

expressing his dissent on the occasion of Rev. Mr. Hill's lecture, it was rather natural to suppose that, as he said nothing by way of dissent, that he was not opposed to it. The doctrine of an intermediate state seems to me to have a direct bearing on that of endless torment, and, therefore, should hardly be regarded, especially by Professors in Theological colleges, as a "very secondary" matter, that is, as to whether we believe in it or not. Dr. McVicar and his denomination it seems *do not* believe in it. Prof. Shaw says that he and his denomination *do* believe in it, so then here, there is a very serious difference. But they are united in the belief that the unsaved, however greatly they may differ in character, or however different their privileges and circumstances in life, must and will suffer *equally* as far as the *duration* of their punishment is concerned. Does such a doctrine seem just or equal? In our Courts of Justice—*human* courts—the *length* of the term of imprisonment is always proportioned to the nature of the crime.

But as the Principal and the Professor differ in opinion with regard to the intermediate state of the lost, the one believing that they are *now* suffering "the vengeance of eternal fire," and the other that they will not do so until after the resurrection and the judgment. Now, I ask, when some of the unsaved have been dead several thousand years and some only several days, how can they both be consistently correct? The disagreement between the two, far from being a matter of "minor consequence," is almost as great and important as that between Professor Shaw and the advocates of life in Christ. I will leave them and your readers to reconcile the difference as they best can.

The Professor, like many other good men, believes that when ministers of the Gospel "cease to warn men to flee from the wrath to come" "the moral power of the pulpit" will then terminate. "I think there are two mistakes here which are very common among orthodox Christians. The first is this: That ministers who do not believe in the *endless* conscious suffering of the unsaved, do not, and cannot, warn men of "the wrath to come." This is a very serious mistake, and great injustice is often done to good ministers of Jesus Christ, by thus misrepresenting them and their preaching. They *do* believe in "the wrath to come." They *do* believe that the punishment of the wicked