

generating office of the Holy Ghost ; The divine authority of the Holy Scriptures ; A future state of rewards and punishments, in which whatsoever a man soweth, that shall he also reap." It has been truly said, " A cardinal mistake of Christians in all ages has been to put non-essentials among fundamentals." Once it was baptism, again it was the manner of Christ's presence in the Lord's Supper, then purgatory, now it is the duration of the suffering of the lost. It is a fact, that some of the bitterest controversies have been over the non-essential dogmas of theology. We have no right to speak of those who doubt endless conscious suffering as though they denied future retribution altogether ; it does not even follow that they have hope in the future restoration of the wicked, or see the faintest gleam of light in their dark destiny. During the first five centuries it was not inconsistent with a reputation for orthodoxy to believe and teach that the sufferings of the wicked would at some time terminate, either by restoration, or by the extinction of the sufferer. Some of the Fathers so held and taught, but not all. "The endlessness of future punishment was first authoritatively announced as an article of the orthodox creed in the year 544, at the instance of the Emperor Justinian, an authority in theological matters of equal respectability with King Henry VIII. of England."—See Neander's "Church History," ii. 676. The earlier Fathers—especially in the Oriental Church, where the original language of the New Testament was the tongue in which every church teacher taught and wrote—were not uniform in their belief on the matter of endless suffering, but evidently regarded life and consciousness as in the hand of the Sovereign Ruler, who, in punishing the wicked, could prolong the suffering or blot out the existence ; in either case the condition of the wicked being hopeless.

Why then should those who hesitate to accept the severer dogma of endless torture to the damned, be treated as though they denied future retribution? It must be admitted that some may believe in the punishment of the wicked to the full extent of all moral requirements in guarding the sanctions of God's holy law. They may fully believe in all God has threatened, and yet may honestly doubt that God intends by the phrases "Everlasting punishment," "Perish," "Destruction," "Death," "The second death," and many others of like import, that we must believe that the victim of this punishment must be a conscious sufferer for ever.

It is not just to call a man a heretic for not accepting uncertain dogmata on non-essentials, or to confound with Universalism the belief of no immortality out of Christ. We may think as we will, but the truth is not served by unfair and illogical defenders. Men who have investigated this subject the most, as Mr. Macdonnell, hesitate to commit themselves to the severer aspects of threatened penalty ; while others, who have investigated but little, are the loudest in calling names and crying heresy. It is certainly too late in the nineteenth century to attempt to stay honest investigations, and to decry the right of private judgment on the word of God. It is not in the interest of truth to do so, nor has it been the way of truth in times past to shrink from the light. In claiming for others fair play, we purposely abstain from defending any view of the subject.

W. H. A.

Paris, July 5th.

REVIVALISM.

Every year this subject presses itself with greater force upon the churches of this and other lands ; and the Rev. Mr. Chapman very opportunely made it the subject of his address at our Union Meeting in Montreal. In that address this important subject was thoroughly canvassed, and almost every phase of it placed before his audience. His statements, of course, were not official, or binding upon any one, only so far as they recommended themselves to the judgment and understanding of the people. Our church policy gives us a freedom which saves us from