

virtue; whilst some may serve God for a time, and fall away ere night. But all will die either in the service of God, or in that of the devil. We refer, of course, only to those who have attained the full use of reason. But not only is it "appointed unto all men once to die," but, also, "after this the judgment."—(Heb. IX, 27). Death, therefore, does not end all: a future life remains for the followers as well as for the leaders, and consequently for them a Heaven, or a hell. Can anyone seriously believe that the eternal lot of these two classes will be, or should be the same? All had free will; all had the power to pray: all had the light of reason. Whilst we do not know the depths of the wisdom and the power of God, and whilst we cannot explain His counsels, nor understand their secrets, yet this much we know,—He is infinitely good, merciful and just: He created all for Heaven, and wills all men to be saved, and gives to all sufficient grace, yet, many through a misuse of their free will will be lost forever. In life they made their choice: they lived according to the flesh, not according to the spirit of Christ; they refused to bow to His sweet yoke, or to listen to the teachings of His Church. Before the judgment seat they are not so much condemned by the judge, as by their own choice in life. If this were better understood men would have fewer difficulties in recognizing that the future lot of the wicked must be hell, as that of the just is Heaven.

The Catholic Church understands by hell a place where those who die in the service of the devil are eternally punished with him. Apart from its unending duration, and everlasting banishment from God, we do not assume to define the nature and intensity of that punishment. In our present state the human mind can form no adequate conception of the joys of Heaven, for "eye hath not seen, nor ear heard, neither hath it entered into the