

of heresies which lives and talks as if God had withdrawn himself into silence since the days of old If there be, as no sane scholar denies, a human element in Scripture, can it be free from human limitations and infirmities? Even if we were to adopt the proposition, which involves a constructive blasphemy, that God had verbally dictated the whole Bible, such verbal dictation would long ago have become worse than useless, this being due to countless copyists and translators. Inspiration is an indeterminate symbol used by different men in different senses, which none of them will define."

The last sentence is a good one, and we should like to see our friend the Canon replace "inspiration" by the word he himself uses so frequently—"God"—and seriously consider it, especially in connection with his own dictum, "God everlastingly reveals himself to earnest souls." A progressive and everlasting revelation is somewhat of a tax upon our imagination.

HELL ONLY CONCERNS THOSE WHO BELIEVE IN IT.

In his discussion of the barbarous and foolish dogma of Eternal Punishment, Canon Farrar says:

"What a poet has called 'obscene threats of a bodily hell,' when stated, as they used to be, in common manuals and by men like Jonathan Edwards, in their crudest and coarsest form, were sufficient to crush many tender souls under a burden of intolerable agony, and to drive many into fierce revolt against a system which represented Our Father in Heaven as a relentless Avenger. Widely current as such doctrines had become, there is scarcely any age of Christianity in which they have not been more or less distinctly repudiated by some saints, fathers, and teachers of the Church. Calvinists may, if they will, still assert that God, by a decree which their leader himself characterized as 'horrible,' condemns the vast mass of mankind to 'writhe forever in sulphurous flames,' and may doom even unbaptized infants 'a span long' to crawl on the floor of hell. Such opinions concern themselves only. They may assert them at their pleasure and at their peril, but every Christian is at perfect liberty to regard them as 'idols of the theatre,' created by the pride of system, the ignorance of exegesis, the obstinacy of opinion, and the terrors of guilt. No Christian is called upon to defend them when he hears them branded as cruel or unjust by the natural horror and indignation of mankind."

THE QUENCHLESS FIRE AND THE UNDYING WORM.

In the following passage Canon Farrar deals with the oft-quoted passage from Matthew 9, used to support the idea of a literal hell of fire and brimstone:

"The passages quoted in favor of it from the Old Testament are only relevant in erroneous versions, or when irrelevant connotations are read into them, or when they are pressed into impossible syllogisms. . . . The phrases of the New Testament are interpreted in the same bare and bold way, without any reference to history, literature and the common laws of Eastern language—just as though they had first appeared in some book of yesterday. . . . Thus, the fearful metaphors, to be 'cast into hell fire,' and 'where the worm dieth not and the fire is not quenched' (Mark 9:48), are part of a parabolic passage so entirely built

on Jew
It is c
dogm
only n
vague
time, G
it had
and last
into 'G
punish
the beli
2:4, sh
Danaid
and terr
to its re
is itself

Discu
to supp
"The
Isaiah 3
among u
context r
nection
affirmed,
before (a

On the
on a par

"The
order ou
matter
miracle of
and the i
miracles.

"I with
miraculou
and which
with man.
—about t
most stupe
fides."

It is bu
point cho
if Christ
the Resur