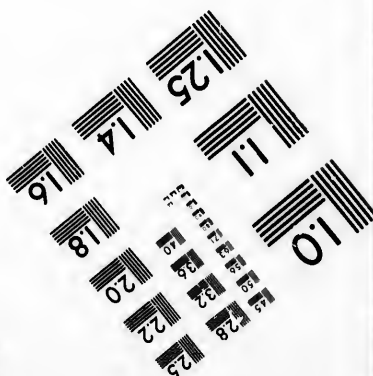
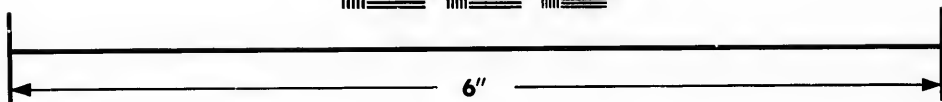
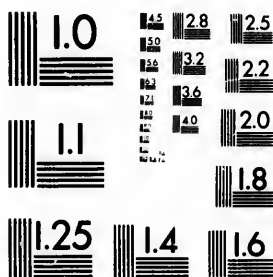


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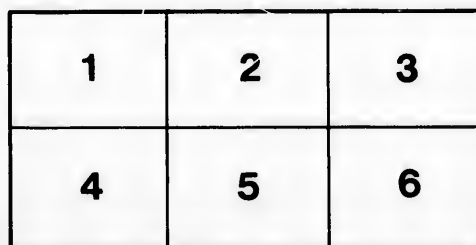
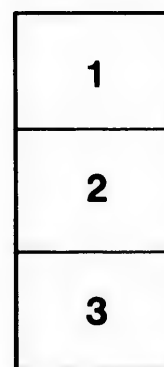
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DOCTRINAL ERRORS
TESTED AND CONDEMNED,
BY
SCRIPTURE AND WESLEYAN METHODISM,
BY HON. JOHN G. MARSHALL.



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DOCTRINAL ERRORS

IN

A PAMPHLET BY G. W. OLVER, B. A.,

Principal of Southland College, Battersea,

TESTED AND CONDEMNED

BY

Scripture and Wesleyan Methodism,

BY

HON. JOHN G. MARSHALL,

RETIRED CHIEF JUSTICE, &c.

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DOCTRINAL ERRORS TESTED, &c.

Verily the saying of the inspired preacher, "of making many books there is no end," is, at present, being literally fulfilled. And it is matter for deep regret that a very large proportion of them are of a corrupting and pernicious description. My own pen had but a few days rested from combating erroneous opinions concerning an important Scripture subject, when, from a sense of duty, I feel required to resume its employment, for exposing and refuting even far more dangerous and pernicious errors regarding some of the primary and most vital doctrines of christianity. These errors are contained in a pamphlet which has just now come to my hand, recently published in London by G. W. Olver, B. A., Principal of Southlands College, Battersea. The title of the work is—"Life and Death,—The Sanctions of the Law of Love." The college is one of the educational institutions of the numerous and very influential "Wesleyan Methodist" body of Christians in the United Kingdom, and it is chiefly designed for training young men for the Sacred Ministry, and for becoming teachers in Sabbath Schools. Principal Olver is also a Wesleyan Minister, and a member of the large General Committee of the Conference of Ministers of the Wesleyan body, for managing its measures and affairs. The title page of the pamphlet mentions that it is published for the author, at the Wesleyan Conference Office in London, and that it is sold at 66 Paternoster Row, that being the number of the Conference retail book-store. The pamphlet will, doubtless, be also on sale, not only in other parts of the United Kingdom, but in several other countries. They are on sale in this city, and it is here that I got a copy of the work. It is, in substance, of the same nature as the late writings of Canon Farrar, on future punishment, which have engaged so much attention and produced so much controversy. It is even more erroneous and dangerous than the Canon's work, for *he* only expressed a *hope* that the future bodily punishment of the wicked would not be endless; but Principal Olver most positively denies

that there will be everlasting bodily punishment. As I took a part in publicly exposing and condemning the errors of the Canon, I would not have thought it needful to publish any strictures on this somewhat similar work of Mr. Olver, had it not come forth, as it has, with the *apparent* sanction and approval of that great and most influential Wesleyan Conference. But here I feel it just and right to say that although *seeming* to have that approval, I do not believe that a majority, or even any large number of the many hundreds of ministers who compose that Conference, will sanction or approve of this work of Mr. Olver, or hold the erroneous opinions it contains. I presume there is, as usual in all other religious denominations, a committee appointed by that Conference to examine and decide as to the approval or rejection of books and other publications offered for sale in their book establishments; and with such committee rests, at present, the responsibility and blame for the publication and sale of this work of Mr. Olver. It remains to be seen whether the Conference will, by its silence, or in any express manner, sanction the work and its sale at their book rooms. In reference to its own high reputation for Scriptural purity of doctrines, it will be well for the Conference to exercise its power for the removal of Mr. Olver from that Collegiate Institution, and also from that General Committee; and, still further, immediately, or as early as practicable, dissolve its present Publishing Committee, and appoint another which will be more discriminating and prudent as to the publication and sale of works on doctrinal subjects at their book establishments.

By writing as I shall here do, in review and condemnation of Mr. Olver's work, it cannot be said that I am in any way assailing, or endeavoring to injure Wesleyan Methodism. *Not so, but directly and expressly the opposite.* I am contending not only on behalf of Divine Truth, as revealed in the Scriptures, but in support of *primitive and pure Methodism*, as originated by John Wesley, and those truly pious and faithful men who assisted him in establishing that scriptural and excellent system. Mr. Olver says that "the standards of his (the Wesleyan) church do not embody the doctrine of any *bodily* torments of the wicked in the future and eternal world." On the contrary, I will show from the writings of Mr. Wesley, and of others which form those standards, that they do *expressly declare* that there will be such *bodily* sufferings, and that they will be *endless*. I love and honor primitive Methodism, not merely because it was originally ~~established~~ *established by those excellent men, but because it is in accordance with Scriptural Christianity.*

As to my ability to answer Mr. Olver's work, I may state that nearly 60 years ago through divine influence I was led to seek the

*knowledge, and possession of Spiritual Salvation
by earnest prayer and diligently searching
the Scriptures; and have continued those*

means and exercises, not merely at times which seemed convenient, but repeatedly every day, during those many years. And I have not prayed and sought in vain, but through divine mercy and grace have obtained a correct and enlarged knowledge of scriptural and christian doctrines. The larger portion of my knowledge of scripture doctrines had been acquired several years before I joined the Wesleyan body. It was not Methodism that was instrumental in my becoming a christian, but, like the Bereans, divine teaching, through the light of the inspired scriptures. This is the chief course, or way, in which every individual should obtain a knowledge of the doctrines and duties of christianity; and not chiefly or merely, by hearing sermons and attending prayer meetings, or special services of any kind; though these should be attended, as well as all other means employed for increasing piety, faith, love, and every other christian grace; and for the faithful discharge of every religious and moral duty.

I found on examination, that Methodism is in full accordance with christian doctrines and duties, and therefore I readily joined that section of the church nearly 50 years ago. I may further say that I am thankful to my gracious creator and God, that he has given me such a mind, that I have never been conscious of having in any part of my conduct, whether religious or moral, political, or of other descriptions,—been influenced, or led to decide and act, by “that fear of man which bringeth a snare,” or by the hope of obtaining the approbation or favour of any man, or body of men, religious or secular, or by any desire for worldly gain or profit. I have desired to know what is just and righteous, and to act agreeably to these eternal principles. From all these personal circumstances, it will, I doubt not; be generally thought, that I am a suitable or proper person to deal with Mr. Olver’s Work, and with his supporters, or abettors, whoever they may be.

Having given this long, and probably to many of my readers, tedious introduction, I will, in dealing with Mr. Olver’s Work, as is frank and fair, first show his opinions on the subjects in question by exhibiting them in his own words, in the several passages of his Work, which express those opinions in the most explicit and and thorough manner.

In his preface he gives those opinions concisely and plainly, in the following words:—“Three questions are raised for consid-

eration, and they concern the perpetuity of bodily suffering ;— Mutual torment, or society, in the hell of eternal doom ;—and the continuance of bodily life after the "Second Death." It will not suffice to say, that the scriptures do not deny these things. Those who dogmatically affirm them, must show scriptural authority for their teaching. It will not be enough to say, that a christian teacher is not bound to reject them. The contention is, that a christian teacher is not bound to accept them. I know of no authority for the dogmatic assertion of any one of the three, and I have presented the doctrine without them. The most curious and perverse of my critics will not find the shadow of annihilation, or the faintest haze of "eternal hope." I have nothing to offer them, but an eternity of conscious suffering, from within and from without, as the hopeless doom of the wilful rejecter of known right, other than this, and on this subject, Methodism has no dogma."

A few pages onward he says :—"Our standard of appeal will be the Word of God, taken in its natural sense, and expounded with a due regard to the works of God, as represented by the "facts of science," and the testimony of conscience. But science must recognise mind and morals as well as matter, and the right of conscience must be defined."

He does not tell us what kind of science he means, whether geological, geographical, mathematical, medical, or of any other description. Now what has this world's science of any kind to do with any of his three questions,—“the perpetuity of bodily suffering, mutual torment, and bodily life after the second death ; all in the future state and eternal world ? Nothing whatever. It is the folly and the fault of many of the Principals and Professors of the present day, in colleges both religious and secular, to introduce their worldly philosophy, or science as they call it, into their writings, which they presumptuously put forth on scriptural subjects, of which they know little or nothing. Mr. Olver has here exhibited an instance of the kind, for neither conscience or that science can afford any assistance whatever towards the solution or forming an opinion or decision as to any one of those questions. They belong to a totally different sphere of things, and require a very different species of testimony for coming to any satisfactory conclusion concerning them. That class of persons just mentioned, by adding their worldly science to scrip-

ture truth, nearly always involve themselves also in contradictions and inconsistencies. Such is the case here with Mr. Olver, for immediately after making those statements concerning "facts of science" and "testimony and rights of conscience," as to those three questions, he says: "Conscience utterly fails as a guide to truth;" "And as the Word of God must be the *one* supreme standard of appeal, so Christ Himself must be the *one* teacher."

Here, in passing on, may be given one other strange statement, or rather *blunder*, by Mr. Olver. He says:—"This conscious self, which we call the soul, has all its relations to the outer world determined by the body." Now just the opposite of this is the *fact*. It is the *soul* that *determines* the relations of the *body* with the outer world. The word *determine* means to "fix, resolve, decide"; *determination* is, "resolved, decided." A body, of itself, cannot *fix* or *determine*. These belong to the mind. He said of the body in the previous sentence: "It is a material organism, which has no consciousness of its own." These, his statements, taken together, form a specimen of what is called "confusion worse confounded," and with the preceding *inconsistencies* and *contradictions*, serve to show how unqualified Principal Olver is to treat of the deeply important subjects contained in his three questions relating to the condition of the soul and body in the other and eternal world.

In contending, as he truly and successfully does in many pages, against the heresy of the annihilation of the soul, he says in one place:—"The scriptural term 'immortality' is used on both sides of the controversy in a non-scriptural sense. It is confounded with eternal existence." There is no confounding. As to both *soul* and *body* in the future state, *immortality* has precisely the same meaning as *eternal existence*, and the wicked will, in both, experience endless misery. As regards the reader, I may here define the precise nature of my present opposition to Mr. Olver's work. It relates merely to the *three subjects* mentioned in his preface, which exclusively relate to the endless bodily sufferings of the wicked in the future state. He contends for that endless suffering as to the *soul*, but denies it as regards the *body*. The far greater portion of his work relates to the future and eternal existence and punishment of the soul. On these points I agree with him *substantially*, but may in some of my last pages offer some brief remarks as to the strange and unscriptural terms in which he discusses them.

On the subject of the bodily sufferings of the wicked, in the future state, I will now give all the other chief passages of his work. It may first, however, be shown that he fully believes that there is, as scripture declares, "A worm that dieth not" and "an unquenchable, everlasting fire"; concerning which he has thus written:—"It is the everlasting fire into which the wicked shall be cast, and which, whether as agent, it continues to act or not; or as a symbol it abides or passes, will nevertheless be an eternal fact." Here is another of Mr. Olver's inconsistencies and contradictions in his sayings. If the fire, even as a symbol, does not abide but passes, it cannot be said to be *everlasting* or an *eternal fact*.

On the next page he says:—"The Christ, himself, pointing yet onwards to the new heavens and the new earth, points also onwards to the everlasting fire where 'their worm dieth not and the fire is not quenched,' and gathers both type and prophecy into one dread dismissal,—“Depart ye cursed into everlasting fire.” He adds,—“And these shall go away into everlasting punishment.” His latest apostle completes the record,—“And whosoever was not found written in the book of life was cast into the lake of fire. This is the second death, second in respect to a first, with a resurrection between. The only life which the wicked will possess, in that day, will be the bodily life which resurrection has restored. The only death which they can die will be the corresponding bodily death. He gives the words of scripture,—“Death and Hell are cast into the lake of fire;” and says:—"Henceforward they will have no other abode. There only, in that second death will the body *perish*, and there only can Hades hide the *unclothed* souls of men. With what bodies the unjust will come the Scripture does not say."

In a previous page, concerning the fire he says:—"But of all the expressions used to describe the punishment of the wicked, none is more frequent, and none more fearful, than the everlasting fire. We will not discuss the question of 'material fire.' If it means fire which will consume matter, then we know of no other. If it means fire which is of itself material, we do not know that there is any. If the expression is literally taken it must mean such fire as we daily use or observe." There seems here some ambiguity or mystification.

Mr. Wesley, in his sermon on hell, says:—"But it has been questioned by some, whether there be any fire in hell that is any material fire. Nay, if there be any fire it is unquestionably material. For what is immaterial fire? The same as immaterial water or earth! Both the one and the other is absolute nonsense, a contradiction in terms." This explanation is very different from Mr. Olver's remarks on the subject.

Concerning the future punishment of the wicked, Mr. Olver, in answer to annihilationists, further writes as follows:—"Death is eternally what death is now. The spiritual death of eternity is identical with the spiritual death of time; and the bodily death of eternity is identical with, or analogous to, the bodily death of time. They must not add to the penalty indefinite ages of bodily torment. Prolonged life in misery may be called dying, but it is not death. For such a combination of death and supernaturally continued life, they can furnish no Scripture warrant."

The italics are mine, to assist as to the meanings of the passages.

On a previous page he has said concerning the soul:—"The punishment inflicted, 'in that day,' will be eternal."

Concerning the resurrection body of the wicked, he has written:—"Whether this everlasting fire will retain the body as an unconsumed 'carcase,' according to the imagery of Isaiah, or will resolve it into its ultimate elements, according to the analogous action of fire on the present body—whether the fire itself will abide as an agent, or as a perpetual symbol and memorial—whether, if so abiding, it will determine the bounds of the eternal 'land of separation,' the habitation of the hopelessly lost—these, and many other questions of like nature, I have not discussed. I would not read into the revelation what is not there declared."

I have now given most copiously—perhaps more so than actually needed—passages from Mr. Olver's pamphlet which show precisely and fully his opinions on the three questions briefly set forth in his Preface, and they agree with his denials therein given on those three questions and subjects.

I will now proceed to show that his opinions as to the *first* and *third* subjects, are contrary to divine revelation, and I here announce, and will maintain, that the Scriptures plainly declare the following awful truths :—

“THE WICKED WILL, IN THE FUTURE STATE, UNDERGO EXTREME BODILY SUFFERING ; AND IT WILL BE EVERLASTING.

Mr. Olver does not deny, but admits, the doctrine of the resurrection ; and that the wicked, as well as the righteous, will have “bodies” in the other world. But he says :—“With what bodies the unjust will come, the scripture does not say.” It has no spiritual body for the sinner ; he has no spiritual life. “They that have done evil shall come forth only to a resurrection of condemnation,—a condemnation which is antithetical (in contrast) to ‘life.’”

The scripture *does* say with what bodies they will come. Surely Mr. Olver has read chap. 15 of I Cor. which treats of the resurrection of *all* the dead. In v. 22 of that chap. we read :—“For as in Adam all die, even so, in Christ, shall all be made alive.”—v. 42, “It is sown in corruption, it is raised in incorruption.”—v. 44, “It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.” v. 45, “The first Adam was made a quickening spirit.” v. 52, 53, “In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible.” For this corruptible must put on incorruption, and this mortal must put on immortality.”

All this relates to both the *just* and *unjust* to *all mankind* ; and it agrees with the words of our Lord, in John 5, 28, 29 :—“The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.” The *condemnation* in the texts is not in *contrast* to bodily life.

If the bodies of the *unjust* cannot be called *spiritual*, in the same sense as those of the *just*, they will be *living bodies*, none of

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them dead carcases, for it is said in Cor. 15, that "The last Adam (Christ) is made a quickening spirit,"—and that. "in (or through) Christ *all* shall be made alive." But the passages in Cor. further say, that all these resurrection bodies will be *incorruptible* and *immortal*, that is, they will not be liable to *decay*, *dissolution* or *death*. This, alone, is sufficient to refute Mr Olver's error, that the bodily sufferings of the wicked will not be perpetual; for if cast into the lake of fire, and they cannot pass from thence,—as scripture declares, in the case of the rich man mentioned by our Lord in Luke, who was there in bodily torment,—then the body of every sinner who is cast into that "everlasting fire," must *remain* there, and his body being *immortal*, incapable of *dissolution*, or *death*, must undergo and endure *everlasting suffering*. Those on the *left hand*, to whom the Lord, at the Judgment, will say,—“Depart ye cursed into everlasting fire,” and,—“These shall go away into everlasting punishment,” will not bear with them bodies incapable of *suffering* mere *carcases*, but “complex men,”—as Mr. Olver himself styles them composed of spirit and body. A large portion of his work is given to refuting the errors of those who contend for the annihilation of the human spirit, in the future state; but himself seems to be bordering on that heresy as to the body of the wicked in the other world, for he intimates a doubt, or uncertainty, whether that body will be *consumed* in the fire, or forever remain in it, as a mere *carcase*.

He asserts that the word *immortality* has not the same import and meaning as the words *eternal life*. On this subject of *bodily life*, the word *immortality* has precisely the same meaning as, *eternal* or endless life. Of course the expression, as here used has not the same meaning as the *eternal life* of the *righteous*. *Immortality* is a state of being, or *life*, not liable to *death* or extinction of life. Every creature, therefore, that has that life, not so liable, must live forever, and therefore, in that sense, has *eternal life*. *Immortality* and *eternal life* are therefore, as to the resurrection body, synonymous terms. The inspired Apostle, in that ch. in Corinthians, shows that such is the meaning of the word *immortality*, when he says, “this *mortal* (a state of *bodily life* which is liable to death,—a cessation of that life) must put on “immortality,” which is in full contrast to that *mortal state*, liable to a cessation of life.

With such erroneous writers on scripture subjects as Mr. Olver, Canon Farrar, and others, it is a common thing to give

to words in their mother tongue—the words and language of their country—perverted and opposite meanings, in order to support their unsriptural and speculative notions and theories.

Mr. Olver has said much in his pamphlet concerning a spiritual life divinely imparted to man; but this subject has no relation whatever to either of his three questions. That life is described in the scriptures under the several terms of “regeneration,”—“born again,”—“new birth,”—“renewed in the spirit of the mind,”—“a communion with God and the Lord Jesus,”—and as “becoming a partaker of the divine nature.” This spiritual life, and these terms, do not at all relate or apply to sinners, or mere worldly persons, either here or in the other world. None of these do or can comprehend or understand this spiritual life. Some of them deride it, or call it superstition, enthusiasm, or fanaticism. Yet, as scripture repeatedly declares, there is no real religion, or spiritual safety or happiness without possessing that spiritual life. Scripture truly says:—“The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” Adam had, at first, that spiritual life, but by his transgression lost it, and, by him, all his posterity; but Christ, by his obedience and death, has *conditionally* regained it for all mankind. He has also purchased for both the righteous and the wicked a resurrection body and its everlasting life. But the infinite difference between the two, in the future state, will be that the bodily life of the former will be *that*, not only of freedom from sickness, pain or distress of any kind, but of indescribable and eternal happiness, while that bodily life of the wicked will be one of unmitigated and eternal torment, as the scriptures most expressly and fully declare.

In further proof of the eternal bodily suffering of the wicked, I here refer to the case of the rich man, described by our Lord, as seen in Luke 16. He does not express any desire for the joys of heaven, or his admission there. While on earth he had no such desires, and he has none now. Nor does he express any remorse, sorrow, or regret for his ungodly and sensual life on earth. His only expressed desire is to be relieved from his bodily suffering; and this was not merely of his tongue, but he says I—the whole body—am tormented in this flame. We do not positively know that human spirits, without any *bodily* or material habitation, can suffer from the action of fire or flame. It was, therefore,

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only of the bodily torment of which Divès complained; and Abraham told him, in effect, that it would be endless, for he said there was a great gulf between them, and that they who were in the place where he was "could not pass from thence."

In Matt. 10 are these words of our Lord to his disciples:—"Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." Mr. Olver cannot say of this, that the word "destroy" means annihilation, or entire cessation of life and appearance; for then he must allow it to the *soul* as well as the *body* for the word is applied to *both*. But he contends for the eternal existence of the soul of the wicked and holds that it will be in eternal misery. The word destroy does not singly and exclusively mean the entire extinction and disappearance of any material body, or other thing; but both in scripture and ordinary speech is used to signify injury, desolation, failure of obtaining some good, or being in distress or want. We speak of a man destroying himself in some one or every way by his intemperance or some other evil conduct; and still he is a living man. The word in the text evidently means that in hell both body soul will be in misery, and also that the misery will be *endless as to both*.

In 2 Thess. 1. are the following passages:—"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ," they "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

Here the word "destruction" has precisely the same meaning as is given and explained respecting the word "destroy" in the preceeding passages in Matt. 10. Those who are to be thus destroyed—made miserable—are Mr. Olver's "complex persons," composed of *body* and *spirit*, and the text expressly declares that their destruction—their misery—will be *everlasting*; and that the "vengeance" and "punishment" will be by "flaming fire." These passages, alone, would be sufficient to destroy Mr. Olver's erroneous and pernicious notions that there is not a perpetuity of bodily suffering in the other world, but more proof will be given.

The following passages are in Rev. 14 :—" If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation ; and he shall be tormented with fire and brimstone, in the presence of the holy angels ; and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever."

Here, as always, when the word *man* is used, it means the being composed of a united body and spirit. There neither is, or can be, *man* without this combination and inseparable union. And in these inspired passages we see that this "complex" or combined being of body and spirit, called *man*, if he commits the offences mentioned in the texts, will be tormented with fire and brimstone ; and that this torment will be "for ever and ever." These last words Mr. Olver will, of course, admit mean the same as *everlasting* and *endless*. These words as to the *punishment* are not used in a metaphorical sense, or as *symbols*, but as *realities*. As to figurative words regarding the future punishment of the wicked, Mr. Olver, on pp. 37, 38 of his pamphlet, has said :—" It will not be necessary to discuss the meaning of words which are used in the Old or New Testament, to describe the destiny of the ungodly man." * * * "The bonds, the prison, the fire, the worm, the Gehenna, may be figurative, but they are figures which represent *realities*. In Math. 8. are the following words by our Lord :—" Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven. But the children of the kingdom (the unbelieving Jews) shall be cast out into outer darkness ; there shall be weeping and gnashing of teeth." Again, in Math. 13. 41 it is said of "these who die in iniquity," they shall "be cast into a furnace of fire ; there shall be wailing and gnashing of teeth." Of the man without the wedding garments in Math. 22. is said :—" Bind him hand and foot," &c. There shall be weeping and gnashing of teeth." And of the unprofitable servant in Math. 25. 30, "Cast ye him into outer darkness, there shall be weeping and gnashing of teeth."

These expressions, "hand and foot," "weeping and gnashing of teeth," do not relate to *spirits*, they belong to *bodies*—they are *bodily members* and *affections*. And of all these, and of all other

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wicked ones, it is said in the last cited chap.—Math. 25, which treats of the final judgment—"These shall go away into everlasting punishment;" and that punishment as is declared in Rev. 20. 10 and 14 is to be in "a lake of fire," where, as our Lord in Mark 9 thrice declared,—“their worm dieth not and the fire is not quenched.”

We plainly see from these Scriptures that all wicked—"complex men," as Mr. Olver properly calls them, that is persons composed of *spirits, souls, and bodies, united*—are sent away into "everlasting punishment" in "a lake of fire;" which fire "is not quenched," but *burns forever*. Mr. Olver rightly contends that the spirit cannot die but lives forever. And so will the *body*, for Scripture as positively declares that the resurrection body of *all* the dead will be "immortal,"—not liable to corruption, dissolution, or death. Now, can Mr. Olver, Canon Farrar, or any others, point to a single passage of Scripture, as proof, that this body will ever be separated from the other complex and united parts, or will ever be consumed, or cease to live, and become incapable of, or not liable to suffering? They know that they cannot do it. Not the semblance or shadow of any such proof can be found, either in Scripture or elsewhere.

Will any of them venture to say that any of those fearful scripture declarations—of "a lake of fire," "a furnace of fire," the "fire that never is quenched," the wicked "cast into it," for "everlasting punishment" and that "the smoke of their torment ascendeth up for forever and ever,"—are *forgeries* or *interpolations* into the sacred book? Neither Mr. Olver, nor any other such opponents of the truth, will dare to make any such assertion, plainly and openly; and yet, by their writings, they are virtually denying the liability of impenitent sinners to be cast into that place of torment, and there suffer that "everlasting punishment," which the Scriptures so clearly and repeatedly declare. View then, those awful Scripture truths, of that lake of unquenchable fire, and that the *immortal bodies* of the wicked will be cast into it, for "everlasting punishment," the inevitable conclusion must be that the bodily sufferings of those who are cast into that place of torment will be *everlasting*. But Mr. Olver says:—"I know of no authority for the dogmatic assertion of the *perpetuity* of *bodily suffering*."

The very highest authority and proof of the *perpetuity of bodily suffering*,—that of inspired scripture, has here been *literally* and amply given. And Mr. Olver not knowing of it, only shows, either that he has not searched the scriptures on the whole subject, as diligently and closely as he might, or ought to have done, or that his mind was so biassed, or confirmed in his own previous opinions, that he failed to see, or comprehend, what the scriptures really and decidedly declare concerning it.

It may here be useful to consider, *who were they*, who gave those awful announcements of that dreadful place of misery, and of the everlasting punishment therein, of all the finally impenitent and wicked. The gracious and loving Saviour himself, was the first who mentioned “a furnace of fire,” in the other world; and declared that various descriptions of sinners of mankind would be cast into it, for “everlasting punishment;” and that “their worm dieth not, and the fire is not quenched,” and that a rich man, of this world, was there in torment. The loving and beloved disciple John, was the selected one, to write the inspired and awful Book of Revelation, which first mentions a “lake of fire,” and contains so many fearful descriptions of the doom and punishment of the wicked. The loving and faithful Paul also, was divinely inspired to declare that the Lord, at the end, “will come in flaming fire, taking vengeance” on the enemies of his truth. Others also, of the New Testament writers, give similar awful announcements of the endless punishment of the finally impenitent, in that divinely appointed place of misery.

Not only Universalist writers and preachers deny the bodily and eternal punishment of the wicked, but many of those writers and preachers of the present generation, who are generally considered *orthodox*, either deny such punishment, or refrain from publicly declaring it. They dwell, *exclusively*, on the love of God, and the Saviour for poor and helpless sinners. Now such a course, the scripturally learned and faithful John Wesley, has rightly called, “spiritual quackery;” and says, it is far worse than *medical quackery* for *that* only injures or kills the *body*, but the other tends to the eternal ruin of the *soul*. One of his published sermons is expressly on “hell” as the place of the eternal misery of the lost; and as to both *soul* and *body*, as will in a subsequent page be more particularly and fully shown. He has a sermon also on the rich man and Lazarus, and rightly treats the

narrative as one of *facts*, and not as a parable, as some in their preachings and writings describe it, to lessen, or soften, it would seem the idea or supposition, that there really is such a dreadful place, and such torment as is there described. One of the selected clerical doctors, who wrote an answer to Canon Farrar, and which, on the whole, was the only one of the twelve answers published, really deserving of any approval,—said in that answer, that, “although not disbelieving that punishment, he kept it in the back ground.” There are, unhappily, many teachers like him, in the present day. They are not like the faithful Paul, who declared unto the Ephesian elders, “I am pure from the blood of all men, for I have not shunned to declare unto you *all* the counsel of God ;” and “have not ceased to warn every one night and day.” He has also said in his Epistles,—“Knowing the terror of the Lord we persuade men ;” and “Let us have grace, whereby we may serve God acceptably, with reverence, and godly fear, for our God is a consuming fire.” Our Lord’s words to his disciples, “Fear Him who is able to destroy both soul and body in hell ;” and as to cutting off hands and feet, to avoid being cast into hell ;” with others of similar import, are words of *warning* and *counsel*, designed for the instruction and obedient observance of all his professed people, to the end of time ; and with reference to the eternally ruinous consequences of their being disregarded and disobeyed. The unfaithful preachers and writers above described, seem altogether unwilling to admit, that a fear of God’s displeasure, and of those eternally ruinous consequences of persisting in sin, are, or ought to be, any motives, or inducements to forsake it ; and seek gospel salvation ; but they think, or contend, that this salvation is to be sought and obtained, *solely* through the scriptural representations of the love of God, and the love of the Saviour, in dying for them. Why is the feeling of *fear* implanted in us, if we are not to exercise it on a subject which involves the most awfully important results,—those of eternal happiness or misery ? There are numerous passages of scripture which inculcate the *fear* of God, as to consequences, both in time and in eternity. Here are but a few of them :—

“The secret of the Lord is with them that fear Him, and He will show them his covenant.”—Ps. 25. “The fear of the Lord is the beginning of wisdom.”—Ps. 111. “The fear of the Lord is a fountain of life, to depart from the snares of death.”—Prov. 14. “By the fear of the Lord, men depart from evil.”—Prov. 16.

It is true that very large numbers are brought into fellowship and communion in some churches, and more than a few in all of them, who come into that relation through representations of the love of God, and that of the Saviour in dying for them, or through persuasions of friends, or their own thoughts or convictions that it is right and needful to be religious and join a church, and give some special attention and observance to its means and ministrations. But all this alone is very different from being, as scripturally required and described, born again of the divine spirit, truly converted to God and the Saviour, and possessing the witness of that gracious spirit that their sins are forgiven, and who are walking with obedient consistency in that way which leads to eternal glory and happiness. There are very far more who are brought into this happy state through deep spiritual convictions and distress, and fear of the eternally ruinous consequences of their sins, than are brought into that truly converted and joyous state through even the most moving representations of the divine love and the sufferings of the gracious Redeemer. Mr. Olver, it is true, has, like Canon Farrar, said a good deal concerning the future and eternal, but merely *inward* and *self-inflicted* sufferings of the wicked; but he has prevented any good effects from those representations by denying the *perpetuity* of their future bodily sufferings, for he says that their *resurrection bodies will die*, and therefore, of course, cannot experience any further suffering. Also, in referring to the subject of "mutual torment" by the lost, which he denies, he says: "All other misery must come from *within*, and therefore the proportionment of suffering to sin is inevitable. No man's *hell* can be any other than that which he prepares for himself, as day by day he wilfully heaps up wrath against the day of wrath." On the preceding page he says:—"Himself is *hell*, is it not enough?"

Here, in effect, he denies that there is any such *place* as "hell,"—"a furnace of fire,"—"a lake of fire,"—for the punishment of sinners, in direct contradiction to our Lord's words to them at the left hand,—"*Depart ye cursed into everlasting fire*;" and his previous words, to "cast them, who do iniquity, into a furnace of fire"; and also in contradiction of what is said in "Revelation," that the "false prophet and them that worshipped the image of the beast were both cast alive into a lake of fire"; and that "whosoever was not found written in the book was cast into the lake of fire." *See also Rev. 22.19.*

Now all these awful words are in *relation* and are *applied* to the wicked of mankind. And yet Mr. Olver has the presumptuous boldness to deny the truth of all those inspired assertions, and to say of the wicked in the other world, as is seen above, that all his "misery must come from within, and that no man's hell can be any other than that which he makes for himself"; and that "himself is hell," all which evidently means that there is no place of "hell fire,"—no "furnace of fire,"—no "lake of fire," though they are so positively asserted by our Lord and his apostle as being *realities*.

As to the future bodily suffering of the wicked, he has written very inconsistently or absurdly, for although, as seen above, he denies that there is such *bodily suffering*, the *body* having *died* or been *consumed*, he has said on a previous page,—“bound hand and foot, alone, in outer darkness, weeping and wailing, and gnashing of teeth,—all are fearful.” Surely there could be no necessity for *binding* the hands and feet of a *dead carcass*; nor can it “weep and wail, and gnash its teeth.” These are the effects of the sufferings of a *living body*, yet he denies that there are any *living bodies* thus to suffer and complain.

This unscriptural and false doctrine put forth by Mr. Olver, Canon Farrar, and several others, that there is no *bodily suffering* of the wicked in the future state, is pregnant with most dangerous and ruinous results, as I will now proceed briefly to show. Man, in his natural, unregenerate state, has no knowledge of the new spiritual life, so essential for salvation and true happiness here and hereafter, for, as scripture declares:—“The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.” Consequently he cannot have any desire for such a life or its enjoyments. All his thoughts, desires, hopes and expectations relate to this world, and its affairs and gratifications. He is, as scripture declares, selfish and sensual, indulging, in a greater or lesser degree, as circumstances permit, in “the lusts of the flesh, the lust of the eye and the pride of life.” And if he has not been guilty of any great crimes or gross wickedness, but has lived an ordinary moral and regular life, he will feel little or no conviction of conscience, or remorse, or fears as to sufferings in the other world. Or if he has any such fears, they will only be as regards *bodily sufferings*, not as to any of a *mental* or

spiritual nature. If he dies in that unregenerate and sensual state he will carry into the other world, and always retain the same ignorance as to spiritual knowledge and spiritual enjoyments, and the same disregard and distaste for them. If he has been guilty of many gross crimes—a *marked sinner*—he will probably, at times, be alarmed, and have some fears as to the consequences of his sins in the future state, especially when about to die, but they will be *altogether as to bodily sufferings in the hell of fire*, of which he has read, or been warned, or told. He also, of course, will, in the other world, retain the same evil propensities and desires which he had while on earth, but will have no desires for any of the heavenly joys or blessings. Now it is with reference to these two classes of persons, and indeed all others of a merely worldly character, that this false and ruinous doctrine of Mr. Olver, Canon Farrar, and others, of there not being any hell of fire, nor of bodily sufferings therein, is so pernicious and fatal; for if those wicked and worldly persons believe that doctrine, which they are naturally and generally inclined to do, they will be thereby induced and encouraged to continue in their wicked and worldly courses and habits, and, dying in them, they will, indeed, as scripture so plainly declares, forever experience the torments of both body and spirit in that “furnace of fire, where the worm dieth not and the fire is not quenched.” In the appeals of Dives to Abraham, he did not express any regret for having failed to obtain the joys and blessings of heaven, or any desire for being admitted there; nor did he intimate any compunction or remorse for having led such a vain and sensual life on the earth. His only desire was to have his bodily torment mitigated or removed. And so it will be with the wicked in general, or universally, in that place of misery: though probably divine justice may with some, or many, inflict goadings of conscience or remorse for their enormous crimes. In view, therefore, of the plain and repeated scripture representations of the endless bodily torments of the wicked in the future state, Mr. Olver and all others who in any way publicly teach that there are no such endless bodily sufferings, incur a most awful responsibility, both to God and their fellow-beings, especially when such false teachers are placed in most influential positions as regards the youth of a country, as is the case with Mr. Olver.

Feeling confident that, contrary to Mr. Olvers’s opinions and assertions, I have clearly shown, by scripture proof, that

the resurrection bodies of the wicked will be *immortal*—not liable to *death*—and that those bodies will undergo endless sufferings in the “lake of fire,” it will be needless *here* to discuss or explain the meaning of the Scripture expression, “Second Death.” Scripture does not contradict itself. As the resurrection bodies are *immortal*, and will never be separated from the immortal spirit, that “Second Death” can have no application to those bodies. The true meaning and application of that expression will be more appropriately given under the following title, where the assertion of Mr. Olver that “the doctrinal standards of his church do not embody representations of the endless bodily sufferings of the wicked,” will be exposed and refuted.

2. The Doctrinal Standards of the Wesleyan Methodist Church expressly declare that, in the future state, the bodily sufferings of the *wicked* in “the lake of fire” will be *perpetual*.

Before proceeding to give from these standards the proof that they do embody the doctrine mentioned in the above title, I will, in common fairness, give extracts from Mr. Olver's pamphlet which show his denial of the truth of that doctrine. In his Preface, he says:—

“Three questions are raised for consideration, and they concern the perpetuity of bodily suffering, mutual torment, or society in the hell of eternal doom, and the continuance of bodily life after the second death. * * * I know of no authority for the dogmatic assertion of any one of the three, and I have presented the doctrine without them.” On pp. 41—2, treating of the final judgment and the “Second Death,” he says:—“The only life which the wicked will possess, in that day, will be the bodily life which resurrection has restored. The only death which they can die, will be the corresponding bodily death. * * * Death and Hell are cast into the lake of fire. Thenceforward they will have no other abode. There only, in that second death will the *body perish*, and there only can Hades hide the *unclothed* souls of men. * * * Why there should be a resurrection of the wicked, if only to be followed by immediate destruction, is a question which is more frequent and natural than it is difficult. For the present, we may remember that they who

have done evil shall come forth only to a resurrection of condemnation—a condemnation which is antithetical (opposite) to “life.”

In a subsequent page, in contending against annihilationists, he says:—“The bodily death of eternity, is identical with, or analogous to the bodily death of time. They must not add to the penalty indefinite ages of bodily torment. Prolonged life in misery may be called dying, but it is not death. For such a combination of death, and supernaturally continued life, they can furnish no scripture warrant.” He further says:—

“The tendency to lose sight of physical inconveniences which are permanent, and to merge them in the ordinary, and therefore, unnoticed environment, might raise a doubt, as to the probability of eternal physical pain. The influence of suffering from without, in diverting attention from the severer inward anguish, could not lead to any increase in primitive effect. Had there been a semblance of such a revelation, of such a doctrine, I could not have opposed it as impossible, unjust, or horrible. There may be those who discard the surging fire, the writhing limbs, the shrieks of agony, but who nevertheless retain the fiercer rage of mocking demons, and taunting companions, of horrid strife, and hellish triumph. For myself, I find, in the scripture, as little of the latter, as of the former picture. When I read the New Testament, verse by verse, again and again, and could find no authority for them; and when, after a search as minute, I found that the standards of my church do not embody them, my sense of troubled surprise, gave place to thankfulness and rest.” On another page, he says:—

“But some one may ask what hell is left if there is neither bodily suffering nor mutual torture. The answer is,—death to the complex man, death bodily, death spiritual, and both eternal.” And again:—“I will not begin to speculate, but, for myself, will cherish the hope and confident expectation that evil has been constrained to provide for its own eternal destruction, and that its *living form*, cast, with death and hell, into the lake of fire, will *forever disappear* from the creation.”

Several of these extracts were given in previous pages, but I have thought it proper, or indeed requisite to repeat them here, so that they may appear side by side, or in *immediate contrast* to

the proof from the Wesleyan standards of doctrine, which will be given in full refutation of his erroneous opinions on the subjects in question. The reader may here be reminded that these subjects, as before seen, are,—“Perpetuity of the sufferings of the wicked,—mutual torment, and the second death” in the other world. Mr. Olver has appealed to those Methodist standards as well as to scripture, and if, as will be seen, they are directly contrary to his opinions, he must stand *doubly* convicted of his errors, for the scriptures given in previous pages most clearly expose and refute them.

This standard Wesleyan Methodist proof will not be of any *secondary nature*, but from the *fountain head*, the wise, learned, and faithful christian minister, John Wesley himself, the *originator* and *author* of Methodism. His writings are rightly considered and held by the Wesleyan Church to form the *principal standards* of their *doctrinal* articles and code. I have owned his numerous works for many years, and read them with great satisfaction and profit also. I here give, first, extracts from his sermon “On Hell,” from the text in Mark 9, 48, “Where their worm dieth not, and the fire is not quenched.” The following are literal extracts from that sermon. Speaking of one finger of the present body being put into the flame of a candle, he says:—“How then will you bear hell fire? Surely it would be torment enough to have the flesh burnt off from only one finger. What then will it be to have the whole body plunged into a lake of fire burning with brimstone.” “The inhabitants of hell have nothing to divert them from their torments, even for a moment. They are all eye, all ear, all sense. Every instant of their duration it may be said of their whole frame, that they are

“Tremblingly alive all o’er,
And smart and agonize at every pore.”

And of this duration *there is no end*. Suppose millions of days, of years, of ages elapsed, still, we are only on the threshold of eternity! Neither the pain of body, nor of soul, is any nearer an end, than it was millions of ages ago. “When we ask a friend, who is sick, how he does, ‘I am in pain now,’ says he, ‘but I hope to be easy soon.’ But how dreadful would his case be, if he should answer,—‘I am all over pain, and I shall never be eased of it. I lie under exquisite torment of body and soul, and I shall feel it *forever*.’ Such is the case of the damned sinners in hell.

'Their worm dieth not and the fire is not quenched.' Such is the account which the Judge of all gives of the punishment which he has ordained for impenitent sinners."

Mr. Wesley's notes on the New Testament, also form one of the chief standards of Wesleyan Methodism. On the words, in Rev. 14, 11 :—"And the smoke of their torments ascendeth for ever and ever," he gives this note,—“From the fire and brimstone wherein they are tormented.” God grant that thou and I, may never try the strict *literal eternity* of this torment !

Mr. Olver holds that the words in Rev. 20, 14,—“This is the second death,” literally mean a second and final extinction of bodily life ; and consequently that the wicked will, in the fire, experience the final termination of that life, and of course, cannot any longer feel body pain ; and he intimates an *uncertainty*, whether the *lifeless carcase* will be *consumed*, or will remain, as a symbol, as to some unrevealed event, or thing. Now, in contradiction to all this, Mr. Wesley in his notes on the passage in Rev. containing those words. says :—"Death gave up the bodies of men, and Hades, the receptacle of separate souls, gave them up, to be reunited to their bodies." And of *death* and *hell* being "cast into the lake of fire," he says :—"were abolished forever, for neither the *righteous*, nor the *wicked* will die any more : their souls and bodies were no more to be *separated*, consequently neither *death* nor *hades* could any more have a being."

On the passages in Mark 9, as to "cutting off a hand, or foot," or "plucking out an eye ; and being "salted with fire," Mr. Wesley has given these notes :—"Every one who does not cut off the offending member, and consequently is cast into hell, *shall be*, as it were, salted with fire,—*Preserved not consumed* thereby : whereas every *acceptable sacrifice shall be salted with another kind of salt*, even that of *divine grace*." More largely this obscure text might be paraphrased thus :—As every burnt offering was salted with salt, in order to its being cast into the fire, of the altar, so every one who will not part with his hand, or eye, shall fall a sacrifice to divine justice ; and be cast into hell fire ; which will not *consume* but *preserve* him from a *cessation of being*." This is quite a sufficient answer to Mr. Olver's query as to a dead *carcase*, and a *symbol*.

Mr. Olver denounces the expressions used by certain writers, as to the bodily sufferings of the wicked in the place of misery, but it is little else than *quibbling* about *words* and *phrases*, to mark any distinction between those expressions and the words of scripture when the two are of about equal severity. The "furnace of fire," the "smoke of torment," the "weeping and wailing and gnashing of teeth," in scripture, are about parallel with the expression "surging fire, writhing limbs, and shrieks of agony," which he condemns.

As to his denial of "mutual torment," among the wicked in hell; and that it is not "embodied in the standards of his church," the following passages in that sermon of Mr. Wesley, previously cited, may serve as an answer:—"There is no music but that of groans and shrieks, of weeping, wailing, and gnashing of teeth; of curses and blasphemies against God, or *cutting reproaches of one another*." And he further says:—"God hath delivered them over to the tormentors. And the devils need not fear, like their instruments upon earth, lest they should expire under the torture. *They can die no more*. They are strong to sustain whatever the united malice, skill and strength of angels, can inflict upon them, and their angelic tormentors have time sufficient to vary their torments a thousand ways."

Now the question here, is, *not whether* Mr. Wesley was scripturally warranted, in using those expressions of *mutual* and *demonian* torment; but whether Mr. Olver's denial of there being any such torment, being "embodied" (or mentioned) in the Methodist Standards, is *valid* or *untrue*. And behold, as is shown above, *there they are written by Wesley himself!*

Mr. Olver says, of the case of the rich man and Lazarus, in Luke 16, that it is "a parable." Mr. Wesley has a sermon on the narrative, at the commencement of which he says:—"But is the subsequent account merely a parable, or a real history. It has been roundly asserted to be a mere parable." * * * "There was," says our Lord, 'a certain rich man.' Was there not? 'And there was a certain beggar named Lazarus.' Was there, or was there not? Is it not bold enough positively to deny what our blessed Lord positively affirms? Therefore we cannot reasonably doubt, but the whole narration, with all its circumstances, is exactly true."

A work on the "Institutes of Christianity," by Rev. Richard Watson, a learned and eminent Minister of the Wesleyan body, is also one of the chief doctrinal standards of Wesleyan Methodism. The following passages are portions of that work:—"The nature of man is *immortal*. The existence of man is *never to cease*. It is also the doctrine of scripture that the future punishment of the incorrigible shall be *final and unlimited*." No morning of joy shall ever follow that night of sorrow, no ray of hope ever penetrate the mass of incumbent darkness under which they are chained. "Their worm dieth not, and the fire is never quenched."

The words "nature" and "immortal," here used, include both body and spirit. Neither of them, *separate*, can be called *man*. It is their union that forms the *being* so named. Mr. Olver calls him that "complex" creature. The final and unlimited sufferings and punishment mentioned above are therefore inflicted on and endured by both *body* and *spirit*, which is in direct opposition to Mr. Olver's denial of the "perpetuity of bodily suffering," and of the scripture words "second death," *meaning*, as he says, a second death of the body, and its separation from the spirit.

The doctrinal writings of the celebrated Dr. Adam Clarke, a contemporary and fellow-labourer with Mr. Wesley in establishing Methodism, may, with a few exceptions, be considered as one of the standards of Methodism. In his learned and critical commentary on the scriptures, he makes the following remarks on these passages in Rev. 20:—"And death and hell were cast into the lake of fire. This is the second death." "Death himself is now abolished, and the *place* for separate spirits no longer needful. All dead bodies and separated souls being rejoined, and no more separation of bodies and souls, by death, to take place, consequently the existence of these things is no farther necessary. The *first death* consisted in the separation of the soul from the body for a season. The second death is the separation of body and soul from God forever. The first death is that from which there may be a resurrection. The second death is that from which there can be no recovery. By the first the *body* is *destroyed* during *time*; by the second, *body* and *soul* are destroyed through *eternity*."

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It will at once be seen that these comments of Dr. Clarke are directly contrary to the error of Mr. Olver that there will be in the other world a *second death* and final extinction of the life of the *body*. The word "destroyed," used by the Dr., does not mean *annihilation*, against which Mr. Olver contends, but as signifying punishment and misery, and *through eternity*, as the Dr. has stated.

Mr. Olver, in referring to the awful expressions used by some persons concerning the sufferings of the wicked in hell, says that "after a minute search he could not find them embodied in the standards of his church." It does seem very strange that in being, as he asserts, so minute in his search, he did not fall in with that sermon of Wesley, on *hell*, which contains, *literally*, some of those awful expressions, and others equally *horrifying*. One would naturally suppose that this sermon would have been the very first authority to which Mr. Olver, as a Wesleyan minister, would have resorted, to ascertain if, as a part of the Standards, it contained any such severe and fearful expressions. They are there, in full measure and intensity, as has been shown. The only available apology or excuse, therefore, for Mr. Olver, for his rash and unwarranted assertion is that his search into those standards was really *not as minute and thorough* as it ought to have been. And the like excuse for him is needed as to his asserted verse by verse search of scripture regarding words contained therein, of similar awful import, as to the future *bodily sufferings* of the wicked.

Mr. Olver, and all who hold or knowingly approve of the publication of those erroneous and pernicious opinions contained in his pamphlet, may call themselves what they please, but in the light of divine truth, and of Wesleyan standards of doctrine, they are not entitled to the *appellation* either of *scriptural* christians or *Wesleyan Methodists*.

Having now, in these pages, clearly shown from the *sacred scriptures*, and also from the *doctrinal standards of Wesleyan Methodism*, the erroneous and dangerous opinions of Mr. Olver, on the awful subjects under discussion, it is unnecessary to treat of them here any further. In concluding this review I must express my deep regret at finding that the person who has so boldly and unfaithfully published those pernicious opinions holds

such high and influential positions in the great Wesleyan body of christians. And further, I feel justified in expressing the hope that the proper authorities in that christian church will promptly exercise their power in removing Mr. Olver from those positions, unless he *retracts* and *abandons* those erroneous opinions. By thus acting, the venerable Wesleyan Conference will publicly and loyally manifest its strict and due *consistency* with its professed orthodox christian principles, and its faithful and firm adherence to scripture truth, and also to the pure religious doctrines of the divinely honored and greatly successful christian minister by whose venerable and eminent name they are distinguished.

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