

may be settled by the appointment of a commission to collect the Turkish revenues, and pay over a certain proportion to Russia annually, or to capitalize such proportion by a foreign loan and pay the Russian claim in bulk. The questions which threaten the success of the Congress are thought to be the cession of Antivari to Montenegro, the position of Roumelia in relation to Turkey, and of the administration and government organization of Roumelia.

THE FIRST SUNDAY AFTER TRINITY.

HAVING completed the wondrous cycle of events belonging to our Redemption, which are most worthy to be commemorated, the Church now begins a practical application of the subjects she has already brought before us. They are all of them so many illustrations of the love of God to man, and so many incentives for us to love Him in return, as well as involving an equal number of admonitions to include, within the circle of our affectionate regard, the entire race of human beings—without excepting one of the children of Adam, who are also candidates for never-ending blessedness. Christianity can hardly be said to have incorporated the semi-heathen notions of friendship or the comparatively innocent principles of patriotism; because these involve more or less of selfishness—whereas the love of the Gospel is that pure and exalted principle which is absolutely devoid of all the selfish tendencies of our nature, and which bends its energies to secure the eternal well-being of mankind. Its friendship is manifested towards those who are bound for the same companionship and the same home; and its patriotism is exerted on behalf of that Kingdom which is ultimately to embrace all nations, languages, people, and tongues. It teaches us to love mankind, because we love our great Benefactor and because that Benefactor has poured forth the riches of His love upon the human family. And the love of God for us can only be measured by the infinite value of the gifts He has bestowed upon us; the chief of which, the gift of His well-beloved Son, has, in its chief aspects, been commemorated by the Church during that part of the Christian year which has already transpired. To expatiate upon the profusion of the Heavenly treasures already bestowed and still in reserve, is utterly beyond our power; and in the future world of blessedness, it will demand an eternity in order to bring the various branches of its amazing fulness within our reach.

The Divine Life in its relation to created beings is but one continuous bestowal of gifts; and sacrifice is that whereby man becomes likeliest to God in God's creative, world-preserving energy. In the case of the Son of God made Man, we behold a most consummate act of sacrifice. Long before His passion He gave up all that men most care for; He had sacrificed home, friends, popularity, reputation; He had stripped life of all its brightness, of all its ornamentation, that He might live, hour by hour, in carrying out His Father's will, and in order to secure the final

happiness of man; and in the garden, and on the cross was completed that most consummate exhibition of Divine love such as the angels, the principalities and powers of Heavenly places had never seen before.

The parable of the rich man and Lazarus is usually understood to point out the dire results of a want of that boundless charity Divine which should animate every child of man in passing through this vale of woe. It was, doubtless, intended to illustrate the sin of unbelief, having the heart set upon this world, and refusing to give credence to the invisible world which is here known only to faith, until by a miserable and a too-late experience the existence of such an unseen world has been discovered.

FIGURATIVE DESCRIPTIONS OF FUTURE PUNISHMENT.

UNDER this head, I shall first consider several expressions found in Holy Scripture, which are much relied upon by Mr. White, in his plea for the hypothesis of conditional immortality. The measure of information that the Most High has seen fit to give to us, is limited in extent, and mostly, in the description given to us, drawn from facts with which we are, more or less familiar.

Such expressions, as "to consume," "to devour," "to destroy," "to root out," "to kill," "to perish," "outer darkness," "blackness of darkness," "silent in darkness," and some others of similar import, are to be looked upon, not as *complete*, still less, as literal descriptions of the destiny of the wicked. Such language is frequently used with respect to temporal judgments inflicted by the Almighty upon wicked men, and so from the relation of a known unhappiness, to an unhappiness that is beyond the reach of human knowledge and experience, yet both inflicted by the *same* sovereign hand; the one that is known is used by him to delineate that which is unknown. Most of the quotations made by Mr. White from the Psalms, and elsewhere, refer to *temporal* inflictions; but when similar language is used in the New Testament, it is, when applied to future punishment, but as relatively descriptive thereof, as, in the same way, in the Prophetic Scriptures, a *local* judgment is often used by the Holy Ghost, to represent or partially describe the universal judgment and calamity spoken of as "the Lord's controversy," "the day of the Lord," or His judgment of the Nations when He will gather them to battle in the Valley of Megiddo. So the destruction of Jerusalem was used by our Lord to *intimate*, rather than to describe the judgment connected with His last advent. So of Isaiah xxxiii. 14., referred to by Mr. Cantable, "Who among us shall dwell with the devouring fire?" He endeavors to show that Poole contradicts himself when he refers this, both to a destruction by the Assyrians in this life, and also to a punishment inflicted by the Most High in another world. But nothing is more common in the Prophetic Scriptures, even as the treachery of Ahithophel, and that of Judas is described in the same passage of the Psalms. (Ps. xxxi. 9.) The *more remote*

sense is the most weighty matter and meaning of the prophecy. This consideration, too, will be of the greatest weight and importance when we consider that description which our Blessed Lord has seen fit to adopt, as a delineation of future punishment. Tophet and the Valley of the Son of Hinnom, not only was regarded by the Jews as emblematical of the place of punishment in another world, but was so used by the Prophets. Thus, "Tophet is ordained of old. For the King, it is prepared: He hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord as a stream of brimstone doth kindle it." (Is. xxx. 33.) Bishop Lowth says: "It is therefore used for a place of punishment by fire, and by our Blessed Saviour in the Gospel, for hell-fire, as the Jews themselves had applied it." Scott says: "It is also said expressly to be prepared for the King; yet Sennacherib was not slain with his army, although his power and glory then vanished. The certainty and dreadfulness of the destruction, rather than the place of it, seem intended. The large and deep valley, prepared long before for the purpose, supplied with a vast pile of wood and other combustibles, and kindled by the breath of God, as by a stream of burning sulphur, when the blaspheming monarch and his most formidable army were brought down into it, forms an awful emblem of the 'everlasting fire' prepared for the Devil and his angels, and for all the enemies of God and the triumph of Christ over his party, the King and his subjects." With this passage may be conjoined ch. xxxiii. 14, before referred to. Bishop Lowth says, that the Chaldee Paraphrast, in this place renders *moqedthe, olam*—by "the schemes of everlasting fire," and of both these passages, it is undoubtedly true, that under the image of a local and terrible judgment in *time*, the Holy Ghost does also prefigure, and points to a yet more awful judgment, and one that is to be *general*, in a future world. The fact that both future happiness and future misery are so *prefigured*, is by Mr. White and his friends utterly ignored. In their special pleading for their favorite theory, they would deprive us of the most precious and important truths given to us in the prophecies of Holy Scripture, as they also violate the received Canons for their *interpretation*. In the same manner, also, might they wipe out all those prophecies of the Saviour's advent which are the *great hope* of the Church, since they are usually given to us under similar figures.

Is. 66: 24, furnishes another instance of figurative description of everlasting and future punishment. Mr. White, in referring to the received interpretation of the language here used, styles it the "venerable fable" of the fire and the worm. In this chapter, as in others, the Holy Spirit appears to pass from the local and particular judgment upon the ungodly nature referred to, to that great and general judgment which, as it were, swallows up all others. I cannot forbear here, from quoting Lowth's note upon this place, in full: "These words of the Prophet are applied by our blessed Saviour (St. Mark, 9: