr. S. produce evidence, that any other but the life he then enjoyed, was implied as the opposite of the threatening. When, or where, or how, did God promise to Adam spiritual and eternal heavenly blessedness, if he continued in obedience? We demand the proof of this, for all that Mr. S. says is gratuitous. 3d. A life of spiritual and eternal heavenly blessedness, comes to men, as the gift of God through our Lord Jesus Christ. But had Adam any intimation about Christ, or this life through him, until after he had sinned? Mr. S. should recollect, that Christ is never said to have procured the heaven to men, which they lost, either by Adam's sin or by their own. This heaven comes by the death and resurrection of Jesus; for if Christ is not raised from the dead, they who have fallen asleep in him have perished. See 1 Peter, i, 3, 4; and 1 Cor. xv. Mr. S. is entirely off orthodox ground, for he makes a heaven of spiritual and eternal blessedness the reward of personal righteousness. But this is neither orthodox nor scriptural; for it is not by works of righteousness; but according to God's mercy we are saved. Adam, with all his righteousness, could not obtain heaven, any more than "every ungodly rebel at his death;" to whom Mr. S. says I grant it. If it be a gift, and a gift by grace, none but such as are trusting to themselves that they are righteous and despising others, can object to God's conferring it on the one more than on the other. Rom. v. 12---21. Besides, according to Mr. S.'s views, he makes God provide for a thing, which was never to take place. He proceeds on the ground, that God provided eternal life in heaven for Adam if he continued in obedience; yet he perfectly knew he would not, yea never intended he should continue. While Adam continued obedient, he had his reward in his obedience; nor is any other reward expressed or implied in the passage, or in



the history. We call on Mr. S. to produce evidence, that any sacred writer intimates, that a life of heavenly blessedness would have been Adam's reward for obedience, had he not sinned. Are we obliged to receive unqualified assertions for divine revelation?

But let us look at the other way, in which Mr. S. meets the difficulty, which he says pinched. He meets it thus: as heaven, or future eternal spiritual blessedness would have been the reward of Adam's obedience, so must his disobedience extend his punishment to a future state. He says, "Man's punishment, if he transgress, must be spiritual and future, a punishment adapted to his moral character in a future state." And why did he not add, "and by the same rule must be endless in its duration." Why he does not, and why he did not use this as a strong argument in its favour, we are left to guess. Permitting me do this, I would say, Mr. S. wished to get people to allow, that Adam's obedience would have brought him to endless happiness in heaven. Admitting this, one could hardly have the face to deny, that his disobedience must, as the reverse of this, bring him to endless punishment. Thus people are made converts to the doctrine of endless misery, before they are aware. But what evidence does Mr. S. produce? He produces only another of his *must be* arguments; for he adds, "The punishment *must of necessity be* in a future state, adapted to his moral, rather than to his natural condition." Shall we never have done with such arguments? But Mr. S. lays aside suppositions, and comes to a fact about Adam. He denies that "natural death" was the penalty threatened Adam, and in proof refers to his living 930 years after, and becoming the father of many generations. But if Adam's living 930 years be any argument against natural death being the penalty threatened, it is equally so against his future retribution. Because Adam did not die, the day he sinned, a natural death, therefore this could not be the penalty. Well, because Adam did not go into a future state of retribution the day he sinned, therefore this could not be the penalty. What now comes of his wonderful argument? But he says further, "This threatening was executed, or at least was in the way of legal process, so that Ad-

am was the subject of death in the day of his transgression." Yes, but this holds good, equally on the ground that the penalty was natural death, as on the ground of Mr. S.'s future retribution. Besides, on my ground the penalty death, was finally inflicted, but on his, if Adam was saved by Jesus Christ, the penalty never was, nor never will be inflicted upon him. The threatening to Adam was a nullity, and God's word has failed. The marginal reading of the 16th verse is, "eating thou shalt eat," or shalt go on to eat. In the 17th verse it is, "dying thou shalt die," or shalt go on to die. And this is in agreement with Mr. S.'s own views, that the threatening from the day of his transgression, was in the way of legal process. This is according to the fact. But in proof that the death threatened Adam was a future retribution, or punishment in another world, he refers to several texts in the New Testament. The first is Rom. v, 12, 18, which he thus quotes, page 26: "By one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. — By the offence of one, judgment came upon all men to condemnation." This is a most unfortunate quotation for our friend, Mr. S. For if the death spoken of be punishment in another world, he must believe, that it hath "passed on all men." Then all are to be punished in another world; and instead of universal salvation, we have got universal punishment. But does he believe this? But Mr. S. thinks his retribution must be taught, "for this condemnation to death, is here contrasted with that life to which man is restored by the salvation of Christ." But here Mr. S. goes to work in his usual way to beg the question, for he says, "Surely no one will attempt to prove, that by death is here meant an extinction of animal life." It was his business to prove that it is not, but a future retribution or punishment in another world. Let him then lay his bones to the task, for the text nor its context, does not say one word, that it has any reference to punishment in another state of existence. The context shows the contrary; but we wish him to prove his own doctrine.

John viii, 24, is his next text. "If ye believe not that I am he, ye shall die in your sins." All that Mr.

S. says on this text is this: "Does not every one see that this is to die in a state of unpardoned guilt, and remain exposed to the retribution of condemnation?" Is not this getting along at a miserable rate, to prove his point by a mere appeal to his readers, and taking it for granted that they are all, no doubt, of his way of thinking on the subject? Does the text say a word about punishment after they died? Mr. S., we think, will not affirm that it does. What is it then to the purpose? for this is the very point to be proved. But we would notice here, that *en* in this passage rendered *in*, is in other texts rendered by, for, or on account of. See Parkhurst on the word. Our Lord then merely told the Jews, that they would die by, for, or on account of their sins, if they did not believe that he was the Messiah. This did take place, for on that generation of the Jews, came all the righteous blood shed on the earth. Josephus declares, that over a million of them died in the destruction of their city and temple.

1 John iii, 14, is his next text. "We know that we have passed from death unto life." Does Mr. S. indeed suppose, that persons passing from "death in trespasses and sins" to "faith in Christ," is any proof that they were exposed to endless punishment in a future world? A man must be at his wit's end for proof, to quote such texts to prove such a doctrine. If we had known he was in such a strait, we would have furnished him with some more plausible than these.

John v, 24, is the next text brought up. "Verily, verily, I say unto you, he that hath my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This text he passes by without any remark, or even begging the question. See on the last text.

1 John v, 16, he quotes thus, without referring to chapter or verse: "There is a sin unto death, — and there is a sin not unto death." On this he thus comments, and it is all he says about it; "We know there is no sin but what is connected with natural death, and therefore, that sin *which is unto death*, must expose to something beyond the death of the body." Mr. S. as a public teacher at least, ought to have known, that in

apostolic times, sins were committed, and that by Christians too, which God punished by inflicting death. Such was the case with Annanias and Sapphira. Such also was the case with some in the Church at Corinth, Acts. 5th, 1 Cor. xi, 40. In the above verse, so partially quoted, the person is called a brother, who might sin this sin unto death. Christians guilty of other sins might be forgiven, see Jas. v. 14, 15, but such sins were not to be pardoned, even when prayers were made for their forgiveness. No; temporal death was to be inflicted as their punishment. Does Mr. Sabine never pray for the pardon of any but those whose sins do not expose them to his future retribution? Besides, we really thought, that he considered all sins as exposing men to a punishment in another world. How to make these things hang together with any tolerable decency we know not. These are his proof texts, and then says p. 27, "Passages might be multiplied to confirm and illustrate this point, but it would be only taking up your time to little purpose." Yes indeed, passages such as Mr. S. has produced might be multiplied to a great extent, and if multiplied, it would indeed be only taking up our time to little purpose, and if such texts prove his future retribution, he can very easily prove any thing.

After summing up what he has said p. 27, he expresses himself to be at a loss, what sense to put upon language, or to account for Adam's violation of the divine law under such a penalty, and he to live another day. But why is our friend Mr. S. not at as great a loss that he lived another day out of his state of future punishment? If his future retribution might be suspended for 930 years, why might not his natural death be suspended for the same period.

But we shall now give Mr. S. a few more proofs, that neither *eternal death*, nor his *future retribution* in another state of existence, was included in this threatening to Adam. If they should happen to be like the rest of my proofs, *negative*, we think they may at least pass for as much as his mere assertions

1st. God's threatening to Adam says not a word about *eternal death*, or Mr. S.'s *retribution*. These are expressions alike unknown in scripture. Death, of any

kind, must have been unknown to Adam from experience or observation. If either of these was intended by the term death, it is reasonable to suppose some explanation would have been given him. It is not God's usual way with his creatures, to practise deception on them by delivering threatenings in language involving such consequences, not understood by them. Let it not be said that they did understand it in this way, for, 2d, God's command to multiply and replenish the earth forbids such an interpretation. Gen. i, 26—29. Is it said, But this command was given while he was innocent. True; but is not the same command repeated Gen. ix, 1, 2, after sin entered, and was the cause of the flood? We leave it with judicious men to say, if such a command would have been repeated, if sin involved men in eternal death, or Mr. S.'s retribution. If this was the reason why God said of men, "It repenteth me that I have made them," the command would have been, "Let the race become extinct." But it seems, according to some, God was determined to people the regions of endless misery, or, according to Mr. S. furnish subjects for a future tremendous retribution in another world. But, 3d, The sentences pronounced on all the offenders are inconsistent with such a view of the threatening. Allowing the serpent to be, as the orthodox believe, a fallen angel or devil, he is not condemned to either eternal death or Mr. S.'s retribution in another world. See Gen. iii, 14, 15. Nor was such a sentence pronounced on the woman, but something very different. See Gen. iii, 16. Nor on Adam. See Gen. iii, 17—20. What could be a better commentary on the threatening, than the execution of the sentence? But will Mr. S. dare to affirm, that a syllable is said about his retribution in another world? The doctrine of purgatory, and prayers for the dead, may just as well be alleged from the whole history as it. 4th. As Adam and Eve no doubt understood this matter fully as well as Mr. S. let us see if they understood eternal death, or his future retribution, as included in the death threatened them. If they believed this, I ask, would they, without scruple of conscience, proceed to propagate children, as we find they did? See Gen. iv, 1, 2. Would Mr. S. or his orthodox friends, really enter into the mar-

ried state, if they sincerely believed that they might be the instruments of giving existence to ten or more beings who must lift up their eyes in endless misery? We presume this part of their creed is thrown into the background on such occasions, for what man of any principle would be the father of a child where there was such a risk? Let it not be objected here, that marriage is a commanded duty. It is; but let all soberly consider, if God would ever have given such a command if this doctrine be true. We may add, if Adam and Eve believed this doctrine, would they not rather have died of grief for their crime, and suffer their race to end with themselves, than to entail such misery on so many of their posterity. But what we think proves conclusively that they believed no such doctrine is, that they taught no such thing to their children or their posterity. Let their whole history be consulted, but not a word is said to Cain, Abel, or any one else, that they were subjected to eternal death or Mr. S.'s future retribution. Cain was wicked, but his parents say nothing to him on such a subject. See Gen. iv, 8—16. Nor is Lamech threatened with any such punishment. See verses 23, 24. I ask, 5th, How did Moses understand the death threatened Adam? He wrote this account many ages after Adam sinned. Had he believed as the orthodox or Mr. S. does, is it possible he should not mention it? Yea, I may ask, how did all the sacred writers understand this death threatened to Adam? Does any one of them say, that it included in it eternal death, or even punishment in a future state of existence? The expression *eternal death* is not once used in the Bible, and that it involved Mr. S.'s *future retribution*, is the very thing he has got to prove. Let him do this if he can, not by assertions, not by adding to the scriptures, but by a candid appeal to the texts with their contexts where he supposes such a doctrine is taught. 6th, But what ought to settle this question for ever is, Jesus Christ is never said to redeem from eternal death nor from Mr. S.'s punishment in a future state. He does redeem from death, and this is explicitly stated, see Hosea xiii, 14, and compare 1 Cor. xv, 54—58, and Heb. ii, 14, and 1 John iii, 10. But in no text that I can find is it said, that the death he redeems from, is a death



including in it, temporary or eternal punishment in a future state.

I stated, that endless misery in hell, was not threatened to Adam, to the antideluvians, to the Sodomites, nor to any persons under the Old Testament dispensation. Mr. S. admits this p. 29. He adds, p. 31, "I believe all is a blank in the Mosaic history." How came he then to learn from a blank that Noah preached his retribution? We thank him for this admission, and his readers ought to notice it.

Why then does he, p. 30, blame me for my unbecoming boldness, in asserting, that the doctrine of future retribution was not believed by the Patriarchs. Does he find them speak of his future retribution any more than of endless misery? His phrases, *retributive justice*, and *future retribution*, borrowed from scholastic theology, or the idea he means to convey by them, were alike unknown in those days. But he adds, "With this bold challenge before us, I ask, for what were the sacrifices offered? In these was there no recognition of retribution? No sense or consciousness of offence?" O yes, Mr. S. but what you have got to prove is, that in the sacrifices there was a *recognition of punishment in another state of existence*. If you could have found proof of this, why beg the question of your readers?

But he goes on thus begging the question, and even altering the Bible as well as my book to suit his purpose. He says, p. 30, "What are we to understand of Noah's doctrine as a preacher of righteousness? In preaching righteousness, could he avoid the doctrine of retributive justice? Is it not said that by righteousness *he condemned the world*, and *became heir* of the retribution by Heaven's favour bestowed."

The passage Mr. S. thus alters is found, Heb. xi, 7. He is determined to have his retribution in the Bible. If the Spirit of God did not insert it, he foists it in without any preface or apology. Let our readers compare the apostle with Mr. S.'s edition of his words, and cease to wonder that he should mutilate and alter any thing that I have said. Notice, that though the apostle says, that by faith Noah *condemned the world*, he does not say, that by his preaching, conduct, or otherwise, he con-

demned them to a *punishment in another world*. But Mr. S. might have inserted this, just as well as the other in the text, for in preaching righteousness he tells us, that Noah could not avoid the doctrine of retributive justice; and this is with him punishment in another state of existence. If Noah could not avoid this doctrine, it is rather a surprising thing, that Moses could avoid saying a word about it. If Mr. S. could have found it, he had no occasion to alter the Bible by inserting it. If Noah, in preaching righteousness, could not avoid Mr. S.'s doctrine of punishment in a future world, how can any other man preach righteousness, and avoid it? All then who do not preach punishment in a future state, are no preachers of righteousness. Upon this principle of reasoning, Noah himself, though called a preacher of righteousness was not one, for not a syllable is said that he preached Mr. S.'s retribution.

But Mr. S. asks, p. 31, how I "know that Noah did not preach retribution?" Answer; I know this in the same way, that Mr. S. does that he never preached the doctrine of endless misery. I know it in the same way, that I know that he did not preach the doctrine of purgatory. I know this too from his own confession, for he says, p. 31, "I believe all is a blank in the Mosaic history, not one word of Noah's preaching or meditation on the subject." But in the same page, says Mr. S. "But does not every one see that our friend Balfour is only proving negatives, and the whole of his theory so far stands upon negatives, and upon nothing else." It is not easy to prove a negative. But I prove this negative in the same way, that an apostle proved another negative. Heb. vii. 14. Why does not my friend S. say, "But does not every one see that our friend Paul is only proving negatives, and the whole of his theory so far stands upon negatives, and upon nothing else." But Paul, it seems, thought that this was *evident proof* for a negative, notwithstanding all he says to the contrary. But further; as Mr. S. had the positive side, and not the negative of this question, positive evidence was required of him. But does he give us any? So far from this, he goes on begging the question in one place, altering my book in another, and determined to have proof positive, of his

future retribution, he at last ventures to insert it into Heb. xi, 7, referred to above. But my book is a book of negatives, which seems to trouble our friend Mr. S. not a little: And because he cannot give us any positive proof for his retribution, I must produce positive proof against it. But a Catholic demands Mr. S. to bring *positive* proof against his purgatory. Says Mr. S. "the Bible says nothing about it. Your business is to prove it by positive evidence, as you believe it." Let Mr. S. go and do likewise in the case before us.

But in p. 31, Mr. S. has a reference to 1 Peter, iii, 20. "Peter says again that after the long suffering of God, and the righteous preaching of Noah, God brought in the flood upon the world of the ungodly." Yes, he says this, but does Peter or any other sacred writer say, that God brought the world of the ungodly into a future state for punishment? But this was what Peter ought to have said, to have said any thing suited to Mr. S.'s purpose. 2 Peter ii, 6, is the other text he alludes to, rather than quotes. His remark on this text is, "And so in regard to Sodom and Gomorrah, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." But does this passage say, that God "condemned them with an overthrow to a future state to be punished? But how could they, on this view of the subject, be an ensample there to others, who should after live ungodly? But the overthrow of these cities have been to past ages, and will be for ages to come, an ensample of God's punishment of men for iniquity. Mr. S. may see that had he understood my views, and I may add those of the Hopkinsians, he need not have misrepresented us as in p. 28, that we decry "all obedience under a sense of penalty." But nothing can stand in his way in defence of his present favourite doctrine of retribution. I regret, for his own sake, that he is not more on his guard against such palpable misrepresentations. Can such things help a righteous cause?

What Mr. S. says, p. 32, about the silence of the Old Testament concerning a future state, has been sufficiently noticed in the "Inquiry." But we add here, that the New Testament writers recognise the Old, as believers in a future state of happiness. See Heb. xi,

with other places which might be named. Well, can Mr. S. show us, that they recognise them as believing also in endless misery, or his future retribution? If he cannot, he would do well to reconsider the subject, before he writes again, or asserts, that Noah preached his doctrine. But we shall give him a little more proof, that temporal punishment, and not his future retribution, or endless misery, was inflicted on the people.

1st. No other punishment is stated in the history of Noah, or the punishment of the people at the flood. See Gen. vi, 7, 13--17; and vii, 4, 21, 22, 23; and viii, 20--22. Man was to be destroyed from *the face of the earth*. But is it any where said, he was to be sent to hell, or any other place, to suffer temporary or endless misery, after he was destroyed from the earth? If Mr. S. or any other man will affirm this, let evidence of it be produced, for assertions are good for nothing in such a case. 2d. There is just as much said about punishment in a future state to the *beasts of the earth*, which perished in the flood, as there is to men, who perished in it. From any evidence the history affords, the endless or temporary punishment of the former in a future state, may as well be proved as the latter. It affords not a particle of proof for either, and if we are allowed to assert in the one case, why not also in the other. 3d. If temporary or endless misery in a future state, was to be the state of those who perished in the flood, it is certainly not very likely that Noah believed this, yet was silent to them on the subject. If he did preach so to them, it is not less remarkable that no inspired writer should say he did. But Mr. S. can as easily learn from their *studied silence* his doctrine of retribution, as he did no *future punishment* from mine. The improvement which the after writers in scripture make of the history of Noah and the flood, show that they did not believe as Mr. S. does, that Noah preached punishment in a future state of existence. Peter uses it, 1st Epistle, iii, 20, 21, as a figure to illustrate Christian baptism. It is referred to Isa. liv, 9, 10, to illustrate God's faithfulness to his people. It is also used, Ezek. xiv, 14---20. Heb. xi, 7, to show, that faith and obedience are the best preservatives in the midst of God's public judgments.

against sin. We find also that God's judgment on the people at the flood, is set forth as a warning to those, who should afterwards live ungodly. 2 Peter ii, 5, 6. And lastly, I find it used to set forth the situation of the Jews as to false security and insensibility, when God visited them in the destruction of their city and temple. Matt. xxiv, 37---40; Luke xvii, 26---31. Now, these are all the ways the sacred writers improve the history of Noah and the flood, for the benefit of mankind. But it seems our friend Mr. S. was much wiser than any of them. I may just here add, that what he says, pp. 30, 33, about a "unison of cases," relative to the punishment of Adam, the Sodomites, and antideluvians, deserves no notice, except to say, that if Mr. S. judged me *sane*, he never could suppose what he imputes to me. We thought the *unison* was stated to be, that Adam, the Sodomites, and antideluvians were alike, in having no eternal misery threatened them. If I left him in "the dark on the subject," he must continue in it. But in justification of the course pursued, Mr. S. proceeds to quote the Christian Repository, p. 34. "He is so understood by the "Christian Repository," a journal edited upon the principles of Winchester and Murray, the principles avowed as I understand by two societies of our city. It has the following passage. "The *avowed* object of the treatise is, to sap the foundation of endless misery, but the arguments made use of, weigh equally against all misery in a future state, whether temporary or endless. Mr. B.'s views, therefore, introduce all men into heaven at death, though they expire in the very act of murder. I have, continues the Reviewer, mentioned this, that the reader may not be deceived on this point. For in the "Inquiry" there appears a *studied silence* on that point, although the arguments are leveled at the root of future, as well as endless punishment." Notice,

1st, That it is confessed at last, what the object of my book was. What then was it? To teach *no future punishment*, Mr. S. has all along been affirming. But now, both he and the Christian Repository say, "The *avowed* object of the treatise is to sap the foundation of endless misery." The truth will sometimes come out, in

spite of a man's self, and we here thank Mr. S. for this inadvertant confession. 2d. But Mr. S. may probably say, is it not immediately added, "But the arguments made use of, weigh equally against all misery in a future state, whether temporary or endless." Yes, but it only makes the bad worse; for it is plain if my arguments have any weight against endless misery, it is *allowed*, that they weigh *equally* against all misery in a future state, whether temporary or endless. Do my arguments then weigh any thing against endless misery? The writer in the *Repository* thinks they do not, for he says, "I am far from being a believer in endless misery, but I am free to confess that I find nothing in the volume before me, which convinces me of its falsity." Well, the orthodox' endless hell, and Mr. S.'s temporary hell; are both perfectly safe from my attack. It is very evident, however, that both hells must stand or fall together. Should the orthodox' endless hell fall, by my sapping its foundation, the other temporary hell must go with it, for it is allowed, that my arguments *weigh equally* against both. Mr. S. seems alarmed, the armies of the living God are alarmed, and he tells us what we did not know before, that the retributionists are alarmed, yea, he wishes to alarm all, and to rouse them to embark "all their best moral powers and means in counteracting," the progress, influence, and tendency of my book. See p. 38. But why is he so much alarmed? for the *Christian Repository* assures him, that there is nothing in my book to prove the falsity of endless misery. But it seems he was not of this opinion; nor was this the opinion of many a serious Christian, who asked, "will no one meet this uncircumcised Philistine?" My *avowed* object was to sap the foundation of endless misery. Contrary, however, to "the zealous and sound," he judged it the "most tenable and safe," to attack my book on the ground of future retribution. This, says he, "Affords us the best opportunity of assailing our adversary with success." p. 25. But had "the zealous and sound," only consulted with the writer in the *Repository*, he could have hushed all their fears to rest by informing them, "I find nothing in the volume which convinces me of the falsity of endless misery." We see,



therefore, no cause for all this false alarm. Mr. S. deserves a reproof for making so much noise about nothing. But in the same page, and the following, Mr. S. proceeds to caricature my views thus: They "negative every moral principle in God and man." Their course is "Materialism," and "their conclusion, Atheism." They make men "mere mechanical systems of a perishing world." My arguments are "exceedingly defective;" and my "proofs are mostly negatives or mere assumptions." Mr. S. is not done yet. "The inquirer does not appear to be distinctly acquainted with the precise subject he has undertaken to discuss; hence there is an indistinctness in the selection of his arguments, and in the conclusions at which he would arrive." Moreover "he does not, as he goes on, seem to know whether he is to disprove the doctrine of *endless* or *future* punishment. But from what he has admitted in the statement of the question, we shall hold him to one point, namely, *future* punishment." If this is Mr. S.'s bona fide opinion, most people would conclude, that he who stooped to answer such a book, was not much wiser than the man who wrote it. Strange, that such a book as this should alarm Mr. S. so much. That it should lead so many serious Christians to put such questions as he says they did. That even the retributionists should be alarmed about it. That he should be at so much trouble to preach, and write it down. And even to confess that it nearly converted him from his former opinions. And it is not less strange that he should immediately add, p. 35, "2d. It appears that the ground assigned us in this controversy is the most tenable and safe, and affords us the best opportunity of assailing our adversary with success. I am aware that some of the zealous and the sound would urge, that we prove first, the eternity of future punishment, and then, say they, 'All is done at once.' But I confess that I am a little fearful of attempting to prove so much at once; indeed it is quite unnecessary: if I can prove a future retribution, Mr. B. and all who stand on the same ground are defeated, and the truth triumphs; and then you are left to form your own judgment on the extent and duration of future retribution." What! was not any ground tenable and safe enough to

put down such a book? What ground could be taken, that did not afford opportunity to assail such an adversary with perfect success? What! such a book as he describes the "Inquiry" to be, make him afraid to advocate the doctrine of endless misery! He says, "The zealous and the sound would urge" to "prove first the eternity of future punishment, and then, say they, 'All is done at once.'" The zealous and sound, it seems, understood my book better than he did, and urged him to his duty as a true orthodox man. But he tells us what deterred him from his duty. "But I confess that I am a little fearful of attempting to prove so much at once." But Mr. S. need not be so fearful of proving this *at once*, if endless misery be true. Is he afraid of proving the truth? Or is he afraid it cannot be proved true? Or what other end has he in view in being so very cautious on this ground. We shall see this presently. But he says the ground he has taken, "is the most tenable and safe, and affords us the best opportunity of assailing our adversary with success." What! has Mr. S. forgot that my book is stated to be on the very same page and other places "exceedingly defective in arguments," and my proofs "mostly negatives, or mere assumptions." It seems after all that there was something about it which made him say, "I confess that I am a little fearful." A little fearful about what? He was a little fearful to assail me on the ground of endless misery, and hence he takes up his position on the ground of a future retribution. The zealous and the sound who urged Mr. S. to assail me on the ground of endless misery, seems to have understood this to be my ground, and urged that I should be assailed on this ground. Such a course did not appear to him wise or prudent. If not absolutely ruinous, it would be more "tenable and safe," to risk a battle on the ground of a future retribution. To say the least, says Mr. S. this ground "affords us the best opportunity of assailing our adversary with success." But why not do this *at once*, if it can be done? The orthodox doctrine of endless misery required this to be done at once. My book, written to show that this doctrine was not true, required it to be done at once. Public expectation required it, for this is what they expected him

to do. Why then did he not do this *at once*? Why let his little fear prevent him "attempting so much at once?" But supposing Mr. S. to prove a future retribution, how does the truth of the doctrine of endless misery triumph, if it is left for every man to form his own judgment on the extent and duration of it? But he seems inclined to give up endless misery, and finds fault with me, p. 25, for "proving more than is necessary." He says "he has proved too much;" and this is what has exposed me to Mr. S.'s attack. He thinks I am *encumbered* with my *victories* and *conquests*. Well, have I conquered endless misery, and driven it from all defence by Mr. S. or his orthodox friends? If this be true, my end is gained, and I had no desire to pursue the war if he had not provoked it.

3d. Mr. S. adds, "That the ground taken in the examination of this "Inquiry" is that on which a greater number of thinking and serious men can meet, than can be expected to come together on any other ground." It should seem from this, that it is a matter of more concern to Mr. S. to get on to popular ground, than true scriptural ground. This is a matter of no concern to me; my only object has been, what is scriptural ground? But it is difficult for me to perceive that the principle exhibits any 'benevolence' towards me, or is likely to be a mean of convincing me of my error and show me wherein I have "mised others." He would accomplish these sooner, by showing a sacred regard to what saith the Scriptures, without any concern about what would be most popular. Mr. S. is correct in thinking, "that *reasonable* and *serious* measures must be adopted with me, and that it is perfectly useless to turn upon me *the artillery* of church authorities or the thunderbolts of *Heaven's vengeance*." No; this ammunition, Mr. S. may assure himself, would make no impression on me, except to beget a smile at the man's folly who used it. I must thank my friend for the compliment he pays me, p. 37. It seems a few years since I "was strictly orthodox." If so, I am more so now, for it has been my object all along to approximate nearer the Bible in my religious creed. I have also taken the advice which he gives me to read over again that "holy volume." The result of my labours, on the sub-

ject in discussion, will appear in the sequel. I shall always be glad of his assistance, and have much cause of gratitude to him that he has called my attention again to this subject. Mr. S. has been very circumspect in his remarks, in regard to *endless misery*. The cause of this seems to be, that he wished to shape his system, to embrace the greatest numbers. Hence he adds, p. 37, "The controversy, conducted upon these terms, admits the auxiliary force of all who believe in a future retribution, whether that future be considered as limited or eternal, and by rejecting the phrase *eternal*, and substituting *future*, all parties, even Mr. B. will agree in the course taken in the discussion."

But Mr. S. prestimes too much when he says "even Mr. B. will agree in the course taken in the discussion." What! I agree to reject "the phrase *eternal* and substitute *future punishment*. No, by no means; nor will the orthodox agree to this? Have they indeed come so far over as to reject the word *eternal*, and substitute the word *future*? If I had really thought so, I might have saved myself the labour of writing my book, for it was against *eternal misery* it was written. If all this be true, a coalition may soon be expected between the orthodox and those whom Mr. S. calls retributionists. We are really glad to hear this, if we could persuade ourselves that it is true. But we thought that Mr. S. p. 24, regretted that so many of "the reputed orthodox" were willing to let "the doctrine of a future retribution fall into disrepute, without, on their part, a suitable effort to maintain it." And in the same connexion he expresses his happiness that so many Universalists "stand forward to vindicate, and espouse those that vindicate the doctrine of a future retribution." It seems, the Universalists are becoming orthodox; and the orthodox are becoming Universalists, and that too of the worst class. But has not my friend Mr. S. got put out with his old orthodox friends, and here rather misrepresents them. We regret to see this. Why did he not blame them, and himself too, for letting the doctrine "of *endless misery fall into disrepute without a suitable effort to maintain it*?" This is the orthodox doctrine, and it seems he will not make any effort to maintain it, but will let it fall into disrepute, just as much as he says they do that of future retribution.

In concluding this lecture, Mr. S. informs his readers, that he makes no "*compromise*," nor offers "*no terms of reconciliation*" to me, while I hold my "present ground with no better pretensions." Yet, before he ends the paragraph, he sounds the loudest blast of alarm, to all, to embark in counteracting the "progress, influence and tendency" of my book. I leave him to unravel this and other inconsistencies at his leisure. Mr. S.'s sentence of outlawry will not break my heart.

### LECTURE III.

Mr. SABINE entitles this discourse, "*Retribution threatened to the wicked, a motive to virtue.*" Let the question be asked, *Retribution, where* threatened to the wicked a motive to virtue? The reader must bear it constantly in mind, that he must prove, that this retribution is in a future state of existence. This must be borne in mind, because he not only would have his readers believe, that I deny all punishment threatened as a motive to virtue, but he palms on his readers, texts which speak indeed of punishment, but takes it for granted, that it is to be inflicted in the world to come.

Though Mr. S. at the outset, agreed to settle this question by an appeal to the Scriptures, yet in his introduction to this discourse, he tries to establish his future retribution, 1st, By referring to human governments. He says, they have "a near resemblance to the divine government," and that they recognise "the principle of retributive justice." But we ask, do any human governments carry their punishments into a future state of existence? He will not say so. What then does he mean to establish by all he can reason by analogy from them? 2d. He next refers to "courts of a more moral complexion, courts of conscience, or sessions of authority in the Church." They, "inflict penalties upon the transgressors according to the rule of a righteous retribution." We know a little about the court called *sessions* in the Church of Scotland, but that church, with all her faults, never carried her punishments beyond death. Does Mr. S.'s Presbyterian churches in America carry their retributions into another world? This is news to us. So does

his holiness the Pope against the whole Protestant fraternity. Mr. S. laughs at the Pope, and he will allow me to smile at him. 3d. Mr. S. appeals to the Masonic tribunal, which he calls a "solemn tribunal;" and adds, "wo to the unfaithful; he is cast out to the most awful retribution, to be known amongst us no more for ever." I am no Mason, nor shall I ever be one, if their punishments are carried beyond death. No man can be a consistent Mason, according to Mr. S. unless he believes in endless misery, or at least a temporary punishment after death. But we have authority from respectable men, and Masons in high orders, to say, that none of their retributions are carried beyond this life. But what if all these three tribunals did this, the Bible must decide what is truth on the subject, for all our reasonings from analogy can decide nothing.

Mr. S. says, pp. 39, 40, "In all these views of government, a threatening retribution is held out as a motive to virtue." A very singular way to prove a future retribution indeed, to tell us that national governments, church sessions and masons have temporal punishments annexed to their laws, therefore men must be punished in another state of existence!! But, let us follow Mr. S. in his course. In pp. 40, 41, he refers to the state of things in France, when all law and justice were trampled in the dust; and that he may caricature me in company, he alludes to the Hopkinsians, and intimates that our systems are the same as the French Philosophers of that day in principle. He treats the *new divinity men*, my companions, rather worse than he does me, so that I have no great reason to complain. But as there is not even common civility in these two pages, we leave them to Mr. S.'s own serious reflections. We did think, that the famous Malden Sermon, with some other things, would have taught our friend a more excellent way of conducting a religious controversy. It is a species of the grossest slander, to identify either my views, or the Hopkinsians, with that of Godwin and others. Do we announce a 'political justice' without law, without sanction, without penalty, without retribution? Mr. S. verily hath had his reward for his labours at Malden. He has found, and may yet find, that *retributive justice* follows doing evil



even in this world, though it may not pursue him beyond the grave. 2 Cor. v, 11, is Mr. S.'s text to this discourse. "Knowing therefore the terrors of the Lord we persuade men." Seemingly aware, that his text did not teach a punishment in another world, he thus writes, "Whether this was preaching 'hell-fire or wrath to come' it was preaching terror; and it was urged as a motive to a holy life; by it our apostle persuaded men, and we intend to imitate his example." That by *the terror of the Lord*, hell-fire or punishment in a future state was meant by the apostle, is the very point Mr. S. had got to prove. But, without making the least attempt to do this, he proceeds in pp. 42, 43, to make some quotations from my book. Is his object in making them to refute them? No, his readers may see he makes them, as usual, to substitute the expression *future punishment* where I use *hell torments*. And why is he so determined upon altering my language? Why, reader, Mr. S. could not say that hell torment was preached by Adam, Noah, Lot, Abraham, &c. to make men holy, and therefore he substitutes the expression *future punishment* in place of it. Now, by *future punishment*, Mr. S. would have his readers think that I believe in no punishment at all as a motive to holiness, and to conclude that this is the doctrine of my book. But Mr. S. has forgot himself, for he has allowed, that I hold to punishment in this world at least. But his readers should recollect, that by *future retribution* or *future punishment*, Mr. S. means a punishment in another world. Now, let him take his choice of the orthodox expression which I have used, *hell torments*, or, his own substitute for it, *future punishment*, it avails him nothing. Let him only prove, that punishment in a future world was preached to make men holy, and he establishes his point. Establishing this, however, does not touch my book. If he will still have hell to be a place of *temporary* punishment, let him have it, for I do not wish to be very fastidious about it. At any rate I must examine his proofs of this.

As to what Mr. S. says, pp. 42—44, against my not preaching terror as a motive to holiness, little need be said. I have denied, and do deny, that any *inspired* writer ever preached *endless hell torments* as a motive

to holiness. Let him prove this to be false if he can. I never denied, that terror, or the divine displeasure was held forth to men, to deter them from sin and promote obedience. Mr. S. allows this. Can the fear of God's displeasure here have no influence on men? and can it have no influence even on the righteous, though the ruling motive of their obedience is love? It should seem from Mr. S. that it cannot, unless it be the terror of the Lord in a future state. Let him read his Bible a little more attentively before he asserts such things again.

In p. 44 Mr. S. says, that Noah preached future retribution to promote virtue. Yet this retribution is, "God threatened all flesh with the *deluge*." After all, then, his future punishment is only a temporal one. After again and again recurring to the history of Noah, he is unable to find any thing in it to support his punishment in another world. He cannot either strike out *negative* or *positive* proof from it, to support his doctrine. Noah was "moved with fear," he knew the *terror* of the Lord, but Mr. S.'s honest man after all cannot find that his fear was about punishment after death, for he says, "Noah, you see, knowing the *terror* of the Lord was persuaded." Persuaded to do what? It comes out honestly from Mr. S. he was "persuaded to prepare the *ark*." What a pity that it was not said, he was "persuaded to flee from hell torments or future retribution." It would have been well for him to let the history of Noah alone. Was the ark built to preserve him from punishment in a future state?

But Mr. S. tells us his next case is still more to the point, "as it meets our inquirer's challenge, not only in all its parts, but in the very expression and letter, namely, the preaching of hell torments, a motive to virtue and the preacher is Jesus." Well, the texts Mr. S. refers to are Luke xii, 4, 5; and Matt. x, 28; both of which were considered in the Inquiry. But as Mr. S. does not give us his views of these texts here, but reserves them to a future lecture, we must wait till we hear them in their place. The use he makes of them here is this; "I appeal," says he "to the most common understanding, to the understanding of a child, whether punishment in Gehenna, be not by our Saviour urged as

a motive to virtue? If this be admitted, and it cannot be evaded, then our doctrine is established, and we may proceed to illustrate the position for practical use." On this, we remark,

1st. If these texts referred to, did meet my challenge "in all its parts," yea "in the very expression and letter, namely, the preaching of hell torments," why was Mr. S. at so much trouble to alter my book, and substitute for hell torments, the expressions, *future punishment, future retribution?* &c. Why could he not let the book stand as I made it, and thus meet it in all its parts, yea, in its very expressions and letter? We ask again, why did not Mr. S. quote Math. xxiii, 33, and show that my interpretation of the words, "damnation of hell," was false and erroneous, and that this text met my challenge in all its parts, yea, in its very expression and letter? and not to ask him too many questions at once. Why did not Mr. S. show the two sections of my book false, which state facts, that Gehenna was not used by our Lord or his apostles to express a place of endless misery? I must put one more; Why did Mr. S. not take some notice of the evidence I adduced, that the very texts he refers to are in unison with these facts, and all the other passages which speak of the punishment of Gehenna? 2d. Of what use was it for Mr. S. to appeal to the understanding of a child, "whether punishment in Gehenna, be not by our Saviour urged as a motive to virtue?" A child could tell him, Mr. S. we all know this; but what you have got to prove is, that Jesus urged Gehenna torments in another *state of existence* as a motive to virtue. This is not only what you ought to prove, but even the *endless duration* of them, to answer the book and to redeem your pledge from the public. To prove, that Gehenna punishment was urged on the disciples by our Lord as a motive to virtue, is just what the "Inquiry" says he did. Your work was to show, that this punishment was not temporal, but of eternal existence in a future state. Besides, instead of asserting that the inquirer labours hard, even to distress, you ought to have refuted his arguments. Mr. S. may then see, that his "doctrine is not established," nor never can be established

by such a mode of proving it. But allowing that he had proved the doctrine of endless hell torments, let us see what account he gives of its practical use. He says, p. 45, "And here, first, let us come to some point on the character of that doctrine and preaching, so often by our Inquirer called *the doctrine of hell torments*. This method of denominating and describing our preaching, I mean that of those who assert an eternal retribution, has in it something to be admitted, and something to be rejected. There is, in this description, a part we shall admit. A great deal has been written in retirement, and much more has been proclaimed in the pulpit, on the subject of future punishment, than can be justified upon the grounds of scripture and reason. Many passages of holy writ have been selected as descriptive of future misery, while perhaps they have no allusion whatever to a future state. Others, highly figurative, have been selected, and the preacher has insisted upon the most literal fulfilment of them; his genius too, formed for the love of metaphor, his passions burning with his subject, and his judgment a long way behind, has made an awful display of the terrific. But what has such a disclosure effected? Why it has perhaps irritated and shocked some of the best people in his audience; it has gained the applause of some of the weakest, and may have established the preacher's character for faithfulness, but as to the wicked, not one of them has been '*persuaded*' to forsake his evil way, and turn unto God; so far from it, their understandings have been outraged, and their best, not their worst, passions disgusted, and so they have resolved to sin on, being hardened in their iniquities, instead of being alarmed, and softened, and subdued." The following, among other things, deserve notice in this account of preaching hell torments. 1st. He admits that what I have said of such preaching is partly true. In an after part of the same paragraph, he "protests against *such Gospel preaching*;" and adds, "here we set up our remonstrance, a feeble one, it is true, but decided, and declare against such a method of calling sinners to repentance. We declare against it in terms of reprobation, let it come from whatever quarter it may, from the learned or the rude, from the college

or the camp." We are glad to see Mr. S. so decided in condemning this kind of preaching. But he seems to forget himself; for in pp. 46, 47, and other places, he just does what he here condemns. He selects texts, which have no reference to a future state, and groups them together, to make an awful display of the terrific. We are disposed to ascribe this to the force of an old habit, which leads him astray contrary to his judgment. We have little doubt, that if he goes on thus condemning such preaching, and examines his texts with more care and attention, he will soon cure himself of this evil, and avoid condemning himself in the thing which he alloweth. 2d. It would be difficult for me or any one else to give a worse description of such preaching, than he here gives us himself. As to the preachers of hell torments he says their judgments are "a long way behind," they select "many passages of holy writ," which they think "descriptive of future misery," which "have no allusion whatever to a future state." Besides, "highly figurative" passages are "selected, and the preacher has insisted upon the most literal fulfilment of them;" and his judgment being a long way behind, and "his passions burning with his subject," he "has made an awful display of the terrific." As to the practical effects of such preaching, I should hardly venture to give such a bad account of it as he does. It has "irritated and shocked some of the best people in his audience; it has gained the applause of some of the weakest, and may have established the preacher's character for faithfulness, but as to the wicked, not one of them has been '*persuaded*' to forsake his evil way, and turn unto God; so far from it, their understandings have been outraged, and their best, not their worst, passions disgusted, and so they have resolved to sin on, being hardened in their iniquities, instead of being alarmed, and softened, and subdued." Such are the practical effects of terrific preaching, as given us under Mr. Sabine's own hand and seal. From his intimate and extensive knowledge of orthodox preaching, much more dependance may be placed on this account, than any thing I could say about it. But we think he ought to have been more cautious himself, about awful displays of the terrific, lest it should only produce similar effects.

And in drawing this portrait of orthodox preachers, he ought to have reflected, that he was also taking his own likeness. We question, if any of his brethren ever made an attempt at the terrific, from any passages, leaving their judgments farther behind them than he does in some parts of his discourses. 3d. But it seems a paradox to us, how any man can preach terror, without some display of the terrific: And how can *endless misery*, or even Mr. S.'s *retribution in a future state* be preached, without *an awful display of the terrific*? Perhaps he can explain this. But we aver, that if either of these doctrines be true, no man can easily give too awful a display of the terrific. We contend, that the preachers whom Mr. S. condemns, are the most honest and faithful, and act most consistent with their own professed creed. Their profession and practice agree; but Mr. S. gives us awful displays of the terrific, yet tells us it is wrong, and is attended with very bad consequences. Like causes produce like effects, he will allow. But, notwithstanding all that Mr. S. has said against this kind of preaching, his own system requires him to defend it. Accordingly he says, p. 46, that the apostles, and particularly Paul, preached terror, "Knowing the terror of the Lord, he persuaded men." And how? Why, by setting before them the terrors of retributive justice; and to render this retribution the more to be dreaded, he places the despised and neglected Jesus, once a Saviour, upon the tribunal, (verse 10.) "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." But we ask him, does the apostle say, he preached the terror of the Lord in a future state, or, that this judgment seat of Christ was in another world? We can show the contrary, but we wish Mr. S. to prove his own doctrine. Rom. ii, 5, 6, he quotes thus, "In the day of wrath, and retribution of the righteous judgment of God, God will render to every man according to his deeds." This text he passes without any remark. When he attempts to show us, how it proves his future punishment in another world, I am prepared to prove it has no relation to such a doctrine. Gal. vi, 7, 8, is thus quoted by him, "Be



not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap; for he that soweth to his flesh shall reap corruption." But as the text does not say this corruption is to be reaped in a future state of existence, it is nothing to the purpose, for this is the precise point all his texts should prove. Mr. S. seems determined to forget this. John, v, 28, 29, is thus quoted; "The wicked shall be raised to the resurrection of damnation." But Mr. S. forgot to comment on this text, or to show that the resurrection to which our Lord referred, was a literal resurrection. The preceding context shows it was not, and until he shows that it is, which would be contrary to the scope of the whole context, it is nothing to his purpose. Matt. xxv, 46, is thus quoted and commented on. "The wicked shall go away into everlasting punishment, that is on the lowest estimation, into punishment in a future state." This is one of the strongest proof texts in favour of endless misery. But Mr. S. is willing to reduce it, to suit his doctrine of future retribution. But if he will only study a little more attentively Matt. xxivth and xxvth in connexion, he may see, that it has no reference to either his retribution or endless misery. But as this is one of the passages, which I have considered at length, in the inquiry into the words *aion* and *aioneon*, referred to in my book, I forbear introducing what I have to say of it here. Isa. iii, 11 is correctly quoted, but without giving book, chapter, or verse. "Wo unto the wicked, it shall be ill with him: for the reward of his hands shall be given him." But as the passage does not say the reward of his hands is to be given him in a future state, Mr. S. might just as well have quoted the words; "An homer is the tenth part of an ephah." Jude 14, is thus quoted: "Enoch the seventh from Adam prophesied of these things." If Mr. S. had even quoted the whole of this text, it is not to his purpose, for it does not say a word about punishment in another world.

But he goes on; "Noah preached righteousness, and warned of these things. And were not all these prophesyings and preaching a declaration of the doctrine of future retribution, and was not all this to warn and to persuade men?" We have said enough already about

Noah's preaching. All the preachings and prophesyings, to which our friend has yet referred, say not a word about punishment in another state of existence. They are warnings and persuasions to men, but say nothing about his future retribution. But what he builds up with the one hand, he pulls down with the other, for he immediately adds, "in all these discourses and alarms I do not see a word about hell in any form." Very well said; but he ought to have added, "In all these discourses and alarms I do not see a word about my future retribution in any form." But how comes it to pass that he does find his retribution in them, and contends, as we shall see afterwards, for hell punishment for the disembodied spirit, yea, for hell, or gehenna punishment for both soul and body. But Mr. S. adds, "The wicked are told in plain terms, terms plainer than *Hell* can express, that they "shall in no case enter into the kingdom of heaven. That there shall in no wise enter into it, any thing that defileth, neither whatsoever worketh abomination or maketh a lie." He connects two texts here together, which the contexts of both show, that the use he makes of them, is unwarrantable and unscriptural. We are sorry to see such quotations, and associations of texts, made by him, and especially in proof of such a point as the one in question. They injure his own cause, for even admitting them justly quoted, they do not say a word about his future punishment. Allowing them to exclude from heaven, they send none to hell, as Mr. S. would have his readers believe. All Mr. S.'s texts fall short of proving punishment in a future state. If he has any better, we hope he will produce them.

From pp. 47---50, Mr. S. proceeds to show that sin is a great evil, and says, "That God takes cognizance of sin, for the express purpose of giving judgment upon it." True, but cannot God bring good out of this evil? It should seem, he is determined to make God bring a temporary, if not an endless punishment out of it to a great part of his creatures. We agree with him, that "Nothing is more clearly laid down in scripture than this," that God will punish sin; but is it at all to the purpose, to quote texts proving that God will do this in the present world, when texts ought to be produced,

proving that he will do this in the world to come. That Mr. S.'s texts are of this description has been shown above, and the texts he here produces, I shall proceed to examine. Eccl. xii, 14, is the first he quotes. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." But this text neither says nor insinuates, that God will bring every work into judgment in a future state of existence. What is to come of Mr. S. if this be true? Eccl. xi, 9, is next quoted. "God will bring thee into judgment." The same remark applies here as in the last text. Mr. S. says, "the Bible is full of this." Yes, the Bible is full of this, but if it is not full of texts proving his punishment in another world, it is just full of that, which he ought to have known better than to quote. Mal. iii, 5, is next produced in proof that the Bible is full of this. "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." How Mr. S. could quote such texts, to prove punishment in another state of existence, is to me strange, for neither in the texts, nor their contexts, is a word said about a future state. I could prove the contrary from them, and when he produces his proofs, I am ready to meet him with mine in reply. The Bible furnishes texts such as these by the hundred, without much trouble in finding them, but when found, they are only as many cyphers to prove Mr. S.'s position. We would caution Mr. S. against using such texts, for they are only calculated to bring his doctrine into suspicion. A weak defence is worse than none.

But Mr. S. adds, p. 49, "Our Saviour is perpetually turning the attention of his hearers to this tribunal: 'I say unto you, That every idle word which men shall speak, they shall give account thereof in the day of judgment.' And again, 'The men of Nineveh shall rise up in the judgment with this generation and condemn it. The queen of the south shall rise up in the judgment with this generation, and shall condemn it.'"

All the apostles, whose sayings and writings are preserved, refer to this judgment, in a great variety of language and doctrine; Paul, 'The judgment seat of Christ;' Peter, 'The day of judgment, and perdition of ungodly men.' John saw in vision 'The dead, small and great, stand before God; and the books were opened; and they were judged every man according to their works.' This is a scripture view of the judgment seat; let us now see how this tribunal is adapted to man's state and character." Here Mr. S. gives us a number of partially quoted texts, about *the judgment*, and *the day of judgment*, without reference to book, chapter, or verse, where they may be found. As these texts which speak of *the judgment*, and *the day of judgment*, form the foundation of his *future retribution*, as the texts which speak of hell do that of *endless misery*, they deserve a serious and candid consideration. We then drop the discussion with Mr. S. for a moment, and proceed to consider all the texts in the Bible where the expression, *the day of judgment*, occurs. We shall take them up in the order they are found in the New Testament. The first place then, where the expression, *the day of judgment* occurs is, Matt. x, 15, "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gamorrah in the day of judgment (*en hemera krisis*) than for that city." Mark vi, 11, is the parallel text, which I need not transcribe. On these passages let it be remarked,

1st. That these words were addressed by our Lord to the twelve apostles when he commissioned them to preach and to work miracles in his name. It is plainly supposed; that some of the cities to which they might go to preach and work miracles, would not receive them. In this case, when they departed they were to shake off the dust of their feet against them, verse 14. The ministry of the apostles, during our Lord's life, let it be remembered, was exclusively confined to the Jews. 2d. The punishment of the city which did not receive them, was to be more severe in the day of judgment, than that which befel Sodom and Gomorrah, when God destroyed them. I beg it to be noticed here, that the punishment of the cities of the plain, is not here con-

trasted with the punishment of all the wicked, but only with that city, which rejected the ministry of the apostles. But all know that this is generalized and applied to all the wicked at the day of judgment. 3. To what period then is a reference made by the phrase, "The day of judgment?" In answer to this let it be observed, that the Greek phrase, *en hemera kriseos*, is simply a *day of judgment*, and not as in our common version, *the day of judgment*. This we think will not be controverted. This remark applies to all the passages in which this phrase occurs. The Greek expression, is uniformly the same in all the texts, with only one exception, which will be noticed in its place. Precisely the same expression is once used in the Greek version of the Seventy, Prov. vi, 34, "For jealousy is the rage of a man; therefore he will not spare in the day of vengeance. (*en hemera kriseos*.) But who ever supposed, that this expression referred to a day of general judgment at the end of this world, and that a jealous man would not spare when it arrived. Its meaning here needs no comment. I may just notice, that the same word rendered *judgment* in the passages in the New Testament, is in this place translated *vengeance*. The question then is, what day of judgment did our Lord refer to? It will be answered, the day of judgment at the end of this world. But I ask, where is the proof of this? The Greek phrase forbids such an interpretation. The same expression in the Seventy forbids it: The context of the passage forbids it: The contrast between the cities, who rejected the apostles, and the cities of the plain forbid it: And nothing, that I can perceive, is in its favour, but the assumed popular sense which people have attached to this expression. A day of judgment was coming on the Jewish nation. The day of vengeance when all things which were written were fulfilled. A day, when all the righteous blood shed upon the earth came on that generation. A day of vengeance or judgment, the like had never been, nor again shall be; and unless the Lord had shortened it, no flesh could have been saved. A day in which it was more tolerable for Sodom and Gomorrah than for the city that rejected the apostles. As Jerusalem, their capital city, was chief in their rejec-

tion of Christ and those whom he sent, so here his vials of vengeance were chiefly poured out. This view of the subject is then in agreement with the fact. Besides, it is one temporal judgment contrasted with another. But the common view of the expression, *the day of judgment*, is contrasting a temporal punishment with an eternal one, and one in this world with one in the world to come. We are aware of the objection likely to be made here; "It is not said, it *was* more tolerable for Sodom and Gomorrah, but it *shall be* more tolerable for Sodom and Gomorrah in the day of judgment, referring to a future punishment yet to be suffered." To save time and room we refer to the next passage, with others, for an answer to this objection.

Matt. xi, 20—25, is the next passage. "Then began he to upbraid the cities wherein most of his mighty works were done,<sup>3</sup> because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, (*en hemera kriseos*) than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, (*en hemera kriseos*) than for thee." All will perceive, that the remarks on the last passage equally apply here. The Greek phrase is the same. Chorazin, Bethsaida, and Capernaum, cities highly favoured with our Lord's preaching and miracles, are upbraided with their unbelief and rejection of him. Tyre, Sidon, and Sodom, are here contrasted with those cities. The contrast as in the last text, is not between the punishment of Tyre, Sidon, and Sodom at the day of judgment, and all wicked men, but, between those cities and the cities which had been favoured with our Lord's ministry. The punishment, as in the former text, was to be more tolerable for the former than for the latter. As the spiritual advantages had been greater, the punishment would be more severe. The



same advantages would have produced repentance in the people, and saved Tyre, Sidon, and Sodom from the judgment of God which came upon them. The passage contains a prediction of what would be the fate of the cities which saw his mighty works but repented not, at a day of judgment when it came upon them. What this day of judgment is we have seen from the last passage, and need not be again repeated. It is very evident from the context of both passages, that our Lord's discourse had a particular reference to the Jewish nation, and to those cities in which the gospel of the kingdom was preached and miracles performed, but were both rejected by the people. The objection stated on the last passage bears equally against the one before us which I shall now attempt to consider. It is this, "It is not said, it *was* more tolerable for Sodom, &c. but it *shall be* more tolerable for Sodom and Gamorrah in the day of judgment." This objection, together with the definite article, has led people to conclude, that the day of judgment referred to the end of this world. In answer to it I would observe,

1st, That this objection arises from overlooking the explanation which our Lord gives of his own meaning in the passage. In verses 22 and 24, he says, it *shall be* more tolerable for Tyre, Sidon, and Sodom, in a day of judgement, than for Chorazin, Bethsaida, and Capernaum; but he explains what he means in verse 23, which intervenes betwixt these two verses. "And thou Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, *it would have remained until this day.*" That our Lord was not speaking of a punishment to the Sodomites at a day of future judgment, but of the past judgment inflicted on them, seems evident from the last part of this verse, for it is said, Sodom "*would have remained until this day,*" had the same mighty works been done in it which had been done in those other cities. 2d. This objection implies that Tyre, Sidon, Sodom and other cities have not yet been sufficiently judged; but are again to be brought to trial at a day of general judgment at the end of this world. But is it not also believed that all the wicked inhabitants of these cities were judged at death, and their

fate decided to hell torments for ever? If this be true, why judge them again? What reasons can be given for a second judgment, or what valuable end can be served by it? 3d. But this objection proceeds on the principle, that bodies politic, or cities are to be judged at a day of general judgment at the end of this world. But Mr. S. denies, that this can be the case. He says p. 33, "punishment may be inflicted on an individual for his sins in a future state; on a people or a nation it cannot be so inflicted; the punishment must be inflicted while their national character exists; in a future state nations or bodies politic cannot be the subjects of retribution." But all must see, that in the above passages, cities, or bodies politic, are spoken of as the subjects of the judgment mentioned. According then to Mr. S.'s own account, the judgment our Lord refers to must be in this world, a temporal punishment for sins committed by these cities, or as bodies politic. 4th. But observe, that in the above passages, the people are not said to be punished at all, either as individuals or as bodies politic. It is only said, "it shall be more tolerable for *the land of Sodom* in a day of judgment." And speaking of the people of Tyre and Sidon it is said, verse 21, "they would have repented long ago in sackcloth and ashes, had they enjoyed the same advantages as Chorazin and Bethsaida. It would not have been correct, to have said of Tyre and Sidon, as of Sodom, that these cities "would have remained until this day," for the sites of those cities were not, like that of Sodom, destroyed. 5th. In those passages, not a word is said, that this day of judgement is to be at the end of this material world, or, that at this day, individuals or bodies politic, are to be brought up to the bar of God and judged a second time. Such ideas have no foundation in the passages, but are additions made to them by men in support of a preconceived system. As the sin of adding to the Bible, is equal to taking any thing from it, let us lay aside our preconceived opinions, and impartially examine what is the will of God in every part of it. The more critically, and carefully such passages are considered, we are persuaded the common opinion of a day of judgment must be given up as taught in them. The texts, their contexts, and all the circumstances

mentioned forbid it; and when these things are considered, the above objection has no weight against the view which we have advanced.

Matt. xii, 36, is the next passage; "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." (*En hēmera kriseos.*) On this passage let it be noticed, 1st, That "*the day of judgment*" mentioned, is the same as *judgment*, and *the judgment* spoken of, verses 41, 42. "The men of Neneveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." Luke xi, 31, 32, is the parallel passage, which, to save room, I forbear transcribing.

It is easily seen, that Mr. S. in the above quotation, considers all these expressions as referring to the same judgment day. Indeed this is allowed by all orthodox people, so that there is no room left for debate. One judgment day they conceive is referred to, and this is to be a day of universal judgment at the end of this world. No one can question, that "the day of judgment" verse 36, "judgment" verse 41, and "the judgment" verse 42, all refer to the same time and the same punishment. The only question to be settled is—is this a correct view of the passage? To show that any, or all these expressions refer to a different time and punishment, overturns the whole fabric which has been built for ages on the expression "the day of judgment." That this expression, referred to the day of judgment, or vengeance coming on the Jewish nation, we have in part seen from the preceding texts. This is still more apparent from this passage, for observe, 2d, What our Lord says in the verses above quoted. He does not say that the men of Nineveh and the queen of the south, shall rise up in the judgment, or the day of judgment, with the whole world or all the wicked. No: They shall only rise up in the judgment, he says, *with this generation*, namely,

the generation of Jews then living, by whom our Lord's ministry and miracles were rejected. This we think is indisputable, and it shows, that by such expressions our Lord did not mean a day of general judgment at the end of time, but a day of judgment coming on that generation of the Jews. 3d. But in this passage, we have a more full and conclusive answer to the objection mentioned in the last text. There it was said, it *shall be* more tolerable for Tyre, Sidon, and Sodom, at the day of judgment. Now notice, that in this text it is said, "The men of Neneveh *shall rise in judgment*;" And "the queen of the south *shall rise up in the judgment* with this generation." It is certainly as easy to perceive, how it should be more tolerable for such cities when a judgment day came on the Jewish nation, as how the Ninevites and queen of the south, should rise up at this day and condemn the Jews for their rejection of the Saviour. How did they rise up and condemn them? Surely by the history of their conduct recorded in the Old Testament, and not by a literal rising up in the judgment. So the history of Sodom, Tyre, and Sidon showed, that it was more tolerable for those cities, than for the Jews when the day of God's judgment or vengeance came on them, as it did on that generation.

Luke x, 12, 13, 14, is next in order. "But I say unto you, that it shall be more tolerable in that day for Sodom than for that city. Wo unto thee, Chorazin! We unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you!" Let it be noticed on this passage, that though the Greek phrase is not *en hemera kriseos*, a day of judgment, as in the preceding texts, but *en te krisei*, at the judgment, yet all will allow, that the same judgment is referred to. Farther; let it be noticed, that what is called "the day of judgment in the preceding passages, and "the judgment," verse 14 of this, is in verse 12 called "that day." Now nothing can be more certain, that the day of judgment which came on the Jews at the destruction of their city and temple, is expressly called "that day" in various pas-

sages of the New Testament. See, among others I might quote, the following ; Matt. xxiv, 36 ; Luke xxi, 34 ; Matt, vii, 22. Again notice, that what is said in this passage, was spoken by our Lord when he sent out the seventy disciples, and is similar to that spoken to the twelve in the texts already considered. It contains our Lord's predictions, or declarations, concerning those cities which should reject them as the heralds of the kingdom of God. "It shall be more tolerable in *that day* for Sodom, and more tolerable for Tyre and Sidon at *the judgment,*" than for the cities which refused their message. I may add, that the sense our Lord attached to the words, "*it shall be* more tolerable," is explained, verse 13, in the same way as already noticed in the preceding passages, and need not be here repeated. Here, as there, our Lord was predicting that when a day of punishment came on those cities, which rejected the ministry of the seventy, it would be more severe than the punishment which came on Tyre, Sidon and Sodom.

Such then are all the passages in the four Gospels where this expression, (*en hemera kriseos*) the day of judgment, occurs. Before entering on the texts where it is found in the epistles, we shall submit for consideration the following observations.

1st. It occurs just five times, and the Greek expression is uniformly the same, not *the* but *a* day of judgment. Few persons would have thought of a day of general judgment at the end of this world, if the indefinite instead of the definite article had been used in the English version. It has also been seen from the above texts, that the day of judgment, the judgment, and that day, all refer to one and the same thing.

2d. It is easily seen from all the above texts that our Lord was the speaker and that he addressed himself to Jews. Not only so, but all the above texts with their contexts and the circumstances connected with this expression, show that it had a particular reference to a day of judgment or vengeance coming on that generation of the Jews. A day of judgment did come on them which exceeded God's judgments on Tyre, Sidon, and Sodom, as is seen from Matt. 24th, Luke 21st and Mark 13th, and is confirmed by Josephus their historian.

3d. I do not find that the apostles in preaching to the Gentiles, speak as our Lord did of *the day of judgment*. In preaching at Corinth, Athens, Ephesus, or any other Gentile city, we never find them say as our Lord did, that it should be more tolerable for Tyre, Sidon, or Sodom, than for them if they did not receive their message. No; nor do we find them in preaching to the multitude, or in speaking to individuals, give descriptions of, or warnings about a general judgment day at the end of time, as is common with preachers in our day. Does not this confirm the views which have been stated in the above passages.

4th. Neither do we find the apostles in their epistles to the churches among the Gentiles speak of the day of judgment as our Lord did in the passages which have been considered. To whomsoever the epistles were addressed, Peter and John are the only writers who make mention of the day of judgment, as our Lord did. We shall presently see, that the passages in their epistles strongly confirm the views we have advanced about this day of judgment.

2 Peter ii, 9, is the first, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. (*eis hemeran kriseos koladzomenous.*) Here, as in the preceding texts, it is a *day of judgment*, and not *the day of judgment*. This is perhaps the most plausible passage in the Bible, in favour of a day of general judgment, and ought to be candidly considered. Though we are chiefly concerned with the last part of the passage, yet to understand this, it is necessary to pay some attention to the first. "The Lord knoweth how to deliver the godly out of temptations." What persons then had Peter in view by the term "godly?" It is evident from verses 5, 8, that he had godly Noah and Lot in his eye; and also the godly persons to whom he was writing. Let us also ask what their temptations were to which he refers? The word temptation is often used for trial or putting a person to the test. Noah was put to the trial, he had great temptations among the antediluvians. The same was the case with Lot among the Sodomites. See the context, and the history of those men in the book of



Genesis. But it is declared here, "The Lord knoweth how to deliver the godly out of temptations." The Lord knew how to deliver Noah out of his temptations or trials, by the ark which saved him, while the flood came in on the world of the ungodly. He also knew how to deliver Lot out of his temptations, by the angels whom he sent to Sodom; for this purpose, see the history of those events, and compare verses 5, 6, 7, of the context. Peter brought the history of those persons to view for the purpose of encouraging those to whom he wrote, under their trials. The Lord also knew how to deliver them as he had done righteous Noah and Lot. Let us now attend to the second part of this passage; "And to reserve the unjust unto the day of judgment to be punished." The term "unjust" here, is opposed to the word "godly" in the first. As by it godly Noah and Lot were referred to, so the unjust refers to the wicked antediluvians and Sodomites, from whom their trials or temptations arose. See the context, and the history above referred to. Peter also had in view the unjust, from whom the persons were suffering to whom he was writing. The grand question then to be settled is, What day of judgment did Peter refer to, and to which he says the unjust were reserved to be punished? The common opinion is, "a day of general judgment at the end of this world." But in opposition to this view of the passage, let it be recollected, that the Greek phrase is not *the* but *a* day of judgment. Besides, the common usage of this expression, in the texts considered above, is opposed to such an interpretation. Besides, it is contrary to the use of this phrase in the Seventy version, as noticed above, from Prov. vi, 34. Peter heard our Lord make use of the expression, *the day of judgment*, and applied it to the day of God's vengeance coming on the Jewish nation. The presumption then is, that he used it in the same sense as the Saviour did, in all the preceding passages. The proof lies with those who assert that Peter here meant a day of general judgment. But I shall proceed to show, from this text and its context, that Peter referred to the same period, and the same punishment, as our Lord did, by the expression "the day of judgment." Let it be then observed, that

*a day of judgment or vengeance*, came on the antediluvians, when the flood took them all away. Also on the Sodomites, when the Lord destroyed them with fire from heaven. The Lord knew how to reserve those unjust persons unto a day of judgment to be punished. But it may be asked, is this all the day of judgment Peter refers to? I answer no; for he had some design in introducing Noah and Lot as examples of God's delivering the godly out of temptations; and he also had some design in saying, that the Lord knew how to reserve the unjust to a day of judgment to be punished as he did the antediluvians and Sodomites. What then was Peter's design, in introducing this to the persons to whom he wrote this epistle? To ascertain this, let it be noticed, 1st, That the persons to whom Peter wrote, were enduring trials or temptations similar to those of Noah and Lot, whom he introduces in the context. The whole epistle shows this. He introduced this for the purpose of supporting their minds under these trials; the Lord knew how to deliver those two righteous men out of their temptations, and he knew also how to deliver them out of theirs. 2d. As the Lord knew how to reserve the unjust, from whom Noah and Lot suffered, to a day of judgment to be punished, so he also knew how to reserve the persons from whom they, as Christians, were suffering, to a day of judgment to be punished. The persons, from whom their temptations or trials came, were chiefly the unbelieving persecuting Jews, as the whole New Testament abundantly shows. The context of the passage confirms this, for Peter, after saying that the Lord knoweth how to reserve the unjust unto a day of judgment to be punished, immediately adds, "Chiefly those that walk after the flesh in the lust of uncleanness, and despise government: presumptuous are they, self-willed, they are not afraid to speak evil of dignities." The apostle proceeds to the end of the chapter, in giving an account of their wicked character and conduct, which all may examine. Now if Peter meant by the unjust, all wicked men in verse 9, as reserved to a day of general judgment, why say, verse 10, but "chiefly them that walk after the flesh?" &c. Why any *chiefly* in such a case? If we look at the preceding

context; the character of the persons is thus described : They were to bring in damnable heresies, verse 1, and they were the many who should follow their pernicious ways, verse 2. What day of judgment to those men, was then meant by Peter, verse 9? That he did not refer to a day of general judgment at the end of time, but to the day of God's vengeance on the Jews, I shall attempt to prove from the following considerations: 1st. Peter speaks of this day of judgment as near. The persons spoken of in the context, were to bring upon themselves "swift destruction." Their judgment lingered not, and their damnation slumbered not; see verses 1--4. But could this be true, if the day of judgment to them referred to the end of the material world? Two thousand years have nearly passed away already, and how long yet to the end of this world no man can certainly say. We are aware, that many Christian writers have admitted, that the apostles and first Christians thought that the day of judgment was to happen during their lifetime. This admission, has afforded Gibbon and other infidel writers, an unanswerable argument against Christianity. The fact proves, that they were mistaken, and if mistaken in this very important article, what credit can be given to any thing which they have said. It in short destroys their whole testimony. But admitting, that by the day of judgment, the day of God's vengeance on the Jews was meant, this objection is entirely removed, the credit of the inspired writers is established, and Christianity is recommended to infidels as a revelation from Heaven. I consider it to be some evidence, that my views of the day of judgment are correct, that they fully and fairly remove this objection out of the way of infidels. This remark, applies to other passages in the New Testament, against which the same objection has been urged.

It will never do here, to say, that the day of man's death is the day of judgment, and the commencement of his future punishment. No, for it is contended, that the day of judgment in this text, is to be at the end of this material system. If so, the text is express in declaring, that the unjust are *reserved* to this day to be punished. To suit the common belief, Peter ought to have said,

“The unjust are punished until the day of judgment, and are to be more severely, yea, eternally punished after this.” Nothing can be plainer, than that the punishment here mentioned, commences at the day of judgment, whatever day that may be.

2d. The persons to be punished at the day of judgment here mentioned, and the nature of their punishment, point to the day of God's vengeance on the Jews, and not to a day of general judgment at the end of this material world. Let it be noticed that Peter does not use language expressive of a day of *general* judgment. He does not say the Lord knoweth how to reserve *all* the unjust unto a day of judgment to be punished. Nor does the text, or the context say, that this day of judgment was to be at the end of this world. Nothing like this is intimated. Peter, from the scope of the context, is evidently speaking of persons from whom Christians in his day were enduring trials or temptations, and he informs them for their consolation, that the Lord knew how to delivee them out of their temptations, and to reserve the unjust from whom they were suffering to a day of judgment to be punished. Now, those Christians to whom Peter wrote, knew from what our Lord had said, Matt. 24th and other sources, that a day of awful vengeance was coming on the unbelieving persecuting Jews during that generation. It was expected, and looked for with earnest anticipation, as the period when their redemption should draw nigh, see Matt. 24, &c. Some of them no doubt had heard our Lord call this very day, “the day of judgment.” Peter's language was not new to them. Indeed, in no other sense could they understand it, for by no sacred writer had this expression been used in the sense in which it is now used among us.

But if we advert to the nature of the punishment threatened, the above observations are confirmed. The verb *kolazo*, rendered to be punished in this passage says Parkhurst, signifies “to restrain.” He adds, “this derivation is confirmed by observing, that the Greek *kolazo*, is sometimes applied by the profane writers in the sense of *restraining* or *repressing*, as may be seen in Scapula.” This word occurs only here and in Acts iv, 21, of the New Testament, where it is rendered *pun-*

*ished*, and is evidently used in the sense of *repressing* or *restraining*, which confirms what Parkhurst has stated. But let us advert to the context of this passage, and see if we can learn any thing as to the nature of the punishment at this day of judgment. It must be allowed, for it cannot be controverted, that Peter says nothing about sending the unjust to hell, to be punished at the day of judgment mentioned. No pathetic descriptions are given by him here of the mode of trial at this day, and the endless misery in which it results, as is often done by preachers in our day. The context as we have seen, refers to a day of judgment, which came on the old world, and also on the cities of the plain. Now, is there not something incongruous, and unscriptural, to allude to such punishments of a temporal nature, if he meant to teach a day of judgment at the end of this world, and endless punishment in a future state of existence? No other sacred writer, ever availed himself of such temporal judgments, to set forth such a day, or such a punishment. But admitting, that Peter here, by the day of judgment, refers to the day of God's temporal vengeance on the Jews, and their punishment at this day, he only does what our Lord did before him. Thus in Matt. xxiv, 37—40, and Luke xvii, 26—37, our Lord avails himself of the flood on the old world, and the destruction of Sodom by fire from heaven, to illustrate the temporal calamities coming on the nation of the Jews during that generation. In this, Peter, only imitates our Lord, and this being the way in which our Lord improved those past judgments on men, is no small corroboration of the views I have advanced relative to the day of judgment.

But further ; at verse 12, Peter says, “but these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not ; and shall utterly perish in their own corruption.” All this is in perfect agreement with the character of the unbelieving wicked Jews in Peter's day, and the dreadful calamities which came upon them. But it bears not the shadow of resemblance, to a day of judgment at the end of this world, or endless misery in hell. Had Peter, by a day of judgment, verse 9, referred to the orthodox judgment at the end of this world, like them he would have

gone on to describe, the terrible and endless punishment of such wicked characters. Well, say some, "does not Peter do this very thing, for at verse 17 he says, 'to whom the mist of darkness is reserved for ever.'" Yes, but such persons take for granted the very things which ought to be proved, that this mist of darkness is natural darkness, is in a future state of existence, and is endless in its duration. These things they will not find easily proved. It may then be asked, "how do you make these words agree with your views of a day of judgement? It is their perfect agreement with my views, which leads me partly to conclude, that they are correct. I have then said, that the day of judgment refers to the temporal vengeance which came on the Jews. Allowing then that the term darkness, refers to moral darkness here, as it certainly does in many places in scripture, as could be easily shown if it were necessary, it exactly answers to the present situation of the Jews. Since that period, their eyes have been darkened that they might not see: Blindness has happened unto them, and will continue until the fulness of the Gentiles be come in. This has continued already for nearly two thousand years. And although it is not to be endless in its duration, yet it may be said to be *for ever* in the Jewish usage of this expression. In concluding my remarks on this passage, I shall briefly notice the declaration, "the Lord knoweth how to reserve the unjust unto the day of judgment to be punished." The general meaning of the word rendered *reserve* is, "to keep, or reserve something until afterwards." If the question is here asked, reserve or keep the unjust till after what? The answer is, until after the Lord hath delivered the godly out of their temptations. The antediluvians were not punished, until after God had delivered Noah and shut him safely up in the Ark. The Sodomites were not punished until Lot had escaped from Sodom. "Haste thee," said the Angel to Lot, "for I cannot do any thing till thou be come thither." The Lord also reserved the unbelieving Jews, until after his disciples had left the city and were safe in Pella. Seeing the signs given by our Lord, Matt. 24, they left it. Then, and not until then, did the wrath of God come on them to the uttermost.



2 Peter iii, 7, is the next passage. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, (*eis hemeran kriseos*) and perdition of ungodly men." The Greek phrase here, is the same as in the preceding text, is used by the same writer, and in the same epistle. The presumption is, that the apostle used it in the same sense as in the preceding texts. It is not probable, that in the course of a few verses, he should change its sense. But let us notice the persons who are here referred to by Peter. He calls them "ungodly men." In the last passage he calls them "unjust," but in neither does he intimate, that the punishment or perdition at the day of judgment was for *all* ungodly or unjust men. No such thing is taught in any of the places where the day of judgment is spoken of. Notice further, that "the day of judgment" and "perdition" of those ungodly men are represented as simultaneous events; or, if the word *and* is rendered *even* it will make them the same; "Reserved unto fire against the day of judgment *even* perdition of ungodly men." To most people the word *perdition* conveys something tremendous. It not only leads their minds into a future state, but to a punishment, inconceivable in its nature, and endless in its duration. The following are all the places where the original word rendered perdition occurs in the New Testament, and the various ways it is translated in our version. It is rendered *waste*, Matt. xxvi, 8; Mark xiv, 4; and applied to a box of ointment. It is rendered *pernicious*, 2 Peter, ii, 2, and applied to the ways of the false teachers. In Acts viii, 20, *perish*; "Thy money perish with thee," which surely does not mean thy money go to hell or endless misery with thee. It is also rendered *damnable* and *damnation*, 2 Peter ii, 1, 3, and is applied to the *heresies* and *punishment* of the false teachers. Is not the damnation that slumbereth not, and the judgment that lingereth not, the same, and do not both refer to the temporal punishment of which we have spoken on the preceding passage? Had the word been rendered *destruction*, as it is in some other texts, endless misery would never have been thought of from this passage. Thus it is

rendered *destruction*, 2 Peter ii, 1, and iii, 16; Philip. iii, 19; Matt. vii, 13; Rom. ix, 22. In some of these texts it evidently refers to the temporal destruction of the Jews, but in none of them does it refer to endless misery in a future state. But in the following texts it is rendered *perdition*. The beast that ascended out of the bottomless pit shall "go into perdition." Was this into endless hell torments? Rev. xvii, 8---11. Paul says, 1 Tim. vi, 9, "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." Is not the destruction and perdition referred to, explained in the next verse, and called, "piercing themselves through with many sorrows." To say it refers to endless misery is adding to the divine record. It is first assuming the question in debate, and then accommodating the language of scripture in support of such an assumption. In John xvii, 12, Judas is called the "son of perdition." Did not he, by his love of money, pierce himself through with many sorrows, and drown himself in destruction and perdition? Bad as Judas was, it is not said he went to hell, or even into Mr. S.'s future retribution. In 2 Thess. ii, 3, Paul calls the man of sin, "The son of perdition." Any one who consults **Whitby** on this chapter, may see evidence stated, which will not be easily refuted, that the son of perdition referred to the unbelieving Jews. Philip. i, 28; "and in nothing terrified by your adversaries: which is to them an evident token of perdition." It could be easily shown, that the adversaries of Christians in the apostles' day, were the unbelieving Jews. Their persecutors filled up the measure of their iniquity, and were an evident token of the perdition or destruction, which came on them as predicted, Matt. xxiv, compare 2 Thess. i, 5. Again, Heb. x, 39, it is said, "But we are not of them who draw back unto perdition." On this text we would notice that Paul here wrote to believing Hebrews. They were suffering persecution, verse 32---35. Some of them were drawing or had drawn back, verse 25. Addressing those who yet continued steadfast, he says, we are not of them who draw back unto perdition. What perdition? We should think this must be the per-

dition or destruction coming on their nation, for this was predicted by our Lord, Matt. xxiv, and was a thing generally expected by all Christ's disciples. He that endured to the end was saved.

Let us now consult the context, and see if it does not afford evidence in support of the views we have stated. Upon the supposition that a day of judgment at the end of this world is meant, it must follow, that the apostles expected it to take place during that generation. The whole context goes to show this. They were looking for it, and hastening to it, and Christians were earnestly exhorted to be prepared for its arrival. See verses 11-18. It was looked upon as so *near*, that the scoffers considered God slack as to his promise concerning it. Peter accounts for its delay on account of God's long-suffering. See verse 9. It will not be questioned that the unbelieving Jews during that generation were ungodly, scoffers, walking after their own lusts. Nor will it be denied, that in view of the day of awful judgment coming on them as a nation, Christ's disciples were exhorted to patience and watchfulness. This day, both by our Lord and Peter, is represented by the coming of a thief in the night. See Matt. xxiv, 43, and compare verse 10 of the context of the passage under consideration. Are we then, in support of the common opinion of a day of judgment, to admit that Peter and the first Christians were all mistaken? The fact proves that they were mistaken. But if we admit this, does not this very admission invalidate the whole of their testimony. Why not also mistaken in all that they have written? And who can answer Gibbon and other infidel writers upon such a supposition? But on the supposition that a day of judgment on the Jews is referred to, all is plain and easy, the credit of the apostles is supported, and is in unison with what our Lord predicted. This was an event looked for by all Christians during that period, and a suitable conduct was expected from them in view of it. All this is plain from the New Testament, but the common opinion of a day of judgment is assumed, and this and other texts are quoted in proof of it, at the expense of the credit of the New Testament writers, and in opposition to the scope of the context. But if the common opinion of a day of judgment, founded on this and the preceding,

texts be admitted, the ungodly are not to be punished until this period, as has already been shown. I am aware that it may be objected, "Does not the language used in the context show that Peter is speaking of a day of judgment at the end of this material world? Does he not speak of the heavens and the earth being reserved unto fire against this day? And does he not describe the dissolution of the present system in very awful and plain language?" See verse vii, 10--13. In answer to this let it be noticed. That this can occasion no real difficulty, to those who have considered, that the prophets often describe in very similar language, the dissolution of kingdoms, or great political and moral changes in the earth. That they have described the removal of the Jewish dispensation, in the very same or similar language could be easily shown if it were necessary. Those who wish to see this proved may consult M'Knight on Matt. 24th, and other commentators. If it is contended that the end of this material world is described in verses 7--12, it must also be admitted, that a new material heavens and earth are promised, verse 13, to succeed their dissolution. If the one is to be understood literally, why not also the other? But the new heavens and new earth, are allowed to signify the establishment of the new dispensation, which is often called the kingdom of heaven in scripture; and in the language of the Old Testament, new heavens and new earth. See Isa. lxy, 17--20 and lxyi, 22.

I John iv, 17, is the only other text in which the expression "the day of judgment" occurs. "Herein is our love made perfect, that we may have boldness in the day of judgment: (*en te hemera tes kriseos*;) because as he is, so are we in this world." This is the only text where this phrase is used with the article *the*. It can occasion no serious difficulty to my views of this phrase, for if the day of God's judgment on the Jews was a thing expected during that generation, and no doubt was a subject familiar among Christians, it was natural to speak of it as *the* day of judgment. At the time John wrote, this day was near, and they are exhorted to watchfulness, that they might have boldness and not be ashamed before him at his coming. Compare chap. ii, 28; Matt. xxviii, 24--51.

Such are all the places in the Bible, where the phrase, "the day of judgment," occurs. In concluding our remarks, we would ask, if this phrase referred to a judgment day at the end of time for all mankind, is it not rather surprising that the Old Testament writers should say nothing about it? Is it not equally strange, that the New Testament writers, when they do use it, are not treating of the end of this world, but of the day of vengeance which came on the Jewish nation. I ask further, if the sacred writers believed just as people do now about this, how came it to pass that they preached so little about it, compared with preachers in our day? The book of the Acts contains the history of the apostles' preaching for thirty years, and chap. x, 42, xxiv, 25, and xvii, 31, are the chief, if not all the texts which would be quoted, that they preached this doctrine. The last of these Mr. S. quotes, p. 54, in proof of his future retribution. We have made some remarks on it in the *Universalist Magazine*, vol. 5, but our limits forbid their insertion, as well as a consideration of these and other passages which are supposed to prove this subject. I ask again, why preachers now speak of the day of judgment in connexion with the resurrection of all the dead and the end of this world, when it appears that this was not done by the inspired writers? In short, if the day of judgment referred to the judgment of all mankind at the end of time, let it be rationally and scripturally accounted for, why it is seemingly introduced when they are speaking of God's awful judgments on the Jewish nation.

It will be readily perceived, that if my views of "the day of judgment" are correct, they deeply affect Mr. S.'s whole scheme of future retribution. Should he deem it expedient to reply, let him show wherein I have misinterpreted the passages, and I pledge myself to stand corrected by him, or offer some defence of what has been advanced. I might here put an end to my reply, until I see how he supports this foundation of his whole scheme. If he or his orthodox friends, lets this corner stone go, the whole superstructure must fall of course. He thought it the most tenable and safe ground, to advocate a future retribution, and not endless misery in answering my book. Whether he will abide by this ground, return to the old

orthodox ground, or shift to one different from both, must be left for time to unfold. Whatever course he pursues, it is hoped he will avoid altering this book which he may think saps the foundation of his future retribution, as the "Inquiry" did that of endless misery. Let him not say I defy the armies of the living God. No, I defy no man, but only wish, calmly and candidly to examine what is the truth of God on the questions at issue, which are of great importance to us all.

We shall now return to Mr. S.'s discourses. On p. 49, he recurs to Rev. xx, 12. But is Mr. S. certain that a passage from the highly figurative book of Revelation will prove his point, when he may see that the plain passages he quotes are not to his purpose. But let him go to work and show us, that this passage, and why not also all the book? is to be understood literally, before we receive his doctrine. But even literally understood, it does not support it. Yea, what text has Mr. S. produced which proves this assertion of his in p. 51? "God will send away the wicked into a state of punishment in the future and unseen world." Let him show how his texts bear on this point. On p. 50 he partially quotes Heb. x, 30, and Rev. xxii, 12, but without a single remark. But these texts say not a word about a future world or punishment in it, and I cannot afford to fill my pages in reply to texts, which he deems unworthy of remark to show how they apply to his subject. But on p. 51, Mr. S. brings up again his old alteration of my book, that "there is no future punishment." And adds, "This then is the sentiment we are to meet in concluding this lecture." This he does in three particulars. But as they are all built on his own false statement they deserve no attention from me. But lest he should think his three remarks, extending to twice as many pages, neglected, I shall give them a little attention.

In the first, Mr. S. thinks that I am "exceedingly mistaken" about the doctrine of future retribution: And that I speak very "incorrectly and loosely," because I say "hell torments," and did not use his language "future punishment," &c. What! has the phrases, "*eternal hell, endless misery in hell, or endless punishment in fire and brimstone,*" become grating to Mr. S.'s ears?



Why then could he not have let my book be answered by some of his orthodox friends, in whose ears these are pleasant sounds. But has he forgot, that he admitted, that "the *avowed* object of my book was to *sap* the foundation of endless misery." If he was a little fearful, to answer the *avowed* object of my book, was it like a noble minded man to alter it? 2d. He thinks I am "exceedingly mistaken," about a future retribution not tending to promote holiness. Mr. S. should recollect, that the phrase "future retribution," does not occur in my book, nor even in the Bible. It was never denied by me, that "the inspired ministers of religion," preached punishment to deter men from sin. What I have denied, and still continue to deny, is, that they preached endless hell torments to deter them from it. Can he prove that they did? If he could, why alter my book? If he can establish a future temporary punishment, let it be done honestly and fairly. All his attempts to prove it from God's threatening to Adam, the preaching of Enoch, Noah, Moses, &c. which he again introduces, pp. 55, 56, prove abortive. But here he introduces a new preacher of it, for he tells us, "Jonah preached to the Gentiles, but he preached retribution: yet forty days and Nineveh shall be overthrown." Stay thy hand friend Sabine with your proofs of a future retribution, for surely this is too much for credulity herself to believe. Was Nineveh to be overthrown within forty days in a future state?" And was Jonah displeased exceedingly, yea very angry, that God did not do this? Compare Jonah iv, 1, with iii, 10. Mr. S. in his third remark, adverts to the evil tendency of my views: But they happen to be his own false representations of them. Let Mr. S. quote the page of my book, showing, that my "scheme is a sanctuary for the man that dies in the very act of murder," and, that it makes "no moral difference," between the very worst and best of men. We demand of him to give the public my words, or retract such gross misrepresentations. But what else could be expected from him, who drew the seven inferences already noticed in his first discourse. In conducting this third discourse, Mr. S. says, "I would solemnly call upon him to re-examine his progress, for infi-

dels of every grade will lay claim to him, and free thinkers, and free livers too, will lay hold by his skirts, and he will not be able to shake them off." In concluding our remarks on it we return him the quotation with a slight variation of the language. "I would solemnly call on him to re-examine the whole of his orthodox creed, for infidels of every grade have been made infidels by it, and free thinkers, and free livers too, have laid hold of its skirts to justify their conduct, and all the orthodox body have not been able to shake them off."

#### LECTURE IV.

Mr. SABINE entitles this discourse, "Rewards and punishments in a future state, proved from the direct testimony of scripture." We may surely ask, from what has he been proving this in his three preceding discourses? It seems that he is conscious, his former proofs have not been very direct. Well, we are now to have his *direct* proofs, and no doubt his *strong reasons*. Let us see what they are. His text is Prov. xiv, 32. "The wicked is driven away in his wickedness; but the righteous hath hope in his death;" and Luke xvi, 22, 23, "And it came to pass that the begger died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." After spending three pages to inform us, that all we know of a future state must be from divine revelation, he comes to this result, p. 60, "Thus have we made our way to the subject of this lecture, *rewards and punishments in a future state, as revealed in the holy scriptures*: it is a subject beyond the reach of human speculation." Agreed. The simple, and entire question then is, *what does divine revelation teach concerning it?* The use Mr. S. makes of his text is, "the wicked is driven away in his wickedness," and this is, "to scenes of misery," "In hell he lifted up his eyes being in torments." See pp. 60, 61. Notice here, 1st, That he takes for granted the question in debate, that these texts teach a future punishment in Hades. He ought first to have proved, that Hades is a place or state of

misery, as something considerable was said in the "Inquiry," showing that it is not. Reasons were offered for our opinions, which Mr. S. does not attempt to refute. He seems to intimate, p. 59, that reason has no further office but to examine the evidence for divine revelation. But we are surely bound to exercise it also in ascertaining what is the true sense of that revelation. Does Mr. S. receive every sense put on parts of scripture? If he does, why did he not receive mine? Does he receive the Catholic interpretation of the words, "this is my body?" If not, the question then betwixt us is, What is the true sense of the scriptures on the subject we are discussing? But he says, or insinuates, that I refuse to believe some parts of revelation. Because I do not believe Mr. S.'s views and those of the orthodox about *hell*, I must be branded for infidelity. And why have not I as good right to say he denies divine revelation, because he does not believe mine? But this is far from my heart; I would only amicably discuss with him, what is the true sense of any given text which is adduced as proof of the questions at issue. 2d. He connects two texts, one from the Old, and the other from the New Testament, to make out his system, which is, to say the least, a very objectionable association of scripture. If he allows me the same liberty of associations, I can prove, that he ought to practice many evil things, which I forbear naming. But Mr. S. on his own authority, tells us, that the wicked, when driven away in his wickedness, is driven to Hades, as a place of misery. Job says, chap. xviii, 18, that the wicked "shall be driven from light into darkness, and chased out of the world;" but he does not venture to say as Mr. S. does, that he is driven "to scenes of misery." No doubt he knows better than Job, or any other inspired writer, about this. But it is not said that this man was *wicked*, according to his own account of him. Nor is a hint given us, that he was *driven* away. It is said he died; but not a syllable is uttered indicating *force* on the one hand or *reluctance* on the other. Had Mr. S. preached his funeral sermon, perhaps he would have sent him to Abraham's bosom.

On page 61, Mr. S. commences his remarks on Sheol, Hades, Tartarus and Gehenna. After some remarks, in

accordance with my views, he gives us the following result in unison with them as to Sheol and Hades. "We see from hence, that the more literal meaning of *Sheol* is pretty well preserved in the three English renderings, *pit*, *grave* and *hell*, a place in which the dead are buried, and so concealed or put out of our sight; as Abraham said to the sons of Heth, demanding a burying place among them, 'That I may bury my dead *out of my sight.*' *Hades*, as we have seen, is the common Greek term for expressing what is conveyed by *Sheol*, and is so used in the *Septuagint*, the translation of the Hebrew scriptures into Greek by the Seventy." Here Mr. S. admits "Sheol" to be a place in which the dead are buried, and that this is its more literal meaning. He allows also, that "Hades is the common Greek term for expressing what is conveyed by Sheol." Well said; but let us now see how he proceeds in his remarks, pp. 61, 62.

1st. He agrees with me about Sheol and Hades, rendered pit, grave and hell in the common version. "Hades is a very good rendering into Greek of the term Sheol in the Hebrew. Pit, grave, and hell, in English, also generally express what is intended by Sheol and Hades." By pit and grave, "the invisible state of the dead has been intended." But hell, he says, "has proved to be a more unfortunate term." Why more unfortunate? Because, says he, it "has been chosen as a word by which to represent a future state of misery." Here Mr. S. perfectly agrees with me, that hell has changed its original signification. But at what period, or, whether gradually, or all at once it came to have such a meaning, he affords no more light than I did on this subject. But he quotes my very words, to show that he agrees with me, and then refers to several places in the Geneva Bible in confirmation of the correctness of our mutual opinions. He concludes by saying, "It appears to me that in the time of this translation, hell, pit and grave were synonymous, and alike considered as representing *the invisible state*, without one being more indicative of misery than the other." We thank Mr. S. kindly for this concession. It not only confirms what I have stated on this subject, but is at total variance with the views he wishes to establish. But, 2d, There are some things in the two

pages referred to which we are at some loss clearly to understand. Mr. S. says, Sheol signifies "*the invisible future world.*" But of this he gives us no proof, but on the contrary, his statements are at variance with his assertion, as is easily seen from those pages. I want some explanation to know what he means by "Sheol through the Greek Hades, passes into English as pit, grave, hell." I am still more at a loss to understand what he means when he says, "But there is no more punishment and misery in translating Hades into *hell* than into *pit* or *grave.*" He surely did not mean to inform us, that in the mere *act* of translation, the translator felt no more punishment in the one case than he did in the other. From the connexion it should seem, that he means, that the word hell did not signify in their use of it, a place of misery in a future state, any more than the words pit and grave, "for hell simply signifies the concealed state as do the other terms." This is confirmed from the next sentence, for which we thank our friend Mr. S. once more. He says, "And it appears to me also, that our translators had no more idea of conveying a sense of punishment, or misery, in the term hell, than they had in the other terms." This is a bold stroke. It is a perfect libel on the whole orthodox body, who have so grossly misunderstood, and as grossly misrepresented the language of our worthy translators. If *they* did not mean to convey the idea of punishment or misery by the term hell in our English version, how comes it to pass, that the orthodox have been putting such a sense on this word in their preaching, and quotations from it? Has Mr. S. never preached from it, and quoted it, putting the sense of punishment or misery on the word hell? Yet with the highest pretensions to orthodoxy, without a blush or an apology to the public, he comes forward and tells us, "And it appears to me also, that our translators had no more idea of conveying a sense of punishment, or misery, in the term hell, than they had in the other terms." Very well. According to Mr. S. neither the term hell, nor any of the other terms, conveyed a sense of "punishment or misery," nor was it the intention of our translators by these words, to convey any such idea. Why then does Mr. S. quote any of such passages to prove his future punishment?

But Mr. S. proceeds to say, "2. Remark upon these terms in the original and translation. *Sheol* in the Hebrew, *Hades* in the Greek, and *pit, grave, or hell* in the English, do not describe to us any place or the circumstances of any location whatever. *Sheol*, rendered as it may be, asserts and reveals to us the future, invisible, spiritual state; for, first, it cannot mean that place we call the grave literally, that place in which the human body is laid to corrupt and consume away. *Sheol* is not used for this purpose, another word is used." Strange! beyond measure strange!! Has Mr. S. forgot so soon that he said, p. 61, "The more literal meaning of *Sheol* is pretty well preserved in the three English renderings, *pit, grave and hell*, a place in which the dead are buried, and so concealed or put out of our sight." But now he point blank denies that it does mean the grave. But he says further; that *Sheol, Hades, pit, grave or hell*, "do not describe to us any place or the circumstances of any location whatever." But this is only Mr. S.'s mere assertion, and is at variance with the language used in speaking of *Sheol* and *Hades*, as any one may see from that part of the Inquiry where such words are considered. I shall give an example or two. When we read of persons going down to *Sheol*, of the deeps of *Sheol*, of the lowest *Sheol*, and of *Sheol* beneath; does such language describe to us "no place or the circumstances of any location whatever?" Pray what language can, if this does not? What is Mr. S.'s mere assertions good for when confronted with this scripture language. But he says, *Sheol* "reveals to us the future, invisible, spiritual state." Mr. S. offers us some proof here which we shall examine. It is this; 1st, When the "sepulchre, tomb, or burying place for the body is intended, the Hebrew word is *Keber*, which is never translated *Hades*." But how does it follow from this that therefore *Sheol* is the invisible spiritual state? What connexion is there between the premises and the conclusion. But does he not know, that *Sheol* is the general term, by which the scriptures speak of the universal receptacle of all the dead, good or bad; "The house appointed for all the living," and concerning which it is said, "All go to one place." The *Kebers*, or graves were many, and far



separated from each other, yea many died and had no Keber assigned them : Yet all these dead when spoken of collectively, are never represented as in one Keber, or sepulchre, but are spoken of as in one place, and that is Sheol. But is this Sheol or recepticle of all the dead, ever spoken of as Mr. S. does, as a *spiritual state*. We thought we had said enough on the texts which speak of Sheol and Hades, to show, that it is spoken of as a state of ignorance, and insensibility, except where figurative discriptions are given of it. Even the best of men declare, that there is no remembrance of God in Sheol, and that none there give God thanks. A strange spiritual state indeed for a good man to be in, and enough to put down Mr. S.'s assertion for ever ? Had he attended to these things, he never would have given us his criticism about Keber, nor Taphos, or Mnema, nor told us, "neither is Hades ever compounded with funeral rites. Nor would he have referred us to Acts ii, 27, 29, in proof of his view. Mr. S. will allow, that in the words, "Thou wilt not leave my soul in Sheol, Hades, or Hell, the grave, or common recepticle of all the dead is meant, or the concealed place." But the individual sepulchre of David was as certainly meant, when Peter says, "His sepulchre is with us to this day." His tomb was visible before their eyes, but was David's body visible ? We thought that he had told us himself above, that Abraham and others buried their dead that they might be out of their sight. Had Mr. S. only attended to his own declaration, page 64, that, "Sheol or Hades is the common recepticle of the departed, without any regard to the places where their bodies are buried," he would not have written as he has done, nor have added in the same page, that "Sheol is in the singular number."

But Mr. S. adds, "3. We are now brought to a distinct idea upon the state and character of the future world, as expressed by Sheol, Hades, pit, grave, or hell. It is evidently a spiritual state, a state and condition suited to man as disembodied, and separate from this visible, material world. It is *spiritual*, in opposition to *material*, and *state* in opposition to *place*. It is not material or natural, for, the tomb, the sepulchre receives the material or natural man, but *Hades*, the spiritual man."

But as this, and all he says under this particular, is mere assertion, yea, contrary to what has been even allowed by himself, it deserves no notice from me. When he gives us any thing like argument, I shall meet him with argument, but point blank assertions deserve no reply. But Mr. S says, p. 65, "4th Article. The knowledge at which we are arrived on the subject of the future state, whether it be by means of such terms as *Sheol, Hades, Keber, Hell, or grave, sepulchre, or tomb*, the source of this knowledge is Revelation, a distinct communication from the Divine Spirit—the King eternal, immortal, invisible. Without a divine revelation on this subject we could have known nothing. The very terms used report our ignorance, *Hades! the concealed, invisible, unknown state.*" Mr. S. ought not to call this an "*unknown state,*" for he says that it is a state of punishment or misery. He seems to know all about it, and pretends to derive his knowledge too from the Bible. How then can it be an unknown state? But Mr. S. page 66, says, "The scriptures challenge man upon his ignorance in this case, Job xxxviii, 17." Had God challenged him, "Have the gates of death been opened to thee? or hast thou seen the doors of the shadow of death?" he could have answered yes, I know it to be a place of punishment or misery. But he says, "2d, Jacob knew that the departed lived in another world; I will go down to the grave to my son, meaning Joseph, whom he supposed to be dead." Yes, but did he say he would go down to a place or state of punishment or misery? or did he even say, that Joseph and he would be alive there? he only says, he would go down to Sheol, the place where there is no devise, wisdom, or knowledge, nor even remembrance of God, nor giving him thanks. This is an unfortunate quotation, nor is the reference to Job any better. Job says he knew that his Redeemer lived, and that he would, after worms had destroyed this body, yet in his flesh see God. But does he say a word about Mr. S.'s state of punishment in another world? It was not until this corruptible had put on incorruption that he even hoped to see God. But Mr. S. page 66, adds, "Third; What is revealed, of the unseen, future world, Sheol or Hades, is a develop-

ment of man's moral character and condition. The first member of our text, 'The wicked is driven away in his wickedness;' Where to? 'The wicked shall be turned into hell,' into Hades, 'with all that forget God.'" The simple question between us is, *What is revealed?* Let our readers judge if Mr. S. has proved that "Sheol or Hades is a development of man's moral character and condition." If assertions are proof, we have had more than enough of them. But it is with what God, not Mr. S. reveals to us, we are concerned. But he again recurs to his text for proof; "The wicked is driven away in his wickedness! Where to? 'The wicked shall be turned into hell,' into Hades, 'with all that forget God.'" But has Mr. S. proved that Hades or Sheol is a place of misery? That it is not, we have sufficiently proved above, but have refuted it at length in the Inquiry. This evidence Mr. S. does not attempt to refute. But he proceeds to review my sentiments and compare them. He says, p. 68, "We can but observe here, as in former branches of investigation, that Mr. B. is asserting one thing, and proving another. His assertion is, and his book was written to make good the assertion, *No future punishment*. But his arguments, his proofs, and his illustrations are for *No eternal punishment*." I must be a strange writer indeed, according to this account. I wrote a book expressly to show there was no *future punishment*, and yet I made all my arguments, proofs, and illustrations, to bear against *endless punishment*. Well, it seems at last my book contains some arguments, and proofs, and illustrations; and Mr. S. owns frankly, that *they all bear against endless punishment*. This was just what I intended them, and it affords me pleasure to find, that he *confesses* that this was my object in writing. He has hitherto represented me as professing to prove, *no endless misery*, but actually proving *no future punishment*. Now he reverses the case. The supposed inconsistency in my book, which has given him so much trouble as he says it has, and involves him in such inconsistencies, is entirely of his own creating, even by his own confession.

On page 71 Mr. S. says, "I assert it without the least fear of contradiction, that what the heathen knew

of a future state, they received directly, or indirectly from divine revelation, the same source originally as did the Jews." The *fact* was originally from this source, but what Mr. S. had got to prove is, that the heathen derived the knowledge of punishment in this future state from revelation and was not an addition of their own. I have offered some proof in the *Inquiry* that it was their own addition, which Mr. S. as usual makes no attempt to refute nor even state to his readers. We have seen above what he says of Tartarus and also his concessions about Sheol and Hades. He allows, "The heathen had very imperfect ideas on this subject, and many were their inventions and additions, but the idea simply was from a divine source." If it was not their own invention, but from a divine source, let Mr. S. show us this divine source, for all he has advanced does not prove his point, as we think has been shown. I have asserted and given proof of it, that the heathen added the idea of punishment to the word Hades, for no such idea was attached to the corresponding word Sheol, in the Old Testament. But says Mr. S. "Of this asserted fact Mr. B. gives us no proof; neither is there any evidence before the world, that the heathen of any nation, invented the doctrine of a future retribution in rewards and punishments." But in the '*Inquiry*' I have adduced evidence, and the very same kind of evidence, that he would adduce, that purgatory is a human invention. Yea, I question if he could produce from Catholic and other writers, evidence equally good, against it, as I have done from orthodox writers. I presume a Catholic would not be at much loss, to produce as plausible proofs of his purgatory from the Bible, as Mr. S. has produced from it for his future retribution. We question, if ever any of them were more unfortunate in quotations, than Mr. S. is in the following. He says p. 72, "Isaiah xiv, in the strongest language, sets before us the condition of men in the future world; in Hades too. 'The dead are stirred up; even all the chief ones of the earth; all the kings of the nations are raised up from their thrones.' There is an exhibition of the living, not of the dead corpses." Please turn to p. 50 of the *Inquiry* and read it, and then say, if Mr. S. would not have better said

nothing about this text. Yet he tells us that it, "*in the strongest language sets before us the condition of men in the future world.*" But it says not a word about punishment or misery in a future state. Before I say any thing more on this text, I should like to know if Mr. S. was serious in urging it in proof of his doctrine. I am very sure every intelligent orthodox person, will feel mortified, that he should have exposed their cause by adducing it. Isa. xivth would never have been quoted by him, had he found Sheol used, "almost always in relation to the state and condition of departed spirits." If he did, he is very injudicious in making his selection of proofs.

In pp. 73---76, Mr. S. leads us on to Apocryphal ground. He says, 1st, That those writers "Never contend for the doctrine of future retribution, the doctrine is taken for granted, as a doctrine of divine revelation found in the law and the prophets." This is a bold assertion. How then does Mr. S. know but all the other silly stories of those writers, which they also take for granted as true, are not doctrines of divine revelation. One should think his own observation would teach him, that people are more ready to receive and take for granted human inventions in religion than doctrines sanctioned by divine authority. 2d. Mr. S. again introduces the Apocryphal book of Enoch. He says the language of this book, is in resemblance to Deut. xxxii, 22; and Isai. xxxiii, 14, which passages we have shown in the Inquiry, have no reference to future punishment. The question is not, did those Apocryphal writers believe in future punishment themselves, but the question is, *whence did they derive their information about this?* Not from the Old Testament scriptures, for it is allowed by the ablest writers, that this doctrine is not taught there. All the proofs Mr. S. has been able to bring from it, only tend to show the correctness of their statements. Should he say, that the Seventy, in rendering Sheol, used the word Hades, which conveyed the idea of punishment in a future state, and that this proved that Sheol had also the same idea attached to it by the Old Testament writers, we must say this is a great mistake, and one very easily detected. We have only to ask, were

the seventy translators inspired men? If not, their use of the word **Hades** in rendering **Sheol**, no more proves this, than that the word **Hell** expresses the same as **Sheol** when used by our translators. Neither of these translators were inspired men, and their use of **Hades** and **Hell** in rendering **Sheol**, is no proof that it conveyed the idea of a state of rewards and punishments in a future state. We have shown, that the general usage of **Sheol**, yea a variety of palpable facts are opposed to this view of the subject. The **Seventy**, and our translators also, in rendering **Sheol**, chose the words, which came nearest to express their own ideas, and perhaps the best they could find as a translation of **Sheol**. We are perfectly aware, that it may be objected; "Did not the inspired writers of the **New Testament** write in Greek, and did not they use the term **Hades**? If it conveyed the idea of future rewards and punishments, why did they use it, if they did not mean that we should believe this doctrine?" The answer to this objection will show, that this very circumstance is ruinous to **Mr. S.**'s whole theory, and confirms all I have said on the subject. Well, the **New Testament** writers wrote in Greek, and used the term *Hades*, but I ask, do they speak of **Hades** as a state of rewards and punishments? Let any one consult all the texts in which they use it, and he will see, that the reverse of this is the case. They speak of it, as the **Old Testament** writers do of **Sheol**, but never represent it as a place of future punishment. The parable of the rich man and **Lazarus** is the only place which can be supposed as an exception to this, has been considered in the **Inquiry**, and will presently be again introduced. It is not the mere use of the word **Hades**, but how it is spoken of in the texts where they use it, can determine whether they believed it to be a place of future misery for the wicked. Had the apostles believed that our **Lord** taught this in the parable, or were believers of such a doctrine, I submit the case to **Mr. Sabine** himself to say, why they have all been entirely silent on such a subject. Let any candid man say, if this looks like the **New Testament** writers using **Hades** to express a state of rewards and punishments. It is of no consequence in determining this question, what the **Apocry-**



phal writers say, the book of Enoch not excepted; our only inquiry is, What saith the scriptures? 3d. But in confirmation of his views, Mr. S. refers to the two sects which arose among the Jews, the Pharisees and Sadducees. Among the latter, I have the honour to be placed, for my book, he says, is calculated to bring Sadduceism into credit. For such civilities I make my bow, and would notice what he says of the other sect, in contrast with them. Page 75, he thus writes, "The Pharisees, whatever might have been their superstition, and however they might have neutralized much of the divine testimony by vain traditions, were, notwithstanding, believers in the great essentials of the Jewish faith. But almost all of these essentials the Sadducees denied. When our Saviour opened his ministry and asserted the doctrines of Moses and the Prophets, the *Pharisees* were reprov'd for their *superstition*, but applauded for their *faith*." In this he is entirely mistaken, for our Lord declares them to be unbelievers, "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John v, 46, 47. If their faith had been right, how came their practice to be so bad? for a right faith is the foundation of good practice. Their superstitious faith, begot a superstitious course of life, as it always has, and always will do. They had made void God's law, both as to faith and practice, and were reprov'd by him for both. These men, "believers in the great essentials of the Jewish faith!" Was there ever a more unscriptural assertion? for Christ, to whom their scriptures bore witness, and the end of their whole law for righteousness, they rejected, and went about to establish their own righteousness. But, Mr. S. makes the Sadducees as bad as he well can, for he intended to class me with them, and the Pharisees must be made as good as possible, for he claims kindred with them on the subject before us. I think our friend, in his cool moments, will see, that in the heat of his zeal he has here carried things a little too far. But, if I must be classed with one or the other of these sects, I think friend Sabine has classed me with the best of the two. Against which of these two sects did our Lord direct most of his discourses?

Against which did he pronounce so many woes, and to whom did he say, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" &c.

We now come to New Testament ground, and would just notice, that the first step on it, Mr. S. asserts without a particle of proof, that, "The doctrine of a future retribution is preached by John Baptist." This is rather a poor beginning. He then proceeds from p. 76, to the end of this discourse, to prove his doctrine from the parable of the rich man and Lazarus. As Mr. S. prescribes me my task here, I shall attend to it. It is this, as stated p. 83, "*We insist upon our author's proving this to be a parable.*" Seeing Mr. S. *insists upon my proving it to be a parable*, I shall gird myself to the task assigned me. And,

1st, We offer Mr. S. all the proofs we have adduced in the Inquiry, that it is not a literal account of facts, but a parable. These he takes no notice of, nor attempts to refute. Nor is it of much consequence for me to adduce any more, for he may just do the same with a thousand more were they adduced. But we shall give him a few more proofs in addition to those in the Inquiry, that this is a parable.

2d. The account of the rich man and Lazarus, is considered a parable by orthodox people generally, if not universally. What higher orthodox authority can I find, than Mr. S. himself. He says, in the very same discourse, p. 77, "The *parable* of the rich man and Lazarus, is furnished with imagery from both worlds, the visible and invisible." &c. In short, he goes on as any one may see from p. 76—83, to consider it a parable. I am well aware, that p. 83, he says, "And here also we reveal all our grants heretofore made allowing this to be a parable." But why go on through six or seven pages to consider it a parable, and then recal all such grants? Why not dash out these pages? Why go away from orthodox ground, and insist on its being a literal account of facts? There must be some reasons for all this, and although Mr. S. does not state them, we may be allowed to *guess* at them. We *guess* then, that he thought it rather *slender ground* to rest his doctrine on a mere parable, and *the only text in the New Testament, too*, in

which any thing is said about punishment in Hades. He deemed it safest, to turn right round, and advocate its being a literal account. We shall presently take him upon his own ground, for now he has deprived himself of its being a parable. He must now abide by his literal account, and we fear he has gone from home as to a defence of his doctrine. It is needless for me, to quote any other orthodox authority, proving it to be a parable, for he allows, that "almost every one besides" himself has admitted it to be a parable. Now he is determined to think for himself, for as to Campbell, Doddridge, Chapman, and every other commentator or writer, yea, every being in the universe except Jesus Christ, he cares not a straw what they may say to the contrary of his literal account. Very well said, if he would only refute the reasons which such men offer us, that it is only a parable, and give us good reasons for his literal account. We earnestly wish he would imitate these men also, in giving us reasons instead of bold sweeping assertions, and in their candour and modesty in stating their sentiments.

3d. To show Mr. S. that this is a parable I quote the following from Whitby. It contains not only some reasons showing it to be a parable which he will find some difficulty in answering, but it informs him of the source whence our Lord borrowed the parable. On Luke xvi, he thus writes, "That this is only a parable, and not a real history of what was actually done, is evident, 1. Because we find this very parable in the *Gemara Babylonicum*, whence it is cited by Mr. Sheringham, in the preface to his *Joma*. 2. From the circumstances of it, viz. the rich man's *lifting up his eyes in hell*, and *seeing Lazarus in Abraham's bosom*, his discourse with *Abraham*, his complaint of being *tormented with flames*, and his desire that *Lazarus* might be sent *to cool his tongue*; and if all this be confessedly *parable*, why should the rest, which is the very parable in the *Gemara*, be accounted history? As for the judgment of *antiquity* in this case, they who owned this as an history, owned the whole so to be, thinking the soul to be corporeal, as *Tertullian* did, and that there was *some discretion, or resemblance of men as to their shapes after death*; which was the sentiment of *Ireneus*, proving from

this very instance, that souls, when they have put off the body, *do yet preserve the shape or character of the body* to which they were united; as *Tertullian* before from the same instance had inferred, *the shape and corporeal lineaments*, and also *Thespesias* returning to life represents *the colours of souls*, and saith that there be *ulcers and scars of their passions left upon them by which they are discerned*. Whereas they who renounced these opinions as false and ridiculous, declared that this was not an *history*, but only a representation; *that after the separation of the soul from the body, she could receive no advantage from any man*, and that *it was foolish to think it an history*; and this they also gather, because there was to be no future retribution before the general resurrection. And whereas against this it is objected, That the proper name *Lazarus* shows it to be an history; it is answered, That the name *Lazer*, being only the contraction of *Eliezer*, is the same with *Ani Achad*, a poor man in the *Gemara*, as being in sense *one that hath no help*, or one who hath God only for his help. 2d. That though this parable contains something suitable to the opinions of the *Jews* touching the state of souls after death, yet doth it not respect their state immediately after death, but the punishments that wicked men are to suffer after the resurrection of the dead, *at the last day*, saith *Theophylact*. For as *Cicero* says of the fables by which the poets represent the punishment of evil souls, that *though they know their bodies have been burnt, yet they do represent them suffering such things in the infernal regions, which neither can be done nor suffered, or even understood to be so without bodies*: so is it plainly here in the forementioned instances produced to prove this a parable."

4th. But Mr. S. says, "Many of our Lords discourses are introduced as parables, thus, 'he put forth a parable' 'and he spoke a parable unto them,' &c. and adds, "not a word in holy writ about this being a parable." Mr. S. is rather positive about this. But this very account of the rich man, is introduced in the very same way as other discourses of our Lord's, where all, yea, Mr. S. himself will allow are parables, though not formally called so. How then is it introduced? It is introduced

thus, "There was a *certain* rich man." Let Mr. S. then turn to Matt. xviii, 23, where it is said "The kingdom of heaven is likened unto a certain king." See also xxii, 2. Are not these allowed to be parables, and is not this passage introduced in the same way?

Having said enough we think to prove that this is a parable, we shall for argument's sake admit it to be a literal account. What then follows on Mr. S.'s views of this passage? The following among other things follow. Abraham and Lazarus have their comfort in Hades, the same place where the rich man has his torments. They were so near, as to see, hear, and converse with each other. But we suppose Mr. S. teaches his children and his congregation, that to heaven, not hades, the righteous go at death. Does he believe that heaven is in hades, or hades in heaven, or, that they are so near each other as to admit conversations, &c. between the inhabitants of both places. Has he forgot the scripture contrast between them, "It is high as heaven, and deeper than hades?" &c. Besides, has he not told us, that Hades, the place of future punishment, is a spiritual state for the disembodied spirit? Yet here, the rich man, has all his bodily members. For example, "he lifted up his eyes being in torments." Yes, but says Mr. S. "not the eyes of his pampered carcass." Then it seems he lifted up the eyes of his disembodied spirit or soul. The *immaterial spirit* then has eyes. It has also a tongue in this spiritual state, and it can ask for a drop of water to cool its tongue in the torment of material fire. It can ask Abraham to send Lazarus with it, and it can hold a conversation with Abraham, notwithstanding all its torment. Such are a specimen of the incongruities, and absurdities which Mr. S.'s literal account involves. Mr. S. charges me with materialism, but we think it may justly be said, "Physician heal thyself." This is not only *materializing the spirit*, but the very *spiritual state* for which he contends, and indeed every thing connected with it.

But we must be indulged in a few remarks, showing Mr. S.'s misrepresentations of this rich man. He calls him, pp. 77, 78, "A sensual sinner, a mere man of this world, driven away in his wickedness." And finds, when

“too late, the sad consequences of his infidelity and sensuality.” In p. 99, “A rich man well clothed and well fed, and so rich that he forgot not only his own original, but all the poor he had left behind.” Mr. S. on the same page, adds, “Nothing is said as to the morals of these two men, the rich man and the beggar; their characters respectively seem to be moddled upon their outward condition; the rich man is sensual, self-important, proud, neglectful of the lowly; the other is submissive, suppliant, content, humble.” On these and other similar statements made, I remark, 1st, That this rich man whom Mr. S. sends to hell to be tormented, is not represented as to his character worse than that of rich Christians in our day. Are not they well clothed and well fed? And are none of them self-important, proud, and neglectful of the lowly? This rich man “was clothed in purpel and fine linen, and fared sumptuously every day.” Now do not rich Christians just do the same? He lived in *style*, and enjoyed his riches, and so do they. It is not said he killed himself by his excesses, or that he lived thus on other people’s property, or even that his riches were obtained by fraud and injustice. But can even as much as this be said of many of Mr. S.’s good Christians, whom at death he sends to Abraham’s bosom? We allow Mr. S. perhaps does not enjoy such good fare every day, but we doubt if this is not more from necessity than choice. If our memory serves us, when he delivered his lectures, he was not clothed in raiment of camels hair. Nor does Mr. S.’s literal account, so much as insinuate the charge of inhumanity against this man, but the contrary, as could be easily shown. He is not charged with denying Lazarus the crumbs from his table, ordering him to be gone from his gate, or sending him to the alms house, as perhaps some of Mr. S.’s rich Christians would do in like circumstances. Even himself being judge, nothing bad is said of his morals. This is more than can be said of some Christians, whose vices are smoothed over in funeral sermons; and pompous parade at their funerals, outdoes all said of this rich man at his death? If such go to heaven, it may in truth be said, that from their birth here to their rest in Abraham’s bosom they have never been out of it. Nor do we find any solid reason in all



Mr. S. has said, why this rich man should be sent to a different place and excluded their society. Here they would have counted it their honor and pleasure to cultivate his company. If Mr. S.'s hell is to be peopled with such characters, sure we are, that many good people are making all necessary preparation for it. Conscientious, perhaps of their affinity with this rich man, they misrepresent his character, that their identity may not be so readily perceived. Should my remarks be deemed severe it is their truth which renders them so, and not the language in which I have clothed them. It is Mr. S.'s literal account which has called them forth. I have merely defended this man's character against his misrepresentations. If some good Christians, *upon their own principles*, do not take warning to abandon the course of life which involved this man in such misery, *the blood of their souls* cannot be found in the skirts of my garments. Mr. S. in concluding this discourse, charges me with denying the scriptures, because I asserted, that Christ only *once*, and that in a *parable*, spoke of a punishment in Hades. This almost makes him peevish. Be it so, it is true, he could only find it *once*, and that proved to be only a *parable*. Jonah was angry, because God would not destroy, but spare Nineveh; and Mr. S. seems fretted because he cannot find his doctrine of future retribution more plainly taught in the Bible. But so far from denying the scriptures, I have expressly declared, that I am willing to believe his doctrine, if it can only be found *once* taught in scripture. If Mr. S. could have found it *more than once*, either in a *parable* or in a *narrative*, charity forbids us thinking he would have concealed it.

## LECTURE V.

Mr. SABINE, in concluding his last discourse, says, "Gehenna punishment will be our next topic." He calls this Lecture, "Punishment in a future state further considered." His text is, Matt. x, 28; and Luke xii, 4, 5, which will be noticed in their place. He commences this discourse, by blaming me for want of precision in speaking of Sheol and Hades. I am accus-

ed of blending the *grave*, with the place or state of the *immortal spirit*. But has he proved, that Sheol or Hades, is the place of the *immortal spirit*? No; and we are bold in saying he never will be able to prove it a place of either temporary, or endless misery for the immortal spirit. His attempt to do this has only tended to convince me, that it cannot be done. But I am also blamed for using the word *place* instead of *state*, in speaking on this subject. But why blame me for this, when all good orthodox people, have spoken of it so, time immemorial, and is yet their language in their preaching and conversation. It is Mr. S. who deserves to be censured, for his departure from orthodox phraseology, yea, shrinking from a defence of their doctrine of endless misery. His Presbyterian brethren, yea, the whole orthodox body, ought to make him stand on the *stool of repentance*, and receive a public rebuke for his conduct. But it seems also, that I cannot manage my 'Inquiry,' unless I am permitted to "localize, and materialize spiritual things." And what have good orthodox people been doing for ages but this? Have they not localized hell, and materialized it also, when they have described it as a place of literal fire and brimstone? Yea; even in the present day, prints of it are handed about, and exhibited to the sick and dying, for their comfort or misery in this condition. Hell has been preached as a *place*, and a *place of fire and brimstone*, so much, that people are really sick of hearing it. Is he become ashamed of his orthodox doctrine? But Mr. S. gives us his reasons for considering hell not a *place* but a *state*. They are the following. 1st. It is more congenial with the subject. This he asserts without any attempt at proof, and in opposition to orthodox preachers and writers, for many ages on the subject. In this he departs from past, yea present orthodoxy, for preachers of this class speak of hell as a place, as their hearers can testify. 2d. To speak of hell as a *state*, comes nearer to the scripture mode of speaking of this doctrine. This is not true, as we have shown, and as every one may see, by consulting all the texts where hell is spoken of in the Bible. But if Mr. S. thinks *state* is coming *nearer* to the Bible mode of speaking of hell, why does

he not come *altogether* to it? Why shift his ground, and not come at once on to scripture ground about this? He says, "If it were a place merely we should see it." It seems then heaven cannot be a place, for we do not see it. But we should think, that if Mr. S.'s "*disembodied spirits*" are *not everywhere*, nor *no where*, they must be *somewhere*. 3d. But Mr. S. tells us what he means by state. He says, it is nothing within the "wide range materiality." His description of what it is, is telling us what it is not. He says, "I am sorry to deal in such truisms, and to trifle with this audience." Well he might; but it was his departure from orthodoxy, which demands it, and not my book, which he undertook to refute. But in direct opposition to him we observe, 1st, To speak of Sheol, Hades, &c. as a place, is more agreeable to the scriptures, than to speak of it as a state. It is no where spoken of in scripture as a state, as the passages obviously show. The scriptures say, Man giveth up the ghost and where is he? Mr. S. would say, he is no where, he is only in a state. Let him consider also, that man is to be raised from the dead, and where then will he be? He would say no where, but in a state. He has no locality, occupies no space. In a future world all is state, and nothing else, with him. But is this either being orthodox or scriptural? Jesus Christ said, John xiv, 2, "I go to prepare a *place* for you;" but had Mr. S. been present, he could have told him that he was mistaken, for he was only to prepare a state for them. Besides, Jesus Christ is in no place, for he adds, "That *where* I am there ye may be also." What a pity our friend Mr. S. had not volunteered himself to write the Bible, as he did to answer my book. But Sheol, Hades, or Hell, is always spoken of in language which indicates place. Let the texts which speak of Sheol, Hades, &c. be examined, and no one, we think, can dispute this, except Mr. S. who we shall see even cannot keep clear of place after all his exertions. 2d. It is more agreeable to common sense, to speak of Sheol or Hades, as a place than as a state. Admit the distinction which Mr. S. makes between *place* and *state*, yet does not the common sense of men, always attach the idea of locality or place to any creature as well as

that of state? Indeed, it is impossible to think, or speak of them without a reference to place. But according to him, creatures in another world, have no relation to space, place, or locality. In this he makes them God, who from his being everywhere, can properly speaking have no relation to place, yet is represented to us as in heaven, which even conveys the idea of place. Creatures are finite, and must be confined to some place. Mr. S. contends for the disembodied spirit suffering in another world. Before it was disembodied it was in some place; when disembodied, it must go somewhere, if not made an everywhere spirit. If it is not either of these, but no where, is it not out of all existence? But that Sheol, Hades, or Hell, is a place rather than a state, is evident from what Mr. S. himself has said. He says of the rich man, p. 90, that he was "in a positive *state*, in Hades, in torments, in a state of misery." Torments or misery describe the state of this man, and he says this was *in Hades*, as the place where he endured it. Has he not all along been contending, that there is a future retribution or punishment, and also a future state of blessedness? Well, where is his future punishment to be? Has he not also contended, that it is *in Sheol* or *Hades*. He has tried to avoid place, but after all he cannot avoid it. In p. 90, he calls Hades expressly, "The invisible *place*." But he adds, "A place which no mortal eye hath seen or can see resolves itself into state." Strange! Must not the invisible God then resolve himself into a *state*, for no eye hath seen him nor can see him. Indeed, it is not easy for a man to avoid what is so much in agreement with scripture, common sense, and established opinion. He says, "If it were a place we should see it." Indeed, can there be no place in God's vast creation hid from mortal eyes? We might say in return, If it were a state we should feel it. But how is he to dispose of the body, which he says is to be destroyed *in Gehenna*? If it is not a place but a state, will he be kind enough to tell us, how it is to be punished without a place. If his disembodied spirit can, how is the body to be so also, for we should think it must occupy some place. Mr. S. must either then admit the idea of place, or assert, that body and soul are to

be punished, but punished in no place, no not anywhere in the universe of God. But most people would think that this was arriving at annihilation or no future punishment, only by a different route. Mr. S. proceeds to illustrate, that hell is not a place, but a state, by again introducing the parable of the rich man and Lazarus. But as nothing new is advanced, and having said enough already on this, it deserves no further attention. I must, however, give him credit for telling his readers, that he *doubts the sincerity of my reasonings*, and that I "only intended to show the credulity of the human mind, in proposing the most palpable sophisms, for anti-retributionists to receive, and thereby expose their system to defeat and contempt." My reasoning can have no weight, but with persons, who, through ignorance, weakness or prejudice, are prepared to receive any thing," We thank him for his politeness, and if agreeable to him, when he writes again he would be pleased to give his readers my "palpable sophisms" with his remarks, and then leave them to judge for themselves. It could not injure his cause, if it be good, to lay entirely aside this mode of defending it.

In page 91, &c. Mr. S. enters on the consideration of the term Gehenna. It occurs twelve times in the New Testament, and the passages where it is found, have all been fully considered in the "Inquiry." Only two of those Mr. S. condescends to notice. His first is, Matt. v. 22, 29, 30, which he neither attempts to explain, how it proves his punishment in a future state, nor to refute what I have said, showing that it does not. My explanation of this text, Matt. xxiii, 33, Mark ix, 43—45, and other passages, he very prudently avoids. Nor does he attempt to controvert the two sections of facts, showing that Gehenna was not used to express eternal misery in another world. Why he so cautiously avoided these and other things in my book it is not for me to say.

The circumstances which Mr. S. details in pages 93, 94, relative to Gehenna, are little more than have been stated in my book. He substantially agrees with me, so far as he goes, about Gehenna. He even agrees with me, that it is an emblem of punishment. But what punishment? is the question at issue between us. He con-

tends, that this punishment is in a future world. Pages 95, 96 are employed in bold unsupported assertions concerning this. We cannot spare room, or we would present them as a literary, controversial curiosity to our readers. None, or all of them may be true, or they may be false, but we must receive them on his authority, without so much as an attempt at proof. All these assertions, respecting Gehenna punishment, being in a future state of existence, we have proved false in the "Inquiry," which evidence he quietly passes by in silence. But what is worse, he considers that these two pages of assertions, "is in the light of the Holy Spirit," as any one may see who reads them in connexion with the succeeding paragraph. But, in the light of this Holy Spirit, Mr. S. informs us, that Gehenna is used by "our Saviour as an emblem of future punishment to the wicked, *soul and body.*" It is however too late in the day, to make such a bundle of assertions pass for the light of the Holy Spirit. Let *him* look, let his *readers* look at these two pages of assertions, and say, if he would have made them, could he have found proof of his subject. We doubt if the present century, furnishes on any controverted point, so many assertions crowded together in the same compass, without less attempt at proof. If he could not find proof, that Gehenna was an emblem of future punishment to the wicked, soul and body, we wonder he did not attempt to invalidate the evidence which was adduced in the "Inquiry" that it was not. We would only observe in passing, that if this is the way orthodoxy is to be defended, let its friends cease to mourn over people's departure from it.

On page 97, Mr. S. says, "1st, Mr. B. declares, over and over again, that the Old Testament writers knew nothing about future punishment." Perfectly correct, if by future punishment he means punishment in another world of endless duration, for my book was written to show, that endless misery in hell was not correct, as the orthodox have long affirmed. But Mr. S. says further, "2d, What our inquirer says upon the article of Gehenna being an *emblem of punishment* must now be considered." After quoting from my book Mr. S. states the result of my views thus. "*Hinnom* or *Tophet* was used



by the prophet (Jeremiah, chapters 19th and 7th) as an emblem of *future temporal punishment to the Jews as a nation.*" We thank Mr. S. for once stating my views fairly. Let us now see how he disposes of them. Calling in the aid of Crabb's Synonymes, he tries to prove, that the earthen bottle, and not Tophet, was made the emblem of temporal punishment to the Jews. But a recurrence to the above passages, is sufficient to show how unsuccessful his labor is. Jeremiah xix, 3, 4, 5, reads thus, "Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle: Because they have forsaken me, and have estranged this place, and have burnt incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents: They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." According to Mr. S.'s views of the emblem, the next verse ought to have read thus, as the inference from the three preceding. "Therefore thou shalt break the bottle in the sight of the men that go with thee." But no; the inference is, "Therefore, behold the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter." See also verses 7, 8, 9. At verse 1, 2, the prophet was to take of the ancients of the people with him out to the valley of Hinnom, which was the most horrid place known to a Jew. There, in the hearing of those men, he described the crimes of the Jews, and on the spot, referred them to this place as an emblem of the miseries in which they would involve the nation. Why go out to this place, if the bottle only was to be the emblem, as Mr. S. affirms? Jeremiah might have broken it in his own house before them as well as there. Let him inform us for what purpose they went out to Tophet, or the valley of Hinnom, if it was not made an emblem; or why it is spoken of at all on this occasion, if his views be correct. Mr. S. might have seen, from verses 10, 11, that the breaking

of the bottle, was used by the prophet as an emblem of the breaking of the Jewish nation to pieces, but Tophet was used as an emblem of the dreadful miseries of the people when it took place. "How strange! a man of Mr. S.'s sagacity should not see this."

Mr. S.'s courage never fails him in the way of assertion, for in p. 100 he gives us half a page more of assertions, that "Our Saviour applies the valley of Hinnom under the phrase Gehenna, a state of punishment for 'soul and body' in the future world." If assertions are proof, sure we have them in the greatest variety and abundance. If we are not edified or instructed, we are at least amused by them, and the paragraph which immediately follows them. Mr. S. says, "If what we have offered on Hinnom guilt and punishment be satisfactory, then we need not take up your time in going over all Mr. B.'s reasons on Gehenna; for if his principles be false his deductions must be so: that his position of the emblem is unsafe is pretty clear, and equally clear the position we have taken, namely, that Gehenna punishment literally is a figure of future punishment morally. But it will be well, before we quite dismiss this article, to show you some of the difficulty into which Mr. B. has brought himself by assuming this position, and the advantage we gain thereby." Could my friend Mr. S. think that his assertions offered could be *satisfactory* to any rational being? Such assertions, however, save him all trouble; "We need not take up your time in going over all Mr. B.'s reasons on Gehenna." He ought to have considered, that his hearers and readers were not so much concerned about having their time saved, as to have the book answered. Mr. S. here shows his wisdom and prudence not to entangle himself among my reasons. But it seems there was no need to do this, for if my principle be false, my deductions must be so. But, says Mr. S. in the above quotation, "that his position of the emblem is unsafe is pretty clear." How clear it now is, let Mr. S. himself judge. But he adds, it is "equally clear the position we have taken, namely, that Gehenna punishment literally is a figure of future punishment morally." And from what is this clear? We call on Mr. S. or any one else, to

point out from what it can be clear but his own assertions, for no attempt is even made to prove it. But by assuming the position, that Gehenna punishment referred to the punishment which came on the Jewish nation, it seems I have brought myself into difficulty, and Mr. S. has gained an advantage thereby. Well, let us see the difficulty on the one hand, and the advantage on the other. My difficulty is, that I am obliged to explain away, and get rid of every passage of scripture, which militates against my position. Why could not Mr. S. have given his readers my explanation of the words "damnation of hell," Matt. xxiii, 33, &c. and others as a specimen of explaining away the scriptures. Why could he not have given my reasons and explanations to his readers, to show how absurd they are? Would not this have been the best way of exposing my error? But the only texts, out of the twelve places where Gehenna occurs, and on which he builds his Gehenna punishment, are the following, and were chosen as his text; Matt. x, 28, and Luke xii, 4, 5, "And 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." "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." Ist, These two texts were very fully considered in the "Inquiry," where it was frankly stated that they were the only two passages, which presented any difficulty to my views of Gehenna punishment. But taking into view, the sense in which our Lord used the term Gehenna in Matt. xxiii, Mark ix, and other places, we could not conclude, that a place of endless misery could be intended by this word in these two texts. Besides, this view was utterly irreconcilable with the indisputable facts, which we stated concerning Gehenna. If Mr. S. can refute my explanations of Matt. xxiii, 33, Mark ix, 42, &c. and reconcile his views with those facts, we are sorry he did not attempt it. We presume the difficulties here were felt, but he is not frank enough to own it. Let our readers turn to chap. 2d, sects. 2d and 4th of the Inquiry,

and judge if they do not present difficulties to Mr. S.'s views, which he does not attempt to meet, and which I think no man ever will be able to reconcile with the orthodox doctrine, that hell is a place of endless misery; nor with even temporary misery in another world. 2d. The difficulty, which these two texts presented to my view of Gehenna, was fairly stated in the "Inquiry," and we endeavoured as fairly to meet it. In reference to what I stated, Mr. S. says, that by the "ingenuity of criticism," I divert people from the common sense of the passage. But does he attempt to show the criticism to be false? No, nor does he inform his readers what it is. Yea, will he risk his reputation as a scholar and public teacher, to deny that it is just? It was shown that the difficulty in these two texts, arose from its peculiar phraseology, which, we attempted to show was a Hebrew idiom. Mr. S. has not the candour to confess that it is, if he thought so, nor has he the boldness to deny it. 3d. In my explanation of these two texts, I maintained, and do now maintain, that by (*psuhe*) soul in them, was not intended the immortal spirit, but natural life. Even Mr. S. p. 103, admits that (*psuhe*) soul is "often used to express mere natural or animal life." He then asks, "But does Mr. B. offer this for proof, that soul means merely animal life in this place?" We did not offer this *alone* as proof, as Mr. S. knows. We offered *also* as proof, the general usage of *nephish* and *psuhe*, rendered life and soul in the Bible. We offered further as proof, that *psuhe* was used to express mere natural life in the context of these very passages. We further offered as proof, that there was nothing more strange in its being said, that God was able to destroy soul and body in Gehenna, than, that the Saviour's soul was not left in Hades. These, and other proofs, together with the Hebrew idiom already mentioned, we did offer as proof, that soul meant in these texts natural life, and not the immortal spirit. We are sorry our friend Mr. S. so slightly passes over them. We shall presently offer him some more proofs of this, which may probably make him regret, that he did not pass over these two texts, as he has others, and the facts in the 'Inquiry.' But Mr. S. says, that I prove nothing, unless I prove that *psuhe* in the

above texts does mean animal life. We thought the proofs, stated at length in the Inquiry just hinted at, were proofs of this. It is however a bad rule, which will not work both ways. I say then, "Mr. S. proves nothing, unless he proves, that *psuhe* or soul in the above texts, does mean the immortal spirit." This is his doctrine from them, and he is *bound to prove it*. But he has also got my proofs to the contrary to disprove. Let him attempt this, for my proofs are certainly equal at least to his bare assertions. Besides, if Matthew meant by soul the immortal spirit, as Mr. S. affirms, it is beyond a doubt that Luke is very deficient in his account of this matter. Aware of this, he plays with the word *deficiency*, p. 102, to amuse his readers. Had Luke been the only historian, what proof could he find in the passage for his system? It is founded on the peculiar phraseology of Matthew, and to this Mr. S. clings as his hope for safety, regardless of all the evidence we produced. But he will presently see, that this is a forlorn hope, and that he is too self-confident to affirm, that I cannot produce proof that *psuhe*, soul, in the text in question does not mean the immortal spirit. The proof I did adduce we thought might have at least satisfied him, who admits, p. 104, that this word is of "very various application," and does mean "person, animal life, &c." But Mr. S. affirms, that *psuhe* "likewise frequently *signifies the rational immortal mind*." This he attempts to prove from Heb. x, 39, 1 Peter i. 9, 3 John 2. He tells us that "these are only two or three instances among a great many, showing that soul (*psuhe*) often means the spiritual, immortal part." Whether these proofs are to his purpose, and whether he might not have read them *life* or *person* in a public assembly, will also be seen in its place.

But Mr. S. goes on, p. 104, to inform his readers, that to make good my argument about soul (*psuhe*) not signifying the *immortal spirit*, I have pursued "the same *bewildering* and *deceptive* course in regard to *pneuma*." What a pity Mr. S. cannot learn to be a little more civil. But to proceed; he adds, "He asserts, or rather insinuates, that when the immortal part of man is intended, *pneuma* is used, and not *psuhe*; but this is quite as wide of the truth as the other criticism," As proof of the

former he refers to Luke viii, 35. Here Mr. S. says, "*Pneuma* is applied to both, animal life, and immortal life." Well, allowing that it is, but is *psuhe* applied to both these? He will find this not so easily proved, as we shall show presently. Unless he does prove this, *pneuma* being applied to both does not affect the argument, for this was never denied by me. But he further informs his readers, "Mr. B.'s cause must be desperate, or he would not catch at such straws." When once I have got to the end of this discourse he shall see whose cause is desperate. We wish to let him have his course without interruption to its consummation. But Mr. S. further says, I was not "fully aware of the absurd consequences involved in the proof." What then are they? He adds, "Jesus is made to speak in this manner, 'Fear not them which kill the *animal life*, but are not able to kill the *animal life*, but rather fear him which is able to destroy both *animal life* and *animal life* in gehenna.'" This would indeed be an absurd consequence, but it happens to be one drawn from Mr. S.'s own alteration of the text. In p. 205 of the Inquiry, I have said, that the text, on my views of the word soul, would then read thus, "Fear not them which kill the body, but are not able to kill the life: but rather fear him who is able to destroy both life and body in hell." That I proved a distinction to be made, not only between soul and body in scripture; but even between these and the *pneuma*, spirit, Mr. S. does not deny. That by the body, or whole body, both soul and body were included, few will question who compares all the passages in reference to this subject. What I have said about man being able to kill the body, but not being able to kill the soul, or life, or to prevent the person living again, Mr. S. does not attempt to refute. Let our readers then judge, if his "absurd consequence" follows from any thing I have said on the subject; and they may also see how candid and fair my opponent is. We have now followed Mr. S. in his course, throughout this discourse on Gehenna punishment, and shall submit a few remarks on the whole of it, for candid consideration.

1st. Why did Mr. S. pass over all the other texts in which Gehenna occurs, with my explanations of them, and merely fix on Matt, x, 28, and Luke xii, iv, 5?



Why did he not take up **Matt. xxiii, 33,** and **Mark ix, 42—49,** and discuss them? Why did he pass over in silence those texts which constituted the bone and sinew of my interpretations? Is it like the champion of the armies of the living God, thus to avoid combat with texts and explanations, which constitute the ground-work of the book, and make a defence of his system from the peculiar language of a single passage? Why did he not march up to my strong holds in view of the whole army, and show himself mighty in demolishing them? 2d. Will **Mr. S.** be kind enough to inform us, what could be his reasons, that he avoided all combat with my two sections of facts in regard to **Genenna**? He was told in the Inquiry, that they were a *phalanx* of difficulties against the common views of **Gehenna** punishment. But he carefully avoids coming into contact with them. Was he dismayed at their appearance? If not, why did he not break boldly through them, and route the whole in the majesty of his strength? Let him say himself, if the slightest victory can be obtained over my book, until this phalanx is destroyed. While it remains, and my explanations of **Matt. xxiii** and **Mark ix,** not met and refuted, my book remains unassailed; yea, unassailable. **Mr. S.** had sense enough to see where my strength lay, and he carefully avoids that part of my book. 3d. **Mr. S.** contends for a future retribution in another world. We have seen him, in a former discourse, contend for **Hades**; and here he has been contending for **Gehenna**. Does he make these two states or one? One future retribution he does contend for, and that is in another world; but certainly he must see, that the scripture representations of **Hades** and **Gehenna** are very different. But throughout the six lectures, I perceive not a sentence which would lead one to suppose that **Mr. S.** views them as two states or places of punishment. He does not say, that **Hades** is an intermediate state of punishment for the soul separate from the body, and **Gehenna** for both soul and body after the resurrection. No, not a word is said about this. He is so intent upon establishing his new orthodox theory, that texts of scripture, scripture distinctions, yea, every thing which stands in his way, must bend or break before him. But the Bible remains the same, and to it we now call his sober attention.

We sincerely thank Mr. S. for calling our attention again to Matt. x, 28, and Luke xii, 4, 5. But for this, it is probable, we should never have troubled ourselves with the following reconsideration of them. The result of this further investigation we shall now briefly state.

1st. Mr. S. by the soul, or *psuhe* in these texts, would have his readers believe, that the spiritual immortal part of man is meant; and by *killing* or *destroying* the soul, is intended his punishment in a future state of existence. But I think I shall convince him, and every candid man, that this is a mistake. If the very same or similar language, used by the same speaker, and in the hearing of the same persons, be admitted as a correct exposition of the phraseology in the texts in debate, beyond a doubt Mr. S. is mistaken. Let us then look at Mark iii, 4. "He (Jesus) saith unto them, is it lawful to do good on the Sabbath days, or to do evil? To save life (*psuhe*) or to kill? (*apokteinai*.)" Now, here are the same words for the *soul*, and *killing* the soul, as are used in the texts in question, and our Lord asked the Jews, is it lawful to save the soul or to kill it? Let Mr. S. then say, if *soul* means here the immortal spirit, or *killing* the soul, can mean a punishment in a future state of existence. But Luke vi, 9, is still more explicit. "Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? To save life (*psuhe*) or to destroy (*apolesi*) it." Notice, that here is the same word for *soul*, as in the preceding text, and in that under consideration. What Mark expressed by the word *kill*, Luke here expresses by the word *destroy*. This varied mode of expression in the texts just quoted, is the same or similar to the texts under consideration, on which Mr. S. builds his punishment in Gehenna. Our Lord asks the question, Is it lawful to save the soul or to destroy it? Let Mr. S. be placed chief justice on the bench, surrounded by twelve orthodox jurymen, and let them say, by what rule of fair interpretation they can make it appear, that *soul* signifies the immortal spirit, and *killing the soul*, means a punishment of it in a future state, in the texts under discussion, and not also in those two we have now quoted. Yea, I think I may safely leave it to Mr. S.'s own can-

dour to say, if they do not clearly show, that he is entirely mistaken in all he has said about this. In the texts quoted, mere natural life is meant by soul, as he will allow. By killing or destroying it, he will not pretend, that future punishment was meant. How then could this be intended by our Lord, or how could it be so understood by his disciples in the passages we are considering? Why then should he contend, that this was our Lord's meaning? In the one, God's *ability* or *power* to *kill* or *destroy* the *soul* is mentioned, and in the other, our Lord puts a question about the *lawfulness* to *kill* or *destroy* the *soul* on the Sabbath day. Our Lord did save men's souls or lives on the Sabbath, and on other days. But can Mr. S. produce an instance, in which God destroyed or killed a soul on any day, thereby meaning punishment in a future state of existence. Whether he, therefore, holds to the doctrine of endless misery, or his future retribution, these two texts show the fallacy of both systems, as built on the passages in question. 2d. But Mr. S. raises considerable noise, about what I said concerning God's being *able* or having *power* to kill the soul, and its not being said that he would do it. We must thank him, for also bringing this up, for it has led us to re-examine this part of the passage also. He must admit, for it cannot be denied, that the passages do not assert, that God *will* kill the soul. We would respectfully ask him, does God do all that he has ability or power to perform? No man will affirm this. How then does he know, that he will destroy the soul in Gehenna, for in no other text is this asserted. If power or ability to do this, be equivalent to actually doing it, why is it expressed in this way? But what ought to decide this, is the sense of similar language in other passages. In Matt. iii, 9, it is said, "God is able of these stones to raise up children to Abraham." But did God ever do this? According to Mr. S.'s reasoning on the passages in question, God must have raised up from the stones children to Abraham, because he had power or ability to do it. But did he ever know any persons so raised up? We would ask him further, if he found it said in scripture, that God had *power* or *ability* to make all men for ever miserable

or happy, would he conclude from this that God would do so? In short, God has power to do all things, he has power to settle in a moment the questions at issue between us; but he suffers us to settle them in the way of candid and amicable discussion, by an appeal to the scriptures. But let it be noticed, that if he will insist on God's actually destroying body and soul in Gehenna, it is the souls and bodies of Christ's own disciples, who are threatened with this punishment. In no text is this threatened the wicked, for such language occurs in no other place in the Bible. Now, Mr. S.'s retribution is for wicked people, a thing the passages before us say nothing about. But his mistaken view of them, arises from his overlooking the persons to whom our Lord spake, and the design of what he said to them. It was to fortify the minds of his disciples against the evils they should be called to suffer for his name's sake. They were exhorted, not to fear man but God. They had also heard our Lord say to the unbelieving Jews, "How can ye escape the damnation of hell?" and the connexion of his discourse evidently pointed them to the temporal judgments coming on the nation, as the sense of these words. To remind his disciples, therefore, of God's being able to destroy soul and body in Gehenna, or subject them to the same punishment as the unbelieving Jews, was just as sufficient for this purpose, as it was for John to say, that God was able of the stones to raise up children unto Abraham. Was any thing more necessary, or could any thing be said more suitable than this, in such circumstances. But how will my friend Mr. S. ever be able to reconcile his views of these texts, with the two sections of facts, and the explanations of the passages given in the "Inquiry." Were his views correct, the facts ought to be in his favour, and against my views, and instead of God's ability or power being only stated, this would be spoken in the most plain and explicit manner. 3d. But allowing the texts to mean what Mr. S. says they do, we do not perceive how he can make his views hang together by scripture, reason, or facts. Does he believe, that after the body is killed or destroyed, that it suffers any pain or misery? We have always thought it did not. He has said

a good deal in his discourses, showing that it does not. Well, how can he make it appear, that if the soul or spirit is killed, that it can suffer any pain or misery. And if both are killed or destroyed, how can either suffer any misery. Does the latter live to suffer after being killed, but not the former. He should remember that both alike are killed or destroyed. But further; before Mr. S. made such assertions, that soul and body were to suffer in Gehenna, he ought to have proved, that this state or place, is in another world. But this he has not done, nor attempted to do, though we think we proved that it was not. But let him have it so. If it is, he should remember, that both soul and body must go out of this world to be killed or destroyed, for they are said to be destroyed in *Gehenna*. Now, does Mr. S. believe, that the body goes into another world to be killed? Should he fix on the parallel text in Luke xii, 4, 5, there only the body is said to be killed, and after it is killed, it is said to be cast into hell or *Gehenna*. It is after it is killed, it goes into his state of future retribution; but when, neither the text says, nor does Mr. S. in any way inform us. It cannot be, according to him, at death, for in another place he contends for its being left in the tomb or sepulchre. Mr. S.'s views then on this subject, are neither in unison with scripture, nor facts, nor are they consistent with themselves. These texts which he selects from all the others, and deemed most to his purpose, when further examined are decidedly against him. In short, view them in any way you please, they cannot support the doctrine he would fondly build upon them. Does he recur to the context, the word *psuho* as used there is opposed to him. Does he recur to similar modes of expression in other places, they palpably contradict his doctrine. And if he has recourse to the other places where *Gehenna* is found, the texts and contexts utterly forbid such a sense as he gives it. And above all, a phalanx of facts, relative to *Gehenna*, stand like a brazen wall, which, until refuted, must for ever prevent any rational man from believing what he says about *Gehenna*.

We thought we had said enough, on these two texts in the Inquiry, to satisfy any reasonable man, that the

apparent difficulty did not constitute any solid objection to my views of Gehenna, and especially when these texts were viewed in connexion with the others, and the facts which were adduced. But seeing Mr. S. laid hold of them as the only passages on which he could make his attack, we have entered into a still further examination of them. We would now state the result of this examination.

Ist. The word *nephish* of the Old Testament, which is rendered *life* and *soul*, &c. is never used to express the spiritual part of man, or what Mr. S. calls the *disembodied spirit*, which at death he sends to a place or state of misery. On this word, Parkhurst, in his *Hebrew Lexicon*, thus writes, "*Nephish* hath been supposed to signify the *spiritual* part of man, or what we commonly call his soul: I must for myself confess, that I can find no passage where it hath *undoubtedly* this meaning. Gen. xxxv, 18; 1 Kings xvii, 21, 22; Ps. xvi, 10, seem fairest for this signification. But may not *nephish* in the three former passages be most properly rendered *breath*, and in the last *a breathing* or *animal frame*?"

The passages in which *nephish* occurs, are over three hundred. Our time has not permitted us to examine them with all that care and leisure, which we could have wished, but from the attention we have paid to them, we concur in the above statements. I may add, that Taylor, in his *Hebrew Concordance*, in giving the various senses of *nephish* in the Old Testament, does not intimate, that it ever means the immortal spirit, nor does he refer to a single text where it has such a meaning. If the Old Testament writers then, did not believe that the soul went to Sheol to be punished, nor believed, that it was the immortal spirit, which existed separate from the body, let Mr. S. inform us how he is so confident of both. If they did believe both these things, let candour say, why they never ventured to say so, though they spake of the *nephish* or soul over three hundred times. If Mr. S. can explain this, in consistency with his views, we hope he will do it. Let him account for it, why inspired writers for so many years should say nothing about his *disembodied spirit*, and yet they knew men had souls, and spake as frequently and familiarly.



about them as we do. If *inspired* teachers in those days, knew nothing about this doctrine, how comes it to pass, that *uninspired* teachers in these, are so well acquainted with it. 2d. The word *psuhe*, also rendered *life* and *soul* in the New Testament, corresponds to *nephish* in the Old, and is commonly used for it in the Seventy version. After an examination of all the texts where it is used in the New Testament, it appears to us, that the writers there apply it in a similar way as *nephish* is applied by the Old Testament writers. The following are all the places where it occurs and may be consulted. The various senses in which I conceive it is used by the sacred writers, and how rendered in the common version, I shall briefly notice.

1st. It occurs both in the singular and plural, is rendered *soul* and *souls*, and expresses the same as the word person or persons. Thus, for example, we read Acts ii, 41, of "three thousand souls," and xxvii, 37, of "two hundred, three score and sixteen souls." See also 1 Pet. iii, 20; Rev. vi, 9, and xx, 4; Matt. xii, 18; Luke xii, 19; John xii, 27; Acts ii, 31, 43, and iii, 23; Rom. xiii, 1; Heb. x, 38; Acts ii, 27; Rom. ii, 9; 2 Cor. i, 23; Jas. v, 20; Rev. xviii, 14; 1 Cor. xv, 45.

2d. *Psuhe* is rendered *soul* and *souls* in the following texts, and expresses the *mind* or some of its powers. Thus, as an example, it is said Matt. xi, 29, "Ye shall find rest unto your souls." See also Luke xxi, 19; Acts xiv, 22, and xv, 24; 1 Pet. i, 22; 2 Pet. ii, 14; Luke i, 46; Acts 4, 32; 3 John 2; 2 Pet. ii, 8; Heb. vi, 19; 1 Pet. ii, 11; Matt. xxii, 37; Mark xii, 30, 33; Luke x, 27. Accordingly *psuhe* is rendered *mind*. Acts xiv, 2; Philip. i, 27; Heb. xii, 3; with which all the above texts may be compared. By examining the whole, any one may see, that in most of them, *mind* would have been a clearer and more definite rendering than *soul*. It is rendered *heart*, Eph. vi, 6, and in Col. iii, 23 it is rendered *heartily*. 3d. But I find *psuhe* rendered *life* and *lives*, as expressing natural life, more frequently than in any other way. As an example, it is said Luke xii, 22, 23, "Take no thought for your life." See also Luke ix, 56; Acts xv, 26; 1 John iii, 16; Matt. vi, 25; Mark viii, 35; Acts xx, 10; Philip. ii, 30; 1 Thes. v, 23.

Matt. ii, 20, xvi, 25, and xx, 28; Mark viii, 35, and x, 45; Luke ii, 35, ix, 24, xiv, 26, and xvii, 33; John x, 11, 15, 17, xiii, 37, 38, and xv, 13; Acts xx, 24; Rom. xi, 3; 1 John iii, 16; Rev. xii, 11; Acts xxvii, 22; Rom. xvi, 4; Acts xxvii, 10; Mark iii, 4; Luke vi, 9; Matt. x, 39; Heb. iv, 12. In some of these texts the *psuhe*, soul, or life, is expressly distinguished from both the *soma*, body, and the *pneuma*, spirit. In Rev. xviii, 13, instead of "slaves and souls of men," it ought to be "bodies, *somaton*, and souls, *psuhas*, of men;" or "bodies and souls of men." In 1 Thess. ii, 8, it is rendered *souls*; but it is easily seen from the scope of the text and context, that it ought to be *lives* or persons; for surely the apostles and those other persons, never intended to say, that they were willing to have imparted to the Thessalonians their *immortal spirits*. 4th. In the following texts it is not rendered at all; 2 Cor. xii, 15, and John x, 24. 5th. It is rendered *life* and *soul*, and is applied to creatures in the sea, Rev. viii, 9, and xvi, 3. 6th. In the following texts *psuhe* is rendered soul, and are the only places in which any person can suppose that this word is used to express the "*spiritual* part of man," or Mr. S.'s "disembodied spirit," which, he says, goes to Hades at death. To these we must then pay a little more attention. In Luke xii, it is said of one, "This night thy soul shall be required." But how could this be his spiritual part? for it is the same soul, which, verse 19, had goods laid up for many years; and which, he said, might take its ease, eat, drink and be merry. Does the spiritual part eat and drink? &c. In Matt. xvi, 26, and Mark viii, 36, a man is said not to be profited, if he should gain the whole world and lose his own soul. But the context shows, that natural life is meant, for the same word, *psuhe*, is rendered life in the verse preceding, and is so rendered even in these places by various translators.

We have seen, that the word soul is rendered *mind* in some places, and ought to be so in many others. Believers in Jesus had purified their souls, or minds, in obeying the truth. We have seen that the word soul also means person. Those believers were once as sheep going astray, but had returned to the Shepherd, Bishop,

or Overseer of their souls, minds, or persons. They were in his fold. See 1 Peter ii, 25. But if any one of them erred from the truth, or strayed from the fold, and one converted or turned him back to it, he saved a soul or person from death. James v. 20. The apostles and teachers were under shepherds, or overseers, to watch over the minds and persons of such. They were to watch for their souls, as they that must give account. Heb. xiii, 17. The lives or persons of believers were exposed to the most cruel persecution, and hence they are exhorted to commit the keeping of their souls, or their persons to God in well doing, as unto a faithful Creator, 1 Pet. iv, 19. The ingrafted word received with meekness, was able to save their souls or persons, James i, 21. Such are all the texts, in which *psuhe*, rendered soul, could be supposed to refer to the immortal spirit, except the three texts, which Mr. S. produces in page 104, to prove that it does. These we shall now introduce. His first is Heb. x, 39; "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." In reading this text, it is forgotten by people what our Lord said, Matt. xxiv, 13, that "He that shall endure to the end, the same shall be saved;" evidently referring to being saved from the temporal miseries which he predicted should come on the Jewish nation during that generation. In consequence of abounding iniquity, and the persecutions to which his disciples were to be exposed, the love of many should wax cold, and draw back to the perdition or destruction, in which the whole nation were to be involved. He that thus loved his life should lose it. He that turned one who erred from the truth, should save a soul or person from this death. The apostle, in the above text, was writing to the believing Hebrews, and he told them, verse 36, that they had need of patience under their trials. That it was but a little while when Jesus would come as he had foretold, Matt. xxiv, to relieve them, v. 37. Some had drawn back already. See verse 25. But in the verse under consideration, he says to those steadfast in the faith, "We are not of them who draw back unto perdition, but of them who believe to the salvation of our souls, lives or persons." Those who did endure to the

end, left the city of Jerusalem, and were saved, as we showed in the Inquiry. Those who hated their life in this world kept it unto life eternal, John xii, 25. Mr. S.'s second text is, 1 Peter i, 9, "Receiving the end of your faith the salvation of your souls." The same or similar remarks apply to this text, as to the last, and need not be repeated. Is it objected to this, "Was this kind of salvation, that for which the prophets inquired and searched dilligently, mentioned in verse 10?" We answer, yes, this was a part of it, as is evident from Joel ii, 32, and other places in the prophets. Mr. S.'s third text is, 3 John 2, "Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." How he could quote this text to prove, that *soul* here means the immortal spirit, is to me strange. Gaius' bodily health seems to have been poor, and the apostle expresses his kind wish, that it might be like his soul, in a prosperous state. What soul then did he mean? I answer, simply his mind, which is the sense of the word *psuhe*, rendered soul in other places. This sense of the word soul, is evident from verses 3, 4, 5, 6, which describes, how the apostle knew that his soul or mind did prosper. The views I have stated on all the above texts, is confirmed, from comparing them with the following, in which *psuhe* is rendered both life and soul, Mark viii, 35, 36, 37; Matt. xvi, 25, 26; Luke ix, 24, 25.

On the whole of these passages in which *psuhe* occurs, and in whatever way rendered in the common version, I would now beg leave to submit a few brief remarks.

1st. All must see, that it is variously rendered by our translators. In reading the New Testament, therefore, people would do well to consider from the context where the word is rendered soul, if some of its other renderings would not be much more suitable to the scope of the writer. We have been accustomed, to attach the idea of an immortal spirit, which leaves the body at death, to the word *soul*, and if I am not much mistaken, this leads to a misunderstanding of many passages in which this word occurs.

2d. The word *psuhe* in the New, not only corresponds to *nephish*, rendered life, soul, person, &c. in the Old Testament, but the writers of the New have adopted

the Hebrew idioms of the Old in many places where they use it. We think the more the two Testaments are compared the truth of this remark will be apparent. It is now evident, that Mr. S. has built his ideas of Gehenna punishment on the mere Hebrew idiom of the passages in question, and it has been shown from parallel texts where the same idiom occurs, that they are without any solid foundation.

3d. In our classification of the texts where *psuhe* occurs, we have perhaps classed some of them wrong. For example, where *psuhe* means the natural life, we may from ignorance, or oversight have placed such texts under the head where it means the mind, or some one of its powers; or the reverse. About this we were not scrupulous, as we gave all the places where the word is found, that all may read and judge for themselves. It will be seen immediately, that such scrupulous care was not necessary in regard to the grand point under discussion between Mr. S. and myself in his discourses.

4th. Let not Mr. S. or any of his orthodox friends suppose, that it is necessary for me to deny, that *nephish* or *psuhe*, rendered soul, means the immortal spirit, in supporting my views. No, we have merely stated this as our present opinion, from the examination which we have given the passages in which these words occur. We are willing, for the sake of avoiding all controversy on this point, to allow that they do mean the immortal spirit. Yea, we will even suppose, that in every instance of their occurrence in the Bible, that this is their meaning. This is more than he would think necessary. Let him then notice,

5th, That in no text where either of these words is used, is it said the *nephish*, *psuhe*, or soul, is in punishment, or that it shall suffer misery in another world. We call on Mr. S. or any of his friends to come forward, and show in a single instance, that the *soul* when *disembodied* goes into another state of existance, to be punished in Sheol, Hades, Tartarus, Gehenna, or in any other *place* or *state* in the whole universe of God. We demand of him to produce only *one* text in which it is said, that the *disembodied spirit is in misery any where*. Does he recur to the parable of the rich man and Laza-

rus? But let him say himself, if a word is said about the *soul* or *disembodied spirit* in the whole passage. Now, this was the very point he ought to have proved. But no such thing is stated; but on the contrary, every thing in the whole parable, proceeds on the principle of his body being in Hades, and not his disembodied spirit, as has been shown. We then appeal to Mr. S.'s own candour, and common sense about this. If *nephish*, *psuhe*, or soul, expresses the immortal spirit, which at death is sent to Sheol, Hades, Tartarus, or Gehenna, to suffer misery, how does he account for it, that not in a single text, is this said by any sacred writer. If they did not assert this, how dares he affirm it? If they all as one man are silent on the subject, why is he so very confident about it? If in the course of three hundred times using the word *nephish*, the Old Testament writers suggest no such idea, from what part of their writings does he derive his information? Our readers may count at their leisure, how often the New Testament writers use the word *psuhe*, but not in a single text can Mr. S. find, that the soul, *bodied* or *disembodied*, goes to a state or place of misery in another world to be punished, as he very confidently affirms. Pause, sit down deliberately, and reflect, friend Sabine, about this. Think soberly, whether you have not received this doctrine by tradition from your fathers. Whence else could it come if no sacred writer has taught it? Do not accuse me of defying you, or the armies of the living God about this. I defy neither, but respectfully ask you, to name the text from Genesis to Revelation, where the Spirit of God has taught, that the soul or *disembodied spirit*, goes any where to suffer misery.

It is now seen, how very much mistaken Mr. S. is, in affirming, that the "disembodied spirit" is sent to Sheol, Hades, Tartarus or Gehenna, to suffer punishment, either at death or at any other period. The mistake is increased, if I am correct in my opinion, that neither *nephish* nor *psuhe*, is used by any sacred writer to express the immortal spirit. Parkhurst, an orthodox critic affirms, that *nephish* is not used in this sense in the Old Testament, though it occurs there over three hundred times. In giving us the different meanings of the word *psuhe* in



the New, Matt. x, 28, is the only text he refers to, that this word signifies the human soul or spirit. This text, is the foundation of Mr. S.'s doctrine of Gehenna punishment, and we are almost confident that he will now allow it is left without any foundation from this passage.

We would suggest it respectfully to Mr. S. and all of the same views with him, to examine whether these things I have stated be so, before they assert any more, that the *disembodied spirit* at death is sent to "scenes of misery," not to say endless in their duration. Let them reflect, if it be not rash to do so, when God himself has not said this in any part of his revelation to the children of men. Our readers then, have the means before them, of judging of the weakness or solidity of the foundation of Mr. S.'s doctrine of "punishment for the disembodied spirit" in Sheol, Hades, Tartarus, or Gehenna. We think we have candidly examined this subject, and have shown, that Mr. S. is much mistaken in his views of it. We allow, that the doctrine he contends for is old, and is yet very popular. But it appears not to be old enough, not being taught in Scripture. Let no one say that this is a bold assertion. The evidence of it we have stated, as fully as our limits would permit, and we request either Mr. S. or any of his friends to show our statements to be false.

6th. But we add, "We shall feel obliged to Mr. S. or any other man, to prove from the Bible that the (*nephish, psuhe*) soul, or the (*pneuma*) spirit, or any part of man, goes to any place or state at death and suffers punishment in any degree." We shall allow him to call it place, or state, or by any name he pleases. We shall even allow him, to hold to temporary or endless misery, as best suits his own inclination. Only let him prove, that the whole man, or any part of him after death, is in a state of pain or misery, in any part of the universe of God. Such are the terms we offer, and surely if Mr. S. had them to make, he could not well make them more liberal or convenient. We have frankly but briefly stated the result of our further investigation of these two texts. It remains for him to disprove what we have now advanced.

Against these statements Mr. S. will likely object, 1st, If these things are admitted "they lead to materialism." In answer to this we would observe, that it ought not to concern us, what these statements lead to, the only question ought to be, Are they true? Is this the doctrine of the Bible, or is it not? No man ought to be deterred, and frightened from investigating what is truth, by holding up some bugbear consequence, which is supposed to follow. In this way have men often been kept from believing God's word, and against what may it not be used for a similar purpose. But, such a consequence does not certainly follow. It may be true, that *nephish* and *psuhe*, or soul, do not express the spiritual and immortal part of man, yet man has a spirit which survives the dissolution of the body. We showed in the "Inquiry," that a distinction was made between these, and the *pneuma*, spirit in scripture, which Mr. S. does not controvert. This spirit of a man Solomon says "goeth upward," Eccles. iii, 21. That "The spirit shall return to God who gave it," when the dust shall return to the earth, xii, 7. But I do not find, that any thing like this, is said of the *nephish*, *psuhe*, or soul, for which Mr. S. contends, as surviving the dissolution of the body. If the scriptures make such a distinction, why ought we not to make it? And if the scriptures no where assert, that the soul does survive the body, but that the *pneuma*, spirit does, why does he so confidently assert it? Why not think, and speak on such subjects, as the inspired writers did?

2d. Perhaps it may also be objected, "That the sentiments advanced, does away all punishment for the *nephish*, *psuhe*, or soul in a future state, for which Mr. S. has been contending." In answer to this I would say, that if it be true, that the soul does not survive the body, it is beyond all fair debate, that it cannot, in the very nature of the case, be punished in a disembodied state. It settles this question for ever, and shows, that Mr. S. has been contending for a doctrine, which cannot possibly be true. It also puts an end to all dispute, about *state* and *place*, concerning which he has made so much noise in his lectures; and it affords no room for discussing the duration of its punishment. All these ques-

tions, are put entirely to rest, if what I have stated about *nephish*, *psuhe*, or soul be correct. We may here notice, that supposing he could prove the existence of the soul after the death of the body, yet he has got it still to prove, that the soul is ever said in scripture to suffer punishment, or misery in a disembodied state. The last of these, we feel confident Mr. S. never will be able to prove from any part of scripture. The first, we should like to see proved, if it can be done. Nothing said by him in his lectures, proves either of these things. We would urge upon him, to spend a few hours, in examining all the texts where *nephish*, *psuhe*, or soul is spoken of in the Bible, and see if he can find any sacred writer teach such doctrines. But notwithstanding this, it may still be objected, "That the *pneuma*, spirit exists and suffers punishment or misery in its disembodied state." Well, if this can be proved from scripture, let it be done, for it is a matter of but little consequence, whether we call it *soul* or *spirit*, if it is to be thus punished in a future state. I beg of Mr. S. to spend a few hours more in examining all the texts where *ruh*, *pneuma*, or spirit is spoken of in scripture, and if he finds a single text, which teaches this I shall feel extremely mortified at my carelessness in overlooking it. We have seen it said, Eccles. xii, 7, that, "The dust shall return to the earth as it was; and the spirit shall return unto God who gave it," but no sacred writer says, that *soul* or *spirit*, goes at death, or at any other period into "scenes of misery;" a doctrine which my friend Mr. S. has been labouring throughout his lectures to establish. It is a pity that we who are but of yesterday and know nothing, should attempt to speak with such confidence on a subject which is a matter of pure revelation. We think it would shake Mr. S.'s confidence if he could be induced to examine all the passages we have just recommended to his notice. To be sure it will cost him more time and labour to do this, than to make assertions, but we think it will amply repay him in the satisfaction afforded.

## LECTURE VI.

This Lecture is "a review of the course" Mr. S. has pursued. He entitles it, "Mr. BALFOUR'S System opposed to Divine Authority." His text is Mark xii, 24, "Do ye not therefore err, because ye know not the scriptures, neither the power of God?" In a note at the end of it, he says, "The sixth and last Lecture, more particularly, declares Mr. Balfour's system to be in direct opposition to Divine authority." This he has been *declaring* in all his lectures; but we have shown it is only *declaring* but not *proving* this. It is *proofs*, not *declarations*, we care any thing about.

Our work here then is, to review Mr. S.'s review of his whole course. But, as hardly any thing is said but what has been remarked on already, he has given us little to do. As to any more proofs or appeals to the scriptures, we have got to the end of that chapter. Our remarks shall therefore be very brief, for we feel no great concern as to any thing else, but "What is truth?" on the subjects which have come under discussion.

He says, page 107, that the origin of my scheme has arisen at the disgust I have "taken at the superstitions, assumptions, errors and hypocrisies which have mingled with the profession of religion." I have only to say, that Mr. S. in this, as in many other things, is mistaken. If he is not allowed to know more about this than I do, its origin is in an increased attention to the scriptures. Had I not long ago learned to make "a proper distinction between the doctrines of revelation and the erroneous and faulty way in which they have been represented and taught," I should have before now been an Infidel or an Atheist. His own orthodox creed would have had a hand in producing such an effect. No wonder that men are Infidels, who do not learn to make such a distinction.

In pages 107—109, Mr. S. reviews what he said about the two texts we considered in the preceding discourse, Matt. x, 28, and Luke xii, 4, 5. What he here says, is only a fresh assortment of assertions, and given in still more indecorous language than any thing which preceded

them. As he sinks in argument he rises in the boldness of his assertions, and as he approaches the end of his course he becomes rather abusive. But as hard words, and strong arguments, are very different things, we pass such language by, as Mr. S. has done my facts and explanations.

In page 110, Mr. S. says, "We have directly met and examined Mr. B.'s principal arguments on the derivation, uses and application of the terms Sheol, Hades and Gehenna. Mr. S. does not venture to say he met and examined, either directly or indirectly, my facts about the uses and application of these terms. Let our readers judge whether he has even done what he here boldly asserts.

In pages 110—112, Mr. S. seems to get into a merry mood about the "Inquiry," to which I referred in my book, in regard to *Olim*, *Aion*, and *Aionion*, rendered eternal, everlasting, in the common version. Presuming that he knows what Solomon says of a man who answereth a matter before he heareth it, we only notice, that my "first book does not supercede my second," as he asserts. It is well known that a number of texts in which these words occur are quoted by the orthodox to prove *endless misery*. One great object, therefore, of this second "Inquiry" is, to examine all those texts, and to show that they do not teach such a doctrine. We wish to show our orthodox friends wherein we think them mistaken about the meaning of such passages. Should it ever be published, perhaps it may convince him, that his mirth was premature, if not altogether unnecessary. At any rate, it will show that we did not embrace the views advanced, before we had considered pretty fully the chief texts on which our brethren build their doctrine of endless misery.

In pages 112, 113, Mr. S. says, that "Mr. B. can make no distinction between the nature of that punishment God inflicts on men in their collective and political character, and that inflicted on them in their individual and moral character. Nations and bodies politic, churches, and other associations, if rewarded or punished, must be so dealt with in this present visible state, for they do not pass into the future state as nations or

churches, or in any other associate capacity." What! Does Mr. S. suppose that I *can* make no distinction between "the nature of that punishment God inflicts" on nations and on individuals! I always made a distinction between the drowning of the antediluvians and the hanging of Haman. We also have thought that "bodies politic, churches, and other associations," were punished in this visible state. And we believe so also of individuals. But Mr. S.'s doctrine is, that the latter, but not the former, go, and go as individuals, into a future state to be punished. This is what he has been trying to prove, but cannot accomplish. He again introduces the old world, the Sodomites, and the nation of the Jews as examples, and now says that this was "temporal punishment in the infliction of natural evil." But has he really forgot that he introduced these very examples to prove his punishment in a future state in his preceding discourses? But we ask Mr. S. what does he find in the history of these examples, that the people either as individuals, or as bodies politic, went into a future state to be punished? Let him take his choice, or let him choose both if he pleases, and show us, that these persons went into a future state to be punished in any "capacity," either for "natural evil" or "moral character." There is just as little said about an individual going there to be punished, as there is about a church, or a nation. Nor do we perceive any more impropriety, in sending churches and nations into a future state to suffer for their sins in this capacity, than to send an individual to suffer in his individual capacity. If the Judge of all the earth does right in punishing them in these capacities here, what is to prevent him doing the same in another state of existence. The question is, has the Judge of all the earth said he will send either of them there to be punished? Prove either, or both of these from the Bible, and we are made converts to this doctrine.

But in confirmation, Mr. S. recurs to the history whence his text is taken, and classes me once more with the Sadducees. Ignorant as they were of the scriptures and power of God, let him take notice, that our Lord did not threaten them with punishment in a future state, either as a sect or as individuals. Though "society is



broken up and dissolved at death," let Mr. S. notice once more, that our Lord, on this occasion, did not say that the bond between husband and wife was broken at this period, that as individuals they might go into a future world to be punished. "Strange that a man of the acuteness of our author should not see this."

In pages 115---20, Mr. S. proceeds to give us some of his reasons for his "faith in a future state," and "a future state of punishment." He first reasons from the benevolence of Deity, that nothing "goes to weaken this doctrine." We have seen some attempts made, to reconcile endless misery with the benevolence of Deity, but without success. As Mr. S. does not attempt to reconcile his future retribution with it, we have no means of judging whether he can do it or not. But 2d, he says, "The wicked are more obnoxious to suffering in the future world than they can be in the present; a disembodied state is a state of experience, and more depends on the mind than on matter." Mr. S. seems to be well acquainted with the future world. Was he ever there? If not, from what part of his Bible does he learn all this, and much more under this particular? He quotes no divine authority for what he says, and from personal knowledge and experience, or information from such as have been there, we presume he knows about as little as we do. He has in a former lecture told us, that all we can know of a future state must be from divine revelation, and to this we perfectly agreed. Why then does he undertake to tell us so much about it, without any appeal to divine revelation? If I err, not knowing the scriptures nor the power of God, why does he not quote them and explain them for my instruction. I have a little respect left in me for the scriptures, but I have no respect for the mere assertions of any man, on such a subject as the one in question. What Mr. S. says under this particular, is a mere rhapsody of imagination, very unlike any thing ever uttered by any inspired writer. His object in this is thus stated; "In this method of illustration, brethren, you must have observed, that I have called in no aid from divine wrath to make men miserable. I have made a hell of sin and sinners, and these are the constitution of future punishment," &c.

See pp. 118, 119. This hell is indeed one of his own making, and in the same way this one was made, he could make any quantity which might be required. Any man, not destitute of fancy and imagination, could do this, but is he not afraid to indulge these on such a subject? Does not my friend do here, what he said some of his orthodox brethren did p. 45? "His genius too, formed for the love of metaphor, his passions burning with his subject, and his judgment a long way behind, he has made an awful display of the terrific." We can devise nothing more suitable in the way of remark than his own observations on this kind of preaching. "But what has such a disclosure effected? Why, it has perhaps irritated and shocked some of the best people in his audience; it has gained the applause of some of the weakest, and may have established the preacher's character for faithfulness, but as to the wicked, not one of them has been '*persuaded*' to forsake his evil way, and turn unto God; so far from it, their understandings have been outraged, and their best, not their worst passions disgusted, and so they have resolved to sin on, being hardened in their iniquities, instead of being alarmed, and softened, and subdued." Let Mr. S. look at what he has said in pp. 117, 118, and say if this display of the terrific, and making a hell of sin and sinners, is likely to have any better effects than he has just described in this quotation. Where does he find the sacred writers make hells in this way? If he had, it would have saved him the trouble of manufacturing one from his own imagination.

Mr. S. from pp. 119---124, goes on to tell his readers, that I am not acquainted with the *principle* or *tendency* of my own system. And I might with as much propriety assert, that he is not acquainted with the *principle* and *tendency* of his system, for one assertion is as good as another, where no proof is attempted. But his talent does not seem to lie in proving things, for here, as in many other places, he favours us with a few more pages of assertions, misrepresentations, and frightful consequences, which few men except Mr. S. would venture to risk on paper. They are an outrage on all sober dispassionate discussion. But, I ought to be thankful, that he seldom abuses me alone, but generally flogs me in

company with some other person. Here the 'Romanists,' the 'Church of England,' the 'Calvinists,' the 'Arminians,' and 'Hopkinsians,' all come in for a share of my flagellation. Why he should have let the poor *Unitarians* go without a portion throughout all his discourses, I am unable to perceive, unless it be, that he nearly flogged them to death on a former occasion. I can easily account for the Presbyterians escaping his lash. They are *for the present his dearly beloved brethren*. But let them take care, lest Mr. S. get angry with them. If he should, he has stripes in reserve for them. If he has chastised others with whips, take care lest he chastise you with scorpions. Humour him, keep his good graces, for wo be to you, if you do not.

In pp. 124---126, I am accused by Mr. S. of resorting to *stratagem*, "especially in the section, entitled, objections considered." It seems I made "a mere man of straw," to show my prowess in beating him down. But unfortunately for him, as usual, all he says about this is only bare-faced assertion. Why could he not have adduced an example or two from my system of objections, and showed his *prowess* in exposing my *stratagem*. But we would inform him, that all these objections were *actually* made, and we endeavoured to state them as fully and fairly as we could. Whether I met them fairly and fully, let my readers judge. Mr. S.'s *assertions* against what I have said, ought not to put it down; and as he offers us nothing but assertions, they deserve no attention from me.

From pp. 126---129, as well as other parts of Mr. S.'s lectures noticed already, I cannot help suspecting, that his object was to give his orthodox friends a flogging, fully as much as to answer my book. His plan is, to whip them over my back. Here he commences, by misrepresenting what I have said in relation to the orthodox, and puts it in *Italic* type. "*He asserts that they have departed from the great doctrines of the reformation; that their ecclesiastical discipline and moral progress are a mere party formality, and a shameful hypocrisy.*" We call on Mr. S. to name the page of the 'Inquiry,' where I have asserted, "*That their ecclesiastical discipline and moral progress are*

*a mere party formality and a shameful hypocrisy."* I have not named their ecclesiastical discipline, impeached their morals, nor taxed them with hypocrisy, not to say *shameful hypocrisy*. I have, indeed, asserted the fact, which is notorious, that they have departed from orthodoxy, or *the great doctrines of the reformation*, but not in the way of blaming them for it. I have asserted this, just as I have done that Mr. S. has departed from the great doctrines of the reformation, in not advocating that *Hell is a place of endless misery to all the wicked*. Was not this a great doctrine of the reformation? And has not he departed from it? Let him lay his hand on his mouth and his mouth in the dust, and never open it any more against Andover or Cambridge until he returns to this *great doctrine* of the reformation.

But Mr. S. proceeds to give us two definitions of orthodoxy. He says, 1st, "Sometimes, and that often, it describes an established or dominant party in the visible church, or a party that has retained enough of power still to usurp and domineer over such of their brethren as refuse to be of their *party*, and to work with them in their church craft. Thus the term applies to all *parties*, and mere *sectarians* of every creed, whether it consists of faith or unbelief; this is orthodoxy." Bad as Judas was, when he turned a *satan* to Christ and his cause, he had no such story to tell of him, his fellow disciples, nor of orthodoxy in those days. For his own credit, for the credit of all orthodox men, and the general credit of orthodoxy itself, we wonder that Mr. S. did not avoid such a disclosure. But we query if he does not here, and in some other places, allude to some personal difficulties between himself and the orthodox, with which I have nothing to do. Ought not some allowance to be made, for his excited feelings and prejudice against the orthodox?

2d. "But by the term we understand, sometimes, that body of Christians who hold, what are commonly called, the doctrines of the reformation; what these are, I need not delineate, every one at all acquainted with the history of the church knows what these are. The term evangelical applies much in the same way." Mr. S. then, is neither orthodox nor evangelical, for "every

one at all acquainted with the history of the church, knows," that endless misery in hell" is a principal doctrine of the reformation. The following complaint, about the professors at Andover, comes, therefore, with an ill grace from Mr. Sabine. He says, "Our principal Theological department, after a series of vassillating and speculating, has aimed a deadly blow at the all-important and all-precious doctrine of the atonement. And what is still worse on this point, after some effort on the part of this declining Seminary to return, the *Christian Spectator*, the professed guardian of sound doctrine, comes out in open advocacy of this defalcation, and boldly tells the orthodox community, that they do not understand the subject." The press is free. Mr. S. is also "the *professed guardian* of sound doctrine." Why does he not write, and put those *vassillating* and *speculating* men right. We are confident, that they will give his evidence a patient hearing, and should they dissent, will offer in reply something more than bare assertions. Why does such a giant in the defence of the reformation, not put his shoulder to the work, and put the Andover Institution, yea, the whole orthodox body to rights at once?

But Mr. S. says, "This kind of proceeding in theological affairs gives Mr. B. and indeed all unbelievers, an opportunity of exulting over the orthodox." Here Mr. S. is mistaken, for neither as a *believer* nor an *unbeliever* have I exulted over the orthodox. I merely urged the fact, that they took the liberty to depart from orthodoxy, and that I was no more to blame than they were. So far from blaming them, or exulting over them, the men to whom he more particularly alludes, we not only respect but esteem. Happy would it be for Mr. S. if he would imitate them, in freely investigating what is truth, and the excellent spirit in which they can discuss their religious opinions with those who differ from them. But we call on Mr. S. to quote my words, where I have said what he asserts. "Mr. B. triumphs not a little also over the fallen moral character of the orthodox." In what part of my book have I impeached the moral character of a single individual of any sect under heaven. I venture to say no man in the whole orthodox body will

accuse me of this. I am sorry Mr. S. should make me the lash to his whip.

But Mr. S. declares that I have said "many hard things" of the orthodox, two or three of which he says he will only notice. 1st. "That the orthodox do not believe the doctrines they profess, particularly the punishment of the wicked, if they did they would not act as they do. We put it to Mr. S.'s own conscience, if he sincerely believed in the endless misery of a part, and according to true orthodoxy, a large part of the human race, would he act as he does? Would not his eyes weep blood, would not his labours be incessant, would he not endure every hardship, and suffer patiently every privation in entreating and warning men about such misery? Does not all that he says on the subject pretty much evaporate in the pulpit? If but the inmates of a ten foot building were in danger of being burnt to death, he would not manifest one half the apathy, as he does about the whole town of Boston, yea, the whole world.

2d. "Revivals of religion, the subject of so much boast, are mere schemes of church policy, a pious fraud, a *manœuvre to get up*, a something for the enlargement of a sect wanting in better means of promoting its spiritual interest." Mr. S. says more than I did, or durst say in regard to revivals of religion. He does not controvert my views of a true revival, and his statement of what passes for this, may be relied on, as he has been in the secret of how such affairs are managed. No doubt he knows all about the *priest craft* and *church craft* of this buisness. From what he says of revivals, it is plain he does not approve of such *church craft*, and it is well known, that he has ceased from being a workman among that part of the orthodox called Congregationalists.

In p. 129, Mr. S. says, "From this view of orthodoxy, as given by Mr. B. we learn two things." What are they? "First, the probable reason why the orthodox did not attempt an answer to the "Inquiry." The reason is rather obvious, the orthodox were conscious that they were too much on the wane themselves to do any thing with Mr. B. ; he would have said, if they had "opened their lips" 'Physician heal thyself.' He does say, "Before they open their lips against me, let *them* return to



the doctrines of *their* forefathers and confess how greatly *they have departed from the good old way.*" And cannot I now say the very same thing of Mr. S. who has departed from *the good old way* of endless misery to all the wicked. I do say to him again, "Physician heal thyself." We are unable to say, what was the *probable* or *possible* reason why the orthodox did not answer the 'Inquiry.' But this we will say as our honest opinion, that had they answered it, they would not have mutilated, altered and misrepresented it as Mr. S. has done. Nor would they, like him, have abandoned the defence of endless misery.

2d. But Mr. S. adds, "We are taught secondly, how to take our leave of Mr. B. We have an opportunity now of introducing our friend Balfour to a body of the Christian community, with whom, it is probable, he had thought there could be little fellowship. Mr. B. insinuates that the orthodox do not believe in a future retribution for sinners, (231,) and he justifies his 'doubts' of their faith in this doctrine by argument not a little cogent: if so then they are Universalists, and Universalists of Mr. B.'s class, *Non-retributionists*. The junction is easily formed and it seems natural; for these apostolizing orthodox, it seems have had a hand in forming our Inquirer's present scheme, and Mr. B. himself has given a delineation of their decline so favourable to his own, that they in the fitness of things ought to coalesce, and declare themselves one." Well, I thank Mr. S. after "hanging me up between heaven and earth as unfit for neither," he should at last leave me in such good company.

In taking *our* leave of Mr. Sabine, we have only room for a remark or two, and these very briefly stated. They respect the further discussion of the subject, should he be pleased to continue it. It is very evident, that we are not agreed in our religious opinions, and that on a subject of universal concern, involving the future and eternal condition of the children of men. Are we then agreed on any principles, on which a further discussion of this subject might be useful if properly conducted.

1st. We are perfectly agreed, that all we can know of a future state, and of man in regard to it, is to be

learned entirely from divine revelation. As we both profess, that the Bible contains the whole of the revealed will of God, the simple question between us is, What has God been pleased to reveal on this subject? It is of no consequence, what were the *great doctrines of the reformation*, or what is now *orthodoxy* or *evangelical*, the entire question is, What saith the scriptures?

2d. We propose then to Mr. S. that we leave all questions out of view except this, *What does the Bible teach, in any given text as to the punishment of soul or body in a future state of existence?* We cordially agree to the principles in the following quotation, and to be regulated by them in settling this question. Though written on another controversy they equally apply to this. Mr. Stuart, in his letters to Dr. Channing, says, p. 14, "The claims of the Bible to be authoritative being once admitted, the simple question in respect to it is, What does it teach in regard to any particular passage? What idea did the original writer mean to convey? When this is ascertained by the legitimate rules of interpretation, it is authoritative. This is *orthodoxy* in the highest and best sense of the word; and every thing which is opposed to it, which modifies it, which fritters its meaning away, is *heterodoxy*; is *heresy*; to whatever name or party it is attached." Let Mr. S. then select any texts, which he thinks prove this doctrine, and let them be candidly and fairly discussed, by all the rules of legitimate interpretation, and let this be *orthodoxy*, whatever may be the sense of them. Let all these rules of interpretation be employed, to ascertain, what ideas the original writers meant to convey in them.

3d. Let this discussion be conducted in a Christian spirit, free from all bitterness of temper, or harsh and provoking language. Let the meekness and gentleness of Christ, dictate the language, and evidence be the object we shall keep constantly in view, in all that we write on the subject. Should my friend Mr. S. be inclined to accept of my proposals, and be regulated by the principles stated, good might result from a farther discussion. But if we are not both to govern ourselves by them the public could derive little benefit from its continuance.











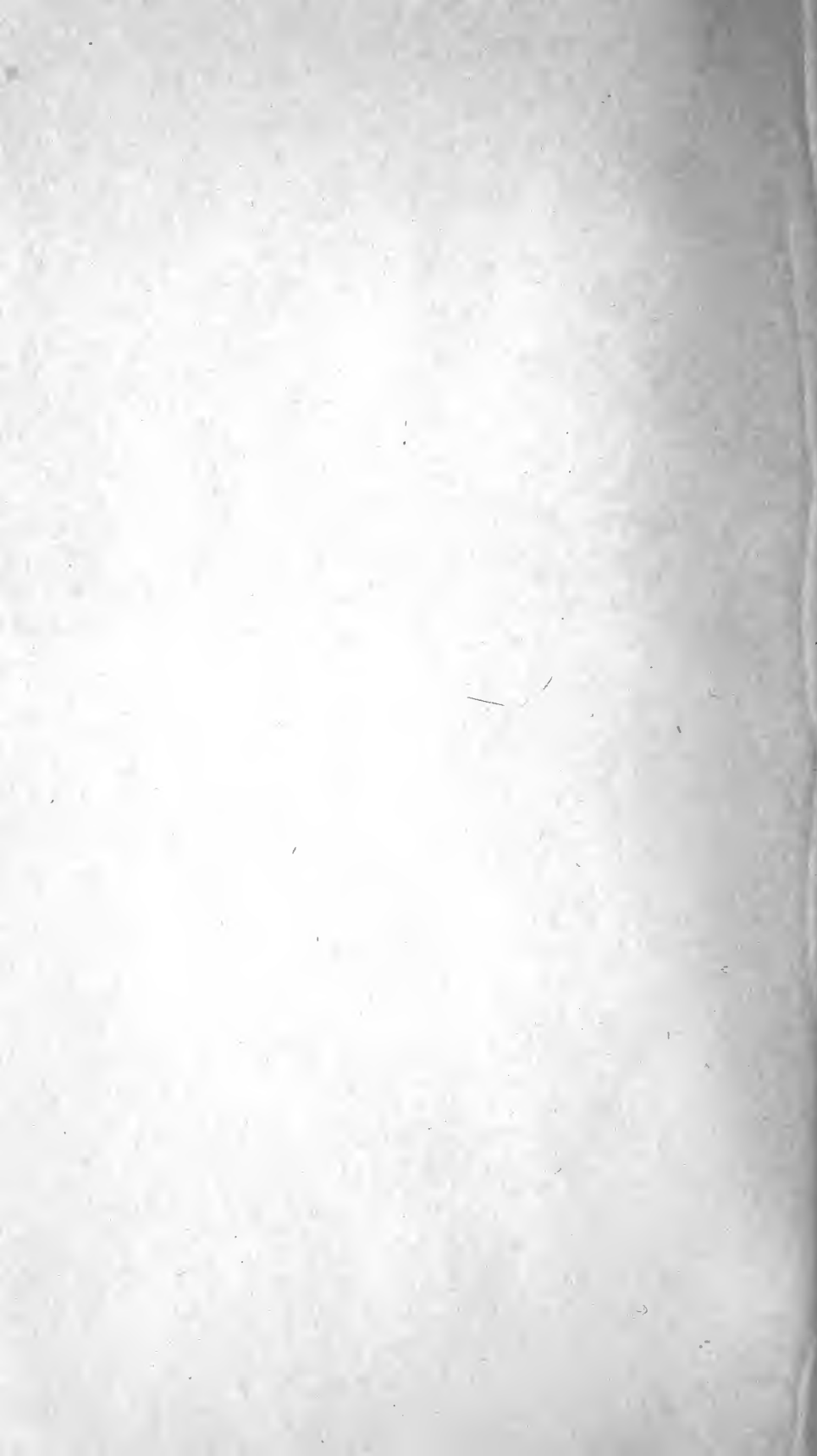


























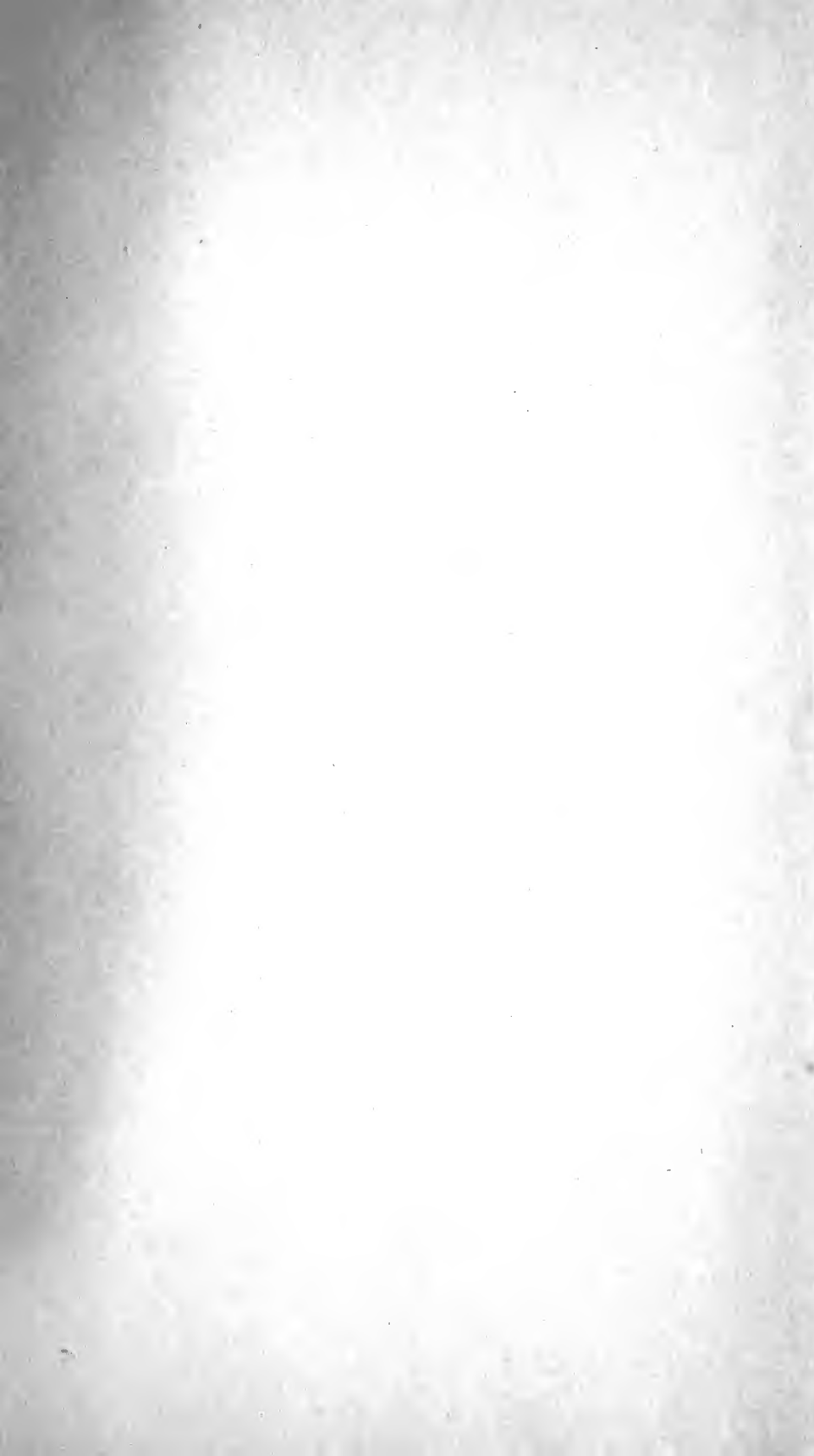


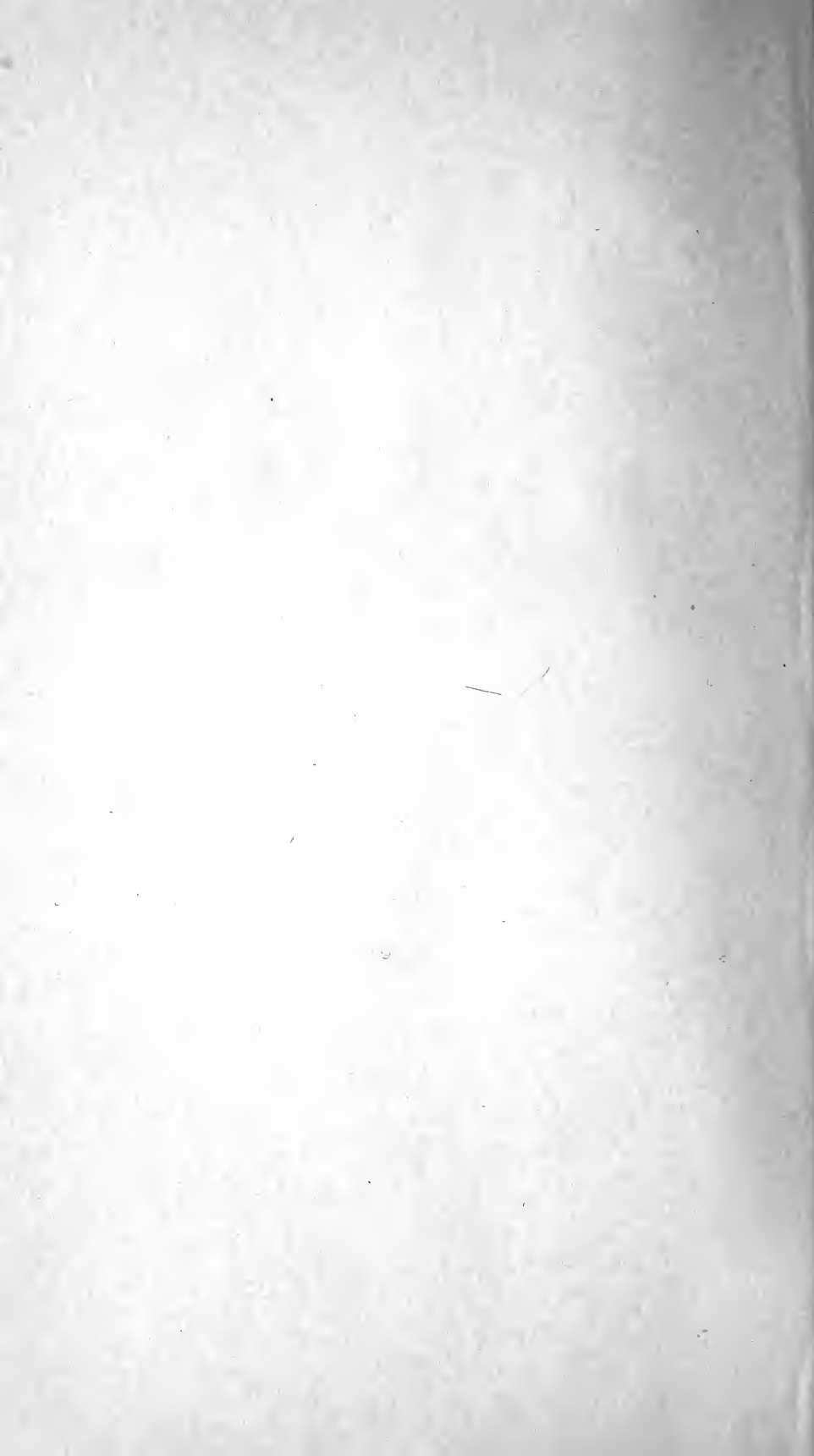






















































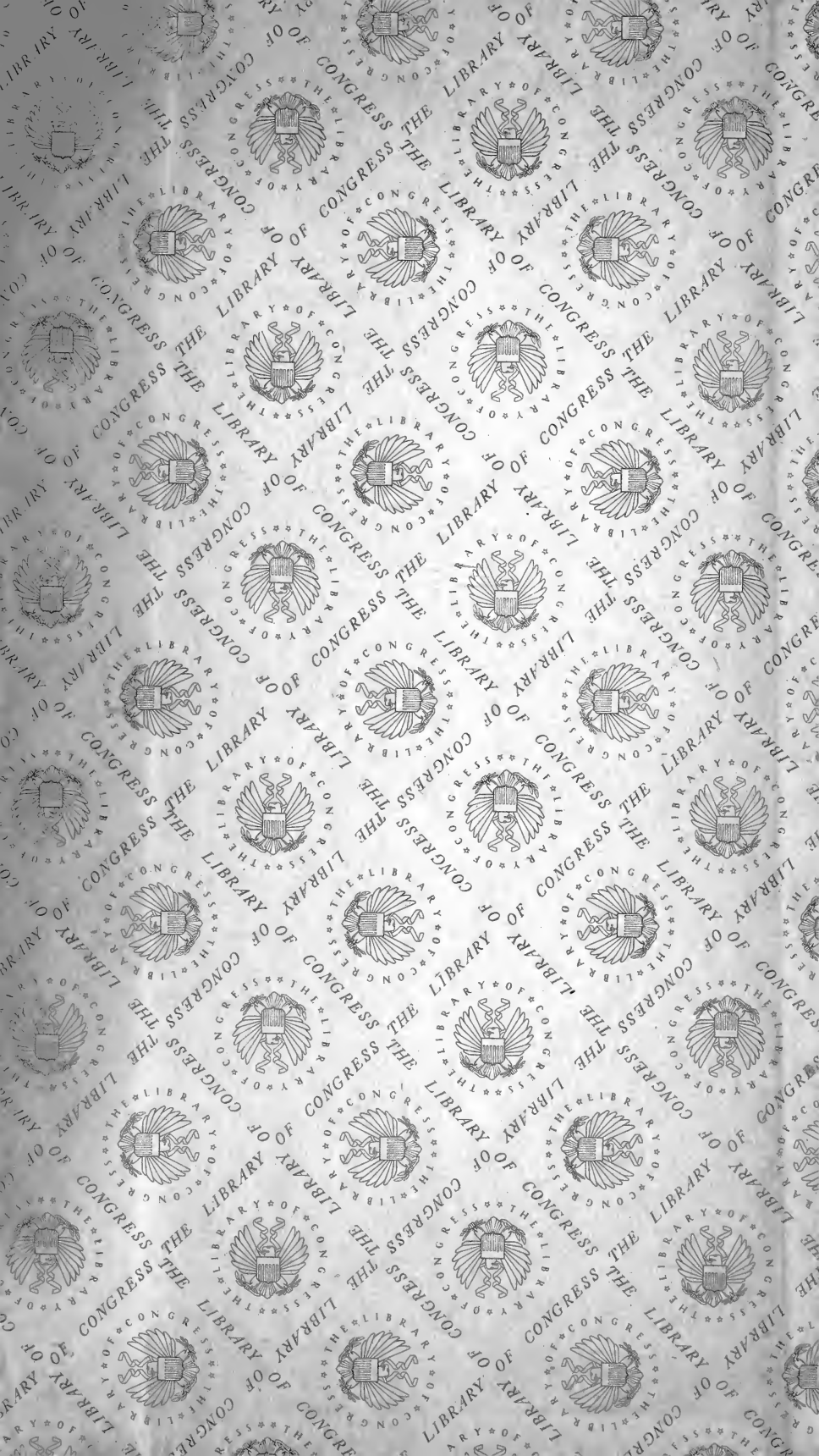




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