

THE  
INTERMEDIATE WORLD.

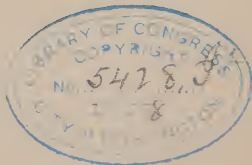
BY

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"Time is like a ship which never anchors; while I am on board I had better do those things that may profit me at my landing, than practise such as shall cause my commitment when I come ashore."

FELTHAM.



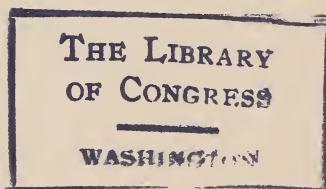
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TO

HON. WILLIAM CLAFLIN, LL.D.,

PURE IN POLITICAL LIFE,

BROAD IN PHILANTHROPIES, A NOBLE PATRON OF EDUCATION,

FAITHFUL IN FRIENDSHIPS, HUMBLE AND DEVOUT

IN ALL CHRISTIAN WORK AND WALK,

*This Volume*

IS RESPECTFULLY DEDICATED.





## PREFACE.

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A PREDICTION twelve months past, that the newspaper, magazine, and book press of to-day would be crowded with subject-matter relating to the future fate of the wicked, and that the pulpits, of all denominations, and the popular lecture platforms, at home and abroad, would resound so soon with this hitherto neglected doctrine, would have been received with the utmost incredulity.

There was, even at that late date, nothing existing apparently to call forth such discussion. Many topics, notably those of the Eastern War, home politics, questions of finance, and discoveries in the realms of pure physics, would have been urged as adequate reasons why theological dogmas — especially those relating to "Hell" and "Future Punishment" —

could not be revived in the present generation.

But, as if under supernatural inspiration, the human mind, civilization through, is roused, and with intense and prolonged gaze the eye is fixed upon the future.

We somewhat suspect that the present drift of thinking is merely preliminary to a new era, in which public attention will turn more and more, though perhaps gradually, to the *invisible*, from which materialism has so long divorced our thoughts. To us it seems that good will come of this new theological drift: we therefore contribute our mite.

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# THE INTERMEDIATE WORLD.



## *Introductory.*

SHORTLY every man will stand face to face with a tombstone. To see over it, round it, or under it he cannot; yet to reflect upon what is beyond this perplexing *point-blank* is as natural as the breath. Hardened and spiritually dead indeed must be the man, whatever his professions, who resolutely refuses to give a thought, nay, much thought, to that Somewhere into which all now living are to pass, — into which he is so quickly to step himself, and into which many a friend and acquaintance of his has already stepped.

Of this philosopher and that, from this object and that, has inquiry been made, but all to no purpose, for all else, save Revela-

tion, has stood before this subject with bowed head and a finger on the lips.


Twenty-five years ago, thirteen men, six in Massachusetts and seven in the State of New York, entered into an agreement that, as each died, the survivors should attend his funeral, and that, if possible, the departed would appear to the others after death. Only two now survive, one in the city of Springfield, the other in Albany, and no communications have yet been received from the other world. The gentleman in the first-named city is sixty-one years of age, and says he has slept alone during the three or four nights following the death of each of the others, in the vain hope of hearing from them. Many a bereaved husband has likewise listened day and night for just one word from a loving and loved wife, but has not heard it.

Human research, unaided, seems to do little more for us than to formulate and place upon our lips a creed like that of a distinguished New England Radical: "We are tenants at will, liable at any moment to be served with a

notice to quit. But what proof of immortality? None, we must confess, but hope." \*

Being in such a plight; personally knowing nothing of the future, near or remote, especially after the death-warrant is issued and executed, no friend really having returned to speak with us, and the reports of those whom medium Spiritualists assert have returned being so extremely contradictory, what better course can one propose than the patient study of the sayings of our Lord and his apostles, testing their disclosures by all related knowledge found in the realms of physics and metaphysics?

He was a wise and mysterious teacher; he knew the mind of God, as far as we can judge, more fully than any other; when he spake upon these subjects, he used not the world's "peradventure," but the divine "verily;" human judgment for eighteen centuries has given him and the words he taught his followers its pre-eminent certificate. Under the circumstances, therefore, are not men wise to listen?

\* Dr. Bartol. See also Supplemental Notes, page , marked here, <sup>1</sup>; hereafter, <sup>2</sup>, <sup>3</sup>, <sup>4</sup>, &c.

For various reasons, we limit the range of discussion in this treatise to the state or condition of the dead man in the interim between his dissolution and the scenes of the Resurrection and the Judgment.



*The Place.*



## I.

### *The Place.*

---

MANY scientists of the present date hold that physical tissue is not the cause of vital force, but that vital force is the agent or active cause in the development and movement of all tissue. It is the opinion of Carpenter, Draper, Sir Lionel Beale, and Hermann Lotze, that it is demonstrable, upon the ground of pure physiological investigation, that the soul is an agent as external to the cerebral mechanism as light is to the eye, or sound to the ear.

If, therefore, vital force is distinguishable from bodily tissue, and if death is a separation of vital from bodily tissue, — which no one disputes, — and if anything once existing in the universe can never be lost from it, or annihilated, but will maintain endless future historic

connections and associations, which is the claim of every branch of modern science, then it follows that the vital forces which went to make up the living man, must, after death, be and remain somewhere in the universe. Also, if those vital forces constitute the soul, or enter into its constitution as factors of more or less importance, then that soul, or some parts of it, if it has parts, must still be somewhere in the universe, active and conscious or otherwise; a place for it, at all events, there must be. Thus far, upon purely rationalistic and scientific grounds, we can go; but not much further, save by the aid of Revelation.

In stress of weather, the mariner consults any chart he can command, at least if there is likelihood of its reporting to him somewhat; such baffled mariners are we; hence, in lieu of anything better, we may study a chart which confessedly gives much light upon subjects with which we are acquainted; it may not speak amiss when reporting as to the unseen and the unknown.

The place for the disembodied vital forces

or soul, if we may call them such, is termed in the Old Testament *Sheol*, the original root having the force either of "cavity," or of "asking;" as if it were a place never full, or as if the friends of those who enter it were ever asking respecting the departed, without obtaining response. This word is used sixty-five times in the Old Testament; the English version translates it "grave" and "hell" thirty-one times each, and three times it is translated "pit." The Septuagint is more self-consistent, translating it "Hades" with but two exceptions, (2 Sam. xxii. 6; Prov. xxiii. 14.)<sup>2</sup>

It is now very generally allowed that *Sheol* has an exact meaning, and signifies the place into which the souls of men enter at death, and where they remain until the resurrection. Had the Old Testament writers meant literally the "grave" in places where *Sheol* is thus translated, they would have employed the word *Kehber*; <sup>3</sup> had they meant "pit," they would have used *Bohr*.

The following representative passages are suggestive :

"It is as high as heaven; what canst thou do? deeper than *Sheol*; what canst thou know?" \*

"For thou wilt not leave my soul in *Sheol*; neither wilt thou suffer thine Holy One to see corruption." †

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?

"If I ascend up into heaven, thou art there: If I make my bed in *Sheol*, behold thou art there." ‡

"*Sheol* and destruction are never full; so the eyes of man are never satisfied." §

"*Sheol* from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations." ||

"They also went down into *Sheol* with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen." \*\*

\* Job xi. 8.

† Ps. xvi. 10.

‡ Ps. cxxxix. 7, 8.

§ Prov. xxvii. 20.

|| Is. xiv. 9.

\*\* Ezek. xxxi. 17.

"Though they dig into *Sheol*, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down." \*

In the New Testament, the words, *Hades*, *Tartarus*, *Phulake* (prison), and *Abussos* (the deep), are employed, and are now believed to signify, when alluding to the dead, the same general abode of the disembodied as the word *Sheol* denotes in the Old Testament.

The following passages are familiar and suggestive :

"Because thou wilt not leave my soul in *Hades*, neither wilt thou suffer thine Holy One to see corruption."

"He seeing this before, spake of the resurrection of Christ, that his soul was not left in *Hades*, neither his flesh did see corruption." †

"O death, where is thy sting? O *Hades*, where is thy victory?" ‡

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of *Hades* and of death." §

\* Amos ix. 2.

† Acts ii. 27, 31.

‡ 1 Cor. xv. 55.

§ Rev. i. 18.

"And the sea gave up the dead which were in it; and death and *Hades* delivered up the dead which were in them: and they were judged every man according to their works.

"And death and *Hades* were cast into the lake of fire. This is the second death." \*

But, aside from passages containing these definite words, light may be thrown upon the subject by studying certain incidental references. There is, for instance, frequent mention of ordinarily unseen angelic intelligences, which have abodes somewhere, and which seem to be familiar with, if they do not belong to, or have missions in, the intermediate world.<sup>4</sup>

If the ultimate new heavens are not yet fully prepared, — as certain passages seem to imply,† and if the eyes of mortals do not look beyond the regions of the intermediate world until after the scenes of the Judgment are passed, which may likewise be inferred from certain scriptures,‡ then it would seem to have

\* Rev. xx. 13, 14.

† John v. 17; xiv. 2.

‡ Acts ii. 34; Hebrews xi. 39, 40.



been a view of the borders of this mysterious *Sheol*, or *Hades*, which was granted to Jacob, and which led him to say, even of the locality where the vision was witnessed, "How dreadful is this place! This is none other than the house of God, and this is the gate of heaven." \*

It may likewise have been the borders of this intermediate world which Elisha beheld at the translation of Elijah, and the same which the servant of Elisha afterwards saw when he looked upon what seemed to him the vast and mighty armies of Jehovah.†

It was also probably this strange intermediate world which opened its portals at the baptism of Jesus, and from which came the voice, "Thou art my beloved Son, in whom I am well pleased." ‡

It was, perhaps, this same sublime *perspective* of the intermediate world which expanded before the vision of the dying Stephen, upon the day of his martyrdom. § It was, most

\* Gen. xxviii. 10-17. † 2 Kings ii. 9-12; vi. 13-18.

‡ Mark i. 2. See also Matt. xvii. 3, 4; Luke iii. 21, 22; ix. 29. § Acts vii. 55, 56.

likely, the brilliant light of this same wonderful and intermediate world which also broke upon the vision of Paul while on the road to Damascus; so sudden and so intense were the scenes that it resulted in a blindness incurable save by a miracle.\*

It was likewise, as it seems, this same magnificent intermediate world, — this preliminary abode, this sublime ante-chamber of the eternal heavens, — which Paul afterward was permitted to look upon, in something like its fulness.†

Such are the Bible representations in general of that intermediate condition which receives into its ample portals all those who pass through the gates of death from this to the world eternal.

We conclude, therefore, that there is a place for disembodied souls; that the surroundings are unlike those of our present physical life, but that it is none the less a place, and that there is nothing known upon scientific or speculative grounds, which would prevent the soul from passing into that place when separated from the physical organism.

\* Acts ix. 1-20.

† 2 Cor. xiii. 1-4.

*A World of Consciousness.*



## II.

### *A World of Consciousness.*

---

THAT there is a place in which the vital forces belonging to man may exist when they are separated from the bodily organism is, antecedently, just as probable as that there is a place of existence for those vital forces while in an organism ; or, more briefly, it is antecedently just as probable that there should be a place for souls, as that there should be one for souls and bodies. It would seem, indeed, to be a far less complicated task to adjust surroundings suited to naked souls, than to adjust fit adaptations for souls in bodies.

So, likewise, if vital forces can be endowed with consciousness while embodied in physical or chemical elements, then we should just as

reasonably expect they could be thus endowed when free from such elements. Antecedently, therefore, there is nothing to render objectionable the statement that immediately after death men not only enter a definite place, but are also in possession of full consciousness while in that place.

We are aware, however, that there are those holding firmly to orthodoxy who have advocated the view that when a man dies, he sleeps ; and that during the entire intermediate period the mind will remain so utterly oblivious to all events objective, and to all operations subjective, that the scenes of the Resurrection morning will appear to take place simultaneously with the loss of consciousness at death, though thousands of ages may have intervened.

We are far from putting a light estimate upon the convictions of these eminent men ; the argument in reply will shortly be offered.

There are also a few theological metaphysicians who assert, upon philosophical grounds, as they claim, that the soul in the Intermediate condition will be "pure essence ;" "substance

uncompounded and without parts ;” “without place ;” “a monad, indivisible and unextended ;” “a simple metaphysical entity.”

But while listening to these terms one feels much as Sherlock expressed himself: “It all sounds very much like nothing.” Of the force of these phrases in this connection, we confess that we know very little. We prefer to take the simple position rather, that those conscious vital forces of man, which during life have existed in connection with the soul, will be, after death, either nothing or something. If they are something, and not infinite, they must have a definite location ; and if those aforetime conscious active forces are something and are somewhere, then the philosophical reasons are stronger than any counter reasons, for supposing that the soul will know the fact that it is something and is somewhere. If this fact of existence and locality is known to the soul, then it must be in a state of conscious existence. Until these philosophical reasons are presented, all speculative objections should be held in suspense.

We are likewise not ignorant of the fact that sentiment, as well as philosophy, has had something to offer in favor of unconsciousness in the intermediate world. There are those, for instance, who have expressed a longing for a period of rest after death, regarding such conceivable repose as of all conditions the most desirable. A minister, whose cares had been oppressive and labors severe, may have given expression to a like feeling in some of the hearts of our readers, when saying :

"The first thing I wish to do in the next world is to lie down and go to sleep, and sleep uninterruptedly for a thousand years. Let me alone and let me rest, will be my dying prayer."

We think, however, that most men are so constituted that they prefer to run no risks. Personally, we have some misgivings as to such protracted sleep. If, when we die, the soul drops into a state of profound unconsciousness, and thus continues for a thousand years, we fear lest the protracted sleep should become a fixed habit, and that there would be no



waking us. When upon the point of dropping into that unconscious slumber which is to be continued, say a thousand years, we should tremble lest it might continue for two thousand; then just as easily for ten thousand, and then *forever*; nobody at length taking the trouble to wake us. Were the matter to be submitted to us for choice, we should say, "I speak for consciousness."

Disembodied and unconscious vital or soul forces being nowhere in particular during six thousand years, as in case of Adam, is not a promising outlook for ultimate future consciousness. How easily God in this way could snuff out the candle of the sum-total of all conscious existence, and nobody know it! "Dead men tell no tales." He could commence over again, and nobody would be the wiser.

It may be replied, however, that this is not argument. We have not presented it as argument exactly: it is simply a sentiment to offset the sentiment which the objector has presented.

More than this: perhaps the man who thinks he would like to rest at death will have other

desires when the tired body drops off. He may rather choose, as when waking with renewed nerve and muscle, to fly through the universe without stopping, on, on, to its outer bounds, and back again before resting. We desire to rest because we are tired. When not tired, we seek the mountain's summit.

But from all sentiment we turn for a moment to Revelation, seeking its report concerning consciousness in the Intermediate World.

In the parable of the rich man and Lazarus, we read that in *Hades* a conversation passed between Abraham and the rich man; but this power of conversation of necessity implies a condition of vivid and active consciousness.\*

Thus also the promise of our Lord to the penitent thief, "Thou shalt be with me in Paradise" (the intermediate world), would better have read, "Thou shalt *sleep* with me in Paradise," had not conscious existence been meant.†

Thus also in Luke we read these words :

\* For a fuller examination of this passage, see page 156.

† See further exegesis of this passage, page 152.

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

"For he is not a God of the dead, but of the living : for all live unto him." \*

The evident inference from this passage is that "the visible world of men and the invisible world of spirits both stand before God's eye as one communion of living ones." † The force of these words seems, indeed, to depend upon the possession of a living consciousness by Abraham, Isaac, and Jacob, who were inhabitants of the Intermediate World.

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord :

("For we walk by faith, not by sight :)

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

"Wherefore we labor, that, whether present or absent, we may be accepted of him." ‡

\* Luke xx. 37, 38.

† Professor Van Oosterzee.

‡ 2 Cor. v. 6-9.

The inference from this passage seems to be that absence from the body implies immediate and conscious presence and association with the Lord in the Intermediate World.

In the First Epistle of Peter there is given the following account of what the crucified Saviour did during the interim between his death and resurrection :

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit :

"By which also he went and preached unto the spirits in prison (in the Intermediate World) ;

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." \*

There are additional passages throwing light upon this subject, which will be employed in other connections ; these are sufficient, we

\* 1 Peter iii. 18-20. For other important considerations involved in this passage, see page 80.

trust, to justify the proposition that the Bible teaches the conscious existence of all the dead now inhabiting the Intermediate World.

That this Scriptural view has strong scientific support has already been hinted. Late investigations have led many eminent scientists to take the position that the soul of man has properties which are entirely independent of matter. According to their representations the spirit is put into the physical body merely for convenience and development, and that its conscious existence no more depends upon the body in which it for a time abides, than does one's bodily existence depend upon any particular house in which, for convenience, he may for a season take up his lodgings. It is with such convictions that men like Lotze, Wundt, and Ulric have turned with favor, even upon physiological grounds, — whence have come heretofore the more weighty objections to immortality, — to the doctrine of the continuance and consciousness of the individual soul after death.

Dr. Carpenter, Fellow of the Royal Society

and Registrar of the University of London, finds in man a something — the soul — so far above and independent of the physical organism, that there is suggested to his mind the relation existing between the Infinite Creator and the physical universe upon which He, as an independent existence, can act.<sup>5</sup> No more, therefore, would the destruction or the change of the bodily organism destroy the soul, according to this eminent scientist, than would the destruction or the change of the earth destroy the infinite and independent Being who created it.

Two eminent German investigators, Fritsch and Hitzig, also Professor David Ferrier, of King's College, London, by certain curious experiments, have proved that the brain is but a keyboard upon which *something* distinct from the board must play in order to produce certain required and apparent results.<sup>6</sup>

It is shown also that, though a defect in the physical organism may interfere with the performance, still the performer — the soul — may not be sick ; precisely as the musician may be



in faultless trim to strike the keys, though the keyboard may be demolished before his fingers reach it.

Says Professor Ferrier : "The development of the frontal lobes is greatest in men with the highest intellectual powers ; and, taking one man with another, the greatest intellectual power is characteristic of the one with the greatest frontal development. The phrenologists have, I think, good grounds for localizing the reflective faculties in the frontal regions of the brain, and there is nothing inherently improbable in the view that frontal development in special regions may be indicative of power of concentration of thought and intellectual capacity in special directions."

But supposing there is no frontal development, as in case of an idiot ; even then the skill and majesty of the soul may really be none the less ; the soul in this instance is simply denied a suitable instrument upon which to display its artistic endowments.

In still another passage this same eminent Professor says :

"The brain, as an organ of motion and sensation, or presentative consciousness, is a single organ composed of two halves; the brain as an organ of ideation, or re-presentative consciousness, is a dual organ, each hemisphere complete in itself. When one hemisphere is removed or destroyed by disease, motion and sensation are abolished unilaterally, but mental operations are still capable of being carried on in their completeness through the agency of the one hemisphere. The individual who is paralyzed as to sensation and motion by disease of the opposite side of the brain (say the right), is not paralyzed mentally, for he can still feel, and will, and think, and intelligently comprehend with the one hemisphere. If these functions are not carried on with the same vigor as before, *they at least do not appear to suffer in respect of completeness.*"

In this case it will be noticed that half the body is paralyzed, but the invisible soul continues in full all the same its mental operations. We thus approach, at least, the colossal physiological conclusion that the removal of



the entire brain, tissue and cell, would not destroy nor hurt the invisible soul; it would simply take away the physical means of communication; as we cannot fully identify the musician unless giving him a perfect keyboard, with four banks or more, and its half hundred stops.

We may still further fortify the foregoing conclusions by considering certain phenomena which are not uncommon among men. The activities which the soul displays in certain instances when losing partial or entire control of the body, are suggestive. The acuteness with which man hears, the clearness of his sight, the keenness of his perceptions, and the powers of his memory and conscience, all go to show that his conscious, spiritual activity does not depend upon healthy, or normal, condition of the physical organism. Even when the union of soul and body is much disturbed, the living agent seems for the moment, in some instances, to be all the more preternaturally endowed.

There are instances, likewise, where per-

sons, to all outward appearances, have been dead. They have remained thus for hours and days. Not a pulse could be felt, not a breath was drawn; the lips were bloodless and eyes sunken. Afterwards they have recovered their animation, and in many cases have borne testimony that, during all the time of this suspended animation, though they had lost entire control over the body, as much so as if there had been a complete separation from it, yet a most perfect and vigorous consciousness of every passing event had been maintained. Every preparation for burial was noted; every word spoken was heard and remembered.

While these cases of suspended animation do not demonstrate, they manifestly look in the direction of a certain independence of the soul, affording, therefore, a ground for holding to the conscious existence of the soul when its skilful fingers are removed beyond the reach of the keyboard.

From these physiological we pass for a moment to certain psychological evidences in

support of the proposition that soul-consciousness is possible after death.

A well-known illustration is found in the Life of Dr. Francis Wayland. When, on a certain occasion, he was expected home from New York, in the winter of 1814, Mrs. Wayland, his mother, who was sitting with her husband, suddenly walked the room in great agitation, saying, "Pray for my son; Francis is in danger." So urgent was her request that her husband joined her in prayer for his deliverance from peril. At the expected time he arrived home. His mother at once asked, "What has taken place?" It turned out that at the time of her alarm, while coming up the North River on a sloop, Francis had fallen overboard, and the sloop passed over him. Being an expert swimmer, he readily kept himself afloat until rescued.

A certain woman, the wife of a sea-captain, started from her sleep at midnight, and exclaimed, "O God! my husband is lost!" Subsequently it appeared that the ship on which

her husband sailed went down in a storm, and at that very hour.

We need not pause to multiply illustrations of this kind. Every household, almost, has its witness. The task before us is to ascertain, if possible, the basis of these phenomena.

We must at the outset confess that here is soul-action which passes beyond the range of ordinary sensation. Here appears to be a conscious activity of man, which depends in no way upon his hand, his ear, or his eye. May not Wayland's mother have felt danger by being herself consciously near it? May not the wife who felt the loss of her husband have had a conscious activity hundreds of miles distant from her own physical or recognized presence? are pertinent questions.

The knowledge obtained in these cases was most certainly not from the spirit of the dead son coming to the mother, not from the spirit of the dead husband coming to his wife; but can we as confidently say that it was not obtained by the mother's own soul while visiting the boy in danger, or in death?

Does not the language of Paul go very far in proving the possibility of such an absent, conscious activity? "I knew a man in Christ, above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; such a one caught up to the third heaven."

If it is admitted that the soul is capable of a conscious activity in one place, while the body is in another, — and ten thousand incidents of ordinary life, and the facts of second-sight seeing, so far as they have any reliable basis, demand such admission, — it follows that if such relations can exist for one moment, they may equally well exist for a day, or a year; nay, more: the bodily organism might be annihilated before the return of that absent activity, and the full play of its potential majesty might be still in an undisturbed existence. In this instance, while the musician is absent, somebody takes away the piano.

Thus, from experimental science and from various phenomena of life, it is as clear as any demonstration can make subjects of this char-

acter, that the soul which plays upon the physical and nervous mechanism is intact; that the "dissolution of the brain is no more proof of the dissolution of the soul than the dissolution of the piano is proof of the dissolution of the musician who plays it;" and though nature wisely and kindly provides that ordinarily the window through which consciousness looks shall be slightly darkened at the moment when the soul and body part company, still it is evident, enough so at least to satisfy all save the utterly incredulous, — such, we mean, as refuse belief in any statement excepting "two times one are two," — that whilst death lays violent hands upon the physical organism, the spiritual inhabitant is not touched; and that without much delay, the curtain will be drawn back, and, without knowing how or when the transition was accomplished, the soul will find itself out of one world and in another. Such are the slight interruptions and disturbances at death.

But after that, on through the intermediate period, also while passing through the stupen-

dous events of the Resurrection and the Judgment, likewise amid those scenes still more distant, which are endless, the soul-consciousness, as it seems, will never know either darkened window or eclipse.







# *A Dual World.*

45



### III.

## *A Dual World.*

---

A MUTILATED corpse, a dirk, spotted with gore, near by, and a man washing his blood-stained hands in a brook at a distance, constitute a grouping sometimes witnessed.

The bloody dirk with which the murder was perpetrated had no choice in the crime; the associations are such, perhaps, as to startle us when looking upon or handling it, but of itself that blade is perfectly harmless and guiltless. Those hands, too, of the murderer had no choice in the crime; they could no more have said "yes," or "no," than could the dirk. The associations are such, perhaps, as would cause a shudder were those palms stretched towards us; but of themselves they are likewise as harmless and guiltless as if

lifted to heaven in prayer or praise. The same may be said of the purely physical forces of the murderer. Hence, back of the dirk, the hands, the arms, and the purely physical forces, is the real assassin; souls, not bodies, are always the guilty parties. Does the hand of a soulless body ever assassinate? \* If not, and all modern philosophy so reports, then the statement receives justification that it is antecedently just as probable that there should be envy, jealousy, malice, revenge, or murderous intention in disembodied as in embodied souls; and that it is antecedently just as probable that contact with malicious souls should in some way be as harmful in the future as in the present world. If, therefore, it is right in the present life to have bolts and locks placed between good and wrong intentions, is there any reason for not expecting that there will be effective barriers placed between such intentions in the life to come? These statements are made to remove existing preju-

\* Compare Matt. v. 22, 28, 29; Mark vii. 21-23.

dices against certain doctrines and texts to which we now call attention.

Light will be thrown upon these Bible investigations if there is noted, in this connection, the fact that both the ancient Greeks and the Jews divided the Intermediate World into two parts, one division being the temporary abode of the righteous, the other being the temporary abode of the unrighteous.<sup>7</sup>

The Jews, after their exile, gave the name Paradise to that one of these compartments in which are the righteous, and the name Gehenna to the other, in which are the wicked. Those views prevailed until the advent of our Lord; he at no time, and by no hint, taught otherwise, and in many of his sayings gave the strongest possible confirmation as to the correctness of these established opinions which had been gathered from Revelation, the schools of the prophets, and perhaps from other sources,<sup>8</sup> and which are firmly maintained by Orthodoxy even to the present time.

As a matter of convenience in these inquiries, we make use of the following terms to express

the Jewish and Scriptural views of the Unseen Life.

First, *Hades*, in which are temporary abodes for all the dead, including the righteous and the unrighteous. Second, *Paradise-Hades*, in which are the temporary resting-places of the righteous. Third, *Gehenna-Hades*, in which are the temporary prisons of the unrighteous. Fourth, *Paradise Proper*, or the Heaven of heavens, in which will be the royal homes of the righteous after the Judgment. Fifth, *Gehenna Proper*, or Hell, into which are cast the unrighteous after the Judgment.<sup>9</sup>

In harmony with this view of the unseen world, it appears still further that Paradise-Hades and Paradise Proper hold to one another the following relations : The one is preliminary and temporal ; the other is permanent and eternal. The one, Paradise-Hades, begins at death and ends with the Resurrection ; the other, Paradise-*Proper*, the Heaven of judicial rewards, begins at the conclusion of the Judgment and lasts forever ; in it will be found the faultless realizations of all the ideal plans of

God ; therefore endless duration may be predicated of every object therein met ; every creation in that world is fittest, hence its survival is secured.

It appears, likewise, that Gehenna-Hades and Gehenna Proper, the abodes of the wicked, bear to one another relations similar to those just mentioned as existing between the abodes of the righteous. On the one hand is a place preliminary and temporal ; on the other, a place permanent and eternal. Gehenna-Hades, beginning at death, ends at the Resurrection ; Gehenna Proper, the Hell of judicial punishment, beginning at the conclusion of the Judgment, will last, according to the explicit statements of our Lord, *forever*.<sup>10</sup>

We are now prepared, with definite terms at command, to examine still more critically the disclosures of Revelation upon this otherwise perplexing subject.

The language of our Lord to one of those crucified with him is intensely interesting and suggestive. Said that penitent malefactor :

"Jesus, Lord, remember me when thou comest into thy kingdom."

"To-day," replied the Saviour, "shalt thou be with me (not in heaven, but) in Paradise." \* There is evidently meant by the word "Paradise" that compartment of the Intermediate World which is termed Paradise-Hades, the resting-place of the redeemed until the morning of the Resurrection.

Thus likewise the language of Paul, when speaking of a remarkable vision granted him, is full of significance. Of this revelation he seems to have said nothing for fourteen years; it appeared to him unlawful to speak much concerning such revelations, as, perhaps, to more than one devout heart which has similar secrets!

But the Corinthians were priding themselves upon their visions, and thus Paul was induced to speak of what he had seen. In the account he employs the term "third heaven." There is no need of a misleading in the interpretation, if there is borne in mind what is meant by the three heavens of the Jews. Their first

\* Luke xxiii. 42, 43.



heaven was the atmosphere where the birds fly and the clouds gather : thus they speak of the birds of heaven. Their second heaven was the space beyond, where the sun, moon, and stars are placed. But neither of these was ever spoken of as the abode of the saved. It is the third, or the Heaven of heavens, which was represented as the home of God's family, including, as a general term, both the temporary Paradise-Hades and the eternal Paradise Proper. With this understanding of the term "third heaven," the passage before us casts a marvellously pleasant light upon the Paradise division of the Intermediate World.

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell ; or whether out of the body, I cannot tell : God knoweth ;) such an one caught up to the third heaven [the intermediate abode of God's family].

"And I knew such a man (whether in the

body, or out of the body, I cannot tell: God knoweth;)

“How that he was caught up into *Paradise*, and heard unspeakable words, which it is not lawful for a man to utter.” \*

Here the words “paradise” and “third heaven” are employed synonymously. If, therefore, the ultimate Paradise is not yet in readiness, as we have supposed, then Paradise-Hades, the quiet but beautiful resting-place in which the righteous are in waiting for the final Judgment, must be that which was seen by the apostle; an abode in which are all the righteous who have died from Adam down to the present hour.<sup>11</sup>

We next note certain passages which appear to have exclusive reference to Gehenna-Hades.

Upon an occasion of interest, our Lord cast out an evil spirit, the account of which reads thus:

“And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

\* 2 Cor. xii. 1-4.

"And they besought him that he would not command them to go out into the deep." \*

This "deep" no commentator doubts is Gehenna-Hades, that intermediate prison where are to be found fallen spirits and wicked men.<sup>11</sup>

In the Second Epistle of Peter is recorded the following language :

"For if God spared not the angels that sinned, but cast them down to hell (*Hades*), and delivered them into chains of darkness, to be reserved unto judgment," † &c.

No words could teach more clearly than do these the confinement of conscious beings in Gehenna-Hades.

Likewise in the Epistle of Jude are found confirmatory statements. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." ‡

Thus, according to these passages, this place, this gloomy prison, in which are confined rebellious angels, whose restraints and

\* Luke viii. 30, 31.    † 2 Peter ii. 4.    ‡ Jude, 6.

chains are never to be entirely loosened, not even amid the Judgment scenes, — this place, which was doubtless prepared originally, as was Gehenna Proper, for “the devil and his angels,” \* is the Gehenna-Hades of the Intermediate World, in which are detained, under confinement more or less strict, all the unrighteous who have died from Cain, the murderer, down to the present hour.

One of the most remarkable passages bearing upon this subject is our Lord’s definite account of the Intermediate World in the parable of the rich man and Lazarus. It reads thus :

“There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day :

“And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

“And desiring to be fed with the crumbs which fell from the rich man’s table : moreover the dogs came and licked his sores.

“And it came to pass that the beggar died,

\* Matt. xxv. 41.

and was carried by the angels into Abraham's bosom. The rich man also died, and was buried :

"And in hell (*Hades*) he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue : for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented.

"And besides all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you, cannot ; neither can they pass to us, that would come from thence." \*

There is, therefore, in this parable a representation given by our Lord himself of the condition of a rich and heartless man, also the condition of a poor and good man immediately

\* Luke xvi. 19-26.

after death ; they are consequently in the Intermediate World. Thus, beforehand, by the permission of the Master, mankind can look upon two distinct types of character as they exist in that *mean-time*, after natural death and before the Resurrection and the Judgment.

The facts presented in this account are easily noted and arranged. First, the wicked man and the good man are each represented as being in a definite place called Hades. The wicked man speaks of the locality in which he is confined as a place.\* Second, the place is described as one of conscious existence ; the personalities appearing therein are real, and the transactions and conversations are vivid and lifelike. Third, this intermediate abode is shown to be such that the righteous are separated from the unrighteous by impassable barriers. This thought is, indeed, the keynote of the passage.

"And besides this, between us and you there is a great gulf *fixed*." † Fourth, the separation is said to be such that the unrighteous in

\* Verse 28.

† Verse 26.



Gehenna-Hades can see and converse with the righteous who are in Paradise-Hades.<sup>12</sup>

This last fact is doubtless the most perplexing feature of the entire parable. The difficulties would seem to be far less if the barriers had been described as of scaleless height and of impenetrable thickness, and if the gulfs had been represented as of measureless depths and breadths.

Yet in this instance, as not unfrequently in others, lapse of time and curious discoveries make consistent and radiant what has hitherto been obscure and difficult. This conversation between Abraham and the rich man, at great distances apart, is less perplexing to-day than ever before. Distance is no longer measured by rods and furlongs. By a click of the fingers upon the cable-graph and telegraph, our thinking is instantly reported in every part of the habitable globe. Barriers deep or high no longer prevent verbal communications, or even exact individual intonations. The telephone, even while yet in its infancy, repeats concerts, given before one audience, to another audience

in another city miles away. The whole atmosphere of that Intermediate World may be a telephone; if so, no greater difficulties would attend communications between the righteous and the unrighteous dead than attend communications in this present world between the righteous and the unrighteous living. Mountains, as well as gulfs, in the Intermediate World need not, therefore, interfere with the astounding vocal penetration of even a whisper, nor with the quickest imaginable discernment of sound by the spiritual hearing. When freedom from dull physical senses is the condition, and the removal of gross material barriers is effected, then the sweep of the spiritual vision may be next to infinite. At least, from the uneasiness of the soul in its present environments,<sup>13</sup> and from the latest scientific disclosures, as well as from this account given by our Saviour, we are led to believe, that in the Intermediate World there are no obstacles such as will intercept the speech of its widely separated peoples, or cut off the startling vision of the spiritual eye searching through inhabitable



regions and spaces the nearest and the more remote.

Thus far the discussion has shown from antecedent probability, from Scripture announcements, and from reason and the nature of the case, that the Intermediate World is a definite place, where the inhabitants are conscious, and where they are separated one from another, according as they have been and are righteous or unrighteous. So evidently reasonable is the doctrine of such temporary separation that the theory is rarely called in question, at least by persons who entertain views relating to the future at all religious. Universalists and Unitarians who give any thought to the subject fully believe in a place of imprisonment or punishment after death, prepared for such as deserve it; when suitably punished there will follow, according to the theories of these denominations, a restoration of the wicked to the place in which have been the righteous; but the preliminary separation is believed, nevertheless, to be inevitable.<sup>14</sup> The unbiased judgment of the race, we may therefore safely say,

is in harmony with Bible representations as to the two distinct apartments of the Intermediate World. When the Scriptures declare, directly and indirectly, that after death there is a definite place for the righteous, and just as definite, but distinct, a place for the unrighteous, mankind reply, That is what *ought* to be, and from the nature of the case is what *must* be. Indeed, every lock placed on the door, and every bolt on the windows of our dwellings, is an indorsement of the doctrine of two apartments in Hades. Every prisoner placed within stone walls or behind iron gratings, and every murderer who is swung from the gallows, is a startling plea to heaven that society cannot and ought not longer to be worried with such malicious and harmful presence; especially emphatic will be such desires when death releases men from this present probationary state. No mother would like to have her darling child, while on earth, in company with such a belfry murderer as Piper; would she any sooner like to have that child in his company in the Intermediate World, especially if

the mother remains on earth? If there should be no provisions hereafter to keep Piper and his victim apart, what reasons are there for supposing that there will be provisions which, in the Intermediate World, will prevent corruption and *spiritual* murder?

Persons in our midst die suddenly who are openly and secretly vicious; extortioners and adulterers die while practising their iniquities; the murderer is killed while in the act of wilful and deliberate murder. Can any reasonable man believe that such sinners awake in the Intermediate World to a blissful and glorious consciousness? Is the simple article of death such as can convert defiance and curse into instant adoration and praise? Can any one imagine that such baseness and wickedness as is constantly practised on earth would be safe or suitable environments for the innocent and well-disposed when standing upon the threshold of the future life?

The entire drift of the instincts of humanity is, as by a necessity, resolutely, and, so far as can be seen, forever set against the impenitent

criminal. It will not fraternize with him. It ostracizes him. It demands a separate place for him. It puts upon him a brand-mark or a criminal suit. Does the hardened and gross adulterer grow sick? still we guard our families against him. Does he come even to death's door? still we suspect him. Suppose he passes by one step to the other side of the door? Is he purified by that step? If not, his place must be apart; nor can it be a place otherwise than doleful and gloomy.

*A World of Fixedness.*

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#### IV.

### *A World of Fixedness.*

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No one doubts that the normal condition of humanity is one of soul and body. Life in the Intermediate World is, therefore, a state of greater or less unnaturalness; *dis-embodiment* implies imperfection. This abnormal condition very likely is a consequence of sin. But for transgression, heaven, perhaps, would have been a direct development out of the earth; in this case, the Judgment would not have been necessary, nor would there have been, so far as we can reason, the need of an Intermediate World. From earth to heaven by translation could then have been the universal and triumphant method of demise. Of every man, as of Enoch, it could have been

said, He "walked with God, and was not; for God took him." \*

But for sin, two friends ever and anon would have been walking together, and it could have been recorded of them, as of Elijah and Elisha :

"And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

"And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more." †

Had there been no sin, every man, when conscious that his earthly mission was about accomplished, would, perhaps, have gathered his friends upon the summit of some mountain, and have parted their company as did Christ when leaving the disciples. The account might have read as the following :

"And when he had spoken these things,

\* Gen. v. 24.

† 2 Kings, ii. 11, 12.



while they beheld, he was taken up; and a cloud received him out of their sight.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

"Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey." \*

From such a funeral service men could return with eyelids not wet and a smile on the face. How sin has cursed this world!

By the fall it is made necessary to enter the other world through the gateways of death; and made necessary also for the race to remain under a kind of *arrest* in the Intermediate World, while universal human probation continues, and until the morning of the Judgment day dawns.<sup>15</sup>

\* Acts i. 9-12.

The orthodox view is very firmly established as to fixedness of moral character. We see no reason, therefore, why fixedness, to some extent, may not be predicated in other respects also. A soul, without a physical organism, or without a spiritualized organism, such as it will possess after the Resurrection, may have, and no doubt will have, perfect consciousness; its powers or opportunities for certain kinds of development may, nevertheless, be much interfered with. The soul may think, and theorize, and idealize; but the development of the manifested and available skill would seem to depend upon a fitting organization; as in case of the musician, who can theorize, but achievement in skill demands a piano.

The changes that are to take place at, or after, the Resurrection, which will be, doubtless, of immense moment and magnitude, are perhaps to be very greatly affected by all the processes of the soul between death and the Resurrection; much potential power may therefore accumulate during the Intermediate Period; much that will have sudden blooming in

the re-embodiment, when "the dead hear his voice and come forth;" still, that *mean-time* may constitute a check. Should there be actual developments, yet, owing to an unnaturalness growing out of the unnaturalness of disembodiment, they may not be especially available when again the soul takes to itself a body. It is not until after the Resurrection, which involves both the return of the soul from the Intermediate World, and its re-embodiment, that the redeemed are to rejoice in the sublimities of true and eternal developments; then conditions arise which answer to perpetual youth, and to perpetual and perfect manhood. Then will the impeded laws and undeveloped tendencies bring forth perfect fruit. The dwarf and infant will grow to the stature of manhood. The healing power of Christ will make the lame walk, the blind see, and the old young. To every one will be restored his own and old identity. Upon every feature of those who are redeemed will glow the radiance and serenity of heaven. Each will wear the full and perfect image and superscription of the Master

of the Feast. While, therefore, it is said of the inhabitants of the Intermediate World, as to their moral character, "He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still ;" \* why may it not also be added, "He that is aged, let him be aged still ; he that is in midlife, let him be in midlife still ; let the man be a man still ; the woman a woman still ; and let him that is a child be a child still" ?

If this is a correct supposition, old men will remain essentially old men, and children will remain essentially children throughout those intermediate ages ; each tree is to lie somewhat as it falls.

But, it is asked, is such a strange *arrest* pleasant to think of ? It seems thus to be sometimes ordered, nevertheless. Of those who died in the faith, the apostle says :

"And these all, having obtained a good report through faith, received not the promise :

\* Rev. xxii. 11.

"God having provided some better thing for us, that they without us should not be made perfect." \*

Besides this, there are those who are greatly pleased with the thought that certain developing processes are to be arrested in the Intermediate World. The mother can then greet her child with something of the fond caress with which she last embraced it. Children may greet children; the delights of childhood rather than the delights of old age, seem fitting for those little ones, who, going out from our homes, have made them to us lonesome, sometimes desolate.

A child in a New England village, while upon his deathbed, fixing his eyes on the ceiling, and calling to his mother, asked, "What country is it which I see beyond the high mountains?" The mother replied, "There are no mountains, my child; you are with your mother in this room." Again he whispered, "O mother, I see a beautiful country, and children who are beckoning me to come

\* Heb. xi. 39, 40.

to them. But there are high mountains between us, too high for me to climb. Who will carry me over?" The mother was silenced! But a few moments later the child, stretching out his emaciated hands, whispered, "Mother, the strong Man has come to carry me over the —— ——" Then the child slept.

It is the fond hope of many, that the mother may find her child somewhat as it left her: the same smile, the same pressure of the hand, perhaps; perfect recognition, at least.

If it is, therefore, true, that as the child-tree falls so it will lie throughout this intermediate period, what bereft mother will enter her protest?

Perfect consciousness; perfect recognition; delights adapted to childhood, for children; restorations of old acquaintances; introductions to Abraham and Moses, David and Elijah, John and Paul, Luther and Wesley, and to the saints who died but yesterday; the formation of pleasant and lasting alliances; plans for the endless future, — are not impossible in that resting-place which we call the Interme-



diate Paradise. Songs of praise, such as souls can sing and hear; adorations and thanksgivings, such as souls can offer, will doubtless be expressed.

That resting-place, we are confident, will surely be all that can be desired during the intermediate period.

But some reader shakes his head, saying, "It cannot be: all this is but a dream of the author; we know nothing of the future."

Yet some things are known, and some must be: we must die, and leave the present world. When we are dead, we shall be conscious; not being infinite, we shall be somewhere. If we are conscious and somewhere, and if, also, we are the fast friends of the Eternal, who makes for righteousness, for order, and for beauty, — if we are friends of that sumptuous Entertainer of the Universe, then we need not fear; for that skilful Builder who has made this beautiful preparatory world which we now inhabit, must have prepared a Paradise-Hades, *perfect* for its purpose; fitting and delightful.

To pause at this point, or pass to other divi-

sions of this subject, would be the more pleasant course ; but the whole truth would not thus be told. We have to confess, upon reflection, that these thoughts of a separation between the righteous and the unrighteous in the Intermediate World, the one class being in a blissful resting-place, the other in a gloomy prison, together with the thought of fixedness of moral character while in that world, force every thoughtful mind into the presence of some of the weightiest and saddest considerations imaginable.

The antecedent probabilities growing out of the nature and results of such separation and imprisonment establish still more firmly the fixed relations and conditions, and leave but the faintest, if indeed any, hope of the ultimate reform and release of those who die in their unrighteousness.

It may not be wise to advance further, especially in this new direction, without first taking our Scriptural bearings. What Biblical light is there? is a pertinent inquiry.

The references to which attention is first



called relate to our Lord's descent into Hades during the interim between his death and resurrection. From the earliest times, the texts bearing upon this event have been regarded as exceedingly perplexing, and their exegesis has led to frequent and protracted discussion.

To render the subject, therefore, as clear as its nature will allow, we group all those passages which allude in any way to this *Descensus ad Infernos*.

The conversation which passed between our Lord and the penitent thief is suggestive. A literal and grammatical translation is the following: "And he said, Jesus, remember me at thy coming in thy kingdom; and he said to him, Verily, to thee I say, this day (σήμερον) with me shalt thou be in Paradise." \*

No scholarly interpretation of this passage can lead to any other decision as to its meaning, than that Jesus entered Paradise-Hades at the moment of his death, and shortly after was followed thence by the penitent thief at the moment of his death. The inference is that

\* Luke xxiii. 42, 43.

this redeemed soul would be comforted by the presence and companionship of our Lord, when meeting together in the Intermediate World.

Upon the day of Pentecost, after quoting a passage from the Psalms which refers to Christ,\* Peter adds, "Therefore (David) being a prophet . . . spake concerning the resurrection of Christ, that neither (was he) should he be left behind unto Hades, nor (did) should his flesh see corruption." †

In this passage the statement of the descent into Hades is incidental to an argument designed to show the resurrection and the divinity of our blessed Master; hence His object in making that visit to the Intermediate World, and what he did while there, are passed by the apostle in silence.

Paul, in Ephesians, employs the following language: "But to each of us the grace was given according to the measure of the gift of Christ. On which account he saith, Having ascended to on high, he led captive captivity, he gave gifts to men. Now that he ascended,

\* Ps. xvi. 10.

† Acts ii. 30, 31.

what is it, if not that also he descended to the lower (parts) of the earth?"\* Rhetorically, grammatically, and exegetically, we are required to look upon the phrase, "the lower parts of the earth," as a paraphrase for Hades, which was employed to render more perfect the antithesis between "the earth" and the "on high."†

What were the special services rendered by our Lord during his visit to the Intermediate World is not stated in this passage; the simple fact of his presence there immediately after his crucifixion, is all that can be claimed.

In the First Epistle of Peter are the more celebrated passages bearing upon the visit of our Lord to the Intermediate World. It has been almost impossible for exegets to agree among themselves, chiefly because, perhaps, each comes to the examination of the passage with his creed in his hands; personally we

\* Eph. iv. 7-11.

† Theophilus, Irenæus, Tertullian, and all the principal ancient writers; also Oldshausen, Stier, Alford, &c., take this view.

fear the same embarrassment. We will at least attempt an honest exposition, whatever may be the results. All will agree, doubtless, to the following literal and grammatical translation :

“Because also Christ once for sins suffered, a just (person) for unjust (persons), in order that he might present us to God, being put to death, indeed, in the flesh, but being made alive in the spirit, in which (spiritual life), even to spirits in prison (Hades-Gehenna), passing over thither, he preached; which (spirits in prison) were disobedient aforetime, when the long-suffering of God was waiting in the days of Noah, the ark being constructed.” \*

Such is the first passage. The second is the following :

“For to this end, even to the dead, was preached the gospel; in order that they might, indeed, be judged according to men in the flesh, but live according to God in the spirit.” †

It is evident from these texts that our Lord

\* 1 Peter iii. 18, 19.

† 1 Peter iv. 6.

not only visited Hades between the event of his death and that of his resurrection, but also that he there preached his gospel; preached it even in that part of the Intermediate World which is termed Gehenna-Hades.

At first thought, there are presented in this rendering, it must be confessed, certain staunch difficulties in the way of the ordinary orthodox view, which is, that no probation is possible in the Intermediate World. If there is no possibility of a change of character in that world, why preach the gospel? is the rigorous question. Nevertheless, is it not our duty to ascertain the exact meaning of the text?

The words translated "in prison" are ἐν φυλακῇ, and always mean a place of custody or imprisonment; \* the reference can, therefore, hardly refer to Paradise-Hades. Not only this, but the question of what part of the Intermediate World Christ entered, according to this account in the Epistle of Peter, and

\* Matt. v. 25; xiv. 3; xviii. 30; xxv. 36. Mark vi. 17, 27. Luke ii. 8; xii. 58; xxi. 12; xxiii. 19. John iii. 24. Acts v. 19; viii. 3. 2 Cor. vi. 5. Heb. xi. 36. Rev. xx. 7.

where he made some kind of announcements, is removed beyond controversy, because it is distinctly designated as the place where were confined at that time the disobedient, the hardened, and the rebellious antediluvians. Therefore we may confidently assert, that they of Gehenna-Hades listened to proclamations from the lips of our Lord during some part of the time which lapsed between his death and resurrection.

That the words spoken by him were not those of judicial condemnation, must likewise be admitted, inasmuch as the word translated "was preached the gospel," is *εὐηγγελισθῆναι*, a term never employed in the sense of pure judicial announcement. New Testament usage invariably clothes it with the meaning, "to preach the gospel." \* Grouping, therefore, the various passages bearing upon the *Descensus ad Infernos*, the conclusion is forced upon the Bible student, that our Lord visited the Intermediate

\* Matt. iii. 1; iv. 17, 23; ix. 35; x. 7; xxiv. 14. Mark i. 14, 15, 38; iii. 14; vi. 12; xiii. 10; xiv. 15. Luke ix. 2. Acts ix. 20; x. 42, 43. 1 Cor. i. 23. Phil. i. 15. 2 Tim. iv. 2.

World during the interim between his death and resurrection ; \* that he entered Paradise-Hades to add to the joy of the righteous ; † that he entered Gehenna-Hades to announce the gospel ; ‡ and by including other scripture we may still further infer that, while, as God, the God-man is to-day everywhere, yet, as man, he can be anywhere, but must be somewhere, and doubtless is in, and is the recognized King of the Intermediate World. §

While, therefore, giving the freest and fullest meaning to these various texts, it will be observed that they do not, in any sense, teach the universal recovery of the unrighteous ; they do not teach, nor even intimate, a second probation after death, because they do not teach whether the "gospel," though preached in Gehenna-Hades, was a savor of life unto life, or of death unto death to its inhabitants.<sup>16</sup>

But, is it asked in reply, of what possible

\* Acts ii. 27-31.

† Luke xxiii. 42, 43.

‡ 1 Peter iii. 19, 20.

§ Jude, 14. 1 Thess. iii. 13. Acts vii. 55, 56. Ezek. i. 26.



use it could have been for our Lord to "preach the gospel" in Gehenna-Hades, provided the condition of its inhabitants is unalterably fixed?

Of the designs of the Infinite, in this as well as in many other instances, we are not definitely informed; still there are certain passages which greatly relieve what seems otherwise to be a very serious embarrassment.

Under the old dispensation were such announcements as the following:

"And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

"For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

"And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them." \*

\* Ezek. ii. 3-5.



In this instance there was but the slightest expectation, if indeed any whatever, that those hardened people would do otherwise than reject the message, and stone him who brought it; nevertheless, the message was to be delivered all the same, and if for no other reason than that they might be left without excuse.

A yet more startling instance is recorded in one of the prophecies of Isaiah.

"And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

"Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." \*

In this, as in case of Pharaoh, the truth was announced to the people, though it was clearly known by Omniscience that such announcement would result in nothing else save the still

\* Isaiah vi. 9, 10. Compare Matt. xiii. 14; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xxviii. 26; Rom. xi. 8.

greater hardening of those who were already confirmed in their iniquity.

Thus, likewise, our Lord again and again preached to the hypocritical, impious, and seared Pharisees and Rulers, when he fully knew that his words would only fill them with still greater transports of rage, and fasten upon them yet more firmly the chains of guilt already clanking with every step and movement.

Startling, almost appalling, are likewise the words of the great apostle.

“For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way.

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming :

“Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

“And with all deceivableness of unrighteousness in them that perish ; because they

received not the love of the truth, that they might be saved.

“And for this cause God shall send them strong delusion, that they should believe a lie :

“That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” \*

Here is Scripture authority sufficient to show to any candid mind that God dispenses his favors and Christ preaches his gospel to the righteous and to the unrighteous, that all may be without excuse; † nay, more, they show that, even upon the incorrigible and doomed, blessings are showered, and to them the gospel is preached, in order that, if for no other reason, their iniquity may be the more manifestly and glaringly set forth; nay, more than this, even : this scriptural authority establishes the appalling fact that hardened reprobates shall be yet more resolutely confirmed in their rebellion in consequence of the divine mercies

\* 2 Thess. ii. 7-12.

† Comp. Rom. i. 18-25.

which are dispensed to them, and by the gospel which is preached in their hearing.\*

But this scriptural view of the relations, effects, and designs of divine truth may be objected to by some reader; we therefore seek, for a moment, certain confirmations elsewhere.

Is it not true, that in the present life one's physical condition may become such, that what would be medicine to others, will be to him poison? May there not be conditions such, indeed, that all medicines will become deadly, and all foods produce only leanness? Is there, then, any theological or physiological reason why it may not be thus with souls? <sup>17</sup>

Says a Radical writer of some note, in the *Monthly Religious Magazine* of May, 1867 :

"So with human nature. It is less and less adapted, with every year of neglect, to receive and nourish the seeds of virtue. Vices, whose germs were caught from the passing air, — who can tell where they came from, any more

\* See 2 Cor. ii. 15, 16. Comp. Ro. v. 20; vii. 7-10.

than what sows the myriad weeds of the field? — spring up in its soil. The freshness and wealth of feeling which belong to childhood are dried up. The roots of coarse and bitter passions thrid it through and through, and it is trodden down and hardened by the long tramp of a thousand worldly cares. Yea, it is a terrible fact that the higher and richer a man's opportunities are, the more hardening and deadening, if not improved aright, is their influence on the character. It is in the midst of Christian lands, in the full light of the Gospel, that we find the worst crimes, the most hardened, unrepentant criminals. The world has never had such irreversible sceptics and unbelievers as some of the men who stood in the very presence of Christ, seeing his miracles, hearing with their own ears his words of wisdom. The souls which blaspheme against the Holy Ghost beyond all hope of forgiveness, are the ones which have had the Spirit of God come so near, so direct before them, as to be conscious of him as a living person. You cannot increase a sinner's means

of salvation without increasing, at the same time and in the same things, his means of deeper damnation. The Gospel which is not a savor of life unto life, is, by its very nature, a savor of death unto death. And, unless the laws of a man's being are entirely changed, increasing its opportunities, going to that world where it will know more of truth and duty, and the light of God's Spirit, instead of making the soul sure of repentance, may only furnish it with the means of being more sceptical, more flinty, more blaspheming."

Says the editor of this same magazine, in an earlier issue, July, 1861 :

"The last results of punishment and suffering in the future may be to bring evil beings into external conformity with such external privileges as they may be fitted to enjoy, while sin has forever closed the internal mind against the renewing grace and the bliss of angels. It may be one of the terrible results of confirmed and persevering wickedness, that the transgressor is degraded to a lower plane of existence, and can only live there forever. There,

when the long-suffering and agony have broken the power of evil, he may enjoy the pleasures he has chosen, but not the heaven, which he has rejected. All this is quite conceivable, while an impassable gulf yawns between those who have chosen to live for corruption and those who have chosen to live to the Divine glory."

Here, therefore, is a *Radical* basis to rest the argument upon, if with such foundation any reader is better suited. It is in view of these universally recognized laws of human nature, and these ways of Providence which are constantly forcing themselves upon human observation, that we feel fully justified in the prediction that in Gehenna-Hades humanity will be tested as never before; the manifestations will then and there be unquestionable. If we mistake not, the apostle hints at this principle, though incidentally, when speaking of the Judgment: "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what



sort it is." \* On the day souls enter Gehenna-Hades, they will instantly appear worse than ever before, as those who enter Paradise-Hades will appear better. As the impenitent sinner begins to realize the difficulties or impossibilities of escape, and as he finds his case a seemingly hopeless one, then, unchecked by all ordinary restraints, which have surrounded and have had their influence upon him during his lifetime, the evil in his heart rankling as never before for expression, is it too much to suppose, in view of the developments actually witnessed during the great crises of every-day life, that he will be so far abandoned as most bitterly and madly to curse God and his empire? Nay, more; is it too much to suppose that every offer of divine grace will then be spurned, the choice being to remain rather in company with those for whose association a life of unrighteousness and iniquity have made the abandoned one a fit companion, and that the often-repeated seasons of oscillation between gross or splendid temptations and a

\* 1 Cor. iii. 13.



morbid and futile penitence, will cease — and defiance alone remain?

And, if possible, even more than this. Is it unreasonable to infer that the kingdom of the evil one, with all its hideous paraphernalia, is to be thus inaugurated; that the forces in that man's nature which would have swayed him religiously, will henceforth sway him irreligiously; that his light will thus be turned to darkness; just as any property, "overwrought and carried to excess, turns into its own contrary; just as frost, raised to its utmost intensity, produces the same sensations as fire;" that the passage-way to his better nature will thus be closed up, becoming like the narrow way, so narrow that the passage of virtue through it, from sheer difficulty, would be like the passage of a camel through a needle's eye; that the passage-way to his evil nature, on the other hand, will be thus broadened, many being the dusty feet of bad things that ever afterwards pass up and over that way; that the soul, seeing door after door closing behind it, — if we may be allowed the expres-

sion in this connection, — shutting off possible return, will come into a state of greater and greater indifference; of whom it will be said, “careless and seared, the dreary wilds he treads”? Or is it unreasonable to infer that they of Gehenna-Hades will speedily come to love what they should hate, and hate what they should love; joy in what they ought to mourn for, and mourn for what they ought to rejoice in; “glory in their shame, and be ashamed of their glory; abhor what they should desire, and desire what they should abhor”? It is a frightful condition. But, in view of Bible representations and the laws of human nature, and the frequent ways of Providence, is it unreasonable to infer that Ephraim may be inseparably joined to his idols; that the lamps in his soul may be extinguished; the altars overturned; the light and love vanished; the golden candlestick removed; the comely order turned into confusion, and the house of prayer into a den of thieves; so that the faded glory, the darkness, the disorder, the impropriety, the decayed state, shall show nothing

henceforth save that the great and good inhabitant is gone forever, the universe of intelligent beings reading henceforth over the stately ruins this doleful inscription — "Here God once dwelt, but dwells no more"? Such being the case, it remains that from that soul, in quick succession, henceforth shall proceed, in the words of our Lord, "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." \*

When, therefore, these scriptural references, and these facts of human nature and of constantly recurring providences, are employed as a basis for explaining the preaching of the gospel in the Intermediate World to those hardened antediluvians, who unmoved had listened for one hundred and twenty years to the preaching of one of God's prophets, and whose great age allowed them time to become most firmly and unalterably fixed in their moral determinations, and in their defiance to Jehovah, it must be confessed that much of the sup-

\* Mark vii. 21, 22.

posed embarrassment connected with Christ's descent to Gehenna-Hades disappears.

It is strictly in harmony with the nature and with the universal relations and unending effects of the gospel, to conclude still further that every human being shall hear that gospel, and before the day of Judgment have clear and ample opportunities for embracing or rejecting it. If these are correct inferences, then it follows that to every soul in Paradise-Hades, Christ, under the Spirit's illumination, will be presented; and likewise to every soul in Gehenna-Hades. But if the conditions of the dead in the Intermediate World are unalterably fixed, then it likewise follows, that Christ, when thus presented, will be accepted by every soul in Paradise-Hades, and will as surely and inevitably be rejected by every soul in Gehenna-Hades. Every soul in that prison of rebellion, therefore, has already been, or will become, by a voluntary rejection of truth and light, at some time before the day of Judgment, even in the personal presence of Christ, and under the light of the Holy Ghost, a blasphemer.

What force and significance this thought gives to the startling announcement of our Lord !

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men.

"And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." \*

But in order to clear this subject of certain imaginable difficulties still remaining, something should be said as to the basis of the assignments of souls to the different apartments in the Intermediate World. How is it, and why is it, that one is assigned to Paradise-Hades, in unchanging security, while another is consigned to Gehenna-Hades, with no possibility of escape? The reply involves the entire system of evangelical Christianity, and may be presented thus :—Redemption from sin, and salvation here and hereafter, depend upon

\* Matt. xii. 31, 32. Compare Hebrews vi. 4-6.

two fundamental considerations : first, compliance, on man's part, with certain conditions ; and second, provision, on God's part, of such arrangements as will be available, and such also as will not overthrow or undermine moral and divine government. Conditions and provisions, therefore, constitute the essence of redemption ; the conditions belonging to man, the provisions to God. The conditions, as we are informed, are made known to every moral agent ; \* with the conditions every moral agent can comply ; every one can repent ; every one can turn to God ; every one can "make for righteousness" if he *will*.† Those who do thus comply with the conditions will be saved, for God has repeatedly promised and pledged their redemption, and his word cannot be broken.

Such the conditions. The provisions, on the other hand, belong to God. The atonement, He, not man, must provide ; the Spirit's influences, the revelations in nature, in mind, in

\* Rom. ii. 12-16.

† Ezek. xviii. 19-32. Phil. ii. 12. Rev. xxii. 17.



the written Word, and in the living Logos, are the majestic divine factors in human salvation. Upon these provisions, and upon no others, all men must be saved, and will be saved, if they comply with the conditions.

All who have thus complied, to the best of their knowledge and ability, while on earth, though they have never heard of Christ or of his salvation, — such, perhaps, as Socrates and Plato, Seneca and Marcus Aurelius, — and who, by complying with the conditions of salvation, have shown thereby that they would have accepted Christ had he been presented and understood, — will enter Paradise-Hades, and while there the glorious One will be presented and instantly accepted; their previous compliance with the terms of salvation having made such acceptance morally inevitable. Those, on the other hand, who have not complied with the conditions, and who have rejected Christ when presented and understood, or who would have rejected him if presented and understood, will be consigned to Gehenna-Hades; and while there, Christ will be presented, and

then immediately, and without solitary exception among the inhabitants, be defiantly rejected; their previous noncompliance with the terms of salvation having made such rejection morally inevitable. We are, therefore, forced to the stern conclusion that the presence and preaching of the Lord of Glory in the Intermediate World resulted only in establishing more fixedly, or at least unquestionably, the character and condition of its inhabitants.

Other passages bearing upon this subject should not be passed unnoticed. The following, from Ecclesiastes, is sometimes quoted as evidence of the unchangeableness of moral character after death: "And if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." \*

The only legitimate inference from these words, however, is, that the nature of things is such that at length a *stand-still* is reached; a law doubtless holding with more or less rigidity in every realm of the physical universe; changelessness, at some point, as to moral

\* Eccl. xi. 3.



character and intention, is therefore certainly, on analogical grounds, implied in this passage, though without involving the idea of date or circumstance. The same principle is set forth in Quintilian's statement that "From depraved influences arise, first, familiarity, then, nature." \* Every man, first or last, has his Rubicon, is another form of expressing the thought. Thus likewise Hazlitt correctly says, that "people do not persist in their vices because they are not weary of them, but because they cannot leave them off. It is the nature of vice to leave us no resource but in itself."

A passage of more direct application is from the book of Revelation :

"He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still." †

The interpretation which ancient Christian

\* Quintilian.

† Rev. xxii. 11. Compare Ezek. iii. 26 ; Dan. xii. 10 ; 2 Tim. iii. 13.

faith put upon this passage, and which has received the indorsement of the orthodox church of later date, is this: "In that condition in which Christ finds us at death, therein shall we be judged."

It must be confessed, however, that a text of far greater force and application than either of these is the one in which our Lord represents Abraham as using the following language to the rich man, both being in the Intermediate World: "They that would pass from hence to you cannot; neither can they pass to us, that would come from thence."\* There is not the slightest ground for question that our Lord designed in these words to teach unalterable fixedness as to the condition of souls in the interim between death and the Resurrection. Certain other passages allow of possible evasion. This does not. Had we quoted, for instance, his denouncement concerning Judas, "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had

\* Luke xvi. 26.

never been born," \* it might have been replied, that while the words "good were it for that man if he had never been born" certainly imply that Gehenna-Hades could not at any time be exchanged by Judas for Paradise-Hades, nor even Gehenna Proper for the ultimate Heaven, still, the same unalterableness may not necessarily be true in other cases; where, for instance, guilt has been less marked and aggravated. But in the parable before us, the rich man is not particularly specified, in Abraham's reply; all the inhabitants, as well as Judas, are included; all and each are equally interdicted.

Or had we quoted those other words of the Master, which refer to certain sins having no possible forgiveness in this world or elsewhere,† it might likewise have been replied, whilst unpardonableness may be true of a given class of sins, still, other classes may allow of future forgiveness; but in the parable before us this particular sin of blasphemy is not specified; the guilt of the rich man while on earth

\* Mark xiv. 21.

† Matt. xii. 31, 32.

was in consequence of a selfish heartlessness; his condition, by reason of this Christlessness, was as unalterable as if he had been a blasphemer; not only was his condition thus, but that of all others is represented as equally unalterable. "*They that would, cannot,*" includes all, and makes certain the fixed imprisonment of every soul which has been assigned to Gehenna-Hades; no release is hinted at, at least until the resurrection morning; the lost will then be taken to judgment,\* and thence be remanded to the nether and endless Gehenna.†

"Nevertheless," we are sure some reader is asking, "may there not be a hope entertained that the intermediate condition will not be so utterly saddening for the finally impenitent as is here represented?"

Did we dare, in view, not of what the church, but of what the Bible teaches, to represent the condition of the unrighteous more hopefully, we would do so. But the one who

\* Matt. xxv. 31, 32.

† Matt. xxv. 41, 46.

speaks upon these subjects hesitates to take personal responsibility, putting his own words for those of Revelation. There is a day beyond, upon which his words, with all their consequences, are again to face him. Had a mortal been in that world, he could speak from personal observation ; not having passed its portals, ordinary humanity would better not venture to contradict our Lord's disclosures, made direct or through his disciples, since he is the only one who has traversed those domains and who knows perfectly what is the condition of its inhabitants.

They are not single passages, however, that have forced these sad conclusions upon us ; the entire drift of Bible thought and appeal is in perfect keeping with the views here presented. Says a radical writer in a radical magazine : "There is something almost startling in the urgency with which the Scriptures press upon us the use of our religious blessings. They warn, invite, persuade, command, beseech, exhort, and threaten. Every avenue of the soul, every passion and sentiment, and

faculty and aspiration, of our nature is appealed to, if, by any means, they may get us to accept the offers of mercy." . . .

"Would God have taken so much pains to reveal and urge upon him the means of salvation now, if, like the inventions and discoveries of art and science, it would have been just as well for him to wait until he had groped into them himself? The very fact of a revelation, as bearing on this subject, is more than all its words. A person does not rush into a house and warn its occupants of danger, and urge them to escape, when a day or month hence will do just as well. There is something in that mighty *Now* which runs, as a deep undertone, through all the Bible, which is a terrible hint that the future will not be as the present; and when God breaks the great silence of eternity, and opens the way, and says, 'Come,' it must be, it is not safe for the soul to wait."

Lest some reader should entertain the feeling that the foregoing views are merely the outgrowth of a cold and dogmatic orthodoxy, we call attention to the fact that several other

writers, belonging to so-called liberal schools of faith, have reached, upon both exegetical and philosophical grounds, essentially the same conclusions.

That the Scriptures explicitly teach some sort of intense suffering for the impenitent after death, scarcely any one denies.<sup>18</sup> In addition to references already made, the following quotation from Dr. Dewey faithfully represents the thinking of not a few who are classed with him among philosophic liberalists :

"We know not what it is ; but we know that such terms and phrases as we read, — 'the wrath to come,' 'the worm that dieth not,' 'the fire that is not quenched,' 'the blackness of darkness,' 'the fiery indignation,' — that these words not only import what is fearful, but were *intended* to inspire a salutary dread. We know not what it is ; but we have heard of one who lifted up his eyes being in torment, and saw the regions of the blessed afar off, and cried and said, 'Father Abraham, have mercy on me ! for I am tormented in this flame.' We know not what it is ; but we know



that the finger of inspiration has pointed awfully to that world of calamity. We know that inspired prophets and apostles, when the interposing veil has been, for a moment, drawn before them, have shuddered with horror at the spectacle. We know that the Almighty himself has gathered and accumulated all the images of earthly distress and ruin, not to show us what it is, but to warn us of what it may be; that he has spread over this world the deep shadows of his displeasure, leaving nothing to be seen, and everything to be dreaded! And thus has he taught us, what I would lay down as the moral of these observations, and of all my reflections on this subject, that *it is not our wisdom to speculate, but to fear.*"

Dr. W. G. Eliot likewise gives expression to sentiments which disclose his estimate of both the suggestiveness and solemnity which should be attached to Bible representations of future suffering.

"The terms used in the Scripture, though strongly figurative, are not unmeaning words.



We may divest ourselves of the horror which their literal interpretation would convey, but we cannot set them aside. The Savior, in adopting as the expression for the punishment of the wicked a word so full of terror as the valley of Hinnom, took the surest way of declaring that the sorrow of the sinful soul hereafter is beyond the power of tame words to describe."

Respecting the character and intensity of the suffering of the impenitent in the future life, there are statements drawn likewise by Liberalism from purely philosophic considerations, which well-nigh match any representations made by the strictest orthodoxy. What more forcible statement of the distressing condition of an impenitent soul in the future life can be given than the following from the pen of Dr. Channing?

"It is plainly implied in Scripture, that we shall suffer much more from sin, evil tempers, irreligion, in the future world than we suffer here. This is one main distinction between the two states. In the present world, sin does

indeed bring with it many pains, but not full or exact retribution. . . . . After death, character will produce its full effect. . . . . The circumstances which in this life prevent vice, sin, wrong-doing, from inflicting pain, will not operate hereafter. There the evil mind will be exposed to its own terrible agency, and nothing, nothing will interfere between the transgressor and his own awakened conscience. . . . . In the present life, we have the means of escaping, amusing, and forgetting ourselves. . . . . Sleep is a function of our present animal frame; but let not the transgressor anticipate this boon in the world of retribution before him. It may be, and he has reason to fear, that, in that state, repose will not weigh down his eyelids, that conscience will not slumber there, that day and night the same reproaching voice is to cry within, that unrepented sin is to fasten its unrelaxing grasp on the ever-wakeful soul. . . . . It seems to me probable, that, in the future, the whole creation will, through sin, be turned into a source of suffering, and will

perpetually throw back the evil mind on its own transgressions. . . . One and only one evil can be carried from this world to the next, and that is the evil within us, moral evil, guilt, crime, ungoverned passion. The depraved mind, the memory of a wasted or ill-spent life, the character which has grown up under neglect of God's voice in his word and in the soul : this, this will go with us to stamp itself on our future frames, to darken our future being, to separate us like an impassable gulf from our Creator and from pure and happy beings, to be as a consuming fire and an undying worm."

Those who imagine that the more thoughtful Unitarians put but light estimates upon the consequences entailed upon the future existence by sin unrepented of in the present life, should also weigh carefully the following words of Dr. E. S. Gannett :

"And if you are not saved, O ! consider you must be lost ! Ask ye the meaning of that word ? Who can tell its fearful import ? Self-reproach, exclusion from the happiness of

heaven, removal from the favor of God; to live but to suffer; to be surrounded by proofs of the Divine Majesty, only to be tormented by the sight; to be conscious of power, affections, and wants, craving and pining and raving for satisfaction; and to feel one's self at variance with all that is true and good and beautiful in the universe — this it is, in part, to be lost through one's own folly. What more it is, eternity will disclose."

Likewise, no less suggestive and impressive are the conclusions of Dr. Dewey.

"If we should suppose a wicked man to live always on earth, and to proceed in his career of iniquity, adding sin to sin, arming conscience with new terrors, gathering and enhancing all horrible diseases and distempers, and increasing and accumulating the load of infamy and woe, this might give us some faint idea to which sin may go in another world."

"The great evil attending the common statements of this doctrine, I shall now venture to say, is not, that they are too alarming. Men are not enough alarmed at the dangers of a sin-

ful course. No men are ; no men, though they sit under the most terrifying dispensation of preaching that ever was devised. But the evil is, that the alarm is addressed too much to the imagination, and too little to the reason and conscience. Neither Whitefield, nor Baxter, nor Edwards, — though the horror produced by his celebrated sermon ‘on the justice of God in the damnation of sinners,’ is a matter of tradition in New England to this very day, — yet no one of them ever preached too much terror, though they may have preached it too exclusively ; but the evil was that they preached terror, I repeat, too much to the imagination, and too little to the reason and conscience. Of mere fright there may be too much ; but of real, rational fear there never can be too much. Sin, vice, a corrupt mind, a guilty life, and the woes naturally flowing from these, can never be too much dreaded.”

“Beware what thou layest up for the future ; beware what thou layest up in the archives of eternity. . . . Thou, in fine, who art living a negligent and irreligious life, beware ! be-

ware how thou livest ; for bound up with that life are elements of God's creating, which shall never spend their force ; which shall be unfolding and unfolding with the ages of eternity. Beware ! I say once more, and be not deceived. *Be not deceived.* God is not mocked ; God who has framed thy nature thus to answer to the future, is not mocked ; his law can never be abrogated ; his justice can never be eluded ; beware, then, be forewarned ; since, forever and forever, it will be true, that whatsoever a man soweth, that shall he also reap." \*

Such are the earnest, but friendly, warnings of these speculative anti-evangelicals ; can orthodox clergymen well be silent ?

In view, therefore, of unquestioned Bible statements, and in view of these solemn apprehensions of a thoughtful and philosophic liberalism, there ought to be no doubt in any mind as to the seemingly certain and distressing

\* For other similar statements, the reader is referred to Dr. Dorchester's excellent book entitled, "Concessions of Liberalists to Orthodoxy."



condition of those souls which shall be consigned at death to Gehenna-Hades.

We are aware that the feeling is quite prevalent, though not clearly defined, and without anything like a satisfactory foundation, that through the agency of future penitence a soul may pass at any time from imprisonment and suffering to repose and joy in the Intermediate World, as also, still later, from the punishments of Gehenna Proper to the rewards of the Heaven of heavens.

Whether it would be a wise form of administration that makes release from imprisonment a matter of simple regret, it must be confessed is extremely questionable. Easy conditions and penalties find, in our present life, a criminal oscillating between prison and freedom. A soul released easily from Gehenna-Hades, likewise might now and then risk a crime in Paradise-Hades ; for, if recommitment to prison should follow, a tear would secure full restoration. But such a state of government would be earth over again, which every analogy in the universe affirms is not to be.



Aside from this consideration, must it not also be confessed that the admitted condition and suffering of the unrighteous dead leave but the faintest, if indeed any, hope of a subsequent penitence, such, at least, as will result in reform and redemption? The beneficial influences, in any respect, of imprisonment or suffering, in case of the unrighteous, is extremely doubtful.

"The most distinguished of American philanthropists," says Dr. Hedge, in the *Christian Examiner*, "with large experience with human nature and reformatory discipline, expressed to us, in a recent conversation, the conviction that some natures are beyond the reach of moral influence — proof against all discipline — moral incurables. What reason to expect a moral revolution in such characters hereafter? If any derived from the nature of the human soul, let psychology declare it."

"Our observation does not detect this medicinal quality in the penal sufferings of the present life. There is virtue in sorrow to educate and perfect the good, but none that we

can see to reclaim the wicked. It does not appear that punishment in this world has always the effect, or has in the majority of cases the effect, to reform the sinner; contrariwise, it is notorious that men continue to sin and suffer to the day of their death. What authority have we for supposing that this process is arrested hereafter, or for not supposing that the sinner will go on sinning and suffering everlastingly, or till evil becomes so predominant in the soul as utterly to quench its moral life, and conscious suffering ends in everlasting death? Who shall say that sin, once established, may not grow to be supreme and ineradicable, — that the habit of transgression contracted in this world and confirmed by every fresh transgression, may not become a necessity of nature, strong as fate and deep as life? ” 19

If, therefore, we ask for proof or evidence that the normal effect of future imprisonment and suffering will be to make, in a solitary instance, a good man out of a bad one, no one replies. The evidence is really and over-

whelmingly the other way. The case is not known where a criminal has been converted and purified merely by legal incarceration. Criminals have been reformed, but it has been through the ministry of Christianity, not through bolts and cells, whether in associated or solitary confinement. Criminals, after remaining in prison at hard labor for twenty years, have come out none the less corrupt and vicious, in fact, none the less criminals, than when the prison-doors first excluded them from society. The most cruel and fiendish murders ever perpetrated have been by convicts while still in prison. It is correctly stated that imprisonment and suffering "not only fail greatly to purify the soul from sin, but often, on the other hand, aggravate and intensify its selfish and malignant passions, making of it almost a very fiend."

"The infliction of penalty has no tendency to reform the guilty," is one of Edmund Burke's wise observations. Criminals too are hardened under the ways and restrictions of Providence on earth; what the evidence, therefore,

that they will be otherwise than thus hardened hereafter? Providence will not be at variance with itself simply because one world is exchanged for another. Startlingly suggestive in this connection are the words of the Revelator :

"And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." \*

If, therefore, improvement under punishment, suffering, or imprisonment is so ex-

\* Rev. xvi. 7-11. Compare Amos iv. 6-11.

tremely doubtful, what are the reasonable probabilities for presuming that penitence, which is the preliminary step in all reforms, will issue from the confinement and chains of Gehenna-Hades?

Nay, the more profound our reflections, the more inevitably are we borne on to the still sadder conclusion, that true penitence is not only improbable, but, from the nature of things, is also most likely impossible, in case of unrighteous souls which are imprisoned with those like themselves, suffering the normal consequences of guilt in the Intermediate World.

Of contrition under suffering everybody is shy. It arouses suspicions, like a death-bed repentance, that all is not right. The sick man says, "Yes," but recovering, defies God all the same; it is fright, which is often mistaken for penitence. Virtuous conduct founded merely on fear or expediency is rightly said to be nothing but "vice in a fit of dejection, or in preparation for other crimes."

"The thing repentance," says the author of *Ecce Homo*, "all would agree is good, but then

it is rare ; for the name *repentance* people generally have slight respect, because it seldom represents the thing."

Amid the confusion, restlessness, and curses of the doomed ; amid thoughts of what is lost and of what might have been enjoyed ; under the anguish of remorse and the lashings of conscience ; while crushed with the horrors of that subjective wreck and doom so vividly portrayed by such men as Drs. Dewey, Hedge, and Gannett, are to be sought, last of all, those conditions under which an observing and thoughtful man would naturally look for such penitence as leads to reform or release.<sup>20</sup> Under circumstances and conditions like these, the only penitence which can be imagined would be so associated with thoughts of escape, or would be so almost exclusively evoked by terror, as to render it well-nigh, if not wholly, selfish. But such penitence as this, unless supplemented by other motives, emotions, and resolves, simply makes the victim worse instead of better. The distinction clearly drawn by the apostle should never be overlooked when



discussing this subject: "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." \*

But more than this: selfish penitence, without a virtuous supplement, — the only kind we have supposed possible to those prisoners of Gehenna-Hades, — is such also as will not move the universe to pity. We find, for instance, a man in tears; instantly our steps are arrested; we sympathetically inquire as to his sorrow; — but when we discover that his only anguish is that his crimes have been detected, and are to be punished; that his heart is just as hard as before his arrest; and that, but for detection, he is ripe for other high-handed acts of violence; that he thinks and cares nothing for the human or divine laws violated, or for sorrows and woes he has carried to other hearts; that he simply weeps, or wails and gnashes his teeth, because he has been found out, — then to us he becomes another man.

The sympathetic tenderness of those who,

\* 2 Cor. vii. 10. Compare Heb. vi. 6; xii. 17.



without understanding the case, were, but a moment before, moved to tears by his groans, ceases ; weep for such a man, under such circumstances, one cannot. And then that criminal, seeing that all tears are withheld, is enraged and desperate ; his groans are turned to curses ; he grinds his teeth with augmented wrath, and thus plunges into depths lower down. The good is turned into evil, and becomes a savor of death unto death.

To argue, as a few are inclined to, that new and essentially different motives, emotions, and resolves, finding their way into Gehenna-Hades, will change all ordinary relations and normal tendencies, is, to a thoughtful mind, to build an argument whose foundations rest only on quicksand or in mid-air.

“In this world, where stands the cross of Christ, men turn away from the offers of mercy, and with strange and mysterious desperation rush on in their course of self-inflicted evils, and at length lie down and die in darkness and horror :” what are the antecedent probabilities or evidences that they will be so cir-

cumstanced as not to do precisely the same hereafter?

If all the ample provisions for redemption fail of saving the wicked in this world, what reason have we for supposing that Gehenna-Hades or Gehenna Proper will be such as can save them hereafter? Is there any profound reasoning, or established facts, or occasional phenomena, to support the hypothesis that God's system of *salvation* in our present world is less effective than will be his system of *imprisonment* in the Intermediate World? Human instincts and reason demand that the better and most effective methods of salvation should be tried here instead of waiting until hereafter. In moral government, can the Deity always wait until *afterwards*? All his works are perfect of their kind. The scheme of human redemption must be perfect of its kind. If, then, what has been done on earth fails, is it not presumptuous to look for something hereafter still more startling and sensational? If the Holy Ghost cannot now win the sinner to the truth, are there rational

grounds upon which to rest the supposition that He will do so hereafter, and somewhere else?

The moment it is granted that the results of sin and guilt extend into the future life, lasting if but for a single day, and affecting in any way distressingly the transgressor, especially if they are such as to make it necessary for him to be committed to a place by himself, thereby excluding him from the society of the holy, — an admission granted by all modern Universalists and Unitarians, — that moment the expectation of anything like restoration becomes dark as midnight.

Gehenna-Hades, that gloomy place in which the most hardened criminals the world has known are cast, that abode of the wretched and demon-like, God's great prison-house, "without chapel or chaplain," is the last spot in the universe in which to reform men. That place and the revival of virtue seem like utterly and eternally incompatible elements — do they not? In fine, all reasoning based upon analogy and experience strikes the death-knell of

every hope as to a second probation in the Intermediate World, which shall be better for men than has been the first probation in the world we now inhabit. The most that a speculative liberalism ventures, while facing these solemnities, is to *hope* that these apparent fatalities will somehow ultimately issue into either restoration or annihilation.<sup>21</sup> Orthodoxy, on the other hand, is compelled to *fear* and *believe*, from evidence which seems to it to be unanswerable and conclusive, that throughout the intermediate period, and on through eternity, those distressing conditions will changelessly continue, or become worse and worse. Liberalism, in the tenderness of its heart, while taking its position, anchors to a speculation;<sup>22</sup> Orthodoxy, in its fealty to an earnest faith, while taking its position, anchors to the words of Christ. Which is the safer anchorage? We leave a thoughtful world to judge.

But, though human nature and reason afford no ground for the doctrine of the reform of the soul while in Gehenna-Hades, or of release

from its imprisonments, according to an almost universal admission, still, it is insisted that the God-nature is such as either *will* or *must* make hereafter the needed universal redemptive provisions.

Infinite love and divine omnipotence have each been required to contribute to this plea that God *will*, or *must* reform and save every member of the human family, bringing all, at last, in triumph to Heaven, if not from the Intermediate World, then, at some later period, from the nether Gehenna.

"God's goodness will not allow one of his little ones to perish," is a popular form of representation. Mr. Alger, in his "History of the Doctrine of the Future Life," embodies the common Liberal position in the following vision :

"God once sat on his inconceivable throne, and far around him, rank after rank, angels and archangels, seraphim and cherubim, resting on their silver wings and lifting their dazzling brows, rose and swelled, with the splendor of an illimitable sea of immortal

beings, gleaming and fluctuating to the remotest borders of the universe. The anthem of their praise shook the pillars of the creation, and filled the vault of heaven with a pulsing flood of harmony. When, as they closed their hymn, stole up, faint-heard, as from some distant region of all space, in dim accents humbly rising, a responsive 'Amen,' God asked Gabriel, 'Whence comes that amen?' The hierarchic peer replied, 'It rises from the damned in hell.' God took, from where it hung above his seat, the key that unlocks the forty thousand doors of hell, and, giving it to Gabriel, bade him go release them. On wings of light sped the enraptured messenger, rescued the millions of the lost, and, just as they were, covered all over with the traces of their sin, filth, and woe, brought them straight up into the midst of heaven. Instantly they were transformed, clothed in robes of glory, and placed next to the throne; and henceforth, for evermore, the dearest strain to God's ear, of all the celestial music, was that borne by the choir his grace had ransomed from hell. And,

because there is no envy or other selfishness in heaven, this promotion sent but new thrills of delight and gratitude through the heights and depths of angelic life."

Such are the representations which fascinate, nay, almost convince, any one in whom *sentiment* much predominates, that all is to end well. But the spell over the believer is quickly broken by a voice which sounds more like God's than any other which ever spoke, saying, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." \*

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." †

The logical and legal obligations resting upon God to restore to everlasting bliss the unrighteous, especially in view of the divine omnipotence, are frequently urged as unanswerable arguments by modern rationalistic writers.<sup>23</sup> With a seeming design of extolling

\* Matt. xii. 32.    † Mark iii. 29.    Comp. Heb. vi. 4-6, 21.



the majesty of God, it is insisted by them that unless all God's creatures sooner or later willingly and cheerfully submit to his authority, then he is not a sovereign ruler; and that as long as an impenitent soul remains in Gehenna-Hades or in Gehenna Proper, thus long there is a spot in this universe where God's authority is not supreme.

It is difficult to understand how any person having an adequate idea of sovereignty and government can thus reason. Does government consist merely in securing willing obedience? Is society or a state less a government though obedience is coerced? Does the sovereignty of the state depend solely upon the self-sacrificing patriotism of every citizen? Will its sovereignty be any less acknowledged when the law and administration are such that every traitor is in chains, or is obliged to flee to other countries, or to the fastnesses of the mountains? Thus likewise the universe of intelligence, no one can doubt, will recognize the majesty of the divine government, when "the kings of the earth, and the great men,

and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, shall hide themselves in the dens and in the rocks of the mountains; and shall say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"\* Nor will the sovereignty of God be questioned by any one when "the devil that deceived them is cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."†

Rev. M. J. Savage may be cited as giving a slightly different, and somewhat popular, though by no means new, expression to this same sentiment. "God wills man's perfection. If he wills man's perfection, why then man will be perfect, or God cannot have his own way. Either God can or he cannot. If he desires to save men and cannot, he is not God.

\* Rev. vi. 15-17.

† Rev. xx. 10. Compare verse 15.

If he does not desire to save them while he can, he is not God."

The Deity thus seems to have been cornered by this astute divine. Mr. Savage would have been still shrewder, however, had he not only cornered, but killed the Deity. This could have been just as easily and quietly done. The old Epicureans might have disclosed to this divine the art of murdering the King of kings, and thus have ended all our troubles. As represented by Lactantius, the following was their reasoning: "Either God wills to remove evil, and cannot; or he can, and will not; or he cannot, and will not; or he can, and will. If he wills, and cannot, that is weakness. If he can, and will not, that is malignity. If he will not, and cannot, that is a defect both of power and goodness. But if he can and will; then why is evil?" It follows of course that there is no God.

To these various positions Dr. Dewey makes an admirable reply. Speaking of a remark of Samuel Rogers, that three of the acutest men he had ever met—James Mackintosh,

Malthus, and Bobus Smith — had agreed that the attributes of the Deity must be in some way limited, else there would be no sin and misery, Dr. Dewey says :

"This language very much surprises me. For the truth is, that power has nothing to do with the case. There are such things as inherent, intrinsic, *natural impossibilities*. It is impossible, for instance, that matter should exist without occupying space; and it is not so proper to say that God cannot make it so, as that the thing cannot be. . . .

"Was it possible to frame a nature, moral, finite, and free, and to exclude from it all liability to error, to sin? I answer that by the very terms of the statement it was just as impossible as to make two mountains without a valley; or to make the angles of a triangle to be equal to three or four right angles. The very statement of the case excludes the possibility."

It must be apparent, therefore, that there is not a little rash imprudence manifested when a short-sighted mortal, who knows but remotely

what are the possibilities and impossibilities of the life after death, sets himself about the making of a god to suit his own fancy, and then reports what the infinite Jehovah will and will not, or must and must not, do. That was a wise caution suggested by a prominent Unitarian, which all free-thinkers should weigh.

"But on the other hand, we should remember that our knowledge of the divine attributes, and of the real claims of justice and mercy, is very limited. God seeth not as man seeth, for he sees the whole and man only a part. It may therefore appear that many things which seem to us inconsistent with God's love, are in fact its most perfect exercise." \*

This tendency of the human mind to manufacture gods to suit itself is very noticeable, history through.† We of civilized lands freely express our sympathy for the idolater who adores his fetich; but may not we ourselves be equally in danger? There are lords many

\* Dr. W. G. Eliot.

† Rom. i. 21, 25. Compare the idolatry of the early Jews.

and gods many, if we are disposed to make them. "God is thus, and must therefore do thus," is the reiterated announcement in many quarters at the present time. Strictly, the statement, even upon rationalistic grounds, can scarcely be stronger than this: "*If* God is thus, he must do thus; he may be otherwise." This conclusion would be a wholesome modifier, or corrector, of our petty conceits. The truth is, that he who makes his own god, whether a graven image or a charming ideal invention, and worships it, is an idolater.

Jehovah has placed at the command of mortals four volumes from which they may read his character—the Physical Universe, the World of Thought, including the mental and moral faculties, the History of Providence, and the Written Word, including the Word Incarnate. This last volume is generally regarded the fullest and clearest in its revelations of that divine Being we call God. No one can carefully read it without the feeling that it unquestionably represents the divine character as abounding with love, and with

tender regard for all his creatures; and yet, though seemingly contradictory, it represents God as such also, as can and will allow the misfortunes and sufferings of the Intermediate World to last under his eye and ordering as long as need be, even until the day of Judgment, and the penalties and punishments of the nether Gehenna likewise to last as long as need be, even time without end.

Is it thought by any one that the other volumes contradict these representations of the Written Word? Certainly the book of the Physical Universe harmonizes therewith. It has a thousand chapters whose captions are, "God is love," and will bless all such as in *due time* comply with his ordained conditions of salvation. The tintings of the morning; the shadings of the evening; the loveliness of the velveteed earth by day; the light-throbs of the blue vault by night, — all bespeak the supreme love of God in words whose force and meaning can never be questioned.

But this same volume of the Physical Universe has a thousand other chapters whose



captions are, "God is a consuming fire," and will deny redemption, *after a time*, to anything and everything not complying with his ordained conditions. The fittest comply, and survive; the unfit mutineer against Nature's rulings, and in consequence the great sexton, passing through the universe, is peremptorily ordered to "shovel them in." This is one of the most pronounced deductions of modern physical science.

Truly "God is love," but is not thus *disqualified*. "It is necessary for God to be strong as well as good, lest the devil shall shortly get the upper hand." The tempest marks out its path, and turns not, though the ship and its half thousand lives are sent to the bottom; the shaft of lightning veers not one inch though it could save the wreck of the household; the ozone that could relieve and bless the epidemic-smitten city, heedlessly passes by on the other side.

Or is any one ignorant of the remorselessness of the Physical Universe when its laws are broken or infringed? As Strauss represents,

if we come in contact with one of the wheels of her machinery we are seized and torn to pieces; if we chance to step in her way, down falls some ponderous hammer and grinds us to atoms. Men read of wrecks, disasters, pestilences, and starvations, until they wonder if there is a God; or if there is, they wonder what sort of a being he can be who created and still rules such a physical universe.

The latest atheistic creed growing out of what the eye is compelled daily to see and the ear to hear, is stated thus :

"Nature, so far as we can discern, without passion and without intention, forms, transforms, and retransforms forever. She neither weeps nor rejoices. She produces man without purpose, and obliterates him without regret. She knows no distinction between the beneficial and the hurtful. Poison and nutrition, pain and joy, life and death, smiles and tears, are alike to her. She is neither merciful nor cruel. She cannot be flattered by worship nor melted by tears. She does not know even the attitude of prayer. She appreciates no

difference between poison in the fangs of snakes and mercy in the hearts of men."

Thus diverse and seemingly contradictory are the readings of the book of Physical Nature. Would not men do wisely to base their conclusions upon these facts rather than upon speculation, and in their attitude toward this Being govern themselves accordingly?

Appealing to the next volume, the one containing revelations of the World of Thought, there can likewise be read in a multitude of passages the announcement, "God is love." Thought, even in its lower form,—that of instinct,—as witnessed in the provisions for the preservation and joy of animal life, and as heard in the twitter and song of birds; also thought in its higher forms, as expressed in the prattle and laughter of children; likewise in its highest form known to man, as felt in the delights of a pure imagination, in the treasures of holy memories, in the peace born of obedience, in the triumphs coming from conquest over evil, in the transports of faith, based upon the mighty assurance that God "is a

rewarder of them that diligently seek him ;” in a word, every obedient and orderly mental and soul process is a psalm of praise, declaring the supreme beneficence and love of the Infinite.

But this wonderful volume, in an equally larger number of its chapters, discloses another fact, true, but fearful. When, for instance, disobedience has enslaved a man’s thinking ; when all resolute purposes for reform have abandoned him ; when curses take the place of prayers ; when the lurid flashes of a pitiless conscience is the only light to walk by, lighting but one path through the pitch darkness, — that one which leads to a deeper deep, — then we are forced to read from the constitution and operations of a God-made mind and soul, that its Maker is, or may be, a “consuming fire,” and therefore may be such as to leave the thinking part of man in chains forever and ever, if he deems it best.

The History of Providence, too, reports in a thousand ways that “God is love,” working ever in the interest of righteousness, and for-

giving with the most magnanimous grace and pity the prodigal who returns before the offers of mercy are withheld.

But, on the other hand, we have not long to look here or there, before finding in the ways of Providence much darkness and destruction. At one angle of view, the History of Providence displays the gleams and glories of a supreme love; at another angle of view, there is disclosed something which looks like a continuous trail of Satanic havoc. "A singular notion of universal good — composed of the stone, of the gout, of all crimes, of all sufferings, of death, and daily damnation," exclaimed Voltaire.

No wonder that Dr. Edward Beecher, when preparing his work entitled "Conflict of Ages," and while contemplating the evils of life and providence, paused, sprang to his feet, and paced his floor, confronted with the terrible question, What if, after all, God is not good?

"Orthodoxy makes God infinitely more malignant and cruel than are the most malignant and cruel men." \*

\* Gerritt Smith.

Ah! is it orthodoxy that does this? If, indeed, one should read not another volume save these three—Matter, Thought, and Providence,—startling must be his conclusions respecting the Being with whom mortals have to do. The constant and universal attitude towards a Ruler whose love is such as can save, and as easily *destroy*, may, therefore, well be one of adoration and fear.

First and last, it has many times been said, as we are aware, that an earthly father would not deal with his children as the Bible represents God as dealing with his children. True; but does that help the matter or relieve the difficulty? "Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?"\* is the reply heard, not only in the Bible but equally elsewhere. "Any father," says Mrs. Stowe, "who should make such use of power over his children as the Deity does

\* Luke xix. 22, 23.

with regard to us, would be looked upon as a monster by our very imperfect moral sense ; yet I cannot say that the facts are not so.”<sup>24</sup>

The Bible is condemned more often than otherwise because it represents God as one to be feared ; but do these other volumes report differently ? Is it the old Jewish, or the new Christian, dispensation merely which reiterates the saying, “ Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear : fear him, which after he hath killed hath power to cast into hell ; yea, I say unto you, fear him ” ? \*

We appeal, in the following inquiries, to any one at all acquainted with these three books referred to : Do they make for any conclusions other than those deduced from the Written Word ? In common do they not announce that “ It is a fearful thing to fall into the hands of the living God ” ? † Do not the pages of Matter, Thought, and Providence enforce the words of the Master : “ But I will forewarn you whom ye

\* Luke xii. 4, 5.

† Heb. x. 31.



shall fear: fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him"? \* Do they not as frequently repeat as does the Written Word, that "God is a consuming fire"? †

Is it in the Inspired Volume, and nowhere else, while reading the commendation, "Well, thou good servant, have thou authority over ten cities," that we are startled by the condemnation, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me"? ‡

Is it the Written Word alone which reports the entering in of the wise to the marriage supper, and the fatal and final exclusion of the unwise? § Do we not read elsewhere, as well as in the Scriptures, that while the obedient are allowed to enter the ark, God descends, shuts the door, and thus shuts out the rest of the world, and then drowns it? || Is it the Bible alone which declares that a man

\* Luke xii. 5.

† Heb. xii. 29.

‡ Luke xix. 27.

§ Matt. xxv. 1-13.

|| Gen. vii. 16.

"for one morsel of meat" may sell "his birth-right," and ever afterwards be rejected like Esau? "for he found no place of repentance, though he sought it carefully with tears." \*

The evidence in point of fact is well-nigh limitless that the God of Matter, of Thought, and of Providence, beyond a certain point, recognizes no force in tears, and breaks not a fetter, nay, nor allows one to be broken, when the soul has bound itself with one too many turns of the chain. Therefore, to take a single additional step in the path of transgression, is a venture whose consequences may be too vast and appalling for human estimate.

An effort, however, is sometimes made to relieve the difficulties involved in all the rigorous reports and facts of the universe, by reasoning that these rude shocks which Nature gives her children are really evidences of the love of God, who, for wise and good reasons, has thus arranged Nature, Mind, and Providence.

The philosophers represent that existing

\* Heb. xii. 16, 17.

evils are such only in appearance. Hence the tornado becomes a loving necessity. A mass of heated air ascends along a line of heated water. Two currents dash in, right and left, to fill the space ; they clash ; a tornado sweeps along the line ; three thousand perish, but thirty thousand or more are saved ; this is the only way, we are told, of restoring the equilibrium and of preventing a "stagnant atmosphere" and a "rotting sea."

So of volcanoes : did they not occur in certain places, and did not the earthquake result occasionally from the contracting of the earth's crust, physical evils would accumulate, and their accumulation would anon annihilate all existence. A few in given localities perish, that the whole world may for a time be continued.

Our earth, too, with its oceans, its continents, its forests, and all its charming habitations, as it is said, has come up to its present glory through great tribulations ; fiery billows, terrific tornadoes, and mighty earthquakes, have made it what it is. But still the question

recurs, Why could it not have been otherwise made? Would it not have been as well to have so arranged affairs as to save people in some other way than by sacrifice, and to evolve orderly worlds without these attending convulsions and confusions? Our preference would most certainly dictate other arrangements ; but perhaps we are not wise.

Now, what no one can fail of admitting is this, that the antecedent probabilities are just as great that God will provide something which answers to tornadoes and earthquakes, with which to devastate some parts of the Intermediate World, as that he would make such provisions for the present world. For the safety of Paradise-Hades may, for aught we know, require the existence of Gehenna-Hades, with its wildness and dreariness, upon the same principles precisely that the safety of the present earth, as a whole, requires a volcano in Italy, or a tornado in the West Indies. The sight and knowledge of Gehenna-Hades may be one of the mighty motive-securities which are to keep Paradise-Hades loyal, safe, and pure.

"God ordered punishments in Israel, even the greatest that perhaps could be inflicted in the world, viz., that transgressors should be publicly stoned to death, that others might hear, and fear, and hereby be restrained from sin. Endless punishment may be as necessary in the future state, to answer the same end." \*

"And however great an evil the endless misery of so many millions is, in itself considered, yet, it being not only just, but the necessary means of such infinite glory and happiness to the kingdom of God, in this view, and in comparison with this, it sinks into nothing, and is wholly absorbed, as to the evil of it, and lost in the unspeakable glory and felicity of which it is the occasion; and is, on the whole, most desirable, and really becomes, in this connection, an important good, essential to the perfection of the divine government and the highest glory and happiness of God's eternal kingdom. How inconsiderate and unreasonable, then, must they be who disbelieve the

\* President Woolsey.

doctrine of endless punishment, and oppose it, as inconsistent with infinite goodness !” \*

Beneath the beautiful world we inhabit, much debris is covered. May not this be a type of the moral universe and a prophecy of the future? The visible, reports concerning the invisible, and the material concerning the spiritual.

“ Behind a frowning providence  
He hides a smiling face,”

is also a consolation frequently offered. Why may it not likewise be said, Behind a doleful Gehenna-Hades, where are imprisoned doomed and rebellious souls, He hides a smiling face?

The same face, without a feature changed, to one man wears a frown, to another a smile. From the same flower is extracted honey and poison ; but what takes the one is a bee, what takes the other is a spider. Love must be hateful to, and *must* hate, malevolence, wherever met. The benevolence of God turned to malevolence in the eyes of the rebellious, is, therefore, amply sufficient to make Gehenna what it is to be.

\* Samuel Hopkins.

The truth is, judging from what we know of Nature, Thought, and Providence, that the rationalist has but the faintest assurance that his views of what God will do, or how God will seem in the Intermediate World, or still further on, are at all correct. To a thoughtful mind such personal opinions can be of no account. Nature, Experience, and the Written Word have no adequate competitors.

God is love ; let the report be noised abroad far and near ; but he is not such a being of love as can make it "safe for a mortal to step forth over the chasm of death upon a chord of hope which his own hands have twisted." God is love ; let the whole earth hear it ; but he is not such a being of love as to make it safe for an impenitent sinner to continue in his course one moment longer. Of all human expectations, the most groundless and delusive, so far as can be judged from all known and conceivable considerations, are those which are dreaming of more favorable conditions for reform and salvation, when the soul passes into the future life. Reckless, fearfully so, there-



fore, is the religious teacher who deludes his people with false hopes based upon merely speculative theories of what God is or will do. Faithless, utterly so, likewise, is the religious teacher, unless he continuously forewarns this world not to run risks as to the future, especially where so much is pending, where perils are seemingly so inevitable and consequences so distressing and unalterable. That of Gehenna-Hades, at the best, must be a ghastly and terrific threshold for an impenitent soul to cross !

It is possible that some of our readers are saying, these representations of the Intermediate World prove too much, and therefore establish nothing. For if souls in Gehenna-Hades are irrevocably doomed to remain there until the Resurrection, with an absolute certainty of being remanded, after the Judgment, to a still more hopeless Gehenna, then the repose and bliss of Paradise-Hades are possibly, nay, surely, imperilled ; because, if there are to be separations, hopeless and endless,

between kindred and loved ones, if there are to be these Sunderings of hitherto existing relationships, of every kind, between the righteous and the unrighteous, then, it may chance, or, in the nature of things, must chance, that those who have been most devotedly attached to one another, as, for instance, a brother and sister, or two who are to one another more than brother and sister, or a husband and wife, or even a mother and son, may be separated, the one entering Paradise-Hades, the other being consigned to Gehenna-Hades; can the inhabitants of Paradise-Hades submissively bear this final and remediless wreck of their households? At first thought, the difficulties, we confess, seem well-nigh insurmountable?

Nevertheless, that there is to be a separation of some kind and of certain duration, no rationalist who believes in a future existence, for a moment doubts; that it may exist for a million ages no one denies. Dr. Hedge, in the *Christian Examiner*, while speaking of those good and evil tendencies which are confirmed

in the natures of the righteous and unrighteous during a lifetime, says: "These (tendencies), once established, will draw their subjects contrary ways, with progressive divergence, sundering souls, the good from the bad." But the souls thus sundered, "with progressive divergence," are likely to be those of brothers and sisters, of betrothed lovers, of husbands and wives, and of mothers and sons. These involved difficulties belong therefore to Liberalism as well as to Orthodoxy. But aside from this, it must be apparent to all that Paradise-Hades should at all events be made safe to dwell and rest in; it could not be thus, however, if the unrighteous were free to pass in and out at pleasure. Nay, more; if simple penitence, such, perhaps, as the murderer feels when led to the gallows, is all that is required to release a soul from that intermediate and doleful imprisonment and instate it in Paradise-Hades, then there would be in that world neither safety nor repose. With such easy conditions and liberties, there would be transgressions and reforms without number, and

steadfastness would be as uncertain as it now is upon the earth. The barriers needed are such, therefore, that scaling them will be impossible to those moral agents who have not, during their life of probation, established the moral character beyond a critical peradventure.

In that Intermediate World there will need be no shutting of gates day nor night; no more guarding of premises; no more barring of doors; no more bolting of windows: "*safety*" is the word spoken everywhere, and the symbol seen in every direction. If, to make it safe, O mother, thy son should be excluded, what say you? Can it be otherwise?

It is in view of the difficulties and perplexities incident to this subject, as already noticed, that it is often insisted that God, being able and willing, will surely convert all rebellious sons and dear ones, bringing them at length, amid great rejoicings, to a sinless Paradise.

They are these reckless conjectures as to more favorable probations in other worlds which are constantly thrust upon us by what

seems an ill-advised rationalism. Thereby the suicide is led to think that by his act of violence he is to escape from present embarrassments. Arrest his step! For what knows he of the entanglements awaiting him? How knows he but conscience with its terrific power may confront him in the future life as never before, and forever hold him back from God. Men know that they have a probation here; how singular that they will do what they know they ought not, under a forced belief that they will not continue to do hereafter what they know they ought not. To foster such delusions is not the mission of those who stand before the public as religious teachers. To assert, therefore, that God, being able and willing, will save those who fail to comply with the requirements of the present probation because they have kindred and friends who have complied, and are therefore saved, is not the wise nor the revealed solution of the difficulties before us.

To those who think otherwise, a pertinent question is this: Why does not God to-day restore every wayward son and dear one who

is plunging downward, and thus gladden mothers' and others' hearts without number and without measure, as nothing else on earth would do? There is no mortal on earth but would do this, if in his power. Not bringing about such issues in the present world, is it not presumption to say that they will be brought about elsewhere and hereafter? Questions innumerable confront us. How can a mother be happy in Paradise-Hades to-day, while looking down upon a son on earth reeking in corruption, suffering untold anguish, cursing God, and already in so deep a hell as to seek, in his madness, a voluntary death? If a mother can be in the Intermediate World, and be at rest, seeing these conditions during an earthly lifetime, why may she not be at rest if these conditions are extended beyond the present lifetime? If she cannot be at rest in Paradise-Hades, while seeing a debauched and God-cursing son on earth, then Paradise-Hades is a place where mothers may dwell and not be happy. Whichever way one turns, he is thus confronted with difficulties.



We are not left, however, entirely in the dark ; there are certain facts in practical life which throw a few rays of light upon this apparently most gloomy of all subjects.

A sister, kind as was ever known, while speaking of a brother who had outraged every law of respectability and decency, once said with calmness, "I have no desire to see his face or hear his name again."

Expostulations, entreaties, forbearances, every sort of effort repeated through years of love and patience, yet constantly spurned and mocked at, had at length wrought this remarkable change, so that in the sister's heart the brother had become as if he were not. His name remained, but that was all. He who had been loved earlier in life, lived no longer save in pleasant memories of the past. The pang of a separation was so far diminished as scarcely to be felt. This is true in the present world ; may it not be thus at the threshold of another life ?

Says an eminent writer : "The love of a long-suffering wife may, in this world, be so thor-



oughly wearied out by abuse, and her sense of the utter inexcusable wrongfulness and vile-ness of her husband's course become so clear and strong, that when the man whom she once dearly loved rushes at last on his earthly doom, his fate shall inflict no further wound on her heart."

So too in this case ; the husband is not what he once was ; his conduct and character are so completely reversed, that, without an additional pang, this completely changed man can be solemnly yet forever dismissed as he and the wife part company at the gates of death.

Here too is a son who has so far fallen that his thoughts are only evil and that continually. Such a son, to a wise and holy mother, may come to be almost as if he were not. The supposed anguish over the household wreck hereafter may, therefore, upon these same principles, be softened even more than can now be imagined. In view of such like facts, the seeming harshness, too, of certain Bible representations are very greatly modified.

"Whosoever shall seek to save his life shall

lose it; and whosoever shall lose his life shall preserve it.

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

"Two women shall be grinding together; the one shall be taken, and the other left.

"Two men shall be in the field; the one shall be taken, and the other left." \*

And elsewhere we read:

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

"And a man's foes shall be they of his own household.

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." †

More suggestive than any others, in this connection, are the words of Jesus to the inquisitive and sceptical Sadducees. They asked him:

\* Luke xvii. 33-36.

† Matt. x. 35-37.

"Therefore, in the resurrection, whose wife of them is she? for seven had her to wife.

"And Jesus answering, said unto them, The children of this world marry, and are given in marriage :

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage :

"Neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection." \*

Hence the mother, who seems compelled to hide her face from a son, when all his guises are completely thrown off, and when "evil thoughts, adulteries, murders, thefts, deceits, an evil eye, and blasphemy" proceed in quick succession from his heart,† may really do so from choice. The provisions of the Infinite One may be such as will fill with assurance and peace, possibly with Godlike joy, a soul in which would otherwise be gloomy desolations.

\* Luke xx. 34-36.

† Mark vii. 20-23.

On one occasion, our Lord "answered them, saying, Who is my mother, or my brethren?

"And he looked round about on them which sat about him, and said, Behold, my mother and my brethren !

"For whosoever shall do the will of God, the same is my brother, and my sister, and mother." \*

No sister, therefore, shall be brotherless ; no brother shall be sisterless ; no mother shall be childless, neither in the Intermediate World nor in the one yet further on. It will be, perhaps, as if there were neither Greek, nor Jew, Barbarian, Scythian, bond nor free ; but they shall be as the angels in heaven, and Christ shall be all and in all.†

But upon still broader grounds there may be discovered other possible reliefs from these seeming perplexities. These separations in the Intermediate World, which all thoughtful Unitarians and Universalists, as well as Orthodox people, believe in, and which are most unqualifiedly announced in the Written Word,

\* Mark iii. 33-35.

† Luke xx. 34-36.

may appear so needful in view of the highest well-being of the universe, that it will not be difficult for God, from his exhaustless resources, to assuage what would be, but for his intervention, an inconsolable grief.

It is a recognized fact, that the more intelligent and holy the mother, the more readily does she submit, when, in the present life, a son is called upon to suffer a just penalty. It is the ignorant mother, of gross nature, who cannot see the importance of maintaining the law, nor the importance of protecting society against the lawless, who will shriek out her reproaches, as though it were most inhuman and unreasonable to commit *her* son to prison.

But an intelligent mother, of refined sensibilities, who can comprehend the importance of maintaining the justice and authority of law, will say, even while she may weep, "It is right that my son, for the public good, should go to prison : I will not prevent it."

Therefore, if the unrighteous are to be separated from among the righteous hereafter, we may rest assured that the happiness of the wise

and the holy will be as much dependent upon the just imprisonment of those who are guilty and unsafe as upon their release, even though among the guilty are found those who have been, whilst on earth, the most near and dear. Nay, more; in proportion as the unrighteous have formed characters antagonistic to the divine requirements, will the intelligent and holy cheerfully submit to whatever God shall order. And just in proportion as the intelligence of the redeemed is increased, or in proportion to the clearness of their comprehension of the holiness of God and of his justice in doing all things for the good of the universe, in the same proportion will they fully and confidently exonerate such judgment as has called even for the sternest requirements of Gehenna-Hades.

Should it still be insisted that Paradise-Hades will nevertheless, at least in some instances, feel the loss of the absent ones, whatever be the reasons for their exclusion, we confess we cannot say that such will not be the case.

But the relations suggested by this plea, on

the one hand, and admission on the other, are very broad and comprehensive. For, upon the same ground, it must be admitted, that when moral evil entered this universe, a shadow crossed every part of it. The universe is not what it would have been had sin and evil never been known. A damaging factor has been introduced which can never be entirely eliminated; the history of sin is a fixture in God's government. When the first free moral agent transgressed, then a minor strain was heard, and the eternal music is not, and never can be, quite what it would have been had there been no minor strain.

"We have only to raise this question," says one who has profoundly considered these problems, "to see that the scheme of nature is marred, corrupted, dislocated, by innumerable disturbances and disorders. Her laws all continue, but her conjunctions of causes are unnatural. Immense transformations are wrought, which represent, on a large scale, the repugnant, disorderly fact of sin. Indeed, what we call nature must be rather a condition of



unnature; apostolically represented, a whole creation groaning and travailing in pain together with man, in the disorder consequent on his sin."

Nevertheless, the man of faith expects that mighty and well-nigh infinite will be the joys and triumphs of the redeemed.

These considerations, upon a moment's reflection, will conduct the inquirer to the borders of one of the profoundest principles underlying the divine government as now constituted and administered. In harmony with the constitution of the universe, there is sometimes joy in sadness. "Sorrowful, yet always rejoicing" is a possibility in a Godlike nature;\* if thus in a limited degree, why not yet more so hereafter?

Horace Bushnell, speaking of the supposed agony of the redeemed who are thinking of the lost, suggests that those moments of thinking may be the fullest, profoundest, and sublimest in their joyfulness. "There was never a being on earth so deep in his peace and so

\* 2 Cor. vi. 10.

essentially blessed as Jesus Christ ;” yet what being ever felt so keenly the evils and sufferings of sin? “Even his agony itself is scarcely an exception. There is no joy so grand as that which has a form of tragedy ; and there is, besides, in a soul given up to loss and pain for love’s sake, such a consciousness of good that it rises up in a supreme magnitude, majesty, and Godlikeness, and has thoughts breaking out in it, as the sound of many waters ; joys that are full as the sea. We are never so happy, so essentially blessed, as when we suffer well, wearing out our life in sympathies spent on the evil and undeserving, struggling on through secret Gethsemanes, and groaning before God, in groanings audible to God alone, for those who have no mercy on themselves, — what man of the race ever finds that in such love, or in such sympathy as this, he has been made unhappy? When one has been able, after the example of Christ, to bear *most*, then has he been raised to the highest pitch of beatitude.”

Scientific theologians conjecture that God,

though knowing perfectly what would be the results, created man a free agent, because, upon the whole, it were wiser to do so. It is conjectured, also, that the Creator, foreseeing the sin and ruin that were to come upon the earth, filled it with images and remains of death, thus harmonizing all things and anticipating moral evil and its sad consequences; the house was made and furnished throughout so as to fit its destined tenant. If, therefore, there has been this geological forecast, — that there have been anticipations in other respects no one questions, — then why may it not be supposed that man and the future life, and the entire universe, have been so constituted that all contingencies and emergencies have been fully anticipated and wisely provided for? If these suppositions are correct, then such provisions may have been made that the sympathy of holy beings for other and lost beings shall not in the least diminish the profoundest bliss of the Intermediate World, nor that of the ultimate Heaven; if the Creator has followed his ordinary methods, anticipating and provid-

ing for what his wisdom forecasts, then he has so arranged that the minor strain, coming from separated, imprisoned, and rebellious souls, heard amid the otherwise sublime and harmonious symphonies of the universe, will not disturb the deep, ennobling, and Godlike joy and peace of the Intermediate World, nor of the eternal Kingdom of Heaven, only so far as to secure their greater perfection; and thus far, also, and no farther, shall the shadows of Gehenna-Hades and Gehenna Proper be permitted to fall upon the transcendent and princely delights of that city whose every mansion is lit by the effulgence and glory of God "and of the Lamb who is the light thereof."

*Not a World of Judicial Rewards nor Punishments.*



V.

*Not a World of Judicial Rewards nor Punishments.*

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THAT there is force and truth in the saying, "The voice of the People is the voice of God," especially in relation to ordinary convictions and judgments, no one questions. It therefore follows, as would reasonably be expected, that divine thoughts and methods, within certain limits, may be correctly inferred, not only, as Paul says, from the visible creation, but likewise from human thoughts and methods.\* Indeed, nothing is more common, in speaking of God's dealings with his children, than to introduce analogies from the conduct of fathers towards their children. In one of the most

\* Compare Rom. i. 20; Matt. xvi. 19.



familiar and touching passages from the lips of our Lord the foregoing method of reasoning is introduced: "Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"\*

"Would a father deal thus with his children?" is likewise the frequent reply of restorationists to the advocates of endless punishment. "A wicked and incorrigible son, for whom parental regard has been well-nigh extinguished, is unhesitatingly handed over by the father to civil authorities for punishment," is the corresponding evangelical rejoinder to the advocate of universal salvation.†

It is thus, upon these acknowledged and fundamental principles and analogies, that the antecedent probabilities as to the condition of

\* Matt. vii. 9-11.

† Compare Heb. xii. 7, 8; Rom. ix. ; 2 Pet. ii. 14, 15.

the inhabitants in the Intermediate World are readily deduced.

A murder, for instance, has been perpetrated; all the obvious circumstances are carefully noted; motives which could have led to the commission of the crime are conjectured; circumstances and motives form a basis of suspicion which soon attaches itself to some party or parties; then, if circumstantial evidences multiply against the suspected person, and especially if his character is questionable, or if motives for committing the deed are easily attributed to him, his arrest is deemed justifiable, and incarceration follows; the legal trial is soon instituted, and if the prisoner's guilt is satisfactorily established, his sentence and punishment are at length passed and ordered. But it must be evident to all that the suspicion on the part of the public, the arrest by the civil officer, the confinement in jail, and the trial before the court of justice, are not, strictly speaking, judicial punishments; they are but preliminary legal processes, made necessary by the nature of civil administration. Never-

theless, if that prisoner is guilty, he will be a sufferer in the meanwhile ; indeed, his distress may be excessive long before the judicial sentence is pronounced or executed ; nay, more, his agony may torment him day and night, seemingly beyond endurance, even before he is suspected or arrested. He will be tormented by the mortification or the fear of exposure, or from the merciless pangs and lashings of a guilty conscience. Still this depression or this anguish is not judicial punishment, it is merely consequential suffering. Not until sentence is passed, and the man is taken from jail to the gallows, or is put to hard labor in prison, in a word, not until external affliction is ordered or sanctioned by executive authority, does the law recognize the fact that the administration of judicial punishment is taking place.

Inasmuch, therefore, as the mind, for a multitude of reasons, is constantly inferring divine methods from the human, and as the administration and execution of law in every civilized land recognize the foregoing principles and distinctions in legal procedures, — and as such

principles and distinctions have for their origin and support the profoundest decisions of human reason, — we reach the conclusion that the Intermediate World, with reference to the righteous, is not, strictly speaking, a place of judicial rewards, but is rather a temporary resting-place, which, however, happily anticipates the rewards to be bestowed at a later period in the sublime habitations of a later future ; and with reference to the unrighteous, the conclusion must likewise be, that the Intermediate World is a place of temporary confinement, which sorrowfully prefigures, however, the gloom of a later and a judicial retribution.

It may be noted still further, that the fitness of things, in other respects, likewise increases the probabilities almost to a moral certainty that the Intermediate World is not a place of rewards and punishments. Loyalty, for instance, has been rendered, and rebellion has been organized and prosecuted by souls while embodied. The rewards and punishments of such obedience and of such rebellion can be more fitly administered, one would judge,

while souls are in corresponding conditions ; but such will not be the case until after the re-embodiment of the dead at the resurrection.<sup>25</sup> But aside from such considerations, it must be apparent upon still other grounds, that the righteous cannot well receive full judicial rewards ; likewise, that the unrighteous, in a wise and correctly ordered administration, ought not to receive full judicial punishment until after the trial, and until after the decision and sentence of the proper tribunal, provided the administration is to close with such formal and final judgment ; of this there can be no question.<sup>26</sup> Were it otherwise, there would be no need of the Intermediate World : the final judgment, too, would be instituted at an inopportune, even at an extremely awkward time, and under strangely confusing circumstances. To reward a man, then try him ; to punish a man, then judge him, it must be confessed, is a reversal of the principles of justice, and a kind of mock administration.

But, furthermore : a place adapted to *dis-*embodied souls, such as is the Intermediate

World, must be but illy adapted to souls when embodied. So great is the want of adaptability that it is very likely impossible, except for a dead man, to pass the portals of the world of the disembodied. But after the resurrection the soul is to be re-embodied ; \* hence we are forced to infer, upon this ground also, that the places in which the righteous are to be finally rewarded, and in which the unrighteous are to be finally punished, must be essentially, at least distinctly, different from those in which they have been in waiting for the resurrection and the judgment.

In addition to the foregoing reasons for the proposition here advocated, may be mentioned others growing out of certain scriptural representations which point to new scenes and abodes where re-embodied souls are to be introduced at the conclusion of the final judgment.

For instance, our Lord, just before his cru-

\* Dan. xii. 2. John v. 28, 29; xii. 24. 1 Cor. xv. Rev. xx. 13.

cifixion, by way of giving encouragement to his disciples, said, "I go to prepare a place for you."\* The infinite Logos, or expression of the Deity, which spoke through Jesus of Nazareth, and was perfectly manifested in him, hints in this passage that he, the Logos, who can be everywhere present, is making ready, within the Holy of holies, eternal habitations, which, we are to infer, are not yet fully completed.

So, likewise, the New Testament fulfilment and explanation of Old Testament types and prophecies involve the same thought. It was commanded under the old dispensation, for illustration, that no one should be admitted to the tabernacle excepting the priest when he entered to make atonement.† This requirement was ordered, in part at least, to foreshadow the mission of the Lord our Master; as is expressly stated by the apostle: "For Christ is not entered into the holy places made with hands, which are the figures of the

\* John xiv. 2.

† Lev. xvi. 17.



true ; but into heaven itself, now to appear in the presence of God for us." \*

The Messiah is able, and the only being who is able, to accomplish this ; for the union of the infinite Logos with Jesus of Nazareth resulting necessarily in a double consciousness, the one human the other divine, and in capabilities limited on the one hand and limitless on the other, the Messiah being both man and God, renders it possible for him to be with his people in the Intermediate World, and also to enter and arrange meantime the Holy of holies for a final habitation. Forcible and very suggestive, therefore, are his words to Nicodemus : " And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." †

In harmony herewith are likewise his words of promise to the disciples : " Whither I go ye cannot come." " I will come again, and receive you unto myself." ‡ Also his words to the Jews : " My Father worketh hitherto, and I work." §

\* Heb. xi. 24.

‡ John xiv.

† John iii. 13.

§ John v. 17.

The impression derived from these combined passages is, that the ultimate world and home of the redeemed are not yet inhabited, nor as yet in complete preparation; not at present inhabitable, perhaps.

This thought is brought out still more definitely and clearly in the address of Peter upon the day of Pentecost, while, speaking of the supreme exaltation of the blessed Son and Master, he says, "For David is not ascended into the heavens." \* David was dead; he had passed long since into the Intermediate World, but his footfall had not, up to the day of Pentecost, according to these words of the apostle, echoed along the streets of the golden city.<sup>27</sup>

Thus, likewise, this idea of the delay of final rewards, until after the judgment, is beautifully brought out by Paul in one of his epistles to Timothy: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." †

\* Acts ii. 34.

† 2 Tim. iv. 8.

"*That day*," as the connection clearly shows, is the day of judgment, and the day of the glorious appearing of Christ and his kingdom.

By combining the following texts, the order and arrangements of the great future are easily traced: "It is appointed unto man once to die." \* "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." † "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." ‡ "And Death and *Hades* delivered up the dead which were in them." § "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." || "So when this corruptible shall have put on incorruption, and this mortal shall put on immor-

\* Heb. ix. 27.

§ Rev. xx. 13, 14.

† Rev. i. 7.

|| 1 Cor. xv. 23.

‡ 2 Pet. iii. 10.

tality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" \* "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." † "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." ‡ "After this the judgment." §

It appears, therefore, that, after physical death has accomplished the task assigned it;

\* 1 Cor. xv. 54, 55.

‡ 1 Thess. iv. 15-17.

† 1 Cor. xv. 51, 52.

§ Heb. ix. 27.

after the blissful repose of the righteous in the Intermediate World is brought to an equally blissful close ; after the second advent of the God-Man has startled the world with its glory and majesty ; after the end of the physical universe ; after the translation into spiritualized organisms of such as are alive at Christ's coming ; after the resurrection of the dead from the Intermediate World, and their perfect re-embodiment, and after the judgment, — then shall the King, even Christ the Eternal, "say unto them on the right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." \* 28

This will constitute the primal introduction of the righteous into the scenes where begin the judicial rewards of their obedience.

Thus, likewise, with the unrighteous. After their distressing imprisonment in the Intermediate World ; after their terror amid the fearful scenes of Christ's coming and the end of the world ; † after the exposures of their evil deeds on the day of judgment, and after the sentence

\* Matt. xxv. 34.

† Rev. vi. 12-17.

announcing their final doom, — then shall the Judge “say also unto them on the left hand, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” \*

This will constitute also the primal introduction of the unrighteous into the scenes where begin the judicial punishments for all their disobedience. “And,” continues the King, “these shall go away into everlasting punishment, but the righteous into life eternal.” †<sup>29</sup> The next moment, and for the first time in human history, will begin the judicial afflictions of the unrighteous, and likewise the judicial enjoyments and rewards of the righteous.

Thus the principles and processes of civil administration from which may be inferred the divine ; also the nature and fitness of things to which conform, with more or less exactness, human processes ; likewise the disclosures of the Written Word, which are sufficiently explicit to place the subject beyond controversy in the mind of every believer in revelation, — unite in supporting the proposition that the Interme-

\* Matt. xxv. 41.

† Matt. xxv. 46.

diate World is not a place of judicial rewards and punishments. Nevertheless, as has already been noted in case of the sufferings of the guilty while awaiting their trial before a civil and earthly tribunal, thus likewise in the Intermediate World, the unrighteous, while awaiting the final judgment, cannot be otherwise than consciously miserable; companionship with doomed spirits, and with wicked men of all ages, were there nothing else or worse, would be enough to make those imprisoned souls wretched; the remorse of conscience, which may be such as forever to block the way to God, must also result in excessive wretchedness; the certainty of the judgment, and the inevitableness of subsequent punishment held continually before the lost, will doubtless so fill them with ceaseless alarm and terror, that the doomed soul would try suicide by annihilation were that possible; still these are not judicial punishments, fearful as they are; they are merely constitutional and consequential sufferings.<sup>30</sup>

Thus, likewise, upon grounds of an exactly



opposite character, it follows that the righteous in the Intermediate World cannot be otherwise than enchanted with its delights; they are in conscious and heaven-like communion with the Master of all future ceremonies; they are permitted to form companionship with the pure and good of all the centuries and countries; they are in rich and deep enjoyment of the normal consequences of righteous living and thinking; they know that the endless and incomprehensible future bodes to them no ill; they are thrilled with positive assurances of endless joys at the right hand of God; still, these are not judicial rewards, they are simply possessions or inheritances, which are constitutional and consequential. The ultimate and glorious heaven, with its thrones and crowns, and promised delights and employments, — these, the later unfoldings of the great future, are what will constitute the judicial rewards of righteous behavior, and of such faith in the Son of God as has led to the imitation of his example.

But is some believer disturbed somewhat by thoughts of these delays in the midway realms?

Other things equal, one would doubtless prefer that the gates of death and those of the ultimate heaven should be identical, at least not far apart; but other things are not equal. The Heaven of heavens, as already shown, is prepared for souls that are to be re-embodied with spiritualized organisms; a delay is thus seemingly necessary. The scriptures, too, are explicit in making the delay certain. Upon these grounds, were there no other, the conclusion is reached, which perhaps is not the most pleasant one, that the righteous who have died, the devout among the patriarchs and prophets, among the apostles and early as well as later Christians; the devout also among the heathen, men who have never heard the name of Christ, but who have complied with the conditions of salvation as best they could, — such men, doubtless, as Socrates, Plato, Seneca, Epictetus, Marcus Aurelius, and multitudes whose names have never much been heard on earth, but who feared God and wrought righteousness, — these of the past, and all others like them who are to die before the

end of the world, must first enter the Intermediate Paradise, then, after human probation ends, they are to be received into a city hitherto without other inhabitant than its Infinite Builder; a city as new, on that day, to the first righteous man who died as to the last-born soul which shall rise up to greet the Lord at his coming.\*

Yet let there be no false impression as to the attractiveness of the Paradise of the Intermediate World. It is perfectly fitted for its purpose; nay, that resting-place, as before suggested, even in highest mortal estimate is superlatively grand and brilliant; the world we now inhabit, in its loveliest modes, is not its equal.† That Intermediate Paradise is a magnificent place, but not the most magnificent; it is glorious, but not the most glorious; it is as magnificent and glorious as the Creator could consistently make it; it lacks nothing, therefore, that any one of all its inhabitants shall need or desire.

In such habitations to await ultimate rewards will not be irksome.

\* Rev. xxi. 1, 2.

† Phil. i. 23.

*The Transit.*

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## VI.

### *The Transit.*

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THE journey from the earth to the unseen realms is accomplished either by the separation of the soul from the material body through death, or by the transmutation of the physical organism into such new, and to us unknown, material as can exist in the worlds invisible.

Thus death, on the one hand, or translation on the other, is what must be submitted to before humanity can fully behold and enjoy existences in either the Intermediate or the Final worlds. These experiences involved in death and translation being so unlike the ordinary ways and walks of life, are usually and naturally shrunk from. Often, therefore, it is said by those approaching death, "It is not what is beyond, but the passage to it, which I dread." But a little careful investigation will greatly

allay such alarm, to all at least who have no reason for fearing the *afterwards*. This constitutional dread "is only the fear of the young bird to trust its wings."

It is a recognized fact that all physical emergencies are anticipated and in a measure provided for. A well man says to-day, "I was never physically better," but to-morrow he is prostrated by sickness ; the sick man says, "I am better than for months past ;" his strength and voice return, the pain is less and the breathing easier ; but an hour later he is a corpse ! It is thus that nature in many instances perceives what is impending, and rising up, seeks with all its energies to ward off, or prepare the body for, the coming blow. Nature in this, and in other ways, steps in to make the roadway smooth and easy as possible.<sup>31</sup>

Aside from this it may also be noted, that the physical organism is so constituted that it can endure only a limited amount of suffering ; when the limits are reached, unconsciousness mercifully ensues. Hence, upon these general grounds, an inference can be easily deduced,



such as to greatly calm the fear and dread of the supposed pain of physical death.

The subject, upon physiological grounds, allows of still more definite and critical analysis and relief.

Medical science recognizes two general modes of death. First, death by old age; second, accidental death, which includes all cases not falling under the first class. Theology ventures, however, a third classification, which adds death by translation.

Death by old age, first in the classification, is natural and normal to humanity as now constituted. It takes place gradually. The instincts die; the digestive power dies; the breathing begins to die; the heart ceases to beat regularly — there is a beat or two, and then a long pause, followed by a faint breath; another series of beats, and then a pause, the diminution of beats and breaths increases; there is prolongation, then a complete pause, — all is still in the death-chamber!

“Like a clock worn out with eating time,

The wheels of weary life at length stand still.”

"By the strict law of nature," says an eminent medical authority, "a man should die as unconscious of his death as of his birth.

"Subjected at birth to what would be, in the after conscious state, an ordeal to which the most cruel deaths were not possibly more severe, he sleeps through the process; by the hand of nature death were equally a painless portion. The cycle of life completed, the living being sleeps into death when nature has her way."\*

Thus very tenderly, even soothingly, like a fond mother with her foot on the cradle, nature would, if permitted, rock us all gently out of the world; but it would be death by old age.<sup>32</sup>

Accidental or premature death takes certain distinct forms: sometimes it begins at the brain; it is occasioned in such instances by the failure, for any reason, of the brain to act. This form of death is technically termed *coma*. It may be produced by the continued action of

\* Richardson's "Diseases of Modern Life."

heat, as in sun-stroke ; or by continued exposure to cold, as in freezing ; or by injuries done the brain, involving a shock ; or by any violent concussions upon the head, either from falling, or from a blow. The same effect is produced by narcotic poisons. Dropsy or rheumatism of the brain, also hardening and softening of the brain, likewise result in death by *coma*. When death takes this form, the dying man first loses control of his physical sensations and volitions.

The voluntary, involuntary, and mixed muscles have no further power of action ; the breathing becomes irregular ; the heart fails of a necessary supply of nervous influx from the brain, and soon ceases to beat ; then, without a twinge of pain, the man dies, or, as we say, passes away.<sup>33</sup>

Another form of accidental or unnatural death is technically termed *asphyxia*, or that beginning at the lungs ; for some reason, in this instance, the lungs fail of performing their normal function. This form of death may, therefore, be produced by anything — as smoth-

ering or hanging — that cuts off from the capillary tubes of the lungs the necessary supply of pure air. Chronic diseases of the lungs, acute inflammation in the mucous membrane of the lungs, or any acute form of lung congestion, or congestion in the bronchial tubes; or diphtheria, which sometimes strangles a person as effectually as if there were at his throat an iron vise in a giant's hand, — terminate in death, beginning at the lungs.

There are often violent physical contortions attending this mode of death, but they are involuntary, and in their last stages are said by medical authorities to be entirely devoid of all sensation of pain; the chief uneasiness or unpleasantness being a momentary "want of breath." The pure intellections during this form of death are sometimes astonishingly aroused, so much so, doubtless, as to cause any sensations of pain, did they exist, to be altogether unnoticed.

The memory, too, often restores, with startling distinctness, the entire past life, overshadowing completely, by its vividness, what is

passing at the moment. Then a gentle physical sleep locks up the senses, one after another, and the soul, without compulsion or resistance, quits its tenement.<sup>34</sup>

The third and only remaining form of premature death is that beginning with the heart, and is technically called *syncope*. The so-called heart-diseases, likewise, either excessive fright or grief, certain kinds of poison also, in a word, anything preventing the contractile power of the heart, as well as any accident preventing the heart from sending the blood throughout the system, terminate in this form of death. Painful sensations during death, beginning at the heart, are either slight or brief. The death pallor steals over the features; cold perspiration starts from every pore; the pupils of the eyes dilate; the vision grows dim; then is heard by the dying man that indescribable sound which resembles both the trickling of water and the buzz of insects; the heart flutters; the sense of feeling gives way; there is a heavy and final sigh, and the wonderful mechanism moves not, and feels not.<sup>35</sup>

Such are the different forms of accidental death. There are certain general symptoms common to each type, which may be noted. The senses, for instance, are suspended in the following order. The sight yields first; all objects presented will be blurred, then veiled in darkness. "Do you know me?" asked a friend of Mr. Sumner, when dying. "Yes," was the reply, "but I cannot see you." Then followed the remarks, "I am quiet;" "I am tired."

The next sense sealed up in the process of death is that of taste; whatever is placed upon the lips produces no sensation, and consequently is utterly tasteless. Next the sense of smell deserts the dying man: the cologne or camphor held to the nostrils by the hand of kindred or friend is not recognized. Up to that moment the words of love and the farewells are distinctly audible; but next follows the loss of this sense of hearing; and, lastly, the sense of touch. The hand pressed by the hand of the kind-hearted physician, or the lips of love imparting a kiss to the cold forehead,



are alike unrecognized. What is next? But this is anticipating.

Physiological science is emphatic in its assurances that all our constitutional or human fears and dreads of the pain of dying are groundless. Medical science constantly reiterates the statement that the suffering is over when death ensues; that the physical pangs of death are only imaginary; and that there is no conscious death-agony, no terrible sundering of the soul from the body, as is sometimes represented. Physical death, we are assured, hurts one no more than falling asleep.

The hurried and labored breathing, the peculiar sound called the "death-rattle," the fixed and upturned eyeball, instead of being evidences of suffering, are now admitted by all medical authorities to be signs that the brain has lost all, or almost all sensibility to outward or inward impressions. There is, therefore, in the event of death, we may rest confident, not the least mental or corporeal anguish. There is nothing, physiologically speaking, but insensibility, and that need not be dreaded.



Of the other mode of leaving the world — that of translation — not much can be said.<sup>36</sup> The instances hitherto have been so rare that medical science is perplexed and has no prognosis. But we are nevertheless assured, when amid the scenes of dissolving and transforming worlds the close of human probation is announced,\* that then the ordinary forms of death shall no longer appear or interfere, and the whole world of inhabitants remaining shall pass hence by translation.†

Though physiological science is silent upon this subject, still the inference derived from the perfection of divine arrangements and from all analogies, is, that the experiences and emotions attending translation will be only those of pleasure and delight. Like all other chemical changes of nature, the transmutation of material into spiritualized organisms, in the event of translation must be not only pleasurable but instantaneous; the hearse gives way to the flying chariot, and the dreaded sexton's services are entirely dispensed with.

\* Rev. x. 3.

† 1 Thess. iv. 17; 1 Cor. xv. 51, 52.

It thus appears that through either of these doors, even the more objectionable ones, the simple matter of transit is not such as to make one hesitate. The doorway is sufficiently curious and pleasurable of itself to induce almost any inquiring mind to experiment upon the threshold, were it possible afterwards to open again the door to the earth side. That which is dreadful, the only thing to be dreaded indeed, is one of the rooms upon the other side of the door; but of that we have spoken sufficiently and need speak no further.

The sudden awakening to other realities at the moment of death ought likewise to relieve the fear of dying. "Die and re-exist!" says Goethe; "for so long as this is not accomplished, thou art but a troubled guest upon an earth of gloom." "Is death the last sleep? No, it is the last final awakening," said Sir Walter Scott. The Indians say: "Death does not kill, it merely makes us invisible."

One takes a railway train at night and sleeps; wakes in the morning two hundred miles away. What, however, if the wrecked

train does not allow time for waking; then how far?

How much of a new landscape next morning is before that traveller's vision? What does he know more than he would had there been no wreck? "The dead man is wise," we think, very wise; but the trouble is, he is silent. Yet we are not left destitute of hints. Often, as the souls of the righteous have been hovering upon the borders between this and the other world, they have seemed to be in full view of the regions of the Intermediate Paradise. "I see," said the dying Bertetine, "a brightness so great that the sun pales before it." "I see the heavens open," said Lord Henry Otto upon the scaffold, "and an exceeding brightness above the noonday sun." Bandidon said to his father, both being upon the scaffold, and both about to die as martyrs: "Behold, I see the heavens open, and millions of angels ready to receive us!" \*

It has already been observed that the first physical sense that yields to the encroachments

\* Compare Acts vii. 55, 56.

of death is that of sight; and spiritual sight appears, according to a multitude of testimonies, to be the first sense given to mortals when approaching the world to us invisible; the optical effect being like that of dissolving views — scenes melting into other scenes.

Said Servulus just before breathing his last: "Do you not hear that great and wonderful music which is in heaven? Do you not perceive the surpassing fragrance of the odors from heaven filling all the air?" Bertetine, Romula, Payson, and likewise a multitude of the saints of God, when dying, have seen glorious sights, and then have caught the richest fragrance, and then have heard transporting music.<sup>37</sup> Under some types of disease, even at the moment of dissolution, after the physical sense of sight has given place entirely to spiritual vision, the power of speech being still retained, a dear and familiar name of some dead companion has broken from the lips of the dying as if there were more than a recognition — as if their hands had already clasped. So near are they of the Intermediate

World, that with only this slight change in the seeing faculties one would be able to behold their abode before his feet have ceased to press earthly pavements; as with but a slightly increased power given to the eye by the telescope, new and beautiful clusters of stars are brought out of what appeared to be an empty patch of blue sky.<sup>38</sup> Thus through this divided attention, death loses completely its victory. While it is busy hiding from view things on the earthward side, the charming prospects on the Paradise side are appearing; while death is busy shutting the doors which open upon "a pleasing retrospect, or on sweet and loving faces, or upon objects around which our memories cling, and on skies that smiled over our infancy," at the same moment angel hands are busy opening other doors, higher upward, through solemn yet brilliant galleries. "This is the springing up of the spirit on a line of swift affection," as the evening bird, with unerring precision, shoots through the dusk of evening to its nest in the bough. "O death, where is thy sting?" "Children," said the

mother of John Wesley, the last words she uttered, "children, as soon as I am released, sing a psalm of praise to God." What better could the children do?

The literal distance through which the transit is made we know not, and it matters not. Measuring distances by the time occupied in making the passage, there is every reason for believing that to the righteous the first Paradise is not far off; the intervening valleys appear to be spanned by a bound, the rivers seem to be crossed, and the mountains to be scaled in a breath; it is as if the departing soul groping after its fondest object is heralded and welcomed within the better realms even before the soul and body have fully parted company. The dead seem, therefore, in reality to be but just out of sight, round the corner of the temple of nature. We dwell in the suburbs; they are in a kind of kingly metropolis. We are in the basement; they are in something like the royal chambers of state.

But does the troublesome doubt already expressed return at this moment with redoubled

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force to some mind, that these thoughts of such a glorious future for the redeemed, and one so readily and pleasantly accessible at death, are but dreams of the living and illusions of the dying? Yet, O mortal, keep ever in mind, as an inspiration to righteous conduct and devout faith, that to continue in a future existence is no such miracle as to have begun. When a human being can say, "I now am," all further wondering should end. To exist forever is among the least of mysteries involving human life. That we are in a world studded overhead with stars, and under-foot so variously and richly carpeted, assures the soul that nothing in the future, by way of fitness and enchantment, is impossible, which is desirable. Therefore, for the smiling and inviting scenes of the Intermediate World not to fill the vision of the righteous soul at death would be the wonder of wonders.

When the hour comes that the veil shall be drawn aside, and when, further on, after the Intermediate World has surrendered its



inhabitants, after the smoke of the dissolving material creation has cleared up, and after the spiritualized and indestructible organisms are received; when the great bell of the universe strikes the knell of time, when the dawn of eternity is realized, and when the ultimate Heaven, that Paradise supreme — that goal of all the fondest dreaming of mortals — appears amid the closing scenes of the Judgment, then, how captivating, nay, entrancing the thought, O immortal soul, that all this is yours forever!

*Will it be yours forever?*



# *Notes.*

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## Notes.

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### NOTE I. (See page II.)

THE outlook, upon a rational basis, has been extremely unsatisfactory. Said Omar Rheyam: "Resign thyself to make what little Paradise thou canst here below, for, as for that beyond, thou shalt arrive there, or thou shalt not."

"The best immortality which the greatest poet of paganism could devise for his hero, Achilles, is interpreted by the hero's answer to the attempted consolations of the living Ulysses at their interview in Hades:

'I would be  
A laborer on earth, and serve for hire  
Some man of mean estate, who makes scant cheer,  
Rather than reign o'er all who have gone down to death.'"

Except Plato, there is no more Christian pagan than Plutarch. In his letter of consolation to Apollonius, on the death of his son, the following was the only hope he had to offer to the grief-stricken father:

"If the sayings of the old philosophers and poets are true, as there is a probability to think, that honors and high seats of dignity are conferred upon the righteous after they are departed this life, and if, as it is said, a particular region is appointed for their souls to dwell in, you ought to cherish very fair hopes that your son stands numbered among those blest inhabitants."

Said Hobbes, when dying: "I am about to take a leap in the dark."

While Molière was living at Auteuil his house used to be a general rendezvous for the choice spirits of French literary society. One night La Fontaine, Racine, and others were discussing the question of happiness over their cups, and arrived at the conclusion that their first and chief happiness would be not to be born, and the second to die promptly; so they then and there resolved to drown themselves in the Seine. Molière averted their rash purpose, by arguing that such a noble and philosophic act ought to be performed only in public, and in the broad light of day. This stratagem, having induced a postponement till the morrow, their lives were saved.

"Since then," says John Stuart Mill, writing of the death of his wife, "I have sought for such alleviation as my state admitted of by the mode of life which most enabled me to feel her still near me. I bought a cottage as close as possible to the place where she is buried, and there her daughter and I live constantly during a great portion of the year."

"The comprehensive question," says Strauss, "must sooner or later present itself, by what right we dispute the reality of the apparent dissolution of the entire individuality in death, and assume the continued existence of a portion, of whose existence our perceptions afford us no evidence. This supposition is, in fact, an assumption on a colossal scale, and if we inquire after its proofs, all we shall meet with will be a wish."

"We believe," says Mr. David, in his "Positivist Primer," "that there is a real immortality for man, both objective and subjective, but no conscious life hereafter so far as our faculties go." "It may be useful," says Mr. Harrison, in a late number of the "Nineteenth Century," "to retain the words Soul and Future Life for their associations, provided we make it clear that we mean by Soul the combined faculties of the living organism, and by Future Life the subjec-

tive effect of each man's objective life on the actual lives of his fellow-men." Mr. Weiss says: "I shall be, or I shall not be. If it is 'not be,' I shall know nothing about it."

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## NOTE II. (Page 17.)

The different passages in which the word *Sheol* is found, show by their connection that the Septuagint is right in translating it *Hades*, with the meaning of Intermediate World. The English version, however, without any suitable reason for it, renders the word in the following ways:

### *Sheol* as "pit."\*

- Num. xvi. 30 — go down quick into the *pit*. (*Hades*.)  
 xvi. 33 — went down alive into the *pit*. (*Hades*.)  
 Job xvii. 16 — bars of the *pit*. (*Hades*.)

"The narrative concerning Korah and his company," as it has been well said, "utterly excludes the thought of a grave as the locality to which they went down; and Job beheld, in his mind's eye, something more vast and imprisoning than a tomb or mausoleum with marble gates. One is reminded rather of the gates of Hades (Matt. xvi. 18) and of the gates of death (Ps. ix. 13)."

### *Sheol* as "grave."

- Gen. xxxvii. 35 — into the *grave* unto my son.  
 xlii. 38 — with sorrow to the *grave*.  
 xliv. 29 — with sorrow to the *grave*.  
 xliv. 31 — with sorrow to the *grave*.  
 1 Sam. ii. 6 — down to the *grave*—and up.  
 1 Kings ii. 6 — down to the *grave* in peace.

\* We are indebted to the author of the "Unseen World," in part, for these references.



- 1 Kings ii. 9 — down to the *grave* with blood.  
 Job vii. 9 — down to the *grave*—come up no more.  
     xiv. 13 — hide me in the *grave*.  
     xvii. 13 — the *grave* is mine house.  
     xxi. 13 — go down to the *grave*.  
     xxiv. 19 — the *grave* those which—sinned.  
 Ps. vi. 5 — in the *grave* who—give thee thanks.  
     xxx. 3 — brought up my soul from the *grave*.  
     xxxi. 17 — let them be silent in the *grave*.  
     xlix. 14 — like sheep—are laid in the *grave*.  
     xlix. 14 — their beauty—consume in the *grave*.  
     xlix. 15 — from the power of the *grave*.  
     lxxxviii. 3 — my life—nigh unto the *grave*.  
     lxxxix. 48 — soul from the hand of the *grave*.  
     cxli. 7 — bones scattered at the *grave's* mouth.  
 Prov. i. 12 — swallow them up alive, as the *grave*.  
     xxx. 16 — never satisfied—the *grave*.  
 Eccles. ix. 10 — nor wisdom in the *grave*.  
 Cant. vi. 6 — jealousy as cruel as the *grave*.  
 Isa. xiv. 11 — thy pomp brought down to the *grave*.  
     xxxviii. 10 — go to the gates of the *grave*.  
     xxxviii. 18 — the *grave* cannot praise thee.  
 Ezek. xxxi. 15 — went down to the *grave*.  
 Hosea xiii. 14 — ransom—from power of the *grave*.  
     xiii. 14 — O *grave*! I will be thy destruction.

### Sheol as "hell."

- Deut. xxxii. 2 — burn unto the lowest *hell*.  
 2 Sam. xx. 6 — deeper than *hell*.  
     xxii. 6 — sorrows (pangs LXX) of *hell*.  
 Job xi. 8 — deeper than *hell*.  
     xxvi. 6 — *hell* is naked before Him.  
 Ps. ix. 17 — the wicked—turned into *hell*.  
     xvi. 10 — not leave my soul in *hell*.  
     xviii. 5 — sorrows (pangs LXX) of *hell*.  
     lv. 15 — go down quick into *hell*.

- Ps. lxxxvi. 13 — delivered—from the lowest *hell*.  
 cxvi. 3 — the pains (dangers LXX) of *hell*.  
 cxxxix. 8 — make my bed in *hell*.  
 Prov. v. 5 — her steps take hold on *hell*.  
 vii. 27 — her house the way to *hell*.  
 ix. 18 — her guests in the depth of *hell*.  
 xv. 11 — *hell* and destruction before the Lord.  
 xv. 24 — depart from *hell* beneath.  
 xxiii. 14 — deliver his soul from *hell*.  
 xxvii. 20 — *hell* and destruction are never full.  
 Isa. v. 14 — *hell* hath enlarged herself.  
 xiv. 9 — *hell* from beneath is moved.  
 xiv. 15 — shalt be brought down to *hell*.  
 xxviii. 15 — with *hell* we are at agreement.  
 xxviii. 18 — your agreement with *hell*.  
 lvii. 9 — debase thyself even unto *hell*.  
 Ezek. xxxi. 16 — I cast him down to *hell*.  
 xxxi. 17 — they also went down into *hell*.  
 xxxii. 21 — speak to him out of the midst of *hell*.  
 xxxii. 27 — gone down to *hell* with their weapons.  
 Amos ix. 2 — though they dig into *hell*.  
 Jonah ii. 2 — out of the belly of *hell*.  
 Hab. ii. 5 — enla-<sup>g</sup>geth his desire as *hell*.

### NOTE III. (Page 17.)

This may be inferred from the use of the two words:

**Kehber**, as “grave” or “sepulchre.”

- Ps. v. 9 — their throat is an open *sepulchre*.  
 lxxxviii. 5 — the slain that lie in the *grave*.  
 lxxxviii. 11 — loving-kindness be declared in—*grave*.  
 Isa. xiv. 19 — thou art cast out of thy *grave*.  
 Jer. v. 16 — their quiver is an open *sepulchre*.  
 xx. 17 — my mother—have been my *grave*.

- Ezek. xxxii. 22 — his *graves* are about him.  
 xxxii. 23 — *graves* set in the sides of the pit.  
 xxxii. 25 — her *graves* are round about him.  
 xxxii. 26 — her *graves* are round about him.  
 xxxvii. 12 — open your *graves*—out of your *graves*.  
 xxxvii. 13 — when I have opened your *graves*.  
 xxxvii. 13 — brought you up out of your *graves*.  
 xxxix. 11 — give unto Gog—place of *graves*.  
 Nahum i. 14 — I will make thy *grave*.

Bohr, as “pit” or “cistern.”

- Ps. vii. 15 — He made a *pit*.  
 xxviii. 1 — go down into the *pit*.  
 xxx. 3 — go down to the *pit*.  
 xl. 2 — out of a horrible *pit*.  
 lxxxviii. 4 — go down into the *pit*.  
 lxxxviii. 6 — me in the lowest *pit*.  
 cxliii. 7 — go down into the *pit*.  
 Prov. v. 15 — out of thine own *cistern*.  
 xxviii. 17 — shall flee to the *pit*.  
 Eccles. xii. 6 — broken at *cistern*.  
 Isa. xiv. 15 — sides of the *pit*.  
 xiv. 19 — to the stones of the *pit*.  
 xxiv. 22 — prisoners—in the *pit*.  
 li. 1 — to the hole of the *pit*.  
 Ezek. xxvi. 20 — descend into the *pit*.  
 xxvi. 20 — go down to the *pit*.  
 xxxi. 14 — go down to the *pit*.  
 xxxi. 16 — descend into the *pit*.  
 xxxii. 18 — go down into the *pit*.  
 xxxii. 23 — sides of the *pit*.  
 xxxii. 24 — down to the *pit*.  
 xxxii. 25 — down to the *pit*.  
 xxxii. 29 — down to the *pit*.  
 xxxii. 30 — down to the *pit*.  
 Zech. ix. 11 — prisoners out of the *pit*.

## NOTE IV. (Page 20.)

The word Hades is found in the New Testament eleven times. It is always rendered in the English version "hell," except in 1 Cor. xv. 55, where it is translated "O grave."

Matt. xi. 23 — shalt be brought down to *hell*.

xvi. 18 — the gates of *hell* shall not prevail.

Luke x. 15 — shalt be thrust down to *hell*.

xvi. 23 — in *hell* he lifted up his eyes.

Acts ii. 27 — not leave my soul in *hell*.

ii. 31 — his soul was not left in *hell*.

1 Cor. xv. 55 — O *grave*, where is thy victory?

Rev. i. 18 — the keys of *hell* and of death.

vi. 8 — was Death, and *Hell* followed with him.

xx. 13 — death and *hell* delivered up the dead.

xx. 14 — death and *hell*—cast into the lake of fire.

Of the error of our English version Dr. Sears, following Dr. Campbell, thus speaks :

"The word Hades, occurring eleven times in the New Testament, never answers to that idea, and never ought to have been so rendered. In almost all the versions of the Scriptures except ours, the distinction between these two words is carefully preserved. Why it was not so preserved in ours is obvious enough. Luther, in his German translation, uniformly confounded them, because he would recognize none but the extreme Protestant doctrine of only two states after death. Hades, therefore, which describes the third, or mediate state, he has confounded with Gehenna, and the English translators have followed in his track."

## NOTE V. (Page 34.)

Says Dr. Carpenter, in a discussion upon the General Relations of Mind and Body :

“ Thus, then, the Psychologist may fearlessly throw himself into the deepest waters of speculative inquiry in regard to the relation between his mind and its bodily instrument, provided that he trusts to the inherent buoyancy of that great fact of consciousness, that *we have within us a self-determining Power which we call Will*. And he may even find in the evidence of the intimate relation between mental activity and physical changes in the brain, the most satisfactory grounds which science can afford for his belief that the phenomena of the material universe are the expressions of an infinite mind and will, of which man's is the finite representative.”

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NOTE VI. (Page 34.)

The facts are thus represented :

“ When we give a rabbit chloroform, and then remove a portion of its skull, the animal suffers no pain, and consequently does not fall into such contortions as to cause the act of taking away parts of the skull to injure the delicate texture of the brain. We have succeeded at last in uncovering the living, palpitating cerebral tissues without disturbing their delicate machinery ; and we have done this by the use of chloroform, not known in the world as an anæsthetic until a few years ago. Using electrical currents that are just distinguishable by the tip of the human tongue, and employing blunted electrodes that will not scarify the nervous webs we touch, we may stimulate the exposed brain of a living animal and ascertain that the stimulus on different parts produces different motions. We may accurately foretell these motions, after having had a sufficient experience in such kinds of experiments. One particular part of the brain, for instance, will, if stimulated, produce the attitude of resistance in the animal ; and another point, if stimulated, will cause the attitude of fear. In short, a large por-

tion of the brain has now been investigated in this way so thoroughly that we may affirm that it is a keyboard on which electricity may play. This effect of galvanic currents on the automatic nervous mechanism is peculiarly evident on the lower or automatic nerve-arcs. If we stimulate a centrifugal automatic nerve, we shall produce motion in the muscle attached to the correlated centrifugal fibre."

For a full account, see Dr. Carpenter's *Mental Physiology*, pages 709-722.

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NOTE VII. (Page 49.)

The statement of Jewish belief by Josephus is the following: "In this region (Hades or hell), there is a certain place set apart, as a lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast, but it is prepared for a day afore determined by God, in which a righteous sentence shall deservedly be passed upon all men, when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men as to God himself, shall be adjudged to this *everlasting punishment*, as having been causes of defilement; while the just shall obtain an *incorruptible* and never-fading kingdom." Compare Deut. xxxii. 22.

Says Dr. Sears: "Such is the 'Sheol' of the Old Testament. and the Greek Seventy almost always render it by the word 'Hades.' It never means Gehenna, or hell, in the modern sense. See the shocking absurdity of rendering the words of the sorrowing old patriarch, 'I will go down to hell (Sheol) to my son, mourning.' So that at the time of Christ the Jewish mind, at least with so many as used the Septuagint version, — and these were the majority, — including the Apostles, must have become perfectly familiarized with the meaning of 'Hades,' not as a place of final retribution, but the receptacle of all departed souls."



## NOTE VIII. (Page 49.)

Says the author of the "Unseen Universe": "If we next turn to the Greek and Roman mythologies, we find ideas of a future state very similar to those entertained by the Egyptians, from whom probably the Greek notions were originally largely derived.

"They called by the name of Elysium the abode appropriated to the souls of the good, while those of the wicked suffered punishment in Tartarus. It has been well remarked by Archbishop Whately that these regions were supposed to be of the most dreamy and unsubstantial nature."

Plato, in his "Phædon," represents Socrates as saying, in the last hour of his life, to his inconsolable followers, "You may bury me if you can catch me!" He then added, with a smile, and an intonation of unfathomable thought and tenderness: "Do not call this poor body Socrates. When I have drunk the poison, I shall leave you and go to the joys of the blessed. I would not have you sorrow at my hard lot, or say at the interment, 'Thus we lay out Socrates;' or, 'Thus we follow him to the grave, or bury him.' *Be of good cheer; say that you are burying my body only.*"

Plato still further speaks of the future life thus: "If any one's life has been virtuous, he shall obtain a better fate hereafter; if wicked, a worse. But no soul will return to its pristine condition till the expiration of ten thousand years, since it will not recover the use of its wings until that period, except it be the soul of one who has philosophized sincerely, or together with philosophy has loved beautiful forms. These, indeed, in the third period of a thousand years, if they have thrice chosen this mode of life in succession, . . . shall in the three thousandth year fly away to their pristine abode; but other souls, being arrived at the end of their first life, shall be judged. And of those who are judged, some, proceeding to a subter-



aneous place of judgment, shall there sustain the punishments they have deserved; but others, in consequence of a favorable judgment, being elevated into a certain celestial place, shall pass their time in a manner becoming the life they have lived in a human shape."

"Boast not of having escaped the justice of the gods," says Plato, in another connection, "for thou shalt never be lost sight of by it. Thou art not so small as to hide in the depths of the earth, nor mounting on high shalt thou fly up to heaven; but thou shalt receive thy due reward from the gods, either whilst thou stayest here, or in the realms of Hades, or carried to a place more wild than these."

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NOTE IX. (Page 50.)

The following passages refer to the Intermediate World as an abode for all the dead; Hades, as a general term, represents it:

Job xxvi. 5 — *Dead* things—under the waters.

xxxviii. 17 — the realm of *shades*.

Ps. lxxxviii. 10 — the *dead* arise and praise.

Prov. ii. 18 — her paths unto the *dead*.

ix. 18 — the *dead* are there.

xxi. 16 — congregation of the *dead*.

Isa. xiv. 9 — it stirreth up the *dead* for thee.

Job xiv. 5, 6 —

"Where groan the giant shades  
Beneath the waters and their habitants;  
All bare before Him lies the Underworld,  
And deep Abaddon hath no covering."

*Tayler Lewis.*

Rev. xx. 13 — "And death and *Hades* delivered up the dead."

In the following instances the reference is to the Intermediate World, viewed as the resting-place of the righteous; Paradise-Hades designates it:

Luke xvi. 22 — "Was carried by angels to Abraham's bosom"

Luke xxiii. 43 — "To-day shalt thou be with me in Paradise."

2 Cor. xii. 4 — "Caught up into Paradise."

Phil. i. 23 — "A desire to depart and be with Christ, which is far better."

The following passages allude to the prison-house of the wicked in the Intermediate World; Gehenna-Hades represents it:

Luke viii. 31 — go out into the deep.

xvi. — and in *Hades* he lifted up his eyes.

1 Pet. iii. 19 — preached unto the spirits in prison.

2 Pet. ii. 4 — cast them down to *Hades*.

Jude 6 — reserved in everlasting chains.

Rev. xx. 7 — Satan loosed out of his prison.

The Ultimate Heaven is referred to in the following instances:

Gal. iv. 26 — *Ferusalem*—above free—mother of all.

Heb. xi. 10 — (the) *city* which hath (the) foundations.

xi. 16 — he hath prepared for them a *city*.

xii. 22 — city of the living God, the heavenly *Ferusalem*.

xiii. 14 — here no—*city*—we seek (the) one to come.

Rev. ii. 7 — in the midst of the Paradise of God.

Rev. iii. 12 — *city* of my God (the) new *Ferusalem*.

xxi. 2 — the holy *city*, new *Ferusalem*.

xxi. 10 — the great *city*, the holy *Ferusalem*.

xxii. 19 — the holy *city*.

And the lower Gehenna, or Hell, are referred to in the following:

Deut. xxxii. 22 — unto the lowest *Sheol*.

Matt. v. 22 — of *hell* fire (the Gehenna of the fire).

v. 29 — cast into *hell* (into Gehenna).

v. 30 — cast into *hell* (into Gehenna).

x. 28 — destroy soul and body in *hell* (apolesai in Gehenna).

viii. 12 — cast out into the *darkness* the outer.

xxii. 13 — cast him into the *darkness* the outer.

xxv. 30 — servant into the *darkness* the outer.

xviii. 9 — cast into *hell* fire (the Gehenna of the fire).

xxiii. 15 — child of *hell* (son of Gehenna).

xxiii. 33 — the damnation of *hell* (the judgment of the Gehenna).

Mark ix. 43 — go into *hell* (into the Gehenna).

ix. 45 — cast into *hell* (into the Gehenna).

ix. 47 — cast into *hell* fire (the Gehenna of the fire).

Luke xii. 5 — cast into *hell* (the Gehenna).

James iii. 6 — set on fire of *hell* (by the Gehenna).

2 Pet. ii. 17 — of (the) *darkness* reserved forever.

Rev. ix. 1 — bottomless pit.

xix. 20 — into the lake of (the) fire.

xx. 10 — into the lake of (the) fire.

xx. 14 — into the lake of (the) fire.

xx. 15 — into the lake of (the) fire.

xxi. 8 — into the lake (the) burning with fire.

#### NOTE X. (Page 51.)

The discussions growing out of the word *aionios*, the term employed to express duration, are at present very earnest. One of the most notable passages is in the XXV. of

Matthew, where the word in one verse measures the period of bliss, in the other that of misery. According to this passage, "the pillars of heaven are no firmer than the foundations of hell. The celestial nature of saints and angels is no more immutable than the infernal nature of devils and sinners." This word has nothing about it to justify its limitation in the instance before us. Its natural meaning is that of unlimited duration; any other meaning is but secondary. Plato and other classic writers always used it when wishing to express perpetual duration. All Jewish writers who used the Greek tongue likewise employed it when they meant endless duration, or eternity.

Why, then, did Jesus select this particular word, the principal term for unending duration in Hellenistic Greek, it may well be asked, if he did not mean to say that the duration of the punishment of the finally impenitent sinner is to be unending? He sought in every way to make men happy here and hereafter; why, therefore, did he not more carefully guard his language, if he meant otherwise than the language inevitably expresses? If we say that he does not mean what he says in this passage, may we not as well say that he does not mean what he says when representing himself as the Son of God, or the Saviour of the world? If he had meant otherwise, he could have used other words — plenty of them. Would he not have done so? He was delicate in his sensibilities; he never wounds unnecessarily; but upon these questions he betrays no tremulous and hesitating tenderness. Solemn, kind, yet straightforward and unqualified is this announcement.

Plato, upon speculative grounds, arrived at a similar conclusion: "Each pleasure and pain, having a nail as it were, nails the soul to the body, and fastens it to it, and causes it to become corporeal, deeming those things to be true which the body asserts to be so. For, in consequence of its forming the same opinions with the body, and delighting in the same things, it is compelled, I think, to

possess similar manners, and to be similarly nourished, so that it can never pass into Hades in a pure state. but must ever depart, polluted by the body, and so quickly falls into another body, and grows up as if it were sown, and consequently is deprived of all association with that which is divine, pure, and uniform."

That our Lord taught endlessness of future punishment, as understood by others than orthodox theologians and exegetes, see Renan's "Life of Jesus," page 243; Thomas Paine's "Age of Reason," Part I.; Hittell's "Evidences against Christianity," pages 121, 127; Theodore Parker's Letter to Dr. Nehemiah Adams, 1858; also his Discourses, entitled "Matters of Religion," pages 239, 243; Report of American Unitarian Association, 1853, page 28; Sermons on Endless Punishment, by Starr King, 1858, pages 5, 6; Monthly Religious Magazine, July, 1861; February, 1870, page 205; Christian Examiner, March, 1854, pages 282, &c.; July, 1859, page 120.

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#### NOTE XI. (Page 54.)

In harmony with the conception of the Intermediate World, herein maintained, the account and vision of angels, good and bad, recorded in both the Old and New Testament Scriptures, are to be regarded either as glimpses of that world, or else of its inhabitants; the ultimate Heaven and the ultimate Gehenna not yet being in readiness for its destined occupants.

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#### NOTE XII. (Page 59.)

As there is no mention of Abraham seeing the rich man, while there is explicit mention of the rich man beholding

Abraham and Lazarus, the inference has been drawn that the representation is designed to teach that the inhabitants of Paradise-Hades are in the realms of light, thus visible; while the inhabitants of Gehenna-Hades are in darkness, thus invisible, though their voices and words are audible.

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NOTE XIII. (Page 60.)

It has been recently remarked in connection with the subject of the telephone, that "the longing desire of men in all ages and countries has been to communicate with each other from unlimited distances, and from the time of the Gauls, who sent messages from mouth to mouth from elevated places, which was done with great rapidity, down to the present day when the human voice is transmitted by means of the wire, and its *quality* recognized, has man devoted his greatest energies for its accomplishment. At first messengers from hilltop to hilltop shouted the news, — then fires on hills and mountains gave the signal, — then came the semaphore, an upright post supporting a horizontal bar, which turned upon a point, indicating by its position words and sentences, — then trained pigeons to carry the written message itself, — then optical telegraphy, alternately exposing and cutting off a continuous beam of light, — then the telegraph, — and now the telephone."

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NOTE XIV. (Page 61.)

Dr. Channing, speaking of "the death and glory" theory of Universalists, says: "To my mind a more irrational doctrine was never broached." (Works, ed. 1872, Vol. IV., p. 159)



Dr. Hedge, speaking of the same theory, says: "It is a groundless and preposterous idea, as it seems to me, of human destiny." (Unitarian Review, September, 1874, p. 105.)

"Conditions of happiness or misery," says Dr. Flanders, a Universalist, "always attend upon character; therefore, conditions of happiness or misery attend man after death." This is the position now held by nearly all Universalists.

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#### NOTE XV. (Page 69.)

The frequent use of the word *sleep* in connection with the dead, has led not a few to suppose that the *arrest* in the Intermediate World is equivalent to unconsciousness. The following passages are therefore urged in support of the theory of unconsciousness:

Matt. xxvii. 52: "Many bodies of the saints, who *slept*, arose.

Acts vii. 60: Of Stephen's death, "*he fell asleep*. And devout men carried *Stephen* to his burial."

Acts xiii. 36: "David *fell on sleep*."

John ix. 4: "The night cometh, when no man can work."

John xi. 11: Jesus says, "Our friend Lazarus (literal Greek) *has fallen asleep*, but I go that I may *awake him out of sleep*."

1 Cor. vii. 39: "If her husband be dead (Greek same as above, should *fall asleep*), she is at liberty to be married."

1 Cor. xi. 30: "For this cause many are weak and sickly among you, and many *sleep*."

1 Cor. xv. 6: "The greater part remain unto this present, but some are *fallen asleep*."

1 Cor. xv. 18: "Then they also that are *fallen asleep* in Christ, are perished."

1 Cor. xv. 20: "Christ is risen from the dead, a first-fruits of them that *slept*."



1 Cor. xv. 51: "Behold I shew you a mystery; we shall not all *sleep*."

1 Thess. iv. 13: "But I would not have you to be ignorant, brethren, concerning them that are *asleep*." "Them that ARE asleep."

1 Thess. iv. 14: "For, if we believe that Jesus died and rose again, even so them that *sleep* in Jesus will God bring with him."

1 Thess. iv. 15: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are *asleep*."

2 Pet. iii. 4: "For since the fathers *fell asleep*."

These passages, however, can be reconciled with others which teach consciousness after death, and with scientific facts, only by supposing that the word *sleep* is employed to represent what seems to the eye to be the condition of the dead, namely, that of being asleep. Professor Mead, of Andover, makes the following pertinent reply to Dr. Ives, who has laid considerable stress upon the word "sleep" in connection with the dead.

"One point much emphasized by Dr. Ives and his coadjutors, is the fact that the Bible so largely describes the state of the dead as a 'sleep.' This fact itself, so far from establishing their doctrine, is, on their own theory, a complete refutation of it. We must bear in mind that they insist on a 'literal' interpretation of Scripture. Now sleep certainly is not death; still less the termination of existence. Dr. Ives says that sound sleep is a state of unconsciousness. 'Is it not well known,' he asks, 'that sound sleep is dreamless (p. 277)?' We answer that this is *not* well known. On the contrary, it is a more probable opinion that in all sleep the mind is active (*vide* especially Hamilton's 'Metaphysics,' lect. xvii.). But, not to press this point, though we by no means yield it, yet we must say that even unconsciousness is by no means synonymous with non-existence. Dr. Ives relates (p. 278) the incident of a

suspension of consciousness caused by an accident to the president of Carleton College, as an illustration of his theory. But does he mean to affirm that the president was non-existent during that period? On the contrary, no one ever uses the term 'unconscious' unless he is speaking of some *existent* person or thing of whom the unconsciousness is affirmed. Therefore, not to insist, as we might, that a state of sleep is not, *per se*, a state of unconsciousness, on any theory the biblical description of death as 'sleep' is utterly irreconcilable with the notion of the extinction of being, unless we resort to the assumption that the term 'sleep' is *figuratively* used. But not only would this be contrary to Dr. Ives's fundamental principle of hermeneutics, but he does not himself pretend that the word is used figuratively. He simply regards sleep as equivalent to death, and death as equivalent to non-existence!

"Directly in line with the argument against annihilationism involved in the foregoing is another biblical mode of speech already touched upon. When it is said that 'men' are to be raised, that 'we,' 'they,' or 'you' are to be raised, this phraseology itself implies that there are persons existent who are to be 'clothed upon' with the spiritual body. And precisely so we may reason respecting the prior question concerning the nature of the soul. Even if it were true that the 'soul' were nothing but the physical organism, yet when the Bible says '*my* soul,' '*thy* soul,' &c., what are we to understand by such language, 'literally' interpreted, except that there are *persons* to whom the souls *belong*? In fact, the argument against materialism derived from this universal use of the personal pronouns holds with full weight when applied to biblical language. Even if we eliminate the idea of an immaterial personality from the terms 'soul,' 'spirit,' 'heart,' &c., yet we are driven back to the same idea by the use of the personal pronouns. In fact, the whole presumption in the case is thus made to bear with tremendous weight against the

notion of those who make the person identical with the organism.

“We thus learn from the Bible, when it speaks of God, *e. g.*, of ‘*them* which are *asleep*,’ that the dead are described as *persons*, and, moreover, as persons not even dead, still less non-existent, but simply as *asleep*. Whether, now, this sleep is to be understood more or less strictly it is not necessary here to inquire. It may readily enough be admitted that in the Bible, especially in the Old Testament, the condition of the dead is predominantly portrayed as a slumberous, inactive, if not totally unconscious one. But the main question is quite unaffected by the interpretation we put upon these expressions, so long as we adhere to what Dr. Ives’s own rule of exegesis forces us to, *viz.*, that sleep cannot mean non-existence, and that, therefore, those who sleep the sleep of death are not extinct. We are not warranted in drawing any other inference, unless we can find unequivocal declarations in the Bible that there is in death an absolute termination of existence. Such, certainly, cannot be found.”

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NOTE XVI. (Page 83.)

For a full account of the different views which have been presented concerning this passage, see Lange’s Commentary on the Epistles of Paul, “*Excursus on the Descensus ad Infernos*,” at the conclusion of Capt. III.

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NOTE XVII. (Page 88.)

The passages here referred to will bear in this connection very careful study; such especially as 2 Cor. ii. 15, 16; Ezekiel ii. 3-5; Isaiah vi. 9, 10; Matthew xiii. 14; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xxviii. 26; Romans xi. 8.

## NOTE XVIII. (Page 107.)

The evidences as to the teaching of the Scriptures upon this subject must be regarded as well-nigh conclusive to any unprejudiced person, after weighing the following admissions :

Says Renan : "The others (the wicked) will go into *Gehenna*. *Gehenna* was the valley west of Jerusalem. At various periods the worship of fire had been practised in it, and the place had been a sort of *cloaca* (receptacle of filth). *Gehenna* is, therefore, in the mind of Jesus, a dismal valley, foul and full of sin. Those excluded from the kingdom will be burned, and gnawed by worms, in company with Satan and his rebel angels. There, then, shall be weeping and gnashing of teeth. The kingdom of God will be like a closed wall, lighted up within, in the midst of this world of darkness and of torments. This new order of things will be eternal. Paradise and *Gehenna* shall have no end. . . . That all this was understood literally by the disciples, and the Master himself, at certain moments, stands forth absolutely evidenced in the writings of the time."

Says Theodore Parker : "To me it is quite clear that Jesus Christ taught the doctrine of eternal damnation ; if the evangelists — the first three, I mean — are to be treated as inspired, I can understand his language in no other way."

Mr. Parker still further affirms in his discourses that "It is vain to deny or attempt to conceal the errors of his (Jesus) doctrine — a revengeful God, a Devil absolutely evil, an eternal Hell," &c. "He (Jesus) considers God so imperfect as to damn the majority of men to eternal torment." "Hell is eternal, and the wide road thereto is travelled well." "I think there is not in the Old Testament or the New, a single word which tells this blessed truth, that penitence hereafter will do any good."

W. R. Alger makes the following admission: "No fair critic can assert positively that when it (*aionios*) is connected with future punishment, it has the stringent meaning of metaphorical endlessness. On the other hand, no one has any critical right to say positively that in such cases it has not that meaning."

Starr King offers the following frank concession: "I freely say that I do not find the doctrine of the ultimate salvation of all souls clearly stated in any text, or in any discourse that has been reported from the lips of Christ. I do not think we can fairly maintain that the final restoration of all men is a prominent and explicit doctrine of the four gospels. We needlessly narrow the grounds of opposition to sacrificial orthodoxy, by attacking it from such a position."

Rev. Mr. Sears writes thus: "It is the average opinion of Unitarians, that Restorationism is not a doctrine of Revelation, fairly yielded by the interpretation of Scripture."

The adopted report of the executive committee of the American Unitarian Association (1853) employs the following language: "It is our firm conviction that the final restoration of all is not revealed in the Scriptures, but that the ultimate fate of the impenitent wicked is enshrouded in impenetrable obscurity, so far as the total declarations of the sacred writings are concerned; and while we do generally hold to the doctrine of the final universality of salvation, as a consistent speculation of the reason and a strong belief of the heart, yet we deem it to be in each case a matter of contingency, always depending on conditions freely to be accepted or rejected. Those of us who believe (as a large majority of us do) in the final recovery of all souls, therefore, cannot emphasize it, in the foreground of their preaching, as a sure part of Christianity, but only elevate it in the background of their system, as a glorious hope."

The editor of the Monthly Religious Magazine, in 1870, thus represents the Unitarian view of this subject: "Unitarians do not believe it (Universal Restoration) as a doctrine of Revelation fairly yielded by the interpretation of the Scriptures. This we mean is the average opinion. They do not think the Bible gives any verdict as to the final salvation of all mankind. It reveals clearly the issues of this life in the life proximate beyond the grave; but what lies beyond *that*, in the abyss of eternity, touching the incorrigibly wicked, they do not think has been a matter of disclosure in any written revelation."

Robert Ingersoll doubtless expresses the feelings of nearly all belonging to his class, when saying that "The Bible is the foundation of hell, and we never will get rid of the idea of hell until we get rid of the idea that this book is true."

The experience and convictions of Professor Tholuck, of Halle, have doubtless been more than once repeated in the case of others. He says: "I started with the idea that all the passages in the New Testament relating to future retribution might be made to harmonize with the idea of a future restoration; but the passages relating to the sin against the Holy Ghost could not possibly be bended to this theory. These passages finally determined my conviction and teaching as to the eternity of divine retribution."

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NOTE XIX. (Page 117.)

Plato, in the *Gorgias*, gives the view of Socrates as to the unhappy effects of punishment upon the worst characters: "'It behooves that every one who suffers punishment, if justly punished by another, should either become better and be benefited, or should serve as an example to others, that others seeing him suffer the things which he suffers,



and being afraid, may reform. Now there are some that are profited when punished, both by gods and by men; these are such as have sinned with curable sins.\* Nevertheless, by torments and sorrows cometh their benefit both here and in hell, for it is not possible otherwise to be freed from wickedness. But others have been wicked in the extreme, and on account of such wickedness are become incurable. Of these, examples are made; they themselves are no longer benefited, being incurable, but others are benefited, seeing these suffer on account of their sin the greatest, the most afflictive and most terrible woes *eternally*,† being regularly fixed as examples there in the prison of hell, as shows and warnings to the wicked perpetually arriving.’”

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NOTE XX. (Page 121.)

This thought has been forcibly stated by a writer in the *Christian Examiner*, thus: “True, it is an awful thought that the consequences of our characters should endure through the ages of eternity, stretching out far beyond the grave. But they must endure so long as the characters remain the same; and difficult indeed will be the task to alter them, after we have here enjoyed the sunshine of God’s goodness, which leads to repentance, in vain.”

Dr. Hedge, in a very explicit protest against Philosophical Universalism, states the thought thus: “But does it follow that all will be converted? that saving influences will act with compulsory force? that the soul, as such, is fatally bound and predetermined to goodness? that every Borgia is a Carlo Borromeo in eclipse, and every Brinvilliers an undeveloped Nightingale? Has this pleasant fancy any foundation but its own pleasantness, any authority but an undefined conception of the possibilities of Divine gov-

\* *ἰάσιμα ἀμαρτήματα.*

† *τὸν αἰὶ χρόνον.*



ernment? It is not a natural consequence, not a development according to cause and effect, but a monstrous accident, a wild interposition of juggling miracle, which we expect when we so dream."

See also Dr. Dewey's discourse on "Delay in Religion;" likewise his controversial discourses, pp. 114-117.

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#### NOTE XXI. (Page 126.)

The supposed utterly destructive effect of sin is essentially annihilation, a fate which is admitted as possible by those who rank themselves among the unorthodox. Says Dr. Channing (Works, 1872. vol. iv. p. 166): "I have spoken of the pains and penalties of moral evil, or of moral evil in the world to come. How long they will endure I know not. Whether they will issue in the reformation and happiness of the sufferer, or will terminate in the extinction of his conscious being, is a question on which the Scripture throws no clear light."

The editor of the Unitarian Review (May, 1877) states the view thus: "It is true of men that he who commits sin is the slave of sin, and that all evil courses and choices tend to shut men up to certain consequences which limit freedom and destroy self-mastery, tending to induce insanity or impotence in the nature so vitiated and enslaved through the evil choice."

Says Dr. Dewey in his controversial discourses: "In the Universe, there are no agents to work out the misery of the soul like its own fell passions; not the fire, the darkness, the flood, or the tempest. Nothing within the range of our conceptions can equal the dread silence of conscience, the calm desperation of remorse, the corroding of ungratified desire, the gnawing worm of envy, the bitter cup of disappointment, the blighting curse of hatred.

*These, pushed to their extremity, may be enough to destroy the soul; as lesser sufferings, in this world, are sometimes found to destroy the reason."*

- \* Dr. Bartol gives forcible expression to these views of the deadly effects of sin: "The peculiarity in this Christian form of reward and retribution is, that it shows all the noble and worthy qualities as enlarging and preserving our being, and lifting it up into new measures of honor and durable joy; but sets forth all disloyalty as contracting the soul, letting down its stature, and consigning it at last, in a sort of mental consumption, poor and dim with fading consciousness, to hell, to waste away and perish with the dross and offscouring of the world. Hell is thus not so much torment as loss. It has torment for a warning; but, the warning being refused, the torment leads to and ends in privation of happiness and extinction of power. Compared with the infinite heaven, it is indeed but a petty cell, as the valley of Hinnom was to the huge swell of the earth. But let us not therefore imagine we can afford to smile at it or be inspired by it with no dread. It is large enough for our decay. There is room in it for death and annihilation of faculty. It has space to provide our souls a grave. It lacks not horrid chambers abundant to lodge all who wish to travel and take passage that way. If we let the spirit in us run into the excitement of unholy passions, into the ruin of falsehood and fraud, or into the slow and sure decline of selfishness; if the love of pleasure be suffered to infect us, or licentious profligacy to touch us with its plague; never doubt there will be verge enough in hell to receive and awfully secure us. A splendid palace goes down, in the fire, into a very little ashes; and dwelling and tower are by the stream swept out of human sight and admiration into irrecoverable wreck. In what small enclosures and imperceptible seclusions is the glory of the world buried! And, ah! how miserably will your heart, if you expose it to every flame of ungodly rage, and every

disease of iniquitous habit, be trampled under foot and thrown carelessly away! and even the spiritual nature in you, with the costly structures that adorn the world, and the once proud, gay flesh of a hundred generations, sink and disappear. From what could a discerning spirit more convulsively shrink than from this fearful plunge into the drowning waters, to let the Lethe of oblivion pass over all its finer feelings; or from the creeping of this deadly sleep, as over the traveller through the snows, to fasten on every gracious affection; and then to live on, if life continue, in dispossession of inward birthright, under a stupefying stricture of reason and the heart, with the mark of a diabolic seizure upon the richest revenue of the soul, deprived of the privileges of love and worship and holiness, bereft of what is manly, and kept a stranger to all that is divine; half — and, O! that far the better half — of our real property alienated, fenced off, and blotted out! Does anybody want a more dreadful idea of hell than that? From that will not every one flee for his life?"

Says Dr. Hedge: "What, then, — we renew the question, — is the final destination of incorrigible and exceptional souls? Not endless torment, we fancy, but everlasting (spiritual) death, utter extinction of the moral life. All the analogies point to this conclusion, all true deductions from the moral nature confirm it; and, for those who demand the warrant of the letter, what conclusion more just to the letter of the Scripture, which declares that 'sin when it is *finished* bringeth forth death'? Conscience (or self-consciousness) is the life-principle of moral natures. The tendency of sin is to weaken and corrupt, and finally to mortify and destroy, that principle. When, accordingly, the evil tendency exceeds a certain stage of development, the soul loses the power of self-recovery, and — the evil tendency still proceeding — arrives at last to rest in evil as its good, and to sin without compunction, or any inward restraint or contradiction, (the stage of Devildom or 'Evil Spirits.')

Then — the evil tendency still proceeding — commences a process of mortification, which involves, as its final consummation, loss of consciousness; for consciousness supposes a capacity of distinguishing good and evil, and loss of voluntary power, for voluntary power involves also a moral element. Sin is then finished, and has brought forth death. The soul as a moral agent and a conscious individuality is extinct; as a *monad* it still survives. No longer a person, but a thing, its condition thenceforth is not a question of psychology, but of ontology. And here we dismiss it.”

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NOTE XXII. (Page 126.)

See report of the executive committee of the American Unitarian Association, quoted in Note XVIII.

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NOTE XXIII. (Page 129.)

Origen was among the first in the Church to broach this idea. “You cannot, and you shall not be lost; the evil you would choose shall be severed from you, do what you will; the good you would not have shall be forced upon you, struggle against it as you may.”

James Freeman Clarke, representing others belonging to the same school, reiterates the sentiments of Origen thus: “The power of the human will to resist God is indeed indefinite, but the power of love is infinite. Sooner or later, then, in the economy of the ages, all sinners must come back in penitence and shame to their Father’s house, saying, ‘Make us as thy hired servants.’ . . . May we not say to the sinner, ‘You may resist God to-day, to-morrow, for a million years; but sooner or later you *must* return, obey, repent, and submit’?”

## NOTE XXIV. (Page 143.)

The case is forcibly put by Professor Bartlett: "The human frame has sometimes fainted at the mere sight, and the human spirit lost its balance in the prospect, of single instances of the suffering which God calmly beholds, yea, and sends from the heavens in myriad number, day and night, through all time. God is our Father; but these plain facts show that he is as different from a human father as a holy God is from a sinful man."

Joel Parker pertinently asks: "Would a father on earth consign his children to poverty, shame, sickness, loss of reason, and death, attended with the most afflicting circumstances? Would a father on earth choose to plunge his children into the ocean, and leave them to the mercy of the tempest? Would he set a child's house on fire while he was buried in soft slumber, and consume him in the flames?"

Robert Ingersoll presents his atheistic view thus: "What would we think of a father, who should give a farm to his children, and before giving them possession should plant upon it thousands of deadly shrubs and vines; should stock it with ferocious beasts and poisonous reptiles; should take pains to put a few swamps in the neighborhood to breed malaria; should so arrange matters, that the ground would occasionally open and swallow a few of his darlings; and besides all this, should establish a few volcanoes in the immediate vicinity, that might at any moment overwhelm his children with rivers of fire? Suppose that this father neglected to tell his children which of the plants were deadly; that the reptiles were poisonous; failed to say anything about the earthquakes, and kept the volcano business a profound secret, would we pronounce him angel or fiend? And yet this is exactly what the orthodox God has done."

In the Boston lectures by Rev. Joseph Cook, the same thought is thus developed: "Here is the Commonwealth

of Massachusetts. What if she should make a law that every man who is habitually intemperate shall lose good judgment? We should say that she is terribly in earnest. That is a fearful thing to do. Would you vote for any such regulation? Take away a man's judgment for habitual intemperance! Why, the thing he most needs, under such temptation, is sound judgment; and to crush in his good sense is to tempt him more and perhaps to ruin him! Ask me to vote for a law that every man who is habitually intemperate shall lose good judgment! There is a Commonwealth of which we have heard, where the laws are not passed by count of heads and clack of tongues — a Commonwealth governed by Superior Powers, among which there is no vacancy waiting to be filled by any human election; and in that Commonwealth such is the law, and it is executed every time. What do you think that Commonwealth means? It is terribly in earnest. It is terribly partisan. It has an opinion as to the difference between intemperance and temperance. If across the vault of the sky were written that opinion in letters of fire, it could not be proclaimed more emphatically than it is by the law that every habitually intemperate man loses good judgment. But now will you vote for a law in Massachusetts providing that every man who is habitually and persistently intemperate shall have every nerve racked by pain, shall find the very holies of the physical organism invaded by hot pincers, shall be put upon the rack and tortured, as if demons had him, and shall go hence in *delirium tremens*? Very few men would vote for such a law as that. It is a terrible thing to injure a man's health. His family depends on him; children depend on him; orphans are to be regarded. We must be liberal. There cannot possibly be passed any such regulation, unless we forget the interests of wives and of these little ones, who are not responsible for coming into the world. Surely, liberalism will have no support to give to a law by which habitual intemperance incapacitates



a man for the supporting of his family. There is, however, a Power yonder — which seems not to be governed by sentiment like this — which has made a law that every habitually intemperate man shall have his veins tortured and shall have every nerve seized in red-hot pincers. That government is terribly in earnest. That is what it does. It does that every time. You know that. There is not a particle of doubt on this subject. There is not a scintilla of unrest in men's minds on this whole topic. What do you suppose the government means? But now what if it should be enacted in Massachusetts, in addition to both these other laws, that every habitually intemperate man shall transmit a diseased constitution to his offspring, and that this injury to the health of the children shall endure to the third and fourth generation? Who would vote for such a regulation? Where is the man educated in Arnoldism; where is the man brought up on the platitudes of Spencerian Nescience; where is the person who thinks that, on the whole, whatever we do, the nature of things is on our side; where is the man that believes that it is safe to teach the people to rely on an opportunity for repentance after death, that would not exclaim with horror if a proposition were made to him to pass such a law? 'Is thy servant a dog that he should do this thing?' If Massachusetts should adopt such a law, and execute it, you would be sure of two things at least, that she is terribly partisan, and that she is terribly in earnest. The Supreme Powers have enacted such a law, and executed it every time; and they have not made an apology for six thousand years."

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NOTE XXV. (Page 176.)

Origen states this principle very clearly, showing how early it must have entered into the thinking of the primitive church: "Our soul, which in its own nature is incor-



poreal and invisible, in whatever corporeal place it existeth, doth always stand in need of a body, suitable to the nature of that place respectively; which body it sometimes beareth, having put off that which before was necessary, but is now superfluous for the following state; and sometimes, again, putting on something to what before it had, now standing in need of some better clothing, to fit it for those more pure, ethereal, and heavenly places."

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NOTE XXVI. (Page 176.)

The subject of the final judgment has been so fully discussed in the author's book, entitled "Lost Forever," that he does not feel at liberty to repeat the arguments in this connection, but begs leave to refer to p. 301.

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NOTE XXVII. (Page 180.)

Dr. Sears' comment upon this passage is entirely satisfactory. "Most obviously Peter assumes before his hearers, as a conceded fact, that David was still in Hades, and was to remain there till the final judgment; which leaves him at liberty to apply exclusively to Christ language in the Psalms which described the exaltation of some one to God's right hand. The syllogism is, This cannot mean David, for you know yourselves that he has not yet risen into the heavens. We know that Christ has, and therefore *he* is the person here described."

In support of these views we quote also from this same author a comment upon Philippians ii. 10: "That at the name of Jesus every knee should bow, of things in heaven, and things on earth, and *things under the earth*. The expression here used (*καταχθονίων*) is the appropriated synonym of Hades. By things in heaven, things on the earth,

and things in Hades, the Apostle means to include the whole rational universe. He does not name things in hell or Gehenna, for that was not conceived of as having inhabitants until after the last judgment should take place."

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NOTE XXVIII. (Page 183.)

"De Wette finds here the idea of predestination (Rom. viii. 28) : But what is here spoken of is the eternal foundation of the kingdom for the subjects of the King. There is no contradiction to John xiv. 2 ; for here the calling and foundation is referred to ; there, the actual building up of the heavenly community." (Lange's Com. Matt. xxv. 34.)

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NOTE XXIX. (Page 184.)

The word translated "everlasting" in the first clause of this verse, and "eternal" in the second clause, is the same — *aionios*. There is no reason for this change in the translation ; the reading should be either "eternal," or else "everlasting," in both instances.

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NOTE XXX. (Page 185.)

It may be asked if the parable of the rich man and Lazarus does not represent the rich man in a condition of inflicted punishment?

If the case is studied critically, it will appear that his sufferings correspond to what are properly termed consequential, rather than judicial, afflictions.

The word translated, "being in torments," has no article in the original, and is frequently used, especially without the article, to signify bodily pangs resulting from disease ;

the inference is, therefore, that it is an internal trouble, not an external affliction, which this man is suffering. Hence there is no necessity for supposing that this rich man was in Gehenna fire; he was enduring merely the normal consequences of a life of sin. Sufferings of this kind may, and sometimes do, seem like fire. Hardened sinners have expired with the cry of "Fire" upon their lips; but the fire was within.

Sir Francis Newport, rising on his elbows when dying, exclaimed: "O, the insufferable pangs of hell!" and falling back, expired.

The celebrated Talleyrand on his death-bed was visited by Louis Philippe, king of the French. "How do you feel?" said the king. The answer was: "Sire, I am suffering the pangs of the damned!"

Sir Thomas Scott said: "Until this moment, I believed that there was neither a God nor a hell. Now I know and feel that there are both; and I am doomed to perdition by the just judgment of the Almighty."

Others have died with wails like the following upon their lips: "I am a lost soul;" "The fires of hell are already consuming me." But certainly these are not the literal and legal pangs and fires of the nether Gehenna; for these souls were still on earth. The torments of the rich man, those of Newport and of Talleyrand, of Scott and of others, must have been subjective though terrific; they were consequential, not judicial.

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#### NOTE XXXI. (Page 192.)

Dr. Richardson, in his work entitled "Diseases of Modern Life," thus speaks of Nature's provisions against the dread of death: "The very young know only of death by what they accidentally hear of it, and, happily, have no more dread of it than of sleep. The adolescent, full of life,

think death impossible in them, even when it is closing their eyes. The continually afflicted and wretched learn to feel that death is better than a bitter life. Those who, between the meridian and the decline of life, have peace in their possessions, whose ways are prosperous in all things, and who have felt the dread of death during the transitional stage from prime strength to first weakness, find their fears gradually allayed by a growing sense of lesser care for that which is, and by the development of a mental process of adaptation to the inevitable. The old, passing beyond even this phase, die, by a change of physical state, to themselves imperceptible, when the harmony of nature is maintained to its designed end."

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NOTE XXXII. (Page 194.)

The closing scenes in the life of Jacob, as recorded in Genesis (xlviii. xlix.), happily illustrate death by old age.

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NOTE XXXIII. (Page 195.)

Death, beginning at the brain, finds scripture illustration in the case of Goliath (1 Samuel xvii. 48-51), and in death by sunstroke of the child of the Shunamite woman, (2 Kings iv. 18-20.)

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NOTE XXXIV. (Page 197.)

This form of death is illustrated in the drowning of the heavily armor-clad hosts of Pharaoh (Exodus xlv. 23-28).

Dr. Tracy, in the Popular Science Monthly, for May, speaking of the effects of a sudden inspiration of water into the lungs when drowning, says that the person "would probably become almost immediately unconscious and never rise to the surface. As soon as the fluid filled

his lungs, all feelings of chilliness and pain would cease, the indescribable semi-delirium that accompanies anæsthesia would come on, with ringing in the ears and delightful visions of color and light, while he would seem to himself to be gently sinking to rest on the softest of beds and with the most delightful of dreams."

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NOTE XXXV. (Page 197.)

The type of death termed *syncope*, that beginning at the heart, finds illustration, where rupture from the outside is the cause, in the death of Absalom (2 Samuel xviii. 14-17); when rupture from the inside (heart-break) is the cause, in the death of our Lord (John xix. 30; compare 32-34). An instance where a shock causes the action of the heart to cease is illustrated, probably, in the death of Ananias and Sapphira (Acts v. 4-11).

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NOTE XXXVI. (Page 200.)

Reference has been made in this volume to instances of translation (pp. 67-69); with which compare Luke ix. 29-36. It has likewise been suggested that a world adapted to the disembodied is not such as to be adapted to re-embodied souls after the resurrection. The statement has also been made, that the ultimate Heavens are not yet in complete preparation for their inhabitants. Hence a difficulty arises in case of those already translated; what is their condition and location?

The difficulty is acknowledged, but the facts remain. These cases recorded in the Scriptures are exceptional; what further exceptional or miraculous provisions are made, we know not; what the condition of the translated saint is, or whether the body is like the resurrection body, or different, — whether at the last day a re-embodiment or

re-organization of those who have been translated is to take place, we are not informed in the Scriptures; hence the difficulty, until all these matters are made known, is not such as need perplex one.

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NOTE XXXVII. (Page 203.)

Romula, when dying, called Redempta, who, coming in with another, "suddenly heard two choirs singing, the one the voices of men, the other of women, responding one to another over the bed where she was dying; and as the chorus died away, celestial odors seemed to fill all the room."

Payson, when dying, exclaimed: "My God is in this room; and O, how lovely is the sight! how glorious does he appear! worthy of ten thousand hearts, if I had so many to give! . . . The celestial city is full in view! its glories beam upon me! its breezes fan me! its odors are wafted to me! its music strikes my ear! and its spirit breathes into my heart! The Son of Righteousness has been rising higher and higher, and seems to be drawing nearer and nearer, till he pours forth such a flood of brightness as almost overwhelms me. My soul exulting, and almost trembling at this excessive brightness, wonders with unutterable wonder, why God should thus deign to shine upon a sinful worm!"

In the last spasms of Asiatic cholera, Gordon Hall exclaimed, "Glory, glory, glory!"

The Rev. John Harrison, when dying, said to those about him: "O, I never saw so much as I now do! O, the astonishing, the inconceivable glory of the other world! What discoveries I have had of it this day! I long, I long to be there! I must have an eternity of peace! O, the unspeakable, the substantial joys I feel! *This is glory*



*begin!* I am filled with God! My life is hid with Christ in God! Only see the infinite 'expanse'!"

Dr. Thornwell, professor in the South Carolina Presbyterian Theological School, repeatedly exclaimed, when dying, "O, the *temple* on the great *plain*!"

Said Mrs. Stubbs to the friends gathered at her peaceful, dying bed-side: "O would to God you saw what I now see! Behold I see infinite millions of most glorious angels stand about me with fiery chariots, ready to carry my soul to the kingdom!"

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NOTE XXXVIII. (Page 204.)

Rev. J. H. Morison, speaking of new disclosures which may come to the soul by giving it new senses, or by allowing dormant senses to wake, employs the following suggestive language: "Suppose that a man had been created without the sense of hearing or of sight. He stands by the waterfall: the wild magnificence of the surrounding scene, the rainbow softness and repose blended with its energy, the deep and awful harmony of its tones, uttering themselves in the solitude of nature, are there; but to him all is silence and darkness. He goes out as the gray dawn feebly spreads itself over the east, ray after ray shooting up into the darkness of night, till the whole horizon is glowing, and the sun comes forth amid a general burst of song from field and grove. Still to him all is darkness and silence, — no voice, no light, and no intimation that such things are. A tradition there may be, like our traditions from prophets, that to some of his race, in distant ages, strange revelations respecting these things were made; but they soon faded out, — the light he supposes shone but for a day, and ever after a universal blank overshadowed the earth. But suddenly his ears are opened, and unimagined sensations throng upon him. Melodies that seem from



heaven, all harmonious sounds of winds and birds and flowing streams, break in upon the silence of centuries. Then his eyes are opened, and a new creation is before him: earth and sky, with all the changes that pass over them; the approach of morning and evening, of spring and summer; and not less than these, the human face, on which are imprinted like passing lights and shadows the various emotions of the soul;—all these, amid which he has lived from childhood, come out as a new order of being. Now, is it unreasonable to suppose that a new sense added to what we now have might reveal to us qualities and beings as much brighter than any we now witness, as the revelations of sight are brighter than the objects of touch? For example, we now see only effects, the plant, the tree, the man, and the coarse material out of which they are formed. But why might not a sense be given to see the causes which we know must exist? And what a revelation would this be, — to see all the secret causes that are at work in matter, producing the marvellous revolutions that are now in everything taking place on the earth! But suppose this faculty so enlarged as to take in the causes that act not only on matter, but on mind. Might it not be that spiritual influences would be revealed, surrounding us, going through our lives, coming when we least suspect it, like songs and sunbeams upon the blind and deaf, and lingering with a more exquisite beauty and melody around what seem to us the most lonely, dark, and disconsolate hours? Might we not then see that they who had seemed lost are still around us, — that Jesus, that the wise and good of all times, who lived and died for man, did not close their ministry with their lives, but are still with unseen counsels helping forward the great purposes of God?"

An author already several times referred to, illustrates the same thought thus: "There is a child asleep amid summer scenery, shut in to a dream-world of his own. In that dream-world he sees a variety of pleasing objects, frolics

with his companions, and plashes in the brooks; and so delighted is he that his cheeks are aglow and a smile is playing around his lips. It is all real to him, and he knows for the time of no other mode of existence. But all the while he is in a world still more bright and objective, of which he has not the faintest cognizance. The fragrance of flowers is wafted over him unperceived, and the warble of birds falls unheeded upon his ear. He is in two worlds at once, — consciously in one, unconsciously in the other. How will you transfer his relations from the first to the last? How will you bring him from the dream-world into the real one? Not by taking him on a journey through space, but simply *by waking him up*. Close one set of senses, and open another, and the whole work is done. One world vanishes, and another opens upon him its endless range of objects. So it is with us. We dream now; we shall wake anon, and wonder at the fields which lie about us and the skies that bend over us."

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