

all this misery. Awful as this case was, it was only one of a thousand, or rather of many thousands, that have been very similar.

In discussing the subject of this paper, we begin by laying down the following proposition :

*There is no term in the Hebrew or Greek Scriptures which has the meaning of the English word "hell."*

The uninformed reader will probably say that this is a bold proposition. He may think it as rash as it is bold. Of this he will be better able to judge after he has read what we have written on the subject. There have been times in the history of the Christian Church, not many centuries in the past, when any one avowing his belief in such a proposition would have been delivered to the mis-named "Holy Inquisition," to pay for his temerity with his life. Let us rejoice that these times of superstition and barbarity are past, never to return.

When our late revision of the Bible was in progress, Canon Farrar said in substance as follows : "If the revisers do their whole duty, when their work is done our Bible will not contain the word *hell*, nor *damnation*, nor *everlasting punishment*." This covers the whole ground of our proposition, and something more. The revisers, it seems, have not done their whole duty, though they have gone a good way in that direction. *Damnation* is no longer seen ; and *hell* does not so often greet the eye of the reader as it once did. *Everlasting punishment* has stepped out, and eternal punishment is found in its place—no great improvement. In view of the momentous importance of the subject, may we not expect the close attention of the reader from beginning to end ? It is not possible to do justice to so vast a subject in a short article ; and our paper must not be so long as to find a lodgment in the waste basket. This limitation makes it all the more necessary that what is written be read with care. We will do the best we can, and if we prove the proposition before us, as we expect to do to the satisfaction of all candid and intelligent minds, it will be an achievement at which all good men will rejoice.

There are four words in the Bible that are translated *hell*, though not uniformly so translated. One of these is a Hebrew word, *sheol*, and is found in the Old Testament sixty-five times. In the old version it is rendered thirty-one times *hell*, thirty-one times *grave*, and three times *pit*. In the Revision it is rendered *hell* fifteen times, *grave* fifteen times, *pit* five times, and left untranslated thirty times. The revisers admit that the word does not mean *hell*, but say it is a place of departed spirits, good and bad, and must therefore embrace a *hell* and a *paradise*, though these places, and the separation between them, are nowhere mentioned or alluded to in that part of the Bible. With the views the revisers had of *sheol*, it was manifestly improper to render the word either *hell* or *grave*. There was but one consistent course to take, and that was to give the original in every instance, as they have done in nearly half of them, and as the New Testament revisers have done with the corresponding word *hades*.