

this will be the "everlasting punishment" of the ungodly. *Straggled punishment!* Why, it is as if God should say to them: "Miserable sinners, go away; you shall lie for ever under my wrath, but *you will never feel it!*" I will only ask, is this worthy of God?

There is yet a third variety of these annihilationists. They see clearly that the positions held by the other two are untenable, and they think to remove the difficulty by asserting that the wicked will be raised from the dead, and that after the judgment they will be punished; but that though the punishment will be inflicted for a long time, how long no one knows; it will at length cease, and then they will be annihilated. I cannot think it necessary to spend much time in exposing this theory. It is nothing but "the baseless fabric of a vision." Where, in the New Testament, do the Apostles tell us that the punishment of the wicked will be temporary? Point out, if you can, the passages in which it is declared that there is hope for a man who has died in his sin. No!—the blessedness and the misery will be co-extensive. Our Lord used the same word in describing both. The "punishment" of the wicked will last as long as the "life" of the righteous. If the one may come to an end so may the other. But divine truth declares that both will be "everlasting." Matt. xxv. 46.*

Look at it, too, in another point of view. The ungodly man is sent away to punishment. He is sent away *as he is*, in his ungodliness—and he is sent *to be punished*. It is punishment, and nothing more. It does not soften his heart. It is neither adapted or designed to produce that effect. He goes into the prison an ungodly man; he sins all the time; and he will come out in a worse state than he went in—a more ungodly man than ever. If he owed ten thousand talents at the beginning (to borrow the phraseology of one of the parables), and if it were possible to pay off the debt by punishment—which it is not—he will owe ten thousand more when the term is ended, and that debt, according to the theory, will never be paid at all, for the criminal will be put out of existence. But I will not go on—the absurdity of the notion now adverted to, must be manifest to every honest thinker.

* Two words are used in the authorized version. The *punishment* is said to be "everlasting" and the *life* "eternal." But the Greek word, *aiōnion*, is used in both instances, and the same English word should have been employed in both. "Everlasting life" should be substituted for "life eternal."