

REVIEW.

Universalism in its modern and ancient form, brought to the test : and without the argument from Aion Aionios, &c. shown to be unscriptural. By ALEXANDER W. McLEOD. 12mo. pp. 163. Cunnebell, Halifax.

(Continued from page 274.)

Our author gives an equally perspicuous view of the meaning of the word 'Hades'. On page 6, he observes :

"The Greek word 'Hades,' from a negative, and *idein*, to see, in its primary sense signifies,—obscure, invisible ; and is synonymous with the Hebrew, 'Sheol'.

"Hades is sometimes used in the New Testament, to designate the grave ; thus : 'O death where is thy sting ? O grave,' (hades) 'where is thy victory ?—1 Cor. xv. 55.

"It is sometimes used to point out the invisible place, or state of separate souls in general. 'And the sea gave up the dead which were in it, and death and hell (hades) delivered up the dead which were in them.' Rev. xx. 13.

"Hades, like Sheol, also signifies a place of future torment ; thus, 'The rich man also died, and in hell (hades) he lifted up his eyes, being in torments.' Luke xvi. 23. Surely no person can be so obstinately perverse, or so immersed in prejudice, as to contend that 'hades', in this verse, means only the grave, or general place of departed spirits. If so, why is the energetic phrase added, 'being in torments' ? why the application to Abraham for relief ? If 'hades' never signifies a place of misery, and if both saint and sinner, at death, equally and immediately enter into heaven,—why was the case of Dives, contrasted with that of Lazarus ? why is it said, that in this life, Lazarus received his evil things, (sufferings) and the 'Rich Man' his good things, (worldly comforts and pleasures) ; and that in the future state, Lazarus is comforted, and the rich man tormented ? If there be no distinction of place in the future world,—if no hell of suffering ; if when sinners die, they, with the righteous, are immediately transported to the 'Paradise' of God : where, then, we ask, would the 'five brethren' find at death, their 'destined place' ? Dives wished them not to be in the same place with him, i. e., according to the modern interpretation, in heaven ! into what other place, then, could they go, on the termination of natural life, if there be but one place of happiness hereafter ? The extreme of happiness and of infelicity is not more opposite, than this entire passage is to the notions of modern Universalism, and if it prove not the reality of a place of future misery, there is not a verse in the Bible which proves the reality of a place of future happiness."

The word Gehenna, next comes under notice, when our author makes a most judicious and valuable use, of the masterly criticisms of Parkhurst on that important word.

We were happy to see those criticisms thus brought under the notice, and within the capacity of the English reader : because with this, as with several other words, the Universalists have adopted the insidious plan, of leaving it untranslated in the version of the New Testament ; and have thus left the English reader to form his opinion of a word in a language which he does not understand ; or else, they have given a comment in their creed ; and thereby have put a sense on the original word, which is obviously at variance with the whole tenor of the Book of God.

For instance, the Universalists have sent forth a volume into the world, which, in the title page is said to be "A translation of the New Testament from the original Greek, humbly attempted by Nathaniel Scarlett."

This work, although called "a humble attempt," is, nevertheless, clearly a designed attempt to mislead the

unwary reader : for Hades and Gehenna, the two words used in the original Greek to denote hell as a place of punishment, are invariably left untranslated.

We will give a few extracts from "this humble attempt" at translation, in order that our readers may form a judgment of the manner in which Universalism distorts ; or endeavours to make the Scriptures bend, in order to support its pernicious principles. Matt. x. 28, is in the Universalist Testament, rendered as follows : "But rather fear Him, who is able to kill both soul and body in Gehenna." Matt. xxiii. 15. "Because ye traverse sea and land, to make one proselyte ; and when he becomes such, ye make him doubly more a child of Gehenna than yourselves." Mark ix. 43—"It is better for thee to enter into life maimed, than having two hands, to go into Gehenna, into the inextinguishable fire ; where their worm dieth not, and the fire is not quenched." James iii. 6—"So the tongue is placed among our members, that it defileth the whole body, and inflames the frame of nature, and is inflamed from Gehenna."

In the above passages, to say nothing of the alteration of the phraseology ; yet, to leave the word "Gehenna" untranslated, shows an intention to impress upon the mind, that, either there is no such place as hell, or that the torments thereof are not eternal. This subterfuge is, however, detected and exposed, in the work before us.

Page 8, Mr. McLeod, from Parkhurst, analyzes the word Gehenna, and shows that in the New Testament, it is used "generally, if not invariably," to denote the place of "the damned." It is a corruption of the two Hebrew words, *ge*, a valley, and *Hinnom*, the name of a person who was once the possessor of it. The valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices, in which the idolatrous Jews burned their children alive to Moloch, Baal, or the sun. From this valley's having been the scene of those infernal sacrifices, and probably too from its continuing after the time of King Josiah's reformation, (2 Kings, xxiii. 10,) a place of abominable filthiness and pollution : the Jews, in our Saviour's time, used the compound word *Ge-Hinnom* for hell, the place of the damned."

Our author having given the etymology of the word, next proceeds to show that it is used in the New Testament for hell, in the common sense of that term, and in several texts that he quotes, he proves, that it means the place of the damned ; and that no other meaning can be given to it, without doing violence to the context, as well as the rules of grammar and sound criticism.

His reasoning is very cogent, and his irony often very severe. We subjoin a part of his remarks on Matt. x. 28. "Now we would ask the Universalists, if Gehenna here only means the valley of Hinnom, whether persons of the present day who fall under the displeasure of God, will be punished body and soul, in the valley of Hinnom ? Lastly :—if it be true that man cannot kill the soul, and the fires of the valley can only kill the body, then some other punishment is referred to than that of burning there ; because, it is expressly said, God is able to destroy the soul as well as the body in hell. Hell, therefore, in the text, does not mean the valley of Hinnom, but a place of future suffering."

In chapter two and three, the question is discussed, "Whether men receive in this world all the punishment which their sins deserve."

It would surely be absurd for a man who had violated the laws of his country, himself to interpret those laws ; and determine the kind, and quantum, of punishment which he should undergo for his crimes. Whatever he might say on those subjects, would be disregarded, for this simple reason : that as he was personally interested, he was therefore, incompetent to form a correct judgment in the case. Nevertheless, sinful, guilty man, takes upon himself, to explain the law of God in his own case, and to decide on

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