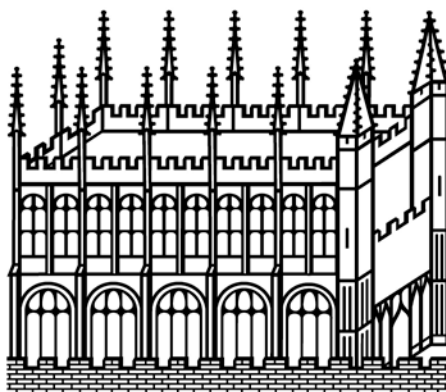




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THE LARGER HOPE

OR

“SALVATION FOR ALL” EXAMINED



REV. THOMAS POWELL, F. L. S.



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THE LARGER HOPE

OR,

SALVATION FOR ALL,

INCLUDING

THE REJECTERS OF THE GOSPEL.

EXAMINED IN A REVIEW OF

REV. SAMUEL COX'S "SALVATOR MUNDI."

BY REV.

THOMAS POWELL, F.L.S.



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PREFACE.

A FRIEND, in whose position and influence the writer takes a deep interest, commended to him the work of the Rev. Samuel Cox as an irrefragable treatise upon the subject of future punishment. The commendation was accompanied by an offer to give a careful consideration to anything in the work which might be pointed out as erroneous. It was this which led to that earnest study of the volume which has resulted in those convictions concerning its contents which are indicated in this review.

That such convictions should have induced the writer to publish the result of this examination of the work, will surprise no conscientious man.

Distance, and other circumstances, having prevented his obtaining the criticisms of the friend above alluded to, he was glad to receive those of others whose standing and literary attainments eminently qualified them to give an opinion as to the merits of those convictions. One of those

friends, who had expressed a deep sympathy with "the larger hope," wrote as follows :—"After reading very carefully your MS., I think it *a very carefully written* and very *effective* reply to the whole book. You seem to have grappled at the very *central* teaching of his book and shrunk from none of his difficulties."

With this encouragement, and impelled by conscience, the author commends the following pages to the careful consideration of his readers, trusting for their usefulness to the blessing of the Holy Spirit.

THE LARGER HOPE.

THE work of Mr. Cox is designed to establish an old theory, designated by many in the present day "The Larger Hope," a hope that *all* who have sinned, do now sin, or will sin against God, whether men or devils, *will be finally reconciled to Him and restored to His favour.*

Concerning the doctrine to which this hope is antagonistic, Mr. Cox says, on page ix. of his preface, "Few of the more thoughtful and cultivated preachers of the gospel now hold the dogma of everlasting punishment." Such a statement, met with ere we enter upon the main argument of the book, read in the light of the decision of the Synod of the United Presbyterian Church, held in Edinburgh in July, 1879, in the case of the Rev. David McCrae, suggests the need of caution in estimating the value of our author's statements in the body of the work. No man can deny the thoughtfulness or the culture of the Presbyterian body, yet, in this case, out of an assembly of 288, only twenty-nine were on Mr. McCrae's side. Here, then, was a majority of 259

in favour of that view which, Mr. Cox would have us believe, is repudiated by the majority of the more thoughtful and cultivated preachers of the Gospel. But supposing this statement were correct, what does it prove? To what a goal have "the *thoughtful preachers of the Gospel*" led Germany!

In preparing the review which follows the writer has given Mr. Cox's work a prolonged and careful examination. He hopes that he has in no case misunderstood or misrepresented the author, but the result of the examination is that he considers the work open to very grave objections. These objections may be stated under six heads.

I.

AT THE VERY COMMENCEMENT THE AUTHOR RAISES A FALSE ISSUE; viz., "Why were *miracles* not wrought in Tyre and Sidon?" (pp. 1, 14).

But the question is not about *miracles*, but *what* Christ and His apostles teach as to future punishment. He seems to introduce this wide-reaching and difficult question in order to beg the whole matter in dispute. He assumes that because the peoples of those ancient cities would have repented had they seen the miracles which Christ wrought on the shores of the Galilean lake, therefore they, and also the peoples of Sodom, Gomorrah, Chorazin, Bethsaida and Capernaum, will ALL be saved before the day of judgment!¹ What a *non sequitur*!

Before, however, stating other particulars which

¹ See Cox, p. 199, *et alias*.

we think prove the untenableness of this assumption, we will endeavour to answer his question which, at p. 14, he puts thus—"If those ancient sinners would have repented unto life had the mighty works of Christ been done in their streets, why were they not done?" We answer—

1st. Because it was IMPOSSIBLE. Mr. Cox himself shows (p. 14) that Christ could not be upon earth when those guilty nations were in existence: the *appointed* "fulness of time" had not come. Therefore, of course, "those ancient sinners" could not possibly see His works. The mere question suggests an anachronism—an absurdity!

2nd. It would have been *a violation of God's plan*, which is *harmonious* and *just* in all its parts, whether we can see it so or not. It is consonant with Scripture and reason to believe that "those ancient sinners" had such opportunities as, in their circumstances, *ought* to have led them to repentance unto life. See especially Romans i. 19-32, and Ezekiel xxxiii. 14-20.

The circumstances of the people of Capernaum, it would seem, rendered it necessary, in order to their being upon a par in this respect with "those ancient sinners," that they should see the mighty works of Christ. It would, apparently, not have been just to Capernaum, bewildered as it was with the subtleties of scribes, Pharisees, Sadducees and others, to let it have only the privileges of Tyre, Sidon, and Sodom, or indeed other than the privileges which were actually vouchsafed to it. And what Jesus seems to mean is, that the extra privileges

which Capernaum enjoyed to meet its trying circumstances were so great, that could they have been enjoyed by the people of those cities they would have repented. But the converse of this is, as Mr. Cox even suggests, that had they been in Capernaum in the time of Christ, they, too, would in all probability have remained impenitent. Shall we say, then, that neither people had sufficient means of grace and salvation? No; we dare not! For we see from these two cases that it is not God's plan to give to any people greater privileges than what *ought* to lead them to repentance. But we may remark, further, that GOD HAD ALREADY DONE ALL HE COULD FOR THE SALVATION OF THOSE ANCIENT SINNERS. The statement of Christ is wholly incomprehensible upon any other supposition. They might have been saved could they, in their own time and cities, have seen such miracles as Christ wrought; but this was more than God, in the execution of His loving, wise, and righteous plan for the government of the universe, could grant them. But He did all He could for them by the teaching of His servants, the occurrences of His providence, and the strivings of His Holy Spirit. These things deprived them of all excuse for their sin and impenitence, for under these circumstances they ought to have repented. The people of Sodom *ought* to have repented on account of the warnings of Lot and their acquaintance with Abraham and Melchisedec. Capernaum *ought* to have repented under the teachings and miracles of Christ. But because neither people did so, dare we infer (a) that God OUGHT to have

granted them greater privileges? or (b) that He OUGHT to give them another chance? or (c) that He WILL EVER do so? Do not such thoughts remind us of the Divine rebuke, "O man, who art thou that repliest against God?" (Rom. ix. 20). It is consonant alike with revelation and reason to believe that God does, in the lifetime on earth, all He possibly can for the salvation of every one that cometh into the world, and leaves the result to be determined at the day of final judgment.

But the untenableness of Mr. Cox's assumption, that "those ancient sinners" will finally be saved, may be shown by the following considerations :—

1. His views require an impossibility; viz., that miracles should be performed in Hades. He infers, from our Lord's words, that the people of Tyre and Sidon were not saved because they saw no such miracles as those to which our Lord refers, and that, therefore, miracles are needful for their salvation. But this reasoning only proves the impossibility of their ever being saved; for we are prepared to show that no healing of the sick, no giving sight to the blind, no raising of dead bodies to life, can take place in Hades. Our author is, indeed, bold enough to state that he has "no doubt that long ere this the men of Sodom and Tyre and Sidon have heard the words of Christ and SEEN HIS MIGHTY WORKS" (p. 17). What works? Such works as He did in Capernaum? How can such a thing have been possible? Those works had reference to *physical conditions*. But can the author mean, or can any one believe, that there are in Hades such physical

maladies to be removed by miraculous power as prevailed in Capernaum *et al?* What blind eyes, or deaf ears, or tied tongues, or dead bodies are there in Hades? Moreover, what demoniacal influences or physical natures can there be *there?* Yet the expulsion of demons from *the bodies* of men was a chief feature of those "mighty works." "Mighty works" in Hades? Impossible!

Our author naïvely suggests, however (p. 17), that those mighty works were seen, "perchance, when He stood and shone among the spirits in the Hadean prison." But what warrant have we in Scripture for any such conjecture? Even if we grant that the passages upon which it is based (1 Peter iii. 19; iv. 6) do teach that Christ *once* preached in the Hadean prison, surely that would not warrant this opinion so emphatically expressed (*ibid.*) that He also there and then *wrought miracles*. It is simply a *non sequitur*.

We grant that to some minds these passages seem to constitute a strong basis for "the larger hope." A critical examination, however, we think will show that they afford it no valid support. For—

(a) We suggest that it is in accordance with unimpeachable logic that any explanation of these confessedly difficult passages which leads to a conclusion diametrically opposed to the teaching of passages about whose meaning there can be no mistake, must be wrong. Now, according to Mr. Cox's view, the passages in question ought to be understood as warranting the conclusion that all such vile spirits as the Sodomites, Pharoah, Ahab, Herod the Great,

Judas, and the characters enumerated in 1 Cor. vi. 9, 10, will be saved; will inherit the kingdom of God. But this view is diametrically opposed to the plain, unmistakable teaching of both Paul and Peter. Paul's words in the above passage are these: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Here is the most absolved statement, made twice over, backed by the solemn warning not to be deceived in the matter, and including in the verb used, *all the future*—that such sinners "shall not inherit the kingdom of God." Now since, as we shall presently show, change of character in Hades is impossible, it follows that the idea that Peter teaches that such either have been or may be saved after death must be wrong.

But let us look at the analogous statement of Peter himself. In his *Second Epistle*, ch. ii. vers. 9, 10, he, in reference to such vile characters, having mentioned the Sodomites, teaches that "God has reserved them *under punishment* to the day of judgment;" adding, "But chiefly those that walk after the flesh in the lust of uncleanness." To us this appears to demonstrate that he did not mean to teach or to imply, by anything he had written in his First Epistle, that after death a vast number of men who when upon earth had "walked after the flesh in the lust of uncleanness," either had been, were

being, or ever would be saved. It is impossible to reconcile such an idea with these unmistakable teachings of the Second Epistle.

(b) It is very significant that we have no record whatever of any such having been saved. Peter gives no intimation that Lot had as companions in Paradise those whose "unlawful deeds daily vexed his righteous soul," which must have been the case if Mr. Cox's view is correct as to the effect of Christ's preaching to the dead. Moreover, it is certain that we have no definite statements, in any part of the Bible, that any such characters who have died in impenitence will be saved; while on the other hand, as we have just seen, it is positively stated, in the plainest terms, that they "shall not inherit the kingdom of God."

(c) In the face of such *facts*, the true solution of Peter's statements, in the texts under consideration, must lie in another direction. Let us see if we can find that solution.

The passage (ch. iii. 19) cannot, by sound exposition, be made to mean more than the bare fact that Christ went and preached to the spirits in Hades. Alford says, "What was the intent of that preaching, and what its effect, is not here revealed; the fact merely is stated." It is, therefore, to the other passage and its context that we must look for the apostle's meaning.

Peter is here, according to Alford, exhorting his brethren to "entire separation from the Gentile world;" and he says further that "for *the comfort and stay* of Christians unjustly slandered," the apostle

assures them that "their blasphemers" shall render account to Him that is ready to judge the living and the dead. The sixth verse is introduced *in proof* of some part of this assertion; some think in proof that the blasphemers shall give account, to which view we incline. Alford thinks it is in proof that our Lord is ready to judge the dead. Here, then, let us note some particulars which it is essential should be born in mind in order to a logical exposition of the text.

(a) The exposition must answer the design for which the verse is introduced: it must carry in it *proof* of the correctness of ver. 5. (b) The judgment and the preaching here spoken of were cotemporaneous: the first aorist is used in reference to both. (c) Kata (κατα) should be rendered alike in both members of the verse. (d) Due regard must be paid to the *three antitheses*. No exposition can be correct which ignores them, or fails to explain each of the three. Here we have judgment opposed to life, men to God, and flesh to spirit. If "to live on" means salvation, then "to be judged" cannot mean the same thing, but the opposite. If "according to men" means human, then "according to God" must mean Divine. And if "sarki" (σαρκι) means in the body, then "pneumati" (πνευματι) must mean in the soul; the spiritual part in opposition to the bodily; the Divine in opposition to the human; and life in opposition to judgment. Alford explains "according to men" and "according to God" in different ways. This is illogical. It is impossible, too, that the judgment means what he states, viz.,



“ That they might be in a state of death after the flesh,” for they were in that state already, and therefore the preaching could not have been designed to put them into that state. His reasoning makes the design of the preaching to be almost *one-sided* only, whereas Peter distinctly states that it was *twofold*.

With these rules and remarks for our guidance, we are led to read the apostle’s statement thus : “ For for this end was the gospel preached to the dead also, that they might indeed be judged according to what had been human in [their] flesh, but might live on according to what had been divine in [their] spirit.” This would teach that the design of that preaching was to bring out or make manifest to the spirits *the consequences of their lives on earth*. That preaching would show *the Sodomites* why they were condemned, while such men as Lot, Sampson, Jephtha, David,¹ and Solomon were saved. As regards the latter, it would be shown that, although there had been in their conduct while in the flesh much that was according to the men of their times, yet in their spirits they had been, to a great extent, according to God through the exercise of faith (Heb. xi.) To them, therefore, belonged the benefits of that death which He had just “accomplished at Jerusalem ;” and through it they would pass in safety the fire of the final judgment. See 1 Cor. iii. 13–15. On the other hand, since no element of faith or obedience to God had prevailed in

¹ An illustrious example this, *ἀνδρα κατὰ τὴν καρδίαν μου* (Acts xiii. 22)—“a man according to mine own heart ;” equivalent to according to God.

the spirits of the Sodomites, their final condemnation was shown to be inevitable. The Gospel was thus preached in all its bearings, as in John iii., and that preaching constituted a kind of preliminary judgment which operated according to definite rules, condemning that which was "according to men in the flesh," but justifying that which was "*according to God in spirit.*"

This explanation agrees perfectly with the context, furnishing the very *proof* which was designed: "Your blasphemers shall be judged, but you shall live, for this has already been made manifest or declared by the preaching of Christ in Hades." Or if, with Alford, we attach *gar* (γάρ) to the declaration about future judgment, then we should paraphrase thus—"Jesus is ready to judge the living and the *dead* too, for he has already, by preaching to those now in Hades, shown the consequences of their lives on earth."

One design of that preaching was judgment or condemnation in reference to what was only according to men in the flesh, and the other design was the declaration of life in reference to what was according to God in the spirit; thus were the two phases of the future judgment foreshadowed in that preaching. But there is no intimation that that preaching was designed to *alter* their condition; for it is *certain* that Peter did not intend to hint in any way that the Sodomites have been saved by it; because in his Second Epistle, ch. ii. ver. 9, as we have already seen, he states that they are "reserved *under punishment* unto the DAY OF JUDGMENT;" and our

Lord states that THEN it will be more tolerable for them than for some others, but not that they will then be saved. From these two statements, therefore, *it is certain* that for the Sodomites there is no hope of salvation. If not for *them*, then also for none like them. And the only relief to the gloom—and that relief is great—is found in our Lord's phrase "more tolerable," and in the apostle's lucid statement of Divine equity in the twelfth verse of the second chapter of Romans. Yet from that verse, even, we dare not take away the terrible word "*perish*."

2. The untenableness of Mr. Cox's view that "those ancient sinners" will all be saved before the day of judgment, is convincingly shown by the Divine alleviating phrase to which we have just referred. "More tolerable" has reference to something more or less severe, and hints at the thing positively stated by Paul (Rom. ii. 16), that *at the day of judgment* each individual shall be dealt with according to the privileges which he had enjoyed in this life. Ver. 12: "As many as have sinned without law (including those of Tyre, etc.) shall perish without law; as many as have sinned with law shall be condemned through or according to law." Their condemnation will be severer than that of the other class, but the actual sentence is to commence *after* it has been pronounced "AT THAT DAY," and *not before* they have been judged and sentenced. Any previous sufferings will be only those incidental to the prison of Hades; even as in Paradise the righteous will have no distinctive rewards but only the happiness incidental to that

state. That "those ancient sinners," therefore, will all be saved *before* the day of judgment is a theory utterly untenable.

3. This is further demonstrated by the fact that the repentance of these peoples is indispensable for their salvation. No repentance, no salvation. On page 29 Mr. Cox remarks, "The only way to escape damnation, whether in this or any other world, is to turn from sin, to come out of it." This is also the uniform teaching of the Bible. But repentance in Hades would be an anachronism. It is impossible!

(a) Repentance must be shown by *a voluntary forsaking of sin*. No other kind of repentance is worthy the name. Mr. Cox argues that Hades is a continued state of probation. But what is there in Hades to afford proof of repentance? At page 212 Mr. Cox says the sinner in Hades "is torn by appetites and cravings *which* can no longer be indulged;" *i.e.*, he still would sin if he could. How, then, is he to show his repentance of these sinful cravings? The instruments alike for their indulgence and rejection are gone. Repentance is shown by turning the members of the body which were instruments of sin into instruments of righteousness (Rom. vi. 13, 14). But the spirits in Hades have left those instruments to decay upon earth. How can the impure spirit manifest purity? How can the murderer show that malice no longer lurks within him? How can the drunkard show that he has become able to resist the intoxicating cup when no such cup is offered or within his reach? How can the extortioner and avaricious show that they

would not still devour widows' houses if they had the chance? Will there be any hungry ones to feed there, or any sick or in prison, that by some strange confusion of æons those condemned at the day of judgment for the neglect of these "may have another chance?" Impossible! No! Repentance must be an occurrence of time, or it cannot occur at all. In Hades, "he that is unjust must be unjust still; he that is filthy must be filthy still." Sin is committed in the body, and if we voluntarily turn from it at all we must, from the very nature of the case, do so while in the body. The forced abandonment of sin is not repentance; but that is the only approach to it of which Hades admits. It is simply impossible to go on committing acts of sin in Hades, and consequently as impossible to show whether the sinner would not still indulge in sin if he could.

What can Mr. Cox mean by "turning from sin, and coming out of sin" in Hades? Does he imagine that sin is committed there as here, and that so men can come out of it as a man comes out of it here; *i.e.*, leaves off to sin, and acts righteously? Men are to be judged for their works done in this life—"for the things done in the body." How can those works be undone in Hades? Will there be any chance there for the exercise of free will? Can the sinner in any way *undo* there what he has done on earth, so that at the day of judgment he shall not be judged for those things? We unhesitatingly answer, No; because a man is not to be judged for anything that occurs in Hades, but for what he has done in the body, so that if he even could truly repent there

that repentance could not be taken into account, for the judgment is to have reference alone to the things done in the body. The sinner in Hades may feel *regret* for the past, seeing the evil it has brought upon him. But he cannot undo it, and *regret* is not repentance.

(b) Another consideration which shows the impossibility of repentance there is that Scripture requires that repentance should be accompanied by THE CONFESSION OF SIN. "If we confess our sin, he is faithful and just," etc. But how, or to whom, is sin to be confessed in Hades? Will Mr. Cox venture to aver that in Hades men may confess sin, pray to God, and come to Christ, and believe in Him as here? If so this is "another gospel," of which Jesus and Paul knew nothing. There is nothing in Luke xvi. to warrant such an assumption. Dives makes no confession of sin to Abraham. Paul says, "Now is the accepted time," and in the inspired Epistle to the Hebrews we read that "if Christ be wilfully rejected here, there remains no more sacrifice for sins; but a certain fearful looking for of judgment and of fiery indignation which shall [not purify, but] devour the adversaries" (Heb. x.) We see, therefore, that repentance in Hades is an impossibility; the Scriptures therefore give no support to any such idea.

(c) Our author, however, says that the rich man in the parable is an example of repentance and reformation there. He tries to make a strong argument out of this assumption (see pp. 210-213). But his argument is unsound in every particular. (i.) He says (p. 210), "The rich man is TAUGHT to correct

the false estimate of good and evil." There was no *teaching* about it. He found it a matter of fact that he was "*tormented*." We are not told that he ever expected that his good things would land him in heaven. All he seems to have learned is *the certainty*, and *greatness*, and *continuity* of the penalty of disobedience. These he had not realized before ; now he *knows* them by experience. But what change of mind is there in that analogous to repentance ? A prisoner had hoped, while at liberty, that he would escape punishment ; but now that he is in prison, he knows that his hope was a delusion. Is there anything akin to repentance in that ? But this is precisely the case with the rich man. He is undeceived ; but that does not prove that he has any more preference for moral goodness than he had when upon earth.

(ii.) Our author says (p. 211), "He is taught to replace superstition by religion." This is simply the reverse of the truth. The wanting a miracle performed to enforce obedience to the known will of God is the essence of superstition and wickedness. His brothers knew the will of God. "They had Moses and the prophets," and yet he asks that a miracle may be wrought to compel obedience. This was just the request of the scribes and Pharisees, to whom our Lord replied, "An evil and adulterous generation asketh after a sign" (Matt. xii. 39) ; and a sign was refused ; so in this case. But what has that refusal to do with repentance ? Did the scribes repent, or "replace superstition by religion," because their request was refused ? The answer to his re-

quest on behalf of his brothers affords no shadow of hope to him. He, too, had had Moses and the prophets, and now he suffers the result of his neglect and unbelief; and *the hopelessness* of his own case, which he seems fully to recognize, suggests to his *still darkened mind* the idea of a miracle on behalf of his brothers. His own torments had not extinguished his natural affection for them.

At the bottom of page 210, our author makes the extraordinary statement that "the very TORMENTS of the wicked are designed to redeem and restore them." But he assumes above that the reply of Abraham, not the torments, had "replaced superstition by religion." "Torments redeem!" What can he mean? In what sense are TORMENTS a ransom price that they should redeem? Redeem from what? "Torments redeem" from torments, eh?

(iii.) He says: "The moral effects of these [assumed] lessons and discoveries is that, instead of thinking only or mainly of himself, he begins to think of others, of his five brethren" (p. 211). But instead of anything good in the picture here we have *unmixed selfishness*. His first care is for SELF. "Send Lazarus to ME." Then, when he finds that impossible, his concern extends only to his own brothers. He cares for none others only for HIS *brothers*. But that he cares for them MORE now than when he was with them, or that he LOVES them more now than then, is a gratuitous assumption. *There is nothing whatever in the parable to show that he had not as much love for them on earth as in Hades.*

(ii.) At page 29 Mr. Cox says (1), "As if the left

hand were not the next best place to the right hand or (2) a door once shut could never be again opened, or (3) a gulf once impassable could never be bridged." For the purpose of reference I have numbered them (1-3). As to No. 3, can he be ignorant of the import of the word rendered "fixed" in connection with the "gulf" to which he refers? There is not only "a great gulf," but it has been made strong, or as the case necessitates, *durable*: it is "*a fixed gulf*;" hence, never to be bridged. Had the gulf been mentioned without any qualification, the assumption that it might be bridged would have been the less palpable. As for No. 2—yes, a door once shut may be opened, but not after it had been spoken of in the way in which Christ speaks (Luke xi. 23-30), "When once the master of the house has risen up and shut to the door," etc. To say that in this case the door may be opened is to give Christ the lie, and to challenge His authority over the house. As for No. 1, in some cases "the left hand" is undoubtedly "the next best to the right," and so also in the passage referred to—Matt. xxv. 31-34—IF "CURSED" is the next best to "BLESSED." To call a position in which a man is called by Christ "*cursed*," and from which he is sent by Him with Satan to a common doom of "æonial fire," the next best thing to being called blessed and welcomed into the æonial kingdom of God, seems very much like trifling with the most solemn realities!

(d) Our author tries to support his assertion of repentance in Hades by a reference to Mark ix. 49. He says (p. 193), "Every one shall be *salted* with

fire, *i.e.*, saved by it ;” and at pp. 209, 210, he says, “ ‘ Every one shall be salted with fire,’ and that surely can hardly mean less than that in every case the fire of Divine wrath is to have a preservative, a sanitary sanctifying effect.” He thus asserts that the fire with which every one is to be salted is “the fire of Divine wrath.” Now, if *every one* is to be subjected to “the fire of Divine wrath,” then those who cut off the right hand or foot, or pluck out the right eye, will be no better off than those who retain it. But the exhortation is given in order that they may escape the fire of Divine wrath, that fire which is unquenchable. Therefore the fire of Divine wrath and the salting fire must be two different and distinct things. The salting fire is the fire of temptation, and trial (1 Peter iv. 12), and self-denial, which will bring out *the saltiness of sincerity* with which every sacrifice must be salted. It cannot have reference to *future punishment*, for in that case it would prove that ALL must undergo punishment ; but Paul says, “There is *no* condemnation to them which are in Christ Jesus” (Rom. viii. 1). If no condemnation, then no punishment.

We have now seen that this theory of miracles in Hades and of purgatorial fire, and through it of the salvation of “those ancient sinners,” is *untenable*. This great support of Mr. Cox’s view is seen to be a baseless fabric of the human brain. There will be *no miracles* in Hades, for there are no diseased ones there on whom to perform them. There will be *no repentance* there ; such a thing would be an anachronism, for sin is committed in the body, and must be forsaken

in the body, if forsaken at all ; moreover, " the things done in the body," and those ONLY, are to be judged, not the things occurring in Hades ; so that even if repentance could take place in Hades, that could not be taken into account in judging men for things done in the body. There can be no *reformation* there, for the rich man was not reformed ; he was as superstitious and rebellious and selfish there as on earth ; *no salting* there, for there is no trial, temptation, or persecution to bring out the sincerity and to make the sacrifice acceptable to God. The fire of Hades is not for the true sacrifices at all, but only for such as have no saltiness in themselves acceptable to God —no sincerity, no self-denial.

II.

Another of our author's principal positions is as untenable as the former. It is this, that THE PUNISHMENT OF THE WICKED WILL PRECEDE THE DAY OF JUDGMENT.

On page 67 he thus writes : " Where it [Hades] applies to the wicked at all, it denotes simply that intermediate and preparatory state of punishment or discipline which *precedes* the last judgment." At page 199 he says, " For the present, at all events, we must be content with the revelation which He has made of the ' ages to come,' the ages which are to PRECEDE that great ' day of judgment.' . . . Now, as we try to sum up all we have learned, etc., there rises up before us the image of a vast Hadean world, with its Paradise for the good and its Ge-

henna for the bad, *in which the spirits of all who have left this life are assembled*, in ORDER THAT EVERY MAN MAY RECEIVE ACCORDING TO HIS DEEDS." "What the Scriptures further teach concerning our condition in the ages to come are (1), That as there are degrees of bliss in Paradise, so also there are degrees of punishment in Gehenna," etc. And again, at page 145 he says, "These words [Tartarus, Hades, Gehenna] point not to a final and endless state of torture, but to an intermediate and temporal state of discipline which reaches AT FARTHEST ONLY TO THE DAY OF JUDGMENT."

Thus, then, the doctrine is positively stated that both good men and bad *are to receive according to their deeds BEFORE the day of judgment*. But this is contrary to the teaching of Christ and His apostles. It will be *at the day of judgment* that Christ will send away the unrighteous into "æonial fire prepared for the devil and his angels." This Mr. Cox, with wonderful inconsistency, also states. On p. 165 he asks, "Has not Christ Himself taught us that even the unrighteous who stand on His left hand ON THE VERY DAY OF JUDGMENT will go away from His presence into an age-long pruning?" How long that age is to be Mr. Cox does not inform us. Nor can he *prove* that it will ever have an end. But, according to this statement of his, the unrighteous among men will be worse off than Satan himself. They are, according to statements already quoted, to suffer according to their deeds through the ages to come which *precede* the day of judgment, and *then* at the day of judgment go away

into the fire prepared for the devil! What a mist he throws about the whole matter! ALL are to suffer in Hades, more or less; though he does not tell us who are to suffer up to the day of judgment, and who not. But he certainly shows that his notion of suffering according to the deeds done in the body *before* the day of judgment is a mistake. So also Paul. *He* says, "We must all appear before the judgment seat of Christ that every one may receive the things done in the body." When? *Before* Christ takes His seat upon the judgment throne? Assuredly not, but after. So in a passage already quoted (Rom. ii. 5, 6, 16): "God will render to every man according to his deeds. . . . IN THAT DAY when he shall judge the secrets of men by Jesus Christ," and not, as Mr. Cox says, "in the ages which *precede* that great day of judgment." The same thing is reiterated by Christ Himself (Rev. xx. 10-14), where we are taught that the two wicked spirits who preside over death and Hades, and are called by those names, will join Satan, and be accompanied to that fire which burneth for ages of ages by ALL THE UNRIGHTEOUS. The same thing is taught by Peter (2 Peter ii. 4, 9). In both verses, the one referring to devils and the other to wicked men, the reservation for punishment is "unto the day of judgment." Hence the demons asked Christ, "Art thou come to destroy us *BEFORE* the time?" The teaching of the New Testament, therefore, is that the real punishment, "according to the things done in the body," is to commence *after* the day of judgment, not before it.

Let us just compare some of Mr. Cox's own statements with each other. At pages 67, 145, 146, and 199, etc., he teaches that the æonial punishment or pruning "reaches at farthest to the day of judgment," and yet at page 165 he states that on this "very day of judgment the unrighteous will go away into an age-long pruning." Now, since both these statements are Mr. Cox's, which are we to accept as correct? If the statement on page 165 is correct, then those opposite statements on the other pages specified cannot be so. Mr. Cox therefore refutes himself.

This theory, then, that the wicked are to be punished only in Hades before the judgment day, and through the punishment saved also before that day, is shown to be palpably erroneous; there can be no award before the judgment. No such thing is taught in the New Testament. And our author says that "beyond the judgment we cannot, for want of clearer light, safely project our thoughts" (p. 199). Thus, then, his whole doctrine falls to the ground. What he states concerning the ages in Hades is erroneous, and he leaves us in the dark as to the condition of both the righteous and the wicked after that great event, the final judgment. See in his work pp. 31, *et seq.*, and 144, 145. But we are not so much in the dark as Mr. Cox thinks. Our blessed Lord tells of "his Father's house and its many mansions." Paul, too, tells of the same thing: "A house æonial in the heavens," not in Hades; and he does not hide the fact that there is no mansion in the Father's house for the rejectors of

Christ, or for any who are not justified through His blood, for his solemn words are, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." See also Rom. ii. 5, etc.

III.

In this theory of Hadean *rewards and punishments* Mr. Cox FAILS TO RECOGNIZE THE SCRIPTURAL DISTINCTION BETWEEN THE TWO.

This distinction is positively stated in Rom. vi. 23: "THE WAGES *of sin* is death; but THE GIFT OF GOD is eternal life through Jesus Christ our Lord." From this, as well as kindred passages taken in connection with those which state that each individual shall "receive according to the things done in the body" (2 Cor. v. 10), we learn that the scriptural doctrine of rewards and punishments is GRATUITOUS REWARDS¹ *according to individual con-*

¹ What we mean by *gratuitous rewards* may be illustrated by the prizes given at a school examination, at which every one who has attended a certain number of times receives something according to proficiency. The prizes are *the voluntary gift* of some individual or some body of men; but the scholars have no right to them independently of that free gift, and receive them only according to individual acquirements. Were no prizes given there would be no injustice on the part of him who had given them. So everlasting life is the free gift of God through Jesus Christ—faith is the condition of having a share in it; but the distinctions in it will be awarded according to the character of the believer or the fruits which his faith has produced. See John xv. 8, etc.; 2 Cor. v. 10. Those who have no share whatever in that life through unbelief, of course have no share in the distinctions peculiar to it.

duct for those who have accepted the conditions of everlasting life: MERITED PUNISHMENT, *awarded with exact justice according to deserts* for those who have not accepted the conditions of everlasting life.

The Bible knows nothing of *merited rewards*. Its teaching is the alternative of *gratuitous rewards* or *merited punishments*. But Mr. Cox states, and argues from the statement, that rewards and punishments are all alike MERITED; hence, that all that has been good in the wicked will be rewarded; all that has been bad in the righteous will be punished; that each will be dealt with in *strict justice* according to the things done in the body! These statements and arguments are given in pages 150-158, etc. At page 151 we read, "We are apt to assume that retribution means only that the bad man will be punished and the good man rewarded, as if all men were wholly good or wholly bad." This passage, however, in its bearing on future or after life, utterly ignores the Bible teaching that all men are either *wholly justified from all things through Christ, or wholly guilty* if they have no part in Him. *Pardoned or not pardoned*, ONE OR THE OTHER, is the uniform teaching of Scripture. Take, *e.g.*, Psa. xxxii. 1; Isa. i. 18; John iii. 14-16, 18, 36; Rom. viii. 1, etc.

"You see," continues our author, referring to his illustrative case of Esau and Jacob, "the Law of Retribution . . . is strongly and conspicuously just. But this same law is to govern the awards of the life to come, as well as the events of the life that now is. And if, instead of taking part of the law

and applying it to part of a man, we take the whole law and apply it to the whole man, what room do we leave for the everlasting damnation of the wicked, or, indeed, for the immediate and perfect felicity of the just?" Here, then, is a plea that all men shall be dealt with according to their works, a theory that impartial justice, according to actual merits, will be dealt out to each. And this, too, in the face of the inspired declaration that "by the deeds of the law there shall be no flesh justified in his sight" (Rom. iii. 20). Oh, whither are these "thoughtful preachers of the Gospel" going to lead us? According to this theory there could be, according to Paul's estimate, no room for grace, "for to him that worketh is the reward not reckoned of grace, but of debt" (Rom. iv. 4). "If it be of works, then is it no more grace" (ibid. xi. 6). It seems difficult to conceive of anything more contradictory to the teachings of the Bible on the momentous subject of salvation by grace. It is from this misunderstanding of the subject that he writes as follows (p. 153): "Is the good man, then, to receive the due reward of his good deeds, but no reward—no punishment, no discipline—for his bad deeds and for the evil that still cleaves to him and needs to be purged out of him?" In answer to this, we may ask, "Why should any man who believes in Christ be punished for his sins? Has not His *Surety* suffered enough for him?" As to "the evil which still cleaves to him," etc. This seems to ignore the doctrine of Regeneration. Does any evil cleave to a soul regenerated by the

Spirit of God after it enters Paradise? Where is a single passage of Scripture in support of such an idea? Christ says, "Except a man be born again he cannot see the kingdom of God." It follows, thence, that every one that does see it is born again; and the fair inference is that, when the renewed soul leaves the body, evil no longer clings to it, and, therefore, being perfect in Christ, needs no Hadean purgatorial fire.

At p. 156 our author asks, "Are we not expressly assured that '*whatever* good thing *any man* doeth, the same shall he receive of the Lord'?" And is not the term '*any man*' wide enough to include even the worst of men?" But we, in turn, may ask, If the worst of men should receive a mitigated sentence of punishment on account of some good deeds which they have done, would not that be receiving of the Lord the good which they have done? But this kind of reasoning omits all consideration of the fact that in *this life* the Lord more than compensates some of the worst of men for all the *good* they have ever done or intended to do. The rich man was reminded of this fact in the significant words, "Remember that thou in thy lifetime receivedst *thy good things*" (Luke xvi. 25). Whether "*the good things*" refers to his good *deeds* or his good *fare*, the reminder is the same, that he had already received more good than he deserved. And how powerfully is the same thing set forth in the Book of Job (ch. xxi.), and again by the Psalmist (Psa. lxxiii.), who, speaking of some of the vilest of men, says, "They have more than heart could wish"

(ver. 7); "Behold, these are the ungodly who prosper in the world; they increase in riches" (ver. 12). Most assuredly, therefore, multitudes of wicked men receive in this life more than a compensation or reward for all the good they have done; and if there are others who have not so received in this life, then a mitigated punishment may fully compensate for the small modicum of good which, after motives have been sifted at the day of judgment, may lie to their credit. The Scriptures most positively assert that the punishments will be according to *individual merits*. It follows, therefore, that in determining those merits the good done, or intended to be done, must be taken into account. But still the Bible teaches that none can be justified by such a process. "By the deeds of the law there shall no flesh be justified in his sight." FAITH IN GOD is the sole condition of life. The result of the future judgment will be either the welcome, "Come into the kingdom," or the sentence, "Depart into the fire." There is, however, one distinction which ought to be remembered, but which seems to have escaped the attention of Mr. Cox and many who hold with him, viz., that even if the æonial fire be real fire, there can be vast differences of pain experienced in it, from the slightest degree to the most intense agony. For illustration, see the record in Daniel of the difference of the effects of the hottest furnace on the enemies and the friends of God. This recorded instance of His power shows that He can establish as a rule for ever, if He choose, that fire shall have different effects

upon different subjects. But if the term is figurative of the continued manifestation of the disapprobation and opposition of God, which is most probably its meaning, then the idea of *degrees* of punishment is a perfectly natural association ; and it is as natural that that disapprobation should continue for ever. We have now, we think, clearly shown that our author's theory of Hadean rewards and punishments is diametrically opposed to the teachings of Scripture.

IV.

A still graver error seems to form the basis of, or to have given rise to, our author's entire argument, *viz.*, A MISREPRESENTATION OF THE WORK AND ATONEMENT OF CHRIST.

His argument is that men are to be saved by *discipline, repentance, and works, after death* : and that the only meaning of the death of Christ, or light in which we ought to regard it, is that it is a manifestation of Divine compassion towards man. His words on the subject are as follow : " In short, the historical Cross of Christ is simply a disclosure within the bounds of time and space of the eternal passion of the unchangeable God. It is *simply the supreme manifestation* of that redeeming Love which always suffers in our suffering, and is for ever at work for our salvation " (p. 169). Again, at page 163 he thus writes : " Now it is this perpetual conflict with the innumerable forms of evil . . . this sorrow as of a gracious Father who sees His children sold into the

bitter captivity of sin and pain, and can only suffer with them till, through suffering, they have grown wiser and stronger—it is *this* which constitutes the eternal agony and passion of God; this is *the cross* which He FOR EVER BEARS, this THE SACRIFICE *which He is always making for the sin of the world.*"

Thus, then, God is still making the same kind of sacrifice for sin that Christ made on the Cross. In the death of Christ, therefore, there was no setting Him forth that God might be just in justifying the ungodly who receive Him. Paul and Peter and John must, according to this view, have been wrong in describing Christ as suffering in the place of the guilty. According to Mr. Cox, Christ was NO REAL SUBSTITUTE for sinners. But, how—unless there was a real *legal* or *governmental necessity*, in the very nature of things, for the death of Christ, in order to the justification of guilty man—there could be any manifestation of love in permitting the violent death of that innocent, holy Being, it is impossible to understand! If there would have been something unjust and unrighteous, or injurious to the universe, in pardoning man, except on account of the death of Christ, then the love in permitting that death is, indeed, commended thereby in the most astonishing degree, and is rendered more conspicuous and glorious than the noon-day sun; then we see the full force of the declaration—"God so *loved* the world, THAT He gave His own only begotten Son," etc. But if there was no such absolute necessity arising from the nature of God's government, to say that the adding *the unmerited agonies of Christ to all the*

sufferings of guilty man is an exhibition of Divine love, is equivalent to saying that to unjustly increase suffering is to show sorrow for it! How blasphemous to ascribe such a proceeding to God!

No wonder that Mr. Cox, knowing of no true atonement for sin, seeks for its removal in the fire of Hades. This is really worse than the doctrine of purgatory as held by Romanists. *Justification by faith in the really atoning blood of Christ* is a doctrine apparently unknown to our author. This ignorance is probably the basis of his false views of rewards and punishments. The latter grow as a natural fruit from such a tree.

We thus see that Mr. Cox is a most dangerous leader. It is a lamentable thing, therefore, that so many of his readers, through the glamour of his style, fail to detect his fallacies. We fear that he is doing an amount of harm that is little suspected by many of our more Scriptural leaders.

V.

MR. COX IS AS MUCH AT FAULT IN HIS TREATMENT OF SINGLE WORDS.

1. *ÆON* (*αἰών*). Granted fully that this word "never, of itself, means *absolutely*, either without beginning or without end," yet our author fails to suggest any single Greek or Hebrew word that has such a meaning, or that would better convey such ideas. His assertion (p. 105) that there are such is unsupported by a single example. This word, how-

ever, with its plural and its adjective, *æonial*, are the strongest terms that can be employed for the purpose. If Christ wished to speak of that which is endless, these are the best terms He could use. The fair question, therefore, is—Does He ever use the word *æon* to represent *for ever*, or everlasting? Let us turn to the following passages: John iv. 14, "Shall not thirst *eis ton aiōna*;" vi. 51, "If any one eat of this bread he shall live *eis ton aiōna*;" viii. 51, "Shall not see death *eis ton aiōna*;" x. 28, and xi. 26, "*Zōēn aiōnion*, I give unto them, and they shall not perish *eis ton aiōna*." Here life *æonial* and shall not perish *eis ton aiōna*, are synonymous and interchangeable. We may note in passing that the same use is made of the phrase in 1 Peter i. 25, "The word of the Lord shall endure *eis ton aiōna*."

In all these and many other passages we must grant that Christ is either speaking of the most absolute and endless future, or that He is trifling. Dare we make Him to say, "I give them life for an age, and they shall not perish for an age, in the sense of a limited age? What would such a promise be but mere mockery to men who have in them a natural or a divinely inspired yearning for everlasting life? It would, according to Mr. Cox, be merely a promise that they should live through that generation, and not die before its termination. Or, if we explain these passages by another definition of our author's, the life is extended, at most, only to the day of judgment. At p. 124, and elsewhere, he teaches that the word *æon* means "the Christian age;" and, at p. 199, that all the ages or *æons* "precede the day

of judgment." According to this view, these solemn promises of our Lord to His true followers, introduced in some instances by the Divine emphasis "Verily, verily," mean no more than that they shall live to the day of judgment! They shall not die till the day of judgment!! It is surely impossible that His meaning can be so restricted.

Our author's gloss on the promise, "Whosoever believeth in me shall not perish," is worthy of himself. He says (p. 125), "*i.e.*, shall not find his old religious life come to an end"—as though a man's soul and his old religious life were identical. What a confounding of things that differ! But this old religious life is the very thing which a regenerated man finds does come to an end. So Paul taught, "If any man be in Christ he is a new creature; old things are passed away." And, moreover, the apostle himself is the most striking example of this fact. Referring to his old religious life, he tells us that he esteemed it as refuse (Phil. iii. 4-7).

It appears, then, morally certain that Christ's meaning in the above-quoted passages was that the life should be FOR EVER; the death *never*. But since He uses the noun in this sense, it is simply a logical conclusion that when He uses its adjective in exactly a similar connection it has the same extent of meaning. So our author maintains at page 100, "The adjective (*αἰώνιος*) must derive *the whole* of its meaning from the substantive (*αἰών*)." When, therefore, we find this word used by Christ as it is in Matt. xxv. 46, the inference seems irresistible that both the life and the punishment are to run parallel in duration.

The punishment spoken of in that verse being "the fire prepared for the devil and his angels," mentioned in v. 41, is the same that is said in Rev. xx. 10 to be "*eis tous aiōnas aiōnōn*"—"for ever and ever."

Thus we are led to the conclusion that Christ Himself used the word *æon* and its adjective to carry our thoughts as far onward in the future as word can express or human mind conceive. In so doing, and this is a very important consideration, He was speaking in accordance with the *usus loquendi* of the age. The Septuagint was then *the Bible* of the Jews; to it, therefore, we must look for the meaning of theological terms then in use. In Psalm lxxxix. 2 of that version we find *æon* used to represent eternity in its past, present, and future aspects. The subject of that verse requires the most absolute term possible, for it is the existence of God; and to describe this we have "*Kai apo tou aiōnos eōs tou aiōnos su ei*"—"from everlasting unto everlasting thou art." To render this "from age to age" would deprive it of any definite meaning, connected as it is with the preceding part of the verse which shows that the first *tou aiōnos* must refer to a period anterior to creation.

Yet, in the face of all the examples which prove that our Lord used the terms in the sense of everlasting, Mr. Cox quotes (p. 121) with apparently triumphant satisfaction, using *italics*, the following assertion of the late Charles Kingsley: "*The word (αἰών, æon) is never used in Scripture or anywhere else in the sense of endlessness. It always means, both in Scripture and out, a period of time.*"

Were this statement correct, it would follow that Christ promised life to His followers *only* for "a period of time," and that, according to Mr. Cox, "a period of time" which is to be spent in Hades! Hence from the two we learn that Christ's promise of life to believers (John x. 28) is this: "He that believeth shall live for a period of time in Hades." "During that period of time he shall not perish." Will he at the end of that period of time perish, or will he live on? It would seem that he must then perish, because the term of life will have then expired.

But Mr. Kingsley adds, "*Else how could it have a plural*—how could you talk of *the* æons, and æons of æons, as the Scripture does?"

Put into a syllogistic form this strong assertion comes to this:—

No noun of time that has a plural can be used to express endlessness.

Æon has a plural; *ergo*,

It cannot be used to express endlessness.

A syllogism parallel to this might equally prove that a bat cannot fly; *e.g.*,

No mammal can fly:

A bat is a mammal; *ergo*,

A bat cannot fly.

But here is a fallacy, and the fallacy lies in the major premise. It is not true that *no* noun of time with a plural can express endlessness. Mr. Kingsley assumes that *æon* means A DEFINITE "period of time," an assumption utterly at variance with 1 Peter iv. 11: "God . . . to whom be praise and dominion"—*εἰς τοὺς αἰῶνας τῶν αἰώνων*—"for ever and

ever." See also Rom. i. 21. Were this correct, his conclusion would be irrefragable, since no number of *definite* periods can possibly represent endlessness. But it is a false assumption. The fact that it has a plural does not prove that it represents any definite period. *Æon* means, in itself, AN INDEFINITE PERIOD. This is proved by its etymology. Schleusner ("Lex. Test. Nov.," *sub voce*) says, "Aristotle, who was followed by Phavorinus, proves from the etymology (*ἀει εἶναι*) that sometimes the notion of eternity is latent in the word." Again, Mr. Cox himself says, at page 99, that the Greek word *αἰδιος* unquestionably means "for ever," and on page 100 he again says, referring to the same word, it "*beyond all dispute signifies everlasting.*" But the root of this word is one and the same with that of *æon*, viz., *ἀει*, therefore it is evident that *æon* must also be capable of conveying, having latent in it, the idea of everlasting ; and that while it conveys the idea of an age or period of time, its radical meaning is *an age without any definite end*. It may with equal correctness be employed to represent a human lifetime, or an indefinite number of millions of years. In the latter sense, as our author intimates (p. 106), it may be used in reference to the geological and biological periods of science. It is only in a few instances that scholars can determine how long a period it is used to represent, *e.g.*, the Mosaic dispensation. Mr. Cox himself says (p. 101) it "means an age, a period, and USUALLY A VAST PERIOD OF TIME." More precisely, however, it means *a vast period of duration*, for there is nothing in its root, *ἀει εἶναι* (to be always), to warrant the introduc-

tion of the word "time" with the limitation implied by Mr. Cox. Mr. Kingsley's idea, however, seems to have been that if the *only* meaning of the word were *endlessness* it could not have a plural, because there can be but one eternity. But no one contends that such is its only meaning. All that is maintained is that it adequately represents endlessness, and is sometimes employed for that purpose, as we have shown.

But not only so; it is difficult to see how, if a noun which is applicable to time is to be used at all for the purpose, we could have any word more forcible to represent endlessness than one which, in itself, is capable of meaning millions of years. And when we read of *indefinite periods of indefinite periods* (æons of æons), and remember that each of these periods may include millions or billions of years, assuredly we have the best representation of endlessness that human language can furnish. Indeed, our author himself says (p. 104), "Of course the words are also and *commonly* applied to persons and things which are spiritual, and which *will endure for ever*. . . . We admit these words to be applied to that which is, as well as to that which is not, ETERNAL AND EVERLASTING." Then why does he adopt the dictum that "the word is never used in the sense of endlessness"? It is this, that he means that æon and æonial cannot embrace everlasting *in toto*, but only *a part* of everlasting; certain ages which constitute only a part of the future. This, however, as already shown, is a mere assumption; because if one æon may be 100,000,000,000 of years,

why may there not be an æon without an end? The etymology of the word echoes, Why not? And what stronger term, we again ask, could be employed than an indefinite number of æons of æons?

But one point more we must observe. At page 106 our author says, "We find in the New Testament a series of æons which are to precede, and in which men are to be prepared for, that final and eternal state in which, Christ having delivered up his kingdom to the Father, God shall be all in all." Now this is perfectly true; but is it ALL the truth? Are there no æons after that? Assuredly there are; for it is at the great, final day, when Satan and his servants, Death, "the last enemy," and his companion Hades shall have been destroyed by being cast into "the lake of fire," that their æons of æons of punishment commence (Rev. xx. 10-15). As, then, there are æons of æons BEFORE the final day, so there are to be æons of æons AFTER it; and to these after æons belong the word æonial in Matt. xxv. 41, 46.

[N.B.—Should our author object to our reference to Revelation, we answer we have as much right to refer to it as he, especially as he tries to make a point out of this very passage in his footnote, page 66.]

2. GEHENNA. Concerning this word, Mr. Cox says (p. 70), "We may be sure that the sense in which the Jews used it nineteen centuries ago is the sense in which Christ used it, or otherwise He would have defined the word afresh; He would openly have put a new sense into it."

Now this, as far as *its duration* is concerned, is the very thing which He did. On pages 74 and 75

Mr. Cox sums up the result of all the learned investigations into the meaning of the word in the following remarks :

“ This much we may learn from them (the ancient Hebrew sayings), that the Jewish rabbis did not believe in a material fire, and that they thought that such fire as they did believe in WOULD ONE DAY BE PUT OUT.”

Both Christ and the rabbis used the term *fire* ; *they* did not believe in a material fire, nor in all probability did He. They, however, said that the fire, whatever its meaning may be, “ *would one day be put out.*” He, on the contrary, said “ *The fire is unquenchable*” (ver. 43), and that in Gehenna “ THEIR WORM DIES NOT, AND THE FIRE IS NOT QUENCHED ” (ver. 48). How He could more strongly contradict their view, it is hard to conjecture. The straightforward simplicity of His denial gives it an unanswerable power.

We here make no reference to verses 44, 46, which distinguished scholars, and notably the revisers of the New Testament, reject as spurious. But we rely upon our Lord's words in verse 43, and especially verse 48, whose genuineness is not questioned.

Here, then, we have the very decisive criterion which our author demands. Christ does openly contradict the rabbis' statements upon the subject, and thus “ defines the word afresh and puts a new sense into it.” They say one thing ; He says the opposite.

In the light of this demand of Mr. Cox, Christ's solemn statement, verse 48, coming in as a climax,

and as a separate sentence to assert that the fire is unquenchable, is seen to possess a meaning not otherwise observed. Viewed as a protest, on the part of Christ, against the rabbinical notion of a quenchable fire, it is seen to be more than ever awfully instructive and impressive! It almost chills one's blood to find Mr. Cox, in connection with these "appalling reiterations," as he truly calls them, quoting the words of Shakespeare, "Th' everlasting bonfire"!!! (p. 131).

In this passage of Mark a most solemn fact is made exceedingly prominent, viz., that the alternative of life is Gehenna and its fire; not through Gehenna to life, but *life* OR *Gehenna*; not both, as Mr. Cox in vain tries to prove.

Of course the rabbis, not believing in the reality of "the fire," did not believe in the reality of "the worm." Hence we have on page 132 a bit of superfluous logic, and, as far as the Papists are concerned, perhaps untrue.

On page 133 we have another instance of our author's confounding things that differ. He there says, "Go to the natural world, then, and ask what are the functions of the worm and the fire." "They" (the worms) "feed on noxious matter which would else breed infection." "Fire, again, consumes dead and noxious matter." Here we have the obvious fallacy of confounding the effects experienced by *the subjects* of the fire and the worm, and the benefit resulting from the fire and the worm to those who are *not the subjects of them*. Mr. Cox's argument amounts to this: a carcase is eaten of worms and

devoured by fire; *ergo*, it is made a healthy carcase!

Now we deny *in toto* that we learn anything of the kind from "the natural world." The benefits of the literal Gehenna were experienced by the inhabitants of Jerusalem, not by the carcases thrown into its fires; and the fair inference is, that the figurative Gehenna has the same relation to the figurative Jerusalem. Hence the necessity for future everlasting punishment is solemnly illustrated by Christ in the use of this word. It is thereby suggested—

(1) That it would be morally as bad to allow the wicked in heaven, as it would have been to allow dead carcases to lie about the holy city.

(2) That as the literal Gehenna was a reminder of, and a warning against, sin to the holy people; so the everlasting punishment of the wicked is necessary for the instruction and warning of redeemed men—aye, and perhaps of unfallen angels also.

Therefore we may justly infer that there are *love and mercy* in the sufferings of the lost for the good; and *only pure justice* to the subjects of the fire and the worm. This appears to be the very idea suggested by the original passage in Isaiah lxvi. 24.

A few remarks are, perhaps, necessary here to explain more fully our meaning. We think the Scriptures warrant the following statements and hopes. (a) That all who die in infancy (*i.e.*, half the human race) are saved through Christ. (b) That numbers—how many none can yet tell—from heathen lands, who while in the flesh lived much according to men, were nevertheless somewhat

according to God in spirit, will live for ever through Christ.¹ (c) That multitudes of adults have already been saved through the preaching of the gospel. (d) That the vast majority of those who will be born during the coming unopposed spiritual reign of Christ for a thousand years, will be saved. These thousand years being in all probability prophetic years, represent 360,000, and if so, what a harvest of souls there will be then! From these premises we conclude that the number of the finally lost will amount to only a mere fraction compared with the integral numbers of the saved. Thus in all things Christ will have the pre-eminence, and be satisfied with the result of His death.

But Mr. Cox and those who admire his theory think that it would bring more glory to God, and more satisfaction to Christ, if *all were saved*. But, then, this idea arises from only a human standpoint, which we know is defective. The same kind of reasoning would lead to the conclusion that it would have been more glorifying to God, and more satisfactory to Christ if there had been no sin! Yet this we dare not affirm in the face of the fact that God has permitted the existence of sin and its consequences; and we do not know enough of the hidden things of God and of the spiritual world to warrant the assertion that the necessity for that permission will ever cease. Moreover, since Christ has so solemnly taught that there will be a figurative Gehenna, with its quenchless fire of reproach and its undying worms of mental gnawing, to which

¹ Acts x. 35.

conscious living wicked souls will be subjected, the fair and legitimate inference is that there will be as much *justice*, and *holiness*, and *love* in the permission of this as there has been in the permission of sin; and that such an arrangement is more adapted to promote the highest possible amount of final good than any other arrangement which could have been devised.

(3) Mr. Cox fills several pages in showing that the word Gehenna is unwarrantably represented by the word HELL. Let us, then, grant that it would perhaps be preferable if the word itself were merely anglicised; yet the question would still remain—"In what sense does the Lord Himself use it?" We have already seen His meaning in Mark ix. 42-48; but a few remarks are called for on another passage to which Mr. Cox devotes several pages, viz., Matt. v. 22. It is evident that here Christ is teaching *God's estimate of vindictive passion*. He shows by a reference to Jewish judicial proceedings how God estimates the state of mind which leads a man to utter the exclamations which he specifies. Take the last of these. Here we are taught that God estimates the state of mind which would passionately ejaculate the word "*more*"—"thou fool!"—in the same light in which the Jewish Sanhedrin estimated the crime of a man whom it had condemned to be burnt in the valley of Hinnom. Hence our Lord teaches, by this comparison with human judicial proceedings, the very same thing that John states without a metaphor or comparison in his First Epistle, ch. iii. 15, "Whosoever hateth

his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." This evidently means that he is in an unsaved state, and, in consequence, is in danger of that punishment which Christ calls Gehenna. His doctrine here is, therefore, that a passionate expression from a murderous state of mind shows the man to be obnoxious to the fire of Gehenna: he will, unless he repent, be judged as a murderer.

3. KÓLASIS. Of this word Mr. Cox says (p. 140), "When it is used figuratively, when it is applied to moral processes, it means corrective discipline—discipline by which character is pruned and made more fruitful in good works." This statement is made to explain the word in Matt. xxv. 46.

Passing over the quiet assumption that it is here used figuratively and not literally, in opposition to the figure of verse 41, we remark that a short argument ought to suffice to show the untenableness of this statement. A glance at our Lord's discourse will enable us to see that this *kólasis* and the æonial fire of verse 41 are identical. We have already seen, also, that the æonial fire is identical with the fire of Gehenna; the latter, therefore, and *kólasis* mean the same thing. Since, then, as we have shown above, Gehenna has no such meaning, of course this view of *kólasis* is wrong.

But we may remark further that this is not the kind of word which our Lord used elsewhere to convey the idea expressed in the words quoted above. In John xv. He is speaking of the very pruning which Mr. Cox describes; yet He there

uses the only word which conveys that loving kind of disciplinary pruning which Mr. Cox attributes to *kólasis*. If Jesus meant the same thing in Matt. xxv. 46 that He did in John xv., why did He not use the word *katharsis* (καθαρσις) instead of *kólasis*? That word could not have been misunderstood, and it is capable of conveying Mr. Cox's idea of retributive pruning, for the verb from which it comes (kathairō, καθαίρω) means *to chastise* (Thuc. 3. 104), *to scourge* (Theocrit. 6. 119), as well as to cleanse and prune. This, therefore, is the word which would far better have conveyed Mr. Cox's idea.

Now can any solid reason be given why Christ did not use this term if He meant the moral pruning by chastisement which Mr. Cox supposes? Why did He not use this word instead of one which, *at the time of His ministry*, meant, as the Jews understood it, "punishment of the severest nature apart from any benefit to the criminal"?

What Mr. Cox says of the word Gehenna is equally applicable to this word *kólasis*, viz., "that the sense in which the word was commonly used by the Jews some nineteen centuries ago, we may be sure is the sense in which Christ used it."

Now, although it is true that Archbishop Trench made the distinction between τιμωρία and κόλασις which Mr. Cox asserts, yet it would have been much fairer on Mr. Cox's part had he given also the Archbishop's reason for stating that "It would be a very serious error to attempt to transfer this distinction in its entirety to the words as employed in the New Testament." His reason for this

opinion he states thus : "The κόλασις αἰώνιος of Matt. xxv. 46 . . . can be no other than the ἀθανάτος τιμωρία (Josephus, B. J. ii. 8, 11), the αἰδίοι τιμωριαί (Plato, Ax. 372 a.) with which the Lord elsewhere threatens finally impenitent men (Mark ix. 42-48) ; for in proof that κόλασις *had acquired in Hellenistic Greek* this severer sense, and was used simply as "*punishment*" or "*torment*," with no necessary underthought of the bettering through it of Him who endured it, we have only to refer to such passages as the following : Josephus, Ant. xv. 2. 2 ; Philo, De Agri. 9 ; Mart. Polycar. 2 ; 2 Macc. iv. 38 ; Wisd. xix. 4. According, therefore, to Mr. Cox's own canon of interpretation, *kólasís* means "*punishment*" or "*torment*." But independently of this canon, the fact that this sense was prevalent in the time of Christ, and that He Himself used other terms when speaking of moral pruning, constitute a probability of the highest degree that He did not use the word in the sense of corrective discipline, but of punishment ; and characterized as it is by the adjective æonial, of punishment without end.

VI.

We now see that our author's theory of "The Larger Hope" IS UNTENABLE IN ALL ITS ASPECTS, BUT ESPECIALLY AS IT REFERS TO THE REJECTERS OF THE GOSPEL.

There is no foundation in Scripture for the theory that *those who wilfully reject the Gospel in this life*

will have another chance hereafter. This, however, is what his theory includes, as stated on page 221. And this is the gist of the whole matter; for what is all the arguing about the "ancient sinners" of Sodom and Tyre and Sidon, but to make sure the ground that men may even reject the Gospel and yet be saved? And this is the grand question for people who have the Gospel. There should be no uncertainty in the answer given to the question. May ministers teach, and may their hearers believe, that if a man should live and die in the wilful rejection of the Gospel, he will, nevertheless, have the chance or opportunity of being saved after death?

To this question, Mr. Cox and many others would answer, "We hope so. The New Testament seems to afford some hope for even the wilful rejecters of the Gospel."

Now, we think that the preceding pages show that this is a fallacious hope, and if it is fallacious, then, also, most dangerous; for to the extent to which it may prevail in any preacher's mind, to that extent must it weaken, however unconsciously to himself, the power of appeal to his hearers to accept *now* the Gospel offer. Let us then, in this light of the vital importance of the subject, look at some of the passages upon which this fallacious hope is built.

(a) 1 Cor. xv. 22: "As in Adam *all* die, so in Christ shall *all* be made alive." This text is irrelevant to the question, because a glance at the argument, of which it forms a part, is enough to convince any unprejudiced mind that here Paul's reference is

not to the spiritual state at all. He is answering the error stated in verse 12, "that there will be no resurrection of the dead," and he is arguing to show that not only Christ's *own* people (vers. 16-20) will be raised, but also *all* men, for "as in Adam *all* die, so in Christ shall all be made alive" (ver. 22). When Paul is arguing about the death of the body only, we have no right to extend his meaning to spiritual death also. The whole argument up to verse 56 is about the body, and the death and resurrection of the body. See Alford *in loco*.

But there are many passages which undeniably teach that "God is the Saviour of ALL MEN," or, in other words, that the provision which God has made for the salvation of men is co-extensive, so far *as numbers are concerned*, with the effects of the fall. Among these we may specify Rom. v. 8-11, 18; 2 Cor. v. 14, 18, 19; Col. i. 20. Let us take for example Rom. v. 18: "Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." We understand this to mean, that the provision in Christ which God has made for deliverance from the evils to which Adam's sin introduced man, is co-extensive with those evils. The unobstructed result of Adam's sin would have been the condemnation of ALL MEN *absolutely*. The unobstructed result of Christ's obedience unto death would be the justification of ALL MEN; and consequently their enjoyment of everlasting life. But, as *all* men are *not* condemned, and never will be, so *all* men are

not saved, and never will be. Because, as in the one case Christ is voluntarily accepted, and so condemnation is prevented ; so in the other case He is not accepted, and hence salvation is prevented. In both cases, as far as adults are concerned, it requires the voluntary action of the human will. If a man be condemned it will be through his own voluntary neglect of the conditions of salvation.¹ Hence, where there is no such voluntary neglect the remedy has its full effect, as in the case of infants. If ALL since Adam had, without exception, died in infancy, ALL, without exception, would have been saved. This demonstrates how that "by the righteousness of one the free gift came upon ALL men for justification of life." It comes to this, that on account of Christ's obedience unto death no one need be lost through Adam's sin. The provision for deliverance is co-extensive with the ruin ; but it does not follow that therefore the conditions of salvation will, in all cases, be complied with. And this leads us to the consideration of the sense in which *katallássō* (καταλλάσσω) and *apokataλλάssō* (αποκαταλλάσσω), to reconcile, are used in the other passages specified above. The one form occurs in Romans and Corinthians ; the other in Colossians. This term—to reconcile—has reference to the mutual enmity produced between God and man by Adam's fall. Man became the enemy of God ; God became the enemy of man : in other words, man became the subject of dislike and insubordination to God ; and therefore he be-

¹ What those conditions may be in the case of the heathen who never heard the Gospel, we know not (Rom. ii. 12).

came also obnoxious to the Divine displeasure and punishment, *i.e.*, to the wrath of God. Now, as among men in similar cases it sometimes happens that the wronged party becomes reconciled, while the wrong-doer remains implacable, so here, only surpassing every earthly example, "God commendeth His love toward us, in that, *while we were yet sinners*, Christ died for us;" and this is the sense in which *katallassō* is used in the first clause in Rom. v. 10. "When we were enemies"¹—when regarded by God in a state of implacable hatred to Himself—"we were *reconciled to Himself* through the death of His Son," *i.e.*, the necessity for the exercise of any wrath against us—the world, all mankind—was removed; a just reason for the exercise of mercy was established. But when the overtures of the party wronged are accepted by the wrong-doer, then we have the sense in which the participle of the same verb is used in the latter clause of this verse: "Much more, *being reconciled*, we shall be saved by His life." But where this second part of reconciliation is wanting, there can be no salvation; for the first part, in that case, becomes only the reason for greater condemnation (Heb. ii. 3). In the former sense it is again used in 2 Cor. v. 19, "God was in Christ *reconciling the world unto himself*, not imputing their trespasses unto them;" and so also in Col. i. 20, "It hath pleased *the Father* that in him (Christ) should all fulness dwell, in order that he might RECONCILE TO HIMSELF

¹ Alford says this means "*hated by God.*" If so, then verse 8 must mean "*sinned against by God!*"

(as in 2 Cor. v. 18, 19) ALL (souls)—*all*, whether they be in heaven or in earth"—whether the souls already in heaven, children and others, or those still on earth. It is worthy of remark that nothing is here said about Hades and the devil, while in verse 21 we have the second meaning of *apokatállassō* (ἀποκαταλλάσσω) applied to the believers who were in Colosse.

In all these passages, then, we are taught that God has, by the death of His Son, removed all necessity for the exercise of wrath on account of Adam's sin. He has, in this sense, "RECONCILED THE WHOLE WORLD," every human being without exception, "TO HIMSELF." He has placed all in as salvable a state as Adam was before his fall, *i.e.*, free to die or free to live, according to his choice. Having thus fully provided against the effects of the fall of Adam, God is emphatically "THE SAVIOUR OF ALL MEN," yet to a still greater extent or "specially of them that believe," seeing that in them the work of the Holy Spirit is carried on unto victory.

Now that God is thus "the Saviour of all men" is also most emphatically taught in 2 Cor. v. 14, for there we read that "*One died* FOR ALL," and that in that death "ALL DIED," or, by their substitute, endured the penalty of their sin: in Him the penalty FOR ALL was paid. But in immediate connection with this ALL-embracing statement the apostle implies that ONLY SOME LIVE, or are actually saved (οἱ ζῶντες, ver. 15—"they who live"). How this is comes out in the other meaning of *katallássō* (καταλλάσσω), which requires the reconciliation of man's

heart to God—the putting away of the enmity against God. This even Mr. Cox admits is essential to salvation. And here comes in the great and stubborn fact of THE FREEDOM OF THE WILL. Now, as we know that it was not compatible with that fact *forcibly* to prevent men from sinning, so we may justly infer that it is equally incompatible with it for Him *forcibly* to COMPEL men to accept His plan of salvation, and to become friendly towards Himself. But this fact does not detract from the greatness of His love.

We may add, moreover, that in this double meaning or aspect of reconciliation the greatness of God's love shines forth with indescribable refulgence. On the one hand, "he reconciles man to himself" by furnishing the means of reconciliation in the obedience unto the death of His Son, and the giving to man of the name of Jesus to plead; and, on the other hand, "beseeches man to be reconciled;" or, in other words, to avail himself of the means thus provided. Here, then, is love from beginning to end—incomparable love. But if man will not be reconciled, will not accept this plan, shall we say that it reflects upon God's love if he does not *force* him to do so? With all solemn reverence we would suggest again that *God cannot do it*; and that the same power that would permit His doing that would have permitted the prevention of sin altogether. No wonder, therefore, that Paul, after he had set forth God's plan of reconciliation, should so vehemently have besought men to "*be reconciled to God.*"

We see, then, that these passages do not teach that *every man* will finally be reconciled to God and saved. They do, however, teach us, that each hearer of the Gospel MAY BE SAVED IF HE WILL. It behoves all ministers, therefore, instead of holding out to the impenitent the delusive "larger hope," to tell them plainly that it is NOW OR NEVER! "Now is the accepted time; behold, now is the day of salvation." "TO-DAY if ye will hear His voice, harden not your heart." See also Rom. ii. 4-6. Oh that ministers of the Gospel would not weaken their appeals by letting their people believe that in their heart of hearts there lurks a hope that after all the finally impenitent MAY be saved!—that a man may go out of this life wilfully rejecting the Gospel offer of mercy, and yet be all right at last!

But there is another sense in which the word ALL is used, and which explains some other passages quoted by Mr. Cox and others in support of his views; and that is, "ALL WITHOUT DISTINCTION." "The Gospel is not for Jews only, but for mankind without difference." So when those Greeks mentioned in John xii. 20 came to Jesus, He took occasion to predict that He would draw ALL men unto Himself—"Jews and Greeks, Barbarians, Scythians, bond and free"—all kinds and classes of men without distinction. But there is no warrant for straining this prophetic statement into a prediction that every individual of all these classes of man will eventually, if not in this life yet in Hades, repent and believe. The same sense in which Christ spoke of "drawing all men unto himself," is that

in which the promise is made to Abraham that in him should "*all the families of the earth be blessed.*" The time is coming when there will not be a tribe or family on earth which is not blessed through Christ, the seed of Abraham. Already, how far beyond the Jews has the salvation of Christ extended. It is this view of the case of which Paul writes so glowingly, calling it "the mystery," "which in other ages was not made known to the sons of men . . . that the Gentiles should be fellow-heirs [with the seed of Abraham], and of the same body, and partakers of the promise in Christ by the Gospel" (Eph. iii. 3-6). But all this is very different from teaching or warranting the theory of universal redemption, in the sense of every individual being finally reconciled to God or saved through the Gospel and the fire of Hades.

The declaration that "God will have *all* men to be saved," is only in harmony with the love which has provided the means for their salvation, and is only a parallel passage to that in the old Testament in which we have the oath of God that He "has no pleasure in the death of the wicked." Yet there, too, it is strongly implied that the wicked may die—die the second death (Ezek. xxxiii. 11). On the ground of the same danger is the exhortation of Isaiah, "Seek ye the Lord *while* he may be found."

As for the salvation of lost angels, there appears to us no shadow of support for that theory in the passages which are quoted in its favour. The one in Phil. ii. 6-11 will well represent them all. Of this Mr. Cox says, "If Paul did not mean to

proclaim a redemption as wide as the universe, what use or force is there in words?" But that "every knee shall bow to him, and every tongue confess that Jesus Christ is Lord to the glory of God the Father," is a very different thing from every one's being saved by Him. For in the first place angels do both these things, but they are not saved by Him; for they have not sinned, nor are they represented as taking part in praise for any *personal* share in Christ's salvation. See Rev. v. 11. In the next place *devils did* BOTH THESE THINGS when Christ was on earth (Luke viii. 28); yet they were not saved, nor did they expect to be saved, since they asked "whether He was come *to torment them before the time*"¹ (Matt. viii. 29). Assuredly, as far as devils are

¹ Mr. Dobney, whom Mr. Cox calls his friend, and to whose work on Future Punishment (which advocates the view more recently elaborated by Edward White, and which was published in 1846) he says he "consciously owes much," strongly maintains that "there is no tendency in mere suffering to effect that moral change which the sinner must experience in order to happiness and fitness for heaven." In ch. iv. 2. § f, he illustrates this by a reference to Satan. Here are his words:

"Satan and his angels have now been for these six thousand years cast out of heaven, and treated as enemies of God and holiness. They have lost all the happiness they once enjoyed, and their souls are filled with the deepest, bitterest sense of wretchedness. What effect has been produced on them by their long banishment from the seats of blessedness? On the hypothesis we are considering, some effect ought to have been produced ere this, one would think; for if six thousand years of punishment, at the least, have not availed in some degree to soften the minds of the devil and his associates, there can be no ground for believing that another six thousand would. And Scripture shows that even at the final consummation of all things, when the world's history shall

concerned, we may take the meaning of the passage above-quoted as fully illustrated by that other statement of the same apostle, "He must reign till he hath put all enemies under his feet." When put beneath the feet of Jesus, or, in other words, when subdued by His power, then, if not before, they will confess that "He is Lord, to the glory of God the Father." In this point of view we see that Paul only amplifies the predictions contained in the second and other Psalms, that those who will not accept His love shall be subdued by His power ; but reign He will till every enemy is subdued.

But it is highly probable that this Pauline description of the coming glory of Jesus will be mostly fulfilled during the period called, in Rev. xx. 2, 4,

come to an end, Satan and his angels will even then—and God only knows how many long, long ages shall intervene first—be found as obdurate as ever, and as confirmed in their malicious hatred to God and holiness."

Thus we see that while these authors agree to reject Christ's doctrine of everlasting punishment, they cannot agree as to what theory should be accepted in its place. Their theories are as antagonistic to each other as each is to the teaching of Christ. If the theory of Mr. Cox and Mr. Baldwin Brown is right, then that of Messrs. Dobney, White, and Dale must be wrong. Mr. Cox's view of 1 Peter iii. 19, and iv. 6, is utterly incompatible with that of Mr. White. And since our view of those passages, as we think, strongly supports the idea that Christ went and preached to the spirits who are in the Hadean prison, we think also that those passages are quite sufficient to settle the question upon which Mr. White's theory is based : those passages show that man does not cease to exist when he leaves the body, for the Sodomites were in existence much more than a thousand years after the destruction of their cities.

"a thousand years." During that period Satan is to be bound, and Christ is to reign unopposed. As already stated, we think that period will be a day for a year, viz., 360,000 years ; and that through all that period the Holy Spirit, under the reign of Christ, will give effect to the Gospel, unhindered by the presence and power of Satan. Assuredly the state of things which will then prevail may well be predicted in the language of Paul—the universe will then be acknowledging that "Christ is Lord, to the glory of God the Father." Those in the Hadean prison will *know* and confess, as they already do who are now there, that He is Lord—appointed Lord by God the Father. If there should be any hypocrites on earth then, they will nevertheless confess with the mouth and join in the universal homage ; while the righteous—both those in Paradise and those still on earth—will spontaneously adore the Son to the glory of God the Father.

The passage in Rev. v. 13, of which Mr. Cox makes so much (p. 196) as proving his theory of *future* universal restoration, has reference to the period when Christ *first took His seat upon the regal throne*—when He received His authority, *before* the book had been opened ; and therefore it has no reference to the future salvation of souls in Hades. The vision which John there describes is not one of the future, but of the past. The reasoning therefore is utterly at fault which regards this as pointing to, or being a prediction of, the future. It is worthy of consideration whether the passage in

Philippians does not refer to the same thing that John saw and heard in vision, for in that passage Paul speaks of what God had already done to Jesus.

But we must draw to a close. To point out and meet all the assumptions, fallacies, errors, and inconsistencies of this dangerous book would require more than page for page. One glaring instance of inconsistency may be specified. The author devotes the whole of chapter ii. to explaining that he must confine himself to the Gospels, Acts, and Epistles, and "lay aside the Old Testament and the last book of the New" (p. 26). Yet, in the face of this self-imposed limitation, he fills eight or nine pages—174-182—in argument and illustration drawn from the Old Testament,¹ and makes reference also more than once to Revelation. The work is from first to last a piece of special pleading. Into the service of his adopted theory of the final salvation of all men and all devils, Mr. Cox presses every passage of Scripture which he quotes or doctrine to which he refers. Scarcely ever has a special pleader argued with more adroitness or subtle sophistry than does our author for this his chosen client. He makes assertions, assumes that they are correct—asks if they are not so ; and then, in an ornate style and with flowing rhetoric, attempts to carry his point with as much assurance as though he had already demonstrated, instead of merely assumed, his premises. Yet, as we have seen, his theory is

¹ Genesis, Psalms, Isaiah, Joel, Zephaniah, Habakkuk, Malachi, Revelation v. 13, xx., etc.

wholly untenable; all the positions upon which it is based are unsound. We think that we have proved, by sound exegesis, that no salvation can be wrought in Hades; that Christ's preaching there was not designed to save those who were not already "according to God in spirit"; that the judicial punishment of the wicked will not commence before the day of judgment; that there is a scriptural distinction between rewards and punishments which our author fails altogether to recognize; that the basis of his theory is a misrepresentation of the work and atonement of Christ; that the way in which Christ used the words *æon*, *Gehenna*, and *kólasís* leads to no other conclusion than that He meant to teach that the punishment of those who will be condemned at the day of judgment will be everlasting; and finally, that none of the passages of Scripture usually quoted to support the theory of universal redemption, if logically explained, teach anything of the kind; while a right exposition of the words *katallássō* and *apokatallássō* proves that "GOD IS THE SAVIOUR OF ALL MEN, ESPECIALLY OF THOSE THAT BELIEVE."

May the Holy Spirit, whose aid has been earnestly sought in the preparation of these pages, confirm all His own truth which they may contain, and expose and frustrate whatever may be erroneous!

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