

THE AMERICAN CHRISTIAN REVIEW**Cincinnati, November, 1856.**

The following is the opening address of the editor on Endless Punishment, delivered on the second day of the debate on the claims of Universalism, with Rev. Bosserman, of Dalton, Ohio, in Lexington Ohio, September 22, 1856. By the request of many friends who heard the speech, we lay it before our readers. It was delivered perfectly extemporaneously, as every speech of ours was, as we had not time to open a single book to make the slightest preparation after we knew the debate would certainly take place, until we were on the ground. This will account for any lack of method or arrangement in the speech. We have aimed to write it out as near in the precise words in which it was delivered, as possible, from memory, and a brief skeleton prepared during the short intermission of an hour and a half that preceded its delivery, in the midst of talking and greeting friends, who were taking some refreshments on the ground.

We will just observe, that if our Universalian friends complain of our publishing this speech, that we will publish the reply to it — the author furnishing it — if the Star will publish ours. If that is not satisfactory, and they wish to try the strength of the pen, we are ready to enter into a volume of some four to six hundred pages, each party having equal space, upon the same propositions discussed in this debate. If they feel any delicacy on the subject, they may consider this a *direct challenge to their entire fraternity*. We have had no hand in getting up a debate with them for years, but they have drawn us into several; we, therefore, propose to end the whole matter so far as we are concerned.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN: I have appeared before you only as a respondent during this discussion till now. Heretofore I have simply replied to the effort of my opponent to prove that all men will be finally reconciled, made holy and happy. Having, in my reply, not only defeated the argument of my friend, but brought negative proof ruinous to his whole system and going far to establish my affirmative proposition, I am now to proceed to discuss Future Punishment.

The proposition, as written by my friend, reads as follows: "Will any part of the human family suffer endless torment?"

Mr. Bosserman has made several strong appeals to your prejudices, only calculated, whether so intended or not, to prevent a candid hearing and deliberate decision. Similar appeals might be made to induce you not to believe in the existence of a fine, chain-gang, prison, penitentiary or gallows, in this world; but, after all, his fine rhetoric, sensible people would still believe in the existence of such places of punishment. Nor would it avail any thing with them should he read to them as tenderly and affectionately as he told his experience last night, during which he shed tears, or thought he did, as I judged from his applying his handkerchief to his eyes. He might, in the most feeling manner he could invent, tell the mothers present, that if mere be such places of punishment, they know not but the tender infants in their arms may be the victims, and they may be separated from the objects of their fond embrace. But not many of the mothers here could be induced, by such arguments, to deny the existence of such places of punishment, or try to reform their children by making them believe that there are no such punishments. Good mothers believe, or rather they *know*, there are fines, jail, etc., and let their children know it, and advise them how to live so as to avoid them. In the same way, a good mother does not deny the existence of a place of punishment for the wicked after death, but labors to direct her children as the Lord commands her, to walk in the way that leads to life. The same is true of a good minister of the word of God. He does not deny, nor attempt to quibble round the punishment threatened in the Bible, but guides the people in the way to life. No good guide was ever yet found who would deny the dangers to which they are exposed, whom he professes to guide safely.

Upon this momentous question the Bible is the supreme authority. Whatever the Bible teaches is true, whether it suits our notion or not; and it is much easier for us *to bow to the Bible* than to *bend the Bible to us*. We shall, therefore, proceed to make a condensed statement of the argument now before you, with some additional argument, to show that people who die in their sins will be judged and punished after death, and that the punishment will be endless. In so doing, I shall grasp as many of the principal passages that I rely upon as possible, that my opponent may have a fair opportunity to make the best response in his power.

1. There is punishment or torment for wicked men after death. The case of the rich man and Lazarus is recorded Luke xvi:19-31. At verse 22, we are informed that "the rich man died and was buried, and in hell he lifted up his eyes, being in torment." Such is the testimony of the Lord. The rich man himself testified, saying, "I am, tormented in this flame." Abraham testified, saying, "Thou are tormented." The only use we now make of this case is, to show clearly that a man was in torment after death. In connection with this I quote from Luke xii:4-5, "Be not afraid of those who kill the body, and after that, have no more that they can do; but I will forewarn you whom you shall fear: Fear him who, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." Here we find our Lord admonishing his disciples to fear God, because he not only can kill, but after that cast into hell. This could not be true if there were no hell beyond death. This *Valley of Hinnom* my opponent must find after death — after the body is killed — not merely a place to burn bodies, but in which both souls and bodies may be destroyed after the body is killed.

2. The next passage I shall quote to show that the Lord reserves the ungodly unto the day of judgment to be punished. 2 Pet. ii:9. "The Lord knoweth how to deliver the godly out of temptations, and to *reserve* the unjust unto the day of judgment to be punished." iii. the same letter, iii:7, the apostle says: "But the heavens and the earth which are now, by the same word are kept in store, *reserved* unto fire against the day of judgment and perdition of ungodly men." Both of these passages are in the same spirit, setting forth the fact that the world is *reserved*, for the day of judgment; and the latter connects the coming of Christ with the day of judgment. Let us hear Paul, whom Mr. Bosserman tried to prove a Universalist on last night, giving a charge to a young preacher: 'I charge thee, therefore, before God and the Lord Jesus Christ, *who* shall judge the quick and the dead at his appearing and kingdom" 2 Tim iv:1. Here we have an account of judging the *dead* at the appearing and kingdom of Christ. This connects the coming of Christ and judgment together, and shows, by "the *dead*?" as well as the quick or the *living* being judged, that it will be after death. But we must hear the Apostle Peter in his first sermon to the Gentiles, Acts x:42. "And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the judge of quick and dead." Here again we have judgement of both the *living* and *dead*. We must be explicit on this point,

and afford clear light to show that the dead will be judged, as my friend is slow to learn. The Apostle Peter, speaking of a certain class of the dead, viz: The Antediluvians tell us for what the gospel was preached to them, in the days of Noah, as follows: "That they might be judged according to men in the flesh, but live according to God in the spirit." — 1 Pet iv 5. In the verse preceding this, speaking of other vile characters: 'Who shall give account to him that is ready to judge the quick and *dead*? we find the dead included. If the foregoing does not satisfy any candid mind that our Lord will judge the dead, look at the following: "But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you." — Mat. xi:22. Hear the Lord again: "For I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." The Sodomites had been buried in ruins ages before this; the cities of Tyre and Sidon were destroyed from the face of the earth many long centuries before the Lord uttered these words; yet he declared that they should be in the judgment with the generation to whom he spoke. No man ever made even a plausible show of argument on the question here in dispute, who denies that *mis pas sage* teaches a judgment after death? Let us attend to the teaching of the Lord again. He says: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and behold a greater than Jonas is here. The queen of the South shall rise up in judgment with this generation, and shall condemn it, *for* she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold a greater than Jonas is here. The queen of the South shall rise up in judgement with this generation, and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold a greater than Solomon is here." — Mat xii:41-42. We have now found that the antediluvians, those of Tyre, Sidon, the land of Sodom, the Ninevites, and the Queen of Sheba, all dead and gone ages before our Lord's lifetime, are included in the judgment of which she spoke. But this is not all; mere are more than these to be there. Look at the foil owing: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment" 2 Pet. ii:4. Here we have the angels that sinned once

more: "And the angels who kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." — Jude 6. There has been no judgment in this world since the writing of these Scriptures, at which the citizens of Tyre, Sidon, the land of Sodom, Nineveh, the Queen of Sheba, the antediluvians, the angels who sinned, with those to whom the Lord spoke, to say nothing of all who have lived since were present. The reason is that, "as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them who look for him shall he appear the second time without sin (or sin offering) unto salvation." — Heb. ix:27-28.

2. We shall now connect the coming of Christ, day of judgment, and resurrection of the dead together. Indeed, the passage just quoted puts judgment after death, and the coming of Christ at the same period. The gentleman has quoted Isa. xlv:23-25, and applied it to the resurrection state. In this he is right; for Paul quotes the same passage and applies it to the same state, to prove that we shall all stand before the judgment seat of Christ — Rom. xiv:10-11. Let us hear him: "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." Now, Paul, let us hear you prove this: "For," says he, "it is written, as Hisekiah saith the Lord, every tongue shall confess to God. So then every one of us shall give account of himself to God." The identical passage then quoted by my opponent to prove that will be saved, is quoted by Paul to prove a judgment; and, as it relates to the resurrection state, it proves a judgment at the resurrection of the dead.

But my friend, no doubt, is anxious to hear from 1 Cor. xv:22-23. Let us hear the Apostle then: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." The making all alive, predicted in this passage, is the raising all from the dead. This, the passage declares, shall be "at his coming." This beyond controversy connects the coming of Christ and the resurrection of the dead. But this passage does more than this; at the coming of Christ and the resurrection of the dead, it discriminates between those "that are Christ's" and that are not his. The expression, "they are Christ's," implies

that there are some *not his*, and this is at his coming and the resurrection of the dead. These discriminations between those who are Christ's and those not his, at his coming and the resurrection of the dead, are ruinous to the whole theory of my friend. Paul makes the same discrimination speaking of the just and unjust, in his allusion to the resurrection of the dead, in reply to Tertullus. Acts xxiv:14. "There shall be a resurrection of the dead, both of the just and unjust." The Lord himself makes the same discrimination in the words: "Thou shalt be recompensed at the resurrection of the just" An intimation of the same discrimination, in the resurrection, is found, Luke xx:35, in the following words: "They who shall be accounted *worthy* to obtain that world, and the resurrection from the dead." See also Dan. xii:2, "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." He follows in the same passage: "and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." The same is inculcated, John v:28-29. "Marvel not at this; for the hour is the coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Thus you perceive that in every allusion to the resurrection, the Lord discriminates in some form or other between the righteous and wicked. We will close this part of the argument with John's account of the matter. In his splendid vision, in the island of Patmos, he appears to have presented to him, and passed before him, in one grand panorama, the whole period called "Time," the delivering up of the souls in the invisible state, the collecting of the bodies from both land and sea, or the resurrection of the dead; and he says: "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

Now, cast your eye back and take one solemn look at these expressions touching the resurrection, and see the discrimination between the righteous and wicked — such as "They that are *Christ's* at this coming" — "they that shall be accounted *worthy*" — "the resurrection of the just" — "a resurrection both of the *just and unjust*" — "they that be — *wise*" — "they that shall *turn many to righteousness*" — "they that *have done good*" — "were judged every man according to *their works*" and then, tell what these continued

and oft repeated discriminations between the righteous and wicked mean, made at the resurrection of the dead, the coming of the Lord and day of judgment! Recollect it is after death — the quick and dead are present. The antediluvians, Tyre, Sidon, those of the land of Sodom, the Queen of Sheba, Nineveh, the angels that sinned, those to whom the Lord, in his lifetime, spoke, and all that are in the graves; with all alive on the earth, are mere to be judged according to their works. "Those whose names were not found written in the Book of Life were cast into the lake of fire." Here is the last state of the disobedient But while I am making an effort to grasp as full a summary as possible, in my opening address, that my friend may have a fair opportunity to make a response, if he has any, I proceed to another class of evidence upon the state of those who die in their sins. These passages are negative proofs, some of which have been referred to. The Lord says: "He that believeth on the Son has everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." — John iii:36. This passage looks forward as far as unbelievers can be found, and declares that "he that believeth not the Son *shall not see life*" Jude, 12 and 13, describes these; he says: "They are clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." This description certainly follows these down to their last state. Let us hear the holy apostle again: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction." — Phil. iii:18-19. The end of these corrupt persons is unquestionably their last state. If their *last state is destruction*, as here affirmed, it is all the veriest nonsense to speak of their ever being saved. The same high and holy authority, comparing corrupt characters to "thorns and briars," says they are "rejected, and nigh unto cursing; whose end is to be burned." Heb. vi:8. Here is the last state of a man whom the Lord declares it impossible to renew again to repentance; "he is *nigh unto cursing, and his end is to be burned*": Let us hear the Lord while upon this fearful and momentous point He says: "If ye believe not that I am he, ye shall die in your sins; whither I go, ye can not come." One of these expressions declares that those who believe not shall die in their sins, and the other declares that those

who die in their sins shall not go where the Lord is, or shall not enjoy him. This passage never was and never can be harmonized with the theory that all will be saved.

One man, while the Savior was upon his public mission, like many idle speculators of our time, more curious to know the precise number that will be saved, than desirous to learn his Lord's will, or do it when learned, inquired, "Lord, are there few that be saved?" Now I can but think that if my friend had been there, that he would have responded, "Why, my dear sir, they will all be saved." At least such is the doctrine he is here to prove. But such is not the doctrine taught by our Lord. He gave that man a much more solemn lesson. Let us be attentive to his words: "Strive to enter in at the straight gate, for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are; then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I know you not whence you are; depart from me all ye workers of iniquity." — Luke xiii:23-27. This language can never apply to men in this world. The language of the Lord to men in this life, is, "They who seek shall find" — "they who ask shall receive" — to "those who knock it shall be opened." "Whoever will, may come" — "he who cometh to me, I will in no wise cast out." As we sing, "The doors of gospel grace stand open night and day" But this language applies to a time when the door of grace will be shut; when the applicant for admission shall not gain an entrance, but shall be thrust away, followed with the awful language, "Depart ye workers of iniquity, I know you not. Here follows the Lord's own reason: "Because I have called, and ye refused; I have stretched out my hand and no man regarded; but he have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and destruction cometh as a whirlwind; when distress and anguish cometh upon you; men shall you call upon me, but I will not answer; they shall seek me early, but they shall not find me." — Prov. 1:24-28. This reaches beyond time — beyond the day of grace — beyond this world, and beyond all gospel invitation — beyond all repentance. To this list I will add but one more passage on this point. I allude to the closing words of the New Testament: If any man shall take away from the words of the

book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." — Rev. xxii:19. Let us glance our eye over this list and grasp as far as possible the amount of it. What then, shall we think of the man who would try to prove that those will be saved, whom the Lord declares "shall not see life" — "upon whom the wrath of God abides" — "who die in their sins" — of whom Jesus said "Whither I go ye can not come" — those whom he styles "trees twice dead and plucked up by the roots" — "to whom is reserved the blackness forever" — "whose end is destruction" — "rejected, nigh unto cursing; whose end is to be burned" — "who shall seek to enter in, but shall not be able" — but shall be thrust away with the sentence, "Depart from me, all ye workers of iniquity" — whom the Lord will "mock when their fear cometh" — "who shall have their part taken away out of the book of life, and out of the holy city, and out of the things which are written in this book!" We say, what shall we think of him who teaches, and tries to make men believe, that those to whom this language applies, shall be saved? Does he believe his Bible? Having now followed punishment, not only to the after death state — not only to *hades*, but to the day of judgment, at the coming of the Lord and the resurrection of the dead, when those whose names are not written in the book of life are sentenced to the lake of fire — as our Lord expressed it, "cast into hell; where the worm dieth not and the fire shall never be quenched" — or *Gehenna*, we are ready to look at it's duration. My friend need not trouble himself about old *Gehenna*, near Jerusalem, where criminals were executed, and dead bodies consumed; for its fires had gone out some four hundred years before our Lord uttered this fearful language. The Savior was not threatening a punishment — like our Universalian friends, in finding a hell for the wicked at the destruction of Jerusalem — that he knew to have been done away four centuries when he uttered the language. But we must proceed to the duration of this punishment. We do not read of an "endless hell," my friend says. True, for the good reason that hell is a place; and an endless place would be rather a long place. We affirm nothing about the length or width of *the place* of punishment; but the duration of the punishment we affirm is endless. This is intimated, in our Lord's words: "He who shall sin against the Holy Ghost hath *never* forgiveness; but is in *danger of eternal* damnation." Mark iii:29. Here the terms used to express the perpetuity of the unpardoned, or condemned state, are as

unlimited in duration as human speech can employ. How can you express the unlimited duration of a man's unpardoned state in stronger terms, that to say, "he hath never forgiveness?" The same kind of unlimited duration, or perpetuity, is given to the fire of hell. The Lord says, "It shall never be quenched." What is the meaning of this? And what shall we think of him who will try to prove that this punishment shall have a termination? This can only be, when that which the Lord says "*shalt never be*" shall come to pass, or when Universalists shall prove that our Lord's words are not true. My opponent is right in applying the expression "The Lord God shall wipe off all tears," to the eternal state. John so applies this expression, Rev. xxi:4; but John soon finishes his description of those in the holy city, New Jerusalem, and just four verses after gives an account of others not in the holy city, but of whom we have the following overwhelming language: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" Recollect this is in the resurrection state, at the precise period when all tears shall be wiped from those in the holy city, where there shall be no more death. As my opponent desires a little light, touching the object of this "lake of fire," I am willing to contribute my might to enlighten him Mat. xxv:41, we are informed that it was "prepared for the devil and his angels." As he has also asked so significantly, learnedly, and piously, "What or who is the devil?" I feel also under some obligations to assist him a little on that point. The Lord says, "He was a murderer from the beginning." Again he says, "When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John viii:44. Such is a hint of his character. In the same connection we are informed that "he abode not in the truth," From this we learn that he was in the truth, but abode not in it This "everlasting fire," Mat. xxv:41; prepared for the devil and his angels, is the same that the Lord says shall never be quenched, into which vile characters shall be cast immediately after the judgment, which we have seen followed immediately the coming of the Lord and resurrection of the dead."

The angels who sinned, we are informed, Jude 6th, "he hath reserved in everlasting chains of darkness unto the judgment of the great day." "*Chains* under darkness," here used as figure of the power by which they are held, or bound, are called

everlasting. "Everlasting" here, does not come from the Greek *aionion*, but from *aiodios*, which occurs in but one other place in the New Testament. In that place it expresses the perpetuity of the Godhead and his power, in the following words: "Even his eternal power and Godhead." This word means endless, or unlimited duration, and is so used in the only two occurrences it has in the New Testament. The same word then, used in the Christian Scriptures, to express the perpetuity or eternity of the power and Godhead of the Deity, expresses the perpetuity, or eternity of the powers by which the angels that sinned are bound in punishment. The chains, or powers, in which they are bound, are everlasting. Matt. xxv:41. The punishment is everlasting. Matt. xxv:46. Angels can not die, in any such sense as to be incapable of punishment, nor can men in the resurrection "die any more," in any such sense as the natural death, for the Lord says of those in the resurrection, "neither can they die any more, but are as the angels." This corresponds with the Lord's own words: "their worm dieth not" In this same sense, the Lord affirms that man "is not able to kill the soul." It can not die as the body dies, and become incapable of punishment. But it can suffer the "second death," which means the same as "destroy in hell," or "lost his own soul," or "suffer the vengeance of an eternal fire," or "everlasting punishment"

Some destructionists have concluded, that if the wicked have eternal existence, they will have "eternal life." But this only shows how loosely and carelessly they have thought upon the subject "Eternal life," in no place, that we are aware of, in the New Testament, means simply *eternal existence*. Nor does immortality ever simply mean eternal existence. Where eternal life is presented as an object to be sought, it is not mere eternal existence; but it includes all the blessedness and glories of the redeemed. It is that form of speech in which a part is used for the whole. The same is true of the word "lost" When the Lord speaks of a soul being lost, the word *lost* involves all the evils of the state of perdition. The single expression "second death," involves the same. Lost, destroyed, perished, all mean the same, and indeed, come from the same Greek word, and when applied to the wicked in the future state, involves precisely the same as punishment, tormented or misery, involving all included in the state of perdition. Any man who undertakes to explain "second death," to mean one thing, "lost" another, "perished" something else, and "destroyed" different from all the balance, will only blind himself,

and all who hear him, in the labyrinths of his meanderings in the dark. No matter how many forms of speech, both figurative and literal, maybe applied to the punishment of the wicked in the eternal state. The thing they refer to is one — *always the same*. Every expression that refers to that thing, *always means the same*. The same is true of the state of glory; it is no matter whether it is called "life," "eternal life," "immortality," the "joys of the Lord," or "a crown of life," it means the same.

The Lord involves the whole, on both sides, in the two expressions, "everlasting punishment," and "eternal life." All that awaits the disobedient, and will ever be visited upon them on account of their sins, is embodied in the short, but awful expression, "everlasting punishment." All that the whole Bible means by every expression, touching the state of the wicked after the resurrection, no matter what the form of speech, nor whether figurative or literal, is concentrated and embodied in this short, but fearful expression, "everlasting punishment." In the same way, all that the Bible means by all the expressions, both figurative and liberal, touching the state of glory, is embodied or concentrated in the short, but important expression, "eternal life." The latter includes heaven and all that heaven means; the former includes hell and all that hell means. The passage that we are now commenting up on is the close of our Lord's discourse. Matt. xxv:46. The first thing we shall observe is the ground of admission, or that which the Lord gives as the reason of the separation of the two classes. He says, a few verses previous to the one we have been commenting upon, and when drawing his discourse to a conclusion, he will say to the righteous, or those on his right hand, "Come ye blessed of my Father." His reason for this invitation is, "When I was hungry you fed me," etc. They inquire of him, "When?" He answers, "Inasmuch as you did it to one of these the lease of my servants, you did it to me." He will regard your acts of beneficence to the poor as done to him in person. But to those on the left hand he will say, "Depart, ye devil and his angels." His reason for this sentence is, "When I was hungry you fed me not," etc. They inquire, "When?" He responds, "Inasmuch as you did it not to one of these the least of my servants, you did it not to me." He regards their omission of humanity to the poor as done to him in person, and makes this the basis of his procedure in the last judgment. So much for the Lord's reason for his decision.

The sentence is, "These shall go away into everlasting punishment, but the righteous into life eternal" The next thing to observe is that the judgment of both parties is *at the same time*. The sentence of both parties is on the same occasion. The entrance of both parties into the respective places assigned them is *at the same time*. The entrance of the righteous into "eternal life," is not their entrance into Christianity, for the Lord never refers to a man's previous Christian acts of beneficence as a reason for his reception into Christianity; but these had gone through their Christian life, and the Lord refers back to their* Christian acts of humanity as a reason why they should enter into everlasting life. If this is not entering heaven and all the joys that heaven unfolds to man, I know not where the passage is to be found that speaks of the entrance into that state. But it is the entrance into heaven itself into "life eternal." At the same time then, that the righteous enter "life eternal", or heaven; the incorrigible enter "everlasting punishment," or hell. This shows that the states, the state of glory and the state of punishment, in point of time lie side by side, In point of time, the parties enter and start forward at the same period. How long will these states, or that which is received in them, last? Respecting the state of glory, or the "life eternal," there is but one mind. Its perpetuity shall be coexistent with the years of God. In the same sentence the, in reference to those who enter their final destiny at the same time, the Lord used the same word to express the duration of the state of glory that he does to express the duration of the punishment of the wicked. That word is *aionion*, here translated "everlasting" in one place, and "eternal" in the other. As Dr. Clarke says, 'It is as likely that the state of glory shall have an end, as that the punishment of the wicked shall terminate.' The word *aionion*. Here, used by our Lord, can mean nothing but duration, and same duration expressed by it, in one part of this sentence, is expressed in the other. If it means endless life, as all admit in one places then it must mean endless punishment in the other. It can not be used in a limited sense in one part of a sentence and unlimited in another. Let no man then, trifle with this fearful, momentous and awful passage; but remember this, that the judgment of all is at the same time; the sentence of all is passed at the same time; the entrance of all into their final state is at the same time; and the duration of the condition of all in their last state is,

by our Lord, in the same short sentence of two lines, expressed by *the same word*. As certain as "life eternal" is endless, so certain is the punishment of the wicked endless. The expression "forever and ever," occurs some twenty-three times in the New Testament, and means unlimited duration, or endless in every case. It is never used in a limited sense in one place, in the New Testament. It expresses the duration of the existence of God, of Christ, of the praises of God and the punishment of the wicked. It is used in such expressions as the following: "Him that liveth forever and ever," "Blessing, and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever," That these expressions mean unlimited duration of the praises that shall ascend to him, no man doubts. This expression is found thirteen times in the single book of Revelations, and ten times expresses the duration of the life of God, the life of Christ, and the praises that ascend to heaven. In all these places, it expresses unlimited duration, all admit. The same expression precisely is applied to the punishment of the wicked three times, in this same book. Twice it is said, the "smoke of their torment ascended forever and ever." Once it is found, as follows? "And the devil that deceived men was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever," Rev. xx:10. My opponent may make the old Universalian reply that "there is no day and night in eternity." But that is home-made Scripture. No passage in the Bible says so. One passage speaking of the holy city, New Jerusalem, says: "there shall be no night there." In the same passage, speaking of the holy city, it is said there shall be no need of the sun, nor of the moon; but the reason given for this is not that day and night have ceased; but the glory of God and the Lamb is the light thereof. That day and night have not ceased, is evident from the statement that "the gates shall not be shut at all by day" Rev. xxi:25. David, as quoted by Paul, Heb. 1:12, speaking of God, says: *thy years* shall not fail." Years are made of days, and if the *years* of God fail not, and if the gates shall not be shut by *day*, there will still be days in eternity. This is the period when all tears shall be wiped from the eyes of those in the holy city, which my friend has rightly applied to eternity. This is also the same period in which the devil who deceived them shall be cast into the lake of fire where the beast and the false prophet are, and shall be tormented day and night forever and ever." The same expression here also that expresses the perpetuity of

the state of glory, expresses the duration of the punishment of the wicked. The same expressions used to express the duration of the life of God, of Christ, of the praises of God, and the state of glory in heaven, are used to express the duration of the punishment of the wicked. What then, ever put it into the heads of men that the state of glory shall be perpetual, but the state of punishment limited? Certainly no Scripture, no argument, no reason, or any thing else, only *their desire to have it so*.

I admit the conclusion is momentous, fearful, and overwhelming. But it is to be recollected that the mission of Christ is the last effort to reclaim our race. Jesus, of Nazareth, in his teachings, life, miracles, and death, is the last great exponent of the love of God to man. He is presented as the chiefest among all the ten thousands and altogether lovely, to who our whole rational nature and bring us to God. He presents a crown of glory in heaven, with all that heaven means, to enlist us and bring us to God. And then, as a last resort, he unveils a judgment after death, a "lake of fire prepared for the devil and his angels," and declares to the rebellious — the incorrigible — that "their end is destruction" — "to be burned" — to "go away into everlasting punishment" "tormented day and night forever and ever!" Then repent, flee to God and seek salvation. You can then know what salvation means. It is not an idle bubble about the salvation of a people never in any danger of being lost; but salvation of those already lost — a salvation of a people never in any danger of being lost, but salvation of those already lost — a salvation of their souls from sin now, and both the soul and body from the danger of destruction in hell in the world to come. This does, as no other conclusion ever can, explain the labors, tears, persecutions and sufferings endured by the apostles and first Christians.

A Crowd of Methodist Preachers.

On Monday, Sept. 29 , we went to our wharf to find a boat for Maysville, Ky., on our way to Flemingsburg, where we were expected to spend five or six days in the proclamation of the word. But, on arriving at the steamboat landing, we found less water in our beautiful river than we ever say, and the only boat, with steam up, was one of the least and most uncomely stem-wheels to be found. We hesitated whether to go on board; but as she was about backing out, there was no time to be lost in consultation. As she shoved out, we walked up into the cabin, which we found crowded to its utmost capacity

with some seventy Methodist preachers and a few other passengers. Starting in a little confusion, owing to several friends calling on us just on the eve of starting, we left without a book to read, the life of which we have not done in a year before. Not only so," but this little crowded cabin afforded no opportunity for writing. The question immediately came up in our mind, What are we to do for a livelihood on this tedious trip? We concluded to spend the time in an effort to read human nature, in this body of ministers. We, therefore, commenced reading and soon arranged in our mind the following classification:

1. The Bishop.
2. Presiding Elders.
3. Circuit Riders.
4. Local Preachers.
5. Editors.

We then commenced reasoning upon these men, as follows: We will now say nothing of the strong and just objections that may be urged against the system advocated by this large and powerful body of men, but will try to estimate the men and appreciate their work and condition:

1. They are on their way to Ripley, Ohio, to the Annual Conference, and appear quite cheerful and happy. Their salutations, when they first meet, and when new accessions to their number come on board, at every port, are pleasant, brotherly and joyful

2. They appear to be pleasant and agreeable passengers, accommodating and kind to one another, especially to their superiors in office.

3. Little as we think of Methodism, as a religious system, we could but notice that these men, in all that ennoble man, are vastly elevated above men who are without religion.

4. During the afternoon, we gave them credit for being rather a noble band of gentlemen, and they rattier won upon our feelings.

5. Occasionally some of the younger men would attempt to find out our whereabouts. One approached us in most reverential and respectful style, and asked if we

were an Elder? When we informed him that we did not belong to their ministry at all, he excused himself and sidled away. We had not proceeded far when we were pointed out as "a *Campbellite* preacher and editor," after which we were not troubled with many questions on any subject. One or two made unavailing attempts to draw us into political discussion.

6. All parties seemed to regard it as a great matter to go to Conference, and were speaking with great interest of the appointments that would be made.

7. Bishop Ames is probably fifty years of age, has a good countenance, an intelligent appearance, and is a fine and elegant looking man. His manners are easy, pleasant, and agreeable. His whole bearing is becoming kind and winning.

8. Those we took for Presiding Elders, are grave, respectful, and dignified men, and conducted themselves worthily.