

meaning in every case, but modifying it to suit the context, are scarcely satisfactory. Nevertheless there is a good deal in what he says, even upon this point, well worth considering, and the numerous passages of Scripture, which, taken by themselves, imply the redemption, and even the salvation of the whole of mankind, are not to be overlooked. A great number of these are placed at the end of the volume, and require diligent study and careful comparison to estimate their true value.

In conclusion, our readers would perhaps like to know what views as to the future state the writer deduces from all these premises. The keynote may be found in the title—"Eternal Hope." He hopes, rather than is certain, that the mercy of God will prevail over every other quality, and that all, or nearly all men may eventually be saved. That all punishment is remedial rather than vindictive, he feels tolerably certain, and also that there is room for repentance beyond the grave. To our mind, without wishing to misrepresent Canon Farrar, his views are almost identical with the Catholic doctrine of Purgatory, divested of all purely Roman accretions—but he would extend it much more widely, and trust that in the end there may be very few who will not be restored to purity and holiness through its influence. He rejects Universalism, "partly because," he says, "it is not clearly revealed to us, and partly because it is impossible for us to estimate the hardening effect of obstinate persistence in evil, and the power of the human will to resist the law and reject the love of God." He is also unable to accept the theory of Conditional Immortality; but in rejecting the Roman doctrine of Purgatory, he admits it in substance but rejects the name, he tells us, "not because we are averse to the acceptance of such truths as the word involves, from whatever quarter they may come to us, but because it is inextricably mixed up with a number of views in which we cannot at all believe."

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