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# **God's Plan with Men**

T. T. (Thomas Theodore) Martin

# Imprint

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GOD'S PLAN WITH MEN

By

T. T. MARTIN, Evangelist

"For every sentence, clause and word,  
That's not inlaid with thee, my Lord,  
Forgive me, God! and blot each line  
Out of my book that is not thine.  
But if, 'mongst all, thou find'st here one  
Worthy thy benediction,  
That one of all the rest shall be  
The glory of my work and me."

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London and Edinburgh

[Pg 4]

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## PREFACE

Not new truths, but old truths properly emphasized, is one of the great needs of our times and of all times. The object of this book is not to start something new, but to specially emphasize some old truths and their relations to each other. The aim of the book is to help two classes: those who are seeking to be saved, and those who are already saved; the one, by showing simply and plainly God's way of salvation; the other, by showing simply God's way of dealing with men after they are saved. The author hopes, moreover, that the book may be of some special help to honest sceptics. For this purpose, the Introduction is addressed to them; and the hope is cherished that Chapter I will aid in disarming prejudice against God and the Bible; for while the Bible's teaching of degrees of punishment in Hell does not detract from the horrors of future punishment, but rather adds thereto, it effectually does away with the charge of the injustice of future punishment.

The enquirer and young convert may omit the parts marked "For Further Study" at the close of each chapter and not lose connection. These are added for Bible students who wish to go further into the subject treated.

And now, the author lays the book at the Master's feet and prays His blessings upon it, that it may be a blessing to those who read it.

T. T. Martin.

Blue Mountain, Miss.

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## INTRODUCTION

"Come now and let us *reason together*, saith the Lord." — Isaiah.

"If any man willeth to do his will, *he shall know* of the teaching, whether it is of God, or whether I speak from my self." — Jesus.

"And ye shall seek me and find me *when ye shall search for me with all your heart*." — Jeremiah.

"Then *shall we know* if we follow on to know the Lord." — Hosea.

This work is not written for sceptics; yet while preparing to write for the benefit of others than sceptics, the author's heart has gone out toward that large class of his fellow-men who are sceptical; who, from different causes, have been led to doubt or deny the Bible's being a revelation from God; and he has yearned to say something that would at least arouse the attention of this class sufficiently to cause them to give an earnest investigation, or re-investigation, to the question. The *bare possibilities* that there is a Hell and a Heaven, that the soul can never cease to exist, and that Jesus is the real Saviour, are enough to cause every doubting one to give the most earnest consideration to any evidence bearing on these questions, and to undertake the most careful investigation of anything that promises to lead to certainty. It will be admitted by every honest disbeliever that no writer has ever made it *certain* that there is no future existence; that there is no Heaven; that there is no Hell; that Jesus was not the Saviour. The most that such writers have been able to produce is doubts. If, now, there is *the possibility* of reaching *certainty* on the [Pg 10] other side, surely the reader should be willing and anxious to undertake a calm, searching examination, or re-examination, of the question. If there is no Heaven or Hell, no future existence, no one will ever find it out, before or after death; and there would be but little, if anything, gained if one could find it out. But if there is a Heaven and a Hell, and Jesus is the Saviour, then there is everything to be gained by finding it out and everything to be lost by neglecting to find it out. So important are the issues at stake that you, reader, should be willing to take years, if need be, to make a thorough investigation of the matter; you should be willing to read and study many books, and there are many that would help

you; but I wish to urge you to read *two books only*, before reading this book. Surely your eternal destiny and the destinies of those over whom you have an influence (for "none of us liveth to himself") are enough to cause you to give earnest attention to the reading of three small books. The bare possibility that the reading of the three books may lead to your making sure of Heaven as your eternal home, is enough to prompt you to read them and to read them most carefully and prayerfully. The first is "The Wonders of Prophecy," by John Urquhart. The second is "The Philosophy of the Plan of Salvation," by J. B. Walker (American Edition). Having read these two books prayerfully and carefully, then give this book a careful reading.

But let the reader consider God's plan for investigating. It is often said by a certain class of sceptics that the Bible is against honest investigation, that it [Pg 11] shuts off the use of one's reason. Let the word of God speak for itself, "Come now and let us *reason* together, saith the Lord."—Is. 1:18. The trouble with many sceptics is that they are not willing to "*reason together*," to reason to get with God, but that they reason *against* God and to *get away from God*. Jesus said, "Take heed *how* ye hear." Watch your heart's attitude when you hear. The attitude of being against God will warp your reasoning when you hear. God's promise is plain to the earnest, honest seeker after God. "And ye shall seek me and find me when ye shall search for me *with all your heart*."—Jer. 29:13. One who is half-hearted, indifferent, prejudiced against God or against truth, has no right to expect to find God or to find truth. But the promise is positive that the one who seeks with all the heart shall find. Let the reader put God to the test. How can an earnest, honest man refuse to make an earnest, honest investigation?

It was against those who would not make such an investigation that Jesus spoke, Matt. 12:42, "The queen of the south shall rise up in the judgement with this generation and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here." The heathen woman who went to so much trouble and expense, and took so much time to make a thorough, honest investigation for the truth, will condemn those who do not make an earnest persevering investigation;

"And behold a greater than Solomon is here," with His promise, "If any man willeth to do his will *he shall know*."

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Reader, will you carelessly refuse to take the time and to go to the trouble and expense of getting and reading earnestly *two books* that *may* lead you to the truth? Oh, reader, outstrip the heathen queen in search of light. Give your life-time, if need be, to an earnest investigation of this matter. Picture two men, one giving his life-time to earnest, honest, searching for the truth concerning sin and salvation through Christ; the other, from indifference, or pride, or prejudice, or love of the world, or secret sin, never making an earnest, honest investigation; the one dying and going to Heaven; the other dying and going to Hell. Which shall it be in your case, reader? There is absolutely no uncertainty as to the result *if only* you will be honest, and earnest and persevering in your search for the truth. Listen to Jesus: John 7:17, "If any man *willeth* to do his will, he *shall know* of the teaching, whether it is of God, or whether I speak from myself." Whether you, reader, are ignorant or learned cuts absolutely no figure in this case. Jesus throws the assurance open to *any man*. The one condition is if he "*willeth to do his will*." No man wills to do God's will who will not go to the extreme of earnest, honest, prayerful investigation. If you do, then the veracity, the very character, of Jesus is at stake. Consider, then, reader, the awful responsibility that rests upon you, if you do not give attention to a thorough, earnest, honest, prayerful investigation for the truth.

Another promise of equal certainty comes from the Old Testament: Hosea 6:3, "Then shall we know if we follow on to know the Lord." Many make a slight [Pg 13] search and cease. The promise is not to them, but to those who persevere. If we use the light as we receive it, and follow it up, *we shall know*. Again certainty is promised. Does not God, because He is God, deserve such earnest consideration from you, reader? Have you any right to expect anything from Him if you approach Him in a half-hearted, indifferent way?

The following cases in point may encourage the reader: Two learned men decided to prove that the Bible was not from God, and that Jesus Christ was not the Saviour; but they were in earnest and they were honest. They had vast libraries at their service. They gave

months to investigation. They were both convinced and accepted the Saviour and wrote their books in defence of the Bible, instead of against it.

Second, one of the greatest scholars of Europe, probably the greatest, stated in a public lecture in America, that, of the thirty leading sceptics of the nineteenth century, men who had written brilliant books in their young manhood against the Bible, he knew twenty-eight in their old age, and that every one of the twenty-eight, after mature investigation, had accepted the Lord Jesus as Saviour.

Again, in one of the prominent smaller cities of America, a club of sceptics, leading business and professional men, had held weekly meetings for many years. They challenged any one to meet one of their widely known lecturers in a public debate on Christianity and Infidelity. A preacher accepted the challenge. During the debate some of the sceptics became Christians. The president of the debate, a sceptic, is now an earnest follower of the Lord Jesus, having [Pg 14] been convinced and having accepted Him as Saviour. The debate was held years ago. So convincing, so overwhelming, was the evidence produced by the defender of Christianity, that the club of sceptics has never held a meeting since the debate.

Similar facts could be produced indefinitely, but these three are sufficient to show the most discouraged, the most hopeless sceptical reader, that there is at least a possibility of his yet finding the truth. Is not a bare possibility, where there are so tremendously important eternal issues at stake, sufficient to cause him to at once begin a thorough, prayerful, honest investigation?

A reflection before closing the Introduction: one hundred years from now, and you, reader, will not be among the living. Where will you be? God has given you a will and the power of choice. Will you will, will you choose, to make an honest, persistent investigation? Tremendous consequences turn on your decision,—your own future destiny, the destinies of others over whom you have an influence. Do not dally with delay. Begin now an honest, earnest, painstaking, prayerful investigation. Get and read the two books suggested, and then finish reading this book. If this course does not

settle your difficulties, read on, study on, pray on, and God's promise is sure, that you shall find, that you "shall know"!

*FOR FURTHER STUDY:* A brief list is here given of books that will be helpful to sceptical readers: "Why Is Christianity True?" by E. Y. Mullins. (One of the most learned Presbyterian theological professors in America, asked to give the names [Pg 15] of six of the best books to convince sceptics, replied, "I shall not do it; I shall give one,—'Why Is Christianity True?' by President Mullins of the Southern Baptist Theological Seminary; that is sufficient"); "The Fact of Christ," by Simpson; "The Meaning and Message of the Cross," by H. C. Mabie; "The Resurrection of Our Lord," by W. Milligan; "Many Infallible Proofs," by A. T. Pierson; "The Cause and Cure of Infidelity," by Nelson; "The Word and Works of God," by Bailey; "The Character of Jesus," by Bushnell; "Hours with a Sceptic," by Faunce; "The Miracles of Unbelief," by Ballard; "Creation," by Arnold Guyot; "The Collapse of Evolution," by Townsend; "The Problem of the Old Testament," by James Orr; "Did Jesus Rise?" by J. H. Brookes; "Reasons for Faith in Christianity," by Leavitt; "The Gospel of John;" "The Young Professor," by E. B. Hatcher; "The Resurrection of Jesus," by James Orr. [Pg 16]

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# I

## SIN AND ITS PUNISHMENT—GOD'S JUSTICE—DEGREES IN HELL

"All have *sinned*."—Rom. 3:23.

"Every transgression and disobedience received a *just* recompense of reward."—Heb. 2:2.

"A *just* God."—Is. 45:21.

"It shall be *more tolerable* for the land of of judgement, than for thee."—Matt. 11:24.

Reader, what you and I need to know concerning God's plan with the sinner, the lost, is not what some people think, nor what some teach, nor what some desire; but what God teaches. God is *just*. Fasten that in your mind; never lose sight of it. Over and over again is this fact impressed in the Scriptures. Yet lurking in the minds of multitudes is a vague suspicion or dread that God will be unjust in sending some to Hell, and that He will be unjust in the way He will punish. Many who are thus disturbed lose sight of the fact that God is just; that whatever God does in regard to the lost, one thing is certain,—*He will do no injustice*. With my loved ones, with your loved ones, with the most obscure, worthless creature, with the most refined, delicate nature, with the most cruel, debased creature that ever lived, God will do no wrong. Many have turned away to infidelity, not on account of the Bible's complete teaching as to future punishment, but because they have taken some one passage of Scripture and warped it or gotten from [Pg 18] it a distorted idea of the Bible's teachings as to Hell; or they have taken some preacher's views as to the Bible's teachings on the subject. For example, here is a boy fifteen years of age, whose mother died when he was an infant, whose father is a drunkard and gambler and infidel, who has given the boy but little moral training; and here is a man seventy years of age who had a noble father and mother, who gave their boy every advantage, the best of training, under the best of influences; yet he when a boy turned away from all these influences and spent his life in sin and debauchery, and in leading others into sin. These two, the unfortunate boy and the old hardened sinner, die. With

many the idea is that God consigns them to a common punishment in Hell. But, reader, remember that *God is just*; and if that is justice, what would injustice be? They were different in light and in opportunity and in sins, and yet punished alike? *The Bible does not teach it.*

But let us go back and consider this question of sin. "All have sinned." That includes you, reader. "To him that knoweth to do good and doeth it not, to him it is sin."—James 4:17. All have done this, have failed to live up to the light they have had; hence, "All have sinned." Two questions arise: first, ought sin to be punished? Second, ought all sin to be punished, or only the coarser, grosser, more offensive sins? As to the first, ought sin to be punished? There is a strong drift toward the teaching that sin ought to be punished only for the purpose of reforming the sinner. Intelligent men endorse this teaching without realizing that it is spiritual anarchy and absolutely [Pg 19] horrible and detestable. A woman and four little children are murdered in cold blood by three robbers for the purpose of robbing the home. When the three are arrested, the first is found to be thoroughly penitent, thoroughly reformed, broken-hearted, over his horrible crime. If sin should be punished only to reform the sinner, this man should not be punished at all, though he murdered five people in cold blood; for he is already reformed. The second is such a hardened criminal that he never can be reformed, and the more he is punished the more hardened he will become. Then if sin is punished only to reform the sinner, he should not be punished at all, though guilty of the murder of five people in cold blood. The third is tender-hearted and easily influenced, and by sending him to prison for thirty days, he will be thoroughly reformed, though guilty of five cold-blooded murders. On this principle of punishing sin only to reform the sinner, all a sinner would have to do to make sure of Heaven would be to become such a hardened sinner that he could never be reformed, and then he would go to Heaven without any punishment at all.

People need to call a halt and realize that sin ought to be punished because it is right to punish it, because it is just. But this means the punishment of all sins, the sins of the refined as surely as the sins of the debased, the smaller sins as surely as the greater sins. Hence the teaching of God's word, Rom. 1:18, "The wrath of God [1] is revealed from heaven against all [Pg 20] ungodliness and un-

righteousness of men," But we need to keep in mind that it is discriminating wrath, and God's word makes this plain, Heb. 2:2, "Every transgression and disobedience received a *just recompense of reward*." "A just God." — Is. 45:21.

[1] Many sneer at a "God of wrath" and say they believe in a "God of all love." God is love, but He is just as surely a God of wrath; and were He not a God of wrath, He would not be God, but a fiend. He who loves purity and chastity and has no wrath against impurity and unchastity, but loves them, too, is a moral leper. He who loves the defence of the poor and the helpless, but has no wrath against the cold-blooded murderer, the one crushing the defenceless, but loves him, too, is a fiend. Character, from God to Devil, can only be told by what one loves and what one hates.

Notice how clearly the Saviour teaches this same great truth, Matt. 11:20-24, "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, *It shall be more tolerable* for Tyre and Sidon in the day of judgement than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you that *it shall be more tolerable* for the land of Sodom in the day of judgement, than for thee." Notice, "more tolerable," difference in punishment.

The same teaching Jesus gives in Mark 12:40. "These shall receive *greater condemnation*" Jesus revealed to Pilate God's judgment of a difference in [Pg 21] sin, John 19:11, "He that delivered me unto thee hath the *greater sin*."

And Paul teaches the same, Gal. 6:7, "Whatsoever a man soweth, that shall he also reap," the reaping according to the sowing.

Let the reader notice the clear teaching: the punishment of sin will be graded, first, according to light and opportunity. A writer, a great scientist, held that heredity and environment largely determine one's destiny. That is what Jesus taught. The people of Sodom were more wicked than those of Capernaum; but heredity and envi-

ronment were against them. The people of Capernaum had not sinned so terribly as the people of Sodom, but they had more light and opportunity; they had better heredity, better environment; Jesus says that therefore the people of Capernaum shall be punished more severely than the people of Sodom. And that is right; that is just.

Those to whom Jesus spoke were born under better conditions than those of Sodom; they grew up under more favorable surroundings; hence, they were more responsible; hence, they are to receive greater punishment at the judgment. Apply to your own case, reader: for every added ray of light, for every added opportunity, there will be that much added punishment for your sins. And that is just; that is right. The opportunities that wealth brings, the light that education and culture bring, will but add to the punishment at the judgment. The most highly educated, the most refined, the most wealthy, those who have lived under the most favorable influences, will suffer most at the judgment.

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But punishment will be further graded by the number of the sins, — "*Every* transgression received a just recompense." Hence, the more one sins, the greater the punishment. If one knew that he was going to Hell, corrupt human nature would say, "Sin and enjoy while you live," but reason and Scripture would say, "Stop! add no more to the degree of Hell."

Punishment for sin will be further graded by the character of the sin. "He that betrayed me to thee hath the greater sin." While a small sin is just as surely sin as a great sin, yet God recognizes degrees in sin, and as a consequence, there are degrees in the punishment of sin. Following from degrees in the punishment of sin comes inevitably the fact that no wrong will be done any one at the judgment; that no one will be treated wrong in Hell. *He who fears only injustice and wrong, has nothing to fear from the judgment or in Hell.*

Two reflections for the reader:—If you have heretofore rebelled against the idea of future punishment, what can you say when now you see that God will make all just allowance for surroundings and conditions, and will take into consideration the number and kinds of sins? God has a right to have laws; His laws are right; a law with-

out a penalty amounts to no law; the penalty, God assures us, will be absolutely just. *What can you say when you stand before such a judge and receive such a sentence?*

The other reflection for the reader: Let not this teaching of the Bible lead you into thinking that Hell, then, will not be so terrible after all, and that you need not fear it. Instead of letting it allay all dread [Pg 23] of the future, it is enough to make the blood run cold through your veins; for those who will have the most terrible suffering will be the most enlightened, the most cultured.

Another thought: not some far distant, cold, harsh, unsympathetic God will be the judge at the Judgment Day, but the Lord Jesus, "touched with the feeling of our infirmities," will be the one who will judge you and condemn you and give you your just degree of punishment in Hell. Hear Him: John 5:22, "Neither doth the Father judge any man, but he hath given all judgement to the Son." Peter reveals the same fact, Acts 10:42, "He commanded us to preach unto the people, and to testify that this is he who hath been ordained of God to be the judge of living and dead." Remember, that he whom the world praises as so good, so just, so discriminating, so loving, so tender, will be the judge at the Great Day, who will pronounce each sentence. Oh, reader, the very fact that the Lord Jesus will be the judge is absolute proof that no one will be treated wrong, that no one will be punished unjustly in Hell; and the bare possibility that He may pronounce your eternal doom is enough to cause you to turn to-day. "Turn ye, turn ye, for why will ye die?"

*FOR FURTHER STUDY:* The fear of Abraham is the fear of the human race, Gen. 18:25, "Shall not the judge of all the earth do right?" As soon as God revealed to Abraham that he was going to deal with Sodom and Gomorrah because of their sin, Abraham at once suspects that God may do wrong in punishing sin. It has been so down the ages, that we suspect [Pg 24] that God will do wrong in punishing sin. Great denominations have been formed to keep God from doing wrong in punishing sin. Men have proven untrue to their denominations and turned traitors to God's word, because they have, Abraham-like, suspected God of wrongdoing in the punishment of sin. It is not that the proof is not ample that the Bible is God's word, *but the hatred of the human heart for the Bible teaching*

*about Hell*, that has brought in so much of modern religious vagaries and New Theology and Higher Criticism. As Abraham presses his plea for God to do right, God by degrees reveals Himself as a God who will do right. It must have been a marvellous revelation to Abraham. And so God's plan for the punishment of sin will be to the honest seeker for truth when he perceives the real teaching of God's word. As God's doing right with Sodom and Gomorrah went far beyond where Abraham's sense of right halted; so God's doing right with sinners in Hell will go far beyond what we would ask.

But there are other objectors to Hell. They began by pressing the teaching of God's mercy without any reference to His justice; and in order to get rid of the teaching as to Hell, which they thought unjust, they rejected the Scriptures as God's word; and finally ended in rejecting the teaching that "Christ died for our sins" (1 Cor. 15:3); that He "his own self bare our sins in his own body upon the tree" (1 Peter 2:24). As a result of their fighting against God's punishing sin, they have become so blinded as to right principle, and so morally corrupt, as to be supported [Pg 25] in pulpits, college professorships and seminary professorships by the hard-earned money of earnest believers in God's word, while they are undermining the faith of the children of their supporters.

The Heaven that such men teach is the Hell of the Bible. Rejecting complete redemption through Christ dying for our sins as our substitute, they teach salvation by character, or that one's destiny beyond the grave will be according to the way he has lived here. That is their Heaven, but that is the Bible's Hell, exactly, absolutely. Infidelity, Judaism, Christian Science, Universalism, Unitarianism, Higher Criticism, New Theology and all who reject Christ dying for our sins, as our substitute, as our complete Redeemer, because of their hatred of God's punishing sinners in Hell, have made their Heaven to be the result of their life here on earth; and as a consequence, have made their Heaven the Bible's Hell; for Hell will be exactly the result of the life here on earth; and, as a result, they have in theory, and, alas! will have in fact, the Bible's Hell which they label Heaven, without any real Heaven at all. As an example, consider Mr. R. G. Ingersoll's words, "I believe in the gospel of justice, that we must reap what we sow (Bible's Hell without any Heaven). I do not believe in forgiveness (Bible's Hell without any Heaven). If I

rob Smith and God forgives me, how does that help Smith? If I cover some poor girl with the leprosy of some imputed crime and she withers away like a blighted flower and afterward I get forgiveness, how does that help her? If there is another world, we have got to settle (admitting that we do not settle in this [Pg 26] life), and for every crime you commit here (hence, the more the crimes, the more you must suffer, exactly the Bible's teaching), you must answer to yourself and to the one you injure. And if you have ever clothed another as with a garment of pain, you will never be quite as happy as though you had not done that thing." "No forgiveness; eternal, inexorable, everlasting justice, that is what I believe in." Any Christian would be willing to take Mr. Ingersoll's place, or the place of any one else, in Hell, if God varies one pang from what Mr. Ingersoll himself calls for. But it is the Bible's Hell, pure and simple, without any Heaven.

But the objector who rejects the teaching of Hell, and also Christ dying for our sins as our substitute, may say that he does not agree with Mr. Ingersoll, as to no forgiveness; that he believes in forgiveness. To reject Christ's dying for our sins as our substitute, as our Redeemer from all iniquity, and yet, in order to avoid believing in Hell, to profess to believe in the forgiveness of sins, makes one far worse than Mr. Ingersoll, a spiritual anarchist. Mr. Ingersoll at least believed in law, but to believe in forgiveness, without substitution, without redemption through Christ, means to down with law and to become an anarchist in principle. As to the justice of substitution, the reader is referred to Chapter III.

Concerning the objection to the Bible's teaching of eternal punishment in Hell, a mistranslation has misled many, and before the correct translation, as given by the Revised Version, all objections fall to the ground. The old version of Rev. 22:11 reads, "He that is unjust [Pg 27] let him be unjust still"; but the Revised Version gives what the Greek says, "He that is unrighteous let him *do unrighteousness still!*" And that inevitably means eternal punishment. It is God's last sentence on the sinner. The objector may say that it is horrible to let men sin beyond the grave, in Hell. Not one particle more horrible is it than to let them sin in this life and continue in sin in this life. A reflection for the unsaved reader: what will your moral character

be one thousand years after you die, with no holy Spirit, no Bible, no Christians, no churches, to restrain you?

Again, this passage, Rev. 22:11 (R. V.), can have no meaning if the wicked are to be blotted out, cease to exist.

Another objection that is pressed, is that the Bible teaches a Hell of literal fire, and is therefore wrong. The denominations that reject the Bible's teachings as to Hell, without exception, try to force on the Bible language the meaning of literal fire. Yet they do not try to force on the language of the Bible concerning Hell, that it means literal worm when it says "to be cast into Hell where their worm dieth not and the fire is not quenched." They do not try to force the literal meaning on language when Jesus said, "I am the door"; "I am the vine"; or the Scriptures state, "That rock was Christ." One thing is true, that, the language being figurative, the reality must be terrible.

Men sneer at the thought of becoming Christians from fear of Hell. Such men are not honest with God, and are simply trying to browbeat God on the [Pg 28] subject of Hell. Proof: the same men will flee to safety from fear of smallpox, from fear of yellow fever, etc. Shall men be looked upon as sensible when they flee to safety for their bodies, and be scorned for fleeing to safety for their souls?

People are ever asking, "Will the heathen be lost without the gospel?" Let God's word answer, Rom. 2:12, 14, "As many as have sinned without the law shall also perish without the law"; "For when Gentiles that have not the law do by nature the things of the law, these not having the law are the law unto themselves, in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing themselves." But the objector says, "Will God condemn a man when he has no light?" There never lived such a man. Listen to God: John 1:19, "That was the true light that lighteth every man coming into the world." Again, Rom. 1:20, "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; so that they are without excuse." But the objection is raised that they have never heard of Christ, and that it is wrong for people to be lost, condemned, who never heard