

with humble boldness, with calmness of spirit, and thankful joyful heart, to meditate on the sovereign grace that has so distinguished him, and *so eat of that bread and drink of that cup*. If, on the contrary, his evidences are beclouded ; if he has very much to regret, and cause him to humble himself before God, he will approach with penitent sorrow, yet resolving in divine strength to seek not only pardon for the past, but grace and strength for the future, strength to persevere, strength to overcome, to walk and live nearer to God in Christ, lifting up a penitent heart to the Saviour whom he is so little conformed to, and thankful for mercy manifested, and *so eat of that bread and drink of that cup*. If a professor is constrained, after faithful introspection, to conclude that he has been mistaken in supposing himself a subject of divine grace, not a real Christian, let him not despair, but let him seek, at the throne of grace, those influences of the Spirit that shall *make him a true disciple of Him who hath said, "Ask, and ye shall have ; seek, and ye shall find, &c. All that the Father giveth me shall come to me, and him that cometh I will in no wise cast out."*

SENEX.

---

### THE REV. JOSEPH COOK ON FUTURE PUNISHMENT.

The question is, whether, as Parker affirms, a man who passes out of life as incorrigibly bad as the blackest crimes can make him, can be assured in the name of natural law that he will attain bliss at last, and that character does not tend to a final permanence.

Your chief objection to the idea that evil may last forever is drawn not from Science, nor from Scripture, but from this characteristic of luxurious ages—an unscientific sentiment. You affirm that there cannot be pain in a perfect universe—that is, in a moral system where all are free and where what ought to be done is done by the Ruler. I wish to fracture this boulder which lies upon the necks of many. This vague, easy sentiment has behind it nothing strenuous or clear in thought. I have done enough to throw logical discredit upon that sentiment by simply pointing to the irreversibleness of the past, and the certainty that conscience, as transfigured by the salvation, which you say all men will attain, must regret forever and forever a record of sin. I have shown that there will be loss forever and forever on account of all the sin that has occurred, or that is yet to occur.

Having thus, in the name of the scientific method, thrown across this misty chasm of sentimentality a single thread, will you allow me to carry over on that one strand a cable ? When the bridge at Niagara was built, a single wire was carried over by a kite, and on that wire was taken over a cable, and finally a bridge. I wish to span this chasm ; and, beyond all controversy, we see that a single wire is carried across it. Sin having once entered the world, there is a form of loss or evil, and there is one form of pain which we assuredly know will exist forever. *If, then, some pain and some evil may exist forever, and God yet be good, do you know enough to say how much evil may exist forever and God yet be good ?*

Who is there here who dares say that he is wise enough to authorize Theodore Parker to hiss at the Scripture upon this theme ?

When you know scientifically that one thread is carried over, how do you know but that the cable which the Scriptures carry across may absolutely be the scientific bridge ?

We are all agreed that some evil may last forever ; we are all agreed that God is good ; and now, in the name of the fact that God is good, you want me to say, with Theodore Parker, that a man may die a kidnapper and yet be saved. You have no reason at the bottom for your demand on that point except this sentiment or the feeling of the luxurious hours, and not of the most illumined days of the world, that it cannot be that any pain can last forever. I say some pain will,