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"Of Such is the Kingdom of Heaven."

By Rev. B. Franklin Rattav,
beyond our human vision
There are regions more sublime
Than any yet discovered
Along the shores of time
There are mountains bathed in glory
That no poet can describe,
And valleys decked in splendor,
Where spirits pure abide.
There the Rose of Sharon blossoms,
And blossoms ne'er to die;
And the Lily of the valley
G greets the Angel passer-by.
It is the "Better Country,"
The heavenly and divine,
Where God takes little children—
Those darling ones of thine.
'Tis the "Home of Many Mansions,"
Where all is peace and love,
And there the dear departed
Are safe with God above.

Philadelphia.

Eternity of Hell.

W. H. GODFREY.

The duration of hell is not a matter of philosophical investigation nor dogmatic exercise, but like all other problems evolved in revealed truth, it is to be settled by the *ipse dixit* of Jehovah. When God speaks, all human theories evanesce forever, all speculative cavil, and controversy are hushed in the silence of eternity. As God has not given an uncertain utterance, or left an ambiguous revelation appertaining to this transcendently important subject, we have only to appeal to the infallible word and settle the matter beyond the possibility of controversy:

"And if thy hand may cause thee to backslide, cut it off; it is good for thee to enter into life maimed, rather than having two hands to go away into hell, into the fire that cannot be quenched. And if thy foot may cause thee to backslide, cut it off; it is good for thee to enter into life lame rather than having two feet to be cast into hell.

And if thine eye may cause thee to backslide cast it from thee; it is good for thee to enter into the kingdom of God having one eye, rather than having two eyes to be cast into hell, where the worm does not have an end and the fire is not quenched. (Mark 9: 43, 48.)

These plain clear, and unmistakable utterances of our Savior settle the question of hell's eternity beyond the possibility of cavil, unless some one by the very inspiration of the devil should have the diabolical audacity to flatly contradict Him.

Foreseeing the unscrupulous evasions of the No-hellites, He here used words so free from ambiguity that they can only be perverted and misconstrued by downright lying. The No-hellites dwell much on "hades," whittling it down to the little point of nothing, and making it only mean the grave, thus grossly perverting and misrepresenting. Hades is a compound word from *Alpha*, "not" when used as a prefix, and *eidoo*, to see. Hence, it literally means the unseen world, and generally includes both heaven and Hell. Luke 16: 23, "He lifted up his eyes

in hell, being in torment," has this word. In this history of the rich man and Lazarus, they are both recognized in hades, the former tormented in the flaming fires, and the latter enjoying unmingled bliss in Abraham's bosom, which is the name of the intermediate paradise into which all the Old Testament saints were gathered there to await the fulfillment of the Abrahamic covenant by which they were saved, in the atonement which our Saviour perfected on Calvary, after which he descended into hades, proclaiming his victory in hell (1 Peter 3: 19); crossing the intervening chasm, (5: 21); impassable by all finite beings, enters that intermediate paradise; meets the saved thief as he promised on the cross the same day (Luke 23: 5); spends the Sabbath with the jubilant hosts of Old Testament saints; abolishes that Paradise, leads them up with him (Eph 4: 8-4 10); receives his body from the sepulchre.

This mighty host of the souls saved during the first four thousand years tarry with Him the forty days intervening between His resurrection and ascension, and then ascend with Him into heaven, (24th Psalm.) Himself, "the first fruits of them that slept," triumphantly leading the way, leaving the pearly gates open wide to all the New Testament saints subsequently dying and sweeping triumphantly into glory, "washed in the blood of the Lamb."

Though in this chapter Dives and Lazarus both go into hades, which simply means the unseen world, you see the former is in the dismal region of Tartarus (2 Peter 2: 4) wrapped in devouring flames, while the latter is safe and happy in Abraham's bosom. We also find this word "hades" in Acts 22: 7 and 31: "Forseeing he spoke concerning the resurrection of Christ, that he was not left in hades (A. V., hell,) nor did his flesh see corruption," thus certifying that our Savior's human soul was in hades while his body lay in the sepulchre. While "hades" thus occurs in a few passages where the A. V. translates it "hell," the word occurring in those three verses above quoted, Mark 9: 43, 45 and 47, as well as other passages in the New Testament, is not "hades," but "*gehenna*" which has no other meaning except "hell," the dictionary giving but one definition, i. e., hell, the place of punishment in "hades" or "the world of the dead."

Hence, you see it is impossible to switch off on the word hades, N. T., and sheol, O. T., which is the same; because our Savior in those strong and unambiguous declarations in reference to the hell of the wicked, does not use the word "hades" at all but "*gehenna*," which has no other meaning but hell. Consequently, there is no room for dodging unless we have the diabolical audacity to contradict Jesus.

The word translated "die" in this passage is *teleuta*, from *telos*, the end. Therefore it means never to have an end, sweeping forever from the field of controversy the possibility that the existence and the duration of the hell-tortures will ever have an end. In these three passages Jesus defines hell to be the fire which can never be quenched. As the Greek language is so much stronger and clearer than the English, I am utterly incompetent to translate the words of the Savior with all the force and unequivocal certainty of the original.

When I read in the inspired Greek the very

words that the Savior spoke, their force, precision, clearness, and unequivocal and invariable certainty rise before me in a mountain high as heaven, deep as hell and broad as the universe, till I am appalled and astounded to contemplate the Satanic chicanery, impudent affrontery, and demoniacal audacity, with which the devil has inspired and emboldened his preachers to stand in the pulpit and falsify the pain and unequivocal declaration of Him who cannot lie nor be mistaken. Hence you see these words of our Savior forever settle the question of hell's eternity. When God says a thing once, it is settled forever. —From No Hellism.

Christianity means more than the saying of the creeds and attendance at church. Someone has truly said that "Christianity if it means anything means sixteen ounces to the pound, three feet to the yard, a just weight and a just measure. It means honesty in all our dealings, a seven-days-in-the-week religion, purity in conversation, a broad charity toward our fellow man's failings, unflinching integrity, sympathy, and humanity.

Some people seem to think that the more sincere the Christian the more sour and stern his behaviour. The people who hold this caricature of religion speak of holy things as they do of death—with hushed voices and sad faces.

We do not believe that God is any more pleased with a melancholy Christian than with a heaten who cuts and mutilates his body. Our religion should not be one of sighs and moans, but of smiles and happy song and thanksgiving.

There are folks who seem to have just enough religion to make them miserable. They are constantly harping upon what one has to give up to become a Christian; they do not seem to think of what he gets. We are not called upon to give up anything that is good or pure or innocent in this world. A man may lead a godly life without forsaking his athletic sports, or any harmless recreation. He need not hide the brightness and cheeriness of youth under a sad and gloomy manner. He must give up some things, but they are only those that injure him and dishonour alike both God and himself, and are unworthy of a true man.

It is not the books we lend people that will alone form their character, but it is the example we set before them which will make or mar their lives in the future. Our life story affects others, will do them good or harm, according to the pattern that it sets forth. In a certain cemetery a small, white stone marks the grave of a little girl and on the stone these words are: "A little child of whom her playmates said, 'It was easier to be good when she was with us.'" The parent, the teacher, the loving friend may pass away, but the strength of example remains and is remembered.

Want is a hopeful sign. Moral progress is always made by those who are in want, and not by those who are satisfied. One of the best evidences of good health is for one to be hungry—to be in want of food at meal times. A healthy Christian is one with an appetite—with spiritual hunger—hungering and thirsting after righteousness. A