

to believe eternal punishment unnecessary ; but that could be only from our point of view. Have we no faith ? have we no suspicion of *other* objects than would correspond with our circle of ideas ? May there not be ends and aims in the Divine mind, and those too pertaining to ourselves, to be attained by our belief of this mysterious revelation. The indefinite and the infinite in our human conceptions are practically the same ; the amount of moral restraint would apparently be the same on either belief ; but there may be grounds for requiring this faith from us which we cannot divine now, though very important in the economy of the Divine Rule.

Mr. O. should know the three venerable names he adduces as representative by no means exhaust the defence which orthodoxy can make for itself. All his own arguments I think I have sufficiently, though very briefly, answered. That a mystery is beyond our reason is no argument. His hesitation to accept a mystery concerns faith more than reason. Believers feel the mystery and its awfulness as much as Mr. O. ; and the only difference is,—he explains it away, while they do not presume to explain it at all.

Thus, a writer in the *Church Quarterly*, in its first number, p. 143, says :—“ It is the belief in the eternity of evil, which makes the greatest demand upon the faith of the Christian to-day.” And yet he feels able to add : “ Eliminate hell from theology, and you eliminate God and Love. For the doctrine of the eternity of punishment is but the reflex of the belief that Holiness is the one good in the universe and Sin the one evil.”

Mr. O. refers to Mr. Jukes's book for a patristic catena of opinions on Restitution. I can only say that all his actual quotations, with the exceptions of those from Origen and Gregory Nyssen, prove nothing to his purpose, and all his references are absolutely worthless. Probably the largest collection of patristic quotations and references on the subject of future punishment, easily accessible, may be found in Spencer's edition of *Origen Contra Celsum*, on lib. iv. p. 167.