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terms which are said to teach the eternal duration of evil. I confess to some hesitation in approaching this part of the argument. I cannot boast of being "specially commissioned by Deity" to set your minds forever at rest upon this important subject; nor of "unequaled facilities for acquiring information" upon it. I can only bring you the results of such study as a young man—"a youth," has been able to give to it. But I hope you do not think any of those terms cited here the other night have been overlooked by Universalists. We have given them all patient and conscientious study, as men anxious to know their real import: and we find in them nothing which is inconsistent with our faith. We were told first of the Hebrew word "Sheol," in the old Testament, that it signified Hell, in its modern sense. If this is true, it must be admitted that our translators did their work very poorly. That word occurs in the Old Testament sixty-four times, and is translated Hell thirty-one times; Grave, thirty times; and Pit, three times. It would seem reasonable that a word chosen by inspiration as the name of the place of woe would not be ambiguous in its meaning. But what say the scholars? Dr. Fairbairn, Professor of Divinity in the College of Glasgow, says: "Beyond doubt, Sheol, like Hades, was regarded as the abode, after death, of the good and bad alike." Dr. Whitby: "Sheol, throughout the Old Testament, signifies not the place of punishment or of the souls of bad men only, but the grave only, or the place of death; it is the place to which the good as well as the bad go." Dr. Campbell: It "signifies the place of the dead, without regard to the goodness or badness of their persons, their happiness or misery." Dr. Muenscher: "The realm or kingdom of death, an abode deep under the earth. Thither go all men without distinction. There all pain and anguish cease, and unbroken silence reigns; all is powerless and still." LeClerc and Grotius say the same. "The grave only, or the state of the dead." Prof. Moses Stuart: "There can be no reasonable doubt that Sheol does most generally mean the under world, the grave or sepulchre, the world of the dead. It is very clear that there are many passages where no other meaning can reasonably be assigned to it. Accordingly our English translators have rendered the word Sheol grave in thirty instances out of the sixty-four instances in which it occurs." Even he finds but five texts in which he thinks Sheol indicates a place of future punishment, and of these he says: "The probability that Sheol in these texts designated the future punishment of the wicked depends, perhaps, in a great measure on the state of knowledge among the Hebrews with regard to future rewards and punishments." \*

\* The importance of Prof. Stuart's admission is seen when we remember that there is no evidence that the Hebrews had any clear belief in rewards and punishments after death. I ask the reader's attention to the testimony of competent scholars upon this point.

"The sanction on which the Hebrew Law was founded is extraordinary. The Law-giver