

and some the final and complete annihilation of the wicked at the day of judgment. To give a complete view of all these, or even a perfect synopsis of them, in a short discourse, is a thing impossible. Neither is it needful, for we regard them one and all alike, indefensible and unscriptural. We think the following statement will embrace every phase of this doctrine worth considering. They maintain :

1. "That Christ died for all without exception or limitation."
2. "That as a means in order that men may be made meet for salvation, God will sooner or later, through suffering or otherwise, bring all men under a willing subjection to His moral government."

The passages of Scripture quoted in support of these views, 1 Thess. v., 10; 1 Cor. xv., 3; Romans v., 6—with many others of this class—are regarded by the orthodox Christian Church, almost universally, as having reference to the faithful in Christ Jesus, and cannot be reconciled on any other supposition with those passages which speak of the condition of the finally impenitent; such as, "Depart from me, ye cursed, into everlasting fires prepared for the Devil and his angels,——" "And if thine hand offend thee, cut it off; it is better for thee to enter into life halt and maimed, than having two hands to be cast into hell, into the fire that never shall be quenched."

Advocates of this doctrine, particularly those of the restoration class, have had much to say about the words "eternal," "everlasting," and "forever and ever." Their aim has been to show that these expressions are not to be taken in their common sense; that is, as we think, in their proper definition. In proof of this, we are cited to the fact that they are sometimes used to express limited or defined duration; but by the same method we might raise a cavil upon any subject, for there is scarcely a word in our language but what is used at times in a figurative sense. It was contended in a public discourse in this city but a short time ago that "the meaning of these words was not one of infinitude," which should be the case if the popular orthodox notion of never-ending punishment was to be received. But the word "infinitude" or "infinite," the root from which it springs, is sometimes