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REVIEW SECTION.

I.—PROBATION AFTER DEATH.

IS THERE ANY FOUNDATION FOR THE DOGMA IN REASON OR REVELATION?

NO. II.

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THE agitated subject of probation after death, extended as far as the judgment, is rather to be considered an hypothesis than called a dogma. The title of dogma would dignify it above what it has won the right to be regarded. A dogma being "a statement in the form of a decision or decree by a body claiming authority"; "a settled principle"; "an established doctrine," and only such can be accurately catalogued as a dogma of faith. No such claim can be made for this notion of extended probation. And so we call it an hypothesis, as being "a doctrine founded on theory"; "a principle not proved."

As befits me, I am to look at it in the present article through the eyes of a Christian pastor. Commissioned to mingle with men who are enthralled by things of this world, the Christian pastor feels profoundly that "powers of the world to come" do not press very heavily upon the heart of the present generation. Indeed, the influences of these are rather ominously light. Had we lived in some times past, when Gehenna fires flamed fiercely from most pulpits, especially in New England, it might have served a mission of mercy and been of use to truth to close the drafts with whatever texts an admissible exegesis allows. But in our day and generation, when men rush on as heedless of Hades "as the horse rusheth into battle," it may well be asked if this new notion of projected probation will not act as a spur to increase their speed and perfect their recklessness, rather than cause them to consider and repent. Origen, who first in the Christian Church promulgated the theory of the final restoration of all souls, felt embarrassed, and admitted that his doctrine might become dangerous to the unconverted. He went so far as to call the fear of endless punishment—as up to that time all in the Christian