

count *death* as the greatest punishment that can be inflicted; and we apprehend that the Doctor would question the sanity of him who should affirm of a criminal that had been hung by the neck until he was *dead*, DEAD, DEAD, that he had escaped punishment altogether! Neither does the law look to the degree of pain inflicted as the punishment: it is the depriving the criminal of his *life* that, in the eye of the law, constitutes the punishment. How, then, can the Doctor reasonably think that depriving a man of *eternal life*, with all its glorious realities, is permitting the rebel to "escape punishment altogether?" He continues:—

"Surely thoughts of this kind would be far from him. He would see no escape for an impenitent transgressor. He might wish it were not so, but stern impartiality would forbid any different conclusion. In fact, nobody thinks at first of explaining the New Testament otherwise than in agreement with the generally received doctrine."

If the Doctor can cite us an instance of an unprejudiced reader of the Bible coming to a conclusion in "agreement with the generally received doctrine," his remark will have some point; otherwise, it is a pure assumption. For our part, we cannot see how such an one could conceive the idea of *eternal torment* for the wicked when God has never said a word about it! As to "explaining" the "clear and decisive statements" of the Word of God in reference to the punishment of the wicked, it is clearly a work of supererogation better befitting a Romish Priest than a Protestant divine. Let the Doctor adhere to the statement he has advanced, "God *only* can answer, for He *only* knows." This is his own position, and, if correct, man has nothing to do with "*explaining*" what the Deity alone comprehends. There are "clear and decisive statements by which the controversy is to be settled;" let the Doctor abide their decision. He continues:—

"And here let me offer a remark to which, in my opinion, considerable importance is to be attached. It is to be carefully noted that God's book is a plain book; it is indeed as 'high as heaven' and 'deep as hell,' and contains representations which the mightiest minds cannot comprehend; but in reference to those truths, the right knowledge of which is essential to our happiness and safety, it may be affirmed without fear of contradiction that the sayings of the Bible are clear and easy to be understood. Among these are the declarations of the inspired writers respecting the