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ARTICLE I.

THORNWELL'S WRITINGS.

The Collected Writings of JAMES HENLEY THORNWELL, D. D., LL.D., late Professor of Theology in the Theological Seminary at Columbia, S. C. Vols. I., II. Edited by JOHN B. ADGER, D. D., Professor of Ecclesiastical Polity and History in the same Seminary. Richmond: Presbyterian Committee of Publication. New York: R. Carter & Bros. Philadelphia: Alfred Martien. Louisville: Davidson Bros. & Co. 1871. Pp. 659, 622, 8vo.

The Same, Vols. III., IV. Edited by JOHN B. ADGER, D. D., and JOHN L. GIRARDEAU, D. D. 1873. Pp. 817, 640. 8vo.

These elegant and portly volumes have been several years before the public, as the dates upon the title pages will show; and yet, full as they are of the deepest and most inspiring thought of one of the greatest thinkers of the age, expressed in a style of the clearest and purest English, they have not, so far as we know, been commended to the attention of theologians and scholars in an extended review. Perhaps their extraordinary merit has been the cause of this apparent neglect. It might seem to indicate some audacity of enterprise, or, at least, some want of modesty, in an ordinary man, to make such an attempt. The men who are best qualified for the task were prevented from undertaking it, by their connexion with the lamented author, either as his editors or as his biographers; and other men have,

ARTICLE III.

THE DOCTRINE OF HELL.

I. The doctrine of "eternal life," or of "heaven," is the most pleasing that God could reveal to man: and he has revealed it abundantly; so much so that the whole world should be filled with gratitude because of this clear revelation. The Church has been troubled by many a heresy—but no heretic ever had much of a following who denied the certainty of a future where all the toils and sorrows of earth shall give place to unending joy. There have, of course, been a great variety of opinions as to what precisely it is that shall constitute that bliss the promise of which is so largely given in Scripture; but such differences of view are always to be expected when men reason upon a subject as to the particulars of which they know so little and yet must feel so much. But that there is a heaven where immortal souls are appointed to dwell, no one with the light of revelation about him is permitted to doubt, although he may not tell just where it is, nor just how it is fitted up for man's eternal abode. And no one would doubt the existence of such an eternity of blessedness even were it revealed with very much less certainty than that with which it actually stands out in the great sky of gospel promise. It is so precious a truth—so bright a hope—so entrancing a prospect—as that a single ray from it were all enough to charm the belief of the most sceptical. Let us never cease to thank God for giving us such an inheritance to think of—an inheritance so sure, so grand, so satisfying; and never let us cease to lay the tribute of our adoring love at the feet of him, who, the Saviour of Men, has come to open the path which even the most timid feet may confidently take for reaching a home so safe, so rich, and so enduring!

If, however, we believe in the Bible at all—from which book alone we derive all our *sure* knowledge of a hereafter—we must believe that, as it teaches on the one hand the doctrine of heaven, so it teaches on the other the doctrine of "hell;" and that the contents of these two doctrines are just as diverse from each

other as sunshine and shadow, as day and night, as hope and despair; as, in short, the contrasting contents of the two places themselves. We must accept both doctrines or neither of them; for, in fact, they are just two opposite sides of the same great truth: the truth that *God reigns in righteousness*: a righteousness which draws to itself all that is its like, and which repels from itself all that is its unlike. If we examine the terms which inspiration has chosen for naming these two doctrines, we shall find this opposition expressed in them. They are translated in our English Scriptures in the use of two Anglo-Saxon words which well convey the significancy of the original terms. The one is derived from "*heafen*," *heaved up*; thus, the *elevated* place, a something raised as a mountain is above the level; and having upon it whatsoever is most bright, whatsoever has a face towards the perpetual sun, whatsoever is deserving of a throne-like glory. The other is derived from "*helan*," which means to cover, and thus to *conceal*—that which is deservedly left in darkness; depressed (as it were) under a weight which it cannot lift; and having wrapped up in it whatsoever is too low to be desired; whatsoever is too gloomy to be contemplated, and whatsoever should hide itself away in perpetual shame. Accordingly, those two nouns—the one 𐤇𐤍𐤔 Old Testament Hebrew, the other ᾍδης New Testament Greek—most frequently used to designate the place of lost spirits, and nearly always translated "*hell*," or its equivalent, mean precisely this: an *underneath* place. But, as if to complete the idea of which that of concealment is only fragmentary or partial, the Scriptures employ additional words with which to depict this terrifying night of eternity. More than once, *e. g.*, our Lord uses the word "*gehenna*," meaning all-and-ever-consuming *fire*, as indicative of hell; as in that verse in Luke (similarly in Matthew and Mark): "Fear Him who has power to cast into hell, *gehenna*." Akin to this is Isaiah's reference to "*Tophet*," or place of fire. And Peter, in his second epistle, brings to his aid still a fourth word, *Tartarus*: "If God spared not the angels that sinned, but cast them down to hell"—to *tartarus*, *i. e.*, to endless *prison*—"and delivered into chains of darkness."

Nor are these the only terms selected for impressing upon Scripture readers the idea of hell. It is represented, *e. g.*, as the second death, as the worm that never dies, as the place where there is no possibility of rest, as a lake every wave of which opens to view the lurid jaws of a smoking furnace. So far therefore as Scripture *language* is concerned, the revealed aspect of hell presents us with this woful picture: it is a vast furnace-like prison-house where a black darkness reigns which is perpetually tossed into restless commotion by upheavings of ever-tormenting flame, and where the chained life is as the ever-renewed bitterness of death. A terrific picture, truly; the features of which might be greatly and minutely multiplied were we to introduce still other suggestions of Holy Writ.

But such descriptive language is figurative. Yes, it assuredly is. We do not see how any one can doubt it; although, strangely enough, learned and good men—not a few—have taken the words in all their literalness; just as some worthy matter-of-fact people have believed in the actual “golden streets” and “pearly gates” and “stately mansions” of heaven. All this, it must be granted, is the language of symbol. For, indeed, had not imagery been resorted to by the sacred writers, we could have been made to apprehend not at all, or very imperfectly—certainly with scant vividness—either the happy future or the wretched.

To our mind, however, nothing imparts a more terrible meaning to the doctrine in question than this very impossibility of placing it before us in the phraseology of dry historical statement, and that the inspired penmen were compelled to resort to high-colored simile. You may, in sober speech, narrate what is ordinary and easily conceived, and may, by elevating and swelling your phrases, adequately describe many things that are extraordinary. But, when your purpose is to pass beyond the region of human experience, to relate what is wholly unknown, you must appropriate the colors of fancy, and so enlarge your view upon the ground of something of the same sort that is *already known*, and may every day be seen or felt. There never has been known, by living man, the whole extent, or anything like it, of that anguish of which undying souls are susceptible when deprived of

every shield that might serve to ward off mental suffering or to ease its onset. Well, as *fire* is to the body—separating its very elements and biting into the inmost vitals through nerves of inflamed and maddened sensibility—so is the experience of *souls* when in contact with the shock of hell. In like manner the other images we have named are employed—being like so many fingers, each pointing in the same general direction, and all suggesting by means of what we now know, the infinitely intolerable *must-be* of what shall come, but is not yet known. The flippant sceptic, who derides the possibility of a future perdition on the ground that the Scriptural representations which paint it to his view, are merely poetic, would do well to call back his supercilious smile; for it is when upon this subject the inspired witnesses to the truth launch us out from the solid shore of historical and prosaic mention into the open and on every side yielding sea of fancy, that their utterances become the most terrible. They as much as say: let conjecture go as far as it can travel; let imagination take to itself the wings that never can tire; and still you will not overtake the whole truth; for an evil that has no limits cannot be expressed in the limited speech of men.

II. But it is not our principal purpose to discuss the mere forms of speech which the Holy Ghost has selected for impressing our minds with the doctrine we are considering. Too much may be insisted on as to these; too much about them has already been said in public prints and in pulpit oratory; so much as measurably to draw off attention from the main matter to be considered, leading people to quarrel over *words*, in forgetfulness of the greater *thing* to which they point. The chief use to be made of those descriptive figures, to some of which we have thought it advisable to call attention, is to prove (1) that there *is* a hell; and (2) that it is an unspeakably *dreadful* hell.

The leading question however is: *Why* is there such a place or state, and what is its use? This question is answered in that text—“these shall go away into everlasting punishment.” It is a place or condition of *punishment!* But, may not this punishment be inflicted elsewhere—in this world, for instance, or in

some purgatory? No; for in immediate connexion occur these words, spoken by the same mouth, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"—words that give a more complete description of what we shudderingly term *hell*, than is to be found in any other single portion of Scripture—indicating at once that it is an actual state of existence; telling too the nature of the woe that is to be endured; and revealing the character of the persons who shall occupy it. It is where Satan has his seat; where devils have their award; and where all who resemble them shall be gathered. What makes this denunciation of punishment the more striking and this allusion to its inevitable curse the more appalling is the fact that our blessed Lord utters the solemn lesson. Indeed it is he who, oftener than any of the prophets or any of his apostles, refers to this dreadful condition of lost spirits; and refers to it in the least mistakable manner—he, the most attached Friend that mankind ever had or will have; at the same time, however, the most truthful and faithful; himself the inspiring source of all such knowledge to the sacred writers; and who was hindered in his teachings by no impossibility except the glorious impossibility of lying. All Scripture is indeed given by the inspiration of God, and so, wherever in the Bible this subject is alluded to, the reference must be received with all docility as unquestionably true; but, although it might be supposed that inspired men were sometimes, because of their being mere men, incapable of reporting with absolute precision the thoughts which the Spirit of Christ breathed from time to time upon their minds, certain swervings into error being possibly due to the imperfection of the medium of communication, yet here is the Inspirer in his own person, speaking "as never man spake," with an insight and an authority belonging to no other who ever moulded divine meanings into human words; and to him belief is constrained to yield, without a doubt, and without a fear of being in the least degree misled. Whilst we find the doctrine of hell imbedded in what Isaiah has written, in what Daniel has made known, in what the several Evangelists have left on record, and in what John in the Apocalypse has darkly foreshadowed, it is no disparagement to them if we

turn away from their exhibitions of Jehovah's threatenings of wrath, to fix our faith with a still firmer anchorage in the sayings of *Jesus*, their Master and ours, and who, in contradistinction from all others, is styled the "*faithful and true Witness*." It is he then, who speaks oftenest and most distinctly of hell; and always does he refer to it as a condition and also as a place of "punishment"; and if of punishment, it must of necessity be of deserved punishment: else even His depictions were a deception. We do not know what mere sentimental notions or shadowy dreams differing classes of men may have touching this matter. But, whatever they are, they ought to be dismissed or corrected, in the presence of a "thus saith the Lord."

III. For *what*, however, are men to be so terribly punished? Is there justice in it? And, if so, can this justice be made manifest? We might conclusively answer, there must be infinite justice involved, because it is the tongue of *God* which decrees the sentence and his hand which secures the execution; *God*, who having said that he has no pleasure in the destruction of the wicked, seems to go against himself in declaring this destruction certain; *God*, who so loved the world as to come, in the person of his Son, for its salvation; *God*, whose very offspring we are, and of whose souls he has declared that each of them is of more value to himself, as well as to its possessor, than all his other works; *God*, the good, the *best*, the most forbearing, the most forgiving, the most tender, the most lovable, aye, *essential love*—would or could *He* punish without cause, without most just cause, without an absolutely irresistible cause which even his power of mercy cannot set aside? Who can think it? Who can dare to think it? The whole Bible would fly in the face of such a man and rebuke the thinker so lost to thought!

But God, not content with resting upon his revealed character for justifying his threatenings of punishment, uncovers the spring that moves him. He tells us (need we quote half the Bible to show this?) that men, when punished, are punished for those acts of disobedience to his authority called *sins*. And is not this repeated affirmation of Scripture enough for the removal of all

doubt? No, reply some; for our sins, so far as we can see, are deserving of no such punishment as has been intimated. Well, it must be admitted, that perhaps no man can, prompted alone by reason, discover the full heinousness of his sinning; no, not even when the Holy Spirit himself opens up the scene of our ill-doing and flashes conviction upon the conscience with his revealing lamp. We believe sin to be an evil which only the mind of God is able perfectly to comprehend, for he alone fully knows against whom it is committed; an evil therefore as wide and as tremendous as are his own unbounded perfections, and partaking of his own inscrutable infinity. It is hence not surprising that men should make a mock of sin—why, they make a mock even of God! Because they understand neither it nor Him. Hence, one of the principal objects of revelation is the revelation of sin: and as the whole of revelation is an address to human faith, so is this special portion of it. That is, it is only when men believe what God teaches them of the nature of sin, as he regards it, that they are in a condition to estimate it aright, and to repent of it with due abhorrence. And we could easily prove, did space allow—prove from passages found in every part of the divine Book—that he regards it as an evil which has, literally, no bounds. Why, we can almost see this to be true in the current history of our world. What is it, if not a history of sin—that gigantic monster whose steps are steps of blood, and whose mighty march down the pathway of time, as it winds from the sword-guarded gate of deserted Eden through all lands and amid all peoples, is attended everywhere by the unceasing tread of the very armies of woe, leaving a curse upon all society, it sometimes appearing as if the entire earth were about to be converted into a premature hell, so that even bad men have now and then marvelled at beholding no hand of outstretching wrath again opening the windows of a second deluge—that predicted deluge of fire! Ah, we have no line—of reason or of philosophy—with which to measure sin. Why, even one sin—see how broad and deep the ruin it spreads; that sin, *e. g.*, which Adam committed, seemingly so small, yet “that brought death into our world and all our woe!” Or, yonder is a wretch who has the seed of mur-

der in his heart. How it grows! See, it becomes a very giant whose movements no earthly power can control; then it springs upon its victim; strikes, slays. But, no sooner does the dying blood begin to soak the earth, than conscience, a mightier giant still, awakes, to reign over a hell already begun in that now Cain-marked soul: awakes, never again to sleep! And what happens to that man? Justice pursues him, the law dogs his steps, fears haunt him, the gibbet claims him; and all men, instinct as they are with a sense of right derived from their divine Father, approve when the awful penalty has at last met the criminal face to face. But even his grave, on which every passer-by looks with shuddering awe, does not terminate his crime. Its consequences are long seen in the far-spread degradation and shame that go down from generation to generation to abase and torment his posterity. Well, if such a darkness settles about the path of him who has marred God's image only, what blackness of darkness may we not suppose attends, first or last, the being who strikes at God himself? and this he tells us every one does who deliberately breaks that law whose holiness is nothing less than the transcript of the divine character it expresses. So that all sin is, in its essence, atheism—is the impatient, often the passionate, sigh of the heart, of which the Psalmist speaks where he represents it as saying, "Would there were no God!"—of the heart, which, when God came visibly to earth and thus placed himself within actual reach of its enmity, was quick to slaughter where it could no longer endure! Sin is *Deicide* as well as suicide. But why attempt the impossible task of illustrating the greatness of sin? Its limits—if it have limits—are beyond our sight, even beyond the farthest flight of our imagination. Language has certainly no power to define it, nor colors to paint it. We must take God's own word for giving us an insight of its nature; yet not even that can we always understand, just because sin cannot be understood. It is "that abomination which *God hates*," and hates with a depth and a force of enmity which is boundless like himself. And that he has reason so to hate it who can doubt, unless it be the man that can boldly dare to give the lie to infinite truth?

But yet, why should he so punish it? men will still ask.

Why cannot he overlook it? We reply, that he *must* punish it; and must because he has said he *will*; which he never *could* have said if he *ought* not to do as he has declared. Yet, is he not a Father? and is it right for a father so to deal with sons, however disobedient, however truant, however guilty? Should not those arms of love—longer than any other that ever, with gestures of affection, moved towards erring children—be ever ready to embrace even the worst of them all? So those arms are, when true repentance recalls the wandering feet, and genuine contrition melts the opposing heart. Otherwise, law must take its course; for, whatever else may be set aside, law cannot be; and law says, “The soul that sinneth, it must die.” God is not merely the affectionate head of a *family*; he is also, and principally, the sovereign head of a *government*; a government, not of arbitrary, although of absolute, will; and a will to which, because it is at once infinitely righteous and infinitely authoritative, every other will is under infinite obligation to submit; constant submission to this will being the condition of the fullest and freest life, whilst constant antagonism to it is the contrary condition of perfect and everlasting death. It could not be otherwise; or, if it could, God would cease to be God and man to be man.

The question, then, is not whether we like or whether we wholly approve this state of things. When God took the throne we were not consulted, nor does he now ask us for our suffrages that he may continue to occupy it. We must take what is and abide by it. We are not, therefore, bound to show all the reasons, even if we knew them, why our actual relations to our Maker are the best. That these are best must be assumed, for it was he who adjusted them, no, not assumed, rather demonstrated by the simple and the conclusive argument, that thus has the all-wise and the all-good One decreed; and decreed, we must believe, because he *is* all-wise and all-good. We may fight against it, setting our reason above his, but cannot alter it. We may fret under his government—do fret—it must, however, still remain; and, whilst it remains, God will assuredly blast all life that is sought out of himself, and chase sin with his vengeance through the universe, according to that statement of the prophet

Nahum, "His enemies he pursueth with darkness." Sin's sure end is destruction, whatever momentary or temporal advantages it may yield. It was so in heaven, whence the angels fell; it will be so on earth where men have fallen. Oh, that day when the mask shall fall from the face of sin, and we shall see its hideous revolting visage; it will be a visage that shall haunt us wherever we are, and whithersoever we go, through all eternity; and then, at least, shall we perceive its hatefulness and its deadliness, and at the same time get a view of the justice that condemns it.

IV. We need not, however, be anxious to vindicate divine justice in its dealings with sin as a wrong done to law. For the Scriptures do not insist alone upon this, nor, we may add, even mainly. Whilst it is, indeed, true that God suffers no violation of his law to pass unpunished; and whilst it is furthermore true that his own honor, upon the integrity of which depends the welfare of all his creatures, must always strike off the hand that strikes at it; yet there is nothing more plainly revealed than the fact that God hates sin, not alone because it is a blow aimed at himself, but because it is ruinous to the sinner. It is the welfare of the transgressor that is ruined, as well as the glory of governmental order that is tarnished. In other words, there is a large and controlling sense in which God hates sin because he is *compelled to punish* it, as well as because it is so hateful in itself. He loves mercy. He loves sinners. The sin, therefore, that allows not mercy to have place, and that destroys those who commit it, is his special abhorrence. His "goodness," accordingly, no less than his "severity," is conspicuous in his treatment of sin. For by its punishment he seeks to deter from its commission, that men may not be ruined; and thus, too, does he bring home to our thoughts the heinousness of sin—making us thus "know and see" (as Jeremiah phrases it) that "it is an evil thing and a bitter to forsake the Lord our God."

Well, then, some one may ask, why did he permit its existence in the universe at all? He has not told us why; and were he to tell us, we are permitted to doubt whether we could understand

his reasons—certainly *all* of them we could not. We only know this, that its introduction fixed no stain upon *his* character; and with that knowledge we ought to be content. Nay; we know more than this—far more: we know that, so far as man is concerned, He has instituted a plan—the most surprising and the most effectual that any mind (even the angelic) can contemplate—for ridding the world of the consequences of sin, and even for turning this dread evil itself into an instrument of his glory. We allude, of course, to his plan of salvation, accomplished and made forever memorable by the suffering mission of his Son Jesus Christ. And it is this thought which brings us to the point where we are able to take that final view of the doctrine of hell which, of all others, is at once the most striking and the most satisfactory. We invite special notice to it.

V. We do not propose to describe what Christ has done, and is still doing, for the rescue of mankind from the curse and the power of sin. Every one knows the great old story by heart. But what does it all *mean*? It means this: that God has himself become man's Saviour; and become his Saviour, why? Because there was no other, and could be no other. Sin is so tremendous an evil that only he can deliver from it. And how has he undertaken to achieve a result so worthy of his love and so dependent upon his power? We answer: by introducing a new law into the administration of his government—the amazing law of substitution; so that what man could not do for himself, another should; and that other the very Almighty himself in the person of his eternal Son. To set forth the operations of this law is the main design of the gospel. Sinai's law says: Obey and live; Sion's: Trust and live, *i. e.*, substitute Christ's obedience for your own. In other words, that old law, which none can keep and which all have broken, is handed over to Him who alone can mend and honor it—at once its Author and Executor; and along with this transference goes out the gracious proclamation: Accept, O men, what He has done in your stead, and your sins are all instantly done away with as to their *guilt*; place yourselves under His controlling Spirit, and your sins are all gradually

done away with as to their *dominion*; you are at once winged for heaven. But, refuse to do this, and how runs the dread sentence? "He that BELIEVETH *not shall be damned*;" a sentence uttered by the Saviour himself just before his ascension to heaven; and containing almost his last words uttered to listening earth.

What, now, do we necessarily infer from all this? That men are lost—undergo God's punishing wrath; for the reason that, being perfectly free to do so, they choose to risk their chances under the law of the ten commands (the law of works) rather than take the offer of mercy under the law of the one command: Believe. Those ten commands they cannot obey; this one they *can* if they *will*. Behold, now, the full meaning of hell. It is not the vengeance of Sinai's law. That vengeance has been met. Hell is the penalty of that other and final law—the law of atonement: "for this is *the* condemnation, that Light is come into the world, and men loved darkness rather than light;" a light this which shines in broken rays upon the heathen world; in fuller power upon the Christian world; and everywhere in sufficiency of strength to rebuke sin and commend righteousness. This Light is Christ. Hell, then, is the opposite of Calvary. As it is the Cross that lifts unto heaven those who, on the bright side, cling to it by faith; so it is this same Cross, loaded on the dark side by those who in their unbelief prefer its shadows, that sinks them to hell.

God could do no more than offer atonement, and by every argument press it upon human acceptance. Where, therefore, this fails, what is left except destruction? The heathen are punished because they yield not to God under the law of conscience, which carries a Christ-like goodness in its displays of rewards for all well-doing; we are punished because we yield neither to this law, so fully made known to us both in conscience and in revelation, nor to the law of deliverance from its curse as published in the person and work of Christ. We reject both authority and love. We will be our own law; and if so, we are ruined even beyond the ability of God to help us, who now to save would have to discrown his will and make ours supreme.

But this whole matter is made most clear in those sayings of

our Lord in the 25th of Matthew. In these he paints beforehand the judgment scene. He has before him all mankind whom he is about to separate—these to his right hand, those to his left. What is the rule by which he proceeds? It is all contained in the question: How did ye treat *me*? But we never *saw* thee, answer both classes. Yes, you did; for what ye did to the least of these my brethren, ye did to me. They were my representatives. They carried my cause. They constituted the subjects of my kingdom. They were my other and visible self. Did ye, then, minister to them for my sake? Yes? “Then, come, ye blessed of my Father,” dwell forever with me! Did ye, on the other hand, do likewise? No? “Then, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels! Thus Christ, our final Judge, will not ask, were you a great sinner? or, were you a great saint? but, did you follow after me? Men are punished, therefore, because they persistently refuse to be anything other than sinners, when they have both the opportunity and the motive. They must, accordingly, remain sinners—this is their curse; and remaining such, what is God to do with them, except to send them to their own chosen place? Christ underwent our hell; and if we will not cordially accept this great fact, what is this but cordially to undertake hell for ourselves?

But there must be a hell on another ground: on the ground of divine Love! Strange proposition, some may say. It is, however, true. For, dreadful as hell undoubtedly is, it is the least dreadful place in which the obstinately wicked can be confined; certainly far less to be dreaded than heaven, were it possible to give them a home there; the obvious reason being this, they have no fitness for such a habitation! So that the songs of heaven's praises would be less tolerable than the dirges of hell's curses; the sights of heaven's glories less endurable than the experiences of hell's shames; the beauty of heaven's King less supportable than the hideousness of hell's reigning spirit. All souls will go, each to its own heaven; and *hell* is the natural, though the awful, heaven of such as have sympathy, not with God, but with Satan. Reason, then, joins its voice with that of

Scripture in affirming the certainty of a hell; so that all men, in all ages, whether pagans or Christians, have accordingly united in tremblingly anticipating it, and in trying by one method or another to provide against it.

The very fact that, at this hour, there is such a hue and cry in condemnation of this doctrine, is itself a proof of its holding a place in the fears of the human heart; for men do not quarrel with a mere spectre!

VI. But, then, do not Christian believers in this doctrine go too far in declaring that the punishment involved in its statement is never to end? If there be any of our readers who think so, will they censure us as evading the arguments in favor of a temporary perdition—arguments which we understand, and whose plausibility we are ready to admit—if we simply refer them again to the text already quoted, where they have the word of Jesus himself, who, dropping all figures, says, as of a matter that cannot admit of a question, “these shall go away into *everlasting* punishment?” Yes; but is this word the correct translation of the original? To answer this, we need not perplex ourselves with a discussion of various Greek terms and idiomatic forms of speech. There is a more direct way. This text contains the same word a second time: “but the righteous into life *eternal*.” We know not why King James’s translators thought proper to change into “*eternal*” the very adjective they had just translated “*everlasting*,” there being no difference in the Greek—*aióniōv* in both instances. Now, we ask, what matters it whether, as Universalists have vainly tried to do, you prove that this term signifies a limited duration; or whether, as is assuredly the case, it here points to a boundless future; in either case it remains, that just so long as that “*life*” of the righteous shall continue, even so long will this “*punishment*” of the wicked endure. As vast a space in eternity as heaven shall occupy, so vast a space shall hell cover. If, some disastrous day, the saints’ abode shall crumble into nothing, on that same day—not sooner—shall the prison-house of despair be torn down. At the hour when God shall tire of his saved ones, at that hour—not before—shall Satan

ture of his lost ones. Indeed, God himself must die before heaven can be emptied of its holy glories, or hell be vacated of its infernal horrors; for, in describing *His* eternity, Scripture employs precisely that word which here, in the mouth of Christ, fixes the diverse destinies of the good and the bad.

And how clearly this same conclusion could be made to appear, by considering the nature of the soul itself, the nature of its habit of sin, and the very nature of its necessary punishment, any one can perceive who will take the trouble to think it out for himself. But, above all such metaphysical speculations, however interesting or convincing, we prefer a plain "Thus saith the Lord," there to fasten our faith. The man that goes hence, out of the present state of trial into the future state of retribution, in love with sin, will—must—persist in its love forever; and in this everlasting love is his everlasting hell: an eternity of evil his only bliss. So that he need not now ask—nor will he then care to know—*where* is hell; for, like Milton's Satan, he will exclaim, with terrific meaning:

"Me miserable! which way shall I fly
 Infinite wrath and infinite despair?
 Which way I fly is hell; myself am hell!
 —"All good to me is lost.
 Evil, be thou my good!"

VII. It is not pleasant to think upon this subject; it is painful to discuss it; but yet, we are bold to say, it forms a portion of *gospel truth*. "GOSPEL" truth, do we say? This gloomy lesson a part of the good news of salvation? Yes; that essential part of it which mercifully warns of danger; that night of revolving Scripture which, by its very darkness, directs despair towards the hope of day; that rough voice which, by its very harshness, prepares the ear for softer address; that signal of storm which urges outgoing ships to their safe anchorage. Can any one for a moment suppose that Jesus Christ opened up the terrors of "everlasting punishment" in order to alarm men, just that he might see them start and pale and tremble? Does he lead us to the brink of this dread abyss for mere tragic effect, and with no great practical end in view except only a scared look into those

flaming depths? Oh, it is His Love that occupies its tongue with hell, that it may cry the louder, Come not hither! This place, he tells us, is a reality—the awfulest that ever was contemplated. “But [He cries] avoid it, it *need* not be for you, my fellow-men; see, I plant myself in your path, to conduct your feet far elsewhere. Take my hand; it contains your life, and it is as warm with affection as it is mighty with help. Shun this wretchedness and shame, and walk together with me yonder upward way to glory and to God! Behold, there, at the close of our journey, my Father is mine and yours. I know Him well, know all His heart. It was He who sent me to bring you to Him. And I came, oh so willingly, though it was to tread the bloodiest and the hardest path that ever was known, but it was for you, dear, dear lost ones, I came; and I am glad of my humiliations *for your sake*—be ye only glad with me, and I will take you to a crown such as earthly royalty never wore, and to a kingdom such as worldly ambition never imagined!”

Blessed be the name of Christ, this his sacred mission shall not fail! It will, before the end come, we have reason to believe, have won more souls to heaven than there is star-dust in the milky way; more, far, far more, if we are to credit certain intimations of revelation, than hell shall ever be permitted to claim; until not a mansion in the Father's immense house shall be vacant, not a harp remain unstrung, and not a note be wanting in the many-voiced song of our Redeemer's praise; until even that great Heart which broke on the Cross for the honor of a violated law shall declare every deep of its love fully satisfied!