

other doctrines and even the authority of Holy Scripture will soon follow. So far as I know, this has not been the case, for where will you find more godly men, more sincere, earnest and useful ministers of the Gospel, or more able defenders and expounders of the Bible than the three clergymen already named? (I might also add Dr. Joseph Parker, of the City Temple, London, Rev. Arthur Mursell, and many others.) Rev. Edward White was lately elected Chairman of the London Association of Congregational Ministers, and churches, a very honorable position which but few attain to. He was also lately chosen to deliver the "Merchants' Lectures" at Weigh-house Chapel,—the late Rev. Thomas Binney's. His lectures were in substance a defence of the New Testament Scriptures and of Orthodox doctrines, and yet he does not believe in the endless torments of the lost, and his brethern knew this well, when they placed him in these honorable positions. I wonder whether Prof. Shaw ever read his book, "Life in Christ," containing upwards of 500 pages? It seems passing strange to me that he should have spent so much time with Canon Farrar, who no where, either in his "Eternal Hope," or "Mercy and Judgment," affirms that he does not believe in eternal punishment, while Mr. White has written his book to prove the doctrine untrue and unscriptural, besides preaching against it for thirty years in the same church. And it is well known that his view is rapidly spreading among thoughtful christians of all denominations in England, and not a few able Ministers believe it and preach it to their congregations without let or hindrance, hence my surprise that Prof. Shaw should have passed it by with only a single remark or two. Those who hold this view reject both Universalism and Restorationism as being untenable on Scriptural grounds, but they hold firmly that they have ample grounds for their faith, in the declarations of Jesus and Paul, while the Old Testament Scriptures are utterly silent on the subject of "Eternal Punishment."

Although the Professor failed to remove my doubts, I greatly admired his calm reasoning and Christian spirit, and would much like to hear him devote a whole lecture or more to answering Mr. White's book. While Dorner, perhaps, is the father of this part of the "New Theology," he is less definite and less clear in his reasoning on the subject than White and must not be regarded as the champion among those who advocate this view.