

of the wicked dead. Were these specified in the threatenings? Adam, however, evidently did know, that by his transgression he would forfeit the Divine favor, and expose himself and his ungodly offspring to "the wrath of God." In his case literal death was deferred for hundreds of years; but "in the day" of his sinning his soul or spirit began to suffer by alienation from God, death to happiness, by shame, guilt, and fear. (Gen. ii. 17. iii. 6-19.)

The *carnal reasoning* that the duration of punishment must accord with the length of time spent in sinning, is refuted by the case of Adam. It is well known, also, that a crime committed in a moment may consign the culprit to solitary confinement for life, if it be fifty or sixty years; or, as a natural consequence, it may produce distress by disease as long as the body is capable of suffering.

Attempts to call Jehovah to account for His conduct, and to decide what He ought to do, as also appeals to the corrupt passions of erring and sinful men as to the desert of sin, are manifestly inconsistent, and indicate that the cause which requires such support must be that of error. (See Rom. ix. 20. xi. 33-36.)

"The judgment of God is according to truth;" but we are not capable of determining what is the just demerit of a life of persistent rebellion against God, and wilful rejection of the salvation proffered through the atoning sacrifice of the adorable Redeemer. There will be degrees of suffering endured by the impenitent. (Matth. xi. 20-24. 2 Cor. v. 10. Rev. xx. 12.) Mr. Storrs, to obviate an objection, imagines—without a shadow of proof—that persons peculiarly wicked will be longer than others in burning up; and says truly, he 'does not know how long.' Here it may be remarked, that literal fire, which does

not, in strictness of speech, annihilate, may burn up combustible bodies; but Mr. B. and I, with most others, agree that where the term *fire* is used with reference to the punishment of the wicked, it is used symbolically. Hence his whole scheme of annihilation by fire, by his own shewing, falls to the ground.

It would seem to us reasonable to expect, that a Being of infinite wisdom, goodness, and power, would never suffer either moral or natural evil to exist. But both have existed for thousands of years. How, then, can we determine, by our feeble reason, that they will ever wholly cease to exist?

It is my earnest desire that every human being should be holy and happy in time and in eternity. But I know they are not all so here, and I can find no proof in Scripture that they will be so hereafter; nor yet that impenitent sinners will ever cease to exist. (Matth. xiii. 41, 42. Mark ix. 43, 48. Rev. xxi. 3, 4, 8. xxii. 11, 14, 15.)

Sincere desire for the everlasting welfare of my fellow men has induced me, in compliance with urgent request, to notice briefly some of the *Marks of Error* in a work regarded as one of the ablest in support of the *Annihilation of the Wicked*; as it appears to me adapted to encourage the ungodly to hope, that nothing more than non-existence will result from a life of pleasurable sin, bold rebellion against God, continued injury to mankind, and persistent rejection of the Lord Jesus, who laid down His life to save the guilty.

May "the terror of the Lord" and the "love of Christ" constrain each of my readers to embrace and follow the gracious Redeemer, in the only way that leads to present peace, and everlasting bliss.

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