

ther, Friend, and Teacher of all teachers, "who came to correct all false notions, seized upon this term, and without qualification, used it in all its appalling significance to designate the place of future and endless retribution."

Turn we then to note the cases where the Master used the word—the fearful word—Gehenna.

It occurs in the New Testament twelve times, and in every instance is rendered into English by the word "hell." That it means, in each case, a place of future misery, is clear to any unprejudiced mind.

The Sermon on the Mount furnishes three examples of its use. Matt. v. 21, 22, reads: "Ye have heard it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." Clarke says: "There are three offences here which exceed each other in their degrees of guilt."

1. Anger against a man accompanied with some injurious act. For this a man was liable to be brought before the "judgment," or Jewish court of twenty-three, which could inflict the punishment of strangling.

"2. Contempt, expressed by the opprobrious epithet raca, or shallow-brains." For this one could be summoned before the "Council," or Sanhedrin, to receive sentence of death by stoning.

"Hatred and mortal enmity expressed by the term moreh, or apostate, where such apostasy could not be proven." For this offence one could be burnt alive in the valley of Hinnom.

These facts were well known by the people so whom our Lord was speaking. But is he simply telling them what they already knew about Jewish law? Would such utterances have caused the people to be "astonished" at his teaching? Surely not. Every man who heard him, knew that Christ was speaking of purely spiritual matters. What is meant, then, must be that God will punish men in a future world with different degrees of severity, such as were symbolized by the several modes of punishment employed among the Jews. Stuart well says of this: "It seems impossible to give the passage any other rational, defensible meaning. It follows, of course, that though Gehenna is here referred to in its literal sense, yet the meaning of the whole passage does not permit us to understand the idea intended to be conveyed as a literal one. It is employed as a source of imagery, to describe the punishment of a future world, which the Judge of all hears and intentions will inflict."

Again, in verses 29, 30, of this same chapter, Christ says that, if one's right hand or right eye should offend, or cause him to sin, it were better to cut off the hand, or pluck out the eye, and so avoid sinning, than to retain both and be cast into "hell." Gehenna is the word. But, "most certainly this cannot be understood of a literal casting into Gehenna; for who was to execute such a punishment? Not the Jewish courts, for they had no knowledge of the offence which a man's right hand or eye moved him to commit; i. e., they could not call in question and punish a member of the human body because it tempted its owner to sin. It must then be a punishment which God would inflict. But was this a literal casting into the "valley of Hinnom?" (Stuart.)

In Matt. xxiii. 15 we find Christ saying that the Scribes and Pharisees would compass sea and land to make one proselyte, and that when he had been gained, he would be "twofold more a child of Gehenna" than his proselytes; i. e., he would, because more wicked than they, be doubly deserving the punishment of hell. Surely no one will take this as a literal reference to the valley of Hinnom, for there never existed a practice, or a law authorizing the practice, of casting a man into that valley of fire because he had by change of views become a Pharisee.

In Matt. xxiii. 30, Christ says: "How can ye (Scribes and Pharisees) escape the damnation of Gehenna?"

Does he mean to ask, "How can ye escape being cast alive into the valley of Hinnom?" Were they in any danger of such punishment? Nay; but they were the most powerful and most popular party in Jerusalem. But when we remember that they were so intensely wicked that Jesus called them "whited sepulchres," and "a generation of vipers," it becomes clear that they were in danger of suffering the torments of hell in another world.

Passing the other examples, which are equally clear with those now quoted, we select for the last passage Matt. x. 28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell." Gehenna is the word. "Destroy both soul and body in Gehenna!" The body might indeed be burned in that awful valley; but could the soul—the immaterial and immortal soul—be destroyed there? It must be obvious to the most cursory reader, and to the profoundest searcher of this text, that Christ here speaks of Gehenna in another world, into which God is able to cast the soul. The "hell" of this verse is so evidently real, though future, that no man can reason it out of existence.

"Now, then, what have we learned in our study thus far?"

1. That Sheol, in the Old Testament sometimes translated "hell," does not mean a place of future misery, but simply the region of the dead, the abode of departed spirits, without any reference to their happiness or misery; and that the doctrine of a place of future retribution does not rest on this word.

2. That Hades, in the New Testament sometimes translated "hell," does not mean a place of future misery, but simply the region of the dead, the abode of departed spirits, without any reference to their happiness or misery; and that the doctrine of a place of future retribution does not rest on this word.

3. That Gehenna, in the New Testament uniformly translated "hell," does mean, in every instance, a place of future misery; and that the doctrine of a place of future retribution does rest on this word as a chief corner-stone.

Gehenna becomes, then, the most blood-curdling word in human speech, and is but faintly represented by our word "hell" with all its horrible associations.

When this idea took definite shape in their minds is not known. Probably at some period between the close of the Old Testament canon and the year 200 A. D. Stuart thinks it may have been handed down by tradition from some period even earlier. See also Universalist writers: Fernald, Hanscom, Whittemore, and Balfour.

† Apostasy in a Theocracy is high-treason—a crime punishable with death in all well-ordered governments.

‡ It will be remembered that apostasy, high-treason, was punishable with death. Here it is seen that if the charge was not proven, the penalty was inflicted upon the accuser.

V.—FURTHERMORE.

On one point let us not be misunderstood. We are not engaged in controversy—in trying to establish the fact of a hell against any who deny it—but we are simply declaring the revelation of God. Few men to-day entertain any doubt about it, and most are agreed that we must indicate such a lake on our maps of the future world.

Who are agreed concerning it?

- 1. The Evangelical Church, under whatever name, on all the globe.
2. The Roman Catholic Church, in all lands.
3. The Greek Church, holding sway over countless acres of earth and millions of men.
4. All prominent Infidels and Skeptics in all lands and in all time. Such men as Paine in America, Hume in England, and Renan in France, have declared that the Bible does teach the existence of hell.
5. The Universalist Church. Mr. Balfour, in his "Inquiry," says: "Most Universalists have conceded this to their opponents, that there is a place of future punishment. Winchester, Murray, Chauncey, Huntington, and others, all admit that there is a place of future punishment, and that the name of it is Hell."
6. It is the commonly received opinion in the Unitarian Church.
7. It is involved, of necessity, in the

creeds of all, of whatever name, who hold to the doctrine of Restorationism, or the graduation into happiness after a period of suffering in the future world.

Who deny that there is a hell?

- 1. A very few among the Second Adventists—the more ignorant of them.
2. A handful of gross Materialists of no religious belief.
3. A few liping Sentimentalists, whose only argument is, "O, what a horrible thought! It cannot be possible there is a hell."

None others. All men who read the Bible with their eyes open do see in it the doctrine of a future hell. Whether it be eternal in duration, is a matter which we reserve for future discussion. But be it eternal, or to exist only for a year, it behooves every soul to shun it, for it is the most fearful place in all God's universe. Human language is impotent to describe it, and Jehovah himself represents it by the figure of a lake burning with fire and brimstone, in which are Satan, the fallen angels and the false prophets, the fearful, the unbelieving, and the abominable, with thieves, and drunkards, and murderers and whoremongers, and sorcerers, and idolaters, and all liars; and the condition of its inhabitants is so appalling that it is called in Scripture "the second death."

Reader, is it not a fair inference from all this, that no mortal man, no archangel from Glory, no arch-fiend from perdition, can picture it too darkly, or with too much emphasis or plainness of speech, warn us to fly to Christ for salvation, that we may escape being cast into Hell?

And after correspondence with some of the leading men of that church at the present time, and personal conversation with others, we fail to find any who are bold enough to deny its existence,—though they say but little about it.

[An admirable pamphlet, of which the above is the substance, is written by Rev. J. Cass, and published by D. Lothrop & Co.]

HE LEADS US ON.

He leads us on
By paths we do not know,
Upward He leads us, though our steps be slow,
Though oft we faint and falter by the way,
Though storms and darkness oft obscure the day,
Yet, when the clouds are gone
We know He leads us on.

He leads us on
Through all the unquiet years;
Past all our dreamland hopes, and doubts and fears,
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days,
We know His will is done;
And still He leads us on.

And He at last,
After the weary strife,
After the restless fever we call life,
After the dreariness of the aching pain,
The wayward struggles which have proved in vain,
After our toils are past,
Will give us rest at last.

CONSECRATION; OR TAKING THE LORD'S SIDE.

BY GEORGE F. PENTECOST.

It would be difficult, in the space of one short article, to give any clear statement of the scriptural doctrine of consecration. Yet it may be very clearly illustrated, at least on one important side, by a scriptural incident, very familiar to all, recorded in Exodus xxiii. 25-29. There was a great apostasy in the camp of Israel, and when Moses came down from the Mount he found the whole people engaged in idolatrous worship around a golden calf. After rebuking Aaron for his weakness in allowing himself to be led away by the people, "Moses stood at the gate of the camp and said, Who is on the Lord's side, let him come unto me." This is

THE FIRST STEP IN CONSECRATION.

The essential idea in consecration is separation unto God; and just as God called upon all those who were really on His side to separate themselves from those rebellious idolaters, so now He calls upon all His people, those who are on His side, to come out clearly, boldly, distinctly from association—that is, participation with those who, by any kind of sin or worldliness, are dishonoring Him. Thus we have a New Testament command:—"Wherefore [see context] come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." (2 Cor. vi. 17.)

It is not our purpose to point out in how many ways God's people are mixed

up with those who are bowing down to golden calves of one kind or another, but simply to say that God demands of all who are His to separate themselves from them. This, in the deepest meaning of it, cannot be done by any mere outward act, such as joining the Church or making a profession of religion; for alas! how many are there in the Church who are to-day among those who are worshipping this golden calf, the representative and embodiment of their avarice, their lust, their pleasure, their ambition, their pride, and what not! No; consecration means the turning away from the fellowship of those who are living in sin, and yet in a deeper sense it is the turning away from the sin whatever may be its form, and yielding the life up to God. (Rom. vi. 13.) To this call of the Lord, for consecration or separation, many respond, and we not infrequently hear the exhortation, "Come now, let us consecrate ourselves unto the Lord." In this last word there is revealed a sad secret. What is this word re-consecrate but a confession that a former consecration has not held fast—that the life has been taken out of the hands of God, and has slid back again into the course of sin and pleasure? Ah! my brother, how can you re-consecrate your life unless you have taken it back from God? If thou hast truly given it to Him it is not thine to give again. No doubt if the command of Moses had ended there, these Levites would have stood apart for a while, and presently slid back again into the ways of the rebels. But the Lord bade him command as the

SECOND STEP IN THE WORK OF CONSECRATION.

"Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion and every man his neighbor. For Moses had said, 'Consecrate yourself this day to the Lord, even every man upon his son and upon his brother,' (vs 28, 29.) Now it was at this point where the pinch and test of their separation came. It was easy enough to stand apart for a while, but when it came to taking the sword against their sons, and brothers and neighbors, from whom they had separated themselves it no doubt did seem a hard thing to do, for it was the slaying of those who were dearest to them in life. It no doubt was a command sore against the flesh; but it was a crisis time with them—when they must choose absolutely between the Lord and all else; and so there was nothing else for them to do. First, because having come to the Lord, away from the rebels, they had taken His part from them; they were no more brothers, and sons, and neighbors; they were enemies now to them, as they were to the Lord. Second it was their only safety; for had they not taken the sword against the rebels, they would have remained to tempt them back; and had they not taken the sword against them, their old natural love for them would have softened their hearts toward both them and their sin. The Lord knew this, and so, for the safety as well as the loyalty of His separate people, He gave the hard command.

Now let us apply this to ourselves. When we come really to take our place with the Lord in consecration, this comes to be true in the deepest, truest sense: Whoever are the Lord's enemies, are become enemies to us. There can be no middle ground here. We may love them as enemies. If, instead of being persons His enemies are things, however fair and (according to reason,) lawful they may be, they are become enemies to us, and we must hate them with a perfect hatred. In any truly consecrated life, this crisis will come when we must choose absolutely between all else and the Lord, and say: "Henceforth know we no man after the flesh, and no thing in a merely carnal relation." Once there was a great multitude going with the Lord, and He turned and said unto them: "If any man come to me and hate not his father and mother and brethren and sisters, yea and his own life also, he cannot be my disciple." (Luke xiv. 26.) If it seemed hard to those Levites to be commanded to gird on the sword and consecrate themselves upon their brothers, neighbors and sons, it does not seem to the natural understanding less hard than to hear Paul say by the Spirit: "If any man love not the Lord Jesus Christ let him be anathema." (1 Cor. xvi. 22.) These are hard sayings, who can bear them? But God calls us to come out and be separate; that is, give up our whole lives to Him, consecrating ourselves upon every form and manifestation of sin as fast as discovered to us by the Spirit.

Under a strong impulse, we are led to see the enormity of sin to see it with God's eyes, and we turn away from it, in all its forms as far as we know, and turn to the Lord. We obey the injunction to "be separate, and touch not the unclean thing," and for a while it would seem that we were wholly delivered from our old lives, and were really on the way to sanc-

tification. But alas! we know not when or how, but by imperceptible degrees it may be, we find ourselves back again in the camp of the enemy; we are companions again with these sons and brothers, and neighbors—these old, cherished and loved sins. Again and again the weary and discouraging process of separating ourselves or re-consecrating ourselves to the Lord goes on, in the dreary certainty that it will not last. We feel sure, from past experience, that the sins which we have turned away from in obedience to the Word of the Lord, will, by and by rise up and assert their own power, albeit they may disguise themselves in new dress. How many honest and sincere Christians have asked themselves the question: "Why is it, that instead of my life being a steady, onward progress in divine things, it consists of a series of efforts that carry me up to the brow of the hill, from which I am sure to slip back; and yet I am driven by my very necessity, to repeat the effort?" Dear Christian the reason is, in fact, that the second step in consecration—as illustrated by this scriptural incident—has not been taken. Not only must we turn away from the old sinful life to the Lord, but having done so, we must gird on the sword and turn, in His name and in His might, upon those old foes and slay them, even though they have been and are, so far as the flesh is concerned, as dear as brothers, sons and neighbors. It is here that the difficulty comes in the spiritual history of many souls; they see and recognize the need of certain things and turn away; but the things remain. And so long as they remain they are foes to be drowded and destroyed. It may be a sin as dear to you as a brother or son, but your only safety is in turning upon it and slaying it. May I illustrate this by what, in itself may be a very trifling incident in my own history? When I began my ministry, I felt that God would have me give up the habit—that had been fixed on me from my boyhood—of smoking. It was quite a struggle, but I yielded to what I felt was God's will; I separated myself from it; I left it in the camp behind me; but there it was in plain sight; for five years I saw it; I loved it; it was a brother to me; it lured me back to its social nature, until, at last, by subtle argument and gentle persuasion, after five years of separation, I found myself back again in the camp of the smokers, dancing around my "calf," again rejoicing in the "burnt offering," and tregaling myself in its "incense." After years, the Lord once more called me to separate myself from my cigar. I thought of my former experience; I hesitated; I paralyzed; I dallied with my idol until I could withstand the Lord no more. So once more I separated myself from it; but with the remembrance of my old experience and the consciousness of my carnal love for it, never more strong than at that moment, I turned to the Lord and cried out to Him: "Lord, at Thy bidding I separate myself from this thing; but I know this separation will not be enduring unless I be separated from it as by death, my death to it—the death of my love for it. Let it henceforth be a dead thing to me." And so, having prayed in substance this prayer, the Lord brought suddenly to my mind this passage of Scripture: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. vi. 11.) I knew in an instant that it was the sword of the Spirit by which I put to death that enemy, and so seized it that I girded it on, and in the name of the Lord I consecrated myself upon my cigar—and slew it. It is a dead thing now; it has no power to lure me; I see it often, but it is slain to me. I say that was a trifling thing in itself, but it was the A, B, C, in my lesson of what consecration meant. I have since learned many more lessons on this subject in the school of Christ. And O! thanks be unto God, with that same sword of the Spirit, which beeps of "brothers," "sons," and "neighbors" since have been slain! How, in two short years since, I have learned to "consecrate myself upon my brother, son and neighbor" (sins) from whom I separated myself at God's command! The dear Lord has cleared my life and filled it with His own blessed Spirit, making me know somewhat of the inexpressible joy of being the "temple of the Holy Ghost."

Beloved friend! I am persuaded that the weak point or the point of failure with many of the Lord's dear ones, is at the point of taking the sword in the name of the Lord, against cherished sins—aye, against all sin, as it is made manifest by the Spirit. Either they, thy darling lusts must die, or they will kill thee! "For if ye live after the flesh ye shall die, but if ye, through the spirit, do mortify the deeds of the body ye shall live." (Rom. vii. 13.) "Consecrate yourselves, therefore, to-day to the Lord, every man upon his son and upon his brother, that He may bestow upon you a blessing this day." (Ex. xxiii. 29.)