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HELL! -- WHERE? -- WHAT? -- WHY?

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of many books and booklets

Third Edition -- 20,000

God's Bible School and Revivalist
Cincinnati, Ohio

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PREFACE

We are aware that in presenting the subject herein treated we are dealing with a very unpopular, and to many a very unpalatable theme. Some will be ready to endorse, some will reject it, while others will occupy a middle ground. However, we hope everyone who may see this little treatise will give it an impartial reading all the way through. Frequently the merit of a book is unjustly criticized because only certain chapters are hastily read.

We are indebted to various works for the thoughts and arguments used, though we have greatly abbreviated them for the convenience and interest of the reader. Our object has been to present in compact form and at a small price, wholesome views upon this important subject, and thus do what we can toward the elimination of error and the awakening of souls. Should the reader desire to investigate this subject more elaborately we refer him to the following orthodox works, viz.:

Humphrey's "Hell and Damnation." Parks' "Lectures on Future Punishment," Tillet's "Future and Eternal Punishment," Grant's "Eternal Punishment," Showers' "Doctrine of Future Punishment,"

Moses Stuart's "Future Punishment," Hitchcock's "Geology," Edwards' "Reply to Dr. Chauncey," etc.

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01 -- THE CASE STATED

In contemplating the publishing of this volume we are made to feel very sensibly that he has a great privilege, but also a fearful responsibility, who places within reach of his fellow creatures that which may turn their thoughts, hearts and lives in a course either for weal, or for woe. The more we study man, -- his power to wield an influence for good or evil and his relationship to God and eternity, the more we are made to realize that it is a tremendous thing to have an existence.

Our land is not only being flooded with poisonous literature, but there is a vague, uncertain tone to much of the preaching and teaching in our churches and colleges concerning the future state. This exerts an unwholesome effect, and is the cause of much of the skepticism about us. The

old-time preachers dwelt upon these themes, and it produced great "awakenings," while the modern preacher evades them and, of course, fails to see a deep, lasting revival.

The Gospel that is full of "warnings," (Col. 1:28), as well as consolations, has a tendency to produce a wholesome effect in the lives of the hearers. Not so; when men are permitted to believe in a second probation, or annihilation. Look around you and see who those are who reject the doctrine of future punishment. Are they persons who are spiritually-minded, have a profound regard for God's law, and maintain a holy walk with Him? Even "The Watch Tower Bible and Tract Society" (publishers of 'The Millennial Dawn,' -- second probation, and various annihilation literature) admit that they are alarmed to notice that the tendency with all who abandon this long revered doctrine (of hell and eternal punishment) is toward doubt, skepticism and infidelity."

Just in proportion as individuals or nations disbelieve in future retribution, in the same proportion do crime and lawlessness prevail.

If there is a hell, why not speak of it in clear, Scriptural terms, so common people and children can understand? Why nickname it? If men are "in danger of eternal damnation," why not tell them so plainly? It is positively wicked to be more nice than God, and more modest than Jesus Christ. If there are terrible truths to tell, out with them in words as terrible as the truths themselves.

If hell is not an awful and eternal reality, why do men spend so much time, money and strength, endeavoring to quiet their fears in opposing a mere nothing? The fact is, it is hard to compel yourself not to believe that which your heart and conscience tell you is a truth.

Suppose one, with a view to the future life, were to begin to shape his character and conduct here so that by receiving his just deserts at the judgment his future lot would be a happy one -- he proposing to demand justice, not mercy or grace -- what would his life here be? Would it not be very much what the Bible defines a Christian life to be? It would have to be not only this, but even more unblameable and holy, as no Christian hopes to get to heaven on the ground of justice but only through the great grace and mercy of God. And what does this signify? Why, plainly that this argument of the unregenerate world, directed against the doctrine of future punishment, is presented not in the interest of holy living in this life or of justice in the life to come, nor yet to rescue the true doctrine from the misrepresentations of a false theology, but rather in the interests of a life of sin, to furnish some pretext and ground for indulging the carnal appetites, and to ease a guilty conscience, by making it appear that the whole doctrine is unjust and therefore without foundation. It is simply this and nothing more.

Joseph Cook in writing upon this subject said: "Organic instincts are not created to be mocked. Nature makes no half hinges. But the deepest organic instincts of conscience have in all ages and nations predicted rewards and punishments after death. This prophetic instinct in conscience is not the result of education, but of the original structure of human nature. It must be that it points to reality, unless conscience itself is an organized lie."

The heart being declared "deceitful above all things," we do not believe that man fell into an error in believing in future punishment. The very feeling of the depraved heart would be interested in its overthrow. As one has said: "It must have a foothold in the human reason, or it

could not have maintained itself against all the recoil and opposition which it elicits from the human heart. Founded in ethics, in law, and in judicial reason, as well as unquestionably taught by the author of Christianity, it is no wonder that the doctrine of Eternal Retribution, in spite of selfish prejudices and appeals to human sentiment, has always been a belief of Christendom."

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02 -- THE SCRIPTURAL MEANING OF THE WORD HELL

If some words grow sterner; harsher and uglier as they grow older it may be suspected by some, and hoped by many, that the word "hell" has a different meaning today from that which it had when our forefathers thundered this doctrine in the ears of the people. It is to ascertain the whole truth on this matter that we investigate. The word "hell" is from the Anglo-Saxon. It is derived from the verb *helan*, which means to conceal. The German word *Holle* has a similar origin. It is a cross between the verb *hullen*, to cover, and the noun *Hohle*, a cavern. The English word *hollow* is a modified form of this word.

The derivation of the English word "hell," as given above, corresponds exactly with the Greek word *aides*. Hades is the invisible world. When souls descended there they became Manes, Shades. To the ancients it was a region where departed spirits were "silent in darkness."

But the etymology and mythology of the word is after all of comparatively little consequence. By far the most important inquiry on this subject is: Does the word "hell" in Scripture ever signify a place of future torment? Universalists answer in the negative, and Evangelicals in the affirmative.

The Scriptures contain four words that are rendered "hell" in the Authorized English Version, Luther's Translation, the Douay Bible, and almost all other popular versions. The words referred to are Sheol, Hades, Gehenna and Tartaros.

* * *

Sheol

Sheol is a Hebrew word. It occurs sixty-four times in the Old Testament. In King James' Translation it has been rendered pit three times, grave thirty times and hell thirty-one times. The etymology of the word is somewhat uncertain. Gecenius contends that it is from *shay-al*, and means cavity. Furst seems to agree with him. But the majority of the best lexicographers, both old and recent, derive the word from the verb *sha-al* to demand. The proper name, Saul, had the same root, because he was asked of the Lord.

It is admitted that, in the great majority of cases, Sheol signifies the under world, without reference to condition. In many places where the word has been rendered hell, the idea of the original would have been conveyed more correctly to us had it been rendered grave. But did the ancient Jews ever connect the idea of conscious misery with the term Sheol? It is quite certain that they did.

To the Hebrew mind Sheol conveyed more than the thought of the mere tomb in which the body had been laid. When they wished to speak of the burial-place only, they used other words "bor" and "kebed," (e. g., Prov. 28:17; Gen. 23:9; Gen. 25:9), just as we use vault, tomb, and sepulcher in a more limited sense than grave. The first occurrence of the word Sheol almost excludes the idea of burial. See Gen. 37:35. Jacob believed Joseph had been devoured by wild beasts; and yet he implied that he had gone to Sheol, by which he could not certainly refer to his body in the grave, but to his soul in the abode of spirits.

That the ancient Jews regarded the departed as conscious beings is evident from such expressions as "gathered to his people" (Gen. 25:8); from their view of man as constituted of body and soul (Gen. 2:7; Eccl. 12:7); from their tradition of the translation of Enoch (Gen. 5:24); and from that part of their law which prohibited necromancy (Dent. 18:11). Now if Sheol included the state of the soul as well as the place of the body, and if the soul was believed to be conscious and active after death, how could the Jews, with their views of justice in this life, but believe in the misery of the wicked in the other life?

Many expressions in which the word Sheol is used show that the ancient Jews did attach the idea of misery or punishment to it. If we consider such passages as Ps 9:17; Prov. 5:5; 9:18; 23:14; Num. 16:30-33; Deut. 32:22; 1 Kings 2:6-9; Ps. 49:14, 15; Isa. 5:14, in the light of their contexts and that of the preceding considerations, we cannot, but by the most unnatural interpretation, apply them to anything but future punishment. Take for instance, Ps. 9:17: "The wicked shall be turned into hell, and all the nations that forget God." To be turned into the grave, or spirit world, is nothing peculiar to the wicked. The righteous, young and old, rich and poor, go there as well. No one will contend that the Sheol into which those who forget God are turned is precisely the same as that for which Job longed when he said: "O that thou wouldst hide me in Sheol." Ch. 14:13. Thus the education of the Jewish people, their views of the condition of departed spirits, and the way in which they frequently used the word Sheol, lead us to believe that they associated with it a condition of misery.

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Hades

The same remarks will, of course, apply to the Greek word Hades wherever it occurs in the Septuagint as a translation of Sheol in the Hebrew. But this word occurs twelve times in the New Testament. Does it mean there, as it does generally in the Old Testament, the grave, or the underworld? In some cases it undoubtedly does, as in Acts 2:27-31, and probably in 1 Cor. 15:55 and Rev. 1:18; 20:13. But in the majority of cases the idea of suffering and punishment is plainly connected with this word. Sometimes it means the power of Evil, as in Matt. 16:18. In Matt. 11:23, 24, we find these words: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell (Hades): for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Hades is here put as the opposite of heaven. It is represented as a condition than which the judgment on Sodom will be more tolerable. And this is in the future, as we may see not only from the tense of the verb and the reference to the

judgment, but also from the fact that Sodom and Capernaum can not stand side by side to exhibit their comparative guilt and suffering except in the future. The terms of this comparison have not been fulfilled as yet. In the parable of the rich man and Lazarus we read that he lifted up his eyes in hell (Hades), being in torment. See Luke 16:23. In this account the burial of the body and the condition of the soul are distinct things. Here it is impossible to make Hades mean simply the sepulcher. In three distinct sentences it is described as a place of torment. Verses 23, 24, 25, 28.

* * *

Gehenna

Another word translated "hell" in the New Testament is geenna (Gehenna). The history of this word may be given in a few sentences. It is derived from the valley of Hinnom, or the son of Hinnom. It was situated south of Jerusalem. It was at one time a well-watered, verdant and delightful place. In course of time, the idolatrous Israelites made it the place of sacrificing their children to Moloch. From some characteristic of that worship it was called Tophet, or Topheth, according to some, from "hour," to spit out, according to other, from "hof," a drum. King Josiah defiled the place by making it a depository of filth. Criminals were taken there to be executed. The carcasses of criminals and the dead bodies of malefactors were brought to this place and burned. A continual fire was kept up there.

Now it would be the most natural thing in the world for the Jews to give Gehenna a spiritual meaning. It would certainly be as natural for them to make the valley of Hinnom a type of hell as to make Jerusalem a type of heaven. Such passages as Isa. 30:33 would lead them to make this transfer: "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it." Also see Isa. 66:24; Josh. 15:8; 18:16; Neh. 11:30; 1 Kings 11:7; 2 Kings 16:3; Jer. 32:35; Jer. 7:31; 2 Kings 23:10.

From the nature of their education the Jews could not but associate physical and spiritual defilement in the Gehenna; being originally a place of physical punishment and defilement it would inevitably come to be regarded as a figure of uncleanness and retribution. Besides, the oldest Rabbinical writer, as is generally admitted, used the word Gehenna to designate the future world of woe. And as Gesenius has remarked, the Hebrews supposed that demons dwelt in this valley. With these considerations before him, who can believe that the Jews in the time of Christ did not use the valley of Hinnom, Tophet, or Gehenna as an equivalent to Tartaros, or the spiritual world of woe?

That Christ did not use the word Gehenna in the literal sense is plain from his manner of using it. He uses it in regard to offenses that the Jewish law did not punish capitally. See Matt. 6:22, 29, 30; 18:9. He employed it to designate punishment that affects the very soul. See Matt. 10:28; Luke 12:5. He denounces it as the penalty, not only of outward, but of inward sin, such as hypocrisy. See Matt. 23:15-30. In the only instance where an inspired writer has used this word it is beyond a doubt used figuratively. (James 3:6.) The valley of Hinnom did not certainly set any man's tongue on fire.

The writers of the New Testament, with the exception of James, have not used the word Gehenna, although they have said much on future retribution.

* * *

Tartaros

In 2 Pet. 2:4, the word "hell" is a translation of the Greek word "Tartaros," or rather of a denominative verb which means to cast into Tartaros. What then was Tartaros? In the Greek classics the name was applied to the lower part of Trades. Occasionally it was applied to the underworld generally, when the gloom of that region was specially in the writer's mind. In the context he speaks of terrible visitations, such as the deluge and overthrow of Sodom. The angels that sinned were delivered into chains, and darkness, to be reserved unto judgment. Peter must then have regarded Tartaros as a place of misery.

It may not be amiss for us, just at this point, to avail ourselves of the testimony of a few eminent and learned men, in relation to the words Sheol, Hades, Tartaros, and Gehenna. Drs. Campbell, Scott, Benson, Henry, Coke, Chapman, Johnson, Walker, Noah Webster, and Messrs. Stewart, Wesley, Cruden, and Richard Watson all affirm that "these words signify: 1. The grave; 2. The place of separate spirits; 3. The place of the devil and the damned."

This closes our discussion of the four Scriptural words that have been translated "hell." The word Sheol generally means the abode of the dead, including that of their souls, as well as that of their bodies. In the light of the history, training, and laws of the Jewish nation, we cannot well avoid the conclusion that the idea of wretchedness and punishment was sometimes attached to the word Sheol. Wherever the word Trades is a translation of the Hebrew Sheol, as in the Septuagint and Acts 2:27-31, it bears the same meaning as its original. In the New Testament it signifies, in a few instances, the "dominion of death," and the "power of evil," but most generally the "place of torment" and degradation. Gehenna, used by Christ, designates a state or place of retribution. Tartaros is a dark prison where the fallen angels await their doom.

There is a hell. Sheol is not a mere sleep. Trades is not a mere dream-land. The fires of Gehenna were not extinguished with the departure of the Romans from Jerusalem. Tartaros was not all a Grecian myth. It exists essentially today.

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03 -- THE LOCATION OF HELL

Many who admit the existence of a hell deny that it is a place. It is maintained that it is merely a state or condition. Its only locality is the human breast. It is what a man is, and not where he is, that constitutes his hell.

Now we admit that character is, so to speak, the foundation of hell. It is confessedly the sinful and guilty state of the soul. The remorseful breast will be a fiery furnace to consume its

possessor. An accusing conscience will be an horrible tempest in the mind. Yes, hell will be an inward state of misery. Sin within will be a Gehenna-fire.

But is there no place to which those whose souls are in a state of condemnation will be confined? There certainly is. It is astonishing that this should be denied. This is only a sly method of denying that there is a hell of any kind. That which has no locality has no reality. That which is nowhere is nothing.

But it may be asked, "If hell be a place, where is it?" No man can tell. But it does not follow that because we cannot locate hell it has no locality. No geographer can give us the longitude and latitude of Eden. No seer can show us where heaven is situated. Nevertheless the paradise below was, and the paradise above is, a tangible and fixed reality. So it is with hell. Although we cannot locate it, we know that it has a locality.

The types or figures of hell -- Gehenna and Tartaros had a definite locality. Gehenna was a valley south of Jerusalem. To the Greek mind, Tartaros was a dark prison. If that which the Spirit of God chose to typify future punishment had a locality, it is more likely than unlikely that that which is typified has a locality likewise.

Man, from his very nature, must have some locality. As a spiritual being, he must be in space; and as a material being, he must occupy space. He cannot be nowhere. Nor can he be everywhere. The wicked in the future world must, from his very nature, be in some place. If that be a place of punishment, it will be hell.

If "birds of feather flock together" in this world, why not in the world to come? If sin brings men together on this side, why not on the other side of the grave? But if doomed sinners congregate in the future state, according to the promptings of their nature, they will have to be in some place. Can the place of such a congregation be anything but a place of torment?

The analogy of human practice confirms the same position. Governments put their prisoners together in prisons, penitentiaries and places of banishment. No one, unless it be the criminals themselves, finds fault with this method. Why then may it not be the method of the Divine government to punish the violators of its laws? Is there any, absurdity in this supposition? Hell is described in Scripture as an imprisonment and a banishment. But transgressors can no more be imprisoned or banished, except in some place, in the future than in the present world.

The blessedness of the redeemed in heaven will make it necessary that hell should have a fixed locality. If, as some would have us believe, heaven and hell have no definite locality; if both are only inward states; if both may meet and mingle through all eternity, the blessedness of the righteous will be greatly diminished and jeopardized by such a condition of things. Even in this world the presence of the impious and the vile is a burden to the good and holy. How much more so must it be when the righteous are made perfect and the reprobate have lost every restraint? If they must be absent from the congregation of the righteous, they cannot be indefinite as to place. If there be a place where they can never be, does it not follow that there is a place where they must ever be?

The Scriptures contain many expressions which cannot but compel every candid reader to believe that hell has a locality. The Judge will say in the last day: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Matt. 25:41. The word "depart" shows that the wicked will go together to be punished. They will go to a place also -- to everlasting fire, "prepared for the devil and his angels." It could scarcely be said that God had prepared the inward state of the devil and his angels. But it could be said with perfect propriety and naturalness that God had prepared a place for them to be confined in after they had themselves made their inward state miserable by sin. Hell is called a "prison" and a "lake of fire." Rev. 20:7-14. Words more expressive of locality could not be chosen. As we will prove hereafter, the devil has personality. His prison must then have a location. And when it is said that death and Hades shall be cast into the lake of fire, the evident idea is that death and his kingdom shall be confined within certain limitations. Our Savior repeatedly used the term, "cast into hell." Matt. 5:29, 30; 18:8-9. Can we exclude the idea of locality from such an expression as this? The word "cast" implies a removal from one place to another. And the word "Gehenna," which Jesus used, could not but convey the idea of locality to his Jewish hearers. Our Savior could not certainly leave them under a false impression. Judas Iscariot was a son of perdition. John 17:12. His destiny was woe. Matt. 26:24. But when Judas died he went to his own place. Acts 1:25. In Luke 16:28, hell is expressly called a place of torment.

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04 -- THE NATURE OF HELL

But if hell be a place of torment it will again be asked, what will be the nature of those torments? A great deal of impious folly has been written and spoken on this subject. Some will have it that the pains of perdition will be almost entirely material or physical. Others fly to the opposite extreme and maintain that they will not be material at all, but figurative and spiritual. This is the doctrine of Swedenborg. These two extremes are alike the result of a lack of spirituality. Some natures are so coarse that they cannot conceive of any suffering but that which is physical. Others contend that the torments of hell will be spiritual, simply because, to them, the word spiritual means the same thing as unreal. We can have but a faint and very inadequate idea of the misery of a lost soul. Hell will be the natural harvest of torments which sin must yield. "He that soweth to the flesh shall of the flesh reap corruption." Among the natural consequences of disobedience may be mentioned the fellowship of wicked men and unclean spirits; evil propensities and passions unrestrained; the consciousness of eternal felicity lost and the accusations of an awakened conscience .

In addition to this, God will probably vary in his methods or manner of punishing different individuals according to his wise, righteous and holy will. We find that in this world transgressors of the same class very often suffer for their transgressions in very different ways. None of them suffer unjustly. If their sins are equal, their sufferings may be equal. And yet they may be very different. Three men go into a drinking saloon on a winter evening. They all drink the same liquors. They all get drunk. They all leave for home at a late hour. One falls asleep in a snow-drift and freezes his hands and feet off. The second tumbles over an embankment and breaks his neck. The third takes a cold that settles on his lungs and takes him gradually to the grave. Here are three men punished very differently for precisely the same offense. Who is the punisher in This case? God,

through the laws of nature. All were punished, because they deserved it. But each suffered a kind or method of punishment peculiar to himself, according to the sovereign (as Jonathan Edwards would say: "arbitrary") will of God. "It is so in this world; why shall it not be so hereafter, too?"

The punishment of sin will be in proportion to the sin. Christ says it will be "more tolerable" to some than to others in the day of judgment. See Matt. 10:15; 11:22-24; 23:15. The stripes will be in proportion to the knowledge and disobedience. "Unto whomsoever much is given, of him shall much be required." Luke 12:47, 48. Paul says: "As many as have sinned without law shall also perish without law: and as many as sinned in the law shall be judged by the law." Rom. 2:12. God will give to every man according as his work shall be. See Matt 16:27; Rom. 2:5; 2 Cor. 5:10; Rev. 22:12.

It is often asked: How shall the lost suffer? What will be the seat of their sufferings? Will they endure physical as well as mental torment? A few facts will answer these inquiries:

The mind is the seat of suffering, and is the measure of its possessor's capacity for suffering. An elephant is much larger than a man; but it cannot suffer as much as a man because it is not possessed of so much reason. Man has probably a heavier body than a fallen angel; but the angel has capacity for greater agonies because of his superior intelligence. An idiot cannot suffer as much as a philosopher. A child cannot suffer as an adult can. It was the greatness of his person that made the sufferings of Christ so great. Everywhere and always the mind is the sufferer.

The mind never suffers but by the use of means. It suffers from jealousy, through the affections. It suffers from regret, through the memory. It suffers from remorse, through the conscience. It suffers from discord, through the ear; from deformity, through the eye; from a stench, through the nose; and from bitterness, through the tongue.

If man will have a mind in the future world, he may be made a sufferer by it. He will have his conscience there; he may suffer guilt and remorse. He will have a memory there; he may be tormented by regrets. He will have forethought there; he may be troubled by fears. He will have his understanding there; it may turn to be his accuser for not having known him that is true. We may go still farther and say that, if that mind is at variance with God's law, it will suffer. And those sufferings will be inconceivably great.

Man will have a body in the future world. And that will be a material body too. This is implied in the doctrine of the Resurrection. It is this mortal and corruptible that is to rise and put on immortality and incorruption. 1 Cor. 15:53. The resurrection body will, no doubt, be very different from our present bodies. Our present bodies are called natural. Our future bodies are called spiritual. This means simply that our earthly bodies are adapted to a natural state of existence, and that our future bodies will be adapted to a state of existence that is described as spiritual. But the natural and spiritual bodies are alike material. This is all illustrated and proved in the resurrection of Christ. His material body rose from the grave and ascended into heaven -- changed, it is true, but material still. This resurrection was the first fruit or pattern of ours. But if a man is to have a body, there is no absurdity in supposing that he may suffer physically in that future world. Nor is there anything unreasonable in supposing that he may suffer by fire.

Chemistry teaches us that we are literally burning, and that continually. Our very food is but fuel. Our perspiration, breath and excrements are, scientifically speaking, ashes. By far the greater portion of the water we drink is oxygen, a gas that "revels in combustion." If a man in this life be but a heap of smothered fire, may he not, under certain conditions, be a fagot of fire in the world to come? Moreover, do we not see that many transgressions are punished in this world with burning? Violate the laws of nature in certain ways and inflammation (in flama) will set in. What is a fever (ferveo) but a boiling of the blood? Job meant more than a mere figure when he said, "My bones are burned with heat." Job 30:30. It is not in the Bible alone that you find burning mentioned as a punishment on violation of law. You may find it in any medical work; and all the jangling schools agree on this. Now, if man be naturally combustible, yea, is continually in a state of combustion, and if the infraction of law be inflammatory, how can it be improbable that transgressors in the world of woe will suffer from literal fire ?

But it is not only probable from the constitution of man that he may be on fire; it is also probable from the constitution of nature that he will be in fire. Geology teaches us that in the center of the earth there is a surging sea of fire more than seven thousand miles deep. The crust of the earth is comparatively thin. According to Professor Dana, it is not more than a score of miles in thickness. Besides, geology teaches that our atmosphere is becoming more and more explosive. Oxygen is the great burner of the material universe. Chemists tell us that if the proportion of the gases in the earth's atmosphere were but slightly changed, it would be ablaze in an instant. Just imagine an atmosphere over forty-five miles thick, and encompassing the globe, weighing about 5,287,350,000, 000,000 tons, igniting and exploding! And will anyone say this is impossible? The very tendency of nature is in that direction. May a world that began in fire not end in fire, as naturally as the dust of man returns to dust? No man whose mind is not encased in a foregone conclusion can answer these questions in the negative.

It has not been our object in the foregoing remarks to prove that this world will be the future world of woe. There are passages of Scripture which seem to preclude such a supposition. The place of torment may be at an immense distance from the globe we now inhabit. Should that be the case, how God will convey his enemies there, we do not know. It is enough for us to know that the Omniscient and Almighty can send them to their place of banishment as easily and as naturally as he gathers the swallows in flocks and sends them south before the approaching winter.

As the body constitutes but a small portion of a man, so the physical sufferings of the lost must be small compared with their spiritual sufferings. The Great Soul, created in the image of God, and yet guilty of rejecting God -- that will be the center of the tortures. The language of the Bible on this subject is oftentimes, no doubt, highly figurative. Our object has been to show that that language may not be all figurative. Hell may contain as real a fire as that into which Shadrach, Meshach and Abednego were cast. At least it is certain that as man will possess a body in the future state, he will suffer bodily punishments, if that body be the abode and instrument of sin.

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The Scriptures contain many declarations that a fearful reward awaits the impenitent. The word which is rendered "everlasting," or "eternal," occurs about seventy times in the New Testament. We shall give some examples. "To be cast into everlasting fire." Matt. 18:8. "That I may have eternal life." Matt. 19:16, "These shall go away into everlasting punishment." Matt. 25:46. And in the same verse, "The righteous into life eternal." "Is in danger of eternal damnation." Mark 3:29. "He that believeth on the Son hath everlasting life." Jno. 3:15, 16, 36; 5:24. "They shall be punished with everlasting destruction." a Thess. 1:9. "This is the true God and eternal life." 1 John 5:20. "Suffering the vengeance of eternal fire." Jude 7.

If, therefore, it be maintained that the word "everlasting" does not mean everlasting when applied to the punishment of the wicked, what security have we that it means everlasting when applied to the life, blessedness, and glory of the redeemed? What warrant has any one, be he ever so learned, to single out seven instances from the seventy in which the Greek word *aloules* is used, and say that in those seven it does not mean everlasting, but that in all the rest it does? They have none whatever.

The Israelites were not ignorant of the doctrine of a future life, including future retribution. We find indications of it throughout the Old Testament. It is plainly implied in Balaam's wish to die the death of the righteous. Num. 23:10. It would be difficult to explain the following words of the Psalmist, except in accordance with the prevalent Christian doctrine: "Until I went into the sanctuary of God: then understood I their end." Psalm 73. Daniel is clear and conclusive: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" Dan. 12:2. Comp. Ch. 5:27; John 5:29.

The great majority of the Jewish nation in the days of Christ believed in the future punishment of the wicked. Had that belief been erroneous, Jesus, the teacher come from God, would most assuredly have exposed and corrected it. He denounced many a popular notion, condemned many a popular doctrine, and violated many a popular tradition. But it does not appear that he said a word against the current doctrine of eternal punishment. Is not this silence of Christ enough to show that the belief of his contemporaries was correct on this subject? Sufficient for an argument would be the fact that it is universally acknowledged that he did not unteach it.

The Sadducees did not, of course, believe in future punishments. If Christ had, in any manner, endorsed their unpopular views, it would have been the most natural thing in the world for them to make use of that endorsement in their many conflicts with the Pharisees. But there is no intimation that they ever did this. Hence the silence of the Sadducees makes it highly probable that Christ endorsed the views of the patriarchs on this subject.

Our Savior said of Judas Iscariot: "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." Matt. 26:24. Though Judas suffer unutterable torments for countless ages, and be admitted to eternal blessedness afterwards, it will be good for him to have been born; for the longest limited duration is as nothing compared with an illimitable eternity. Judas is elsewhere said to be lost. He was called a son of perdition. John 17:12. Jesus meant what he said when he declared that it had been good for his betrayer never to have been born.

The declarations of Christ on this subject are numerous. We can cite but a few: "And the last state of that man is worse than the first." Matt. 12:45. "What is a man profited if he shall gain the whole world and lose his own soul?" Matt. 16:26. "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." Matt. 18:8. "He that believeth not the Son shall not see life; but the wrath of God abideth on him" John 3:36. Has the reader ever pondered these words? There is marvelous power in them. They completely demolish two special heresies of the day, namely, universalism and annihilationism. They tell the universalist that "he that believeth not the Son shall not see life," and they tell the annihilationalist that "the wrath of God abideth" on the unbeliever. If he "shall not see life," he cannot be restored; and the wrath of God abideth on him," he cannot annihilated.

We may farther infer that Christ did not preach universal salvation from the effects of his discourses on his hearers. If he had taught that doctrine, how was it that his teachings suggested such questions as, "Lord are there few that be saved?" "Who then can be saved?" Matt. 19:25; Luke 13:23; 18:26. Who ever thought of such questions on hearing a Universalist sermon? Christ came into the world to save sinners. Matt. 1:21. Again and again is he called a Savior. But from what does he save? From sin in its nature and consequences. It is said in the Gospel that he saves us from destruction of both soul and body in hell. Matt. 10:28. The Son of God would not certainly suffer death to save men from nothing.

Listen to some of the enunciations of the most learned of the Apostles: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9. "Whose end is destruction." Phil. 3:19. "To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" 2 Cor. 2:16. This last sentence expresses the feeling of a soul pressed down by the weight of eternal destinies. A Universalist cannot experience such a feeling. See Rom. 2:4-9; 9:22. Peter, Jude, and John have taught the same doctrine in the most forcible terms contained in that most perfect language -- the Greek. "To whom the mist of darkness is reserved forever." 2 Pet. 2:17. "To whom is reserved the blackness of darkness forever." Jude 13. "And the smoke of their torment ascendeth forever and ever." Rev. 14:11. "The beast and the false prophet shall be tormented day and night for ever and ever." Rev. 20:10. "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life." Rev. 3:5. Does this not imply that the name of him who does not overcome shall be blotted out? Who will re-enter the name that God has erased?

In addition to these plain words of the Apostles, we have the effects of their preaching to show us that they did not preach universal salvation. If Peter had conveyed the impression on the day of Pentecost that everybody will certainly be saved sometime, is it at all likely that that multitude would have cried out with fear and anguish: "Men and brethren, what shall we do?" If Paul and Silas had preached the final restoration of all, to the Philippian jailer, is it probable that he would have come to them, running, kneeling at their feet, and crying in agony of soul: "Sirs, what must I do to be saved?" If Paul, as he reasoned before Felix, of the judgment to come, had encouraged that vile wretch to hope for pardon after the day of judgment, can anyone believe that he would have trembled? Who ever trembled, who ever cried under a Universalist discourse, "What shall I do to be saved?"

Within a few verses of the close of the Bible we find these words: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." Rev. 22:11. Thus drops the black curtain of despair over the doom of the damned.

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06 -- THE THEORY OF ANNIHILATION DISPROVED

Notwithstanding its apparent self-confidence, Universalism has never been satisfied with itself. It has always been shuffling and tossing about, recanting, remodeling, rebuilding. Its only fixed furniture has been the dogma that no one will be forever in conscious misery.

Among the adherents of this belief there has been every diversity and shade of opinion. Some have asserted that the ungodly will be annihilated at death. Others have held that they will be reserved for the sentence of the Judgment Day and be exterminated immediately, or soon thereafter. Some have maintained that they will endure conscious misery for a long time, and then sink gradually into nonexistence.

This proves that some people had rather be nothing than be followers of Jesus Christ.

While annihilation takes the Bible literally, it does not profess to be literally true. To annihilate means to reduce to nothing. Modern science asserts that matter is indestructible and that force is imperishable.

Man was created in the image of God. He is a reflex of a Divine being. In some respects that image has been disfigured. In other respects it has not been marred, and cannot be. As God is a Spirit, so man has a spirit. Must that spirit, like God's, not be immortal? Like God, too, man is a free person. Can the creature lose his free agency any sooner than the Creator lose his? God cannot annihilate a moral agent.

Thus the simplicity and freedom of the human soul necessarily imply immortality. But endless being may be accompanied by endless wretchedness.

Punishment consists in pain or suffering of some kind, physical or mental.

It has been so regarded by civil governments in every age. Webster defines it as "any pain or suffering inflicted on a person because of crime or offense; especially pain so inflicted in the enforcement or application of law." But is annihilation in itself pain or suffering? No. It is rather the entire absence of anything of the kind. And yet annihilationists speak incessantly of extinction of being as the punishment of the wicked! It is self-contradictory as well as contrary to the common sense of man in every age to talk of annihilation as in itself a punishment. There cannot be eternal "punishment" without eternal "pain or suffering."

The punishment of the wicked is described as being most dreadful and terrible. The Scriptures abound in the most appalling descriptions of the future world of woe. Such words, phrases, expressions, and circumlocutions have been used as are enough to paralyze the mind with

horror. Now, if annihilation be the doom of the ungodly, these delineations are exaggerated. An extinct being knows no terrors. Annihilation is dreadful only before it is inflicted. But the Bible represents the punishment of the wicked as being in itself terrible. It must then be on beings capable of recognizing that terror.

But it may be replied that man dreads annihilation. That depends on his condition. In misery he would long for the rest of nonentity. We would like to hear an annihilationist give a consistent interpretation of Rev. 9:6: "In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

Death is never applied to man in the sense of annihilation. Annihilationists base their argument on such terms as "consume," "devour," "cut off," "blotted out," "burned up," "perish," "lost," "death," "destruction," "perdition," and the like, and contend that when applied to the doom of the wicked they mean total extinction of being. By what authority is this assertion made? It is certainly not on the usage of these words. It is said that the wicked destroy the earth; and that the world being overflowed with water, perished. Rev. 11:18; 2 Peter 3:6. Does this mean that the earth is already annihilated? The Psalmist was consumed by the Divine anger. Psalm 90:7. Was he blotted from existence? The words referred to are used in a great many instances to describe the destiny of human beings, godly as well as ungodly, in the past. Does this mean that they are annihilated already? If the first death was in no case annihilation, on what ground can it be asserted that the "second death" will be annihilation?

The Scriptures teach that there will be degrees in the punishment of the wicked. But total extinction of being is a thing that will not admit of degree.

Annihilation is represented not only as the punishment but as by far the greater part of the punishment of the wicked. Thus the eternal punishment of the ungodly, according to the annihilation theory, admits of no degrees -- a position that violates at once our inherent sense of justice and the plain declarations of Scripture.

Annihilationists assert that death, in the sense of nonexistence, will be the doom of the enemies of God. But the Scriptures teach that that doom will be worse than death in that sense or any other. Nothing can be worse than death but a life of misery. Death is often invoked as a welcome deliverer. Job 14:13; Rev. 6:16; 9:6.

It is said of Christ's betrayer that it had been good for him had he not been born. Matt. 26:24. If Judas Iscariot is now annihilated, or if he will be annihilated after the judgment, this awful denunciation of woe becomes meaningless. But, as Clarke has remarked, the words necessarily imply the conscious existence of the betrayer, an nonexistence is said to be better than the state in which he is now found.

In Heb. 10:26-29, we are told that he who despised Moses' law died without mercy under two or three witnesses. But be that hath trodden under foot the Son of God is said to be worthy of a sorer punishment still. What can be worse than death, and a death without mercy; yea, and a death which, according to most annihilationists, is a state of unconsciousness, if not of nonentity -- what can be worse than this but a conscious existence under the condemnation of self and of God?

The very idea of punishment involves the necessity of consciousness. Unconscious punishment is unthinkable and unscriptural.

Suppose there be no positive physical pain inflicted upon the souls of the lost and their only torment be such as grows out of their own character and their necessary environments, would this rob future punishment of its most awful attributes? Nay, it would not affect in the least the awfulness of the condition of the lost. The next to the worst penalty attached to human crime and known to human law involves the infliction of no positive pain, viz., imprisonment for life in the penitentiary. Indeed we would infinitely prefer to be innocent, and the victims of constant and painful disease, and be outside of the prison, than to be the healthiest person on the face of the earth, and hopelessly confined for our guilt within penitentiary walls. This shows plainly that sin, with its attendant evils and terrible consequences, is far more awful than mere physical pain. If the future punishment of the wicked be nothing more than the remorse of a guilty conscience and hopeless self-confinement in the penitentiary of the lost, it has in it every element of horror that can

Nor does God need to build the walls of this penitentiary of the lost. It is character that makes hell, not God. That death shall forever separate the good from the bad, the holy from the unholy, is everywhere taught in Scripture, but the ground and cause of discrimination and separation is in human character and not in the will of God.

Death and destruction, it is contended, mean extinction. This is entirely untrue. All but the materialistic section of annihilationists agree that the first death is not extinction, and it is easy to prove this against those who deny it. The seed "dies" to produce the harvest. 1 Cor. 15:36. But does it become extinct? What would be the harvest if it did? Nay, the blessed Lord died. Will those who know Him say that He became extinct? Again, "They that kill the body are not able to kill the soul." Matt. 10:28. Thus the soul is not merely the life of the body; and it remains alive when the body dies. Death, then, is not extinction; it is a man's "decease," or exodus, departure, 2 Pet. 1:15, and his "putting off the tabernacle" of the body. v.14.

"Everlasting destruction" does not mean "everlasting extinction." Destruction in Scripture has not in fact this meaning. When the new wine bursts the (skin) bottles, and the bottles are marred, Mark 2:22, the same word is used to describe this. The bottles are destroyed: not utterly gone, but useless as bottles; and when man is, by the judgment of God, set aside eternally from the place for which he was created, this is his "everlasting destruction." The beast is made to be destroyed, -- made to fill a place temporarily and be removed from it. Man was not made for this, and it is by the awful judgment of God alone that he becomes as one of these, and "utterly perishes in his own corruption." 2 Pet. 2:12.

In Deuteronomy 28, the word is used six times as to Israel and never once signifies their extinction: "Also every sickness and every plague . . . them will the Lord bring upon thee till thou be destroyed." Are they extinct? No! Again, "O Israel, thou hast destroyed thyself, but in Me is thy help found." The word used ordinarily in the New Testament, the dictionaries tell us, means "very frequently, in all sorts of relations, ruin, spoil, waste, squander;" and also "simply to fall into ruin, be undone," and even "to be wretched or miserable." -- Liddell and Scott's Lexicon.

The 37th Psalm is the language constantly quoted to prove annihilation! It is quite true that the Old Testament is full of it, for it is full of the time which we are accustomed to call millennial in which all this will be fulfilled, and the earth be purified from the long reign of evil on it; but of hell or of eternal punishment this language does not speak.

"Let the sinners be consumed out of the earth, and let the wicked be no more," pleads the Psalmist. And the prophet answers, as it were, "Behold, the day cometh that shall burn as an oven, and all the proud, yea, 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 . . . And ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mat 4:1-3. These words are constantly quoted by annihilationists; but is it in hell, or on earth, that the righteous will tread down the wicked? Certainly not in hell, but upon earth. All such quotations for the purpose of proving the extinction of the wicked are absurd.

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07 -- UNCONDITIONAL IMMORTALITY

But, "God only hath immortality." 1 Tim. 6:15. Quite true, and therefore in this sense the angels have not. What this argues for man it argues for these also. Will they, then, die? No one thinks of saying so. And it proves as little that man or the wicked will. God alone can possess immortality in Himself; all creatures live and move and have their being alone in Him; by Him all things subsist; by the word of His power they are upheld: and that is as far as this Scripture carries us.

Eternal life is distinct from immortality. "He that believeth on the Son hath everlasting life." John 3:36. Does this mean "hath it in promise" merely? It does not. He has the life itself, is quickened from the dead, and passed from death (that is, out of death, literally,) into life. John 5:24, 25. In contrast, we are told that "no murderer hath eternal life abiding in him;" eternal life, then, the saint has abiding in him.

Yet he existed before, and no more exists now than he did before. The murderer too exists. Those yet dead spiritually exist. "She that liveth in pleasure," says the apostle, "is dead while she liveth." 1 Tim. 5:6. Death or life in this respect, therefore, has no reference to mere natural existence. Eternal life is not the prolongation of natural existence. It is an entirely separate and distinct thing. Just as the wicked exist now without it so they may exist forever without it.

Yet, in the face of Scripture, men have the audacity to say that we can have eternal life only in resurrection. Scripture says we have it here, and now, if we are children of God at all.

It does indeed say that we "enter into life" here. after, and this is their plea; but entering into life, and life entering into us, are two distinct things which they have confounded. When we speak of a young man entering upon life, we do not mean by this that he is just born, or has just received life.

The child of God who has eternal life is no less "mortal" than he was before; and he no more exists than he did before, nor than the wicked do. Therefore eternal life and immortality are quite distinct; and the wicked can as well exist forever without it as they can exist now without it.

The Lord's words are as plain as can be: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell." Matt. 10:28. A soul that cannot be killed when the body is, is an immortal soul; and, as it is only "appointed unto man once to die, and after this the judgment" that which survives this death survives forever.

The common way is to tell us that the soul is just the life of the body -- animal life; but to say that man cannot kill the life of the body is too plainly false. According to this, He would have said rather, Fear not them which kill neither body nor life.

But for the fact that eternal life is given through Jesus Christ, all men would have perished everlastingly: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. The life and death in this passage are opposite to each other. The apostle declares expressly that the life is eternal. If the life is eternal, then, of course, the death must be also, for what is the opposite of eternal life, but eternal death? This will appear the more evident when it is considered that if eternal life had not been given through Jesus Christ, its opposite must have been endured.

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08 -- SECOND PROBATION, OR FINAL RESTORATION

"Woe unto you that are rich: for ye have received your consolation." Luke 6:24. If there is to be a restoration from hell these words are untrue.

It should be remembered that true repentance is not a mere regret tortured to speak by wretchedness; nor is it a stroke of policy to get rid of punishment. It is rather a principle that hates sin on account of its nature as well as its effects, and loves holiness on account of its inherent desirableness, as well as its super-added rewards. The associations, the sufferings, and the character of the lost preclude the probability that they will ever experience such a repentance.

Punishment is not a proper means of reformation, for true reformation can issue only from free self-determination. It is voluntary in its nature. The Scriptures never represent punishment as reformatory. The proper punishment of sin is death. Rom. 6:23. As temporal death, which is the extreme penalty in human legislation, is not intended to reform the criminal, and reinstate him in human society, but forever cuts him off from it, so eternal death, in the Biblical representation, is not intended to be a means of educating the sinner, and fitting him for the kingdom of heaven, but forever banishes and excludes him from it.

Punishment absolves the sinner from guilt, or it does not. If punishment does absolve the sinner from guilt, he is not and cannot "be justified by grace through faith;" but if punishment does not absolve the sinner from guilt, the idea of his suffering all he deserves, as a prerequisite to

salvation, vanishes forever; for, in such case, let him suffer as long as you will, he will still be just as guilty as at the moment his punishment commenced; consequently, just as deserving of punishment, he must, therefore, be justified and saved from punishment on some other ground than that of enduring all he deserves, or suffer eternally.

If sinners are punished in this life for all their sins to the fullest extent of God's law, then it is equally true that Christians are rewarded in this life to the fullest extent of their virtues. If all men are punished and rewarded, in this life, according to their deserts, then there is no such thing as salvation for any man in a future state.

If the law did not inflict death, as its penalty for sin, it would not have been necessary for Christ to die to redeem us from the curse of the law; for if the law did not inflict death on the sinner, and yet required the death of Christ in order to his redemption, it inflicted on Christ what it would not have inflicted on the sinner as a reward of his transgressions.

Man would not have died had he not sinned; therefore, had no provision been made for his redemption, he would have been eternally lost.

If it be shown that man has fallen into a state of sin and misery by an act of disobedience against God, it will follow as a matter of course, if he neglects the means provided for his restoration, he will remain eternally in that state of sin and misery.

Being sinful by nature, had no remedy been provided for our salvation we must have perished forever; or, if we are not sinful by nature, all who die in infancy must perish everlastingly, seeing Christ Jesus came into the world only for the purpose of saving sinners. Take either horn of the dilemma and the doctrine of endless punishment is established.

The orthodox doctrine denies that one who loves God and believes in His Son will be sent into the everlasting fire prepared for the devil and his angels. The reprobate will be a sinner when beginning to suffer his punishment. This consideration alone is enough to furnish a presumption that his perdition will be endless. If the unbeliever could in a short life commit sin enough to go to perdition, he can, as his character will continue the same, commit sin enough when in perdition to deserve to remain there. Let us for the present say nothing of the infinite demerit of sin, and grant that there is a measurable proportion between sin and punishment. Even from this standpoint the orthodox position is invincible.

Everything teaches us that the punishment of an offense -- be it natural, civil, or moral -- is of a much longer duration than the time occupied in committing it. Let us suppose that the finally impenitent will be punished for five hundred years for the iniquities of fifty years. Now if a man can in fifty years commit sins that may merit punishment for five hundred years, is it not certain that he will during those five hundred years commit additional sins sufficient to deserve a punishment for five thousand years; and when that period is ended will his accumulated guilt not merit the retribution of five million years? It cannot be otherwise, as the offender will be wicked during the time of his punishment. Where all the powers of the soul are given to sinning, even if those powers are continually diminished, the guilt of the soul must evidently accumulate. We find it precisely so in this world. It may be so in the next.

It is evident that the sinner can never escape from the penalty of the law, for while he is enduring the penalty for one offense, he is at the same time committing additional sin, either of commission or omission, and so incurring additional penalty, so that if left to himself he must go on suffering forever, because he goes on sinning forever; and furthermore, with every additional sin his capacity for sinning is thereby increased, and as the crimes increase so must the penalty, so that the punishment of a lost soul will not only be eternal suffering, but an eternal increase of suffering; but even an eternity of suffering cannot cancel the claims of the divine law, since the precept still remains broken, because, as we have seen, God's law demands not only perfect but perpetual obedience.

But it is objected that eternal punishment is too severe a penalty for the sins of this short life. To this we reply, if a man is placed in the penitentiary for life, and lives but ten minutes, he has paid the penalty in full; if he lives a year, ten years, fifty years, a hundred years, indeed forever, he does nothing more than pay the penalty. Continued sin is the ground of continued punishment; eternal sin and eternal sinning are alone the ground of eternal punishment. The sinner is punished eternally not merely because the sins of this short life merit an eternity of punishment, but because he is an immortal being and continues to be a sinner and to sin eternally.

The sympathies of poor, fallen, depraved human nature are no criterion by which to judge of what God will do with sinful man. The Holy Scriptures are to be our only guide in all matters pertaining to salvation.

But let us look at this question a little more closely. See that father! He has a large family of interesting children growing up around him. He does all within his power to provide for them; he feeds and clothes them; when sick he watches over them with all a father's tenderness and care; he protects them in tender and helpless infancy; he spares no pain and cost to educate and make them respectable and useful members of society. This is his highest aim.

But, despite all his care, prayers and solicitude, one of his sons grows up dissipated, wicked and reckless. He slanders the fair name of his father; he squanders his property; he bids defiance to parental authority; he abuses and maltreats his brothers, sisters and parents; he burns their dwelling and seeks to take their lives. The father threatens to disinherit him; but all is of no avail. At length, for his own and the protection of his family, the father, though the act is a painful one, is obliged to proceed against his ungodly and ungovernable son judicially. The son is arrested, tried, condemned, and sentenced to the penitentiary during his natural life. Thus ends the career and life of an ungrateful, undutiful and wicked son.

Will any sane man say that that father has been unkind, and has done what he should not have done, in seeking to protect himself, his family and the public against further injuries from that son of his? Certainly not. All will unite in saying: "He did only what justice and mercy demanded of him."

There are some who, because God is our Father, assert that "He will, unconditionally, save all men." Their argument is generally about as follows: "God, as a Father, is infinite in goodness, moving Him to consult the best possible good of His children; He is infinite in wisdom to devise,

and almighty in power to execute. His benevolence plans for the greatest possible happiness of man; and as the unconditional salvation of all men would be for their greatest possible good, therefore, if God does not finally save all men, He is less good than an earthly father."

To this we might reply, by way of retort, as follows:

The infinite holiness of God must prompt Him to inflict the greatest possible punishment on all who oppose His holiness; but the greatest punishment is their unconditional and endless perdition, and if He does not inflict this punishment on the sinner He is regardless of His holiness. But, as the infinite holiness of God cannot be impeached, He has designed this punishment; and infinite wisdom, in accordance with the dictates of infinite justice, has devised the scheme; and, to prevent the possibility of a failure, the infinite power is pledged to execute what infinite holiness, wisdom and justice have designed. But who have sinned by opposing the holiness and justice of God? We answer: "All we, like sheep, have gone astray;" "All have sinned and come short of the glory of God." Therefore, all sinners must be eternally damned.

This argument is precisely as sound and strong in favor of the endless perdition of all men, as the other is in favor of the salvation of all men, drawn from the paternal love of God.

How absurd the idea that heaven would fail to be a place of happiness unless all drunkards, all wearers, all Sabbath breakers, all extortioners, all adulterers, all lascivious persons, all seducers, all heretics, all liars, all rebels, all thieves, all gamblers, all murderers, all perjured persons, all unclean and unholy persons, were admitted here.

Let us test the sincerity of persons who make such declarations.

How many even in our midst are suffering from ill health, from loathsome diseases, from indigence, from being restrained of their liberty by being locked up in the penitentiary, from being blind, deaf, etc.; and yet, do not those who make the assertion "that heaven would be no place of happiness for them, if any of their friends were absent, and suffering in hell," enjoy health, plenty; liberty, sight, hearing, etc.! Do they not enjoy a good meal with as much zest as though no person on earth was suffering for the want of food? Do they not sleep as soundly and as refreshingly as though none of their kindred was obliged to make their bed on the cold, damp ground? Let us look in upon their family circle. Ah! we see a child is absent; a brother or sister is gone; a beloved parent's seat is vacant. We see not their smiling faces, nor hear their sweet voices any more. Have these persons lost all relish for, and delight in, domestic bliss? Nay, the rather, does not the absence of loved ones strengthen our attachment to those who remain, and heighten our enjoyment and augment our bliss in their society? Such, indeed, is the experience of the world of men. Facts are stubborn things! And experience always teaches valuable lessons. The following text is also dragged from its legitimate meaning to support the doctrine of a final salvation of all men: 1 Tim. 2:4: "Who will have all men to be saved, and to come unto the knowledge of the truth."

The will of God, (as expressed) in this text, we are told, "is absolute, and cannot be resisted."

Let us see: The word rendered "will have," in this passage is thelei, and signifies desire, inclination, pleasure, that which one wishes to have done. "Will" is the auxiliary, or helping verb, to have; and is seldom, if ever, used in an arbitrary and absolute sense, especially when referring to the duty of moral beings in a state of grace.

All men are not saved from sin in this world.

Hence, we remark again: It is the will of God that all men should be saved from sin in this world, or it is not.

If it is not His will to save all men from sin in this world, we have no guarantee that it is His will to save all men in a future world; and if it is His will to save all men in this world, inasmuch as they are not thus saved, it follows, therefore, that men may, and do, resist His will. Either horn of the dilemma is fatal to the doctrine of the salvation of all men.

Will it be admitted that sinners may, and often do, resist the will of God? Then the salvation of all men is not certain. If you deny the possibility of resistance, you must reject the Bible. Either position proves fatal to the doctrine of final and unconditional salvation.

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09 -- THE EFFECT OF SUFFERING

There is nothing in suffering, as such, to purify and reform the sufferer. Misery has always made the wicked worse instead of better. It was when Paris and France were in the throes of their revolution that the most atrocious crimes were perpetrated. The people of Jerusalem were never so impious as when the Romans were besieging their city, and the black cloud of destruction was hanging heavy and cracking over their heads. When there is civil war; and epidemic, or a great fire in a populous city, the effect on criminal classes is invariably to make them the more audacious, cruel and desperate.

Now, if pains, suffering, and terrors, instead of making bad men better, make them much worse, in this world, is it not likely that man will exhibit the same proclivities, under similar circumstances, in the world to come! From what we know of the effect of mental or physical suffering on ungodly men, it is highly probable that the rejecters of salvation, instead of repenting and coming to God, will only grow worse and worse in their place of torment.

A convict who had served several years in the penitentiary for stealing some money, upon being discharged, went openly and dugged up his stolen treasure. He made no secret of the fact that it was the money for the stealing of which he had been imprisoned. The owner came and claimed the money. The convict refused to give it up, saying he had paid the penalty for his theft and it was his money. Whose money was it? Why, plainly the property of the man from whom it had been stolen. But, be this as it may, one thing is certain -- that convict was as guilty a sinner, and as much a thief at heart, the day he came out of the penitentiary as he was the day he went in. The serving of a penalty in itself alone does not take away guilt; it does not even touch it. The convict in question spent three years in the penitentiary and came out as guilty in character as he went in. Had be

remained there ten years, or fifty, or a hundred -- or forever, so far as that matter may but would have been the same way. The enduring of punishment and the serving of penalty leaves a criminal as guilty as it found him. Had the paying of penalty wiped out the stain and guilt of sin . from this criminal's character, it would have left him an honest man, and he would in that case have voluntarily restored the money that was not his own. Instead, however, of its leaving him an honest man, his character had rather been increasing in sin and criminality while he was paying the penalty of his act of theft, and he came out worse than he went in.

If serving penalty does not touch moral character, but leaves the criminal at the end of any period, long or short, as guilty and sinful in character as when he went to the abode of the lost -- if this be the ease, what is to be done with such a one when he has "served his time" out among the lost? He cannot be carried to heaven, because he is as much a sinner as he ever was.

If he was sent to hell because he was a sinner, and possessed a sinful character, and not simply and only because he had committed so many specific acts of sin, then there is the same reason for his continuing there that there was for his going there in the first instance; because, as we have seen, he is as guilty in character, if not more confirmed in guilt, at the end of any given period than he was when he first entered the abode of the lost. The sinner at death goes to the abode of the lost, because he is a sinner and because his sinful character properly places him there. He is an immortal being. His punishment is eternal because, probation being over, he remains, and must remain, eternally a sinner. When and how and by what means could he cease to be a sinful man? Can he by any possible means become a saint in perdition? If so, God will not only do nothing to keep him from it, but will take him out of there and transport him to heaven the very moment he becomes free from sin and holy in character -- and that regardless of whether he has "served his time out" or not. But how absurd and preposterous the idea!

But surely after a sinner has tasted the pains and torments of the lost, then he will certainly, if another probation be allowed, repent and be saved. Exactly on the same grounds we would say that a man who has once served a term in the penitentiary would of all men be certain so to live in the future that he would never get there again. But here again, as a matter of fact, human nature does not do as we would antecedently suppose, but quite the opposite. Facts prove that if a man has once served a term in the penitentiary the chances are about two out of three that he will get back there if he has a chance to repeat his crime or commit a new one. A larger proportion of exconvicts are arrested for crime than of any other class in society.

If God should grant the lost a second probation, it would not change the results, because: (1) The tendency of human nature under probation is to embrace first and early opportunities for salvation, and to reject later probations; (2) the environments of the lost, the absence of all those special influences towards salvation without which no one is saved in this world, would render a second probation of no avail; (3) experience in enduring punishment and serving penalty for crime seems rather to unfit than fit a man for standing successfully a future probation -- seems to have a tendency to confirm in crime rather than to remove or diminish guilt.

In the world to come, as well as in this, corruption will beget corruption. There, as well as here, suffering will only incite the ungodly to commit greater sins. There, as well as here, man will be punished for every sin which he commits. There, as well as here, he may do a wicked deed in a

second whose evil effects will be irreparable. Of all that has been said it may be repeated: "It is so in this world; why shall it not be so hereafter too?"

From the foregoing thoughts, our argument stands thus: there is a place called hell, in which the finally impenitent sinner and the devil will be punished after 'death; and the punishment of that place will be endless in its duration, unless the punishment itself contains saving elements which, as we have seen, is not the case. Will it still be persisted in, "that, admitting sinners will be punished after death, in hell all punishment being corrective, they will therefore be restored and saved."

From what can sinners be saved after they have suffered all they deserve? Is it at last admitted that they are saved from suffering? But hold, Sirs! You have always contended that all suffering is for the sinners' good! What! are we to be saved from positive good?

Let us look at this for a moment. Such, and such only, as go to hell are those who have resisted all the means which God employs for the reformation and salvation of sinners in this life. Hence, God sends them to hell to be schooled for Heaven!

Here they had the Holy Spirit to enlighten them; the Bible to instruct them; the example of the pious to encourage them; punishment to correct them; and the great Teacher to teach them the way of life and salvation; but all to no purpose; they would hear none of His reproofs; set at naught His counsel, and despised His ways; would not prepare for Heaven.

Finally, as a last resort, God sends them to hell, to have for their companions and schoolmates the fearful; unbelieving, abominable, murderers, whoremongers, idolaters, drunkards, thieves, robbers, extortioners, covetous, trucebreakers, incontinent, manstealers, liars, and last, though not least, rebels, to be educated by the devil, the arch-deceiver of mankind -- who went about while on earth seeking whom he might devour -- to educate, fit, and qualify them for Heaven. Great God! to what straits are wicked men driven to support false doctrines!

From whence originated such a scheme as this? As soon think of sending an inebriate to a grog-shop to make a temperate man of him; or of sending prostitutes to a brothel to make them virtuous; or of sending a political demagogue to Congress to make an honest politician of him, as of sending men to hell to prepare them for Heaven!

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10 -- ALL GOVERNMENT IMPLIES PUNISHMENT AND REWARD

Every theist admits that "the Lord reigneth." Every true philosopher perceives that "He is clothed with majesty" as He reigns. Every believing heart "rejoices" that He reigns. But if God be a ruler, He must have His government; and government implies laws, justice, rewards and penalties.

If there is any future existence and state of happiness for the good, there is a future existence and state of misery for the wicked. These two doctrines are so presented in Scripture,

are so interwoven and contrasted, that to deny the one necessitates the denial of the other, and to affirm the one necessitates the affirmation of the other. Future and eternal punishment of the finally impenitent is not only a reasonable but a necessary feature of the Divine government.

"Divine punishments," says Mr. Webster, "are doubtless designed to secure obedience to Divine law and uphold the moral order of created intelligent beings." As to the object or end of punishment Lord Blackstone says: "The end of punishment is to deter men from offending or, in other words, for the public good. Punishment is not by way of atonement or expiation for the crime committed, for that must be left to the just determination of the Supreme Being, but as a precaution against future offenders of the same kind. This is effected in three ways: either by the amendment of the offender himself; or by deterring others, by the dread of his example, from offending in the like way; or, lastly, by depriving the party injuring of the power to do future mischief."

Hence, punishment is not expiatory, nor reformatory, but *pro bono publico*, for the public good, and for the maintenance of law and good government.

It is a clear dictate of the human mind that if there be a crime, some punishment is due to it; and when the sin committed is atrocious, there is not only a clear conviction upon the mind that it ought to be punished, but an earnest demand, a vehement desire, that the guilty perpetrator should suffer condign punishment. These are the genuine feelings of nature, experienced by all men, in all countries, and in all ages; and no one is conscious that, when they arise in his breast, they are excited by a regard to the welfare of the guilty person. The truth is, his welfare is so far from being regarded, that, as far as the criminal is considered as deserving of punishment, we do not consult his felicity but, on the contrary, our judgment is that his happiness ought to be lessened, or taken away, to the extent of his guilt.

The real design of punishment in the organization of government, both human and divine, is the prevention of crime, and not primarily the punishing of it. The prison is one institution in the economy of government which serves its highest end when it has no one in it, or rather when no one is found worthy to go in it. But a probationary system devoid of all punishment for sin would be utterly powerless to prevent sin and secure righteousness. We see then that not only is punishment absolutely necessary to the existence of all government, but both the design and the result of punishment in the economy or moral government is to produce the minimum of sin and the maximum of holiness.

The ground of the sinner's punishment should not be made to rest upon the arbitrary will of God, but rather upon his own willful violation of moral law, by virtue of which he becomes his own punisher; reaping only what he has sown. Punishment is vindictive when it is inflicted as a matter of personal revenge; it is vindicatory when it is inflicted by a Governor in the interests of law and government, and such alone is God's punishment of the sinners.

Why does the surgeon amputate a limb? Is it out of love to the limb to make it better? Or is it to benefit and preserve the residue of the body, out of love for the residue of the members? So God punishes the finally impenitent sinner, not so much for his good, as for the good of mankind generally, and to magnify His law, and to maintain His government.

The human family constitutes one vast government. This government has its laws. These laws are imperative. No one, as yet, has ever objected to the law of gravity, yet it as surely works death as life.

Not always do we suffer the full consequences of violated moral law at once -- the infliction of penalty in part or in whole may be reserved to a future state.

Among the laws that are to be found alike in the physical, the intellectual, and the moral world is one of sowing and reaping. And the law of sowing and reaping is this: (1) that we reap what we sow, and (2) we reap more than we sow.

"He who knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he which knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

Thus it will be perceived there are, according to the Divine administration, degrees in punishment, as well as degrees in rewards and glory. Hence, he who deserves much will be punished much, and he who deserves less will suffer less.

There are those who treat the subject of the future and eternal punishment of the wicked as if it might be modified to any degree or entirely abolished by the arbitrary will of God, if He so chose, without thereby affecting in the least the nature and security of moral government. It is not so. God's very existence as a moral Governor depends not only upon the existence of moral laws, but also upon the adequate punishment of all violated moral law. For the same reason there could exist no moral government, with its rewards for the good, unless there should be punishment for the wicked.

Human law deals with man chiefly as an actual transgressor -- it deals with acts of sin more than with sinful character. But when we remember that all criminals who have served a penalty for crime under law are forever thereafter disfranchised and denied recognition as citizens, we see that in an important sense even human law says that there is sinful character back of sinful acts, and that when the sinful act has been punished sinful character yet remains -- and it virtually makes the punishment of sinful or criminal character life-long, which is' so far as human law is concerned, eternal.

The preservation of the law, and the welfare of society, demand the payment of the penalty at the hands of the criminal. And who will assert that the death penalty is undeserved or unreasonable.

It plainly declares that some kinds of sin are so heinous as to launch their perpetrators beyond the hope or advisability of repentance. The possibility of reformation and effective repentance has been eliminated, and the only consolation the criminal has is the fact that his government punishes crime and rewards virtue. That there is an analogy between physical death, as a penalty for crime, and eternal death, as the wages of sin, is fearfully true. The technical makeshift that there is a difference between being eternally punished, and being in a state or condition where one suffers conscious punishment eternally is most unworthy and absurd. Neither

physical death as a penalty, nor eternal death as the wages of sin, introduce their victims into a state of unconscious punishment. Did the murderer believe the extinction of physical life terminated the sufferings due his crime, he would seek rather than avoid it. The thought that the last stroke of earthly vengeance and law launches him into a condition and place where he will just begin to realize the lashings of conscience and feel the repugnance of defamed virtue goes far to make death a penalty more nearly suited to his crime, and also the analogy to the "wages of sin."

Within the walls of our prisons are living beings like ourselves, who will never, while life lasts, be privileged to breathe our atmosphere or walk our highways again as free men; shut away from wives and home, never to listen to the prattle of their children; denied the rights of citizenship or association. All this exists by the authority and sanction of that government of which we form a part. We claim this right for ourselves, and shall we deny the right of God, as Governor of His mighty universe, to confine incurable criminals in the great prison of His dominion? "Shall mortal man be more just than God? Shall a man be more pure than his Maker?"

God, by the laws of nature, frequently visits the violators of those laws with endless punishments; that is, a natural transgression is often punished with a loss that nature will never restore. If a man becomes intoxicated, and by some mishap loses his limbs, there is no provision in nature to repair his loss. If education is neglected in youth, the neglecter must suffer the penalty of ignorance forever. If a man fails to improve a favorable opportunity to become wealthy, he will have to endure the punishment of an irreparable poverty. Oftentimes a man suffers a life-long retribution for the sin of a single second!

Now, if God has attached endless punishments to the violation of natural laws, can there be any inconsistency in supposing that he will punish violators of moral laws in the same manner? If God refuses to repair, through nature, the losses which a debauchee may bring upon himself, who can deny that He may refuse to repair, through grace, the losses which the rejecters of His Son may bring on themselves? If a man, by violating natural laws for a second, can bring on himself a life-long punishment, may he not, by a life-long violation of moral laws, bring on himself an endless punishment?

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11 -- IS GOD JUST IN DAMNING A SOUL FOREVER?

Does the law of God guard His character and His throne! And will His character and throne continue forever? Then the penalty, when the law is violated, will be endless in its duration -- will continue as long as the throne of God endures. Upon this principle, you perceive, the doctrine of endless punishment is most clearly established.

The objection that eternal punishment is not consistent with Divine goodness is a tacit concession that it is consistent with mere justice. If eternal punishment is wrong, why appeal to the goodness of God at all? Infinite righteousness is a sufficient guaranty that no one will be punished unjustly. When we say that a king is too merciful to execute a murderer, we admit that that execution would be lawful.

The commandment, or the law, is holy, and just, and good. Rom. 7:12. If the law is good, everything pertaining to it must be good. Its threatenings are as good as its promises. Its penalties are an exhibition of as much goodness as its rewards. The everlasting punishment of those on the left hand will result from precisely the same law as the everlasting life of those on the right hand. The law of God is infinitely good. It is impossible for the penalty of such a law to be inconsistent with the wisdom, mercy, and love of its giver.

No one regards our jails and penitentiaries as an indication that our chief executive is unjust or unkind. On the contrary, were he to become a political Universalist, and proclaim a general amnesty and open every prison door; and let every criminal in the land loose on an outraged country, that would be regarded by all right-minded people as an act of the highest injustice and cruelty. By the common consent of all it is right and good that crime should be restrained and punished. If this be so under human governments, what is there to exclude it from the Divine government?

It appears that sin is an infinite evil from its effects on the sinner. Its demerit is such as to justify the instantaneous withdrawal of the Divine Spirit from the soul. But that which deprives the soul of that Spirit must be an infinite evil. Sin is a deadly malady. It will not, like many physical diseases, run its course until it runs itself out of the soul. That which, if left to itself, is an everlasting deprivation of well-being is evidently an immense calamity. Even the redeemed in heaven will suffer an everlasting loss as a result of their sins. 1 Cor. 3:13-15. That must indeed be an infinite evil the expanding waves of whose evil effects will roll on forever over the shoreless ocean of eternity.

It may be inferred further that sin is an infinite evil from its unbounded influence as a contagion. Who can comprehend the diversified and ramified effects of a bad example? Who can measure the guilt of Jeroboam the son of Nebat who made Israel to sin. Who can estimate the result of even one act of transgression? Eve's disobedience blasted a world! How does any one know that every act of disobedience is not as terrible a disaster as that? We do not commit a sin that is less aggravated than that of our first parents. The iniquities of the fathers are visited upon the children unto the third and fourth generation; yea, unto the third and fourth thousandth generation, where the children repeat the iniquities of their fathers. Every human being is a center from which go forth continually innumerable waves of mighty influences that are destined to lave the golden strands of heaven or break forever against the crags of hell. The influence that is so vast and so imperishable must be infinite on the side of good or evil.

The promises of God prove indirectly the justice of everlasting punishment. The Gospel offers salvation to all, and promises eternal life to all who will accept that salvation. This implies that it would be right to punish with everlasting death those who will not receive Christ. No just judge promises, under certain conditions, to withhold a punishment that is not deserved. So the gracious proffer of an eternal reward implies the righteousness of an eternal punishment. The promises of redemption reecho the justice of perdition. When the devout soul hopes that God will save it, it admits that God would be just if He should not save it. If salvation is all of grace, reprobation is all of justice.

The praise of the redeemed shows that everlasting punishment is just. Who is it that would praise an executive for pardoning a man who did not deserve punishment? It is for showing mercy where severity would be just that his name is magnified. The praise which the godly on earth and in heaven return to God is a hearty acknowledgment that everlasting punishment is righteous.

The fact that Christ came into the world to "obtain eternal redemption for us" is a proof that eternal retribution is just. No Savior was needed to rescue any from an unjust punishment.

Not only men generally, but the godliest men that the world contains, punish those who wrong them, and continue impenitent, with an everlasting punishment. For instance, suppose a banker has a clerk who is guilty of embezzling his money. At last the unfaithful servant is suspected, arrested, tried, and convicted. He is sent to the penitentiary. He remains there until the penalty of his crime is fully paid. On the day of his release, suppose he goes back to his old employer and asks for his old situation. Does he get it? No. Why? Has he not been punished for his crime? Is he not now even with the law? And is it humane and just for his old employer to continue to punish him with suspicion and rejection from his employment? Even the sickliest sentimentalist must admit that it is just -- as long as there is no evidence that his character is changed. The banker punishes his dishonest clerk with exclusion from his desks and from the society of his family. He is socially damned. And if the two were to live in this world forever, the attitude of the banker would remain the same; and everybody would say that it was wise, well and righteous. In the meantime, the clerk, finding himself suspected by everybody, loses his remaining self-respect, and becomes still worthier of suspicion. Examples of this kind are too numerous for any one to deny that this is the usual tendency of human nature. He who commenced with a trifling theft ends a lost man -- lost to society, lost to himself, lost to his God -- and lost forever!

But if it be right for man to punish those who sin against him, and continue impenitent, with an endless punishment, is it not right for God to act on the same principle? If it be just for one man to punish another, not only for what he has done but for what he is, how can it be unjust for God to inflict punishment for the same reason? And if men become more reckless under human punishments here, why may they not do the same under Divine punishments hereafter!

It is true that the doom of the lost is terrible to contemplate. But that doom will not be the result of any defect in the goodness of God. The sun is precisely the same when it gives growth, beauty and fragrance to the living flower as when it produces decomposition, ugliness and destruction in the dead flower. The cause of the difference is not in the sun but in the flowers. That which is good has often a destructive effect on that which is corrupt. The Gospel is good; but it is to some a savor of death unto death. Jesus was good; but to many He was a stumblingblock and a rock of offense. In the same way, a good law may occasion and intensify the guilt and misery of the lost. But the fault will be in themselves.

But we do not really need the Scriptures to prove the consistency of everlasting punishment with the Divine character. We have only to appeal to facts -- to what God has done and is still doing. For thousands of years iniquity has been in the world, accompanied by unutterable woes. Even in this world multitudes are weeping and wailing and gnashing their teeth under the wages of sin. Even in this life sin obtains complete dominion over many souls, making them its abject slaves and miserable prisoners. The ungodly are already in darkness. Now, if sin, and the punishment of

sin, to a certain extent, have actually existed for six thousand years, and that confessedly in harmony with the Divine perfections, how can it be made out that that harmony would be disturbed by an eternal continuance of the same state of things? It is as impossible for God to be unjust or unkind for a second as for eternity.

Put these things together -- that the Scriptures describe sin as being in some respects as great as Divine grace and power; yea, even speak of infinite iniquities; that human nature furnishes a strong probability that it may be of infinite duration; that it brings infinite losses to the sinner; that its evil effects on others are infinite; that God hates it with an infinite hatred; that the exercise of infinite mercy is necessary to pardon and remove it; and that an infinite sacrifice was indispensable to atone for it -- yes, put all these things together, and it will appear at once that sin is an evil great enough to deserve an infinite retribution. The cause is adequate to produce the effect.

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12 -- THE DOCTRINE OF PURGATORY

Universalism is rationalistic; and the doctrine of purgatory savors of Universalism. The Catholic believes in a limited restoration, and the Universalist believes in an unlimited purgatory.

The Romish Church teaches that the dead are in one of three states, according to their respective characters. Those who are Catholics and perfectly holy when they die pass immediately to heaven. Those who die out of the Romish Church go directly to hell.

Non-Catholic children, however, do not suffer so much in this hell as adults, Their abode is called limbus infantum There they must remain forever in a kind of stupor, deprived of the fellowship of the redeemed and of the beatific vision. But many who are in the church die with sins to expiate and pollution to cleanse. These go to purgatory.

All Catholics agree that the sufferings of souls in purgatory may be alleviated and shortened by the prayers of the saints, and especially by the sacrifice of the mass. The period of confinement there varies. In some cases it may be but a few hours. In others it may continue until the day of judgment.

Catholic writers endeavor to prove the existence of a purgatory in two ways -- from tradition and from Scripture. The basis of their tradition is the practice of the Fathers. But in a thousand things it has departed from the teachings and practices of the Fathers. What consistency is there in making them the witnesses for purgatory and ignoring their testimony in other matters equally important?

These Fathers have left us voluminous writings. They have said much about death and the state of the dead. But they have not said a word about purgatory, nor in regard to praying for the dead! Surely, if this had been an Apostolic doctrine, the Apostolic Fathers would have said something about it.

Romanists claim, Matt. 5:26, "Thou shalt by no means come out thence till thou hast paid the uttermost farthing." The point of this verse is that we should seek to meet God on the ground of mercy rather than of strict justice. It neither says nor implies that being in prison is paying the debt. Purgatory is not a place of forgiveness and pardon, but of expiation and purification. It is a prison where the last farthing must be paid.

"The fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." 1 Cor. 3:11-15. Some Catholics find in these verses a support for the doctrine of purgatory. But this claim is certainly unfounded. This fire differs in many respects from that of purgatory. The fire that Paul refers to is a test of works, while purgatory is a purification of persons. And then the Apostle says that every man's work shall be made manifest by this fiery test. Even Romanists will not contend that everybody -- prophets, apostles, martyrs, and saints -- go to purgatory! Its probable meaning is that everybody will be thoroughly tested by the trials of Providence, death, and especially of the judgment day. This is the view entertained by Basil, Origen, Ambrose, Lactantius, Augustine, and most modern commentators.

"That at the name of Jesus, every knee should bow, of things in heaven, and things on earth, and things under the earth." Phil. 2:10, 11. It is contended that by the "things under the earth" must be meant purgatorians. There is no ground, whatever, for the assertion that there is any such a reference here. Paul means only that the time is coming when everything, everywhere, will recognize the sovereignty of Jesus Christ. "Devils believe and tremble." The Gadarene demons recognized the divinity of Christ and obeyed His word. Such was His authority that unclean spirits, and those whom they possessed, trembled in His presence, and did His bidding. There will be a time when this recognition and obedience -- prompted either by fear or by love -- will be universal.

Of course every Romanist is familiar with the passage that speaks of Christ preaching to spirits in prison, 1 Pet. 3:19. Whatever this passage may mean, it cannot possibly refer to purgatory, because (1) The preaching was to the antediluvians -- persons guilty of mortal sins. 1 Pet. 3:20; Gen. 6:5,11-13.

(2) On the supposition that purgatory is referred to, It is inexplicable why the antediluvians are mentioned to the exclusion of all others. (3) There is no indication that the imprisoned spirits were benefited by the preaching. The most probable idea is that Christ, by the Divine Spirit, went and, by the agency of Noah, preached to the antediluvians, whose spirits were in prison at the time of Peter's writing. To use Barnes' illustration, it is as if we were to say that Whitefield came to America and preached to the souls in perdition. This is the interpretation adopted, not only by most Protestant expositors, but by many whom the Catholic Church claims, such as Augustine, Aquinas and Calmet. The idea that by the "prison" purgatory is meant is quite modern. It received its strength from the Council of Trent. It cannot be found in the writings of the Fathers.

The Romish doctrine makes a departed soul dependent on the will of a man. The priest has the power to release it or retain it in its prison. Now it is highly improbable that God would leave a soul, and especially that of a believer, thus dependent on the infirmities of a human being. A

departing soul is said to go to God who gave it. Eccl. 12:7. It is incredible that its condition should be under the control of a mortal being. The Protestant holds that the words of the dying Christ may be repeated by every dying Christian: "Father, into thy hands I commend my spirit."

The doctrine of purgatory implies that there are sins that are not deserving of God's everlasting displeasure. "Venial sins" are trifling sins. But it is unscriptural to say that any sin is a trifle in the sight of God. Every sin is mortal. "The wages of sin is death." Rom. 6:23.

The doctrine of purgatory is an insult to the blood of Jesus Christ, which cleanses from all sin. It pretends to supplement His work. The declaration that He is the propitiation for our Sins, 1 John 2:2, extinguishes every spark of purgatory forever.

The doctrine of purgatory implies that the work of sanctification is carried on and completed after death. This is without warrant in the Scriptures. The Holy Spirit sanctifies by the use of means that do not exist in purgatory, such as the Scriptures, the Gospel, the sacraments, etc. There is no conceivable reason why the Holy Ghost should not sanctify a soul in a second as well as in sixty years. The Scriptures throughout represent entire sanctification as a work limited to this life.

The Saviour said to the thief on the cross, "Today shalt thou be with me in paradise." Luke 23:43. Some Catholic writers have said that by paradise here is meant that part of purgatory called Limbus Patrum, where the saints of old were confined. This is a mere assumption. Paradise never meant a place of suffering or confinement, in sacred or profane literature.

As Christ's resurrection was a pattern of the resurrection of all believers, so, no doubt, the salvation of the penitent thief was a pattern of the glorification of all believers when they die. The thief on the cross, saved in an instant, and glorified in the paradise of God the same day, is an eternal witness against the doctrine of an intermediate purgatory.

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13 -- THE BELIEF OF THE FATHERS

The Jews, to this day, who reject the New Testament are among the firmest believers in the doctrine of eternal punishment, declaring that it was taught them of God, by His servant Moses, and all the holy Prophets.

The Targums are translations and interpretations of the Old Testament Scriptures, and they will convince any rational mind that the Jews were firm believers in the doctrine of future endless punishment. See Ruth 2:12; Psa. 140:12; Gen. 3:24; and Gen. 15:17.

We would naturally suppose that, if the doctrine of eternal punishment is not the doctrine of the Bible -- is not taught by our Lord and his Apostles -- the early fathers would have informed us. But, without a solitary exception, every one of them whose writings have reached us inform us "that the church held the doctrine of eternal punishment."

We will refer to the opinion of only a few of them. Clemens Romanus, who lived in the second century of the Christian era, a man of general learning and ability, says: "If we do not the will of Christ, nothing will deliver us from eternal punishment"

Barnabas says: "The way of darkness is crooked and full of cursing; for it is the way of eternal death with punishment."

Justin Martyr, who flourished in the second century, says: "The punishment of the damned is endless punishment and torment in eternal fire."

Irenaus says: "Christ will send the ungodly and unjust into everlasting fire."

Tertullian, one of the most learned of the fathers, who was born A. D. 160, says: "All men are appointed unto eternal torments or refreshments; and if any man thinks that the wicked are to be consumed, and not punished, let him remember that hell fire is styled eternal because designed for eternal punishment;" and thence concludes, "their substance will remain forever, whose punishment doth so."

Origen was born A. D. 185. He partially embraced the doctrine of a restoration from hell but had the frankness to admit that he "did not receive this doctrine (restorationism) from the Bible, but from the Platonic philosophy." He was condemned, by a council of bishops, for heresy. Yet he has left this further important testimony on record: "That the church held 'that every soul when it goes out of this world will either enjoy the inheritance of eternal life and bliss, if its deeds have rendered it fit for life, or is to be delivered up to eternal fire and punishment, If its sins have deserved that state.'"

Believers in universal salvation become fewer and fewer as we approach the fountainhead of Christianity. Every one of the Apostolic Fathers was a believer in eternal punishment!

This is an important consideration. Barnabas lived in the time of the Apostles. Clement was probably a fellow laborer with Paul. Ignatius was acquainted with Peter. Polycarp had been taught by St. John. Justin Martyr had doubtless enjoyed the same privilege. Hermas lived when the graves of the apostles were still moist with the tears of the Christian world. -- And these immediate friends, co-laborers, and disciples of the Apostles, were all believers in the doctrine of endless retribution. This is certainly enough ,to show that we must go elsewhere than to Christ and His immediate disciples to find the dogma of universal salvation.

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14 -- THE PERSONALITY OF SATAN

Modern infidelity has decided that the existence of an evil being is but a myth of the dark ages -- is nothing more, indeed, than the evil principle in man which becomes dominant when the higher intellectual or moral qualities of the mind are in abeyance; but if we ask, Whence come this evil principle? we receive no answer.

We are not told, nor is it necessary that we should know, when it was that Satan fell. "In the beginning God created the heaven and the earth," and the Lord tells Job (chap. 38:7) that when He laid the foundations of the earth and the sons of God shouted for joy; but when man appeared on the scene, Satan was there with his temptation; and the woman fell.

In Rev. 12:9, he appears as "that old serpent, called the devil, and Satan, which deceiveth the whole world," and chap. 20:2, an angel "lays hold on the dragon, that old serpent," and binds him; and lastly, chap. 20:10, he is cast into the lake of fire, to be tormented forever. What sense would there be in casting an evil principle into the lake of fire to be tormented day and night forever?

When the Lord enters upon His ministry, the devil confronts and tempts Him in the wilderness; and his failure there, were there no other proof, exposes the senseless folly of the infidel theory which affirms the devil to be nothing more than an evil principle, or bad conscience, which torments its possessor.

Wicked thoughts often spring up in our minds independently of our volitions and excogitations. And they come at times when we least desire their presence. They cannot come from God; for nothing but good can proceed from Him. Nor are they the fruit of our own thinking; for they often come so unexpectedly that they surprise and shock us. It is not irrational to suppose that such evil thoughts are suggestions of a personal tempter, coming, in some mysterious way, in contact with our minds. Compare Job 7:14; John 13:2; Eph. 6:16.

It is implied in the history of the first temptation that evil, or sin, was in existence before our first parents had sinned, or even thought of sinning. Compare John 8:44; Rev. 12:9; 20:2. The serpent was an objective tempter; for Eve referred to it precisely as Adam referred to her as the instigator to disobedience. Thus, evil was in existence before it had a place in the human heart. But evil or sin cannot exist apart from personality. There can be no lie without a liar; no murder without a murderer; no sin without a sinner. This is self-evident and it follows that there was an evil one, or a devil, in existence previous to the fall.

This doctrine of a personal devil is attended by no very special difficulties. It is not more incredible that sin could originate in a holy angel, in a holy heaven, than that it could originate in a holy Adam, in a holy Eden. It is not a greater wonder that wicked spirits should be permitted to tempt men to sin than that wicked men should be permitted to tempt one another to sin. He carries on his work, to a great extent, through the agency of his followers. He may, too, have a power of locomotion that makes him practically omnipresent among the children of men. No man can tell how he influences human souls. But he that believes in the influences of the Holy Spirit now, or in angelic communications formerly (Dan. 10:21), can find nothing incredible here. The fact of the existence of fallen angels is undeniable, if we receive the testimony of Scripture.

Does the word of God intimate anywhere that he and his followers will ever be restored to the Divine favor? No. It does not appear that any provision whatever has been made to save them. Christ assumed human nature to redeem man. But He did not assume demoniac nature to reclaim demons. On the contrary, He came to destroy the works of the devil; to crush his head; to oppose and vanquish him.

The world is ripe for the manifestation of the man of sin, 2 Thess. 2:9, "whose coming is after the working of Satan, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." Satan resists the truth more successfully by imitation than by open opposition. Jannes and Jambres resisted Moses by imitation, turning their rods into serpents as he had done. The imitation was clever; but satanic; Pharaoh was deceived, and his heart hardened. The very devils themselves who deceive man believe and tremble: man denies the truth and does not tremble!

The devil and his angels are, then, personal being.. Their doom is endless perdition. But the Scriptures assert that the ungodly, who die in their sins, shall share the same doom as the fallen angels.

"The beast and the false prophet shall be cast into the lake of fire and brimstone with the devil that deceiveth them." Rev. 19:20; 20:10. The judge will say in the last day to those on the left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25. :41. Since endless retribution is to be the doom of Satan and his angelic followers, and since his human followers are to share the same doom, it follows that they will go away into everlasting punishment prepared for the devil and his angels.

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15 -- FAMILIAR SPIRITS

Almost every book of the Old Testament furnishes abundant evidences of the existence and prevalence of the exercise of satanic deception. Again and again we read of magicians, enchanters, astrologers, wizards, diviners, soothsayers, necromancers or consultants with the dead, and those who had familiar spirits; and of all such it is written, "A man also or woman that hath a familiar spirit, or that is a wizard, shall be put to death." Lev. 20:27.

As early as the time of Joseph, magicians, or sorcerers, or diviners, were known in Egypt. Gen. 41:8; 44:5, 15.

Satan can neither create nor annihilate; he can only imitate.

The magicians could not undo their own plagues. Pharaoh was obliged to seek the intervention of Moses in order to the removal of the frogs and flies, etc . Solemn truth, that neither man nor Satan can undo his own mischief! But "for this purpose the Son of God was manifest, that he might destroy the works of the devil." 1 John 3:8.

The witch of Endor was what she professed to be. She well understood and practiced her dark art. No doubt she used incantations, but there was no trickery or juggling. She dealt with a familiar spirit, or demon, who, at her call, personated those she might call up. She was simply a necromancer, or professional consultant of the dead. When Samuel was called up, divine interposition set aside the personation of the prophet by a demon, and God Himself, through Samuel, had something to say to Saul.

But clearer and more abundant evidence is afforded in the New Testament. Everywhere the Lord met with those who were possessed of devils; they knew Him, and at His word they were cast out. Some, when they saw Him, cried out. "Art thou come to torment us before the time?" Others besought Him that He would not command them to go out into the deep (the abyss, or bottomless pit -- the place where evil is shut up and chained. 2 Pet. 2:4). These demons spoke, using the human voice and tongue as mediums, but the speaker was the demon.

It is the fashion of the day to deny the existence of witchcraft, and belief in it is branded as the height of ignorance and superstition. This is exactly what Satan wants. He does not "spread the snare in the sight of any bird."

In 1772, a physician of Vienna, Frederic Anthony Mesmer, was gaining notoriety by his adoption of magnetism as a curative agent. He was assisted in his experiments by a coadjutor of the unenviable name of Father Hell, a Romish priest, from whom he was said to have received his first instructions. Under their joint investigations a new power was developed which was designated, Animal Magnetism. It was essential, in order to a satisfactory development of this power, that those who were operated upon should unreservedly resign themselves to the will of the operator. The body was then affected with a kind of sleep, while the mental powers were developed with unwonted and supernatural activity. Objects far distant could be seen and correctly described; they could examine the internal viscera of patients, and for this purpose assisted physicians in their diagnosis;; they could speak languages with which they were previously unacquainted; the body could be placed in a state of rigidity and kept in that condition until released by a wave of the operator's hand. And here it may be remarked that in some of the recorded miracles of so-called saints in the Church of Rome there is something that looks exceedingly like mesmerism. It is thought, by many who have investigated such matters, that mesmerism had long been known and practiced by the Romish priesthood, and the supposition is borne out by weighty evidence.

Mesmer was acquiring an immense fortune by his practice; but Hell, either from disappointment in not receiving a fair share of the profits, or chagrin that the secret should have slipped out of the hands of the priests, quarreled violently with Mesmer, and they parted. Mesmer died in 1615, after having practiced in Paris, London and other capitals of Europe.

Animal Magnetism, as it was still called, was taken up by many of the faculty, and occupied the attention of the leading philosophers of the day, but they were all perplexed. Some accounted for it in one way, some another, but all differed. Faraday investigated, but could make nothing of it; and both he and many others, in order to save their consistency, affirmed it to be a delusion. Still the fact was there, and numerous witnesses of unquestionable veracity testified to the existence and manifestation of some occult power by which supernatural effects were produced. But if philosophers were outwitted, those who drew their wisdom from above could trace the mystery to its source; the agency was that of a demon.

Other manifestations soon followed -- tables and other heavy bodies were moved with unseen hands; the law of gravitation was reversed; inanimate objects obeyed the will of the operator, and the new discovery furnished amusement for evening parties.

It was next found that this mysterious power was also endowed with intelligence. Sounds were heard, words were spelled out by letters, and communications were opened with the spirit-world. Questions were put and answered, and demons were ready at hand to personate departed friends; inquiries were made as to the happiness of spirits in the separate state, and the answers were highly satisfactory. It was ascertained, too, that there was no place of eternal punishment, but that the spirits of the departed entered at once into different degrees of bliss according to their merits. Thus at the close of this nineteenth century we have witnessed a return to pagan darkness and dealing with "familiar spirits." "Babylon the Great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The existence of witchcraft at the present moment, as well as throughout the whole of the present dispensation, is peremptorily decided by the inspired and unerring Word of God; and those who deny its existence are not aware, we would hope, that they at the same time deny the authority of Scripture.

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16 -- THE FOREKNOWLEDGE OF GOD

The argument is generally stated about as follows: "God foreknew from all eternity every action of man; and to affirm that any of these actions or events will not take place as they were foreknown would conclude against the infinity of God; and to allow that they will occur just as they were foreknown renders their occurrence absolutely necessary."

This argument derives all its apparent strength from assuming that certainty on the part of Divine foreknowledge is precisely equivalent to absolute necessity on the part of man, as it regards human actions, and their results for time and eternity.

Though fallen men are by nature possessed of a bias to sin, yet this bias to evil is so counter-balanced by the effects of the atonement that it makes their probation just as favorable to a happy issue as the original probation of Adam, which, while it was without original sin, was yet also without those special motives and helpful influences that come from the atonement of Christ. So a fallen man has altogether just as fair opportunities for eternal blessedness as the unfallen Adam had.

What is the difference between foreordination and predestination? Godbey says: "The words in general are synonymous, each meaning an appointment before; i. e., in anticipation. They are generally regarded as incompatible with the free agency of men, which is not true. We act perfectly freely; yet God, who knows the future as well as the past, since with Him everything is present, preappoints our allotment in eternity, not arbitrarily, but cognizant of our character and life, which we develop on our own responsibility. Calvinistic and Arminian controversy of predestination and foreordination on the one hand, and free grace and human agency on the other, are both sustained by many Scriptures, the former showing up the Divine side, and the latter the human, between which there is no necessary conflict. My life is and has been perfectly free; yet God from all eternity saw it, and appoints me accordingly. Does the very fact that God sees and knows all things from the beginning necessitate their coming to pass? It does not, from the simple

fact that knowledge is not influence. 1 Sam. 23:11: 'Will the men of Keilah deliver me up into his hands? Will Saul come down?' The Lord answered this question in the affirmative, that Saul would come down, and the Keilites would deliver David up; yet neither of these affirmations were verified, because David took the warning, and at once fled away. Saul, hot on his track, hearing that he was gone, declined to come down; therefore you see the so-called decrees are susceptible of modification by human agency and action."

On this subject of the foreknowledge of God, Adam Clarke has the following: "Though it is a subject that no finite nature can comprehend, yet it is possible so to understand what relates to us in it as to avoid those rocks of presumption and despondency on which multitudes have been shipwrecked. The foreknowledge of God is never spoken of in reference to Himself, but in reference to us: in Him properly there is neither foreknowledge nor afterknowledge."

As God's omnipotence implies His power to do all things, so God's omniscience implies His power to know all things; but we must take heed that we meddle not with the infinite free agency of this Eternal Being. Though God can do all things, He does not all things. Infinite judgment directs the operations of His power, so that though He can, yet He does not do all things, but only such things as are proper to be done. In what is called illimitable space, He can make millions of millions of systems; but He does not see proper to do this. He can destroy the solar system, but He does not do it: He can fashion and order, in endless variety, all the different beings which now exist, whether material, animal, or intellectual; but He does not do this, because He does not see it proper to be done. Therefore it does not follow that, because God can do all things, therefore He must do all things.

If it be admitted that man is the proper and responsible author of his own volitions and moral conduct, the whole argument, drawn from the foreknowledge of God, is given up. Ca the other hand, if the supposed necessity which governs human actions be attributed to God, He is made thereby the author of all the sin and evil that is, has been, or ever will exist in the world.

If so, then, 1, Either God will not punish the wicked for their sins, which would rob the Divine Being of all veracity, and make Him utter falsehoods on every page of the Bible; or, 2, He punishes men for doing the very things which His foreknowledge necessitated them to do, and which they could not possibly avoid, and for not doing that which it was utterly impossible for them to do. Atheism itself could not offer a greater indignity to the Divine Being than either of these conclusions.

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17 -- THE FINAL JUDGMENT

Universalists assert that this is the only judgment that mankind will ever be subject to. According to them, the Gospel dispensation is, at the same time, the day of judgment. The judge is sitting on his Judgment Seat now, and all the nations are gathered before him to be judged. This is the result of Universalist dogmatism on this subject. The Scriptures teach that there will be a universal judgment at the end of the world; we will proceed to enumerate some of its proofs.

The doctrine of a final judgment is in accordance with the methods of the best regulated governments.

In every civil court, several successive days are occupied in trying alleged violators of law; and on a fixed day -- ordinarily on Saturday -- those found guilty are called up to be sentenced. This is familiarly known as "judgment day in court." Is it unreasonable to suppose that the Judge of ALL is reserving the end of the world -- the Saturday that will close the week of time -- to announce the acquittal of the righteous and the sentence of the wicked?

Previous to the birth of Christ, God the Father was the judge of all the earth. Christ has not already judged the dead of the old dispensation. But He will judge them, as He is ordained to be the Judge of all. This implies a general judgment in the future.

Paul discoursed before Felix of righteousness, temperance, and the judgment to come. This could hardly have been understood by Felix with only a present life reference, as Paul was speaking of the judgment, and that a judgment to come. We may judge further of the Apostle's doctrine from the effect of his discourse on the procurator. "Felix trembled." The Universalists' view of the judgment would scarcely have disturbed the mind of that hardened libertine.

In Rom. 2:16, the same Apostle refers to the day when God shall judge the secrets of men, according to this Gospel, i. e., according as he had taught. He says also in the same epistle "that every one of us shall give account of himself to God." See Rom. 14:12. In 2 Cor. 5:10, he says that we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. In the epistle to the Hebrews, it is said that it is appointed unto men once to die, but after this the judgment. Chapter 9:27.

Peter says that the angels that sinned are reserved unto judgment. 2 Pet. 2:4. Universalists generally try to cut this knot by denying the personality of evil spirits. But in the 9th verse it is said that the Lord reserves the unjust unto the day of judgment to be punished. The fallen angels sinned long, long ago. And still their final sentence is not pronounced. The unjust are kept in custody for a future disposition. This will not coincide with any view but that of a day of general judgment. Peter -- trained as he was to believe this doctrine -- could not but mean this by the day of judgment. Jude, too, must have meant the same thing when he spoke of the judgment of the great day. Jude 5, 6,

There is not a single word in the Scripture to indicate that the decisions of that day will be revoked. The sentence of that tribunal everywhere wears the appearance of a most awful finality. There can be no appeal from the verdict of the supreme court of eternity. It is called an eternal judgment in view of the immutability of its decisions. Heb. 6:2. The lips of Him whose name was Truth have said that the condemnation pronounced then will be eternal. Mark 3:29. It appears from 1 Cor. 15:24-28 that after the judgment Christ will deliver up the kingdom to God. He will no more sit on His mediatorial throne as the Savior of the lost. He will leave His Judgment Seat. He will hear no appeals. He will make no repeals. On the brink of an endless eternity, He will utter those most solemn words in God's solemn book: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that

is holy, let him be holy still!" In view of this appalling declaration, how appropriate is the prophet's admonition: "Prepare to meet thy God."

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18 -- CONCLUSION

Our argument is closed. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." -- Eccl. 12:13, 14.

There is a hell. There is such a place. It is a "place of torment." You may disbelieve it. You may deny it. You may conceal it with the dust and smoke of your logic and sentimentality. You may hope that it is a myth. You may meet the mention of it with a joke or a sneer. You may forget it entirely. But it exists nevertheless, a "lake which burneth with fire and brimstone;" and it will exist forever.

There is such a condition. There are lost souls. A countless multitude have crossed the line which hope and happiness will never cross. They have gone to the tough darkness of the second death; the smoke of their torment ascendeth up forever and ever; they are out of view; and mostly out of mind. So are convicts in a penitentiary. But that does not lessen the reality of their misery. Though forgotten by the living, though disremembered in heaven, the weeping, wailing, and gnashing of teeth is, and will continue to be for evermore, most intensely felt by the convicts of the bottomless dungeon.

Every impenitent sinner Is in danger of eternal damnation. Oh, that the ungodly would consider his peril! How terrible is the risk of living a single day, or of sleeping a single night unprepared for death! There is wrath even now, Job 36:18; Psa. 7:11; and there is wrath yet to come. Matt. 3:7. It is a fearful thing to fall into the hands of the living God. Heb. 10:31. Well might Elihu exclaim: "Because there is wrath, beware lest he take thee away with his stroke."

And let it not be imagined that only coarse and violent sins expose men to eternal punishment. You will not escape the damnation of hell merely because you have not robbed a bank, pawned your shirt for whiskey, rotted with debauchery, or kicked somebody to death. Men are lost through indolence, Matt. 25:26; delusion, 2 Thess. 2:11, 12; negligence, Heb. 2:3; self-righteousness, Rom. 10:3; hypocrisy, Matt. 23:14; effeminacy, 1 Cor. 6:9; moral cowardice and skepticism, Rev. 21:8. "Hell is paved with good intentions." It is made hideous by the shrieks of Balaams, who had often exclaimed: "Let me die the death of the righteous, and let my last end be like his!" The angel's urgent warning to Lot comes with increased force to every unbeliever: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed!"

The doctrine of everlasting punishment should spur everybody to the utmost tension of Christian activity. All should be diligent to make their calling and election sure. All should agonize to enter in at the strait gate. Nor should this activity in any case stop in self. Everybody should be warning and encouraging his neighbor to seek immediate salvation. Mr. Alger says, that if a man

"really believed the doctrine, and had a human heart, he must feel it to be his duty to deny himself every indulgence, and as far as possible give his time and money for the salvation of men. And when he had given all else, he ought to give himself, proclaiming the means of grace until his last breath." Amen!

This is exactly what Christ and those who had received His immediate instruction -- the Apostles did. They went everywhere, preaching, warning every man, and teaching every man in all wisdom. Col. 1:28. Every minister is commanded to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4:2. God sends His servants forth to a world on fire. It is their mission to pluck brands from the burning. They are required to work, work, work mightily for the salvation of their fellow creatures, and that without flagging, until death shall usher them to their eternal Sabbath-keeping.

The doctrine of everlasting punishment should be preached plainly, fearlessly, and frequently. It should occupy the proportionate place in the pulpit that it does in the Scriptures. This is saying a great deal. No preacher of the Gospel should ever shun to declare to sinners the whole counsel of God. But there is too much shrinking and dodging from this very obligation. Too many are more anxious to see their hearers pleased than saved. Shame on the man whose vocal organs are so flabby that they cannot articulate in firm and distinct tones such words as "devil," "hell" and "damnation!" Alas! that any one professing to be a herald of the Cross should be above his Master in this respect. Jesus taught the doctrine of endless retribution. The Apostles proclaimed it. The reformers thundered it to their congregations. And the mightiest preachers that have appeared since their day have given clear and awful utterance to it.

Sinners need to hear more about brimstone and hell fire. They should not be allowed to forget the worm that dieth not. There are no editions of the Bible with the "terror of the Lord" expurgated. Thunder-riven and wrath-shaken Sinai is as indispensable to the world as the blood-anointed Calvary. The Gospel should be at once as lovely as the love and as terrible as the fury of Jehovah. The impenitent will not seek a Savior until he is made to feel that he is in danger. The surgeon cannot cure a patient without hurting him. Away with kid gloves and tickling of ears. Away with literary trifling over immortal beings rushing pell-mell to the bottomless pit. When will ministerial Neroes stop their ungodly fiddlings over burning Rome! O brethren! Let us preach as the Scriptures teach. Let us tell the unconverted of a hell to shun as well as a heaven to seek.

Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand,
Yet how insensible!
A point of time, a moment's space
Removes me to yon heavenly place,
Or shuts me up in hell.

O God, my inmost soul convert,
And deeply on my thoughtless heart
Eternal things impress;
Give me to feel their solemn weight,
And save me ere it be too late,

And wake to righteousness.

Before me place, in bright array,
The pomp of that tremendous day,
When Thou with clouds shalt come
To judge the nations at Thy bar;
And tell me, Lord! shall I be there
To meet an awful doom?

Be this my one great business here,
With holy trembling, holy fear,
To make my calling sure;
Thine utmost counsel to fulfill,
And suffer all Thy righteous will,
And to the end endure.

-- Wesley

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19 -- THERE IS NO REST IN HELL

About ninety years ago, there was in Glasgow a club of gentlemen of the first rank in that city. They met professedly for card-playing, but the members were distinguished by such a fearless excess of profligacy as to obtain for it the name of "The Hell Club." They gloried in the name they had acquired for themselves, and nothing that could merit it was left untried. Besides their nightly or weekly meetings, they held a grand annual festival, at which each member endeavored to "outdo all his former outdoings" in drunkenness, blasphemy, and licentiousness.

Of all who shone on these occasions, none shone half so brilliantly as Archibald Boyle. But alas! the light that dazzled in him was not "light from heaven," but from that dread abode which gave name to the vile association which was to prove his ruin -- ruin for time and eternity!

Archibald Boyle had been at one time a youth of the richest promise, being possessed of dazzling talents and fascinating manners. Educated by a fond and foolishly indulgent mother, he early met in society with members of "The Hell Club." His elegance, wit, gaiety, and versatility of talents, united to the gifts of fortune, made him a most desirable victim for them. Long ere he was five-and-twenty, he was one of the most accomplished black-guards it could number on its list. To him, what glory was there equal to that of hearing himself pronounced "the very life of the club"? Alas! there was none; for as soon as man forgets God, his understanding becomes darkened, and he glories in that which is his shame.

One night, on retiring to sleep, after returning from one of the annual meetings of the club, Boyle dreamed that he was still riding, as usual, upon his famous black horse, towards his own house -- then a country seat, now built over by the most fashionable part of Glasgow -- and that he was suddenly accosted by some one whose personal appearance he could not, in the gloom of

night, distinctly discern, but who, seizing the reins, said, in a voice apparently accustomed to command: "You must go with me." "And who are you?" exclaimed Boyle, with a volley of blasphemous execrations, while he struggled to disengage his reins from the intruder's grasp. "That you will see bye-and-bye," replied the same voice, in a cold, sneering tone that thrilled through his very heart. Boyle plunged his spurs into the panting sides of his steed. The noble animal reared, and then suddenly darted forward with a speed that nearly deprived his rider of breath; but in vain, in vain! Fleeter than the wind he flew, the mysterious, half-seen guide still before him! Agonized by he knew not what, of indescribable horror and awe. Boyle again furiously spurred the gallant horse. It fiercely reared and plunged; he lost his seat, and expected at the moment to feel himself dashed to the earth. But not so; for he continued to fall-fall-fall -- it appeared to him with an ever increasing velocity. At length, this terrific rapidity of motion abated, and, to his amazement and horror, he perceived that this mysterious attendant was close by his side. "Where," he exclaimed, in the frantic energy of despair, "where are you taking me -- where am I -- where am I going?" "To hell," replied the same iron voice; and from the depths below, the sound so familiar to his lips was suddenly re-echoed.

"To hell," onward, onward they hurried in darkness rendered more horrible still by the conscious presence of his spectral conductor. At length, a glimmering light appeared in the distance, and soon increased to a blaze. But as they approached it, in addition to the hideously discordant groans and yells of agony and despair, his ears were assailed with what seemed to be the echoes of frantic revelry. They soon reached an arched entrance of such stupendous magnificence that all the grandeur of this world seemed in comparison but as the frail and dingy labors of the mole. Within it, what a scene! It was too awful to be described! Multitudes, gnashing their teeth in the hopelessness of mad despair, cursed the day that gave them birth; while memory, recalling opportunities lost and mercies despised, presented to their fevered mental vision the scenes of their past lives. There fancy still pictured to them the young and lovely, moving up and down in the giddy mazes of the midnight dance; the bounding steed, bearing his senseless rider through the excitements of the goaded race; the intemperate, still drawling over the midnight bowl, the wanton song, or maudlin blasphemy. There the slave of Mammon bemoaned his folly in bartering his soul for useless gold; while the gambler bewailed, alas! too late, the madness of his choice.

Boyle at length perceived that he was surrounded by those whom he had known on earth, but were some time dead, each one of them betraying his agony at the bitter recollections of the vain pursuits that had engrossed his time here!

Suddenly, observing that his unearthly conductor had disappeared, he felt so relieved by his absence that he ventured to address his former friend, Mr. L. D, whom he saw sitting with eyes fixed in intense earnestness, as she was wont on earth, apparently absorbed at her favorite game of loo [sic]. "Ha, Mrs. D! delighted to see you; do you know a fellow told me tonight he was bringing me to hell! Ha, ha! If this be hell," said he scoffingly, "what a devil! What a pleasant place it must be! Ha! ha! Come, now, my good Mrs. D -- , for auld lang syne, do just stop for a moment, rest, and" -- "show me through the pleasures in hell," he was going, with reckless profanity, to add; but, with a shriek that seemed to cleave through his very soul, she exclaimed: "Rest! there is no rest in hell!" and from interminable vaults, voices, as loud as thunder, repeated the awful, the heartwithering sound: "There is no rest in hell!"

She hastily unclasped the vest of her gorgeous robe, and displayed to his seared and shuddering eye, a coil of fiery, living snakes -- "the worm that never dies" -- the worm of accusing conscience, remorse, despair -- wreathing, darting, stinging in her bosom; others followed her example, and in every bosom there was a self-inflicted punishment. In some, he saw bare and throbbing hearts, on which distilled slow drops, as it were, of fiery molten metal, under which consuming, yet ever unconsumed, they writhed and palpitated in all the impotence of helpless, hopeless agony. And many a scalding drop was a tear of hopeless anguish, wrung by selfish, heartless villainy, from the eye of injured innocence on earth.

In every bosom he saw that which we have no language to describe, no idea horrid enough even to conceive. And they laughed, for they had laughed on earth at all there is of good and holy. And they sang -- profane and blasphemous songs sang they! for they had often done so on earth, at the very hour God claims as His own, the still and midnight hour!

"These are the pleasures of hell," again assailed his ear, in the same terrific and interminable roll of unearthly sound.

He rushed away; but as he fled, he saw those whom he knew must have been dead for thousands of years, still absorbed in their recollections of their sinful pleasures on earth, and toiling on through their eternity of woe.

He saw Maxwell, the former companion of his own boyish profligacy, borne along in incessant movement, mocked by the creations of his frenzied mind, as if intent on still pursuing the headlong chase. "Stop, Harry; stop! Speak to me! Oh, rest one moment!" Scarce had the words been breathed from his faltering lips, when again his terror-stricken ear was stunned with the same wild yell of agony, re-echoed by ten thousand voices: "There is no rest in hell!"

Boyle tried to shut his eyes. He found he could not. He threw himself down, but the pavement of hell, as with a living and instinctive movement, rejected him from its surface; and, forced upon his feet, he found himself compelled to gaze with still-increasing intensity of horror, at the ever-changing, yet ever-steady torrent of eternal torment. And this was hell! -- the scoffer's jest -- the by-word of the profligate!

All at once he perceived that his unearthly conductor was once more by his side. "Take me," shrieked Boyle, "take me from this place! By the living God, whose name I have so often outraged, I adjure thee, take me from this place."

"Canst thou still name His name?" said the fiend, with a hideous sneer; "go, then; but -- in a year and a day we meet, to part no more!"

Boyle awoke; and he felt as if the last words of the fiend were traced in letters of living fire upon his heart and brain. As he was unable, from actual bodily ailment, to leave his bed for several days, the horrid vision had full time to take effect upon his mind.

He resolved, utterly and forever, to forsake "The Club." Above all, he determined that nothing on earth should tempt him to join the next annual festival.

The companions of his licentiousness soon flocked around him; and, finding that his deep dejection of mind did not appear with his bodily ailment, and that it arose from some cause which disinclined him from seeking or enjoying their accustomed orgies, they became alarmed with the idea of losing "the life of the club," and bound themselves by an oath never to desist till they had discovered what was the matter with him and had cured him of playing the Methodist. Their alarm as to losing "the life of the club" had been wrought up to the highest pitch by one of their number declaring that, on unexpectedly entering Boyle's room, he detected him in the act of hastily hiding a book, which he actually believed was the Bible.

Alas! alas! had poor Boyle possessed sufficient true moral courage, and dignity of character, not to have hidden the Bible, how different might have been his future! But, like many a hopeful youth, he was ashamed to avow his convictions and to take his stand for God, and his ruin was the result.

After a time, one of his compeers, more deeply cunning than the rest, assumed an air of the deepest disgust with the world, the club, and the mode of life they had been pursuing. Thus he succeeded in betraying him into a much misplaced confidence as to his dream, and the effect it had produced upon his mind. The result may readily be guessed. His confidence was betrayed, his feelings of repentance ridiculed; and he who "hid the Bible" had not nerve to stand the ribald jests of his profligate companions.

Virtuous resolutions once broken, prayers once offered, voluntarily called back by sin from the throne of heaven -- all were lost! Yet not lost without such fell struggle between convictions of conscience and the spirit of evil, as wrung the color from his young cheek, and made him, ere the year was done, a haggard and gray-haired man.

From the annual meeting he shrank with an instinctive honor, and made up his mind utterly to avoid it. Well aware of this resolve, his tempters determined he should have no choice. How potent, how active is the spirit of evil! How feeble is unassisted, Christless, unprayerful man! Boyle found himself, he could not tell how, seated at that table on that very day, where he had sworn to himself a thousand and a thousand times nothing on earth should make him sit. His ears tingled, and his eyes swam, as he listened to the opening sentence of the president's address: "Gentlemen, this is leap year; therefore, it is a year and a day since our last meeting."

Every nerve in Boyle's body twanged in agony at the ominous, the well-remembered words. His first impulse was to rise and fly; but then -- the sneers! the sneers!

How many in this world, as well as poor Boyle, have sold their souls to the dread of a sneer, and dared the wrath of an almighty and eternal God, rather than encounter the sarcastic curl of a fellow creature's lip!

He was more than ever plied with wine, applause, and every other species of excitement, but in vain. His mirth, his wit, were like lurid flashes from the bosom of a brooding thunder-cloud,

that pass and leave it darker than before; and his laugh sounded fiendish, even to the evil ears that heard it.

The night was gloomy, with frequent and fitful gusts of chill and howling wind, as Boyle, with fevered nerves and reeling brain, mounted his horse to return home. The following morning the well-known black steed was found, with saddle and bridle on, about half-way to Boyle's country house, and a few yards from it lay the stiffened corpse of its master.

An authentic narrative.

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20 -- FORTY-EIGHT HOURS IN HELL -- By John W. Reynolds

One of the most interesting cases of resuscitation that ever came to my knowledge was that of George Lennox, a notorious horse thief of Jefferson County. He was serving his second term. Sedgwick County sent him to prison for the first time for a similar offense, stealing horses.

During the winter of 1887 and 1888 he worked in the coal mines. The place where he was laboring seemed dangerous to him. He reported the fact to the officer in charge, who made an examination and deciding that the room was safe, ordered Lennox back to his work. The convict, obeying, had not continued his work more than an hour, when the roof fell in and completely buried him. He remained in this condition fully two hours. As he was missed at dinner time, a search was instituted for the missing convict, and he was found under this heap of rubbish. Life seemed extinct. He was taken to the top and on examination by the prison physician was pronounced dead. His remains were carried to the hospital, where he was washed and dressed, preparatory for interment. His coffin was made and brought into the hospital. The chaplain had arrived to perform the last sad rites preparatory to burial. A couple of prisoners were ordered by the hospital steward to lift the corpse from the boards and carry it across the room and place it in the coffin. They obeyed, one at the head, the other at the feet, and were about half-way across the room when the one who was at the head accidentally stumbled over a cuspidor, lost his balance, and dropped the corpse. The head of the dead man struck the floor, and to the utter surprise and astonishment of all present, a deep groan was heard. Soon the eyes opened, and other appearances of life were manifested. The physician was immediately sent for, and, by the time he arrived, some thirty minutes later, the dead man had called for a cup of water, and was in the act of drinking. The coffin was at once removed, and later was used to bury another convict in. His burial robes were also taken from him, and the prison garb substituted. On an examination he was found to have one of his legs broken in two places, and was otherwise bruised. He remained in the hospital some six months, and again went to work. I learned of his peculiar experience while he lay apparently dead, soon after, from a fellow miner. Prompted by curiosity, I longed for an acquaintance with Lennox to get his experience from his own lips. This opportunity was not offered for several months. At last it came. After being removed from the mines I was detailed to one of the prison offices to make out some annual reports. The subject of this man's return to life was being discussed one day, when he happened to pass by the office door and was pointed out to me. It was not long until I had a note in his hand, and asked him to come where I was at work. He did so, and here I got well acquainted with him, and from his own lips received his wonderful story. He is a young man,

probably not over thirty years of age. He is not a hardened criminal; is possessed of a very good education, and is naturally very bright.

The most wonderful part of his history was that during the time he was dead. Being a shorthand reporter I took his story from dictation. Said he:

"I had a presentiment all that morning that something terrible was going to happen. I was so uneasy on account of my feelings that I went to my mining boss, Mr. Grason, and told him how I felt, and asked him if he would not come and examine my coal room, the place where I was digging coal. he came and seemed to make a thorough examination, and ordered me back to work, saying there was no danger, and that he thought that I was going 'cranky.' I returned to my work, and had been digging away for something like an hour, when all of a sudden it grew dark. Then it seemed as if a great iron door swung open, and I passed through it. The thought then came to my mind that I was dead and in another world. I could see no one, nor hear sound of any kind. From some cause unknown to myself, I started to move away from the doorway, and had traveled some distance when I came to the banks of a broad river. It was not dark, neither was it light. There was about as much light as on a bright, star-lit night. I had not remained on the banks of this river very long until I could hear the sound of oars in the water, and soon a person in a boat rowed up to where I was standing. I was speechless. He looked at me for a moment and then said that he had come for me, and told me to get into the boat and row across to the other side. I obeyed. Not a word was spoken. I longed to ask him who he was, and where I was. My tongue seemed to cling to the roof of my mouth. I could not say a word. Finally, we reached the opposite shore. I got out of the boat, and the boatman vanished out of sight. Thus left alone, I knew not what to do. Looking out before me, I saw two roads which led through a dark valley. One of these was a broad road and seemed to be well traveled. The other was a narrow path that led off in another direction. I instinctively followed the well-beaten road. I had not gone far when it seemed to grow darker. Ever and anon, however, a light would flash up from the distance, and in this manner I was lighted on my journey. Presently I was met by a being that it is utterly impossible for me to describe. I can give you only a faint idea of his dreadful appearance. He resembled a man somewhat, but was much larger than any human being I ever saw. He must have been at least ten feet high. He had great wings on his back. He was black as the coal I had been digging, and in a perfectly nude condition. He had a spear in his hand, the handle of which must have been fully fifteen feet in length. His eyes shone like balls of fire. His teeth, white as pearl, seemed fully an inch long. His nose, if you could call it a nose, was very large, broad and flat. His hair was very coarse, heavy and long. It hung down on his massive shoulders. His voice sounded more like the growls of a lion in a menagerie than anything I can recall. It was during one of these flashes of light that I first saw him. I trembled like an aspen leaf at the sight. He had his spear raised as if to send it flying through me. I suddenly stopped. With that terrible voice that I seem to hear yet he bade me follow him, saying that he had been sent to guide me on my journey. I followed. What else could I do! After he had gone some distance a large mountain appeared to rise up before us. The part facing us seemed perpendicular; just as if a mountain had been cut in two and one part had been taken away. On this perpendicular wall I could distinctly see these words, 'This is Hell.' My guide approached this perpendicular wall, and with his spear handle gave three loud raps. A large massive door swung back and we passed in. I was then conducted on through what appeared to be a passage through this mountain. For some time we traveled in Egyptian darkness. I could hear the heavy footfalls of my guide, and thus could follow him. All the way along I could hear deep groans as of

some one dying. Further on, these groans increased, and I could distinctly hear the cry, "Water, water, water." Coming now to another gateway, and passing through, I could hear, it seemed, a million voices in the distance, and the cry was, "Water, water." Presently another large door opened at the knock of my guide, and I found that we had passed through the mountain, and now a broad plain lay out before me. At this place my guide left me to direct other lost spirits to the same destination. I remained in this open plain for a long time, when a being somewhat similar to the first one came to me; but instead of a spear he had a huge sword. He came to tell me of my future doom. He spoke with a voice that struck terror to my soul. 'Thou art in hell,' he said; 'for thee all hope is fled. As thou didst pass through the mountain on thy way hither, thou didst hear the groans and shrieks of the lost as they called for water to cool their parched tongues. Along that passage there is a door that opens into the lake of fire. This is soon to be thy doom. Before thou art conducted to this place of torment never more to emerge -- for there is no hope for those who enter there -- thou shalt be permitted to remain in this open plain, where it is granted to all the lost to behold what they might have enjoyed instead of what they must suffer.'

"With this I was left alone. Whether the result of the terrible fright through which I had passed I know not, but now I became stupefied. A dull languor took full possession of my frame. My strength departed from me. My limbs refused to support my body longer. Overcome, I now sank down a helpless mass. Drowsiness now took control of me. Half awake, half asleep, I seemed to dream. Far above me, and in the distance, I saw the Beautiful City, of which we read in the Bible, How wonderfully beautiful were its walls of jasper! Stretching out and away in the distance I saw vast plains covered with beautiful flowers. I, too, beheld the river of life and the sea of glass. Vast multitudes of angels would pass in and out through the gates of the city, singing, oh, such beautiful songs. Among the number I saw my dear old mother; who died a few years ago of a broken heart because of my wickedness. She looked towards me and seemed to beckon me to her, but I could not move. There appeared to be a great weight upon me that held me down. Now a gentle breeze wafted the fragrance of those lovely flowers towards me, and I could now, more plainly than ever, hear the sweet melody of angel voices, and I said, 'Oh, that I could be one of them!' As I was drinking from this cup of bliss it was suddenly dashed from my lips. I was aroused from my slumbers. I was brought back from happy dreamland by an inmate of my dark abode, who said to me that it was now time to enter upon my future career. He bade me follow him. Retracing my steps I again entered the dark passageway, and followed my guide for a time, when we came to a door that opened in the side of the passage, and going along this we finally found ourselves passing through another door, and lo! I beheld the lake of fire. Just before me I could see, as far as the eye could reach, that literal lake of fire and brimstone. Huge billows of fire would roll over each other, and great waves of fiery flame would dash against each other and leap high in the air like the waves of the sea during a violent storm. On the crest of the waves I could see human beings rise, but soon to be carried down again to the lowest depths of this awful lake of fire. When they were borne on the crest of these awful billows, for a time their curses against a just God would be appalling, and their pitiful cries for water would be heart-rending. This vast region of fire echoed and reechoed with the wails of these lost spirits.

"Presently I turned my eyes to the door through which I had a few moments before entered, and I read these awful words, 'This is thy doom; Eternity never ends.' Shortly I began to feel the earth give way under my feet, and I soon found myself sinking down into the lake of fire. An

indescribable thirst for water now seized upon me; and as I called for water, my eyes opened in the prison hospital.

"I have never told this experience of mine before, for fear the prison officials would get hold of it, think me insane and lock me up in the crank-house. I passed through all this, and I am as well satisfied as I am that I live that there is a Heaven and there is a Hell, and a regular old-fashioned Hell, the kind the Bible tells about. But there is one thing certain, I am never going to that place any more. As soon as I opened my eyes in the hospital, I found that I was alive and on earth once more. Immediately I gave my heart to God, and I am going to live and die a Christian. While the terrible sights of Hell can never be banished from my memory, neither can the beautiful things of Heaven I saw. I am going to meet my dear old mother after awhile. To be permitted to sit down on the banks of that beautiful river, to wander with those angels across the plains, through the vales and over the hills carpeted with fragrant flowers, the beauty of which far surpasses anything that mortal can imagine; to listen to the songs of the saved -- all this will more than compensate me for living the life of a Christian here on earth, even if I have to forego many sensual pleasures in which I indulged before coming to the prison. I have abandoned my companions in crime, and am going to associate with good people when I am once more a free man."

We give the account to the reader just as we received it from Lennox.

It is one of the most wonderful experiences it has ever been our lot to read. May God bless this message from Mr. Lennox to the awakening of many lost souls. Oh, how can men doubt the existence of a real, literal burning Hell? Tell me, how can they, when we have the Word and remarkable revelations such as the above from time to time? For God's sake, men and women, stop! Face about! Get a real Bible experience of heartfelt salvation, lest you experience the reality of not only forty-eight hours, but an Eternity, in Hell.

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THE END