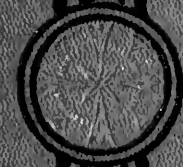
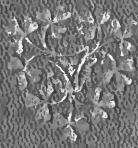


THE  
STRUGGLE  
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INTERNAL LIFE





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**THE STRUGGLE FOR ETERNAL LIFE.**



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# STRUGGLE FOR ETERNAL LIFE:

OR

The Immortality of the Just, and the Gradual  
Extinction of the Wicked.

BY

E. PETAVEL, D.D.,

AUTHOR OF "THE BIBLE IN FRANCE," "THE LAW OF PROGRESS," "REDEEM THE  
TIME," "VOICE OF ALARM," ETC.

WITH INTRODUCTION BY THE

REV. R. W. DALE, M.A.

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"Ye shall not surely die."—*The Serpent.*

"STRIVE to enter in at the strait gate. . . How strait is the gate, and narrow  
the way, which leadeth unto LIFE!"—*Jesus.*

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## INTRODUCTION.

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THE ESSAY on *La Fin du Mal*, by my friend, Dr. E. Petavel, was read by him rather more than four years ago before the Theological Society of Neufchâtel. It provoked an animated discussion, which was renewed on the following day in the General Assembly of Pastors meeting in the same city, several eminent theological scholars taking part in the debate. The objections urged against the position maintained by Dr. Petavel, with brief replies, are appended to the Essay.

The great doctrines of the Christian faith have such close and organic relations to each other that it is difficult to investigate a question like that which is raised in this volume, without including in the investigation many other questions which it was impossible for my friend to touch. The re-organization of a single doctrine involves the re-organization of that theological province to which it belongs. It is my impression, however, that if the theory vindicated by

Dr. Petavel can be sustained—as I think it can—its effect on theological thought will be friendly rather than hostile to those great truths which are commonly known as Evangelical. On one or two points the theory may require that the definition of these truths should be slightly modified, but their substance is left untouched; and if I may judge from my own experience, faith in Evangelical doctrine, instead of being enfeebled by the acceptance of this theory, is made more intense and more vivid.

The present condition of thought in this country on the future of the impenitent is very unsatisfactory, and even perilous. The traditional theory of the endlessness of sin and of suffering has lost its authority. It is probably still retained in the creed of an overwhelming majority of the adherents of the English Church, and in the creed of an overwhelming majority of Evangelical Nonconformists. But its hold on the conviction and on the imagination of those who still believe it is not sufficiently firm to compel them, if they are preachers, to preach it with adequate earnestness and energy; or to enable them, if they are private Christians, to tolerate the vigorous and relentless enunciation of it by

their ministers. There are also many who, while they cannot see how the rejection of the traditional theory can be justified by the New Testament, consciously recoil from it as too terrible to be true. To preach it at all, to listen to it at all, is for these men impossible.

The result is that, even among those who have accepted neither the theory of universal redemption, nor the theory advocated in this volume, there is a general avoidance of the appalling revelations of the New Testament concerning "the wrath to come." Men may listen to Evangelical preaching for years, and never be made to feel that their refusal to acknowledge the authority of the Lord Jesus Christ is likely to be followed by any awful consequences beyond death. The appeal to fear is being silently dropped. Augustine said that it very seldom or never happens that a man comes to believe in Christ except under the influence of terror. This sweeping statement, to whatever extent it may have been verified by his own experience, is flagrantly inconsistent with all that we know of the rise of Christian faith and hope in the souls of men in our own times. But the menaces of Christ *mean something*. The appeal to fear had a considerable place in His preaching ;

it cannot be safe, it cannot be right, to suppress it in ours.

To those who are unfamiliar with the recent controversy on future suffering, Dr. Petavel's Essay may, I think, be both interesting and useful. While I do not desire to be understood as accepting all that he has written on the main question discussed, and while on one or two points, lying outside the main question, I differ from him very definitely, it is with great pleasure that I have complied with his wish that I should briefly introduce to the English public this translation of his Essay.

R. W. DALE.

BIRMINGHAM,

*Nov. 18th, 1875.*

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# The Struggle for Eternal Life.

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## CHAPTER I.

### THE ESSENTIAL CONDITIONS OF BEING.

WHEN God created the world, He endowed every substance, organic and inorganic, with certain properties which make it what it is, and which it cannot lose without changing its nature and the very name it bears. If water, for instance, ceases to be liquid, it is no longer water, but vapour, or ice; liquidity is an essential property of water, and the condition upon which this liquidity depends is a temperature between 32 and 212 degrees. No creature in the world is exempt from these conditions of existence, which are termed "laws" by science, and which constitute the chief object of scientific research.

Man, the king of nature, is himself subject to natural laws, known to science in its various departments of physiology, chemistry, dynamics, and others; but he is also subject to higher laws, which govern the spiritual part of his being, and which it is for the moral philosopher to study and to define.

As Biblical students, our first duty is to consult revelation. What do the Scriptures teach us on this matter? They bring before us, as expressing the fundamental law of the human soul, a saying from Deuteronomy and another from Leviticus, which are combined by Jesus Christ in the gospel. *To love thyself; to love God more than thyself; and to love thy neighbour as thyself*: such is the triple foundation of the spiritual law, by voluntary submission to which the Bible tells us "man shall live."

Man was originally destined, through supreme love to God, to remain in eternal communion with the Source of life, during which communion he could not die. But from the day when, by an act of rebellion, he broke the bond of love that united him to the Creator, his decay began.

There is a universal, necessary, "sovereign law which destroys that which opposes it, while giving life to that which obeys it." He who complies with this law lives and prospers; he who disregards it endangers his existence, withdraws gradually from the Source of life, and declines in vitality as he does so. Should he persist in his alienation, he is doomed to final destruction.

When a branch, broken by the storm, is severed from the parent tree and cast upon the ground, it does not immediately lose its rich foliage. It is filled with sap, and the fruit with which it is laden may possibly ripen in the mild warmth of an autumn sun; but it will never come to perfection; and while the living branches are



spared to bring forth the leaves and blossoms of a future spring, the bough that has fallen from the trunk will become nothing more than dry, dead wood, fit for corruption or the fire. "Worms and fire,"—such are indeed the biblical symbols descriptive of the final destruction of the impenitent. Wandering from the Source of life, the sinner takes his slow funereal way towards eternal death.

## CHAPTER II.

### THE SCRIPTURAL DOCTRINE.

“THE soul that sinneth it shall die,” says the prophet Ezekiel. “If ye live after the flesh ye shall die;” “the wages of sin is death,” says Paul. “Sin, when it is finished, bringeth forth death,” says James: the death which kills “the body”; then that which kills “both soul and body in hell,” the second death, spoken of in the Book of the Revelation.<sup>1</sup>

What is death but the extinction of life? and what is life but a combination of action and perception? Death, in its absolute sense, is therefore the cessation of all action and all perception. That this is the meaning of the word *death* is proved by the use which the apostle makes of it when he exhorts Christians to “mortify” (literally, put to death) sin and the desires of the flesh—*thanatoo, stauroo, necroo*. (Rom. viii. 13; Gal. v. 24; Col. iii. 5.) The object to be aimed at is “the *annihilation* of the evil element in man, of sin and lust.” We conclude therefore that the first death puts an end to the life of the body; the second death consists chiefly in the destruction of the soul.

According to the Bible, the death of the body is only a symbol and prelude of the complete fate of the im-

<sup>1</sup> Ezek. xviii. 4; Rom. vi. 23, viii. 13; Jas. i. 15; Matt. x. 28; Rev. ii. 11, xx. 6, 14.

penitent sinner ; it is progressive and irresistible decay. The failing eyes wax dim ; the ears discern sound as faintly as though it penetrated through the walls of a living tomb ; the stomach refuses food ; the weary limbs bend beneath their burden ; all the vital functions slacken ; a moment comes when they are totally suspended, and the man is no more.

But man does not perish for ever in the first death. A future life is revealed to us by more than one passage in the Old Testament, and by the most explicit assurances in the New.

According to the Bible, men at the resurrection of the body are to be separated into two great divisions, the first of which contains those who have trusted in Divine mercy and lived a godly life. Reconciled to God and trusting in His almighty love, especially as manifested by the sacrifice of His only Son ; regenerated, restored to harmony with the Sovereign of their being, and obedient to the law which for a little while they had forsaken, they will live for ever and ever in happiness.<sup>1</sup>

<sup>1</sup> *Hina zoen echete*, John v. 40, xx. 31 : "that ye might have life" : such is "the great end of the Divine scheme and the keystone of St. John's theology." We may add that it is also the end of all Scripture revelation. We take the word *life* in its natural and fundamental meaning of animated existence, according to the sound and acknowledged rule which prescribes the acceptance of the literal and grammatical interpretation wherever the figurative is not self-evident and therefore unquestionable. This does not prevent us from *associating* with the obvious meaning of the vocable "life" the cognate ideas of *holiness* and *happiness*.

The second class consists of hardened sinners, and those who have never heard or understood the good news of salvation. The latter are, by their condition, naturally exposed to perdition; but we think that there are passages of Scripture which imply that they will be subjected to a fresh trial, and that a special appeal will be addressed to them. (1 Pet. iii. 19, 20; iv. 6.) Our subject does not, however, require us to study this side of the question. We confine ourselves to an inquiry into the fate of impenitent and irreclaimable sinners.

Fire, according to Scripture, is the agent by which the enemies of God are to be finally consumed. The waters of the deluge, of which we are reminded by the rite of baptism, are also typical of destruction and as such frequently alluded to in the Bible. Water and fire alike are elements in which human life cannot exist; but while water buries and conceals its victims, fire causes them to disappear still more effectually.

Fire symbolises total destruction. Fire changes the diamond, hardest of all substances, into a subtle vapour, dissolves granite and converts it into lava. Referring to these dread phenomena of nature, impenitent sinners might well exclaim: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"<sup>1</sup> The answer is, None! No sort of life is compatible with fire; and,

<sup>1</sup> Isa. xxxiii. 14.

according to the Bible, destruction by fire is the doom of the ungodly; for "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."<sup>1</sup>

To the horror of this fire the Book of the Revelation adds the suffocating fumes of brimstone, another destructive agent; the cause of a speedy death to all living creatures when exposed to it.

In twelve passages of the New Testament the last abode of impenitent sinners is termed Gehenna, a word which, we know, signifies the "Valley of Hinnom," in allusion to a gorge, situated at the base of the southwestern wall of Jerusalem, part of which was called Tophet, or Vale of the Oven, where certain kings of Judah had once caused their children to be burnt alive in honour of Moloch. When King Josiah ascended the throne, he "defiled" this valley, by making it the receptacle of all the refuse of the city, and the spot where the dead bodies of criminals and beasts of burden were flung. Fires were kept constantly burning to consume these corpses; whence arose the term *gehenna tou puros*, translated in the usual version "hell fire."<sup>2</sup>

<sup>1</sup> Mal. iii. 19 [iv. 1].

<sup>2</sup> Isaiah already alludes to Tophet as a place of punishment: Isa. xxx. 33.

Such were the images suggested by the word Gehenna, which Jesus used to make His hearers understand the terrible and final death of impenitent souls: "Fear," He said, "Him that is able to DESTROY both body and soul in hell," literally, "in Gehenna" (Matt. x. 28).<sup>1</sup>

Therefore, according to Scripture, utter destruction is the fate of hardened sinners. They are like sheep which, fleeing from their shepherd, fall a prey to the wolf, to tormenting hunger and thirst, and to a miserable death. Authors of their own ruin, "they shall utterly perish," says the apostle Peter, "as natural brute beasts made to be taken and destroyed."<sup>2</sup> "They shall be as though they had not been";<sup>3</sup> "as the cloud that vanisheth away";<sup>4</sup> "as a dream when

<sup>1</sup> *Apollumi*, the verb used with reference to "the meat which perisheth" (John vi. 27), is either *to bring to*, or *to be brought to*, *nought*. Thus, *to lose* means either to cause, or to suffer loss and ruin (see Johnson). *To loose* and *to lose* both belong, in fact, to the root of the Greek verb *apollumi*, viz.: *leas*, Anglo-Saxon, loose; *lu*, Sanscrit, to cut. The simple *luo*, in Greek itself, means occasionally to destroy. For instance, 1 John iii. 8: "The Son of God was manifested that He might destroy the works of the devil." True, the verb *apollumi* occurs in speaking of the prodigal son and of the lost piece of silver, both of which were found afterwards; but *for a time* the prodigal son was as good as lost to his father, and the coin as good as destroyed for its owner. It is sometimes objected that, whilst God *might* destroy the soul, He *will* never actually do it; but would not this render nugatory the warning given by Jesus in the passage quoted above?

<sup>2</sup> 2 Pet. ii. 12.    <sup>3</sup> Obad. 16; comp. Job x. 19.    <sup>4</sup> Job vii. 9.

one awaketh";<sup>1</sup> "as a potter's vessel dashed in pieces";<sup>2</sup> "as ashes under the soles of the feet";<sup>3</sup> "as smoke that consumes away";<sup>4</sup> "the workers of iniquity shall be destroyed for ever."<sup>5</sup>

<sup>1</sup> Ps. lxxiii. 20.

<sup>2</sup> Ps. ii. 9; Rev. ii. 27; Rom. ix. 22; Matt. xxi. 44.

<sup>3</sup> Mal. iv. 3.

<sup>4</sup> Ps. xxxvii. 20.

<sup>5</sup> Ps. xcii. 7 [8]; comp. 2 Thess. i. 9.

## CHAPTER III.

### THE TRADITIONAL DOCTRINE.

LET us now proceed to compare these declarations of Scripture with the human traditions which have been perpetuated in the Church. In the first place, we find the Roman Catholic hell still filled with the tortures belonging to a barbarous age: red hot gridirons, huge cauldrons full of boiling lead and brimstone, a pestilential atmosphere, and a multitude of horned and cloven footed demons, who, goaded incessantly by the trident of their master, Satan, pursue the damned, inflicting upon them untold torments. Ages roll on; and without a moment's intermission torturers and victims fill the vast prison with horrible shrieks. We have rejected these monstrous fables, but have unfortunately preserved a word which recalls them, and which confuses the popular imagination by its constant misuse. It is the word *hell*, which the sacred writers never use in the peculiar sense which is generally given to it. It is confusing to employ this term to designate the place which the Old Testament calls *sheol*,<sup>1</sup> the grave, the place or state of both good and wicked after death; in Greek,

<sup>1</sup>“The place in which we see nothing.” *Etymologicon Magnum*. *Sheol* seems to be derived from *shaal*, to dig, to search, to ask, to require; hence the noun formed from it, the deep, insatiable gulf, the all devouring, inexorable, and never satisfied pit of the



*hades*, the obscure region mentioned in the New Testament. The word *hell*, like the terms *penance*, *priest*, *mystery*, has been falsified and perverted from its true meaning by Roman Catholicism, that mixture of Christianity and Paganism. In retaining the word *hell*, Protestants have preserved certain elements of the Roman Catholic idea. They believe, generally, in a place where the wicked shall be cast, not to be destroyed, but to suffer the torments of eternal fire, without relief or end, in the company of the devil and his angels, with rage in their hearts and curses on their lips.

grave. Compare Job xi. 8, x. 21, 22; Prov. i. 12, xxx. 16; Isa. v. 14; Cant. viii. 6. Such are the ideas connected with the word *sheol*, whose strict etymological meaning is *an excavated subterraneous place*; just as the English word *hell* is from the Anglo-Saxon *helan*, to cover, to hide. It might be translated *the under-world*.

## CHAPTER IV.

### THE BIBLE NOWHERE TEACHES THE INDESTRUCTIBILITY OF THE HUMAN SOUL.

THE traditional belief specified in the preceding chapter takes for granted that the soul of man is absolutely imperishable. Now the Scriptures, though they teach us that all men are capable of immortality, speak nowhere of essential immortality apart from communion with Jesus the Christ. The philosophic theory of the immateriality and consequent indestructibility of the human soul is utterly foreign to the religion of the Bible.<sup>1</sup>

Not only does Scripture entirely abstain from using the expression "immortal soul," so constantly recurring in modern phraseology, but it repeats on every page, sometimes in one form of language and sometimes in another, that immortality is not a natural gift, but a

<sup>1</sup> The word *soul* occurs more than sixteen hundred times in the Bible, but never in conjunction with the terms *immortal* or *imperishable*. Nor do the Scriptures ever speak of the *eternal life of the wicked*. "The Bible, in this country, is an open book for every one. If man's natural immortality be *taught* there, surely it can be *shown*. T. N. has offered £1000, the author of 'Immortality only in Christ' £105, and myself £100, for ONE passage in proof of the popular creed. These offers have been published for months, but not one verse has been produced."—"God Misunderstood:" by David Wardlaw Scott, p. 28. (Publishers, Kellaway and Co.; price 1s.)

something to be acquired; a privilege to be conferred upon the believer only; a prize to be gained after a brave and earnest struggle; that "God only hath immortality" inherently, and that eternal life is the special reward of those who "by patient continuance in well-doing seek for glory and honour and immortality."<sup>1</sup> Would they have to seek for it if they possessed it as a birthright? No! According to Scripture, there is no permanent life, except for the believer: "He that believeth not the Son shall not see life, but the wrath of God abideth on him,"<sup>2</sup> like the thunder-cloud before the coming storm.

<sup>1</sup> Luke xiii. 24, comp. Matt. vii. 14; Rom. ii. 7; 1 Tim. vi. 12, 16.

<sup>2</sup> John iii. 36: "to see life" is simply "to live" in biblical language, in the same manner as "to see corruption" (Acts ii. 27) is "to become corrupt." The wrath of God only endures until it has accomplished its purpose. The words *eis ton aiona*, for ever, are not added, as when it is spoken of him who "doeth the will of God and abideth FOR EVER" (1 John ii. 17).

## CHAPTER V.

### WHAT IS EVERLASTING PUNISHMENT?

IT is true that Christ threatens the sinner with everlasting punishment. Those who have neglected His poor and afflicted brethren shall go away, He says, into everlasting punishment.<sup>1</sup> But, with regard to the word here translated "everlasting" and in the very same verse rendered "eternal," we must observe that, when it qualifies an act, eternity is not always the attribute of the act itself, but applies to the result of the act. Thus, in the Epistle to the Hebrews, Jesus is said to have obtained "eternal redemption," eternal in its results, although the act of redemption was accomplished in one day on the cross.<sup>2</sup> In the same epistle we read of "eternal judgment," where evidently the effects alone of the judgment are to be eternal.<sup>3</sup> In the

<sup>1</sup> *Kolasin aionion*: Matt. xxv. 46.

<sup>2</sup> Heb. ix. 12, *æternum valens*: Grimm, *Clavis N. T.*, comp. ver. 25, 28; v. 9; vii. 25. "Eternal answers to once for all."—Dean Alford.

<sup>3</sup> Heb. vi. 2. A somewhat similar expression is found in Mark iii. 29. This rhetorical figure, which assigns to an act the perpetual duration of its effects, is also found in 1 Kings ix. 13: "And he called them the land of Cabul unto this day." Deut. xi. 4: "The Egyptians destroyed unto this day." Rev. xx. 2: "He laid hold on the dragon, and bound him [for] a thousand years," then cast him into the abyss, to remain there till the thousand years were finished.

Epistle of St. Jude, Sodom and Gomorrhæ are quoted as permanent witnesses of Divine vengeance, the prey of "eternal fire."<sup>1</sup> The waters of the Dead Sea cover the site of these guilty cities, but the fire which consumed them was eternal as to its effects, because it destroyed them for ever.<sup>2</sup> In the same way the "eternal" punishment spoken of in the above quoted passage from St. Matthew is to consist in a gradual destruction, which will be irremediable. This use of the term is not unknown in modern phraseology. We find it in the expression "an eternal farewell,"<sup>3</sup> meaning a final and solemn adieu. In a similar manner the punishment spoken of by Christ will be final and supreme. "May it not, in its measure, be reckoned an infinite punishment, should God please to doom man, who was by nature a candidate for immortality, to total annihilation, from whence he should never be suffered to return to life?"<sup>4</sup>

Our aim is not therefore, as is generally supposed, to limit the duration of eternal punishment; but rather to argue that it involves final destruction, in other words, an eternal deprivation of life, an eternal loss of existence.

<sup>1</sup> Jude 7.

<sup>2</sup> Compare Matt. xviii. 8, xxv. 41; Mark iii. 29; Dan. xii. 2.

<sup>3</sup> *Æternum vale.*—Ovidius.

<sup>4</sup> Hermann Witsius (1636–1708), "Economy of the Covenants," i. 42.

## CHAPTER VI.

### THE ESSENTIAL CHARACTER OF ALL PUNISHMENT.

“These shall go away into everlasting punishment; but the righteous into life eternal.”—*Matt.* xxv. 46.

THE etymology of the word *kolasis*, translated “punishment” in the usual version, may lead us to an apprehension of its intrinsic meaning. Lexicographers refer it to a root signifying “to break by striking, to amputate, to shorten, to dismember, to mutilate;”<sup>1</sup> from the said root our word *iconoclast*, “breaker or destroyer of images,” is derived. *Kolasis* therefore denotes punishment involving a cutting off, a loss.

If we consider it carefully, all punishment implies more or less of deprivation and loss. A fine consists in loss of money; imprisonment in loss of liberty; death in loss of life. This is equally the meaning of

<sup>1</sup> Donnegan, Liddell and Scott, Passow, Planche, Alexandre, Wahl, Grimm, etc. *Kolazo*, the frequentative of *kolouo* (poetical): whence *kolasis*, mutilation; *kolos*, maimed. In the Septuagint the terms *kolasis* and *kolazo* are employed with reference to capital punishment, to banishment, to confiscation, or to imprisonment, all of which penalties imply deprivation. (3 Esdras viii. 24 [25]; compare Ezra vii. 26, Ezek. xviii. 30, in the Septuagint.) When the punishment does not involve loss, as when it consists in the infliction of blows, the Septuagint and the New Testament use the word *paideia*, admonitory correction (2 Chron. x. 14; Prov. iii. 11, xxii. 15; Luke xxiii. 16; Heb. xii. 6, 7), or the words *epitimia*, *elengxis*, *ekdikèsis*.

the Latin term *castigare*, the etymological sense of which is *to prune, to lop away*; and of the English word *chastise*. It is to cut off the unfruitful branches; "*Castigatio: amputatio quæ arboribus luxuriantibus adhibetur,*" according to the definition of Stephen's "Thesaurus"; the operation mentioned by Jesus Himself in the parable of the Vine and the branches: "I am the true vine," He said, "and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit . . . If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."<sup>1</sup> The wicked are pruned away for ever from the trunk of humanity, to be consumed; and their destruction shall be complete and final. Such is everlasting punishment.

According to the Bible, life is a sacred trust, which God withdraws from those who abuse it. The Creator forces no one to remain seated at the banquet of life. He grants immortality to the righteous; but those who seek to alter the conditions of their being exclude themselves from its possession. They attempt what is impossible. They might as well try to square the circle. They cannot destroy immutable laws; but they may make their liberty the instrument of their

<sup>1</sup> John xv. 1, 2, 6.

ruin. Man's future and permanent existence depends on spiritual well being; as his present existence depends on physical health. The ultimate death of the body and soul of the unregenerate follows that of the body in the first death with more or less rapidity. The rust which eats into the scabbard must finally corrode the sword. There will be no useless torments, but simply the gradual destruction of an individuality which falls back into the nothingness whence Divine goodness called it forth: a terrible agony, then a night without a dawn. The soul will perceive and act no more. Once it lived and loved, but now it feels no longer; it is dead, passed away for ever.

Thus we find in theology the same law that governs nature. The species which fulfil their destiny in accordance with the purpose of their Creator live and flourish; the species that, for one cause or another, cease to answer the end for which they were created die out and disappear. In the last century two bipeds of the same class vanished in this manner, the "dodo" of Mauritius and the "solitaire" of Roderique Island, clumsy, heavy birds, almost without wings; and in our own age we are witnessing the gradual extinction of certain inferior orders of the human race. We are all of us only in the position of candidates for immortality, and, from a certain point of view, *election* may be regarded as *selection*, largely qualified by individual liberty. In the spiritual, as in



the physical world, progress is secured through elimination. The gospel warns us that many are called, but few are chosen; that many are bidden to the feast of immortality, but that comparatively few accept the invitation. Observation convinces us that only a comparatively small number of the beings and germs of nature come to full development, and perpetuate their race.

Thus the gospel and universal analogy teach us, with one accord, that the gift of life is conditional, "that the world produces a vast harvest of human beings, some of whom voluntarily sink to the level of the brutes that perish, while others prepare for a higher existence."<sup>1</sup>

But "endless woe," "eternal torments," "everlasting misery," are expressions which, in common with the terms "deathless" or "immortal soul," are never found in the sacred text in reference to men or any other living creatures.

<sup>1</sup> Mr. Charles Lambert, epitomized by Prevost-Paradol. See on this subject the remarkable thoughts contained in the Fourth Book of Esdras, viii. 41, ix. *passim*, and various passages from the Wisdom of Solomon, which seem to foreshadow what truth there is in Darwin's theory,—*struggle for life, the survival of the fittest*. "Those varieties which are least competent to cope with surrounding conditions will infallibly give way to those that are most competent."—*Prof. Tyndall*.

## CHAPTER VII.

### SUFFERING NOT THE ESSENCE OF PUNISHMENT.

BUT how are we to answer those sage objectors who, believing themselves wiser than the word of God, are scandalized at the leniency of punishment which does not consist in eternal tortures? Perhaps we may suggest that they are misled by the traditional notion of punishment. It is a mistake to think that punishment necessarily involves pain. Let a slight fine be inflicted upon a delinquent millionaire, and he will have been punished, although, instead of suffering, he may smile at the trifling loss. Pain may, or may not, accompany punishment, and in itself is often a blessing.<sup>1</sup> Like a vigilant sentinel, it guards both the child in its cradle and the soldier

<sup>1</sup> As instances of punishment without pain, we may quote the English law which condemned the suicide to an ignominious burial in the highway, with a stake driven through the body, and without Christian rites; also the custom prevalent in certain North American States, of rendering criminals insensible by chloroform before their execution. Even without chloroform, beheading and hanging are far less painful and terrible than many so called natural deaths. If the essence of punishment were suffering, fifty lashes of the cat-o'-nine-tails would be a graver penalty than death on the scaffold, and murderers like Burke and Hare or Tropmann should be made to endure tortures proportionate to the number and atrocity of their crimes. Nevertheless, the law recognises but one punishment for murderers of every degree of guilt, viz., loss of life. Must our theology, which ought to guide our legislators, stoop to learn from them lessons of Divine wisdom?

on the battle field. It rouses them, prompts a cry for help, and thus indirectly procures necessary aid. It is, at the same time, the rod of the Divine Shepherd and the providential tocsin which warns the sinner of impending danger. If any rash individual attempted to gaze at the sun, he would first experience intense pain in his eyeballs. Should he disregard the admonitory voice of suffering, and persevere, the pain would cease; but he would have become blind. The loss of sight would be his punishment, and not the temporary anguish that forewarned him of the consequences of his folly.

The utter destruction of the human being will doubtless be preceded by pain, which, in length and intensity, will be proportionate to his individual vitality. Greater and more protracted suffering must accompany the dissolution of a soul which is more richly endowed and possesses more vital strength than another. In this sense, "unto whomsoever much is given, of him shall be much required." But what we dispute is, that suffering forms the main part of the punishment threatened in the Bible.<sup>1</sup>

We must remember that Paul, the most dogmatic of

<sup>1</sup> Such was also the opinion of the eminent Rothe. According to his view, the duration of the sufferings of a soul would be proportioned to its guilt, and its guilt to the amount of the Divine element within it. Let us add that the law of analogy leads us to believe that the same rule will prevail in a future state as on earth, where we usually see pain shortened in proportion to its intensity. "The goodness of God is seen even in His punishments." (Clement of Alexandria, *Strom.* vi., chap. xxv., § 156.)

the apostles, who affirms that he had not "shunned to declare all the counsel of God,"<sup>1</sup> never, in his most solemn warnings, uses any expression that might seem to imply the eternal torments of the lost. He appears carefully to avoid any simile that could afford the slightest ground for any such doctrine. He never speaks of hell but he has tears for the perishing ones, "whose end is destruction."<sup>2</sup>

<sup>1</sup> Acts xx. 20, 27. See "Pauline Theology," by H. L. Hastings. (Publishers, Kellaway and Co.; price 1s.)

<sup>2</sup> 2 Cor. iv. 3, Greek; Phil. iii. 18, 19. See Objection xxii.

## CHAPTER VIII.

### SYMBOLS AND HYPERBOLES OF THE APOCALYPSE.<sup>1</sup>

WITH regard to the symbolic and hyperbolic language of the Apocalypse, let us first observe that all its figures relating to the fate of the wicked are borrowed from the Old Testament, where they are employed to depict earthly and transitory phenomena. Thus we read, in the thirty-fourth chapter of Isaiah, that the "streams of Idumæa shall be turned into pitch, and the dust thereof into brimstone"; Bozrah, its capital, shall "not be quenched night nor day, the smoke thereof shall go up for ever."<sup>2</sup> Also, at the end of the seventeenth chapter of Jeremiah it is said that, if the Jews will not hallow the sabbath day, by not bearing any burden on that day, and not allowing any to enter in at the gates of Jerusalem, the Lord "will kindle a fire in the gates thereof, and it shall not be quenched."<sup>3</sup> The same expression is found in the

<sup>1</sup> Rev. xiv. 10, 11; xix. 3, 20; xx. 10.

<sup>2</sup> Ver. 10. *Lailah veiomam lo ticbeh, leolam iaaleh ashanah.* Isaiah had before his mind the calamity which, twelve centuries before, had overwhelmed the neighbouring country and cities of Sodom and Gomorrhæ. See Genesis xix. 28.

<sup>3</sup> In the same manner the Lord, threatening Israel, declares that His wrath "shall not be quenched" (2 Kings xxii. 17; Jer. iv. 4, vii. 20, xxi. 12; Ezek. xxi. 3, 4; Amos v. 6). Yet the punishments here threatened were only national and temporary, and we read elsewhere that the anger of the Lord "endureth but a moment," and that He "doth not keep His anger for ever." (Ps. xxx. 5 [6]; comp. Ps. ciii. 9, Mic. vii. 18.)

last verse of the prophecies of Isaiah, which we quote in full: "They shall go forth and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Here again it is a question of temporal punishment. Life, and therefore sensation, have departed from these bodies; but, deprived of the honours of burial, their flesh becomes the loathsome prey of corruption: and the skeletons which remain are consumed by flames. Thus shall the last traces of the enemies of the Lord vanish for ever.<sup>1</sup>

And thus, Christ says, men who disobey My voice shall perish. It shall not be in their power, nor in the power of any creature, to quench the fire which has already begun its devouring ravages.<sup>2</sup>

If we read the warnings of Scripture with the preconceived idea that they foretell eternal torment, the various expressions contradict each other; they speak sometimes

<sup>1</sup> We are indebted to our friend M. Félix Bovet for the remark that the concluding verse of Isaiah seems to be a development of the last verse of the first chapter, the latter being, so to speak, a preface to the whole book: "The strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them." It is difficult to extinguish tow, but nothing burns more rapidly. The simile would therefore be inappropriate to represent perpetual suffering. This applies to all other Scripture symbols referring to the fate of the wicked, such as *chaff*, *briers*, *vine branches*, *bundles of tares*, *stubble*, *thorns*, *fat of lambs*.

<sup>2</sup> Mark ix. 43. These words of Jesus are a quotation from Isaiah lxvi. 24, and can only be understood to imply eternal suffering when the soul's inherent immortality is assumed as a fact.

of flames, sometimes of profound darkness ; sometimes of wailing, and sometimes of dead silence ;<sup>1</sup> while, on the contrary, they all agree in describing a fearful agony, after which neither perception nor activity will remain. This also seems to be depicted in the parable of the guest without a wedding garment, who was bound hand and foot and cast into the outer darkness, his activity and perception being thus symbolically brought to a close.<sup>2</sup>

In the last chapters of Revelation, "death and hell are consumed and destroyed ; all evil things vanish one by one, leaving only life and blessedness behind. How different is this view of the future from that which is conjured up by the false wisdom of men !" We here quote M. Louis Bonnet, a favourite commentator, who adds : "What wealth of hope and consolation lies in the prospect which the word of God unfolds before us !" <sup>3</sup>

<sup>1</sup> 1 Sam. ii. 9 ; Ps. xxxi. 18, cxv. 17 : *dumah*, the stillness of death.

<sup>2</sup> Matt. xxii. 13.

<sup>3</sup> Rev. xx. 14. "Commentaire sur le Nouveau Testament," p. 890.

## CHAPTER IX.

### THE ORTHODOXY OF THE APOSTOLIC FATHERS.

WE shall now try to meet some objections urged by those who, for obvious reasons, shrink from a discussion of this subject on a purely biblical basis. The doctrine is new, they say, and opposed to the general belief of the Church.

It is worthy of remark, in the first place, that the doctrine of eternal torment is found neither in the Apostles' nor the Nicene creeds, nor in two of the principal confessions of faith of the sixteenth century, viz., the otherwise rigid creed of the French Reformed churches, and the Thirty-nine Articles of the Anglican Church.<sup>1</sup> And

<sup>1</sup> It is a curious fact that the confession of faith of the Anglican Church formerly contained the more symmetrical number of forty-two articles, two of which implicitly asserted the immortality of the soul and the eternity of future suffering. But in 1562 Convocation, under the presidency of Archbishop Parker, was wise enough to suppress these unscriptural tenets. Since then, the official authority of the Church has declared that the doctrine of an eternal hell is not an established dogma. See the letter from Rev. H. S. Warleigh, rector of Ashchurch, Tewkesbury, to Mr. Griffith, Congregational minister, *Eastbourne Gazette*, of 22nd February, 1871, and the pamphlet entitled, "Hear the Church of England, which is proved to have expelled from her Articles the dogma of endless torments," by the same: London, 1872. We limit ourselves to the following quotation: "No longer ago than 1864, the question was tried by the Judicial Committee whether endless torments was a doctrine of our Church or not.



we believe that even if this dogma has been handed down throughout the Protestant churches, it is simply as an inheritance from the errors of the middle ages, and from the speculative theories of Platonism.<sup>1</sup>

If we examine the writings of the earlier Fathers, Barnabas, Clement of Rome, Hermas, Iguatius, Polycarp, Justin Martyr, Theophilus of Antioch, Irenæus, and Clement of Alexandria, we find them all faithful to the apostolic doctrine of the final destruction of the wicked. The dogma of everlasting torment did not

In the case 'Wilson v. Fendall' it was argued on both sides by most able counsel, and after mature deliberation the Lord Chancellor gave judgment that it was not a doctrine of the Church of England, 'for,' remarked his lordship, 'to affirm it was so would be reinstating the expelled Article, which we have no power to do.'" It should be specially remarked that this verdict was given with the approval of the two archbishops. An account of the judgment may be found in the report of the *Law Times* for February 20, 1874. Even the Church of Rome has preserved some traces of the ancient truth. According to an explanation given to us by one of her priests, she admits a distinction between the punishment of loss and the punishment of suffering (*pœna damni, et pœna sensūs*): the first must be eternal, consisting in exclusion from the presence of God; the second need not be so. Is not this, in somewhat ambiguous terms, the same doctrine that we advocate: torment, ending in absolute extinction?

<sup>1</sup> "The Reformers were so thoroughly absorbed in fighting for the points of belief which separated them from the Romish Church, (chiefly the supreme authority of the Scriptures, and justification through faith,) that they did not stay to examine any doctrines which were beyond the scope of these all engrossing subjects, and which did not afford matter for the fierce controversies of the period."—*Edmond de Pressensé*, "Essai sur le dogme de la Rédemption," p. 23.

creep into the Church until she yielded to the influence of Platonic philosophy. Plato had said, The soul is immortal, indissoluble; and his assertion outweighed the denial of the apostles and prophets. The utterances of Paul and John were construed in a Platonic sense. The apocryphal author of the "Clementines" is the first among ecclesiastical writers who thus diverged from the primitive faith. Nevertheless, in some passages he contradicts himself, by declaring that the soul will be finally consumed in the flames of hell.<sup>1</sup> Then came Athenagoras. His chief aim was to show the fundamental agreement of the doctrine of Jesus with that of Plato, his former master; but he refrains from quoting Scripture on the subject of the pretended indestructibility of the soul. Justin Martyr has been cited as a defender of the doctrine which we oppose; but although he sometimes adopts the Platonic mode of expression, a careful study of his writings will show that he only admitted a relative immortality, a more or less lengthened survival of the soul after death.<sup>2</sup>

<sup>1</sup> Homily III., chap. vi., Antwerp edition, 1698.

<sup>2</sup> See especially his last work, entitled "Dialogue with the Jew Trypho," p. 158, Paris edition, 1615. For an adequate and conclusive inquiry into the testimony of the Fathers, our readers are referred to "The Duration and Nature of Future Punishment," by the Rev. Henry Constable; "The Perishing Soul," by T. M. Denniston; "A New Bible," by Rev. S. Minton; "Debt and Grace," by Professor Hudson; and the standard book, just published, "Life in Christ," by Rev. Edward White.

## CHAPTER X.

### THE COMMON ORIGIN OF PURGATORY AND AN ETERNAL HELL.

Two natives of the burning plains of Africa, Tertullian and Augustine, were foremost in procuring a victory for these anti-biblical views. Not understanding Hebrew, Tertullian appealed to the account of the creation of Adam for proof of the immortality of the soul;<sup>1</sup> then, conscious that he had failed to establish his theory, he quoted the

<sup>1</sup> Even in our own days these feeble weapons are employed. But the term *living soul*, *nephesh chaiyah*, is applied in Genesis to fish and all kinds of animals as well as to man (Gen. i. 20, 21, 24, 30; ix. 10). Such is the case in the New Testament with regard to the word *psuche*, usually translated *soul* (see Rev. xvi. 3). As to the famous *nishmath chaiyim* of Gen. ii. 7, it is the panting sound of respiration, from *nasham*, to pant, to snort, to sob. See *The Hebrew National* for 19th July, 1867: "The Midrash (Bereshith Rabba, chap. xii.) does certainly enumerate five appellations of the human spirit met with in Scripture; but these alike designate the principle of life in man and in beast. For that spiritual essence which exclusively is the portion of man, the Hebrew language affords no term." According to the Talmud, the soul of the wicked perishes by gradual decay. The "breath in man's nostrils," the above mentioned *nishmah*, is used in Scripture as expressing weakness and mortality (Gen. vii. 22, Isa. ii. 22.) The *breath* or *spirit of God* creates the myriads of solar systems, and gives life to all created beings, including animals (Ps. xxxiii. 6, civ. 29 and following verses). Twelve times is the term *nephesh*, usually translated *soul*, employed as a synonym of *corpse*; and in 1 Cor. xv. 45 the apostle contrasts the *living and mortal soul* of the first man with the "quickening spirit" of the last Adam.

revelations of his sister, who had visions. According to him, hell is a *perpetual slaughtering*, "*æterna occisio*," a scene of mortal agony without the release of death.

This extreme doctrine provoked the equally extreme reaction of Origen. He represents hell as a kind of purgatory, where men and devils are purified, and whence they go to enjoy the blessedness of saints at the right hand of God.

The Church contrived to preserve both these heresies ; she kept the endless tortures of Tertullian for heretics and apostates, and the purgatory of Origen for the majority of the faithful. The idea of inherent immortality flattered human vanity, by in some sort identifying our nature with absolute and necessary existence, and purgatory became a source of honour and emolument to the clergy. The system of indulgences grew up upon this basis. A well paid priest could despatch to heaven any deceased relative whose salvation was a matter of doubt to his affectionate survivors.<sup>1</sup> Arnobius was the last defender of the primitive faith, A.D. 303.

The abuse became so odious and so gross that at length it gave rise to the Reformation of Luther.

Since that time, the Roman Catholic Church has become more prudent, and it is not very long ago that, at a Paris Conference, Mgr. Chalandon, Archbishop of Aix, advised the clergy to avoid preaching upon hell.

<sup>1</sup> Hence the familiar proverb: "*The fire of purgatory boils the monk's saucepan.*"

“This question,” he said, “will rather repel men’s minds from the faith than win them to accept it.” The comparative mildness of purgatory no longer sufficing, modern preachers have “so greatly widened the conditions of salvation that the doctrine of the *few* that are *saved* is replaced by that of the *few* that are lost.”<sup>1</sup>

<sup>1</sup> Charles de Rémusat, “La Vie Future:” *Revue des Deux Mondes*, 15th June, 1865.

## CHAPTER XI.

### DO THE MAJORITY OF CHRISTIANS REALLY HOLD THE TRADITIONAL DOCTRINE?

IT is a fact that the doctrine of eternal torment is now becoming more or less undermined throughout Protestant churches, both in England and abroad. "The persuasion is general that things are not so bad as they are commonly represented to be; that in some way or other, through the mercy of God, punishment will not be inflicted."<sup>1</sup>

Dr. Macleod, late chaplain to the Queen, expressed himself as follows: "It does appear to me that there exists a widespread callousness and indifference, an ease of mind, with reference to the fate hereafter of ungodly men, which cannot be accounted for, except on the supposition that *all earnest faith is lost* in either the dread possibilities of future sin or of its future punishment."<sup>2</sup>

Mr. Henry Dunn, who quotes these words, adds: "Even of professed believers, the sad truth must be told, that few attempt to *realize* the awful condition

<sup>1</sup> "The Destiny of the Human Race." By Henry Dunn, vol. ii., p. 586. A second edition has been published in one volume, 1872.

"Parish Papers," chapter on Future Punishment.

in which mankind are supposed to be placed; that *many* shrink from ever hinting danger to their nearest and dearest unconverted relatives; and that *some*, it is to be feared, compromise with conscience for the absence of a life in the spirit of their creed, by violent speculative denunciations on those who oppose it. The great multitude, in the meantime, live on and pass into eternity, devoid of every sentiment of anxiety in reference to the world that is to come; the popular theology being, we fear, but too truly expressed in an epitaph we have seen somewhere, written upon the tombstone of a notoriously abandoned man, who was killed by a fall while hunting:

‘Between the stirrup and the ground  
He mercy sought and mercy found.’”

Who indeed pictures his father or his child always and for ever burning in unquenchable flames?

In the pulpit, vague doubts seem to arrest the preacher. He hesitates; and by reserve, irresolute statements, or even assumed vehemence, he betrays a secret want of conviction, which spreads among his hearers, disturbing the believer and hardening the unconverted sinner. The illustrious John Foster wrote, more than thirty years ago: “A number (not large, but of great piety and intelligence) of ministers within my own acquaintance, several now dead, have been disbelievers of the doctrine in question; at the same

time, not feeling themselves imperatively called upon to make a public disavowal, content with employing in their ministrations strong general terms in denouncing the doom of impenitent sinners.”<sup>1</sup>

This question has of late created a division in the English branch of the Evangelical Alliance, fourteen members of the Council having retired in order to protest against the views of their colleague Mr. Birks. When the society was founded, in 1846, the same point had already been much discussed. “‘It is notorious,’ said the organ of the Wesleyan Methodists, ‘that many, whose orthodoxy on other points has never been questioned, are unbelievers on this. Some evade inquiry as unprofitable. Others preach the doctrine of eternal remorse, and consider future punishment to consist, not so much in any direct infliction by the hand of God, as in the natural working out of confirmed depravity.’ Others we know go much farther, and hold that eternal punishment is but a diminution of eternal joy in a state of salvation. The lowest order of happiness in heaven, say they, and the lightest suffering of hell, may, for aught we know, touch each other.”<sup>2</sup>

We have been able to verify the truth of these

<sup>1</sup> To Mr. Edward White, Sept. 24, 1841. “The Life and Correspondence of J. Foster,” edited by J. E. Ryland, 1852, vol. ii., p. 232.

<sup>2</sup> H. Dunn, *Op. Cit.*, p. 590



statements by personal observation. We have had many conversations with brethren in the ministry, and the result has most frequently been: "The view which you advocate may be the true one, but it may be dangerous to utter it; beware of preaching it."

## CHAPTER XII.

### TRUTH IS OUR BEST FRIEND.

WE appeal to all ministers of the gospel: Is this a question of prudence? Is not eternal truth at stake? Are there any inopportune truths in the gospel? And are we not directed to declare all the counsel of God? Besides, regarding it from the most practical point of view, will not this doctrine which we believe to be the true one be more effectual in our hands than any other? By clearness and distinctness in our statements, full conviction on the part of the preacher, and the announcement of a punishment which, though not revolting, is terrible, and scriptural, and rational besides, a far deeper impression will be produced than by the maintenance of a theory which no one can thoroughly believe, and which almost every one privately softens down after his fashion; for exaggerations of doctrine are like those barriers that are too lofty for horses to leap, and which they quietly pass under.<sup>1</sup>

The scriptural doctrine, as we have felt constrained to declare it here, removes, we believe, a great stumblingblock from the path of believers. We are no

<sup>1</sup> "Certainty and wholesome strictness, not amounting to absolute barbarity of punishment, have been assumed to act as material deterrents from the commission of serious crime."—*The Daily Telegraph*, December 2, 1874.

longer compelled to conceive of a God possessing two different natures: on earth tender and beneficent; even repaying man's ingratitude and wickedness by His mercies; but beyond the tomb unmoved by the endless torture and excruciating pain of His enemies. We read with horror the stories of the Inquisition, or the relation of the conquest of Mexico by the Spaniards; of the Emperor Montezuma broiled on a gridiron over a slow fire; of the men tortured and driven mad by drops of water falling day and night upon their forehead: but what are these agonies of a few days or hours, hideous and revolting as they may be, in comparison with a scorching fire which, after millions of ages, shall only have begun its work?

“No man can deny that God is able to destroy what He was able to create. No man can deny that God had a power to choose whether He would inflict death upon the sinner, or an endless life of agony. Which would He choose, the gentler or the more fearful doom? Will you say the latter? Why? There must be a reason. Is it to please Himself? He repudiates this kind of character (Ezek. xviii. 23). Is it to please His angelic or redeemed creation? They are too like Himself to take pleasure in such a course. Is it to terrify from sin? To terrify whom? Not the lost; they are handed over for ever to blasphemy and evil. Is it then to terrify the unfallen, and preserve them from sin? Would it? What is sin? Is it not

pre-eminently *alienation from God*? What would alienate from Him so completely as the sight or the knowledge of such a hell as Tertullian taught? Pity, horror, anguish, would invade every celestial breast. Just fancy a criminal with us. He has been a great criminal: let him be the cruel murderer, the base destroyer of woman's innocence and honour, the fiendish trafficker in the market of lust, the cold blooded plotter for the widow's or the orphan's inheritance; let him be the vilest of the vile, on whose head curses loud, deep, and many have been heaped. He is taken by the hand of justice: all rejoice. He is put to death! No; that is thought too light a punishment by the ruler of the land. He is put into a dungeon; deprived of all but the necessaries of existence; tortured by day and by night; guarded lest his own hand should rid him of a miserable life; and all this to go on till nature thrusts within the prison bars an irresistible hand, and frees the wretch from his existence. Now what would be the effect upon the community of such a course? The joy of the criminal's overthrow, once universal, would rapidly change into pity, into indignation, into horror, into the wild uprising of an outraged nation to rescue the miserable man from a tyrant worse than himself, and to hurl the infamous abuser of law and power from his seat. And this is but the faintest image of what a cruel theology would have us believe of our Father which is in heaven! Nature steps in, in the one case, and says there shall be

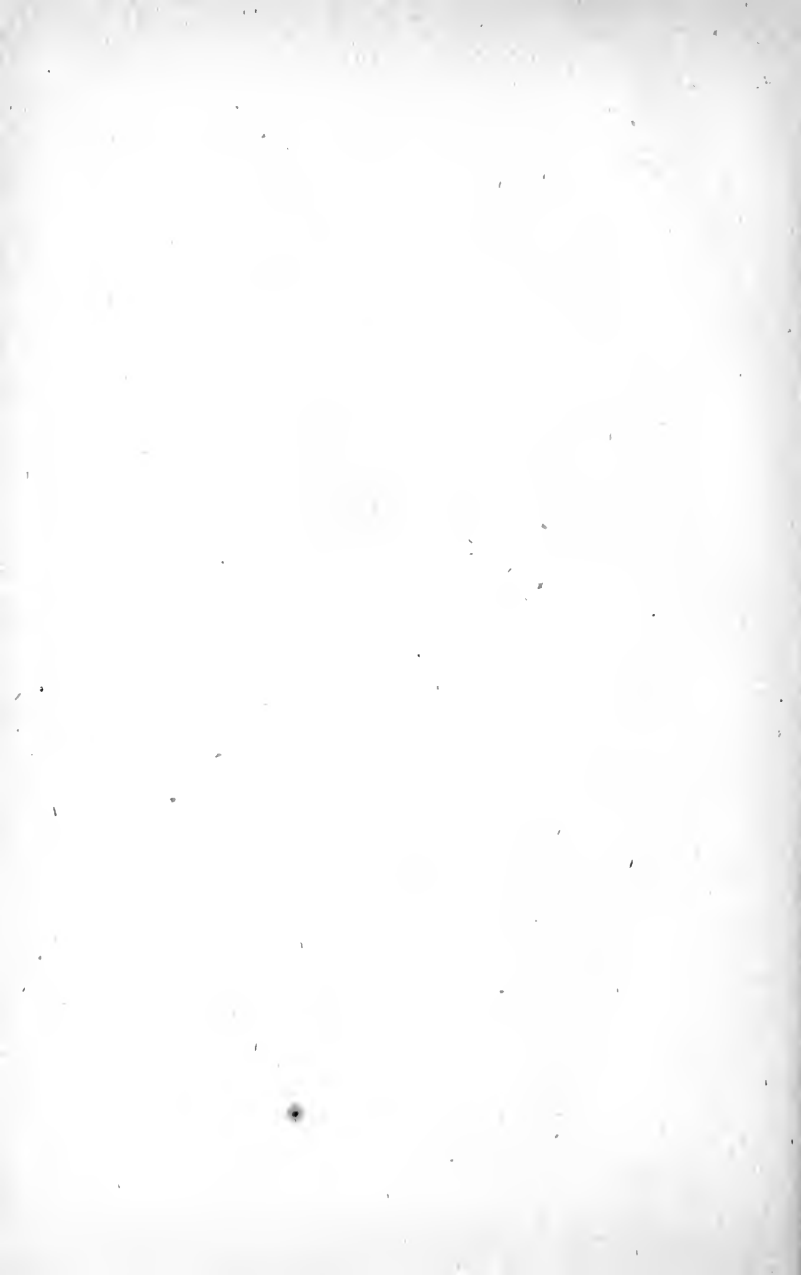
an end. Omnipotence, in the other, puts forth its might to stay all such escape. *For ever and ever!* Millions of years of agony gone, and yet the agony no nearer to its close! Not one, but myriads, to suffer thus! Their endless cries! Their ceaseless groans! Their interminable despair! Why, heaven and earth, and stars in their infinite number, all worlds which roll through the great Creator's space, would raise one universal shout of horror at such a course. Love for God would give way to hatred. Apostasy would no longer be partial, but universal. All would stand aloof in inexpressible loathing from the tyrant on the throne, for a worse thing than Manicheism pictured would be seated there, *the one eternal principle would be the Principle of Evil.*"<sup>1</sup>

And let no one say that the prospect of the death of souls is likely to cool the zeal of the preacher or the missionary. What! do we not see physicians lavishing all their skill and energy in order to prolong the life of their patients for a few years, or only a few days? Do we not call men heroes who brave fire or water to save their fellow creatures from a fate far less terrible than eternal death? And is it likely that we should be indifferent to the perils which menace the life of both body and soul of our kin? The true believer dreads, for all humanity, a danger which he fears not for himself; he knows that

<sup>1</sup> "The Duration and Nature of Future Punishment," by the Rev. H. Constable, Chaplain to the City of London Hospital. Fifth edition, pp. 309, 310. (Kellaway and Co.)

unless he labour with all his might their blood will be upon his head; he knows that the ravages of the invisible disease are incurable, that the tide is rising, that the flames are spreading: say, does he need to know more in order to enkindle his zeal and to keep the sacred love for souls burning in his breast?

OBJECTIONS AND REPLIES.





ANSWERS TO OBJECTIONS URGED AGAINST  
THE DOCTRINE OF THE GRADUAL EXTINC-  
TION OF OBDURATE SINNERS.<sup>1</sup>

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OBJECTION I.—DOES NOT THE SAYING THAT A CERTAIN SIN “SHALL NOT BE FORGIVEN IN THIS WORLD, NOR IN THE WORLD TO COME,” IMPLY ETERNAL SUFFERING?

It implies eternal punishment, not eternal suffering. The gradual death of the sinner, which is consummated in the world to come, is the remediless punishment of this unpardonable sin.

OBJ. II.—THE PREDICTIONS WHICH FORETELL ETERNAL PUNISHMENT MAY CONVEY THE IDEA OF LIMITED DURATION IN THE OLD TESTAMENT; BUT WHEN QUOTED IN THE NEW TESTAMENT THEY PREDICT ABSOLUTELY ENDLESS SUFFERING.

This assertion only rests upon the assumption of man's natural immortality, a doctrine equally foreign to both the New and the Old Testaments.

OBJ. III.—JESUS REPEATEDLY THREATENED SINNERS WITH TERRIBLE PUNISHMENT.

Utter destruction, preceded by the protracted pangs of the second death, is indeed a terrible punishment.

<sup>1</sup> These Objections were made by members of a society of pastors and professors of theology, in Switzerland, before whom the foregoing Essay was read.

OBJ. IV.—*KOLASIS AIONIOS* AND *ZOE AIONIOS* (Matt. xxv. 46) IMPLY THE EQUAL DURATION OF THE PUNISHMENT AND OF THE REWARD.

As the final extinction of the sinner constitutes the punishment, this punishment, in its effect, is really of equal duration with the blessedness of the redeemed. (See Chap. V.) Inamissible salvation, irremissible punishment; irrevocable gift, irrecoverable loss. The endless extinction of those who once had life, and might have had it for ever, is just as perpetual in duration as endless life. Cicero, Lucretius, Horatius, Tertullian, have all spoken of eternal non-existence as of an eternal doom.

OBJ. V.—AS MAN WAS CREATED IN GOD'S IMAGE, HE MUST BE AS IMMORTAL AS GOD HIMSELF.

Although man was created in God's image, he is not omnipresent, and possesses neither omniscience nor omnipotence. There is therefore no reason for concluding that he must necessarily live for ever. Man has been placed by the so-called orthodox doctrine upon too lofty a pedestal; he is no "partaker of the Divine nature," except through regeneration (2 Pet. i. 4). Adam was the image of God, and His representative, chiefly as a mirror of Divine consciousness and a king over the lower creation (Gen. i. 26; Ps. viii. 5 and following verses). Even if he had immortality, he may

have lost it, as he lost other features of the image of God, sinlessness for instance.

OBJ. VI.—NOTHING IS EVER ANNIHILATED IN NATURE ; ATOMS ALWAYS RETAIN THEIR IDENTITY.

We do not deal with atoms, but with human beings ; for them, complete destruction and disintegration is practically annihilation. Is not a book, for instance, or a bank note, practically annihilated when reduced to smoke and ashes ? What is an atom ? And is the soul an atom ? If you say that it is, are you not investing it with a material nature ? Natural fire *destroys* material substances, and the invisible fire of sin consumes and destroys souls. Might we not be justified in terming a soul dead which had utterly and for ever lost even one of its essential faculties ; for instance, individual consciousness ?

OBJ. VII.—THE WORD “ ANNIHILATE ” IS NOT SCRIPTURAL.

The question is not whether this term, the use of which needs to be well guarded, has, in its *scientific* sense, an exact counterpart in the language of the Bible. What we maintain is, simply, that the Bible teaches, in the plainest and most emphatic terms, that the end of the hopelessly impenitent is their final and complete extinction.

OBJ. VIII.—*KOLASIS* MEANS MUTILATION, NOT ANNIHILATION.

Yes; but successive mutilations would ultimately put an end to the mutilated creature. If you sever the essential parts of a whole, the whole as such exists no longer. Besides, when the punishment, or *kolasis*, is understood as a cutting off from the tree of life, the ultimate fate of a branch thus severed must be practically annihilation.

OBJ. IX.—THE EGYPTIANS BELIEVED IN ETERNAL TORMENTS, AND SO DID PLATO.

And are idolaters and heathen philosophers to determine the creed of Christians? Did not the earth revolve when it was thought to be stationary? and was slavery the less odious because men thought it just? Again, on what does the Platonic theory rest? On conjecture. Let us quote the words of an orthodox professor of divinity at Montauban: "I do not deny," he says, "that philosophy may bring forward high sounding arguments in favour of immortality; and Heaven forbid that I should try to weaken their force. But I shall only express the conviction of all who have studied moral philosophy, and have made themselves acquainted with the latest discussions, if I affirm that, by the light of reason only, we can but arrive at suppositions, conjectures, let us frankly say, desires. After all, why should we be immortal?"<sup>1</sup> Let us add, that after a thousand years the shades of Tartarus drank the waters of Lethe; that Plato reserves eternal suffering only for a

<sup>1</sup> Ch. Bois, "De la Valeur religieuse du Surnaturel," p. 34.

small number of great criminals; that neither Cicero, Epicurus, nor Seneca agreed with Plato on the question of man's immortality; and that we can quote the modern Chinese in opposition to the ancient Egyptians.

OBJ. X.—THE PARABLES OF OUR LORD ALL TEACH ETERNAL SUFFERING.

We ask for an instance. The parable of the rich man and Lazarus, which is sometimes quoted against our view, says nothing of the *duration* of the flames of Hades.

OBJ. XI.—MAN COULD NEVER HAVE INVENTED THE DOCTRINE OF EVERLASTING TORMENT.

Facts appear to contradict this assertion; *ab esse ad posse valet consequentia*.

OBJ. XII.—THERE ARE MANY MYSTERIES IN RELIGION IN GENERAL, AND IN ESCHATOLOGY IN PARTICULAR.

“Those things which are revealed belong unto us and to our children for ever,”<sup>1</sup> and it is generally admitted that the fate of the wicked is among those things which are revealed.

OBJ. XIII.—THE DECLARATION OF JESUS CHRIST IS, “THEIR WORM DIETH NOT, AND THEIR FIRE IS NOT QUENCHED.”

See Chap. VIII. and Obj. II.—This imagery is reproduced *literatim* from the Old Testament. It is

<sup>1</sup> Deut. xxix. 29.

confessedly hyperbolic in the Old Testament, and is equally so in the New, being used in both cases to represent total, hopeless, and final destruction. It is to be regretted that, in our version of the Bible, passages of the Old Testament are quoted in the New without inverted commas or marks of any kind. Much importance has been attached to the threefold quotation of this passage in Mark ix. 44, 46, 48. But, on consideration, two of these verses are to be excluded as spurious, and they are not found in the parallel passage in Matthew.<sup>1</sup> The worm feeds only on senseless and putrefying flesh; fire consumes the dead bones, it cannot be quenched until it has accomplished its work of destruction, and nothing is finally left but nameless dust and foul smoke, the type of constant and awful remembrance. As to the term *asbestos*, "unquenchable," in ver. 43, the poet Homer uses it in describing the conflagration of the Grecian fleet, which is certainly extinguished now.<sup>2</sup> The historian Eusebius employs the same word in the same hyperbolic sense: "Cronion and Julian were beaten with rods," he says, "and then burnt in unquenchable fire." And elsewhere: "Two other martyrs, Epimachus and Alexander, after having been imprisoned for some time, had their flesh torn with iron claws, and were then destroyed in unquenchable fire."—*Ecclesiastical History*.

<sup>1</sup> See "A Critical English New Testament." Bagster and Sons, 1871. Price 3s. 6d.

<sup>2</sup> *Iliad*, xiii. 169, 564.

OBJ. XIV.—YOUR THEORY ATTACHES TOO MUCH IMPORTANCE TO A PARTICULAR DOCTRINE.

The question is not whether this doctrine, which is not exclusively our theory, is more or less important, but whether it is true.

OBJ. XV.—THIS VIEW WILL CONVERT NO ONE TO THE TRUTH OF CHRISTIANITY.

That remains to be proved; but it is certain that the traditional doctrine is a stumblingblock in the path of many. Eminent and confirmed infidels have been won back to faith by being brought to see the apostolical truth of life in Christ only.

OBJ. XVI.—WE DO NOT SEE THAT THE DESTRUCTION OF THE PROUD AND AMBITIOUS BEGINS HERE UPON EARTH.

Their very pride and ambition are essentially a darkening of their reason; hence we have the expressions, "puffed up with pride," "intoxicated with ambition:" such madness and intoxication have prepared the way for the fall of many a conqueror, and they lead to the ruin of all the proud, great or small.

OBJ. XVII.—THE DEVILS BEGGED JESUS NOT TO DESTROY THEM (*APOLESAI*), AND IMMEDIATELY AFTERWARDS, NOT TO SEND THEM OUT INTO THE DEEP: THEREFORE, FOR THEM AT LEAST, THERE IS NO ANNIHILATION. (See Matt. viii. 29, etc.; Mark i. 24; Luke iv. 34, viii. 31.)

Precisely the reverse. The demons would not have

asked not to be destroyed unless they feared such a punishment; and the deep they dread is the scene of their gradual and final destruction.

OBJ. XVIII.—MORAL BEINGS CANNOT BE DESTROYED.

Why not? What is a moral being? According to etymology, the phrase means a being governed by certain habits which are under the control of his free will. This control, if wisely exercised, imparts such superiority and excellence to his habits that he has an especial right to the term *moral*. A *moral* man, therefore, means a man whose morals are good. An army becomes *demoralized* when it loses the habits of discipline which are necessary to its preservation. A man cannot exist without some degree of morality. "Morality is the chief distinction of man."<sup>1</sup> This is all, we believe, that can be included in the term moral being.

OBJ. XIX.—THE TORMENTS OF HELL WOULD BE USELESS IF THEY WERE NOT ETERNAL. ONE CANNOT CONCEIVE OF A BEING CREATED FOR THE PURPOSE OF BEING SLOWLY CONSUMED.

Still less can we conceive of a being created to be eternally tortured. Most things on earth end by gradual decay. Gradual extinction is the common fate of created things: stars, plants, and animals. With regard to the

<sup>1</sup> Comte de Kératry.



sufferings that precede the end of the wicked, they are such as to inspire salutary terror in beings tempted by evil.

OBJ. XX.—THE DESTRUCTION OF THE WICKED WOULD TEND TO SHOW THAT GOD WAS MISTAKEN IN CREATING THEM.

All visible created beings are subject to decay and perish successively. Divine wisdom called them into being for the time of their existence, and why should it not be thus with the wicked? It is rather the eternal existence of evil and evil doers which would appear to be irreconcilable with the wisdom of the Creator.

OBJ. XXI.—“OUTER DARKNESS” DOES NOT NECESSARILY IMPLY ABSENCE OF SENSATION. INTENSE SUFFERING MAY EXIST IN DARKNESS.

All we said was that in the parables of Christ “darkness” seems to typify the loss of sensation, in the same way as the expression “bound hand and foot” denotes the cessation of activity; and these emblems, taken together, depict the end of man’s very existence. Sight, in every language, is a symbol of sensation and perception in a general sense. Thus we say, metaphorically, “the mind’s eye,” “the look of faith,” etc. In Greek, “to see” is also “to know” (*eido, oida*). A blind man will speak of the pleasure of *seeing* his friends. In biblical phraseology, “to

see good days" is not only to see but to spend and enjoy them. To "see good" is to live happy. Compare Ps. xxvii. 13, xxxiv. 12.

OBJ. XXII.—THERE IS ONE PASSAGE WHERE PAUL SPEAKS OF ETERNAL SUFFERING, *OLETHRON AIONION* (2 Thess. i. 9).

Not eternal suffering, but "eternal destruction," the word used by Plato for annihilation. This verse represents the wicked as being destroyed for ever; they shall never return from the nothingness into which they pass (compare Ps. xcii. 8). This very objection was used by a lady to whom I had been pointing out the error of the traditional doctrine. She wrote to me the same day, saying that immediately on her return home her eye had providentially lighted on the text of the objection: "They shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." In this verse she saw the doctrine of eternal suffering. I replied that Providence had perhaps quite a different purpose. The passage, in fact, distinctly foretells *absolute, hopeless, and final* destruction. (See, in the Septuagint especially, Ps. lxxviii. 2 (3), xcvii. 1-5; Jer. iv. 26; Lev. ix. 24, *apo prosopou Kurious*, just the phrase used by Paul.) At the presence of the Lord, and by a glorious act of His power, hardened sinners shall perish and disappear for ever, as the

mist at sunrise, or as melting wax. The same thought is found in the following chapter, where the apostle prophesies the end of Antichrist, "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." (Compare Isa. xi. 4, "with the breath of His lips shall He slay the wicked.") We would call the attention of Professor Reuss to this undeniable meaning of the adjective *aionios*, which he omits to notice. With this exception, the well known critic adduces much to confirm our theory. "It is true," he says, "that no other passage exists in Paul's epistles which proclaims the eternity of suffering. We must not neglect to observe the interesting fact that Paul's theology shrinks from dwelling on pictures of death and damnation, while it loves to describe scenes of life and happiness. It is also true that the texts which deal most explicitly with final judgment, and which are likewise those containing most of the Judaic element, say absolutely nothing of the fate of the lost.

"This undeniable tendency of the apostle to dwell with pleasure on the consoling view of the future, and to pass over the other side of the picture, has perhaps originated the belief, which some theologians hold, in the restoration of the lost themselves, and the final blessing of all persons endowed with reason. This doctrine of 'Universalism,' which has been supported by many of the greatest thinkers of the

ancient Church and of modern days, although somewhat discredited by the zealous advocacy of ignorant enthusiasts, has been opposed with more violence than it deserved by the rigidly orthodox of all creeds, who have always held eternal torment as a favourite dogma.”<sup>1</sup>

The view which we believe to be the more scriptural one seems to include what amount of truth there is in that presented by Professor Reuss, inasmuch as, evil and evil doers being entirely destroyed, “God shall be all in all;” viz., in those who will be then in existence, having survived the deadly power of sin. (See also Obj. xxxiii.)

OBJ. XXIII.—WE MUST BE IMMORTAL, BECAUSE WE ARE “THE OFFSPRING OF GOD.”

See Obj. v. Sinners in their natural state can only be called children of God in a qualified sense.

OBJ. XXIV.—THE “SECOND DEATH” CONSISTS IN THE SEPARATION OF THE SOUL FROM GOD.

Between the separation of the soul from God and the *second death* there is all the distance which separates the first chapters of Genesis from the last chapters of Revelation; the former began in Eden, the latter takes place after the resurrection. Besides, no existence is possible

<sup>1</sup> “History of Christian Theology in the Apostolic Age.” This work has been lately translated from the French, by A. Harwood; with a Preface and Notes by Rev. R. W. Dale, M.A.

for a being absolutely cut off from God, in whom "all things consist." "In Him," said Paul, "we live, and move, and have our being:" therefore, to be *completely* severed from God is to be severed from the source of being, in other words, to cease to exist. To threaten the sinner with separation from God, without adding that this separation implies utter destruction, is to forget that *communion with God*, far from being precious in the eyes of the impenitent, is only repugnant to them; so that they would naturally congratulate themselves in their hearts on the prospect of being totally deprived of it. If, on the contrary, we threaten the sinner with the gradual *destruction* of his individuality, we appeal to the instinct of self preservation, the strongest and keenest of all natural instincts. His reason and conscience will alike confirm a decree that is in such perfect analogy with the laws of nature and society, as every day's experience proves. Death ends the incurable illness, the barren tree is cut down, and society thinks itself authorized to cut short the life of certain criminals.

OBJ. XXV.—THIS DOCTRINE MAY NOT BE DANGEROUS, BUT WE SHOULD FEAR TO EXCEED THE LIMITS OF SCRIPTURE.

This seems to insinuate that the doctrine exceeds the limits of Scripture; then it would be dangerous, while you declare it need not be considered so.

OBJ. XXVI.—AN IMPENITENT SINNER WILL BE TEMPTED

TO GIVE HIMSELF UP TO EVIL IF HE HAS NO OTHER PUNISHMENT TO FEAR THAN EXTINCTION.

A similar objection has been made to the doctrine of justification by faith, which, some have asserted, leads to immorality. We believe that sinners should be won chiefly by pointing them to the forgiving Saviour, to the bliss they may lose for ever, and to the Heavenly Father who awaits them with open arms. The preacher ought principally to dwell upon the certainty and value of the offered grace. An unfortunate girl is about to throw herself from Waterloo Bridge, because she thinks her lover has deserted her; if she be told that he is willing to marry her, her love of life returns with tenfold force. Give twenty thousand pounds to the bankrupt who is on the point of committing suicide, and the instinct of self preservation will at once make him fling the pistol away. But if the sinner must be alarmed, are there no terrors in the prospect of the pangs of eternal death? nothing awful in utter extinction of being? The fact is that traditional theology still lingers in the train of barbarous legislation, when insisting upon interminable tortures and considering annihilation as a penalty of little weight. It would be more reasonable to assert that capital punishment is no punishment at all. And yet law and common sense unite in considering that penalty as the most terrible that can be inflicted. It only consists in a premature death which shortens physical life by a few years or a few days, it adds nothing to future punishment; and yet

it appears so fearful that many philanthropists consider it excessive. What shall we say then of the death which is to end for ever the existence of impenitent souls? Indeed, the doctrine of the destruction of the wicked possesses more deterring influence than the traditional doctrine can exert; while it is free from one drawback, and has a special advantage of its own: it represents a God justly severe but not merciless, and it appeals to the instinct of self preservation, one of the most powerful, though not one of the noblest impulses of human nature.

OBJ. XXVII.—IF THE SOUL CAN BE DISSOLVED LIKE THE BODY, IT MUST BE MATERIAL.

We do not attempt, any more than the Bible does, to define the nature of the soul. But who can prove that it is not a substance, sufficiently subtle to escape the discernment of our senses (as the air we breathe formerly eluded the analysis of scientific men), a substance more subtle than ozone, ether, the astral dust in the ray of light, and other such impalpable fluids? “What is your life?” asks James; and he answers himself: “A vapour, that appeareth for a little time, and then vanisheth away.” The Bible teaches that certain souls shall be destroyed; but how that shall be, we are not told, any more than we are told how souls are born and formed.

OBJ. XXVIII.—THE PROGRESS MADE BY THIS DOCTRINE DOES NOT ESTABLISH ITS TRUTH.

No ; but it obliges us to examine the proofs on which it rests.

OBJ. XXIX.—THIS DOCTRINE DIMINISHES THE VALUE OF THE MERITS OF JESUS CHRIST AND THE WORK OF REDEMPTION.

We reply that this doctrine, far from detracting from the merits of Christ's work, adds to them. If sin entailed everlasting torments, the atonement was not so much an act of grace as of equity ; so that the love manifested in the sacrifice of the Redeemer would seem to lose something of its spontaneousness, and consequently of its moral value. We may add that if eternal suffering formed part of the sinner's doom, Jesus did not endure it, and that a portion of the debt due from us must therefore remain laid for ever to our charge. Some say, it is true, that the Divine nature of our Saviour invested His suffering of one day<sup>1</sup> with the value of an eternity of pain endured by countless mortals. But to follow out this reasoning, one pang undergone by Christ, or one single drop of His blood, would have sufficed, since His Divine nature would make them of infinite value. In the typical sacrifices of the old covenant, prolonged suffering was so absolutely foreign to the notion of expiation that if death was not instantaneous

<sup>1</sup>Or of three days. According to Calvin, Jesus suffered the torments of the lost in hell from Friday evening till Sunday. But the Redeemer's last words, "It is finished! Father, into Thy hands I commend My spirit," seem to bar this supposition.



the victim was rejected. Even in the present day, and for the same reason, if the "*schochet*" (Jewish butcher) uses a knife with the slightest notch in the blade, so as to cause the least unnecessary suffering, the flesh of the slain animal is considered unclean, "*terepha*," and the faithful are forbidden to eat it. Neither was the burning of the victim an emblem of lingering agony, as nothing but a *dead* unconscious body was consumed. It was rather an appropriate symbol of the utter destruction that threatens the hardened sinner.

As to the fruits of the work of redemption, they consist in the preservation, to an innumerable multitude of human beings, of an existence which had been forfeited, and in the magnificent gift of incorruptibility and eternal bliss. Are not these most precious and glorious results?

OBJ. XXX.—THE MOST POWERFUL PREACHERS HAVE PROCLAIMED ETERNAL TORMENTS.

Did not Augustine anathematize those who believed in the existence of the antipodes? and did not Calvin teach that fire and sword were fitting weapons to exterminate heretics? Great preachers often make great mistakes. Besides, all is not false in the traditional doctrine which we are opposing. The after life of the sinner, future retribution, a place of misery, (all of which are taught in the evangelico-Platonic theory,) are elements of truth, which have unfortunately been used in promoting error.

OBJ. XXXI.—THIS DOCTRINE IS CALCULATED TO LESSEN OUR ANXIETY FOR THE SALVATION OF SOULS.

On the contrary, it enkindles it, inasmuch as it sets forth with more clearness and certainty the terrible punishment which threatens the guilty. When it calls upon the sinner, and startles him with the cry of "Fire! fire!" it appeals to Scripture, as well as to logic and to a universal law.

OBJ. XXXII.—THE WORDS OF JESUS CHRIST ARE INTENDED TO INSPIRE SALUTARY TERROR.

A venerable octogenarian minister, one of the best biblical scholars of Switzerland, declared shortly before his death that, in his opinion, the view which we are advocating is more likely to deter from sin than any other; adding that the traditional doctrine must infallibly produce some vague and involuntary hope of a final relaxation of punishment. As an illustration, we may quote the teaching of a theological and reputedly orthodox faculty, at Neuchatel. According to the textbook which was in use, "the condition of a portion of the lost will finally become tolerable."

"All know that the sanguinary penal code of the last century operated indirectly, but powerfully, as a stimulus to crime. Witnesses would not come forward, juries refused to convict, when the result of their action would be the sacrifice of the life of a fellow creature for a trifling offence. Severity of punishment therefore de-

feated its own end, by annexing a sort of security to crime, and thus removing the principal restraining force, certainty of retribution. Now, although no such mode of evasion can avail the sinner when he stands before the Judge at the penal assize where no subordinate agencies, open to the weakness of human sympathies, can intervene in the arrest of the judgment; yet, in this case also, the severity of the penalty denounced very often produces, though in quite a different way, precisely the same practical effect. The train of thought by which, from the dogma of eternal torment, the sinner deduces the conclusion that he should escape *all* punishment, is short and simple. He may be aware that the load which rests upon him is great and terrible, but still he feels that no amount of private sin can justly render him liable to infinite punishment. And the voice of conscience within him, in spite of every theologian, loudly proclaims that the Judge at whose bar he is about to stand is just. Feeling then, and rightly feeling, that the infinite sentence would be unjust, and being at the same time told by our popular theologians that he is sure of either eternal hell or heaven, it is easy to see how hope may spring up within him, and how he may bring himself to believe that, as God is surely just and hell eternal, and as, bad though he may be, he does not deserve *eternal* punishment, he may be admitted to heaven after all.”<sup>1</sup>

<sup>1</sup> Professor Barlow, “Eternal Punishment and Eternal Death,” chap. vii.

“The day which sees a revival in Europe of the vigorous teaching of some more credible and striking doctrine on future punishment, credible by the general conscience of humanity, some doctrine which men cannot put aside as they do the common one, saying, ‘It is too horrible to be true,’ (some doctrine which will come home to their conscience as just, to their fears as most awful, and which will shut out all hope of redemption from it, when once the indignation begins,) that day will see quite a new public opinion on the ‘evil of sin’ among the impressive part of mankind. . . . It will see all souls which can be reached at all impressed with a sense of the reality and the awfulness of God’s coming judgment, as never before.”<sup>1</sup>

OBJ. XXXIII.—“HELL CAST INTO THE LAKE OF FIRE.”  
(Rev. xx. 14.) HELL HERE IS *Hades*, OR THE INTERMEDIATE ABODE; *ETERNAL HELL* IS NOT DESTROYED.

So it is; but then where shall we look in the Bible for another word answering to *hell* in its usual meaning, viz., the final abode of the devil and of the wicked? Shall it be “the lake of fire”? We believe that in the imagery of the Book of the Revelation it symbolises destruction as speedy as is consistent with the nature of the things to be destroyed. On the deadly effects of fire and brimstone, see Revelation itself (ix. 18), “men killed” by them. The Beast is to be DESTROYED (xvii.

<sup>1</sup> Edward White, *The Rainbow*, 1871, p. 129.

8). In the parallel passage of Daniel the Beast is first slain, then its "dead body is cast into the fire to be consumed, destroyed, and UTTERLY BROUGHT TO AN END." (Dan. vii. 11, 26.) In Revelation the Beast is cast into the lake of fire, then Hell and Death (xix. 20, xx. 14). Now the Beast, Hell, and Death, are abstract or symbolic beings incapable of suffering. The Beast is a monster like a leopard, with the feet of a bear, the jaws of a lion, seven or eight heads, and ten horns (xiii., xvii. 8, 11). The false prophet is also an animal; he has the horns of a lamb and speaks like a dragon (xiii. 11, comp. xix. 20; xx. 10). What can be the meaning of such creatures being cast into the fire, if not the total suppression of the rebellion, the baneful influence, and the blasphemy which they typify: in short, the END of moral evil? The signification remains the same for living creatures said to be cast into the gulf, the pit of destruction (Ps. lv. 24); blotted out of "the book of life," they vanish into nothingness. This idea is elsewhere expressed under another figure; Babylon, the stronghold of sin, shall be sought for, and shall "be found no more at all" (xviii. 21).

"The last enemy that shall be DESTROYED is death," says Paul (1 Cor. xv. 26). But, "death and hell" destroyed, then will commence the new and final state of the universe, and "God shall be all in all": that is to say, in all who have survived unto that day.

Professor Reuss writes thus: "Is it not a contra-

diction to represent death as itself vanquished, nay, even destroyed, and yet to leave under its power the majority of men? Must we not choose between the two alternatives? Either we may adhere to the system and hold the eternal perdition of many, in which case death still remains as a power side by side with the power of God, which is a power of life or blessing; or, on the other hand, we may accept the fact of the destruction of death, as asserted in the passage quoted, and conclude from it the ultimate and final restoration of the lost. This conclusion may be suggested by another consideration. If the highest glory of God consists in being all in all, it is plain that it would be a flaw in the perfection of God were He anything less than this; it would be a detraction from His glory, if in some, and those the greater number of mankind, He should be nothing. The religious conscience, no less than the logical sense, protests against any such imperfection in God and in the system.”<sup>1</sup>

These remarks of M. Reuss make us regret that he seems unacquainted with the view we uphold. It is the only one which, we believe, is the key to the problem well presented but left somewhat unsolved by him.

OBJ. XXXIV.—“THEY SHALL BE TORMENTED DAY AND NIGHT FOR EVER AND EVER.” (Rev. xx. 10.)

Who are “they”? The four figurative beings we

<sup>1</sup> See the work already quoted, vol. ii., p. 239, of the original.

have just mentioned; first the two Beasts of Revelation xiii., then Hell and Death, all of which are incapable of suffering. The Devil is also cast into the lake of fire and brimstone, which, as we have stated, appears to be the symbol of annihilation. Hardened sinners will undergo the same fate, but it is not expressly said of them that they shall be tormented for ever. *Eternal smoke* (xiv. 11) is only the type of a constant and fearful memorial, if we remember Isaiah xxxiv. 10, the *eternal smoke* of Bozrah in Idumæa (Ps. xxxvii. 20; Isa. ix. 17, 18), lastly Revelation xix. 3, the *eternal smoke* of the city of Babylon, which has utterly disappeared, "and shall be found no more at all" (xviii. 21). It is universally acknowledged that in the Bible, especially in certain books, there are hyperbolic language and many metaphors.<sup>1</sup> But the Book of the Revelation is so entirely made up of symbols and imagery that systematic theology can rarely appeal to it for conclu-

<sup>1</sup> Mark for instance the following expressions both of the original and in the usual version:—"A tower whose top may reach unto heaven" (Gen. xi. 4). "The Lord hath made thee as the stars of heaven for multitude" (Deut. x. 22). "The king made silver to be in Jerusalem as stones" (1 Kings x. 27). "Let them be confounded and troubled for ever . . . and perish" (Ps. lxxxiii. 17). "Bozrah" (the capital of Edom) "shall not be quenched night nor day; the smoke thereof shall go up for ever" (Isa. xxxiv. 10). The kings of Babylon and her mighty men "shall sleep a perpetual sleep, and not wake" (Jer. li. 39, 57). "A beam is in thine own eye" (Matt. vii. 3, 4). "If thy right eye offend thee, pluck it out . . . if thy right hand offend thee,

sive evidence.<sup>1</sup> And dare we, upon one or two obviously hyperbolical expressions of a book of visions, construct the colossal dogma of the innate and absolute immortality of the human soul which the Bible, so far from teaching, never even mentions, and the revolting, irrational, and anti-scriptural doctrine of eternal torment? We might as well try to balance a mountain on the point of a needle. See also Chap. VIII. and Obj. XIII. and XXXIII.

OBJ. XXXV.—SIN COMMITTED AGAINST AN INFINITE BEING DESERVES INFINITE PUNISHMENT.

Were this objection well founded, we might reply that the sinner's punishment is infinite, inasmuch as it deprives him of immortality, which is infinite in duration. But would it not be equally logical to say: Good works performed in the service of an infinite Being deserve infinite reward; so that one good work of Christ's would have sufficed to discharge the debt of humanity? No; "the finite nature of the sinner determines the quality of the action, rather than the infinite quality of the Being offended."—See Obj. XXIX.

cut it off" (vers. 29, 30). "If any man come to Me, and hate not his father" (Luke xiv. 26). "Whoso eateth My flesh, and drinketh My blood, hath eternal life" (John vi. 54, comp. 63). "We wrestle not against flesh and blood" (Eph. vi. 12, comp. Gal. v. 24). "Life promised before the world began": Greek, "before eternal times" (Tit. i. 2); etc.

<sup>1</sup> "Essai sur la Rédemption," by Fréd. Monnier, p. 99.



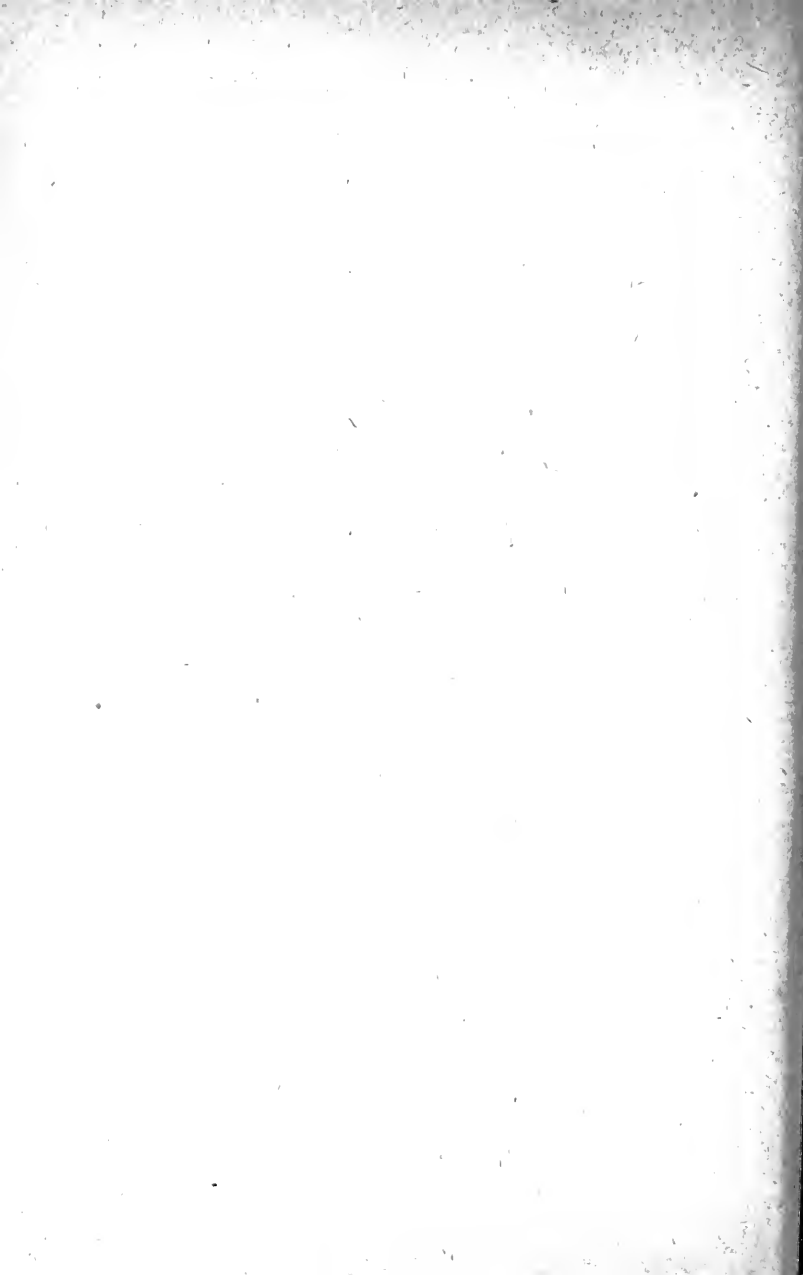
OBJ. XXXVI.—IT IS WRITTEN, “FOR OUR GOD IS A CONSUMING FIRE.”<sup>1</sup> LET US FEAR TO WEAKEN THE FORCE OF SUCH A DECLARATION.

This passage, supports our theory. What God consumes ceases to exist; and herein lay the miracle of the “burning bush,” which burnt and was NOT CONSUMED:<sup>2</sup> while of the wicked it is written, “the wrath of the Lord CONSUMED them as stubble.”<sup>3</sup>

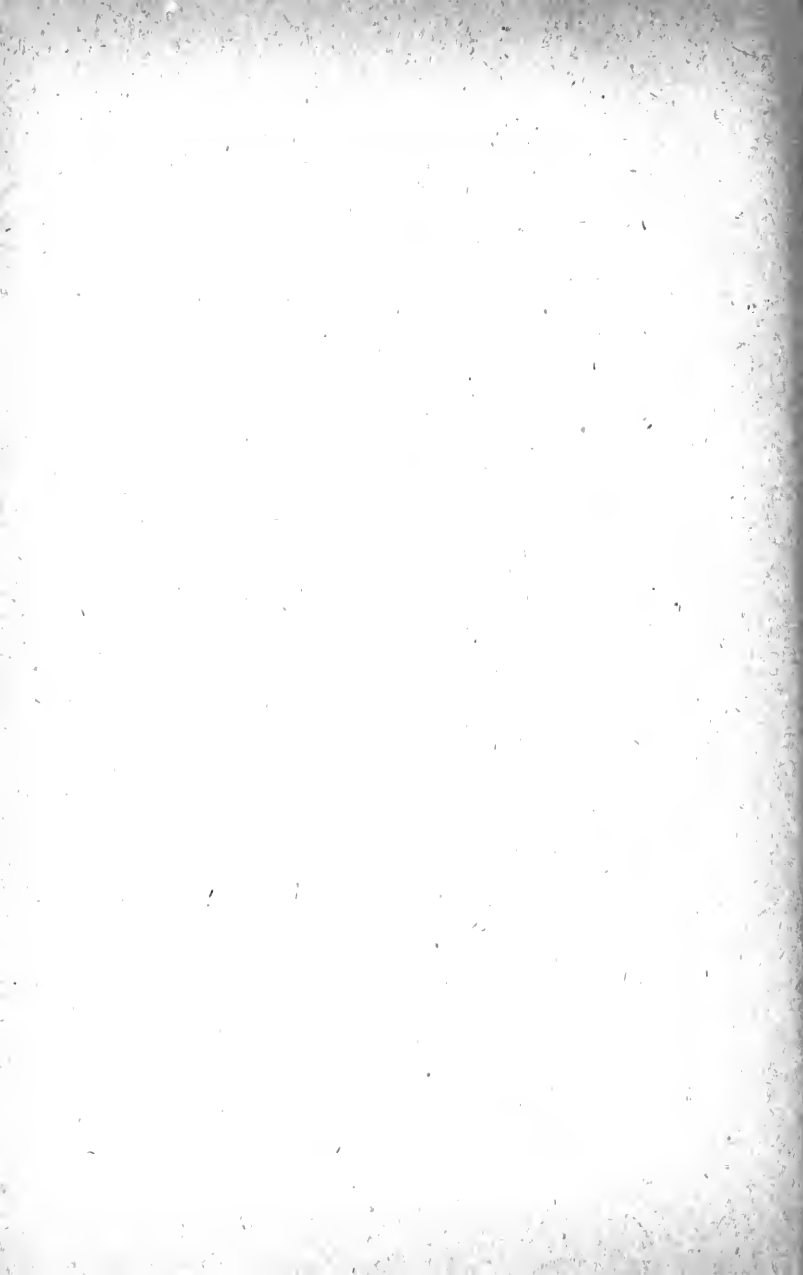
<sup>1</sup> Heb. xii. 29.

<sup>2</sup> Exod. iii. 2.

<sup>3</sup> Exod. xv. 7.



NOTES AND QUERIES.



## I.

### THE FUTURE OF THEOLOGY.

A Review of "Theology in the Nineteenth Century": an Address delivered by Professor A. Bouvier-Monod, at the Inaugural Meeting of the Society of Theological Sciences, Geneva.

THERE is a growing tendency in our day, even among intelligent people, to deprecate the study of theology. "What is the use," they ask, "of filling the heads of our future pastors with a collection of cut and dried formulæ? We have outlived the days when hair-splitting distinctions and transcendent metaphysics presented any interest, and it is high time they were relegated to that bygone age." Such is the language not only of free-thinkers and positivists, but of many pious men, who regard theology as the knowledge which "puffeth up," according to the expression used by the apostle Paul. Professor Bouvier, one of the most distinguished theologians in Switzerland, has recently taken up the glove thrown down by objectors to the science he represents. He has unfurled a banner which has long lain neglected in the dust of learned obscurity; but, like an honourable champion, he has acknowledged the defects of theology and theologians before rushing into the arena of conflict. Theology, he owns, has hitherto appeared to dread

scientific exactness of thought and expression. Divines have not only failed in amiability (sometimes bringing upon themselves the epithet of theological porcupines), but, as a class, have shown intolerance, and even fanaticism, "concealing a thousand personal vanities and unworthy jealousies under the mask of holy zeal for sacred interests." Nevertheless, these serious blemishes do not prevent theology from being a living science, which deserves the reverence and gratitude of mankind. This very century, fresh branches have sprung from the noble stem which is said to be withered. We may mention as an instance the Science of Religions, which has engrossed some of the loftiest intellects of our day, deciphered hieroglyphs and cuneiform inscriptions, accompanied the missionary in his explorations, interpreted myths, cleared up mysteries, and traced the origin of many forms of worship.

Professor Bouvier conducts his readers to a point of view whence their admiring gaze may roam over a vast panorama of lofty heights. He does not confine himself to dealing with theological knowledge, strictly so called, but includes all sciences that are indebted or tributary to theology: palæography, ethnology, philology, chronology, jurisprudence, æsthetics, the philosophy of history, and social science. The natural sciences also owe to scriptural religion that impulse which urges men to seek the traces of Divine wisdom in the heavens and in the mighty deep. M. Bouvier does not omit to attack the false

theology that would transform popular and figurative expressions into scientific axioms, ignoring, or pretending to ignore, the fact that the whole book of Genesis is simply the word of God as addressed to nations in their infancy, and adapted to their comprehension by the free use of symbol and accommodation.

Finally, M. Bouvier appeals to contemporary history, the characteristic feature of which is the scientific, political, and military preeminence of the nations that have adopted the Reformation of the sixteenth century. And who were the originators of that glorious movement? Lefèvre, Calvin, Tyndale, Knox, Luther, and Melancthon, all of whom were theologians.

Religion fills the past, and perpetuates itself by the religious instinct which is bound up in every human heart. It is useless for science to ignore this element of our being. Under pain of injuring her own cause, she must yield its due place to the study of sacred things. In our days, when society is shaken to its foundations, the legislator and the magistrate need religion to assist them in their work. And the aim of theology is to purify, teach, and propagate this indispensable religion.

With M. Bouvier's pamphlet before our eyes, it is impossible to deny that theology has the prospect of a grand future. Only, in order fully to succeed, she must descend from the tripod whence she delivers her oracles, adopt the language of the world at large, and, like a pupil, return to first principles. M. Bouvier places the

“hypothesis” of the existence of God at the starting-point. God an hypothesis! the truth of which is to be confirmed by the theology of the nineteenth century! Such a task is humiliating; but, by its satisfactory performance, theology may atone for past arrogance. Nothing less will suffice to raise her in the esteem of truly scientific men.

We wish to be clearly understood as not now speaking of faith. Faith is a trust of the heart, and the witness of an inner sense which belongs to a loftier sphere than science; but the believer delights to employ his argumentative faculties in the service of faith. Just because he believes, he triumphs beforehand in the assured results that he knows will follow scientific inquiry. And if, Thomas like, sceptical men ask to touch with the hand and to see before they believe, the Christian will remember his Master’s example, and bear patiently with their desire, consenting to the full and thorough investigation of every proof.



## II.

### WHAT IS "GOOD" ?

IT may be surmised that "good" consists in the existence of beings and in the maintenance of the normal (both active and passive) relations which unite them. A relation is normal when it is founded upon the nature or fitness of things, and when, far from diminishing the total number of previously existing connections, it serves as a basis for more various and numerous relations. The multiplication of normal relations constitutes progress. Evil consists in the introduction of abnormal affinities, tending to diminish the number of beings and the number of normal relations between those beings. According to this definition, evil in man is a deviation ; it is partly the voluntary, or at least acquiescent, drawing back towards a smaller number of normal relations. Evil culminates in the extinction of its victims.

This is an attempt to determine what good and evil are in the abstract, or philosophically ; while practically, there is no doubt, "good" is the fulfilment of the will of God as revealed in the gospel.

### III.

## CONDITIONAL IMMORTALITY.

A SELECTION OF PASSAGES FROM SCRIPTURE, WITH ANNOTATIONS.<sup>1</sup>

Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—*Jer.* vi. 16.

The Jews of Berea were more noble than those in Thessalonica, . . . they searched the Scriptures daily, whether those things were so.—*Acts* xvii. 11.

#### I.

### MAN IS NOT IMMORTAL BY NATURE.

Gen. iii. 22-24. Luke x. 25; xviii. 18. John iii. 6; v. 26; xiv. 6, 19. Rom. ii. 7; ix. 1, 3. 1 Cor. xv. 44-50. 1 Tim. vi. 16. 1 Pet. i. 23. 2 Pet. i. 4. Rev. ii. 7, 11; xxi. 6; xxii. 14.

And the Lord God said, Behold the man is become as one of us, to know good and evil: and now [in order that he may not], LEST HE put forth his hand, and take also of the tree of life, and eat, and LIVE FOR EVER: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove

<sup>1</sup> Wherever texts quoted vary from the usual version, our readers are referred to the originals, or to improved translations.

out the man : and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of LIFE.<sup>1</sup>

That which is born of the flesh is FLESH; and that which is born of the Spirit is SPIRIT.<sup>2</sup>

For as the Father hath life in Himself, so hath He given TO THE SON to have life in Himself.<sup>3</sup>

I AM the Way, the Truth, and THE LIFE: no man cometh unto the Father, but by Me. . . . Because I live, YE shall live also.

TO THEM WHO by patient continuance in well doing SEEK FOR glory, and honour, and IMMORTALITY,<sup>4</sup> God will render ETERNAL LIFE.

I say the truth in Christ. I could wish that myself

<sup>1</sup> If words have any meaning at all, these verses signify that Divine compassion wished to save men from the hideous doom threatened by so called orthodoxy, viz., eternal life in sin. The tree of life and immortality are blessings reserved for penitent sinners. See Rev. ii. 7, iii. 5, xxi. 6, xxii. 14.

<sup>2</sup> Water cannot rise above its own level; and flesh can only give birth to flesh. An unregenerate man ends by losing his spiritual nature and becoming flesh alone. Compare Genesis vi. 3.

<sup>3</sup> Unconditional immortality is an exclusive attribute of the Divine Being.

<sup>4</sup> The word is thus translated in the usual version. The Greek word means *incorruptibility*; but it matters little which of the terms is employed, for, according to the traditional view, even those who do *not* seek for *incorruptibility* will possess *incorruptible bodies* and *eternal life*, a twofold contradiction of the apostle's statement.

were (TO PERISH A DEVOTED VICTIM) CUT OFF from Christ for my brethren, my kinsmen according to the flesh.<sup>1</sup>

There is a natural body,<sup>2</sup> and there is a spiritual body. And so it is written, The first man Adam was made a LIVING BEING,<sup>3</sup> the last Adam was made a quickening Spirit. The first man is of the earth, EARTHY: the second man, the Lord, is from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God.

God ALONE hath immortality.

YE are born again NOT OF CORRUPTIBLE seed, but of incorruptible, the word of God, which liveth and abideth for ever.

Whereby are given unto us exceeding great and

<sup>1</sup> Paul here repeats, in a different form, the wish uttered by Moses (Exod. xxii. 32). He is willing to forego life and being, if this sacrifice can save his brethren. Such a thought is sublime; but can we imagine Paul consenting to become one of the miserable creatures who (according to so called orthodox teaching) are tormented for ever and ever and fill all eternity with their blasphemies? This is another of the thousand stumblingblocks in the way of the traditional opinion.

<sup>2</sup> Organized for the life of sense, or governed by the senses. *Animalis—quod homines cum brutis commune habemus—qui naturæ sensibus obnoxie appetitu et cupiditate regitur.* Grimm, *Clavis N. T. Philologica.* The very name of Adam means the being made out of the soil or dust of the earth.

<sup>3</sup> The name given to *animals.* Gen. i. 20, 21, 24, 30, etc.

precious promises : that BY THESE ye might be partakers of the Divine nature, HAVING ESCAPED THE (ROTTENNESS AND) CORRUPTION that is in the world through lust.

To him that overcometh will I give to eat of the TREE OF LIFE, which is in the paradise of God. He that overcometh shall not suffer THE SECOND DEATH.<sup>1</sup>

I will give unto him that is athirst, of the fountain of the WATER OF LIFE freely.

Blessed are they that wash their robes, that they may have RIGHT TO THE TREE OF LIFE.

## II.

IMMORTALITY IS A PRIVILEGE GRANTED TO THE RIGHTEOUS, AND A BOON OFFERED TO THE PENITENT.

Ps. xxi. 4. Prov. xii. 28. Luke x. 20; xix. 10; xx. 35. John iii. 16; v. 21, 24; vi. 33, 34, 35, 51, 53, 63, 68; viii. 51; x. 10, 28; xi. 25; xiv. 19. Acts v. 20; xi. 18. Rom. vi. 23; viii. 11. Phil. iv. 3. Col. iii. 4. 2 Pet. iii. 9. 1 John ii. 17, 25.

The king ASKED life of Thee, and Thou GAVEST IT Him, even long life, and FOR EVER-AND EVER.

In the way of righteousness THERE is life; and in the pathway thereof there is no death.

Rejoice not that the spirits are subject unto you; but

<sup>1</sup> Ἀδικηθῆν. Compare Luke x. 19.

rather rejoice, because YOUR names are WRITTEN IN HEAVEN.

The Son of Man is come to seek and to SAVE that which was LOST.<sup>1</sup>

They which shall be counted WORTHY to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can THEY die any more: for they are equal unto the angels, and are THE CHILDREN OF GOD, being the children of the resurrection.<sup>2</sup>

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not PERISH, but have an EVERLASTING LIFE.

The Son quickeneth whom HE will. Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me hath an EVERLASTING life, and shall not come into condemnation; but is passed from death unto life.<sup>3</sup>

<sup>1</sup> To "save," to "lose," are two of those expressions which have come to be greatly misused in religious phraseology. -*To save* means literally to *preserve*, to *snatch from destruction*. To save money is to spare it, to preserve it. When the Bible tells us of *salvation* it means chiefly preservation, happiness included; for instance Psalm xxxvi. 6, "Thou savest man and beast," Heb. *thoshiah*. There are plenty of Hebrew or Greek words which express the idea of felicity. And if the sacred writers speak of *life* and *immortality*, why should not these terms be understood in their unadorned and literal sense?

<sup>2</sup> The wicked shall also rise, not "to obtain that world," but only to meet their doom, which the Apocalypse terms "the second death."

<sup>3</sup> From an incipient death unto a new life.

The bread of God is He which cometh down from heaven and giveth LIFE unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the BREAD OF LIFE: the living bread which came down from heaven: if any man eat of this bread HE shall live for ever. Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have NO LIFE IN YOU.<sup>1</sup> It is the Spirit that QUICKENETH; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life. Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of ETERNAL LIFE.

Verily, verily I say unto you, If a man keep My saying, he shall never see (complete) death. I am come that My sheep might have LIFE, and that they might have it overflowing. I give unto them an eternal life, and THEY shall never perish.

I AM the resurrection and THE LIFE: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth IN ME shall never die.

Because I live, YE shall live also.

Go, stand and speak in the temple to the people all these words of LIFE.

<sup>1</sup> The bread, the flesh, and the blood are no symbols of happiness, but mainly of means of existence. Jesus here declares that *He* is the only source of eternal life. This assertion is repeated no less than twenty-eight times in the first six chapters of John's

They glorified God, saying, Then hath God also to the Gentiles granted repentance UNTO LIFE.

The GIFT of the grace of God is an ETERNAL LIFE through Jesus Christ our Lord.<sup>1</sup>

Whose names are in the BOOK OF LIFE.<sup>2</sup>

CHRIST IS OUR LIFE.

The Lord is not slack concerning His promise . . . but is long-suffering to us-ward, not willing that any should PERISH, but that all should come to repentance.

The world passeth away, and the lust thereof; but he that doeth the will of God abideth FOR EVER.<sup>3</sup>

And this is the PROMISE that He hath made us, namely an eternal life.

Gospel, and fifty times in his various writings. Yet Christians insist upon the inherent immortality of the soul!

<sup>1</sup> The apostle repeats twenty times in his epistle that death is the penalty of sin; and in more than twenty passages he reminds us that life and immortality are conditional privileges.

<sup>2</sup> The book of life, according to Scripture imagery, is the register wherein are inscribed the names of all living beings; to be blotted out of this book is to be erased from the list of the living; in other words, to cease to exist. See Rev. ii. 10, iii. 5, xx. 15, xxii. 19. Compare Exod. xxxii. 32.

<sup>3</sup> Literally, "remains for ever." On the other hand, nothing remains of the ultimately obstinate sinner but the remembrance of his guilt, and what he had (perhaps even what he *was*) is inherited by the righteous who survive him. (Matt. xiii. 12, xxv. 29.)



## III.

## IMMORTALITY IS A CONDITIONAL PRIVILEGE.

Lev. xviii. 5. Deut. xxx. 15, 20; xxxii. 46, 47. Prov. viii. 12, 35, 36. Ezek. xviii. 20, 26, 28, 30, 32. Matt. vii. 13; xix. 16, 17. John xii. 25. Rom. viii. 6, 13. 2 Cor. ii. 15. Gal. vi. 7, 8. 1 Tim. vi. 12; Tit. i. 2. Heb. vii. 7, 8; x. 39; xii. 29. 1 Pet. ii. 11. 1 John v. 11, 12. Rev. ii. 7; iii. 5.

Ye shall therefore keep My statutes and My judgments; which if a man do, he shall FIND LIFE therein.

See, I have set before thee this day, LIFE AND GOOD, and DEATH AND EVIL. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore CHOOSE LIFE . . . that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days.

And Moses said to Israel, Set your hearts unto all the words which I testify among you this day; . . . for it is not a vain thing for you; because IT IS YOUR LIFE, and THROUGH THIS THING ye shall prolong your days.

I am Wisdom; . . . whoso findeth Me FINDETH LIFE; . . . all they that hate Me love death.

The soul that sinneth IT SHALL DIE. When a righteous man turneth away from his righteousness, and

committeth iniquity, he shall die. When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save the LIFE OF HIS SOUL. Because he hath opened his eyes and forsaken all the transgressions that he hath committed, he shall surely live, he shall not die.<sup>1</sup>

House of Israel, saith the Lord God, Repent and turn yourselves from all your transgressions; so iniquity shall not be your RUIN. For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and LIVE!

Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to DESTRUCTION,<sup>2</sup> and many there be which go in thereat.

Good Master, what good thing shall I do THAT I MAY HAVE eternal life? Jesus said unto him, IF thou wilt enter INTO LIFE, keep the commandments.

<sup>1</sup>To agree with the traditional view, ought not the prophet Ezekiel to have expressed himself thus: "The soul that sinneth, it shall live for ever in torments. When a righteous man turneth away from his righteousness, he shall be eternally tormented; when the wicked man turneth away from his wickedness he shall enjoy endless happiness. Repent, so iniquity shall not draw eternal pain upon you, for I have no pleasure in the everlasting pain of immortal beings"?

<sup>2</sup>The name formed from the verb used John vi. 27, "Labour not for the meat which perisheth." To de-destroy is to un-build; to cor-rupt is to break all the ties which unite the parts of being, thus putting an end to the *individual* being.

He that hateth his life in this world shall keep it unto an ETERNAL LIFE.

For to be carnally minded is DEATH [at work, or in its results]; but to be spiritually minded is life and peace.<sup>1</sup>

If ye live after the flesh, ye shall indeed soon die; but IF ye, through the spirit, do mortify<sup>2</sup> the deeds of the body, YE SHALL LIVE.

For we are unto God a sweet savour of Christ in them that are saved, and in them that PERISH:<sup>3</sup> to the one we are the savour of death, giving death; and to the other the savour of life, GIVING LIFE.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap (rottenness and) CORRUPTION; but he that soweth to the spirit shall of the spirit reap a LIFE EVERLASTING.

LAY HOLD on eternal life . . . which God PROMISED.

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs, meet for them

<sup>1</sup> Φρόνημα, *cogitatio*; *item desiderium*, οὐκ ἀναλήψασθε τὸ φρόνημα τῆς πατρὶδος. Dionys. Halic. Schleusner's Lexicon.

<sup>2</sup> Stifling, as it were, the wish, which is father to the act; nipping the fruit in the bud.

<sup>3</sup> Compare John vi. 27 just quoted in note above.

by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briars is rejected, and is nigh upon cursing, whose END IS TO BE BURNED.

But we are not of them who draw back unto PERDITION; but of them that believe to the PRESERVATION of the soul.

For our God is a CONSUMING fire.<sup>1</sup>

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which WAR AGAINST THE SOUL.<sup>2</sup>

And this is the deposition, that God hath given to us an eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God HATH NOT LIFE.

To him that overcometh, will I give to eat of the TREE OF LIFE.<sup>3</sup>

He that overcometh, the same shall be clothed in white raiment; and I will not erase his name from the BOOK OF LIFE.

<sup>1</sup> See Answer to Obj. xxxvi.

<sup>2</sup> The immediate purpose of war being to KILL or disable the greatest number of men in the shortest time.

<sup>3</sup> Compare Gen. iii. 22.

## IV.

## DEATH THREATENED AS THE SINNER'S DOOM.

Gen. ii. 16, 17; iii. 4, 19. Matt. vii. 19; x. 28; xvi. 26; xxi. 41. Luke xiii. 4, 5. John iii. 36; v. 40; xv. 6. Acts xiii. 46. Rom. i. 28, 32; ii. 5-8; v. 12; vi. 21, 23; vii. 5. 1 Cor. iii. 16, 17. 2 Cor. iv. 3. Phil. iii. 18, 19. 1 Tim. vi. 9. Heb. x. 26. Jas. i. 15; v. 20.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt SURELY DIE! . . . But THE SERPENT SAID unto the woman, Ye shall not surely die.<sup>1</sup>

Unto Adam God said, In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: dust thou art, and UNTO DUST SHALT THOU RETURN.<sup>2</sup>

<sup>1</sup> The Serpent is "the Devil or Satan," "a liar" from the beginning; and the dogma that changes the sentence of *death* pronounced against sinners into that of *eternal life* in torment is of diabolical origin!

<sup>2</sup> Nothing is said in this sentence, or in the threat that precedes it, of eternal suffering. We can easily understand that the Divine mercy might mitigate the penalty incurred by the first man, in granting him a temporary reprieve; but we cannot understand that the all righteous Judge should subsequently add endless torments to the simple sentence of death which He pronounced against the sinner.

Every tree that bringeth not forth good fruit is hewn down and cast INTO THE FIRE.<sup>1</sup>

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 Gehenna.

What is a man profited if he shall gain the whole world and lose his own LIFE? or what shall a man give in exchange for his life? <sup>2</sup>

He will miserably DESTROY these miserable men.

These eighteen upon whom the tower of Siloam fell, and slew them; think ye that they were sinners above all men that dwelt in Jerusalem? I tell you Nay: but except ye repent, ye shall all likewise PERISH.

He that believeth not the Son shall not see LIFE; but the wrath of God abideth on him.

<sup>1</sup> Practically annihilation, being utterly destroyed.

<sup>2</sup> Christ is evidently not speaking here of the life of the body, for men ought to be ready to sacrifice that to higher interests; see preceding verse. The term in the original means both *soul* and *life*, and is used by Jesus as the basis of one of His frequent paradoxes. In proportion as we should think *comparatively* little of physical life, we ought to cling the more earnestly to the inner life. All other considerations should be as nothing in comparison with this great end: for it is possible for man to lose his *true* life, and supposing, at the last moment, he tries to snatch his being from the nothingness into which it is about to sink, all the earthly treasures he may have acquired will prove utterly useless for that purpose. And besides, by ceasing to exist, he must *ipso facto* lose possession of these very treasures. We can find no other satisfactory solution of this passage.

Ye will not come to Me that ye might have LIFE.

If a man abide not in Me, he is cast forth AS A BRANCH and is withered, and men gather them, and cast them into the fire, and they are BURNED.

Ye judge yourselves unworthy of EVERLASTING LIFE.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; who, knowing the judgment of God, that they which commit such things are WORTHY OF DEATH, not only do the same, but have pleasure in them that do them.

Thou, by thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds; to them who, by patient continuance in well-doing, seek for glory and honour and IMMORTALITY, ETERNAL LIFE; but upon them that are contentious, and do not obey the truth, but obey unrighteousness, He will cause His indignation and wrath to break forth.

DEATH passed upon all men, for that all have sinned.<sup>1</sup>

What fruit did ye then bear? Deeds of which ye

<sup>1</sup> If by death we are to understand eternal life in torment, this text would assign all children dying in infancy to eternal woe; but orthodoxy of the present day declines to accept this logical conclusion from its creed.

are now ashamed, and the END of which is death. For the WAGES OF SIN IS DEATH.<sup>1</sup>

For when we lived according to the flesh, our bodies were subject to guilty passions, the FRUIT OF WHICH was death.

Ye are the temple of God; if any man DESTROY THE TEMPLE of God, HIM shall God destroy.<sup>2</sup>

If our gospel be hid, it is hid to them that PERISH.<sup>3</sup>

I tell you, even weeping, many among you walk as the enemies of the cross of Christ; minding earthly things alone; their god is their belly, and their glory is in their shame: whose END IS DESTRUCTION.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in DESTRUCTION AND PÉRDITION.

If we sin wilfully after that we have received the

<sup>1</sup> Sin LEADS TO DEATH, it does not constitute it. See also vii. 5, and 1 John v. 16, 17. Wages are paid *after* work is done.

<sup>2</sup> *Φθερεῖ τοῦτον ὁ Θεός*, God will destroy *him* who destroys his own *body*. Nothing can therefore survive this double destruction. The annotated "Paragraph Bible" of the Religious Tract Society rightly substitutes, in a note, *destroys* for *defiles*. 2 Cor. vii. 22, "We have *ruined* no one."

<sup>3</sup> To perish, according to the apostle, is gradually to sink into a dreamless sleep and endless night. Compare 1 Cor. xv. 18, 32. Evidently, no one could suppose that believers in Christ could be tormented for ever, but deprivation of being, *annihilation*, might have been their fate had not Christ risen. See Cruden's "Concordance," under *Perish*.



knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and burning FIRE which shall DESTROY the adversaries.

When lust hath conceived, it bringeth forth sin; and sin, WHEN IT IS FINISHED, bringeth forth DEATH.

He which converteth the sinner from the error of his way shall save a SOUL FROM DEATH.

Workers of their own ruin, they shall UTTERLY PERISH, AS BRUTE BEASTS, made to be taken and destroyed.<sup>1</sup>

No murderer hath ETERNAL LIFE abiding in him.

## V.

### LOSSES SUFFERED BY THE SINNER, EVEN THOUGH PENITENT.

Num. xiv. 20-32. 2 Sam. xii. 13, 14. Ps. cxviii. 18. Isa. i. 9. Jer. xlvi. 28. Lam. iii. 21, 22. Amos iv. 11. Matt. xviii. 9. Luke ix. 25. John xv. 1, 2. Acts xxvii. 21, 22. Rom. viii. 10. 1 Cor. iii. 13, 15; xi. 32. 2 Cor. ix. 6.

And the Lord said, I have pardoned, BUT your carcasses shall fall in this wilderness.

<sup>1</sup> Or extinguished. Beasts are not "made to be" tormented for ever. Thus the Targum on Psalm xxxvii. 20: "The wicked shall perish in the smoke of Gehenna, like birds allowed to fatten before they are killed."

Nathan said unto David, The Lord hath pardoned thy sin; thou shalt not die; HOWBEIT . . . the child that is born unto thee shall surely die.

The Lord hath chastened me sore; BUT He hath not given me over unto death.

Except the Lord of hosts had left unto us a very small REMNANT, we should have been as Sodom, and we should have been like unto Gomorrah.

Fear not thou, O Jacob, My servant, saith the Lord, for I am with thee: for I will make a full end of all the nations whither I have driven thee: but I will NOT MAKE A FULL END of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.<sup>1</sup>

This I recall to my mind, therefore have I hope. It is of the Lord's mercies that we have not CEASED TO BE.

I have overthrown among you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked OUT OF THE BURNING.

It is better for thee to enter INTO LIFE WITH ONE EYE, rather than having two eyes to be cast into Gehenna's fire.

For what is a man advantaged, if he gain the whole world, and destroy, or DAMAGE himself?

<sup>1</sup> This wonderful passage is, so to speak, a summary of the Bible doctrine upon this subject. Compare Ps. lxxviii. 37, 38.

I am the True Vine, and My Father is the husbandman. Every branch that abideth not in Me, and beareth no fruit, He TAKETH AWAY; and every branch that beareth fruit, He PRUNETH it, that it may bring forth more fruit.

Sirs, ye should have hearkened unto me, and . . . have avoided this HARM AND LOSS. But now I exhort you to be of good cheer; for there shall be no loss of any man's LIFE among you, but of the ship.

If Christ be in you, the BODY is dead because of sin, but the spirit is alive because of righteousness.<sup>1</sup>

The fire shall try every man's work. If any man's work shall be burned, HE SHALL SUFFER LOSS: but he himself shall be saved; yet so as through fire.<sup>2</sup>

But when we are judged, we are CHASTENED of the Lord, that we should not be condemned with the world.

He which soweth sparingly shall REAP ALSO SPARINGLY; he which soweth bountifully shall reap also bountifully.

<sup>1</sup> "The body is dead." This is a prolepsis in thought. The apostle is anticipating the *loss* of the body, which is the fate of all sinners.

<sup>2</sup> Though they lose *by* the fire, they themselves are saved *from* the fire.

## VI.

GOD NEVER PUNISHES WILLINGLY, AND HIS CHASTISEMENTS, WHICH ARE ALWAYS PROPORTIONED TO MAN'S OFFENCES, NEVER EQUAL HIS BENEFITS.

Gen. ix. 1. Exod. xxxiv. 6, 7. Ps. xxx. 5; ciii. 9; cxiv. 17. Prov. xxxi. 6, 7. Lam. iii. 33. Joel ii. 13, 14. Matt. xii. 32; xxi. 41; xxvi. 24. Mark iii. 29. Luke vi. 35; xii. 47, 48. Rom. v. 15, 20.

And God blessed Noah and his sons, and said unto them, BE FRUITFUL, and multiply, and replenish the earth.<sup>1</sup>

The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, but that will BY NO MEANS CLEAR the guilty.<sup>2</sup>

<sup>1</sup> If most of the children of men were doomed to be eternally tormented after their brief earthly life, this benediction would be a cruel mockery. Marriage would really be a crime. "We wish particularly to impress upon the champions of this dogma that they have no business to marry; for, in so doing, they run the greatest risk of bringing souls into the world, for what? to be tormented for ever! But the doctrine of everlasting torture has had so little real influence upon men's actions that, even in the times of its most imperious sway, it never hindered the continual increase of the race, nor stifled the natural aspirations of humanity towards the future. The human soul has always, with or without reflection, yielded to the secret power of truth; listened to the sweet promises of hope, rather than to the threats of gloomy superstition; and unhesitatingly obeyed the Divine law, 'Be fruitful and multiply.'" (*L' Alliance libérale*, Dec. 3rd, 1870.)

<sup>2</sup> "But He does not *absolve*."—"The Pentateuch," by L. Wogue, Professor of Theology at the Jewish Seminary in Paris.

For His anger endureth but a moment : He will not always chide, neither will He keep His anger FOR EVER.

The Lord is MERCIFUL IN ALL His works.

Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts ; let him DRINK, AND FORGET his poverty, and remember his misery no more.<sup>1</sup>

For He doth not afflict WILLINGLY, nor grieve the children of men.

The Lord your God is gracious and merciful, slow to anger, and of great kindness, and REPENTETH HIM OF THE EVIL : who knoweth if He will not return and repent, and leave a blessing behind Him ?

Whosoever speaketh a word against the Son of Man, IT SHALL BE FORGIVEN him ; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.<sup>2</sup>

<sup>1</sup> Divine mercy here commands that the sufferings of the dying be lessened as much as possible. This is probably the reason for the well known Jewish custom of offering an intoxicating beverage to criminals before their execution. See the posthumous work of Dr. Simpson on "Anæsthesia." And yet this *same* God is said to condemn the *same* criminals to *endless* torture after death : is such a thing conceivable ?

<sup>2</sup> This seems to imply that it is possible for a certain class of sinners to be forgiven in the world to come ; where there will also be degrees of punishment.

Woe unto that man by whom the Son of Man is betrayed ! it had been good for that man if HE had not been born.<sup>1</sup>

He that shall blaspheme against the Holy Ghost hath never forgiveness, but is subject to eternal damnation.<sup>2</sup>

Love ye your enemies, and do good and lend, hoping for nothing again ; and your reward shall be great, and ye shall be called the children of the Highest ; for He is KIND unto the unthankful and TO THE EVIL.<sup>3</sup>

And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and

<sup>1</sup> Then, for less heinous sinners, it is good to have been born : this legitimate inference does not agree with the supposition that everlasting anguish is inflicted without distinction on every impenitent soul. The same verse contradicts the theory of Origen ; as it would be good even for Judas to have been born, if he were ultimately to be saved for ever.

<sup>2</sup> Or, according to another reading, is "guilty of an eternal sin" ; eternal in its effects or results, culminating in the destruction of the sinner. This again seems to imply that less guilty men may be forgiven, and forgiveness kept in reserve for them if they do not meet it upon earth, as in the case of heathen for instance. But woe to those who reject salvation, or delay to embrace it when offered to them !

<sup>3</sup> God will remain true to Himself in this also ; it will be found a kind provision of His retributive providence that degraded, corrupt, obstinately rebellious and unreclaimable sinners should ultimately come to an end, though not without sufferings proportionate to their guilt.

did commit things worthy of stripes, shall be beaten with FEW STRIPES. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.<sup>1</sup>

THE GIFT OF GRACE IS GREATER than the offence: where sin abounded, grace did much more abound.<sup>2</sup>

## VII.

### THE FINAL ANNIHILATION OF THE WICKED.

Ps. xxxvii. 10, 20, 36; xcii. 7; cxlv. 20. Obad. 16. Mal. iv. 1-3. Matt. xiii. 30, 48, 49; xxi. 41, 44. 1 Thess. v. 3. 2 Thess. i. 9. Rev. xx. 11-15.

For yet a little while and the wicked shall not be; yea, I sought him, but he could not be found. The

<sup>1</sup> The words "few stripes" are by no means consistent with the idea of eternal suffering. Were the "stripes" only inflicted once in a thousand years, eternity would make their number infinite.

<sup>2</sup> There are a multitude of souls who have never heard the gospel; a smaller multitude who have heard but rejected it; and a comparatively small number of elect. If all the non-elect are to live for ever in pain, the assertion that the effects of grace are greater than the effects of sin would be simply preposterous and revolting. The apostle's statement cannot be understood, except from our standpoint. The salvation of the elect may be compared to the abundant harvest in spite of blight and frost, to the merchant's clear balance in spite of losses. With regard to what God may have in reserve for the ultimate salvation of the ignorant part of mankind who do not belong to the present election of grace, see Revelation xxii. 2, and "The Destiny of the Human Race," by Henry Dunn.

enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. When they flourish, it is that they shall be destroyed FOR EVER. All the wicked will He destroy.

For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be AS THOUGH THEY HAD NOT BEEN.

For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them NEITHER ROOT NOR BRANCH.<sup>1</sup> But unto you that fear My name shall the Sun of righteousness arise with healing in His wings: and ye shall go forth . . . and ye shall tread down the wicked; for they shall be ASHES under the soles of your feet.

Gather ye together first the tares, and bind them in bundles to BURN THEM; but gather the wheat into My barn. When the net was full, they drew it to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just; and shall cast them INTO THE FURNACE OF FIRE.

<sup>1</sup> The symbol of *radical* and total destruction.



He will miserably DESTROY those wicked men, and will let out his vineyard unto other husbandmen.<sup>1</sup>

Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will GRIND HIM TO POWDER.

For when they shall say, Peace and SAFETY, then sudden DESTRUCTION cometh upon them.

Who shall be punished with EVERLASTING destruction.

A certain fearful looking for of judgment and fiery indignation, which shall DEVOUR the adversaries.

And I saw a great white throne; and I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is THE BOOK OF LIFE: and the dead were judged out of those things which were written in the books, according to their works; and whosoever was not found written in the book of life was cast into the lake of fire. This is the second death.<sup>2</sup>

<sup>1</sup> To harmonize with the traditional theory, the words of Jesus should read thus: "He will make those wicked men suffer fearful agony, and their life shall be turned into endless torments."

<sup>2</sup> The final, or ultimate, or everlasting death. Compare xiii. 8, xxii. 19; Exod. xxxii. 32; Ezek. xiii. 9; Dan. xii. 1; Phil. iv. 3.

## VIII.

## THE END OF SATAN AND OF THE POWER OF EVIL.

1 Cor. xv. 26; Col. i. 19, 20. 2 Thess. ii. 8. 2 Tim. i. 10. Heb. ii. 14, 15; ix. 26. 1 John iii. 8. Rev. xxi. 4, 5; xxii. 3.

The last enemy that shall be DESTROYED IS DEATH.

For it pleased Him, in whom all fulness dwells, to reconcile ALL things unto Himself and by Himself.<sup>1</sup>

Then shall THAT WICKED be revealed, whom the Lord shall CONSUME with the spirit of His mouth, AND DESTROY with the brightness of His coming.

Our Saviour Jesus Christ hath [virtually] ABOLISHED death.

He took flesh and blood, that He might DESTROY HIM that had the power of death, that is THE DEVIL; and deliver them who, through fear of death, were all their lifetime subject to bondage.<sup>2</sup>

<sup>1</sup> Τὰ πάντα, "the whole creation," mentioned in ver. 16. This reconciliation of ALL things is utterly inconsistent with the notion of an eternal hell. The upholders of the "restitutionist" theory have argued that this text implies the final salvation of all men. But we believe that many men will have entirely *perished* BEFORE the day of universal reconciliation arrives.

<sup>2</sup> To accord with traditional orthodoxy, the inspired words should read, instead of the "fear of death," "the fear of hell and eternal torment."

He hath appeared to ABOLISH SIN.<sup>1</sup>

The Son of God was manifested that He might DESTROY THE WORKS of the Devil.

And death SHALL BE NO MORE; neither sorrow nor crying; neither shall there be any more PAIN: for the former things are passed away. And He that sat upon the throne said, Behold I make ALL THINGS NEW.

And NOTHING shall be cursed any more.<sup>2</sup>

<sup>1</sup> Sin would not really be "put away," or ANNULLED, if it were perpetuating itself for ever and ever in hell.

<sup>2</sup> Where? in the whole universe. "*There*," in the received version, is an added word. See in the Hebrew text, and in the Septuagint, the parallel passage, Zechariah xiv. 11. The same remark applies to the preceding quotation. Compare Isaiah xxv. 6-8.

#### IV.

### THE WORD "DEATH," AS USED IN THE OLD AND NEW TESTAMENTS.

WE simply maintain that the word "death," when occurring in the Bible, ought to be understood in its ordinary sense; which is, as dictionaries will tell us, in its full meaning, the extinction of life, the cessation of all activity and feeling.<sup>1</sup>

Our opponents quote the words of Paul to the Colossians: "You, being DEAD in your sins, hath He quick-

<sup>1</sup> French *mort*; Anglo-Saxon *myrran*, to scatter, squander; *myrthrian*, to murder. *Death*, from Anglo-Saxon, *adeadan*, to fail; Hebrew *mooth*, according to Parkhurst, meaning dissolution (compare 1 Sam. xxv. 37). Nabal, though struck by death, does not expire till ten days afterwards. Septuagint, ἐκλείπω. (Jer. xlii. 17, 22.) A contemporary thinker has defined death as "the last stage of corporeal weakness." The second state of death, that of corruption, reduction to dust, has received, in the Celtic language, the name of *moer*, whence the Latin *mors*, *mortis*, the French *mort*, the Italian *morte*, the Spanish *muerta*. From *mar* come the French *marais*, the English *marsh*, *morass*, the German *moor*, *morast*, *marschland*. The Greeks called the marshes *helos*, from the Gallic substantive *hel*, English *hell*. And have not marshes always been considered as the lurking place of death, the lair of hideous reptiles, whose breath is poison? Is not Satan the prince of the lower regions? Hercules slew the hydra (from *hudor*, water) in the marsh of Lerna. *Mûr* (French for *ripe*), formerly *meur*, the state of fruit about to decay. In short, *death*, in all languages, means dissolution."—*Lenglet-Mortier*, "Nouvelles Etymologies tirées du Gaulois."

ened.”<sup>1</sup> They argue from this expression that a certain sort of life which, they say, may last for ever is compatible with a state of perpetual rebellion against God; and hence they conclude that death here means the cessation of one kind of existence, the passage from one state or world to another, viz., from the communion with God into separation from Him. In the phraseology of traditional theology, the death of the soul, or spiritual death, is unregenerate life. Eternal death would thus be eternal life in sin and torture.

We believe, on the contrary, that the apostle’s statement means, “Ye were [virtually] dead,” on your way to death. Death was there, though only in its germ; death had begun its work, but was prevented from completing it. By prolepsis, Paul anticipates the fatal results of total destruction, moral and physical, that sin would have wrought in his readers had they not received the gospel. We base this interpretation of the passage upon the following arguments.

I. A prolepsis of exactly the same kind is found in the parallel passage of the Epistle to the Ephesians: “God hath quickened us,” says the apostle; adding, “He HATH RAISED us up together, and MADE us sit together in heavenly places in Christ Jesus.” Although these verbs are in the past tense, they denote future events. The Christian will

<sup>1</sup> Col. ii. 13; Eph. ii. 1, 5; compare John v. 24, 1 John iii. 14. The following remarks can also be applied to Matt. viii. 22; Rom. vii. 9; 1 Tim. v. 6; Rev. iii. 1.

not obtain the promised reward until a more or less distant period.<sup>1</sup> In a similar manner Paul says, Rom. viii. 30, "whom He justified, them He also GLORIFIED," but tells us elsewhere, "we rejoice IN HOPE OF THE GLORY OF God." (Chap. v. 2.) Again: "Christ HATH ABOLISHED DEATH," viz., proleptically, or virtually, for death is "the last enemy that SHALL be destroyed" (1 Cor. xv. 26).

II. In the Epistle to the Ephesians the apostle speaks of unconverted sinners as SLEEPERS (v. 14; compare 1 Thess. v. 6). Their slumber may prove MORTAL; it is the precursor of death, and may possibly be their last sleep; but it is NOT YET complete and hopeless *death*.

III. In many passages the apostle distinctly states that sin does not constitute the state of death, but leads to it (Rom. vi. 21, vii. 5). Compare 1 John v. 16, 17: "The sin UNTO death"; and 2 Cor. iv. 3, "Our gospel is hid to them that ARE PERISHING," not to them that have PERISHED. "The WAGES of sin is death." (Rom. vi. 23, compare Jas. i. 15.)

IV. Prolepsis or anticipation is a favourite figure of speech with the inspired writers, who use it especially in reference to death. In Genesis (xx. 3) God, appearing to Abimelech, says to him: "Behold thou [art but] a DEAD man!"<sup>2</sup> in other words, "thou art threatened with

<sup>1</sup> Dean Alford's Commentary.—"A *man* born into the world" (John xvi. 21) is also a proleptical sentence.

<sup>2</sup> *Hinnekah meth*. See also Exod. xii. 33, Num. xvii. 12, Isa. xxxviii. 1 (Heb.). A similar expression is found in the parable of the prodigal son: "My son was DEAD, and is alive again."

instant death, and at once to die." That same expression has become common in modern European languages. From its emphatic nature such a figure of speech would readily be adopted by the bold pen of the Apostle to the Gentiles. "Abraham," he says, "considered not his own body now dead," that is to say, almost as good as dead (Rom. iv. 19; compare Heb. xi. 12). "Therefore sprang there even of one, and him as good as dead (literally, 'of one who was dead,') so many as the stars of the sky in multitude."

There is another passage which we will quote, Romans viii. 10: "If Christ be in you, the body is DEAD because of sin; but the spirit is alive because of righteousness." Evidently, "dead" here means *virtually* dead, or destined to die;<sup>1</sup> for in the following verse the apostle himself determines the sense by saying, "God shall quicken your MORTAL bodies."

V. It is impossible to accept the definition of death given by our opponents in the numerous passages that speak of *dying to sin, to the flesh, to the law*. (Rom. vi. 2, 6; vii. 4, 6; viii. 13; Gal. v. 24; Col. ii. 20; iii. 3; 1 Pet. ii. 24.) To "die to sin" does not mean to lay down a sinful life in order to take it up again under fresh conditions of existence! No; the "life in sin" is destined

<sup>1</sup>"Hyperbolice et per prolepsin, i.e. quasi jam mortuum, certissime moriturum, mortis necessitati obnoxium." (Grimm, *Clavis N. T. Philologica*.) "Under the power of death." (Alford.) "Mortal, and will certainly die." (Ingram Cobbin.)

to TOTAL EXTINCTION, it must die out.<sup>1</sup> To die unto sin is to cease from it, to abandon guilty actions and feelings. The DEAD faith spoken of in the Epistle of James (ii. 26) is one which has really *ceased to exist*.

VI. Lastly, how can we establish any relation between the first and the second death, or how understand the latter phrase, if we assume an artificial interpretation of the term death? Would the Scriptures call second death *a mere continuation* of a previous state of alienation from God? We have already stated that we believe the "second death" to be exactly what its name implies,—the future extinction in Gehenna of both body and soul, the dissolution of the whole human being. This is doubtless the reason why it is never called "a sleep," as sleep involves the possibility of a return to active life.

Stress is also laid by our opponents on the words of God to Adam in Gen. ii. 17, "The day thou eatest thereof, thou shalt surely die." Since Adam did not die within the twenty-four hours after his fall, they argue that DEATH can mean a prolonged or even a perpetual LIFE in sin. But the word DAY, in the Bible, sometimes signifies a lengthened period.

In the fourth verse of the *same* chapter we read of "the DAY that the Lord God made the earth and the heavens and every plant." We know by the first chapter

<sup>1</sup>"The fire performs its purifying process by absolutely ANNIHILATING the evil passion."—"John the Baptist," by H. R. Reynolds, D.D., p. 273.



of Genesis that the plants were only created on the *third* day, therefore the day of Genesis ii. 4 includes at least *three* days; and there is little doubt that each of these days embraces a vast number of years.<sup>1</sup>

With the Lord "one day is as a thousand years." If God had meant that the death of the first sinner was to be complete at his fall, a more precise term, such as hour or instant, would have been employed. Death may be a very gradual process; it may be slow or speedy, a lingering death, lasting for days, months, or even years, and all sinners may be said to lead but a dying life.<sup>2</sup> As to the death of the body, medical men do not yet agree as to the precise stage of decay at which it becomes total.

We therefore conclude that *death*, in the language of Scripture, signifies A GRADUAL LOSS OF LIFE AND EXISTENCE, ending in the complete and ultimate destruction of the creature spoken of.

The term may be employed *proleptically* with regard either to physical or to spiritual death, which leads us to make a fourfold distinction in its meaning:

I. Latent and gradual bodily death at work. (Rom. viii. 10, 1 Cor. xv. 22.)

II. Complete bodily death. (Phil. ii. 27.)

<sup>1</sup> Respecting the occasionally indefinite sense of the word "day" in Scripture, compare also Luke xiii. 32.

<sup>2</sup> See the pathetic appeal of Adolphe Monod, "*Un mourant à des mourants*," "A dying man, to dying men."

III. Latent and gradual spiritual death. (John v. 24; Eph. ii. 1, 5; Col. ii. 13; 1 John iii. 14.)

IV. Complete physical and spiritual death, or annihilation of the whole being. (Matt. x. 28; Rom. vi. 21, 23; viii. 13; Jas. i. 15; Rev. xxi. 8.)

We believe that every passage in which the term *death* occurs is sufficiently explained by applying the above definition.<sup>1</sup>

<sup>1</sup> A prolepsis lies at the heart of the controversy relative to imputed and wrought righteousness, faith and works: "God calls these things which be not as though they were [already]." Paul assigns superior importance to faith proleptically. Faith, according to him, implies works, of which it is the germ. Faith and works may be compared to the act of walking in reference to the direction taken. Both are alike indispensable for arriving at the goal; but walking occupies the inferior position, because it is mechanical, while the sense of direction implies knowledge and will. The theory of salvation by what one DOES, and that of salvation by what one BELIEVES, are united and reconciled in that of salvation by what one BECOMES; regeneration being unfailingly worked out by God in a true believer.

## V.

### DID JESUS CHRIST UNDERGO THE SECOND DEATH ?

- “Gethsemane and Golgotha.” By Frederic de Rougemont. Neufchatel, 1874.
- “The Sacrifice of Christ.” By E. Guer's. Geneva, 1867.
- “Christ, the Mercy-Seat.” Sermon by Theodore Paul. Geneva 1867.

IN other words, Has Jesus suffered the fate of the reprobates and all the torments of hell? The three works whose titles we quote give an affirmative reply to the above question. We have perused them with the earnest attention which they deserve; but the theory they set forth strikes us as being not only unwarranted by the text of Scripture, but out of harmony with the whole tenor of the evangelical creed. We have already touched upon certain difficulties it would involve, and will now briefly indicate some of the numerous discrepancies which appear to exist between the Bible and this so called orthodox view.

M. de Rougemont thrice quotes the passage from the Second Epistle to the Corinthians: “God hath made Him to be sin for us who knew no sin.”<sup>1</sup> But the apostle here uses the term by which the Septuagint

designates an expiatory victim: *hamartia*, a literal translation of the Hebrew *lhattath*, which means both *sin*, and *sacrifice* for the sin.<sup>1</sup> The flesh of the slain animal was used as food for the priests, and if not it was burnt without the camp; not because it was accursed, but because it was sacred, and must not be exposed to corruption or profanation. The rite to which the text alludes can therefore contain no allusion to a "second death."

Jesus cried from the cross: "My God, My God, why hast Thou forsaken Me?" M. de Rougemont adds as a commentary: "Why hast Thou made Me to pass through the pains of hell?" This addition is unwarranted by Scripture proof. The Saviour had just heard the taunts of His enemies: "He trusted in God: let Him deliver Him!" His thoughts then reverted to the 22nd Psalm, where the prophet complains of the similar mockeries he had to undergo. At that moment the agony of Jesus was at its height, and Satan was redoubling his attacks. Why, might well suggest the Tempter, should not the Son of God put an end to this terrible scene? Let Him descend from the cross, and, confounding the craftiness of the Pharisees, transform the wondering multitude into a throng of worshippers! It was a renewal of the third temptation in the desert,

<sup>1</sup> Lev. vi. 23, Hebrew. Also *asham*, both a trespass and a trespass offering. Lev. v. 6, 14-19; Isa. liii. 10 (Heb. and Sept.); Jer. li. 5.

and Jesus resists it; yet He seeks some alleviation of His anguish, and some Divine interference on His behalf. And God is silent! There are moral necessities which cannot be altered even by the prayers of a well beloved Son. Interference on the part of the Heavenly Father would compromise the plan for the world's salvation. The work of atonement now begun must be completed, and the Second Adam must fight alone and to the bitter end. "A man is not crowned unless he strive lawfully."<sup>1</sup> Darkness descends into the soul of the forsaken Jesus; He is for a while given up to His enemies; His thoughts fail; He can only re-echo the cry of the psalmist. But if we analyse the prophetic song which He thus adapts to His own circumstances, we find no mention of the "thunderbolt of Divine justice," of "damnation," nor of "infernal pains."

According to M. de Rougemont, the second death suffered by Jesus lasted three hours, from the beginning to the end of the darkness which covered Judæa on the day of the crucifixion, and which (he thinks) symbolized the "curse of damnation" passed upon the Saviour. We prefer to consider this darkness as a sign of Divine anger against the murderers of the beloved Son of God; the more so as it was the presage of an earthquake that did not take place until *after* the consummation of the crime, and when the agonies of the Holy Victim were

<sup>1</sup> 2 Tim. ii. 5.

over.<sup>1</sup> The words of the prophet Amos seem to favour this interpretation. "The Lord hath sworn, surely I will never forget any of their works. Shall not the land tremble for this? And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day; and I will turn all your feasts into mourning, and I will make it as the mourning of an only son."<sup>2</sup>

According to M. Guers, the second death of Jesus lasted until His expiring breath. Despair hastened the end of His life, and He was crushed out of being by the Divine malediction. His soul died; and for one day He endured "the eternal anathema of everlasting death." Everlasting death for the space of one day! The phrase is self contradictory.

"Jesus bore our whole punishment," he says. This is an exaggeration, which is contradicted by Scripture as well as by daily experience. Expiation for sin, and the curse incurred by sin, form part of every human lot. What disciple of the Saviour is exempt from sharing in

<sup>1</sup> Compare Rev. vi. 12. "The obscuration was obviously an attendant on the earthquake. . . . It is well known to naturalists that such obscurations are by no means uncommon."—"Cyclopædia of Bibl. Lit.," by J. Kitto and W. L. Alexander, 1862, vol. i., p. 714. "This phenomenon foretold the misfortunes which were to fall upon Judæa. In like manner did the darkness of Egypt announce greater calamities to the incredulous monarch and his people."—*Francillon*, "Histoire de la Passion," Sermon xii.

<sup>2</sup> Amos viii. 7-10.

the Master's cup?<sup>1</sup> You reply, "Jesus tasted death for every man."<sup>2</sup> It is true, but only in the sense that His love extended the beneficent consequences of His death to every sinner. To pretend that "He alone knew death, He alone tasted it," is to wrest the sense of Scripture. According to Jesus' own words, His disciples were to "taste of death." (Matt. xvi. 28.)

M. T. Paul repeatedly quotes M. de Rougemont; he speaks of "the infinite punishment of our sins, of a dying God, of a lifeless life, of the voluntary rebellion of each one of the angels"; but at the end of his discourse he allows the truth of an individual expiation.

"If," he says, "Divine justice was so severe in its treatment of Jesus Christ, that living Branch, so full of sap and life, what must I deserve, who am nothing but dry, dead wood? Like my Master, I must learn obedience through suffering. I must even fill up, in my own body, that which is behind of the sufferings of Christ for His body, which is the church. I must, in some measure, pay the wages of sin."

<sup>1</sup> Matt. xx. 23; Mark x. 39; Rom. viii. 17; Rev. i. 9.

<sup>2</sup> Heb. ii. 9.

## VI.

### THE MYSTERIOUS SIDE OF THE GOSPEL.

AMONG the many social and political changes that are taking place in the present day, there is none more noticeable than the decay of the ancient clerical power. Nations have grown weary of authoritative assertions, and of intolerant despotism. They complain that the ministers of religion have abused the mysterious element to be found in the gospel. Too many errors have indeed been introduced under the cloak of Christian mystery; and the pure gospel shuns that superstitious adoration which only endangers and delays the progress of truth. Blessed be God! our glorious gospel asserts itself before mankind as a supremely rational doctrine, and as the wisdom of God Himself. Its only aim is to solve the mystery, which, as Paul tells us, "hath been hid from ages and from generations, but now is made manifest to the saints."<sup>1</sup>

Protestantism cannot flourish unless it advances with resolute tread in the path which the Reformers marked out. Let us by all means study and revere ecclesiastical tradition, and cultivate Christian art; it is useful and praiseworthy thus to explore the past; but let us beware of substituting sacramental efficacy, vain formulæ, magical

<sup>1</sup> Eph. iii. 5; Col. i. 26.



ceremonies, and the absolute authority of any man, for the moral power of faith and the word of God. Such a course would bring down upon our Protestant churches the destruction that threatens more ancient establishments than ours: whose days are numbered, in spite of their grandeur, unless they return to the purity of primitive faith.

If then we acknowledge that evangelical religion does contain several mysteries, we hasten to add that it explains more than it possesses, and that it contains fewer than any other religion, or any system of philosophy. We may go still farther, and add that we expect a new religious era to result from the spiritual freedom that was inaugurated by the Reformers in the sixteenth century. The same careful and painstaking study of proofs which has regenerated natural and historic science in our day will also transform our understanding of Christian truth, and will prepare the way for that time when all, from the least to the greatest, shall be able to give a full and most positive proof in support of "the hope that is in them," and when "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord"; for the law of the Lord shall be written in every heart.<sup>1</sup> In the crisis through which we are passing imperfect knowledge is shaking the faith of many, but riper knowledge will change faith into sight.

<sup>1</sup> Jer. xxxi. 33, 34.

## VII.

### PARDON NOT IMPUNITY.

THERE is a certain notion respecting the forgiveness of sins which is contrary to the dictates of reason and conscience; and contrary also, as we shall endeavour to prove, to the true teaching of Scripture.

According to that opinion, which is often to be found even among Christians, the forgiveness of sins is an act by virtue of which God, in consideration of the merits of Jesus Christ, treats the guilty as innocent.

This pardon would be impunity. Now the Scriptures distinctly oppose such a conclusion; no less than five different times the Bible declares that God will not hold the guilty innocent, or, to quote more closely, "will by no means clear the guilty."<sup>1</sup>

Divine forgiveness is rather an assurance given to the penitent that, in spite of his sin, God loves him still, and that the penalty of his guilt will not be carried out to its natural result of ultimate and utter destruction.<sup>2</sup> "The wages of sin is death," ultimate death. Now death is

<sup>1</sup> Exod. xxxiv. 7; Num. xiv. 18; Jer. xxx. 11; xlv. 28; Nah. i. 2, 3. "The Lord is slow to anger, great in power (of endurance), but surely (Heb.) doth not acquit." Compare Exod. xxiii. 7; Prov. xi. 21.

<sup>2</sup> Lam. iii. 22, 23; Ps. lxxviii. 38, 39.

the cessation of life, and, in its fullest sense, is the complete cessation for ever of all activity and every kind of sensation. This full punishment is remitted to the pardoned sinner ; but under three conditions :

I. Pardon implies the sinner's repentance, and presupposes his regeneration. It may indeed be termed a respite granted in prospect of moral reformation. Being a provisional remission it may be but temporary ; the punishment remains suspended.<sup>1</sup> The remission only becomes unconditional, and definite peace succeeds the armistice, when the sinner's reformation is confirmed.

II. Far from ensuring impunity, Divine pardon is accompanied by all possible penalties except the utter destruction of the offender.

The Lord PARDONS the rebelling Israelites, who shall not accordingly be exterminated ; YET the fathers shall die in the wilderness, and the children only shall enter the Promised Land. Even Moses and Aaron, having been guilty of impatience, are forbidden to enter.

Isaac blesses Jacob a second time after his falsehood ; but his life must be one long expiation. David obtains forgiveness for his sin, but the child of crime must perish, and, soon after, the revolt and death of the incestuous Absalom break the heart of his unhappy father. "Never shall the sword depart from his

<sup>1</sup> See Exod. xxxii. 34, and the parable of the Barren and respited Fig tree (Luke xiii. 6 and following verses). See also Ps. cxxx. 4 ; Acts xvii. 30, 31.

house." Paul, after his conversion, retains a thorn in the flesh. A faithless wife, whom Jesus saves from the fury of the Pharisees, must, notwithstanding, brave her husband's wrath. Even the prodigal son, besides the sufferings of his exile, must preserve the marks of sin upon his soul and body, and he does not hear his father saying unto him, "Son, all that I have is thine."

III. If the sinner does not fulfil the conditions on which he obtained pardon, his final punishment will be all the more severe and hopeless.<sup>1</sup> If Divine forgiveness were unconditional, the sentence pronounced against the hard hearted creditor, including the withdrawal of his previously granted release, would seem illegal.

Falsifying the doctrine of Paul and of Luther, men have said in their heart: "Let us sin, in order that grace may abound; let us sin, we shall be none the worse off for doing so; let us taste the sweetness of the forbidden fruit, and repent to-morrow; let us quaff the cup of pleasure, and reform when we grow old." The principle of biblical forgiveness makes short work of these fallacious reasonings. From the scriptural point of view sin is like a leprosy or a gangrene. To sin is to introduce or to spread this mortal disease. Sin once committed, grace can doubtless save that which the malady has not yet destroyed; but even that cannot be without a painful operation which must maim, in greater or less

<sup>1</sup> 2 Pet. ii. 20; Matt. xviii. 32, 34.

degree, him who suffers it. It is in this sense that Scripture compares the man saved by grace to a "brand plucked out from the burning," and more or less injured by the fire.<sup>1</sup>

It is of the highest importance to acquire a right understanding of Divine pardon, for the sake of the practical consequences; some of which are as follows. EVERY sin necessarily produces evil results, and entails inexorable punishment, proportioned to its gravity. One great blessing of Divine pardon is that it requires and produces the sinner's reformation. From sin to sin, and from punishment to punishment, we were hastening to a miserable extinction of our being; but the arm of Jesus arrests us and makes us retrace our steps. The sinner continues to suffer the ill effects of his faults, but he is substantially saved because he has left the path that leads to death. Drawing his strength from the open fountain of grace, he remounts the fatal slope he had begun to descend. He suffers, and his body dies; but his spirit, united to God by Jesus Christ, lives for ever. Each believer shall enjoy eternal life; but in the heavenly kingdom there will be varieties and degrees in the privileges enjoyed, according to the measure in which sin has been resisted, and opportunities to do good improved. The punishments and rewards of the future state will be in exact proportion to our good or

<sup>1</sup> Amos iv. 11; compare Matt. xviii. 8, 9.

evil deeds.<sup>1</sup> In a conflagration the great thing is doubtless to escape from being burnt alive; but some of the survivors are mutilated for the rest of their days, while others are uninjured. Antinomianism is the hidden plague of the Protestantism of our day. Some one has said: "He who counts on the remission of sins cares little if he commits them." Gratitude, which has sometimes been made the sole motive of the Christian life, cools too easily; but the logical notion of pardon, as offered by the Scriptures, is divinely intended as one of the most effective checks on the sinful instincts of the human heart.

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A REPLY TO OBJECTIONS MADE TO OUR PRECEDING REMARKS.

God expressly declares that He will not consider the guilty as innocent. "HE WILL BY NO MEANS CLEAR THE GUILTY, *nakkeh lo ienakkeh.*" This solemn announcement is repeated five times, yet our opponent does not fear to controvert it. He affirms that, under certain circumstances, God DOES treat the guilty as innocent, and gives

<sup>1</sup> Matt. xvi. 27; Rom. ii. 6; 1 Cor. xv. 40-42; 2 Cor. v. 10; Rev. xxii. 12. The parable of the Labourers in the vineyard, and that of the Talents, complete each other. In the one, every labourer receives the same payment, viz., an eternal life, common to all believers; while in the other, the servants are rewarded each in proportion to his own deserts. Compare Matthew xx. 1-16 and xxv. 14-30.

us his own rule of conduct as a proof. "When my son," he says, "has done wrong, and repents, I treat him as innocent." Therefore nothing remains for us but to revise the standard of the supreme Judge! Or rather, let us hope that a logical failure will practically shield our brother and his child from the baneful consequences of his theory. A wise father does NOT treat a guilty child as if he were innocent. He may pardon him, but all pardon is necessarily accompanied by tacit or explicit reserves; the person forgiven is bound, in relation to the one he has offended, on special terms of obligation and dependence, which did not exist before the commission of his fault.

To return to Scripture, we find no instance of pardon that amounts to impunity.<sup>1</sup> We expiate our sinfulness each time we suffer pain, and, above all, at our death.<sup>2</sup>

\* <sup>1</sup> As a striking example of true scriptural pardon, we have quoted Numbers xiv. We give the commentary of Messrs. Keil and Delitzsch on verse 20: "In answer to this importunate prayer, the Lord promised forgiveness, namely, the preservation of the nation, but not the remission of the well merited punishment." 2 Samuel xii. 1-3 is another instance in point. Capital punishment is remitted, but bereavement, shame, rebellion, dethronement, etc., are inflicted.

<sup>2</sup> Our opponent objects to the use of the word expiation in connection with the sufferings of Jacob. The exception thus taken is unfortunate, inasmuch as the Bible uses this term concerning Jacob and the consequences of his fault: *Akapperah* (Gen. xxxii. 20, Heb. 21) being the same verb, mood, tense, and person as occurs in Exodus xxxii. 30: "Moses said unto the people, *I shall make an atonement for your sin.*" The erudite Lange comments thus

According to the phrase sanctioned by custom, the murderer *expiates* his crime by death. He does not acquire any merit thereby. To expiate is not even to repair a fault by suffering, as conveyed in a definition which may be traced to Roman Catholicism. The suffering and death of the assassin cannot, unhappily, restore life to his victim. To expiate is rather to undergo the baneful consequences of one's fault, or of that of another, whose responsibility is wholly or partially assumed. Jesus Christ, in His atonement, the righteous for the guilty, associates sinners in His baptism of pain.<sup>1</sup> The justification preached by Paul does not amount to entire impunity. "The body is dead," he says, "because of sin." In a word, the faithful penitent is pardoned, justified, and sanctified; but is not altogether treated as if he were innocent. The grace of which he is the recipient is subject to three conditions, which we have

on the expiation made by Jacob: "The angry eyes of Esau are to be covered, as it were, by atoning presents, so that he shall no longer see the offence of his brother. In fact, Jacob, who had deprived him of his birthright, restores it to him in a manner. These presents are the tribute of a vassal to his suzerain, a token of homage, and thus an atonement." The form *kipper* occurs here for the first time in the Bible, and its meaning is to appease, to expiate, from *kaphar*, to cover, to lay over, thence to hide, to efface (the recollection of an offence by means of a satisfaction), sometimes to annul, to obliterate. In the above quoted passage of Genesis, the Septuagint translates *eis timēn*, viz., indemnity which amounts to the same. (Compare Exod. xxx. 16.)

<sup>1</sup> Matt. xx. 23; Mark x. 39.



already enumerated, but which we shall now base upon a new series of passages.

I. Pardon is at first only conditional. The supreme penalty, which consists in the destruction of body and soul, remains suspended. (Matt. x. 28; Rom. viii. 13, *apolesai*; *mellete apothneskein*.)

II. It is invariably accompanied by partial punishment of a greater or less degree. (John xv. 2; Rom. viii. 10; Heb. xii. 5-11; 1 Cor. xi. 32.)

III. If there be no radical change of life, the supreme penalty will be inflicted with inexorable severity. (Rom. xi. 22; Heb. x. 26, 27.)

“To the law and the testimony!” and let all so called “evangelical” traditions perish which try to evade this sovereign test.

## VIII.

### THE FRUITS OF THE TRADITIONAL DOGMA,

AS POINTED OUT BY FRENCH SECULAR WRITERS.

“It is undeniable that the Church would show great ignorance of her own weakness if she were to allow certain doctrines, especially the doctrine of eternal torment, to be freely discussed. Since she wishes men to believe in hell as firmly as they believe in redemption, to dread the unappeasable wrath of God as surely as they trust in His boundless love, she acts prudently in imposing silence upon the whole matter. Nevertheless, the following results ensue :

“The orthodox (all that are left of them) blindly believe the most utter contradictions, and hold a mixture of glorious truth and unintelligible error in the simultaneous existence of God and hell. On the other hand, a large and constantly increasing number of people refuse to believe in eternal hell, and refuse also to believe those truths which are bound up in the same system with the hideous fiction. The latter believe that the lips which teach such obvious falsehood can teach nothing that is true; while the former think that no error can come from the source whence such consoling truth proceeds. The deplorable education which for centuries has fallen

to their lot renders them unable to discern between truth and falsehood in one and the same system ; they take it as it is offered to them, as a whole, and reject or keep it as a whole ; for to their minds there is no possibility of separation between the doctrines which compose it. Both courses of action are bad, and neither the one nor the other brings peace to the soul, with regard to this momentous question. I have never met with an orthodox believer who did not own that he shuddered with horror at the thought of eternal vengeance ; while unbelievers cannot but dimly feel a longing after a future life, and an aspiration after something higher than the sins and sorrows of earth. Thus does truth speak to every heart, and fill it with uneasiness until its voice be understood. The orthodox believer says involuntarily, ' God is cruel ' ; but remembering the Church's authority, he takes the thought for a suggestion of the Devil, and goes tremblingly to his crucifix to renew his vows to a merciless God. On the contrary, the sceptic says in his heart of hearts, ' There is a God, and the wicked shall be punished ' ; but he stifles the thought, he crushes the idea of Divine justice in his soul ; because he has always been taught to associate it with raging flames and endless cruelties, which would soften the heart of a tiger and make stones weep over the fate of the lost."—*L'Enfer*, par Aug. Callet, p. 337 to 340.

“ Setting aside all considerations of popular welfare and of the spread of enlightenment, I would appeal to the

clergy solely in the interests of the Church. Yes! On behalf of that Church whose foundations are even less stable than they seem, I declare that it is time to abandon the fables, bugbears, and legends of Christian mythology, and to adhere simply to the precepts of practical religion.

“But I fear it is hopeless; for priests, especially Roman Catholics, will never relinquish a treasured doctrine till it crumbles away into dust between their fingers.

“Nevertheless, they cannot ignore the state of popular feeling; and this dogma has been silently withdrawn into the background. Formerly preachers used to dilate incessantly on Satan and hell, as if they had just been there. They entered into minute particulars, such as the names and attributes of various demons. A Jesuit even announced a refinement on eternal combustion. ‘The lost,’ he said, ‘would get used to it in time, and to prevent this, the fire is put out for twenty-four hours once in a century.’

“Now-a-days the topic is nearly obsolete; but it is with great reluctance that the clergy have ceased to represent the lamb of the gospel as the tiger of the Inquisition.”—*Les Guêpes*, par Alph. Karr, 5th Nov., 1871.

## IX.

### A SYNOPTICAL TABLE OF HEBREW AND GREEK WORDS

Signifying **UTTER DESTRUCTION**, with quotations, showing the harmony of the whole Bible upon the doctrine of the ultimate, final, and absolute extinction of all the wicked, whether human beings or invisible agencies.

IN the Hebrew tongue there are more than forty roots, meaning *to destroy*; most of which are used in the Old Testament to specify the ultimate doom of the wicked. Many of them denote absolute suppression or abolition; some are strictly images, but all point in the same direction. (See Gesenius, Fuerst, etc., and the "English and Hebrew Lexicon" of Selig Newman, on the word *to annihilate*.) In fact, it is certain that the Hebrew language has no stronger terms to express a *ceasing to be*, what we call *annihilation*, than those used respecting the fate of the wicked. The corresponding terms of the New Testament are ordinarily borrowed from the Greek Septuagint translation of the Old Testament, and likewise distinctly foretell the extinction of all evil and evil doers. "The majority of these nouns and verbs are used by Plato again and again in the *Phædon*, a dialogue on *Immortality*, expressly for the purpose of conveying the idea of the literal destruction or extinction of the soul. They are precisely the terms generally

chosen in the New Testament to denote the punishment of the wicked, with this difference, that Plato says the soul will *not* suffer θάνατος, ἀπώλεια, ὄλεθρος, φθορά, that it is *not* destined to ἀπολέσθαι, καταφθείρεσθαι, ἀποθνήσκειν; while the New Testament writers declare that wicked men *shall* suffer what is denoted by these terms.”<sup>1</sup> We are therefore able to state, concerning the Greek, what we have said concerning the Hebrew, that the authors of the Greek New Testament have used the strongest terms at their command, to assert a total extinction of both evil and evil doers. The verbs ἔξουθενόω and ἐξουθενέω, which seem more literally to answer to our word annihilate, are all but exclusively used with the tropical meaning of “to treat with utmost contempt.” In the Septuagint, however, they are found with the meaning of bringing to nought; for instance, in Ps. cviii. 14 (numbered cvii. 13 in the Greek).

In the following quotations some Greek words refer exclusively to the Septuagint. With reference to Hebrew verbs, it will be found sufficient for practical purposes to mention the stem word or chief ground form. On account of the many inaccuracies of the usual version, the reader will find it desirable, if possible, to refer to the original texts, in which case the figures within *brackets* will facilitate his research. The quotations within *parentheses*, though not referring to conscious beings, are intended to fix the proper meaning of other passages.

<sup>1</sup> See “Life in Christ,” by Ed. White, p. 388 and following.



TO CAST AWAY, OFF.—**הֵנִי**, βάλλω ἔξω, 1 Chron. xxviii. 9; εἰς τὴν κάμινον τοῦ πυρός, into the furnace of fire, Matt. xiii. 24, 42, 48, 50.

TO CONSUME, to devour.—**תָּמַם**, **פָּלַה**, **לָהַט**, **בָּעַר**, **לִי**, καταναλίσκω, κατακαίω, ἀναλίσκω, πυρόω, Job xxiv. 19; Ps. xxxvii. 20, lix. 13, lxxiii. 19, xcvi. 3, civ. 35; Isa. i. 31; Jer xxx. 11; Mal. iv. 1 [iii. 19]; Matt. iii. 12, xiii. 30; 2 Thess. ii. 8; Heb. xii. 29; Rev. xviii. 9.

TO CORRUPT. *See* TO PERISH.

TO CRUCIFY, to kill or to annihilate.—**Σταυρόω**, συσταυρόω (Rom. vi. 6; Gal. ii. 20, v. 24, vi. 14).

TO CRUSH. *See also* TO GRIND TO POWDER.—**בָּרַס**, ἐξουθενόω, συντριβώ, Ps. lx. 14; Isa. xiv. 25; Matt. xxi. 44; Luke xx. 18; Rom. xvi. 20.

TO CUT DOWN.—**כָּוַל**, αἰρέω, Job xiv. 2 (7); Luke xiii. 7, 9; John xv. 2.

TO CUT IN SUNDER. *See* TO BREAK IN PIECES.

TO CUT OFF.—**פָּלַה**, **כָּרַת**, **פָּחַד**, **חָרַם**, ἐξολοθρεύω, ἐκκόπτω, ἐξαιρέω, ἐκκλάω, Exod. xii. 15, 19; Ps. xxxvii. 9, 38; Isa. xxix. 20, xxxiv. 2; Matt. vii. 19; Acts iii. 23; Rom. xi. 20, 22, 24.

TO DASH IN PIECES. *See* TO BREAK.

TO DESTROY. *See also* TO LOSE.—**צָבַת**, **נָתַן**, **תָּמַם**, **שָׁבַד**, ὄλεθρος, emphatically used by Plato in order to specify annihilation, ἀναλίσκω, καθαιρέω, καταργέω, ἐξολοθρεύω, λύω, ἀπόλλυμι, Ps. liv. 5 [7], lxxiii. 27, xcii. 7 [8], civ. 35; Zeph. i. 2; Matt. x. 28, xxvii. 20; Rom. vi. 6, vii. 6; 1 Cor. ii. 6, xv. 24, 26; Gal. v. 15; 1 Thess. v. 3; 2 Thess. i. 9, ii. 8; 1 Tim. vi. 9; 2 Tim. i. 10 (comp. Rev. xxi. 4, "no more death"); Heb. ii. 14; 1 John iii. 8.



TO DEVOUR, to eat up. *See also* TO SWALLOW UP.—אָכַל.  
 ἐσθίω, κατεσθίω, καταφάγω, συντελέω, Deut. vii. 16; Isa. i. 20; Hos.  
 xiii. 8; Heb. x. 27; Rev. xi. 5, xx. 9.

TO DIE, to come to nothing, to cease to be (with regard  
 either to the bodily life alone or to certain activities of the  
 soul, or both to the body and to the soul).—מָוֶת, אָפְתָה, ἀπο-  
 θνήσκω, ἀπογίνομαι. "I must find another argument which will  
 assure me that, when the man dies, the soul *dies* not with  
 him" (συναποθνήσκει).—*Phædo*, xxxviii. (Gal. ii. 19); Isa.  
 xxii. 13; Zech. xiii. 8; John vi. 50; Rom. vii. 6, 8, viii.  
 13; 1 Cor. xv. 32; 1 Pet. ii. 24; θάνατος, death, extinction  
 either of the bodily life or of the whole human being. Rev.  
 ix. 6; Rom. vi. 16, 21, 23, vii. 5; James i. 15, v. 20; Rev.  
 xxi. 8; ἀλώλεια, violent death, Acts xxv. 16; νεκρός, dead, out  
 of existence (James ii. 17, 20, 26).

TO DISSOLVE. *See* TO LOSE, TO PERISH.

TO DROWN.—טָבַע, שָׁקַע, βυθίζω, ναυαγέω, Ps. ix. 15 [16],  
 lxxv. 3; Jer. li. 64; 1 Tim. i. 19, vi. 9; 2 Pet. iii. 11, 12.

TO EAT UP. *See* TO DEVOUR.

TO EFFACE. *See* TO BLOT OUT.

TO ENGULF. *See* TO SWALLOW UP.

TO ERADICATE. *See* TO ROOT OUT.

TO EXPUNGE. *See* TO BLOT OUT.

TO EXTERMINATE. *See* TO CUT OFF.

TO EXTINGUISH.—קָדַח, σβέννυμι, Job xviii. 5, xxi. 17; Ps.  
 cxviii. 12; Prov. xx. 20, xxiv. 20; Isa. xliii. 17.

TO EXTIRPATE. *See* TO ROOT OUT.

TO FALL. *See also* RUIN.—נָפַל, πίπτω, Ps. xxxvi. 12 [13]:  
 Matt. vii. 27; Luke vi. 49.

TO GRIND TO POWDER. *See also* TO BREAK, TO CRUSH.—  
 גַּרְשׁ, קָרַף, קָרַשׁ, קָרַף, λικμάω, Job xxvii. 21; Ps. xviii. 42 [43];  
 Prov. xxi. 7; Dan. ii. 44; Matt. xxi. 44; Luke xx. 18.

TO KILL OUTRIGHT, to put to death, to put an end to. The  
 passive is used interchangeably with TO DIE and its deriva-  
 tives (with reference either to the body or to certain activities  
 of the soul, or both to the body and to the soul).—הָרַג, הָרַג.  
 ἀποκτείνω, ἀπόλλυμι, θανατώω, νεκρόω, κατασφάπτω, ἀναιρέω, θύω, Dan.  
 vii. 11; (Ps. lxxviii. 47;) Gen. iv. 8; Matt. x. 28, xxi.  
 41, xxii. 7; Mark xii. 9; Luke xix. 27 (comp. xx. 36;) John  
 x. 10; Rom. vii. 11, viii. 13; (Heb. x. 9); 2 Cor. iii. 6;  
 Col. iii. 5; Rev. ii. 23; ἀνθρωποκτόνος, homicide, John viii. 44.

TO LOSE LIFE, to be lost, to cease to exist, to come to an  
 end. — הָרַג, ἀπόλλυμι, Abaddon, Apollyon (the destroyer);  
 ἀπόλεια (destruction), Esther viii. 6; Job xx. 7; Ps. ix. 5, cii.  
 27, cxlvi. 4; Prov. xxvii. 20; Isa. xxvi. 14, xxix. 14; Ezra  
 vii. 26; Ps. xcii. 9 [10]; Jer. xlvi. 28; Ezek. xxii. 27; Dan.  
 vii. 26; Matt. vii. 13, x. 28; Mark iv. 38 (xiv. 4; John vi.  
 12, 27), xi. 42; Acts viii. 20; Rom. ix. 22, "vessels fitted  
 (or vases ready) for destruction"; 1 Tim. vi. 9; Phil. iii. 19;  
 2 Pet. iii. 16; 1 Cor. xv. 18 (Heb. i. 11).

TO MELT AWAY.—מָוָה, τήκομαι, διαλύομαι, ξουδενούμαι, Ps. lviii.  
 7 [8], cxii. 10.

TO OBLITERATE. *See* TO BLOT OUT.

TO OVERTHROW, to overturn.—יָרַח, יָרַח, καθαιρέω, συνταράσσω,  
 Judges xxi. 6; Ps. lii. 5 [7], cxliv. 6; Jer. i. 10; Luke i. 52.

PERDITION. *See* TO PERISH and TO LOSE.

TO PERISH, to corrupt, to perish utterly.—הָרַג, הָרַג,  
 φθείρω, διαφθείρω, διαφθορά, καταφθείρω, ἀπόλλυμι, Lev. xxvi. 39;

Ps. lv. 23 [24]; (Matt. v. 30;) Acts xiii. 34; Gal. vi. 8; 1 Cor. iii. 17 (2 Cor. iv. 16); 2 Pet. i. 4, ii. 12; Rev. xi. 18.

TO PULVERIZE. *See* TO GRIND TO POWDER.

TO QUENCH. *See* TO EXTINGUISH.

TO ROOT OUT.— $\Psi\text{ר}\Psi$ , ἐκτάλλω, ἐκριζόω, Ps. lii. 5 [7]; Jude 12.

RUIN.— $\text{ר}\Psi$  הַרְשִׁיף, καταστροφή, πτώσις, ῥήγμα, Job xxi. 17, xxxi. 3; Isa. x. 3; Matt. vii. 27; Luke vi. 49; 2 Cor. x. 8, xiii. 10.

TO SINK. *See* TO DROWN.

TO SLAY. *See* TO KILL OUTRIGHT.

TO STAMP OUT. *See* TO BLOT OUT.

TO SUPPRESS. *See* TO ANNIHILATE.

TO SWALLOW UP.— $\text{ע}\text{ל}\text{ב}\Psi$  הִשָּׁטַף, καταπίνω, Job ii. 3 (Ps. cvii. 27); Isa. xxv. 8, xlii. 14; 1 Cor. xv. 54; 1 Pet. v. 8.

TO UNDO. *See* TO LOSE LIFE, TO DESTROY.

TO UPROOT. *See* TO ROOT OUT.

TO VANISH. *See* TO ANNIHILATE.

TO WRECK. *See* TO DROWN.

X.

A FEW QUOTATIONS FROM THE FATHERS.

“ FOR the benefit of our readers we subjoin a table which will enable them at a glance to see the relative antiquity in the primitive Church of the three great theories of future punishment which are at this day maintained in the Christian Church. The dates given for the death of each Father are, of course, only vouched for as a probable approximation to truth.

THEORY OF SCRIPTURE :	Died	THEORY OF AUGUSTINE :	Died	THEORY OF ORIGEN :	Died
<i>Eternal Death.</i>	A.D.	<i>Eternal Life of Misery.</i>	A.D.	<i>Universal Restoration.</i>	A.D.
Barnabas . . . . .	90				
Clement of Rome . . .	100				
Hermas . . . . .	104				
Ignatius, <i>Martyr</i> . . .	107				
Polycarp, „ . . . .	147				
Justin, „ . . . .	164				
Theophilus of Antioch	183				
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“From the above table we see how comparatively late the theory of Augustine appears in the list of patristic writings, while that of Origen is still later. That blank space between them and primitive truth is fatal to both.”<sup>1</sup>

JUSTIN MARTYR.—“The souls of the righteous remain in some better place, but the evil in a worse, waiting till the time of judgment. And so the former, being worthy to appear before God, shall not die any more, and the latter shall be punished, *so long as it shall please God that they exist and be punished.*” On this Justin remarks: God alone is uncreated and incorruptible; but all things beside Him are created and perishable. For this reason *souls both die and are punished.* “For it cannot live of itself as God does. But as the personal man does not always exist, and body and soul are not ever conjoined, but whenever this harmony may be dissolved the soul leaves the body and the man is no more; so likewise whenever it is necessary that the soul should no longer be (*εἶναι*), the vital spirit leaves it, and the soul is no more, but itself returns whence it was taken.”—*Trypho*, cc. 4-6.

IRENÆUS.—“He (the prophetic spirit) speaks of Him as the Father of all, granting perseverance of being to all eternity unto those who are saved. *For life is not from*

<sup>1</sup> “The Duration and Nature of Future Punishment,” by H. Constable, M.A., p. 324. We have placed Athanasius among the supporters of the biblical doctrine, being entitled to this claim, we believe, by two of the following extracts.

*us ourselves, or from our nature, but it is given or bestowed according to the grace of God; and therefore he who preserves this gift of life and returns thanks to Him who bestows it, he shall receive "length of days" for ever and ever. But he who rejects it, and proves unthankful to his Maker for creating him, and will not know Him who bestows it, he deprives himself of the gift of duration to all eternity. And therefore the Lord speaks thus of such unthankful persons: If you have not been 'faithful in that which is least, who will commit much to you?' intimating thereby unto us that they who are unthankful to Him with respect to this short transitory life, which is His gift, the effect of His bounty, shall be most justly deprived of length of days for ever and ever.*"—"Against Heresies," c. 34.

THEOPHILUS OF ANTIOCH states the doctrine thus: "Some will ask, was Adam by nature mortal? By no means. Immortal? Not thus, either. What then—nothing at all? I answer neither mortal nor immortal; for if the Creator had made him from the first immortal, He would have made him a god; if mortal, then God would appear as the author of death. He made him then capable of becoming either; so that by keeping the commands of God he might attain immortality as his reward, and become Divine. But if he should turn to mortal things and disobey God, he would be himself the author of his own death. For God made man free and with power of self-control."—*Ad Autolyicum*, ii., c. 37.

ARNOBIUS.—“ Will you lay aside your habitual arrogance, O men, who claim God as your Father, and maintain that you are immortal, just as He is? Will you inquire, examine, search, what you are yourselves, whose you are, of what parentage you are supposed to be, what you do in the world, in what way you are born, how you leap into life? Will you, laying aside all partiality, consider in the silence of your thoughts that we are creatures either quite like the rest, or separated by no great difference?” [a fact which Arnobius then proceeds to illustrate with great vivacity]—ii. 16. “ Your interests are in jeopardy,—the salvation, I mean, of your souls; and unless you give yourselves to know the supreme God, a miserable death awaits you, not bringing sudden abolition, but destroying by the bitterness of its grievous and protracted punishment. None but Almighty God can preserve souls, nor is there any one besides who can give them length of days, and grant to them a spirit which shall never die, except He who alone is immortal and everlasting, and restricted by no limit of time.”—c. 62.

“ For souls are of a middle or intermediate quality, *as has been learned from Christ's teaching*, and they are such that they may on the one hand perish, if they have not known God; and on the other hand be delivered from death, if they have given heed to His threatenings and proffered favours. And to make manifest what is unknown, this is man's real death, *this which leaves nothing behind* [hæc nihil residuum faciens]. For that

which is seen by the eyes is only a separation of soul from body, not the last end of abolition; this, I say, is man's real death, when souls which know not God shall be consumed in protracted torments."—*Disputationes adversus Gentes*, ii., 16, 62, 14.

ATHANASIUS.—“For the transgression of the command brought them back to their natural condition. So that even as, when not existing, they had been created (*ὄντες γεγόνασιν*), so also they should undergo *destruction of being in the course of time* (*οὕτως δε τὴν εἰς τὸ εἶναι φθορὰν ὑπομείνωσι τῷ χρόνῳ*). And justly, for if possessing the nature of not being once (*φύσιν ἔχόντες τὸ μὴ εἶναι*), by the presence and philanthropy of the Logos they were called into existence; it was right that men, being emptied of the knowledge of God, and turning to the things that are not (for evil things are things that are not, but good things really are, since they proceed from the really existing God), *should be emptied also of eternal existence* (*κενωθῆναι δε τοῦ εἶναι ἀεί*); and this is for them, being dissolved, to remain in death and destruction (*φθορᾷ*). For man is according to nature mortal, as a being who has been made out of things that are not. But on account of his likeness to God, he could by piety ward off his natural mortality and remain uncorrupt if he retained the knowledge of God, or lose his uncorruptness if he lost his life in God.”—“The Incarnation of the Word,” Col. Ed. 1686, vol. i., p. 56.

“Athanasius then proceeds to describe the object of



the incarnation of the Logos, which was, he says, to save man from relapsing into nothingness, and to endow him with immortality in the renewed image of God.”<sup>1</sup>

<sup>1</sup> The above extracts are taken from the recent work, “Life in Christ,” by the Rev. Edward White, p. 450 and following. We would regard it as a happy result of our labour, if the perusal of this brief Essay should lead the reader to a further study of the subject as developed in Mr. White’s book, which we believe to be one of the best biblical and systematic works in existence.

## XI.

### “THE LARGER HOPE”; OR, PARTIAL TRUTH OF RESTORATIONISM.

THE doctrine of Origen is more or less openly admitted, in our days, by many compassionate people, who cannot bear to contemplate the loss of any one. But the absolute destruction with which Scripture threatens the impenitent soul renders universal redemption untenable, at least in certain cases. It would be necessary, for its support, to give up the grammatical meaning of words; to translate *death* by *life*, *life* by *felicity*, *destruction* by *preservation*, etc. How, moreover, could Jesus have said concerning Judas, “that it had been good for that man if he had not been born”? If a blissful eternity were to follow his chastisement, however prolonged it might be, then it would prove a good thing for that man to have been called into being. We admit, nevertheless, that Origen’s theory contains elements of truth, when restricted to those who have not sinned against the Holy Ghost, and who, as we gather from a word of Jesus Christ, may be within the reach of pardon in the world to come (Matt. xii. 32).

This hope, well understood, will not become a pillow of security for the sinner. To him who places himself in our point of view, sin will appear as a fire that

devours, ravages, desolates, and finally destroys human beings. Mad indeed would that man be who should allow his dwelling to burn, or his clothes to smoulder, on the plea that he might be able, at some future time, to extinguish the flames.

There will be an *apocatastasis*, a universal restoration, in this sense, that evil and evil doers will be definitely banished from the universe, and that God will be all in all, viz., in all those who shall have survived the deleterious action of sin, and shall have triumphed over it.

But this final restitution will have been preceded by the extinction of a multitude of souls, even as innumerable species of plants and animals have disappeared in the revolutions of the globe.

It is deplorable that this element of the subject should have escaped the restitutionists. Their error has stultified their noblest efforts, and assured the triumph of so called orthodoxy. We refer for instance to the Swiss Pastor Petitpierre, author of a volume entitled the "Plan of God," and to Mademoiselle Huber, of Geneva. It is apropos of the controversy engaged in by Petitpierre, that Frederic the Great, to whom the Venerable Class of ministers appealed, answered: "If my honest and faithful subjects of Neufchatel insist upon being eternally damned I cannot help it!" Petitpierre was obliged to exile himself.

Quite recently, another pastor of the same church has put forth analogous views. According to M. Rosselet

d'Yvernois, the "lake of fire and brimstone" will be a kind of purgatory. But the brimstone which suffocated the inhabitants of Sodom and Gomorrah should not be considered as a symbol of regeneration; nothing more murderous, on the contrary, than sulphurous vapours; they destroy life even in its microscopic germs; for us the lake of fire and brimstone is a reference to the Dead Sea written large.

## XII.

### APPEAL TO PERISHING FELLOW MEN.

WHETHER our readers may agree or disagree with the views we have advocated, we entreat them to believe that no motive of mere speculation has induced us to take up the pen.

Seeing that multitudes now stray from the truth of the gospel, and excuse themselves by outcries against so called Christian errors, which are not Christian, we feel ourselves compelled to testify on behalf of what we believe to be the true apostolic doctrine.

Since a careful study of the word of God made clear to us the future of the righteous and the wicked, we have been filled with deeper solemnity of soul and feeling respecting our own destiny, and a more ardent desire to labour incessantly for the salvation of our brethren.

O sinner! dost thou trust in the mercy of God, or say, "If God punish me, it will not be so severely as theology threatens"? Canst thou not see that sin is cleaving to thee like leprosy? Does not falsehood darken thy being? Does not intemperance paralyse and stupefy thy soul? Wilt thou be deaf to the voice of the Saviour, who cries, "Come unto Me that thou mayest have life"? Do not talk of unfathomable mysteries;

do not say, "Who shall go up to heaven, or who shall go over the sea to bring it unto us? The word is very nigh unto thee, in thy mouth and in thy heart."<sup>1</sup>

The children of this generation often speak of demoralization; they confess that such a principle exists here below! And what is demoralization, if not the gradual dissolution and death of the moral nature? To perish is the natural fate of all who wander from the path of true order and progress. "Unless ye repent, ye shall perish," saith the Saviour. Dost thou realize, O sinner, the eternal death thou art preparing for thyself? canst thou bear to contemplate such a doom? Thou dost vainly try to dissimulate the anxiety thou canst not but feel. Choose then life! Return to righteousness, and receive the Divine breath of the living Saviour, who vouchsafes to unite Himself with thee, to regenerate thee, and raise thee from the dead!

<sup>1</sup> Deut. xxx. 12-14.

THE END.

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