

All scholars must, I think, agree with the author of “*Salvator Mundi*” that the words “Hell,” “Damnation,” in our present version prove nothing whatever. While the word that is the *crux* of the whole, viz. everlasting—*αιώνιος*—has been ably discussed by various writers from Thomas de Quinby down, and can in all strictness be made to mean nothing but “age-lasting” *ævi-ternus*.

5. The Church Catholic never pronounced on this doctrine, as Father N. Oxenham has proved.

6. Not only Origen but many of the Fathers believed in Restoration—while some inclined to Annihilationism. For a catena of these see Jukes’ Appendix.

7. St. Augustine himself, the principal concoctor of the orthodox scheme, speaks of the “very many” (*innumquam plurimi*) “tender-hearted souls” who could not receive his doctrine. And his immediate followers had to mitigate the horrors of his system by introducing Purgatory, which corrective Protestants have refused.

8. The Anglican Church has not adopted—nay rather, by her action of 1562 has *deliberately rejected*—any dogmatic utterance upon this doctrine. Nor has the Roman Church spoken officially, still less the Church at large.

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But you will say, “What conclusion would you have

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taken a saying of our Blessed Lord, which was clearly uttered *ad hominem*, in the sense of an absolute dogmatic statement, and upon this wrong rendering bases the most momentous of the conclusions he arrives at.” This sentence would apply equally well to Dr. Pusey’s famous argument based on our Lord’s words “It had been good for that man if he had not been born.”