

requested those writing on the subject to confine themselves to Scripture proof, and I do not find one single passage in proof, in said article, for either side. We have now had several articles on each side of the future life, and on the whole it appears to me that the balance of evidence is somewhat in favor of the orthodox side, although some rather strong reasons have been given against it. That the sins of one short life, committed by weak mortals, ever surrounded by temptations, should be punished with eternal torment is indeed hard to believe, especially when inflicted by the Father, and beneficent Creator of the race. It seems, as a certain writer has observed, that it would be better, far better, that all the race should die in infancy than be exposed to such a dreadful infliction. Those who have espoused the doctrine of final and universal restoration only hope for this after a long "indefinite period" of suffering, and that is almost as bad as everlasting punishment, and gives us but little relief, as it may be for "ages of ages." If the Bible really does teach the doctrine of eternal torment, is it not strange that it is not found in the Old Testament Scriptures? And is it not still more strange that it is not taught in the Gospel of St. John, and that little or nothing is said about it by either St. Paul or St. Peter? We ask for further light on these points. The thing is so inconceivably dreadful that it is difficult to accept it, and yet we cannot do otherwise, if found to be according to the Scriptures. The late Dr. Norman Macleod, with all his tenderness and pity for suffering humanity, and after searching the Scriptures for some ground of hope, says he was compelled to abide by his first faith.

I have observed that nothing has been said in the articles on the future life on what is now known as the doctrine of conditional immortality. The advocates of this doctrine maintain that most of the terms used in the Scriptures relating to this subject should be understood in their literal sense, and as in common use in every-day life,—consume, destroy, destruction, life and death mean in the Bible just what they mean when used by us in common life. That the wicked after judgment are destroyed, and that eternal life is given to all believers. "The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ." This appears to many the most just, and the most Scriptural view, but we want more light. Perhaps some one holding these views will be kind enough to favour the SPECTATOR with the Scripture reasons why they hold them.

MARCUS.

THE FUTURE LIFE.

DEAR SIR,—As this subject is now being written on by a correspondent over the signature of "Christian," and as it is one of vital importance to every body, I trust you will favour me with a space in your justly reliable journal.

Writers should remember that their articles are merely their own deductions from what they have read and studied, and should be most careful how they advance ideas that may be read by some, at least, whose peace of mind might be seriously disturbed, and whether right or wrong, might induce them to jeopardise their future happiness. I will not follow your said correspondent's arguments *seriatim*, but simply answer him logically and as briefly as possible.

I cannot find, by searching "Johnson's Dictionary," that there is any difference between Everlasting and Eternal, in both cases the meaning is precisely this, "*perpetual, without end.*" That there is such a state in the future is beyond all cavil to true Christians, and just as sure are there two states in that future, or why such rigid laws; the mere fact of there being laws shows that there must be some object to be attained through their operation. St. Paul says in his Epistle to the Galatians, "the law was a schoolmaster to bring us to Christ." What therefore could be the object of bringing us to Christ? And as that object is undoubtedly our salvation, what does salvation mean if in the future there is not an eternal punishment? The very fact of our Saviour's condescending to take our nature upon Him, and offer up Himself a sacrifice for sin, without spot or blemish, shows beyond a doubt the awfulness of the future punishment to all those who persistently reject his proffered conditions of salvation. The Gospel is properly called "The Gospel of your salvation."—Ephesians 1:13, and in St. Matthew's Gospel it is recorded that the angel said "Thou shalt call His name Jesus, because He shall save His people from their sins." Now, to admit that there is salvation, admits that there must be also a state of punishment, or what are we saved from? His people, without doubt, are those only who rightly believe on Him as their Saviour, and love and obey Him. When He saves them from their sins, it is quite evident that He means *the effect of their sins*, and in either case no one can deny that sin is the transgression of the law, and that implies punishment.

The law required *complete and perfect obedience in every iota*, to satisfy the justice and Majesty of the Lawgiver, and as there was none able to do this, God in His infinite mercy provided one in the person of Jesus Christ. Although the sacrifice is sufficient for the whole world, and is freely offered to all, yet all do not accept it, nor does it appear reasonable to suppose that our Saviour meant nothing when He said, "Whosoever denieth Me before men, him will I also deny before God in the day of judgment." Again, "Depart from Me ye cursed into everlasting fire, prepared for the devil and his angels. Now the devil's angels are all those who reject Christ, and His terms of salvation.

"As in Adam *all* die, even so in Christ shall *all* be made alive;" it does not follow from this quotation of your said correspondent that all, without exception, shall be saved, for remember that man must *live everlastingly* in the future, yet his *life* will be strictly "according to the deeds committed in the body." If he possess a saving faith, his life will be in the presence of his God and Saviour, and if he rejects the merciful offers of salvation, it must be because he has chosen the service of Satan, and as a consequence, will be one of his angels and will *live* with him everlastingly in woe and misery. "If any man love not the Lord Jesus Christ let him be *anathema* Maranatha," (or accursed.)—1st Corinthians 16th chap. and 22 verse. "He that soweth to his flesh, shall of the flesh reap corruption, but he that soweth of the spirit, shall of the spirit reap life *everlasting*."—Galatians 6th chap. and 7th and 8th verses. "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap."

In concluding this article I would say let your correspondent weigh well the awful responsibility he is incurring in trying to lead people to ignore the fact of the certainty of two distinct places in the future, one a sure place of bliss, and

the other as sure a place of woe; and do not, under any circumstance, say that God is partial or that He is not merciful, for He has shown His mercy in providing a way of salvation. He is not partial, for He offers it freely to all, yet He is also just in not putting the rebellious and obstinate scoffers and rejectors of His mercies on the same footing.

Yours truly,

THOMAS R. JOHNSON,

Montreal, April 12, 1878.

THE MILL OF ST. HERBOT—A BRETON STORY.

BY THE AUTHOR OF "PATTY."

CHAPTER XI.

BEHIND THE HAYSTACK.

When Christophe saw Jean Marie lying senseless, his heart turned to his brother; for the time Louise and her charms were effaced by his agony of remorse. The farmer lay so rigid and death-like that others beside Christophe thought that he was killed.

But after awhile Jean Marie regained his senses, and then Christophe took him home in Pierre Kerest's waggon.

By next day the careful nursing of Jeanne and Christophe had brought him greatly round, for the young man sat up all night applying cooling lotion to his brother's head, and plasters to the severe bruises caused by the fall.

Jean Marie seemed thankful for his devotion, and at times he felt more at one with his brother than he had felt since the meeting at Madame Rusquec's. Strong man as he was, and well used to these rough sports, he had never before been thrown so violently, and when he tried to rise, his head swam and his legs tottered under him.

"You must lie on your bed, master," Jeanne said, and after some resistance he was glad to lie there quietly.

Jeanne felt for the mortification he must suffer at his defeat, but this formed a very small part of the torment that raged in her master as he lay seemingly so quiet on his bed. He knew that he should have conquered Christophe, that he was nerved to give him his final overthrow when those agonized words had reached him, and he saw the look of anguish on Louise's face. It smote him so suddenly, so convincingly, that his strength seemed to depart at once, and when he again took hold of Christophe his grasp was so feeble and mechanical, that the young man thought his brother was reserving himself for another mighty effort; he was astonished at his own victory. It was impossible that any explanation could take place between them, and yet Jean Marie at times judged Christophe fairly; at others fits of blind impotent fury possessed him—lying there almost hopeless he saw his brother stride across the floor in the full pride of his youth and strength, and he longed to strike him down, and for ever rid himself of so dangerous a rival. This mental tumult increased the pain and confusion in his head and acted against Jeanne's remedies.

Meantime Christophe waited impatiently for his brother's recovery. Coeffic waylaid him each time he left the farm, but the young man shrank from grieving Jean Marie. Yet he had shown his feelings to Louise, and he owed duty to her as well as to his brother, and he had on the terms Jean Marie himself proposed fairly won the right to ask her to be his wife. He did not feel confident of success with her, spite of Coeffic's assurances, but at last yielded to the Bazalvan's entreaties, and sent him to plead with Louise.

On the evening of the fourth day Jean Marie felt much stronger. He was calmer too, more in his right mind. It had come to him that he had judged Louise hastily and foolishly. True, she had uttered that cry which had so unnerved him in the ring, but what then? She liked Christophe, and it pained her to see him hurt. Other women did not feel these things, but then Louise was tender and soft-hearted.

"Jeanne says she left the ring sobbing, as soon as I fell—that might have been for me. She did not even speak to Christophe. Why have I been so hasty and so faint-hearted? It is certain Madame Rusquec would not hesitate between us two." And then the remembrance that he had himself given up the chance of first asking for Louise by the bargain made with Christophe, sent him back into dogged sullenness. Still through this there shone a gleam of hope. Christophe might be refused. He called for Jeanne, but no answer came, and he hobbled to the back door wondering how soon he should reach the mill; he heard a murmur of voices beyond the haystack which stood some twenty yards from the house. Always suspicious, and in his present state jealously alive to all that might be said concerning his defeat, he crept lightly across the yard, littered here also with straw, and soon was near enough to distinguish words, and to discover that the speakers were Jeanne and his brother.

"You will tell the master," Jeanne said.

"Tell him yourself," said Christophe; "I have given him pain enough, I do not care to make him suffer."

Jean Marie's face grew dark, and he set his teeth hard one against another, and thrust his head forward that he might not lose a word.

"It is best to tell him yourself," said the old woman; "but if you cannot, then I will. He should know before others."

"Yes, yes, you must tell him, and then there is this to be settled. Coeffic says the next step is for me to go with him, and with my nearest relative, to see Louise's mother. I thought as Louise and I had understood one another before, these formalities might have been set aside, but he says no; now, Jeanne, I cannot ask Jean Marie to answer for me."

There was a pause. Then Jeanne said, "The master would counsel you; but there is your cousin, the barber, Kerharo; it is true he is a new-comer in Huelgoat, but still he is the son of your father's sister, and he is therefore of your blood; he will do for you what is wanted."

But Jean Marie's jealous fury had risen beyond his control; he limped forward with surprising swiftness, and stood facing Christophe and Jeanne.

"I have heard you," he said, with concentrated passion in his voice, "and I tell thee, Christophe Mao, not to make too sure." The young man shrank from his gleaming eyes. "Thou hast had thy chance, now I will take mine, and