

# DOCTRINE OF ETERNAL PUNISHMENT OPPOSED TO SCRIPTURAL TEACHING

## Ex-Ald. Robinson Gives Much Authority From the Bible to Support His Opinions.

Editor of The Ontario:

Dear Sir:—The question of the final destiny of the wicked seems to be exciting considerable interest in this locality at the present time; and as the writer has devoted a considerable amount of time to the study of this subject, he feels that it would be in order to present to the readers of The Ontario what he believes to be the teaching of the Bible in reference to this matter.

In pursuing the study of this subject, it will be found that literal fire is God's instrument of destruction (not preservation) of the ungodly. We shall also, from what follows, see that "destruction" is an exceedingly appropriate term to represent the final doom of the wicked.

The wicked are compared to chaff in the following places: Job 2:17, 18; Psa. 1:4; 35: 5. To stubble: Job 21: 17, 18; Isa. 47:14; Mal. 4:1. To thorns, 2 Sam. 23:6, 7. To tares, Matt. 13:38, 40. To the fat of lambs Psa. 37:20.

If the wicked are to have an everlasting, conscious existence, why are they represented by such perishable articles as chaff, stubble, tares, and the fat of lambs? We leave this question for those who believe in the eternal torment doctrine, to answer.

In harmony with these figurative representations, we read: "He will thoroughly purge his floor, and gather his wheat (the righteous) into the garner; but he will burn up the chaff (the wicked) with unquenchable fire."—Matt. 3:12; Luke 3:17. "Blessed is the man that walketh not in the counsel of the ungodly. . . he shall be like a tree planted by the rivers of water that bringeth forth his fruit in season: his leaf also shall not wither. . . The ungodly are not so; but are like the chaff which the wind driveth away."—Psa. 1:3-5. "The ungodly shall perish."—Psa. 1:1-5. The chaff is perishable, and so, likewise, are the wicked; therefore they are like the chaff which the wind driveth away," they are not found; "they shall not be." "They shall be devoured as stubble fully dry."—Nehem. 1:10. "They are as stubble before the wind, and as chaff that the storm carrieth away."—Job 21: 18. "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust."—Isa. 5:24. "The sons of belial (the wicked) shall be all of them as thorns, because they cannot be taken with hands, but . . . they shall be

burned with fire."—2 Sam. 23:6, 7. "The tares are (or represent) the children of the wicked (one), the harvest is (or represents) the consummation of the age; and the reapers are (represent) angels. As therefore the tares are gathered up and burned with fire; so shall it be in the consummation of the age, with the wicked."—Matt. 13:38, 39, R. V.; see margin.

These quotations show clearly that the reason the wicked are compared to chaff, stubble, and other combustible material, is to show that their destruction will be "swift" and complete. One text quoted particularizes so pointedly as to mention that the wicked "shall be devoured as stubble fully dry," not partly dry, but "fully dry." Would it not be the most trifling nonsense to use such emblems as these to make plain what the doom of the wicked is to be, if it is to be eternal torture? There would then be no analogy whatever between the figures and the facts. But as a fitting climax to this group of passages, we will quote Mal. 4:1-3: "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be (as) stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. This passage puts the matter beyond all controversy as to why the wicked are compared to stubble. It is because there will be nothing left of them; not even a root or branch—nothing, but ashes. No, not even an immaterial soul; or as the Psalmist puts it: "For yet a little while and the wicked shall not be."—Psa. 37:10. Can they BE in the "orthodox" hell, and still NOT BE? But say our opponents, one passage reads: "He shall burn up the chaff with unquenchable fire." Yes, it does read so; and that is the reason we believe the wicked will be burned up, but not that they will be forever burning without being consumed. The fact that the fire is said to be "unquenchable," is additional proof that the wicked will be burned up; for the fire cannot be quenched until it does its work of destruction, then it no doubt will die out of itself; such being the case, it is quite true that "the fire never shall be quenched." Mark 9:43. But, we are reminded "neither does the worm die." True; this is quite scriptural, for we read: "Their worm dieth not, and the fire is not quenched," verses 44, 46. It is a well known fact that, as a rule, portions of material will remain unconsumed in almost any fire, even when

the fire is unquenchable. There are usually odds and ends remaining, which the fire does not reach. By applying this rule to a fire which will feed on bodies of flesh and bone, it is at once seen where the worm takes part in the destruction. The worm naturally feeds on the remains left unconsumed by the fire, and like the fire "it will not die" until there is nothing left to feed on. In this way the destruction will be complete, and the warning of the Lord pointed. Evidently Christ wished to impress on the minds of his hearers the fact, that they should by all means make peace with God in this life, for there would be no second chance of redemption to take place after the resurrection, for those who had already been offered salvation. For their worm would not be quenched, neither would the worm die, and therefore their destruction would not be hindered; consequently they would be "destroyed without remedy." The righteous are to "go forth and look upon the carcasses of the men that have transgressed against God: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."—Isa. 66: 24. This is positive proof that the fire and worm are to feed on carcasses not immortal souls. Nevertheless, the wicked, "both soul (or life) and body," will be "destroyed in gehenna"—not one destroyed and the other preserved. Therefore we should "fear Him who is able" to do this, Matt. 10:28. It does not necessarily follow, because a fire is said to be unquenchable that it will not die out of itself. We hear the fire-bell, we hasten to the fire, and sometimes when we arrive on the spot, we say there is no use in trying to extinguish it; why? Because it is unquenchable on account of having made such great progress, through the combustible nature of the material, which the building is composed of. Nevertheless, it dies out, as soon as the fuel is consumed to the extent reached by the fire.

The unquenchable fire of the Bible, burns up, or consumes the chaff; whereas the unquenchable fire of modern theology, is forever burning, but never burns up, those who are cast into it.

We read in Jer. 17:27; "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem and it shall not be quenched." We have a record of the fulfilment of this in Lamentations 4:11, "The Lord hath kindled a fire in Zion and it hath devoured the foundation thereof." Is

that "not quenched" fire burning now? No; it went out when its work was done, which was not long after it was kindled." This fire, which "was not quenched," was a "devouring" fire. The fire of the "orthodox" hell is not a devouring one; therefore it is not the unquenchable fire of the Bible. Other similar examples are found, in Isa. 34: 5-10; Jude, verse 7; 2 Chron. 34: 25.

"Gehenna," the word rendered "hell" in Matt. 10:28, Parkhurst says "is used by the Septuagint for the Hebrew word gehenna. Josh. 18:16. So gehenna in the New Testament is in like manner a corruption of the two Hebrew words, gal, a valley, and Hinnom, the name of the person who was once the possessor of it. The valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to Molech, Baal, or the son, a particular place in this valley itself, was called Tophet, and the valley itself, the valley of Tophet, from the first stove in which they burned their children to Molech." A Kings 23:10; 2 Chron. 28:3.

Parkhurst makes these remarks on Mark 9:43: "Our Lord seems to allude to the worms which continually preyed on the dead carcasses that were cast into the valley of Hinnom (i.e. gehenna) and to the perpetual fire kept up to consume them; a place of abominable filthiness and pollution"—Greek Lexicon.

It seems this valley was used in the Lord's time, as a place to deposit all manner of filth and dead carcasses which accumulated in Jerusalem; and there this refuse was continually being destroyed by fire and worm.

And our Lord referred to these as an example of what would overtake the wicked. "Certain passages wherein it is stated that the wicked shall weep and gnash their teeth are in complete harmony with the foregoing, for there is nothing said about this being kept up eternally; and when the wicked are being destroyed by fire, weeping and gnashing of teeth are just the things that are likely to occur. And the fact that weeping and gnashing of teeth are spoken of in this connection shows that corporeal beings are the subjects of this doom and not immortal souls. Immaterial souls are not likely to possess material teeth.

We are sometimes referred to Jude verse 7, as being positive proof, that the wicked continue to suffer eternally in fire. The passage reads: "Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." This text like all others quoted by the advocates of eternal torment, is rather against the everlasting misery dogma, instead of being in favor of it, as we shall see.

Peter speaks of the same event in these words: "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly." (2 Peter 2:6.) Now wherein is the example to the ungodly in this that happened to those cities? Is it not that the cities were burned with a fire, the result of which was that the cities including the people, were turned into ashes, and are still suffering God's vengeance in that they have never survived the effect of the fire? The effect or result of the fire is eternal (atonian, age-lasting), not that the fire itself is eternal and now in existence.

Our Lord also referred to this event as an example, when he said, "The same day that Lot went out of Sodom it rained fire and brimstone from heaven and DESTROYED them all." And "even thus shall it be in the day when the Son of Man is revealed." The example in this case is that those people were inflicted with destruction by fire for their sins, not that they were still suffering punishment. A passage that is frequently quoted as being opposed to the view that the wicked will be literally destroyed is Matt. 25:46—"These (the wicked) shall go away into everlasting punishment; but the righteous into life eternal." Here, as in many other passages of Scripture, we find that the righteous only attain to eternal life. So whatever the "punishment" of the wicked may be, it cannot be connected with eternal life. Our Lord in Matt. 7 says, "Wide is the gate and broad is the way that leads to destruction; and straight is the gate and narrow is the way that leads unto life." Here we learn that it is destruction for one class and life for the other. Life is placed opposite destruction not everlasting punishment. He also says, He who rejects the Son "shall not see life" John 3:36. Paul says that the end of the enemies of the cross of Christ is destruction—Phil. 3:18, 19. He also says that it is an everlasting destruction—not everlasting torment. Paul calls this everlasting destruction a "punishment," too, and so it is—2 Thess. 1:7-9. The Lord preserveth all them that love him, but all the wicked will he destroy.—Psa. 145:20. The Greek word kolasis, rendered "punishment," in the passage under

consideration is said by Young in his concordance, to mean "constrain" or "constraint." Liddle and Scott define the word kolasis (1) a pruning (2) checking, punishing etc. So it will be seen that the critical meaning of the word kolasis is in the strictest harmony with the view that destruction, ending in literal death, is the destiny of the wicked; and we are told that "the wages of sin is death." The wicked are constrained from entering into eternal life by being cut off—destroyed.

The Emphatic Diaglott renders this passage thus—"And these shall go forth to the atonian cutting-off; but the righteous to atonian life." In this version the antithesis of the passage is preserved as well as the harmony of the teaching of the Bible on the subject. "For evil doers shall be cut off; but those that wait upon the Lord they shall inherit the earth"—Isaiah 37.

We claim then, that instead of Matt. XXV, 46, proving that the wicked are everlastingly tormented, it proves emphatically the contrary, that is, that they are literally "cut off," or restrained from receiving life eternal; and therefore it is impossible that they can be made to suffer torment eternally. The eternal torment idea would never have been attached to this passage if it had not been that those who believe in the deathlessness of the soul, must provide for its future in some way. Therefore, they claim that everlasting happiness is the reward of the righteous while everlasting torment is the doom of the wicked. "Whereas the Bible puts it:—everlasting life for the righteous and everlasting death for the wicked. These interpreters do not care to attempt to harmonize that barbarous God-dishonoring doctrine of eternal torment with the fact that we are told in God's Word that "the Lord is very pitiful and of tender mercy," Jas. 5:11 and his mercy is without end, as "it endureth forever."

The parable of the rich man and Lazarus is thought by some to prove the everlasting torment of the wicked but when honestly analyzed there is nothing in it in favor of that barbarous doctrine; and considering that this article is already too lengthy, I shall not now make even an attempt at an exposition of this parable. Besides this I understand that an article devoted to an exposition of this parable has recently been distributed pretty generally throughout the city.

A. Robinson.

**Local Municipalities Appeal for Protection**  
CAMPBELLFORD COUNCIL WANTS LIQUOR SALE CURBED IN LARGE PLACES NEAR.

CAMPBELLFORD, Nov. 9.—The Town Council has passed the following resolution: "That whereas in the opinion of the Municipal Council of the town of Campbellford the retail sale of intoxicating liquors in the cities of Peterboro' and Belleville and the village of Hastings and Marmora is detrimental to the efficient working of the local option law in this municipality, inasmuch as so many convictions for infringement of the liquor act have been the result of people procuring liquor in these places, as the evidence taken in the Police Court proves; resolved, that this Council respectfully requests the License Commissioners to take such measures as will protect local municipalities from annoyance and censure."

**Military Notes**  
Nine recruits were transferred from the local recruiting depot to the 80th Battalion. They were as follows:—H. Ellegott, Bowmanville. N. Watson, Peterborough. Isaac A. Murdock, Thurlow. K. M. Cole, Deseronto. H. James, England. Archie Hutchison, Trenton. E. Wilson, Trenton. J. L. LaPointe, Trenton. E. Garbutt, Aurora.

Messrs. Harry Sharp and Reginald Edmondson left for Kingston to join the 33rd Battery.  
Major F. J. R. Forster, M.D., and Mrs. Forster, of Stratford, spent Sunday with the former's sister, Mrs. Geo. F. Stewart, Commercial Street. Dr. Forster left on Monday for Montreal, whence he sails for England on service in the Royal Army Medical Corps at any place where he may be required. Mrs. Forster accompanies him as far as England.

Hope for the Chronic Dyspeptic.—Through lack of consideration of the body's needs many persons allow disorders of the digestive apparatus to endure until they become chronic, filling days and nights with suffering. To these a course of Parmelee's Vegetable Pills is recommended as a sure and speedy way to regain health. These Pills are specially compounded to combat dyspepsia, and the many ailments that follow in its train, and they

## McINTOSH BROTHERS

Offers you Great Values all this week in Colder Weather needs, such as:

**BLANKETS, HOSIERY, UNDERWEAR, DRESSES, WAISTS, UNDERSKIRTS, ETC.**

Buy them now while the assortment is at its best and prices the lowest to be had notwithstanding the unsettled conditions of the markets.

We will protect you against higher prices the same as we have all ways done in the past. Shop here and save money.

**Great Values in Flannelette Blankets**  
from \$1.25 up to \$2.00. Every one guaranteed to be the highest quality obtainable.

**Hosiery Hosiery Hosiery**  
Ladies' and Misses' Wool Ribbed Hose . . . . . 25c pr.  
Children's Cashmere Wool Hose, best quality . . . . . 2 prs., 75c  
Buster Brown Stockings, the kind that give service . . . . . 25c pr.

**Underwear for Ladies and Children**  
Best Qualities Here, At the Right Price  
Children's Union Shirts and Drawers . . . . . 25c per garment.  
Children's All-Wool Shirts and Drawers . . . . . 35c to 50c garment.  
Ladies' Union Shirts and Drawers . . . . . 35c to 50c garment.  
Ladies' All-Wool Shirts and Drawers . . . . . \$1.00 to \$1.75 garment.  
Children's Dresses, 25c to 75c. . . . . Every one great bargains.  
Misses' Dresses, navy blue serge. Special . . . . . 50c  
Ladies' Wrapperette Waists, only . . . . . \$2.50

Large variety of Dress Goods, Serges, Coatings, Silks, Veiveteens, etc., specially priced for this week.

## McINTOSH BROTHERS

Established 1870. Makers of Fine Furs

## Ladies' Cloth Coats

FOR LATE FALL OR WINTER WEAR

The very pick of the smartest coats that this season offers. Perfect Fitting, Splendidly made, Finely Finished and Superbly Styled. Prices \$10 to \$22.

## S. A. HYMAN & CO.

242 Front Street

N.B.—Remodeling and Repairing of Furs carefully attended to. Obtain our prices for making over Persian Lamb Coats.

## Electric Irons

**\$2.00**

Not FANCY, but GOOD

## THE SMITH HARDWARE CO.

We Do Plumbing

## UNION BANK

OF CANADA

A Joint Account is a Great Convenience for family funds. It may be opened with the Union Bank of Canada in the names of two persons, either of whom can make deposits or withdraw money when in town or when passing the bank. It is especially convenient if the husband is frequently away on trips, as it enables the wife to procure funds for expenses on her own signature alone.

Belleville Branch . . . . . J. G. Moffat, Manager  
Pictou Branch . . . . . C. B. Beamish, Manager.

## THE STANDARD BANK

OF CANADA

Quarterly Dividend Notice No. 100

Notice is hereby given that a Dividend at the rate of Thirteen Per Cent. Per Annum upon the Capital Stock of this Bank has this day been declared for the quarter ending the 30th October 1915, and that the same will be payable at the Head Office in this city and its branches on or after Monday the 1st day of November, 1915, to shareholders of record of the 21st of October, 1915.

By Order of the Board,  
G. P. SCHOLFIELD,  
General Manager.  
Manager Belleville Branch.

JOHN ELLIOTT,  
Toronto, 28th September, 1915.

Shannonville Branch open Mondays and Thursdays.  
Foxboro Branch, open Tuesdays and Fridays.  
Bedfordville Branch open Wednesdays.

## TRY US FOR ARTISTIC PRINTING.

**Old Prices Still Hold Good**

Woolens of every description are still soaring upwards. But we are selling lots of lines to-day better than ever before, and selling for less than we can replace them for.

Cashmere Socks, Wool Socks, all lines of Wool Underwear, Sweaters—all bought early, and lots of them. No raise in price on these.

**Suits and Overcoats**

For both Boys and Men, at old prices, and some lines a little better; and more to show you than ever before.

**High Prices**

Everything we try to buy in Woolen goods to-day is high, and will be higher; but we will protect our customers for a long time yet.

We Have the Stock

**Oak Hall**



**UNION BANK OF CANADA**

A Joint Account is a Great Convenience for family funds. It may be opened with the Union Bank of Canada in the names of two persons, either of whom can make deposits or withdraw money when in town or when passing the bank. It is especially convenient if the husband is frequently away on trips, as it enables the wife to procure funds for expenses on her own signature alone.

Belleville Branch . . . . . J. G. Moffat, Manager  
Pictou Branch . . . . . C. B. Beamish, Manager.

**THE STANDARD BANK OF CANADA**

Quarterly Dividend Notice No. 100


Notice is hereby given that a Dividend at the rate of Thirteen Per Cent. Per Annum upon the Capital Stock of this Bank has this day been declared for the quarter ending the 30th October 1915, and that the same will be payable at the Head Office in this city and its branches on or after Monday the 1st day of November, 1915, to shareholders of record of the 21st of October, 1915.

By Order of the Board,  
G. P. SCHOLFIELD,  
General Manager.  
Manager Belleville Branch.

JOHN ELLIOTT,  
Toronto, 28th September, 1915.

Shannonville Branch open Mondays and Thursdays.  
Foxboro Branch, open Tuesdays and Fridays.  
Bedfordville Branch open Wednesdays.

**TRY US FOR ARTISTIC PRINTING.**



**Miss Violet Gives H**

Editor The Ontario  
Dear Sir:—  
I have just been would not be interested, who aided me to know what the meant to me. For ation, the perspe but some idea of tourist does may n  
The weather was viour from the crossed at Prescott From the ferry, I caught a brief gl windmill around raged in '38. To powerful effort of the picture the struggle seems so quiet and  
Nearing Utica wh was interested in a canal winding along Black River Canal, so I was told, but Trent Valley look comparisons are in country itself is ve nearing Albany on charm of the beaut  
Impressions  
My days in Albe the brim with vis where the magnific stair is being repa York State Educat other points of inte  
The Education B some structure of g to me the most pes of classical desig made of thirty-six extending along the  
The rotunda, wit fine mural painting ful. At the entra partment, I notice signing of the Mag cation to the admi education. This wa on the walls.  
Then one glo through the kindr enjoyed a seventy into the country. Settlement, nestled the most fruitful se Cohoes and Troy.  
The struggle the are making for the noting. We, at hom comfortably hopi our lot, as a gift fro realize what a work doing. True they h time, but they are Even the "antis" w say "it is coming." Yes it was a ple