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~~Hell~~ St Luke 16.22. And the rich man also died & was buried in
Hell. And lifting up his eyes when he was in torments, he saw
Abraham afar off & Lazarus in his bosom; & he cried & he said "Oh Father Abraham have mercy upon me, & send Lazarus that he may dip the
tip of his finger in water to cool my tongue, for I am tormented in these
flames". And Abraham said to him "Son, remember that thou didst receive good
things in thy lifetime, & likewise Lazarus evil things: but now he is comforted,
thou art tormented. And besides all this between us & you there is a great
Chasm, so that they who would pass from hence to you cannot now pass over
come hither."

Alas! Alas! &c. How many of us will one day be with that tormented soul!
How many of us will after despairing cry towards the abode of bliss & get in answer
the awful words "Remember thy lifetime!" Are not some of us certain to be there? How
and it is to think that this Eng. shall one day be divided: one part we
hope the larger part will be with Lazarus & the saints; & the other part with
the rich prince Milton & all the demons & damned. & dividing us that divide
place called Chaos. Chaos! It is a sound which conveys to the mind a
confused & gloomy thought of a dark impossible void. The word means not simply
a space. Chaos is infinite, or that space; but in emptiness; a vacant, silent, im-
measurable region with neither earth beneath it nor sky above it; a void so vast
that if it could be filled with waters it would form an ocean on which
a ship might drive before a hurricane for a thousand years & never
see a shore. Now at one side of this Gulf is away above it is bright happy
Heaven; at the other side of it & beneath it is Hell, the gloomy prison of
Div. Justice: so far away from it that nothing save the angry spirit of God can ever trans-
the distance. Let us go down in spirit into Hell to-night &c. It is indeed a hor-
rible thing to do, but yet how profitable! There are millions there who would this morn-
ing be in Paradise if they had only thought often of Hell. There are also
there to night whom we once knew upon this earth, some of whom we loved, &
dear friends, perhaps relatives; they are now in the midst of flames, though they once thought
so full surely as we do that they should have a far diff'ret fate. Therefore as we go on
following closely the word of God may I who speak & you who listen consider
remember that we ourselves have not yet escaped those dreadful fires.

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Doctrine of the Catholic Church: There is a Hell
& its punishments are eternal.

Specific punis^h? Oh says naught-points to S.S. There? Fire, compunction, torments, torture, quaking of teeth, weeping, gnawing worm. Everywhere-Eternity. What terrible utterances of the Holy Spirit! My text - It is at C who tells us this. And his prophetic description of the last Judge "depart ye".

St Paul. "They shall be punished at death with eternal punishments far from the face of God & from the glory of his power."

The whole human race has always believed in eternal punishment. From the bosom of antiquity comes the voice of the heathen philosophers - Socrates, Plato, Aristotle, Virgil, eternal separation of the spirits of the just & unjust.

From the savages of the wilds of Africa, the forests & prairies of America. - Indeed this truth has rested upon the whole race of man like the shadow of God's vengeance. It is written on the monuments of ancient Egypt, it is taught in the sacred books of the Hindus; it is 1000 times repeated in the mythology & literature of Greece & Rome. It has a name in every tongue; it has been the most powerful enemy agst Sin in every people. And at this day what people is there that does not believe in eternal punishment? Ask the Mahomedan, the Jew, the Protestant. Here & there a skeptic, whose arguments are ridicule & blasphemy against every sacred thing, a most feeble religious sect of persons whose sentimentality overcomes their appreciation of divine justice, the plain word of God & the common consent of the human race.

Now whence comes the universal sway of this most terrible of all doctrines. Why does man universally believe

that doctrine
which his sins would most of all tempt him to
doubt? & th^t this persuasion of all mankind can come
only from God. Is it credible that a God of truth would
thus permit the whole human family in all its ages
to be so grossly in error? & about so important a matter?
There must have been in Heathen times a remnant of an
original revelation which God had not allowed the
successive deluges of lust & violence & drunkenness &
idolatry to entirely efface from the human heart.

Or a deduction from human reason. Do we not
know what virtue & vice are, & how they are essentially
opposed to each other? Then we know that in a state
of things where a change from vice to virtue is no
longer possible, they must remain forever separate. Is
there not an infinite difference between right & wrong?
Then in a state where wrong can no longer be set
right they must be ^{an eternal} ~~forever~~ separation. There is as much
difference between right & wrong as between ^{Heaven &} Hell.

It is idle to speak of probation extending into eternity.
Eternal probation would give a man power to offend
God forever with impunity; a just divine justice

So that to give up doctrine of hell is to give up what goes with it -
the whole system of religion, natural & revealed.

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For the sake of Him. What gains us this? Innocence. Who is innocent? What man here can hold up a hand clean of sin from Baptism? Is there one? Then what is to become of us? And must God be without friends in this world, & the race of man be represented only by little infants in Him? Thank God there is a second innocence - Penance: Sincere, profound sorrow for having offended God, the broken heart, the vows renewed, & a life of tears & prayers & alms & self denial to the end. But what can induce us to do such hard things? Whence this change from a sinful life? How is it that a man will one week love his vices & passions most dearly & the next one most heartily hate & loathe them & bitterly lament them in a painful confession & then persevere in spite of everything? It must be some force of terrible power. You answer - perhaps the love of God. Or here & there a simple man possesses some spark of an originally noble nature, & repents from a high motive of divine love. But oh how few there are who love God into repentance. What then causes men to repent? Follow the course of a mission & you will see it. You will see sinful men gathered into the house of God; & you will see them, listening night after night to a stern & unfaltering course of denunciation; & every sentence armed with that awful threat of eternal. The preacher would prefer to speak always of God's love; but he has found that that noble motive fails to arouse the sinner - that the fear of the Lord is the beginning of wisdom & the fear of the Lord is the fear of Hell. So that a mission is successful because a man realizes ^{from} one sermon that M.S. will ruin him with eternal ruin - ^{another} that a bad life is finished by a bad death: it is take care for God's judgment & that is eternal fire. And so to night it is that same dire necessity which makes it my miserable business to concentrate in a single sermon all the threatening & an angry God - to bring forward what has so far been the dark background of every lecture for your sole consideration by a more particular description of the torments the lost. And br, if we knew of no Hell to preach of, if had not this most reasonable & of divine wrath to appeal to, if we had only the sentiment of honor, of gratitude to appeal, we should never give any missions: they would be all failures. What effect would it have on a man given up to the passion of lust to strive to move him by telling his base ingratitude to God? How many pennies could such an appeal bring from the pipe the thief? Ah! but when the sinner hears of a fire which never going to be quenched, of a gnawing worm which shall never die, it strikes terror to his soul.

you will see his face turn pale, you will see the tears start unbidden to his eyes. That is something about which a man will grieve & mourn all the day long & all the sleepless nights & which will only be set at rest by thorough repentance. The truth is that in dealing with God we are frivolous, we are rash & presumptuous, we are ungrateful. Hell is real necessary that the sinner may be made to repent & so attain his salvation. Sinner! There is a Hell! Church, SS. Concert of mankind - Reason. Mercy.

It is a place - for bodies shall be there - material bodies.

The Prophet Isaia seems to describe God's very creation of it; "For so prophet is prepared from yesterday, prepared by the King, deep & wide; & the nooks thereof are fire & much wood, & the breath of the Lord as a torrent of brimstone doth kindle it." (Is 30.33.) Al. God first made it for the evil sp a great valley broader than the earth & deeper than the sea; in it was then heaped up immense masses of inflammable materials; sulphur & brimstone say the prophets, much worse says Isaia, pitch says St John - piled up for countless miles. Then the Angry Spirit of the Most High, hovering over it, pours upon it a wrathful breath & kindles it from end to end. Then there arise out of it dense masses of smoke; redene & black that St John says it might dae hor the very sun. Here & there from the midst of this gloom the flames burst out, lighted up for an instant the boundless stretch of rolling smoke, again quickly vanishing, leaving only the awful gloom to horrify the sight; again to burst out, far away or near at hand casting around a lurid & threatening light & ever & again sinking back. All through & above this region, says King David (Ps 10.) fearful tempests of "burning wind" continually heave & lash the fire & smoke into what St Jude calls storms of darkness.

The first who entered there were the rebellious angels. And from the moment that they fell headlong into those "devouring flames" shrieks & moans & howls mingled with the roar of the flames & the noise of the hot wind; & this confusion of sounds shall henceforward never cease to be heard there. Not long after these unhappy spirits came the first men & women who died God's enemies. And if you could have stood at the entrance during all these thousands of years, every day & night you would have seen hundreds of men & women pass by you, you would have heard their screams of fright they came in sight of their eternal prison, & as the darkness swallowed them up, their cries of agony would have frozen your blood. And if you stood there this night, at every flashing forth of the flames you would see myriads of

distorted faces, some withered up with ages of suffering; some convulsed with agony just begun, never to end.

What a horrible fate! What is there in life to compare with the least possibility of such a fate; how business health, ambition fade into foolish dreams in presence of such a thought; how sin takes its real shape. What horror to think ^{of} ~~injures God - defies his power, lessens his glory,~~
~~one day be there! outrages his love, can God silent~~
~~to time. If he is not God. What his remedy? Another at~~
~~triple-one which precedes among them their balance~~
~~of man the fire of God to inform them with a spirit of~~
~~justice. Justice takes the infinite power of God & the~~
~~disorder. They can compensate for even an infinite love~~
~~despair.~~

It fills the soul with awe & mystery. Do ^I ~~think that~~ ^{the sight of} do ^{any} contact with God. Look upon that cross. When I look upon a gibbet like that the 2nd person B. S. died for love of us I am overwhelmed with ^{the} mystery of the infinite love of God. But God is just also & it is no more surprising that we are overwhelmed at ^{his} justice than at that of his love. ^{and God how can be despise so good a God - so great an factor - how men come to despise him}

I forego the consideration of the sufferings of the lost in their bodies. At any rate such sufferings are but a form of the sufferings of the soul; for the body by itself is incapable of pain or pleasure; when the soul is absent, all the sensitive & intricate machinery of our bodies is but clay; & when in life, all the joy & pain of the body is but what the soul feels through the medium of the bodily organization. The Quick of the nail, the Nerve of the tooth, afflict the soul, because they are what it dwells in - part of that system of nerves in which the soul lodges, diffusing itself through the whole frame. But the human spirit has a substance of its own, a fine spiritual substance which is the nerve of nerves the great central nerve of our whole being, & in its own substance can feel pain 1000 times more acutely than through an intermediate substance. The very marrow of our whole being is the soul; & after the fire of hell has eaten through the body, has tormented the soul through its nerves in the skin, in the flesh, the quick, the nerves, the bones, then it will find the soul's own peculiar substance & torment it immediately & directly.

But it is not fire alone that shall torment the lost: the lost soul shall suffer the from union with its body because 'the body shall be forever corrupt'. Even in this life & with a perfectly healthy body, it is a drag on the soul. But think that in perdition the soul will be united to a body whose very existence is one unending rotteness. Suppose that a murderer instead of being hanged should be tied naked to the dead body of his victim; his face against that dead face, arm to arm, limb to limb, so closely & so strongly tied that he could not move a muscle or limb without moving the corpse, & that he should be left thus bound to the dead body till it had quite rotted away? Why, it would be a year or more before nothing but the disgusting skeleton should remain. And during all that year the living man would have his face smeared with the corpse's