

he says : " All suffering is a passage for death and destruction, a way leading to the grave and bringing an end of life." For they (the wicked) are cast in (fire), and being annihilated pass away vainly in everlasting destruction." Such writers, however, did not secure for themselves a name comparable to that of Church Fathers who have held a different view, and the doctrine of Tertullian and his followers became the received doctrine of the Church, to the support of which the great names of Chrysostom and Augustine were given. Chrysostom treats the doctrine homiletically. He says : " When any one is in flames here no speech can describe their sharp pangs. All is over in a brief point of time ; but in that place there is burning indeed, but what is burned is not consumed." Chrysostom depicts hell as a place where there are " intolerable furnaces, rivers burning with fire, the gnashing of teeth, the chains never to be loosed, the envenomed worm, the rayless gloom, the never-ending miseries."

Augustine, than whom no man has exerted a wider or more permanent influence in the Christian Church, taught the same doctrine. He teaches that the soul is immortal by its very nature, capable of suffering from material fire, and destined, if wicked, to burn forever. Augustine says : " The soul, from its very nature being created immortal, cannot be without some kind of life, its utmost death is alienation from the life of God in an eternity of punishment." Augustine attempts to prove that man may burn forever, by asserting that there are small animals which can live in boiling water and in the midst of glowing fire. He says : " I think that Scripture is silent regarding the spiritual pain of the damned." The fire of hell is material. " The devils themselves shall be brought into thorough contact with the material fires to be tormented by them." " That hell which also is called a lake of fire and brimstone will be material fire, and will torment the bodies of the damned, whether men or devils—the solid bodies of the one, the aerial bodies of the others." This became the prevalent doctrine of the Church, although occasionally a man, like Johannes Scotus Erigena, taught something different ; and, with the exception of the development of the doctrine of purgatory and an emphasis placed upon the spiritual side of torment, this has continued to be the prevalent view of the Church through the centuries. Thomas Aquinas teaches as follows : " The greatest punishment is to be separated from God. After this life no one will have corporeal punishment nor spiritual punishment except for his own guilt." " The least punishment of purgatory is greater than the greatest punishment here." Unforgiven sin will be punished eternally—*eternaliter poma sensus in inferno.*"

Duns Scotus claims that as the fire is sensible to all and acts according to its natural power upon all, therefore the damned will suffer equally. St. Bernard calls this endless torment the second death, "*Hic est vermis qui non moritur, hæc secunda mors quæ numquam peroccidit, sed semper occidit.*"

4. The creeds of the Church conform to the doctrines already stated,