

save that they are marked by simplicity and brevity of expression. The earliest creeds express simply a belief "in eternal life," or "in the life of the world to come;" "in the resurrection of the flesh and in life everlasting." The Apostles' Creed, in the received form, closes with the words: "I believe in the resurrection of the body and the life everlasting." The original form of the Nicene Creed simply says: "We believe in Jesus Christ, who will come to judge the living and the dead." The received form, which is later, adds the words: "I look for the resurrection of the dead and the life of the world to come." The Athanasian Creed, whose origin is not known, but which presents a summary of the decisions of the first four œcumenical councils, held in the fourth and fifth centuries, and which came to be accepted in the Church, closes with the words: "All men shall rise again with their bodies, and shall give account for their own works; and they that have done good shall go into everlasting life, and they that have done evil into everlasting fire. This is the Catholic faith; which except a man believe faithfully, he cannot be saved." This became the professed faith of the Church. The doctrine of purgatory was added later, especially in the Decrees of the Council of Trent.

Protestant creeds are either silent upon the subject of hell, because their framers held the common historic doctrine, or they make a brief mention of it, as in the case of the Westminster Confession, which says: "The wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord and from the glory of His power." Protestant divines, however, have depicted as graphic descriptions of hell as were ever painted. A single passage will suffice to illustrate what is already well known. "If all the fires that ever were or shall be in the world were contracted into one fire, yet such a fire would be but a painted fire upon the wall to the fire of hell. Infernal fire is neither tolerable nor terminable. Impenitent sinners in hell shall have end without end, death without death, night without day, mourning without mirth, sorrow without solace, and bondage without liberty. The damned shall live as long in hell as God Himself shall live in heaven." The limits of this paper will not permit a further treatment of the subject.

5. It will be noted by the careful reader that the men whose opinions are given above are divided, on the nature of man, into two classes: those who believe man created capable of becoming immortal through union with God, and those who believe man immortal as created. Each of these classes is again divided into two others. Of those who believe man created with a capability of becoming immortal, an occasional writer is found who believes that man will be made immortal for the purposes of punishment. The larger number of those who believe in man's capacity to receive immortality teach that the ultimate end of sinners is the second death, by which they will cease to be. Of those who believe in man's immortality