

44) to express the everlasting punishment of the wicked in Gehenna, or in Hell. Gehenna, or the Valley of Hinnom, was very near to Jerusalem; to the S. E., it was the place where the idolatrous Jews celebrated that horrible rite of making their children pass through the fire—that is of burning them in sacrifice—to Molech.

"To put a stop to this abominable practice, Isaiah defiled, or desecrated, the place, by filling it with human bones (2. Kings, 33: 10, 14); and probably it was the custom afterwards to throw out the carcasses of animals there, and it became the common burying place for the poorer people of Jerusalem."

Our Saviour expresses the state of the blessed by sensible images; such as Paradise, Abraham's bosom, or, which is the same thing, a place to recline next to Abraham at table in the Kingdom of Heaven (St. Matt. 8: 11)—for we could not possibly have any conception of it, but by analogy of worldly objects. In like manner he expresses the place of torment, under the image of Gehenna, and the punishment of the wicked, by the worm which there preyed on the carcasses, and the fire which consumed the wretched victims; marking, however, in the strongest manner the difference between Gehenna and the invisible place of torment; namely, that the suffering is transient—the worm itself that preys on the body, dies; and the fire, which totally consumes it, is soon extinguished—whereas, in the figurative Gehenna, the instruments of punishment shall be everlasting, and the suffering without end; for there "the worm dieth not and the fire is not quenched." These emblematical images, expressing heaven and hell, were in use among the Jews before our Saviour's time, and in using them He complied with their notions. "Blessed is he that shall eat bread in the Kingdom of God," say the Jews to our Saviour, St. Luke 14: 15. And in regard to Gehenna, the Chaldee paraphrast, as I observed before in Chap. 30: 33, renders everlasting or continued burnings by "the Gehenna of everlasting fire."—And before his time, the Son of Sirach (7: 17) had said "the vengeance of the ungodly is fire and worms." So likewise the author of the Book of Judith: "Wo to the nations rising up against my kindred; the Lord Almighty will take vengeance of them on the Day of Judgment in putting fire and worms in their flesh." Ch. 16: 17, manifestly referring to the same emblem. The point that I specially wish to controvert is this: namely, that the punishment of the future is *fully contained* in the language used, and that it *ends* there. That it is *literally* descriptive of it, instead of *symbolical* thereof. The one would make it a *physical*, though a dreadful, death, the other, a *spiritual punishment*. It involves, also, more than this; for when our Saviour's language concerning it—*thrice repeated*—is considered, it acquires additional force—and when He says "it dies not: it is not quenched"—the language is *ominous* and *awful* beyond degree. It remains to consider one more metaphorical description of future punishment contained in the history of the Old Testament. St.

Jude refers to Sodom and Gomorrah, and St. Peter couples with the overthrow of the cities of the plain, the flood in the days of Noah. Mr. White and Mr. Constable, in reference to this, say that the destruction was completed when two cities were burnt. So of Idumea, spoken of in Isaiah (ch. xxxiv.) the smoke "does not go up for ever and ever;" in other words they interpret it *literally*. But St. Peter and St. Jude both cite the two great judgments of the old world, as warnings, or "examples to them that after would live ungodly." They were mere *intimations* of a future judgment, not *full descriptions* of it, however *awful*. They were intended to give evidence to the *fact*, not fully to *describe all that fact*.

With regard to the passages in the Book of St. John's Revelation, which they say form our chief argument for the Catholic doctrine of future punishment, as to its character and continuance, I will *here* make little argument from them. I am ready to allow that much of the language used in the Apocalypse is to be understood *tropically*, but not *all*. The "fire" and the "lake" may be so understood; but when "torment" is spoken of, and when it is said, "they have no rest, day nor night," and for "ages of ages," the meaning cannot be tropical.

In the parable of the rich man and Lazarus, if our Lord's language was tropical in its character, it was descriptive of an *actual fact*. If it had reference to the intermediate state of the soul, it clearly spoke of *sensible punishment*. More than this, there is no intimation, not even the most remote, of a future *deliverance*. In fact, quite the opposite, and the hope of *reformation* or *redemption* not only appears to be confined by the language of our Saviour to *this life*, but also to those means of grace, by His Revealed Word, which He has *here and now* given to us.

THE PROGRESS OF THE CHURCH.

BY THE LATE BISHOP OF TORONTO (DR. STRACHAN.)

THE progress of the Church depends, under God, entirely on ourselves. If we discharge our duty in humble dependence upon our Blessed Lord, nothing can keep her back; but if we are cold and indifferent, and fall out among ourselves by the way, instead of advancing, she will wither and decay. Never let us forget for a moment our great responsibility, or leave anything undone which devoted affection can suggest, to preserve our Church and people from the dangerous encroachments of Rome on the one hand, and the frightful errors of Dissent on the other. We are seemingly a little band, surrounded by numerous and powerful adversaries; but as we hold the truth, let us dispense it in righteousness, and not withhold spiritual sustenance from our people, or discourage them from bearing their part in the defence of the Church of their Redeemer.

Condemn not without anxiously reading, and making yourself thoroughly acquainted with the real opinions of those you contend with. This is absolutely necessary in any controversy, and particularly with Rome. In such, you must be at special pains to arm

yourself with the soundest weapons of defence. Here, weak argument, incorrect statements, and hasty conclusions will only bring you to shame. They are skilful controversialists, and desire nothing better than an antagonist whose notions of Popery are gathered from the flimsy declamations of popular orators at the public meetings of the day. Do not suppose that the Romish Church is only a medley of fooleries and blasphemies; nor expect to cry it down as if it were feeble and had nothing to urge in its defense. Those who think so can have no adequate conception of so corrupt and wonderful a system. If Romanism contained nothing more deep and true—nothing more subtly adapted to the cravings of man's heart than that which such silly opponents recognise, it would not be the formidable enemy that we find it. And as there are few of its doctrinal corruptions which are not attached to some original truth, the result of such indiscriminating assaults is, that one class of inquirers is hurried on to reject the truth and the corruption together—and another is driven by an indignant revulsion of feeling to cling to the overgrowth of error, as well as to the root which it encumbers. In fact, the formidable character of Romanism arises from this very possession of much truth; for with this it deceives, offering the primitive verity to the eye, and giving the modern corruption into the hand. Moreover, by the late invention of the doctrine of development, it can from time to time furnish new doctrines at pleasure; one instance of which—the Immaculate Conception—is of recent occurrence. In this, however, Rome seems to have forgotten her usual caution, for in the Book of Revelation there are no novelties. It came as pure and perfect from heaven as God intended it. Accordingly, the most awful anathemas are pronounced upon those who add thereto, or diminish therefrom.

We do not expect that Dissenters should not attack the Church, her doctrines and discipline; and we must be prepared to defend them with energy, zeal, learning and perseverance. They must ever be to us of infinite moment, involving as they do our Prayer-Book, Creeds and Articles, our Church Government, our Ministry, our Ritual—in all which consists, in common language, our Holy Catholic Church. But, whether we are involved in controversy with Romanism or Dissent, we have, if faithful to our duty, nothing to fear from the result; and I trust that if it do come, it will be conducted on our part with courtesy and moderation: bitterness and hard words add no force to argument, but rather induce suspicions of its weakness.

THE LAMBETH CONFERENCE.

IN regard to this Conference the Bishop of Edinburgh, in his recent charge, remarks:—"It is to be observed that this term, 'the Anglican Communion,' is used, because as a matter of fact, all these Churches are either nationally associated with England, or offshoots from the Church of England, like the great United States Church, and some small Missionary Churches beyond the British