

But that there shall be a Judgment, with all that it means of decision, of separation, of reward, and of punishment; and that that judgment will be irreversible, because it will be infinitely just and perfect, because it will be founded on the truest discrimination of the nature of things, because it will come up to the Divine ideal of *κρίσις*,—this we must hold unhesitatingly, as a necessary part of the Revelation of Jesus Christ. "But," you are going to reply. My Brethren, let us have no more "buts." *There are difficulties*: we cannot get rid of them. Be content! "the Judge of all the earth will do right." Trust Him* for yourselves and for your fellow-men, *His* creatures. "Clouds and darkness are round about him: righteousness and judgment are the habitation of His seat." No one will ever hear the sentence of "everlasting damnation" from the mouth of the Son of Man but such as Love itself could not save; none but him whose moral nature is incurably depraved; none but him who has come to say with all his heart,—

"Evil, be thou my good!"

* Even Origen says, "The common and simple people, who cannot follow the wide and various discussions about the Divine wisdom, must commit themselves to God and to the Saviour of our race, and be content with His mere word rather than any other's whatsoever." δεήσει ἐμπιστεύσαντα ἑατὸν θεῷ, καὶ τῷ σωτῇρι τοῦ γένους ἡμῶν, τούτου μᾶλλον ἀρκεσθῆναι τῷ "αὐτὸς ἔφα," ἢ ἄλλου οὐτινοσούν. *C. Cels. Lib. iv. §9.*