

and rewards in Hades; maintaining that the souls die with the bodies." He adds, "Their doctrine is received by but a few." He also says, "The Pharisees have the multitude on their side"; and remarks, "They hold that souls have an immortal vigor in them; and that the wicked are to be detained in an everlasting prison." (Ant. B. xiii. C. v. 6. Wars B. ii. C. viii. 14. B. xviii. C. v. 6.) Mr. Walter Bal four, a shrewd and talented advocate of Universalism, admits that "Christ and his Apostles never expressly contradicted this false notion"—as he calls it—"common to both Jews and Gentiles." As our Lord knew that all His hearers who believed in a future state of existence, believed also in the everlasting misery of the wicked, is it not utterly unaccountable that, while He exposed the errors of the Pharisees on various points, He never once intimated that this doctrine, which Mr. B. affirms (p. 111,) "Is the greatest slander against the Almighty that could be invented," was not strictly true? On the contrary He continually used language adapted to confirm it. On this point the citation of a few texts may suffice.

"Many . . . shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Mat. viii 11, 12.) Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." (Matt. x. 28.) Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; Fear him which after He hath killed, hath power to cast into hell." (Luke xii. 4, 5.) (Persecutors that could kill the body, could easily cast it into the valley of Hinnom.) "Then shall He say to them on His

left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. . . And these shall go away into everlasting punishment: but the righteous into life eternal." (Matth. xxv. 41, 46) "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Mark iii. 29.) "If thy hand offend thee [cause thee to offend] cut it off: it is better for thee to enter halt into life, than having two hands to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." (Mark ix. 43-48. Matth. xxiii. 33. Jno. v. 28, 29. viii. 21, 24.)

It surely can not be reasonably imagined, that those who heard these and similar solemn and alarming declarations uttered by Christ—in compassion warning them to "flee from the wrath to come"—would understand them otherwise than as teaching, that man has a soul, or spirit, which does not die with the body; and that there is a place, or state, in which impenitent and unbelieving sinners will suffer "everlasting punishment." It is worthy of serious consideration, also, that these sentiments have been invariably held, (with the exception of some few individuals) by all professedly Christian bodies, as the Roman Catholic and Greek Churches, and the different denominations of Protestants, how much soever they have been divided on numerous other points; till recently some persons have attempted a denial of them. The general reception of a sentiment directly opposed to the natural wishes of mankind can be accounted for only on the ground of its truth; but the rejection of it by some naturally flows from aversion to it.

But how does Mr. B. strive to evade the plain meaning of the passages now quoted, and others of similar import? He alleges, (p. 48,) that "Gehenna" the