

hath torment ;" that is, dread of God brings conscious, painful suffering to every mind that experiences it. Accordingly, since the word is translated "torment" in the one passage, and can have no other meaning, it might with equal propriety and force have been translated "torment" in our text. Indeed, that this is the only correct meaning of the word may be further seen from the 41st verse of this chapter from which the text is taken, where we learn that the "everlasting punishment" into which the unsaved go away is "everlasting fire prepared for the devil and his angels." Surely that is torment ; that is the very place where according to the 20th chapter of Revelation, they "shall be *tormented* day and night forever and ever." So that if the words of the Bible are to be taken in their plain and natural sense, it seems clear that the future state of the impenitent is to be one of pain and suffering, of wretchedness and misery. In the Epistle to the Romans (chap. ii. 8, 9) we read that "indignation and wrath, tribulation and anguish," will be the portion of "every soul of man that doeth evil." Would any one be bold enough to deny that "indignation and wrath" necessarily involve the idea of conscious misery? Think, moreover, of the words of Jesus, recorded no fewer than seven times in the Gospels : "There shall be weeping and gnashing of teeth ;" "There shall be wailing and gnashing of teeth." Could language be found to prove more conclusively that the sufferings of the lost are to be intense in their character? Add to all this mass of Scripture testimony, the representations which are found scattered throughout the New Testament of a "lake of fire," "a lake that burneth with fire and brimstone," a place "where the worm dieth not, and the fire is not quenched ;" and it must appear to any one not warped by prejudice, that whatever these physical representations may mean, they plainly teach that the sufferings of the unsaved will be at once conscious and severe.

That there will be degrees of punishment hereafter just as there are degrees of guilt here, is readily admitted. Stripes, few or many, according to desert, is what the Saviour teaches (Luke xii. 47). The same measure of punishment will not be meted out to all. From Luke x. 13, and Matt. x. 15, we learn that it will be "more tolerable" for some than for others in the day of judgment. The sentences may probably