

also has offered his grace to all as far as he consistently could.

We are to take them as we find them and not philosophize against facts and revelation. There is a war against God. The human heart is engaged in that war, and is an enemy against God. All questions as to the origin of this war have nothing to do with altering the fact. War against God must be the most awful fact in the universe, and those who war against God must occupy the most fearful position imaginable. Now, all sin must be brought to this standard, and rank in this category, and all sinners must be seen in their true position before we can judge about the righteousness of eternal punishment. The alienated race of man, as such, must suffer eternal death—that, is, eternal banishment from God. The only exception is Christ Jesus, the only sinless man and those who are in him. The hand on the head of the sacrifice betokened this union from the beginning. He, as sinless, could suffer for all those who would unite themselves to him and receive His Spirit. There is nothing strange in eternal punishment, but something very strange in salvation. Men talk about eternal punishment as if it were an *ab extra* work of God forever scourging souls for past sins, and so they very naturally conclude from their premises that God might stop scourging if he wished to, and let man up and then man would be happy. But this is a very erroneous notion of the punishment of hell. The sinners' torture is the operation of their own sin. "Where *their* worm never dies and *their* fire

is not quenched"—the worm and the fire are not in God's hand, but in the sinner's heart. The sinner could never be happy because he hates God and holiness. If he could not be attracted to holiness in this world, he certainly cannot be in the next, where every passion must be intenser in the developed powers of the soul. So the next world to the sinner must be just what his conscience here gives forebodings of—a world of sin and agony forever and forever. Some, who see this must be so if the sinner is going to survive, jump to the conclusion that he is going to be annihilated as by a merciful act of God. But this a mere fancy, and proposed directly against God's word. Eternal punishment is no annihilation. If it be punishment at the moment of annihilating, it certainly is not punishment afterward. You cannot punish a being who does not exist. Destruction and death do not mean annihilation, but the ruin of the soul away from God—its misery and torture. The view of Dives in hell show us what the destruction and death of the wicked are.

If annihilation were the issue dying in one's sins would not be so awful a thing as Christ held it up to the Jews to be. But apart from Scripture, if God is too good (for that is the cant phrase they use) to punish and therefore will annihilate, why does his goodness allow Him to see men suffer so much as many do in this life? Why does he not annihilate all those who otherwise would be wretched at their birth? You see what folly all our reasoning *a priori* about God's