

Let me invite you then, dear hearers, to examine with all candor and reverence the solemn declarations of sacred Scripture regarding the future state of the impenitent. My own aim will be to present the truth in its plain and simple teachings, and with such feelings of tenderness as the awful subject demands; and my prayer for others is, that the discussion may awaken in their breasts neither resentment against God, nor resistance to his testimony, but a true repentance unto life, and a timely fleeing from the wrath to come.

You are aware that two different theories are advanced by those who deny the doctrine of "everlasting punishment," as held by evangelical Christians. The one theory is that of the restorationists, who maintain that after certain sufferings hereafter, the wicked are in some unexplained way to be restored to the favor and enjoyment of God in heaven. This is the view which is creating some little stir in Great Britain at the present day, and which is advanced by certain semi-philosophical and semi-poetical dreamers, with whom the wish is father to the thought, that somehow

"Good will be the final goal of ill."

The other theory is that of the destructionists, who also allow that there will be certain sufferings hereafter; but as the result of these, the wicked will be annihilated, or blotted out of being. Both of these theories we regard as utterly unscriptural, and we hope to prove them so; although our present examination will be chiefly confined to the latter of the two. Proceeding then to a careful induction of Scripture testimony, we regard the Bible as teaching

I.—THAT THE FUTURE STATE OF THE UNSAVED WILL BE ONE OF MISERY AND SUFFERING. In our text, it is called "punishment" by the Faithful and True Witness. "These shall go away into everlasting *punishment*." Now the Greek word (*kolasin*\*) here translated "punishment," is found in the original in only one other passage in the New Testament, (1 John iv. 18,) and is there rendered "torment." "Fear

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\* The cognate verb is also found in two passages in the original, Acts iv. 21, 2 Peter ii. 9, in both of which an English reader will readily gather that its meaning is, *to chastise, to punish*.