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REVIEW SECTION.

I.—AN HISTORICAL STUDY OF HELL

PART III. CHRISTIAN DOCTRINES.

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THE scope of this paper embraces the teachings of Christian men ; it is not designed to present the teachings of the Bible. A comprehensive treatment of the subject, however, requires some reference to the teachings of men of the Hebrew nation whose literature is contained, mainly, in the Old Testament. The doctrine of the future life does not come into prominence in the earlier, and is but indistinctly defined in the later books of the Old Testament canon.

1. *Sheol*, in the Hebrew conception, is the gathering-place of all men after death, irrespective of their moral condition. It is a dark and invisible place ; it is the dwelling-place of the fathers who see not the light ; it is a chaotic place without order and without organization ; it is a place where silence reigns ; it is a place where fear and horror dwell. Its inhabitants bear the name *Rephaim*, "the quiet, the silent, the *manes* or *shades*" of men. They are regarded as shadowy forms of bodily life without blood and animal life, but not without some mental faculties. The Hebrew view of the state after death seems to have awakened no joyful anticipations. There was, evidently, a growing hope of deliverance from *Sheol*, as expressed in Psalm xvi., and in the resurrection, as expressed in Daniel xii. The common conception of the nature of the wicked was that of something vain, frail, and evanescent. The general conception of the fate of the wicked was that of decay and destruction. The first Psalm presents the common view ; the righteous are like a tree planted beside a river whose fruit ripens and whose leaf does not wither ; the wicked are like the chaff which the wind drives away. The wicked are like stubble, like chaff, like morning dew, like smoke out of the chimney. The wicked shall be cut down like grass ; they shall wither like the green herb ; they