

We might answer this objection by saying that punishment, in its nature and design, is limited, and all the adjectives in the language cannot make it anything else,—while life, spiritual life, may be endless; and hence the meaning of the same adjective may be greatly modified, as when applied to God and to the hills of Judea.

But I will not leave the objection with this answer alone, for it might not satisfy the inquirer's mind. I will therefore frankly state that neither part of the text has any reference at all to an immortal state of existence. The phrase "eternal life" is not the phrase in the New Testament by which an immortal and endless existence is set forth. "Eternal life" is rather the life of *faith* and *peace* that we enjoy here in this world, in hope of immortality beyond the grave. Jesus saith: "He that heareth my word and believeth in Him that sent me *hath everlasting life*." Again: "This is *eternal life* to know Thee, the only true God, and Jesus Christ whom Thou has sent." John xvii. 3.

Thus, we learn that "*eternal life*" is enjoyed in this world, where the "everlasting punishment" is suffered.

Once more. It is said this "everlasting fire was prepared for the devil and his angels." Yes, and "the kingdom," which the righteous were "to inherit" was "prepared for them from the foundation of the world." Now, all this language is metaphorical—parabolic. The truth is behind the imagery. You who are conversant with the New Testament know that the phrase "Kingdom of God," or "heaven," signifies the reign of Christ on earth, through his Gospel. The Jews were in this Kingdom, but Christ told them that it should be taken from them and given to a nation who should bring forth the fruits of the same. Matt. xxi. 43.

In the Divine Council, this Kingdom or Gospel had always been designed for them, though they received it at so late a period. The phrase "prepared," &c., refers, in a general way, to the purposes of God, that the Gentiles should receive the benefits of the Gospel through the casting out of the Jews. The phrase "prepared for the devil and his angels" is a part of the metaphor, chosen to set forth the fore-ordinances of God, &c.

But the devil and his angels—who are they? I know he is a conspicuous character in the religious world, and some creeds would not be worth a farthing without him. But who