

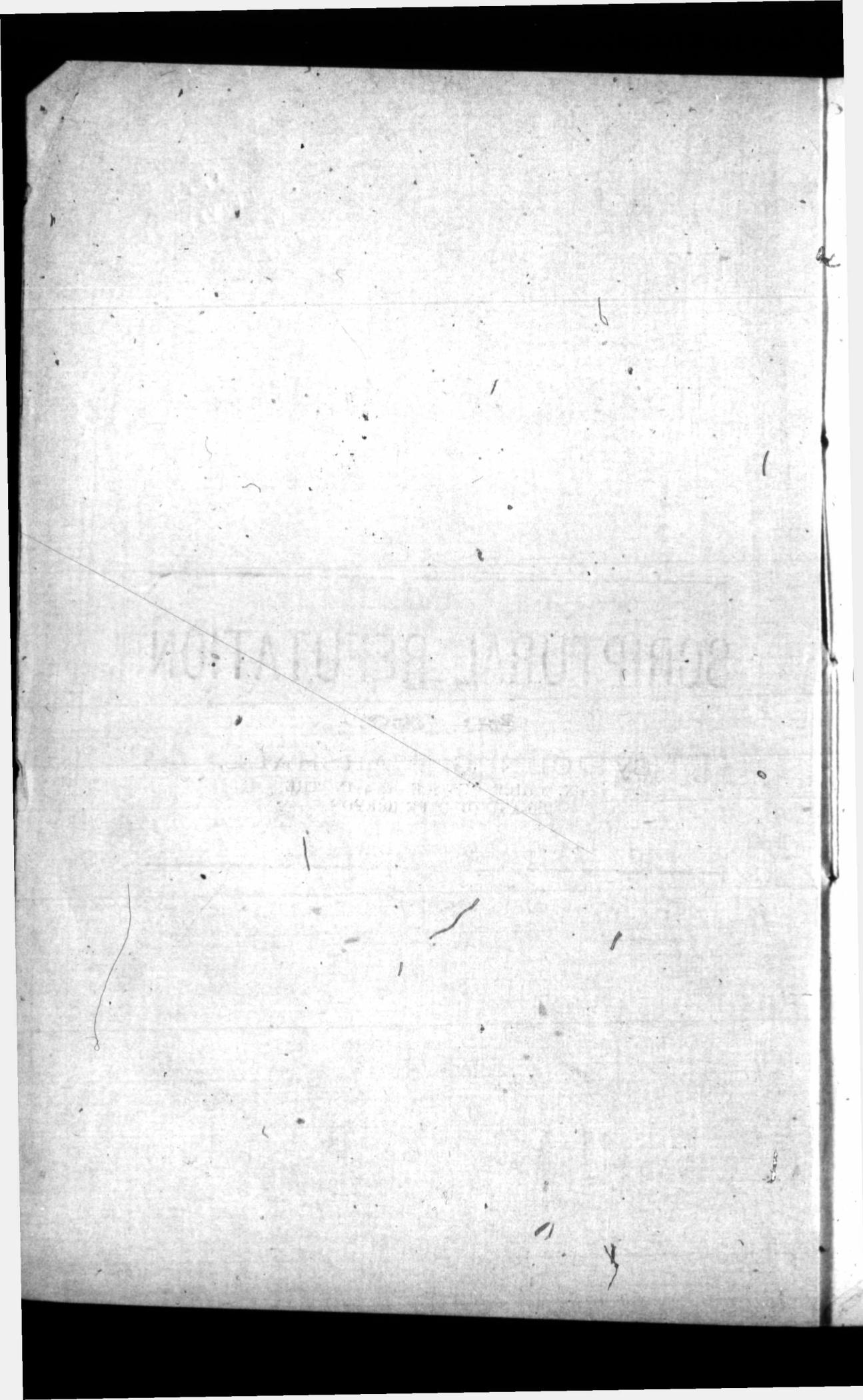
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SCRIPTURAL REFUTATION

&c., &c.

By JOHN G. MARSHALL,
EX. CHIEF JUSTICE, &c., IN THE
ISLAND OF CAPE BRETON.

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SCRIPTURAL REFUTATION

OF THE

ERRORS OF REV. CANON FARRAR;

IN HIS

RECENT WRITINGS

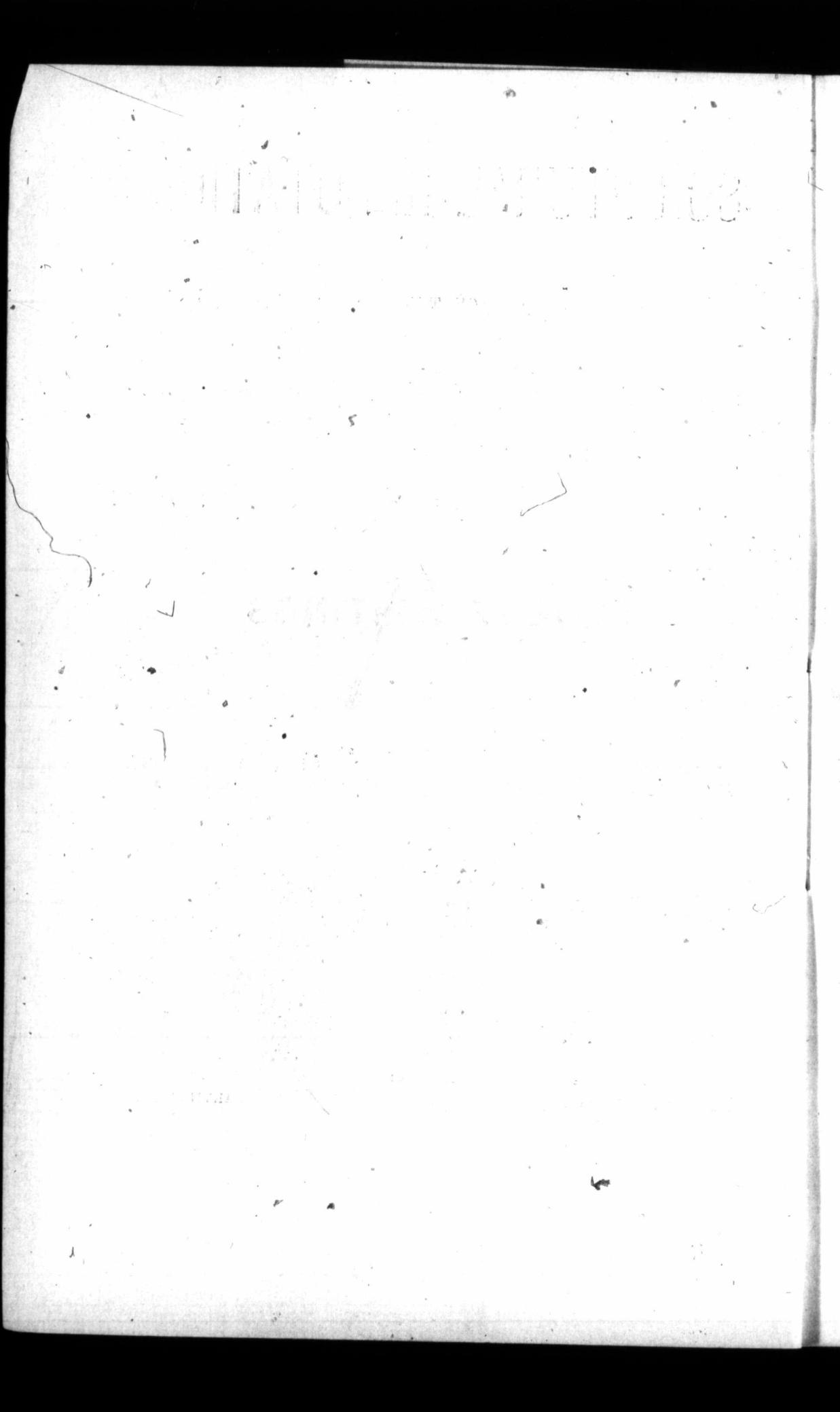
ON THE

FUTURE PUNISHMENT^{OF} THE WICKED

By JOHN G. MARSHALL,
EX. CHIEF JUSTICE, &c., IN THE
ISLAND OF CAPE BRETON.

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A SCRIPTURAL REFUTATION &c.

Canon Farrar has published, in a pamphlet, "A Reply to many Critics." It is in a very brief form. Considered merely with reference to the value of the criticisms on his book "Eternal Hope," his "Reply" may well be thought of sufficient extent and force. In a subsequent page of the present review some plain and pointed remarks will be offered, showing the extremely defective and unsatisfactory character of all those criticisms.

The chief intention here is to show, from inspired Scripture authority, and *this alone*, that Canon Farrar's speculative hopes, suppositions, or notions—whichever they may be called—regarding the future condition of those who die in a state of sin, are altogether unscriptural, erroneous, and dangerous. Those undecided and feeble terms may fairly be applied to all his writings on the awful subject, because he has not professed to give, and has not given, any Scripture proof, or any express or decided opinion concerning it; but has merely expressed *hopes, probabilities and possibilities*.

L HIS SUBMITTED JUSTIFICATION FOR FIRST PUBLICLY DECLARING HIS VIEWS.

In his "Reply" he has, a second time, endeavored to justify the publication of his hopes and suppositions on the subjects in question. He says of his book "Eternal Hope":—

"I explained as fully as I could that it could not profess to be a formal treatise. The main part of it consisted of sermons, written, I may fairly say, under the difficulty of interrupted leisure and uninterrupted anxiety; written a day or two before they were delivered; written to be addressed to large miscellaneous audiences; written, lastly, under the influence of emotions which had been deeply stirred by circumstances, and had taken the strongest possible hold of my imagination and memory. While I was musing the fire burned, and it was only at the last that I spake with my tongue. It is not thus that I should have addressed a small audience of learned theologians."

On the same point, in another place, he says:—"I came with no compact system, no flawless theodicy. No such is to be had."

Now all these explanations and statements, instead of showing that Canon Farrar was justified in first making public his mere views and hopes on such momentous subjects, sufficiently prove that as these subjects can only be known from divine revelation, he ought, when advancing those views, to have given some clear Scriptural proofs to support them. But he did not *then* do it, nor has he *since done it*, either in his book or his "Reply." He was even more strictly bound to give them to his "miscellaneous audiences," than, as he says, to "a small audience of learned theologians." These last could have discussed and refuted his views; but many of the larger audiences would be, and doubtless were, perplexed, or otherwise injuriously affected by them, by supposing them to be conformable to Scripture. He should, therefore, have brought before them some "system," or, to use his strange phrase, "a flawless theodicy," as he considered it, and should have endeavored to support it by Scriptural authority. Neither his "imagination" or "memory" should have induced his views or their publication. All public Teachers of Religion are responsible to God and men for the opinions they publicly announce, both as to doctrines and practice. On subjects of art, science, literature, and others of a merely secular nature, the utmost freedom of publicly expressed opinions, or even of speculative views or suppositions, is quite allowable, but it is not so regarding religious subjects, especially those so awfully important as the future punishment of the finally impenitent and wicked, and the duration of that punishment. No Religious Teacher has a right to annoy or disturb the Christian world with mere speculations or suppositions regarding the most solemn and vital doctrines of divine revelation, without giving some portion of that revelation which he considers as proof of the correctness of his opinions. Especially should it not be done by any such distinguished public character as Canon Farrar. He has been twenty years in the sacred ministry, and is a dignitary in a nationally established Church, the doctrines and institutions of which extend over many countries; and his mere suppositions, views and hopes on those awful subjects were not first advanced in some select or private circle, but in one of the chief seats of that Church for conveying religious instruction, and to all classes of society, from the nobleman to the scavenger, and to the educated

and the ignorant. He calls those to whom the views were addressed "miscellaneous audiences."

It has been asserted in a previous page that Canon Farrar has not offered any Scriptural proofs, but merely hopes and suppositions regarding the condition in the future state of those who die in sin. This assertion will now be verified, by the following extracts from both his writings which sufficiently show the nature of—

II. HIS HOPES AND VIEWS, AS TO THE FUTURE CONDITION OF THOSE WHO DIE IN A SINFUL STATE.

In page 23 of the Preface of his "Eternal Hope," he repudiates and condemns the following four elements of future punishment:—
 1. The physical torments, the material agonies, the '*sapiens ignis*' of Eternal Punishment. 2. The supposition of its necessarily endless duration, for all who incur it. 3. The opinion that it is thus incurred by the vast mass of mankind; and 4. That it is a doom passed irreversibly at the moment of death, on all who die in a state of 'sin.' But in a previous page (21) of the preface, he says:—"The statements which have been so freely circulated in England and in America, that I 'denied the existence of hell;' or denounced the doctrine of eternal punishment,' are merely ignorant perversions of what I tried to teach." (There seems ambiguity or uncertainty here, as to the word "Hell," for in p. 125 of the Book he says:—"Hell is a temper not a place.") In p. 53 of the "Reply" he says:—"Alike in scripture, and in the Catholic faith, there is very much that encourages—the doctrine of Eternal Hope; the doctrine (that is) that even, if in the short span of human life, the soul have been not yet weaned from sin, there may be, for some, at any rate, a hope of recovery; a possibility of amendment, if not after the last judgment, at least, in some disembodied condition beyond the grave." Further, on p. 54, he writes:—"I have advocated the ancient and scriptural doctrine of an internal between death and doom; during which state—whether it be regarded as purgatorial, as disciplinary, as probational, or as retributive—whether the *eon*, to which it belongs, be long or short,—we see no scriptural, or other reason, to deny the possible continuance of God's gracious work of redemption and sanctification for the souls of men; and I have added, that I can find nothing in scripture, or elsewhere, to

prove that the ways of God's salvation, necessarily terminate with earthly life. I have never denied—nay I have endeavoured to support and illustrate the doctrine of Retribution, both in this life and the life to come. I have never said, as I am slanderously reported to have said,—that there is no "Hell," but only, (and surely this should have been regarded as a self-evident proposition,) that "Hell" must mean, what those words mean of which it is the professed translation; and those words—Hades, Gehenna, Tartarus—mean something much less inconceivable, much less horribly hopeless, than what "Hell" originally meant; and that what it has come to connote in current religious teaching."

In answer to Mr. Arthur, he says: "I entirely agree with him in saying that Christ taught that 'they who will not repent, will suffer an endless penalty'; but I instantly part company with him if he makes the unwarrantable addition, 'they who will not repent *in this life*,' since my whole book is a statement of the reasons why I venture to hope, that the gates of mercy are not finally closed after the brief span of earthly existence." Again he says: "When I turn to Scripture * * I find ample grounds for the hope, that all apparent discords shall ultimately be harmonized in one vast concord."

By the extended extracts here given, it will be seen that Canon Farrar has been dealt with fairly; and so as to exclude the possibility of any well grounded charge of any misrepresentation of his views and opinions, on the momentous subject in question. On an attentive and full consideration of the extracts it will also be found, that all the material points in controversy, may be included and condensed under these two heads or subjects:—

1. A change in the other world, in the spiritual and moral character of the wicked, and their consequent future favorable or happy condition.
2. The duration of the punishment, in the other world, of those who die in an unrenewed and sinful state.

These most solemnly important subjects will, in subsequent pages, be separately and fully examined; and on *Scripture authority alone*, as expressly relating to them. It is plainly obvious and must be admitted by all, that divine revelation alone can decide with

certainty on these subjects. It has always been true, as Scripture declares, and will continue so to the end of time, that "the world by its wisdom knows not God," or His works and ways; especially on such deep and awful subjects as these now under discussion. It is the great error, and also the fault, both of Canon Farrar and of all his *fifteen* critics, whom he has named and answered, that they have not given express Scripture truths, as proofs, or authority for the views and opinions they have advanced; but have formed them almost entirely from their own cogitations and reasonings. No merely human thoughts or arguments can be sufficient, or be allowed to decide on those subjects. None of the wisest or most learned of human beings, have ever formed, or, from the nature of these subjects, ever can, merely by the efforts of their own minds, originate or form, accurate and satisfactory decisions concerning them. They can only be *certainly* known from the divine oracles. These,—if taken in their plain literal meaning,—as they ought to be received, are amply precise and determinate for the belief of all, whether educated, or illiterate. All the Canon's keen invectives towards those who hold the doctrine of eternal punishment; and his fervent appeals as to the divine love and mercy: and his torrent-like eloquence, as his friend Professor Plumtre calls it, are therefore entirely out of place, and of no value whatever when brought to the light of plain Scripture truth, declaring that punishment. Those fervent utterances are, indeed, no better than mere *sensational rhapsodies*, which can only influence weak and ill informed minds. Sound rational arguments, based on Scripture testimony, are *alone* deserving of regard on this subject; and all others relating to Christian faith.

The Canon has seemed to take comfort, or indeed rather exult in the thought, that none of those *fifteen* critics have actually refuted his opinions; and he may fairly do so, for not one of them has even attempted to do it, by giving express Scripture testimony. In the whole *fifteen* essays there are only about the same number of references to Scripture;—allowing one for each essay;—but several of the references do not immediately apply to the main subjects in discussion. *Ten* of the *fifteen* do not give a single reference to Scripture. Yet strange, and *discreditable*, 12 of these Reviewers

were professed theologians,—ministers of religion,—and most of them high in ecclesiastical rank. The remaining three are Lay Professors in colleges. The whole number, as the Canon intimates, were selected for the express purpose of answering him. The true christian *laity*, of every country, had a right ^{to} require and expect, that the twelve clerical persons especially, would, by the exhibition of the plainest and most express scripture truths, have fully refuted the the Canon's unscriptural and erroneous, as well as dangerous utterances, on those most deeply important subjects. He has indeed some cause to exult, if not triumph over those Reviewers, for merely as a matter of comparison, with reference to scripture, he has the advantage over them. for he has referred to numerous portions of it, to support his views and hopes; but, in reality, they are not all applicable to the subjects in question.

Refraining from any further unpleasant remarks as to the reviews of those critics, I will now proceed to treat of the *first* of the two main subjects previously mentioned, namely:—

Is any holy and saving change effected, in the other world, in any person who dies in a state of sin?

Canon Farrar has written in p. 54 of his "Reply": "I can find nothing in scripture, or elsewhere, to prove that the ways of God's salvation necessarily terminate with earthly life."

Now, from the Canon's own admission,—that those who die in a state of sin, must undergo a process of renewing discipline, and attain a change of a holy character, to entitle them to admission into the place of happiness,—it is clearly his part, and it is strictly required of him, to show, from the scriptures that such a change does, or may take place, in the other world. We, who oppose him, are not obligated, in the fiaist instance, to show or prove a *negative*. Moreover, there are numerous scriptures, as the Canon knows, which *prima facie* imply, and others which plainly declare, as will presently be seen, that no such change does take place after death. He also knows, that it has always been the opinion of the true church of God, as such, under both dispensations, that there is no such future change of religious and moral character. As the subject is, necessarily one, which can only be rightly investigated, and the truth concerning it, be ascertained from scripture authority, the Canon

was bound to give proof from scripture, and *that alone* that such a change does, or may take place. He has not even attempted to give any such proof, for he knows there is none to be found. All mere suppositions or conjectures on the subject, are utterly worthless, from whatever quarter they may proceed. It would seem, however, that the Canon must have felt that he ought to offer some things which had a semblance of proof on the point, and therefore, as one of them, he resorts to the Roman doctrine of purgatory; and though disavowing his belief of it, he endeavours to make it available in his favour. In several places in his book he refers to this doctrine, as if assisting his opinion of that change of character in the future state; and on the same subject he says, in his "Reply":—"My friend Dr. Pluntr quotes some remarkable letters from a Catholic priest, who," as the Canon says, "speaks with authority." He gives the following statements of the priest:—"There are innumerable degrees of grace and sanctity among the saved; and those who go to purgatory, however many, die, one and all, with the presence of God's grace, and the earnest of eternal life—however invisibly to man—already in their hearts." And on this the Canon says:—And if such an one—one who is so exceptionably high in authority, in patristic literature—admits, that this view was held by several of the Fathers, what becomes of the reckless, cruel, and ignorant assertion, that it is heretical, when it can be proved to every candid reader, that though thus held, and universally known to be thus held, by leaders of orthodoxy, like the two Gregories, yet as a demonstrable historical fact, it has never been authoritatively condemned." Here the Canon avows his opinion, that the above views of that patristic writer are not *heretical*. Now the *purgatory*, unto which, that writer says, those persons go, is, by one of the articles of the Canon's church, expressly declared to be:—"A fond thing, vainly *invented*, and grounded upon no warranty of scripture, but rather repugnant to the word of God." This is plainly, in effect, calling it *heretical*; as it truly is. What church, or authority does the Canon mean, has "never authoritatively condemned" that doctrine. Surely his own church has done it in that article. The Roman Church, we all know, instead of condemning it, has made it one of its most important dogmas. But it may be well to mention here, *when and how* it was so established by that Church; and also

to say a few words concerning the two Gregories, wham the Canon improperly calls,—“leaders of orthodoxy.” The first Gregory flourished about the commencement of the seventh century; but he did not establish, nor does it appear that he fully held that doctrine of purgatory. An eminent clergyman of the Canon’s church, Rev. James C. Robertson, M. A., in his voluminous church history, says of the first Gregory, that, “he lays it down, that as every one departs hence, so is he presented in the judgment; yet that we must believe, that for some slight transgressions, there is a purgatorial fire, before the judgment day. It was only from the time of this Gregory, as that author says “that the doctrine of purgatory spread and was developed.” The other Gregory was number seven, the imperious, arbitrary, and badly renowned Hildebrand of the Eleventh Century. He did not establish that doctrine, nor does it appear from the history, that he held it. At the council of Basel, A.D. 1439, composed of members of the Greek and Latin churches, after the discussion of many opposite opinions concerning the subject, it was affirmed,—“that souls whose sins have not been fully expiated in this life, are purified by purgatorial pains after death; and that they may be aided by masses, prayers, alms, and other acts of piety; but as to the nature of purgatory, nothing was defined against the opinion of either church.” For the first seven or eight centuries, the christiap churches, as such, did not entertain, or hold the erroneous doctrine; and heard, or knew, very little about it.

The Canon has also endeavoured to strengthen his views and hopes on the subject, by the opinion of the *allegorical* Origen and other speculative and conjectural writers concerning it—who are improperly called Fathers. Of late years, their opinions, on many religious subjects, are very generally, and properly, considered to be of very little if any value. They can, of course, be of none whatever, when conflicting with sacred scripture. Moreover, they were constantly differing from each other, regarding very many christian doctrines and subjects. Many if not most of them are of those, of whom St. Paul said in his address to the Ephesian elders, (Acts 20). “Also of your own selves shall men arise speaking perverse things.”

The Canon has said, “I can find nothing in scripture or else-

where to prove, that the ways of God's salvation, necessarily terminate with earthly life."

A number of passages, both from the Old and the New Testament Scriptures, will now be given, which expressly show, that the divine ways of salvation do terminate with earthly life; or in plainer and more easily understood language, that,—no renovating, or favorable change takes place, in the other world, in the spiritual and moral character of those who die in a state of sin.

The first passage in proof is the following in Prov. 11: 7.—“When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth.” The words *expectation* and *hope*, “at death,” evidently relate to the other world; and the word *perish*, as all know, means, to be utterly destroyed—come to an end. The Canon is, by his writings,—though not intentionally,—yet really affording countenance, if not assistance to such expectations and hopes, if held as to a probation, or change, in the future state. Further, in Prov. 29: 1.—“He that being often reproved, hardeneth his neck, shall suddenly be destroyed; and that without remedy.” The sudden destruction evidently relates, both to death and future and utter calamity, or ruin. The Canon says, there is, or may be a future remedy; but the divine word says, there is *none*. Surely the latter is the best, and the *only* authority.

Eccles. 9: 10.—“Whatever thy hand findeth to do, do it with thy might, for there is no work nor device, nor knowledge, nor wisdom, in the grave whither thou goest.” The word *grave*, evidently means, the place of separate spirits, in the other world. Here I may adopt the following instructions and remarks of a learned and able commentator on the the text:—

“Why should this be done? 1. Because thou art a dying man. 2. Thou art going into the grave. 3. When thou leavest this life, thy state of probation, with all its advantages, is eternally ended. 4. If thou die in sin, where God is, thou shalt never come. For, 1. There is no *work* by which thou mayest profit. 2. No *device* by which thou mayest escape punishment. 3. No *knowledge* of any means of help; and 4. No *wisdom*—restoration of the soul to the favor and image of God, *in that grave whither thou goest*. Therefore, work while it is called *to-day*. Properly speaking, every sinner is *going to hell*; and the wisdom of God calls upon him to turn and live.

The Canon has referred to the narrative in Luke 16 of the rich man, who it is said,—“in hell lifted up his eyes, being in torments;”

and who said—"I am tormented in this flame." The following answer which Abraham gave to his request for relief, is quite sufficient to show, that there is no such favorable change of character and condition in the future state:—"Beside all this, between us and you, there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us, that *would come from thence.*" Surely no words could more decisively declare, that no such change can there take place. It is a *great gulf*, and it is divinely *fixed*—made immovable, so that none of the persons, in either place, can ever pass to the other. Why did the Canon not comment on this passage, and endeavour to get rid of its meaning and force? He must have thought it perfectly impregnable. He denies the *material* or bodily suffering of the wicked in the other world, but Dives bewails his *bodily "torment,"* and says it is in "*flame.*" The Canon says, he was not in Gehenna at all, but in Hades, the intermediate state. Well, if it be "*intermediate,*" how will this benefit Dives, or any of the wicked. Whether the place of torment be called Gehenna, or Hades, is of no importance, as he and they *cannot* ever be delivered from it. Now the Canon, as a classical scholar, knows that the first is the Hebrew word, and the other the Greek, for the place of suffering. They both mean the one place, for there is only *one* such place in the other world mentioned in any part of scripture. The Saviour says it was at first "*prepared for the devil and his angels.*"

In John 7 : 34 we read that our Lord, in a conversation with the Jews, said to them:—"I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, thither he cannot come." Again, in John 8 ; 21, he said to them:—"I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come." In both these passages, he meant that *heaven* the region of glory and happiness was the place whither he was going; and he positively declares, that they *cannot* come there. The word *cannot* evidently means an *everlasting exclusion*, and this, because they "*died in their sins.*"

In Rom. 2 it is declared, that God will "render to every man according to his deeds" in this life: and that, "unto them that are contentious, and do not obey the truth, but obey unrighteousness,"

he will render "indignation, and wrath, tribulation, and anguish, upon every soul of man that doeth evil;" and it said, that all this shall take place,—“when God shall judge the secrets of men, by Jesus Christ;” that is, the day of final judgment of the whole world. These passages clearly show, that in the intermediate state, there is no change in the character or condition of those who die under the guilt of sin; for their sentence and punishment are to be, “according to their deeds” *while here*. Precisely to the same effect, is the following passage in 2 Cor., v. 10:—For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” And the apostle adds:—“Knowing therefore the terror of the Lord, we persuade men.”

In Gal. 5: 19 to 23, is given a long catalogue of “the lusts of the flesh;” including “hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and such like;” of which, the apostle says,—“I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” The exclusion, of course, only applies to those who die with the guilt of any of those sins resting on them. The word “inherit,” in the text, has reference to the right or expectation of coming, in the future, into the enjoyment of some estate, property, or other valuable possession. The word “inherit” here, evidently relates to God’s future kingdom of glory and happiness. And these passages, like all those preceding, plainly show, that there cannot be, in the other world, any such change in the character and condition of those who die in a guilty state; for they are excluded, because of having committed such sins, in this life, and died under their guilt.

The following text in Eph. 5 has precisely the same meaning, and is to the like effect, as the preceding:—“For this ye know, that no w—— nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.”

Of the same meaning, and of the like results, are the following descriptions of certain wicked persons, mentioned in Jude; and who are compared to—“Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved blackness of darkness

for ever." The words "reserved" and "for ever" manifestly show that there cannot be any favorable change in the condition of such persons, in the future and eternal world.

Lastly, the following passages in Rev. 20:12 are precisely to the same effect; and declare the like results:—"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." The *works* are those done in this world, according to the passage previously cited in 2 Cor. 5:10, treating of the same final judgment, and where it is said, that each one will then "receive the things done in his body, according to that he hath done whether it be good or bad." The whole of scripture on the subject, is to the same effect.

The Canon has said: "I can find nothing in Scripture, or elsewhere, to prove that the ways of God's salvation necessarily terminate with earthly life:"

It would seem that his knowledge of Scripture must be very defective, or he must have searched but slightly, for twelve portions of Scripture have now been given from ten different books,—three in the Old Testament, and nine in the New—all the Texts declaring, that, at the final judgment each person will be judged according to his deeds done here "in the body," whether good or bad and that as declared in the passages in Galatians and Ephesians, they that have done evil, "shall not enter the kingdom of God." And as declared in Rom. 2: while God will, at that time, "to them who by patient continuance in well doing, sought for glory, honour and immortality, reward and render, eternal life, and glory, honour and peace;" on the other hand to those who, while here "in the body," were "contentious, and did not obey the truth, but obeyed unrighteousness," "He will render indignation and wrath, tribulation and anguish." Further our Lord, as seen in the cited texts, in John has declared of those "who die in their sins," "where I am ye cannot come." And this applies as fully after the final judgment, as it does to the previous intermediate state.

3. This opinion, that a favorable change in the character and condition of the wicked *will* or *may* take place after death directly

contradicts the numerous declarations of Scripture, that they will at the final judgment, be tried and dealt with, according to their *deeds done in this world.*

Several of the Scriptures, just given, expressly declare, that they will be thus tried and sentenced. In Mat. 16: 27, we read—"The Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." The same is shewn, in the full description of the final judgement, in Mat. 25. Also in John 5: 29, our Lord says: "They shall come forth; they that have done evil unto the resurrection of damnation."

The Canon indignantly eschews and rejects the word *damnation*. The many learned translators were, doubtless, as capable as himself, of judging of the propriety of its use. But let *condemnation* be substituted, and the final doom and condition of the wicked will still be the same. There are many other scriptures, precisely declaring that the wicked will, at that final judgment, be tried and sentenced, according to their evil deeds in this life.

But, if Canon Farrar's opinion, as to their renovation or change of character in the intermediate state, is right, those declarations of our Lord, and of all the writers of the scriptures, on the subject, cannot be true; but they must have been mistaken, for the *discipline*, and *purification* of the wicked, and their consequent change of character in that intervening state would prevent their sins being mentioned against them, and would qualify and entitle them to be placed—and doubtless would ensure their being placed among the righteous at the *right hand*, instead of being among the utter reprobates at the *left*. But here is another difficulty on the subject. At the end of this world, there will doubtless be many sinners on the earth, for the Lord has said, that he will *then* "sever the wicked from among the just;" and as it plainly appears from scripture, that the final judgment will *immediately* take place, these last wicked will not have the benefit of any time or place in which to repent, and be changed and favored like the others, but must, in their guilty condition, be placed on the left hand. They will not be reserved for any future judgment, for it is said, that at the final time, "before him shall be gathered all nations;" and in Rev. 20—"I saw the

dead, small and great, stand before God ;" and again,—“ He hath appointed a day, in which he will judge the world in righteousness.” Now, it would not seem to be *just* and *equal*, that these last wicked should be in such an infinitely worse condition than the others; though perhaps many, or most of them were not as great sinners as those earlier criminals.

4. Canon Farrar admits, that those who die in impenitence and sin, will experience retribution and punishment in the other world.

The following are some among many of his utterances on the subject, contained in his “ Reply to many Critics :”—

“ I have never denied—nay, I have endeavoured to support and illustrate—the doctrine of Retribution, both in this life and the life to come.”

Again, speaking of sinners, he says :—

“ We tell them, that sin is loss and ruin, and must inevitably entail both here and hereafter, that dread law of consequence, in which they only refuse to believe, when it is presented to them, with impossible additions. We tell them, that the longer and more defiantly they continue in sin, the greater and the deadlier must be that loss, which, even if it do not assume the form of physical torment, must continue to be loss,—a *paena damni*—for ever.”

In replying to Mr. Arthur’s criticisms, he says :—

“ I fear that Mr. Arthur will be,—but he ought not to be,—surprized, when I entirely agree with him, in saying, that Christ taught that—‘ they who will not repent, must suffer an endless penalty.’ ”

Now, bearing in mind the numerous passages of Scripture which have been given, in previous pages, showing that at the final judgment, all persons will be judged according to their deeds in this life ; and also those Scriptures proving that no change is effected, in the other world, in the condition of those who die in a state of sin ; and also viewing these admissions of the canon, as to the retribution and punishment they undergo in the other world ; and as he has failed to give any Scriptural, or other proof, that any such change of character and condition actually takes place, in the future state,—this consequent *conclusion*, of necessity, follows.—that the *retribution* and *punishment* will be *endless*. The Canon, through that entire lack of proof ; and by those his own admissions, as to future punishment, has absolutely shut himself up to that *result*; so utterly *ruinous* to all his *views* and *hopes* on the whole subject.

Moreover, the Canon has frequently repeated,—what will ever be perfectly true,—that “the Judge of all the earth will do right,” and as *He* is “no respecter of persons,” *He* cannot and will not allow to those departed sinners, in all earlier periods, that supposed favorable and inestimable probation, and change, in the intermediate state, which he has withheld from the last multitudes, he has suddenly taken away, in their sins, to the immediate general and final judgment. Any such difference of dealing with the two sets of sinners, would, indeed, be manifesting “a respect of persons.”

Have no thoughts on this important point ever entered the fruitful and discursive mind of the *imaginative* and *eloquent* Canon. If not, it is well worthy of his serious attention; and will not only task, but will surely prevail against all his ingenuity and efforts to get rid of the difficulty, which,—with so many others—he has brought upon himself, by his late anti-Scriptural and speculative writings.

For further Scripture proof and authority, regarding the condition and punishment of the wicked, in the future state; and in further refutation of Canon Farrar’s erroneous speculations and views concerning it, there will now be given some of the

5. Scriptures which make known the *nature* and the *duration* of the punishment of the wicked in the future state.

1. The nature of the punishment.

Canon Farrar has repeatedly and positively declared, that the wicked will not suffer any *material* or *bodily* pain as a punishment in the other world. This is mere bold assertion and can be easily refuted. That at the general resurrection, both the righteous and the wicked will appear with bodies, is a truth clearly and fully declared in the Scriptures, in many places. They are called spiritual bodies; and are described as follows in 1 Cor. 15;—“It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.” We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised, incorruptible; and we shall be changed. For this corruption must put on incorruption; and this mortal must put on immortality.”

Our Lord has said,—as seen in John 5 :—“All that are in the graves shall hear his voice, and shall come forth.” This, of course, relates not to *souls*, but to *bodies*; for souls do not go *into*, and *come forth* from *graves*.

The Lord Jesus is in a glorified body, in Heaven, as seen and described in ch. 1 of Revelation. And it is said of him in Phil. 3 :—“Who shall change our vile body, that it may be fashioned like unto his glorious body.” In Math. 10, 28, we read, that our Lord said to his disciples:—“Fear him which is able to destroy both soul and body in hell.” This, evidently, relates to the place of suffering for *both*, in the other world. The word “destroy” in the text, certainly does not mean *annihilation*, or *utter destruction*, for the soul cannot be destroyed: but is declared, in Scripture, to be immortal; and we see in the above cited chap. in Cor. that the resurrection bodies of all, both righteous and wicked, are declared to be incorruptible (that is, indestructible), and “*immortal*.” The word “destroy,” therefore, evidently means a state of utter and endless misery, both of *soul* and *body*.

It is perfectly evident, from Scripture, that, at the resurrection, the souls both of the righteous and the wicked will be united to their new and immortal bodies; and will so appear at the tribunal of final judgment.

It is said in Math 24 of the unfaithful servant,—the ruler of the household of the Lord,—that in that day of judgment, his Lord will “appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.” And in Math 25 it is declared that our Lord will then say, of the servant who had neglected to employ his one talent,—“Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.”

Now, whatever may be said as to the “gnashing of teeth” being *figurative*; the *weeping* is an emotion belonging to the *body*. In Rom. 14, we read:—“We shall all stand before the judgment seat of Christ. For it written: ‘As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.’” Here, also, members of the *body* are mentioned.”

In Rev. 20, 13, 14 are the following passages:—“And the sea

gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every man according to his works. And death and hell were cast into the lake of fire. This is the second death."

The word "death," here, evidently means the *grave*, and refers to the bodies raised therefrom; and "hell" as clearly means the place of departed spirits; and refers to those which had been detained there in a state of suffering and punishment. The word "man," in the text, shows that the souls and bodies of the wicked were then reuinited, for there must be that union, to permit the use of that word. There can be no *man* without a *body* as well as a *soul*. By the words,—"death and hell were cast into the lake of fire," it is evident that the united bodies and souls of the wicked, will then be cast into that place of torment. And these passages precisely agree with the words of our Lord, in Math. 13:—The son of Man shall send forth his angels; and they shall gather out of his kingdom, all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." And we read in Mark 9, that of these wicked ed, and of that horrible place, our Lord *thrice* declared:—"Where their worm dieth not, and the fire is not quenched." The "worm" evidently means an accusing conscience, and a sense of failure of glory and happiness which might have been attained; and the "weeping and gnashing of teeth," in previous passages, as clearly mean the *torment of the body*.

All these passages fully agree with the words of our Lord in Math. 10, 28:—"Fear him which is able to destroy (make miserable) both soul and body in hell."

These numerous Scriptues expressly refute and nullify the assertion of Canon Farrar, that there is no *bodily suffering* of the wicked, in the other world; and they clearly prove that such suffering, as a part of their punishment, will be decreed, and commence, at the time of the final judgment.

The Canon does seem to admit, that those who die in sin will suffer *mentally* or *spiritually* in the other world; but he does not define or describe of what nature it will be. He agrees with the

saying of Mr. Arthur, that Christ taught, thot " they who will not repent will suffer an endless penalty." But these are not the words of our Lord, or of Scripture. They are even equivocal or ambiguous. He mentions "fear" and "shame" as parts of the punishment of the wicked, but these, it would seem, only relate to this life. He does, indeed in his "Reply," allude to a loss and ruin to them *hereafter*, which may continue; but does not describe in what they consist.

Now, let us look at what inspired Scripture says, concerning the future mental and spiritual sufferings of the wicked. It has been seen in passages cited, that there will be "wailings"—the effects of constant action of the "worm" of a guilty conscience. In Rom. 2 we have the awful announcement, that at the final judgment God will render "unto them that are contentious, and do not obey the truth, ~~but~~ obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." The word "soul" here, doubtless means *every person*, and, therefore, the awful words of punishment, apply both to the body and spirit. These sufferings will be somewhat different from the "æonian fire of shame," of which the Canon has spoken, as a part of the punishment of the wicked,—whatever that may mean.

In all the passages containing the words, "the worm dieth not," the expression evidently relates to *spiritual suffering*.

As to the Canon's "æonian fire," and "æonian shame,"—the meanings of which he has not attempted to explain—they are merely quibbling words, and should not have been employed by one of his learning and distinguished position, and on such an awful subject. We all know the meaning of the word *fire*, and its nature and effects. The word in the texts cited, and in all places of Scripture where it is used, means exactly what we understand by it, and that when applied to a living and sensitive body, it causes both torment to the body, and anguish to the spirit;

The Canon will not be so presumptuous and bold as to say, that there is no word in the original Scriptures,—Hebrew and Greek,—from which the word *fire* has been rightly translated. Those original words meant precisely what our word *fire* means; and in those Scriptures they were not used *metaphorically*, but with

the same *literal* meaning, in every respect, that we attach to our word ; and as producing the same effects. The Canon's invented phrases will, doubtless, and perhaps ruinously, delude and deceive many of his illiterate and Scripturally ignorant hearers in Westminster Abbey, and elsewhere ; but all intelligent Christians, and other sensible and unprejudiced persons, will treat those phrases with the contempt they deserve.

The second solemn point on the subject, will now be examined, in like manner as the first,—namely :—

The Duration of the Punishment of the Wicked in the Future State.

On this subject, also, there is no evidence or authority to guide and determine, but inspired Scripture *alone*. All reasonings, views, or conjectures, not founded on, or drawn from that divine source and authority, are utterly worthless. Canon Farrar here, as on so many other points, has committed the error and the *fault*, that instead of confining himself to the examination of the several texts which relate to the nature and duration of that punishment, he has rushed forth into impassioned and sensational descriptions and appeals, as to the mercy and goodness of God ; and the love and compassion of the Saviour. Now, these are all gracious and consoling truths, when rightfully viewed and entertained, and they are perfectly consistent and reconcileable with the awful declarations, they have so repeatedly made, of the divine holiness and justice ; and of the severe punishment of sin, partly here, and *eternally* hereafter. There are several passages in the old Testament, and very many in the New, describing the fearful nature of that future punishment ; and a number of them expressly declaring its *eternal duration*. In St. Matthew's Gospel, alone, the punishment in hell fire, is declared by our Lord, eight or nine times, and in most of them he stated it to be *endless*.

The Canon says, that “endless torment was, at any rate, unknown to the Old Dispensation.”

Now, first, there is no word, or the slightest intimation, in any part of the Scriptures, that there will be, in the future state, either any punishment or happiness, of a *temporary* or *limited* duration. Both are either expressly declared, or necessarily to be understood,

as *endless*. It may be presumed, that, by the words "endless torment," the Canon means, that there is no endless distress or suffering of the wicked, either mental or bodily.

Even in the very ancient time of the patriarch Job, we read in chap. 36 of the book, the solemn warning of Elihu:—"Because there is wrath beware lest he take thee away with his Stroke, then a great ransom cannot deliver thee." The words "wrath" and "cannot deliver" have very much the appearance of *endless punishment*. The Lord did not reprove Elihu,—only Eliphaz Bildad and Zophar.—In Ps. 11, 6 are these awful words:—"Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." This must mean in the other world, by the words,—"portion of their cup,"—or their *allotment*. And the punishment is of a bodily and tormenting description. It will be the same as that of the people of Sodom, of whom it is said in Jude, they are "suffering the vengeance of eternal fire."—In Prov. 29, 1, we read:—"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." The word "destroyed" evidently means severe punishment; and "without remedy" shows that it will be *endless*.

These are the words in Isaiah 33, 14:—"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings." Here the words "fire" and "burnings" signify *torment*; and the words, "dwell" and "everlasting," show that the torment will be *endless*. Also in Isaiah 66, 24 are these words, concerning certain transgressors; and evidently relating to their punishment in the other world:—"For their worm shall not die, neither shall their fire be quenched." Now, here are five passages, in four different books of the Old Testament, all declaring the *endless punishment* of the wicked in the other world.

In these cited Scriptures, which clearly show the *endlessness* of the punishment of the wicked, the Canon's favourite word "œonian," which he contends only means "an age," or *limited time*, will not avail him, for the original word is not in those texts. Several others will now be given, from the New Testament, which

most clearly and decisively prove that the punishment is, in part, by fire ; and that it is *everlasting*.

In Mark 9, 43, are these words of our Lord :—" If thy hand offend thee, cut it off ; it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched." In succeeding passages he twice repeats the same words, as to the punishment, and that it is *endless*.

The hand, foot, and eye, in the texts, all will understand as meaning favorite and besetting sins.

The Canon's "œonian" is not here to serve his purpose.

Next we have in Luke 16, our Lord's narrative, concerning the "rich man" and "Lazarus," and he speaks of both as "*certain persons*, thereby showing, that the narrative was one of *facts*, and not an *allegory*, as some have ignorantly asserted. The rich man is said, by the Lord, to be "in hell," and that he "lift up his eyes being in torment," and cried to Abraham,— "I am tormented in this flame." Abraham, in his answer to him says,— "Remember, that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence."

We see, then, that our Lord himself has declared, that in the other world, there is a hell, not "a temper," only, as the Canon has presumptuously said, but a real place, for it is said, "in hell he lift up his eyes, being in torments;" and these torments are shown to be from the *fire* of that hell, for Dives says,— "I am tormented in this flame." And the torment is shown to be endless, for it is said that they, who are there, *cannot* pass from thence; and this precisely agrees with what our Lord said to the Jews :— "Ye shall die in your sins, and whither I go ye cannot come." As, therefore, Dives is in "torments," in a "hell" of *fire* and "flame;" and as our Lord has repeatedly declared, that the fire is "unquenchable;" and "is not quenched;" and is it is further declared, that Dives *cannot* pass from thence, the inevitable and necessary conclusion is,

that Dives must *forever* remain in that *place, and state of torment.* All the *sophistry* and *vehement language* of the Canon, or of his *companions* in the error and heresy, cannot evade, or get rid of that dreadful conclusion. Neither *here*, is the Canon's word "*œonian,*" present to help him.

To the same effect, and with the like results, are the following awful words in 2 Thess. 2:—"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; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power."

These words evidently relate to the end of the world, and the final judgment; and we see that these sinners are to be punished with an "*everlasting destruction from the presence of the Lord;*" and that the punishment is to be in "*flaming fire,*" evidently meaning, and exactly answering to the same hell of fire, where, as our Lord declared, the rich man was "*in torments.*"

The word "*destruction,*" of itself, like the word *perish*, means *utter ruin.* There can be no lessening or limitation of the meaning of the word, in regard to *time.* It would seem, however, as if the inspired Apostle added the word "*everlasting,*" to show more emphatically and strikingly the perpetuity of the punishment.

In 2 Peter 2, the Apostle speaks of certain grievous sinners, who "*shall utterly perish in their own corruption;*" and, "*to whom the mist of darkness is reserved for ever.*"

In the Epistle of Jude, the people of Sodom and Gomorrah are mentioned, as "*suffering the vengeance of eternal fire.*"

The Canon, in one place of his book, insists on the word *eternal* being substituted for *everlasting.* Now, here he has the word *eternal*, but it will not help him in the least, for both in the original and in the English, the two words have precisely the same meaning. The Lexicons say of "*eternal,—perpetual,—endless,—everlasting:*" and all persons use them indiscriminately, as having one and the same meaning.

In Rev. 14, the following awful condemnation and punishment

are declared against the man who shall worship the beast, and his image, and receive his mark:—“ 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.”

It is evident that this punishment is to be in the other world ; and it is plainly declared to be a torment by *fire* : and that it will last “for ever.”

Canon Farrar repeatedly charges and complains, of mistranslations of words relating to that future punishment, and its perpetuity ; and gives his own translations and meanings of the words, and those of some other persons, to the same effect. Now, merely as a matter of comparison, it may confidently be said, that the opinions of himself, and the other individuals, are not to be put in competition with the judgment and the translations of the very numerous learned men—the ripest scholars in the original languages, in which the Scriptures were written,—and who, through ancient and modern ages, translated them into the languages of so many different nations, down to modern periods. All the standard translated versions possessed by those nations—ancient and modern—have contained words declaring the punishment of the wicked in the future state to be by fire, in a place named, and that such punishment will be *everlasting*.

None of those learned translators could have had any preju dice, or other feeling, to induce them to *interpolate* or *mistranslate* words signifying such punishment, and its *endless duration*. On the other hand, some, if not many, who have denied that punishment, have, like Canon Farrar, had schemes, or theories of their own, which, for consistency, rendered it needful for them, or warped their judgments, to give translations and opinions, contrary to that punishment by *fire*, and its *perpetuity*. All the versions of the Scriptures which have ever been in use in the Roman Catholic Church, and in all the churches of the Reformation, have contained the same numerous passages, as our present English standard version, declaring that future punishment of the wicked by *fire* and that it will be endless.

Moreover, it may further be remarked, that there has been no change in the original Greek language, in which the New Testament Scriptures were first written ; and, therefore, scholars in that language, in ages past, had the same advantages, as to making translations from that language, as those of the present day ; and it will hardly be pretended, that the latter are superior to the former, in mental power and discernment. There were upwards of forty learned and eminent men, selected and appointed for preparing the present English Standard Bible.

They were well versed in the ancient languages in which the Scriptures were first written ; and they had the advantages of the inspection of numerous manuscripts and versions of different ages, and countries, especially those in English. Thorough scholars in those original languages, in modern times, and also in the present day, have spoken most decidedly of the correctness and validity of the translation of our present standard version. Several of the translators were masters, or other heads of the Colleges, either of Oxford or Cambridge ; and others were professors of those original languages, in some of those colleges. That such eminent and responsible men, could, or did make, so many, or indeed, any false or incorrect translations, as Canon Farrar has asserted : and on such awful and all-important subjects, affecting the whole of humanity, —is perfectly *incredible*.

He has not expressly denied that there are original words, meaning *fire*, and *flame*, which are in some of the texts, but has merely put forth his own *invention*, that they are *metaphorical* and only mean “*Fear*” and “*Shame*.¹” This is, indeed, a discreditable trifling with those words of Scripture, on this awful subject. He has employed the main force of his objections and criticisms, as to the original Greek words, which are translated, in our version of the Scriptures,—“*everlasting*,” and “*for ever* ;” and he contends that they only mean *age* and *ages* ; or what he calls “*eonian time*.²”

Now, all this is in direct opposition to all those numerous translations, which, by hosts of learned men, through long ages, have been made of those original words ; and who have ascribed, and given to them, those *permanent* meanings ; and so translated

them, in all Christian nations, ancient and modern. Surely such accumulated and powerful proofs and authority on the subject, must render the opinion and criticisms of Canon Farrar, and other speculative persons,—framers of novel theories and systems, with all their anti-Scriptural views, suppositions, and conjectures,—of no value whatever.

In the way of comparison, merely, will now be given the criticism and opinions of a more learned man, and abler critic, in those original languages, than Canon Farrar—namely, Dr. Adam Clarke, the eminent commentator on all the Scriptures, and who, in innumerable instances, gives the Hebrew and Greek words, from which the translations were made. In treating of the words:—"The everlasting God." In Gen. 22, 33, he has written as follows:—"This is the first place in Scripture, in which *olam* occurs, as an attribute of God; and here it is evidently designed to point out his eternal duration. The Septuagint render the words,—the *ever-existing God* (he gives the Greek). The Vulgate has,—*Invocavit ibi nomen, Domini Dei, aeterni.* The Arabic is nearly the same. From this application of both the Hebrew and Greek words, we learn, that *olam* and—(he gives the Greek word) originally signified ETERNAL, or *duratio[n] without end.*" He then gives the authority of Aristotle, in *De Cœlo* lib. 1 ch. 9, where are given the compounded Greek words for eternity; and, he says, "a higher authority need not be sought." Dr. Clarke then proceeds thus:—"Hence we see, that no words can more forcibly express the grand characteristic of eternity, than these. It is that duration which is *hidden, concealed, or kept secret* from all created beings; which is *always existing, still running on, but never running out*; and *that* which the *eternal mind* can alone comprehend. In all languages, in process of time, words have deviated from their original acceptations; and have become accommodated to particular purposes, and limited to particular meanings. This has happened both to the Hebrew and Greek words; (he gives the original in each for *everlasting*, and says):—They have both been used to express a *limited* time, but, in general, a time, the limits of which are unknown; and thus a pointed reference to the *original ideal meaning* is still kept up. Those who bring any of these words in an *accommodated* sense to favor a particular

doctrine &c., must depend on the good graces of their opponents for permission to use them in this way. For as the real grammatical meaning of both words is eternal; and all other meanings are only *accommodated* ones, sound criticism in all matters of dispute concerning the import of a word or term must have recourse to the grammatical meaning and its use among the earliest and most correct writers in the language, and will determine all *accommodated* meanings by this alone. Now the first and best writers in both these languages apply *olam* and—(the Greek word he gives) to express *eternal* in the proper meaning of that word; and this is their proper meaning in the Old and New Testaments when applied to God, his attributes, his operations taken in connexion with the *ends* for which he performs them, for *whatsoever he doeth it shall be forever.* Eccl. 3: 14,—*forms* and *appearances* of created things may change but the counsels and purposes of God relative to them are permanent and eternal; hence the words when applied to things which from their nature must have a *limited* duration are properly to be understood in this sense, because those things though temporal in themselves, *shadow forth* things that are *eternal*. Thus the Jewish dispensation which in the whole and in its parts is frequently said to be *leolam*, for ever, and which has terminated in the christian dispensation has the word properly applied to it, because it typified and introduced that dispensation which is to *continue* not only *while time shall last* but is to have its incessant accumulating consummation throughout eternity. The word is with the same strict propriety applied to the duration of the rewards and punishments in a future state. And the argument that pretends to prove (and it is only pretension) that in the future punishment of the wicked, “the worm shall die” and “the fire shall be quenched,” will apply as forcibly to the state of happy spirits, and as fully prove, that a point in eternity shall arrive when the repose of the righteous shall be interrupted, and the glorification of the children of God have an eternal end!

Again, the same learned Commentator in his notes on the words in Math. 25: 46—“These shall go away into everlasting punishment,” has thus written:—But some are of opinion, that this punishment shall have *an end*: this is as likely as that the glory

of the righteous shall have *an end*; for the same word is used to express the state of glory. I have seen the best things that have been written in favor of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word is, certainly, to be taken here, in its proper, grammatical sense,—*continued being—never ending*.

In both these extracts, Dr. Clarke has given the very same Greek words as those used and criticised by the Canon; and, as seen, the Dr., in both places, forcibly asserts and explains, that the words mean,—endless, forever, &c. In the latter extract, the word *everlasting* is used as to the future punishment of the wicked.

The Canon has given merely the names of the books, and the figures, of a large number of texts, in which the Greek words are used, in relation to things and purposes of *limited duration*. It is so; but they are used in that *accommodated sense* which Dr. Clarke has mentioned. But in most, if not all the instances, they may even be considered as having the original and *permanent* meaning; for the duration is to continue as long as the person, thing, or purpose, to whom, or to which the words are applied, *exist* or *remain*. As in the following instances:—The priesthood, in the tribe of Levi, was to be *everlasting*, and so it was, unto the end of the Jewish dispensation. The rite of circumcision also may be said to be everlasting, for it continued unto the end of that dispensation; and still continues among that people, and doubtless will be observed until they all renounce Judaism, and embrace Christianity.

The man servant, and maid servant, who submitted to the form prescribed, were to be servants “forever;” that is, until their death. The “everlasting hills” and “mountains,” will remain as long as this globe of earth remains. The divine grants of Canaan, to Abraham, Isaac, and Jacob, and their posterity, may also be said to be “everlasting;” for there are numerous promises in the scriptures, expressly declaring, that the Israelites will be restored to the possession of that land; and retain it to the end of time.

But as to *persons* and *things* in the other world, the original meaning of those Greek words always strictly and fully applies as

denoting *forever*,—*endless duration*. That future punishment of the wicked, therefore, as repeatedly declared in scripture, will be *everlasting*. The Canon, as already mentioned, desires to have those original words translated *eternal*, instead of *everlasting*, and he calls the first a “neutral word.” There is no such *neutrality*. Both in the Greek and the English the words are synonymous, having precisely the same meaning. Let any number of ordinary English persons be asked, as to any such difference between the words—*everlasting*, *eternal*, *forever*; and they all will say, that the words have exactly the same meaning, of *endless duration*.

The Canon’s friend, Professor Plumtre, may even be cited against him, for in his “Vision of the Future” he has written of the same Greek word as follows:—“The idea of duration is of the very essence of the noun. It cannot necessarily involve the thought of endless duration, for it is used of things that were essentially temporary in their nature,—of the possession of Canaan, by the seed of Abraham; (Gen. 17: 8) of the covenant which gave the throne of Israel to the House of David. (2 Chron. 13: 5.) It cannot, necessarily, import a merely finite duration, for it is used also of the unchanging attributes of God. (1 Tim. 6: 16.) Yet he adds:—“It carries with it, as a word, the sense of undefined and not of infinite duration.”

The instances the Professor has mentioned, and others of a temporal nature, in which the original is used, have already been explained, as being used in merely an *accommodated* sense. The Professor’s remarks, that “the idea of duration is of the very essence of the noun,” and yet, that—“the word carries with it a sense of undefined duration”—seem to be rather contradictory, or at least inconsistent. The first remark agrees with what Dr. Clarke has said in the extracts given, as to the real or true meaning of the Greek word, being *eternal* and *endless*. The Professor has said, in a foot note:—“It may be worth while noting, that the Latin *aeternus* is not only a translation of—(the Greek word is given) but absolutely a cognate form from the same root!”

Now this Latin word *aeternus*, certainly means, *eternal*, *everlasting*, *endless*, *forever*.

Keeping, therefore, in view all the preceding passages of scripture, and the proofs and remarks which have been given, as to the punishment of the wicked in the future state; and also bearing in mind that there is not the least intimation in Scripture that any favorable change in their character, or condition, will take place in the other world; and further, that as Scripture declares, all mankind will finally be judged, and be rewarded, or condemned, according to their works in this life; it must and will follow, as a necessary consequence, and result, that the future punishment of the wicked will be of endless duration. And thus, it will be clearly seen that all Canon Farrar's views and opinions, and desires and hopes; and all his arguments and criticisms, in opposition to that punishment, are altogether erroneous and illusory.

VI. REMARKS ON CERTAIN ERRORS AND MISTAKES OF CANON FARRAR REGARDING SCRIPTURE.

The Canon has repeatedly complained, of what he calls "isolated texts," being used in oppositions to his writings. The objection if, even, well founded, is of little or no force or worth. Every passage of scripture, plainly declaring any doctrinal, or other truth, is of direct and full authority; and does not require any number of others, as explanatory, illustrative, or of other descriptions, to confirm its validity and claim to belief and obedience. The far greater part of the 31 chapters of the book of Proverbs, consists of texts on different and unconnected subjects. There is chapter after chapter, in which each and every verse is on a different subject from all the others. The same is to a great extent true, of the book of Ecclesiastes. In our Lord's sermon on the mount, the eight Beatitudes are of the like unconnected character; and nearly all the other parts of that sublime doctrinal and practical discourse is of the same description. Surely the Canon will not venture to say that those unconnected texts and subjects are of little or inferior force and authority, because not immediately in connection with others, declaring the same truths or facts. In 1 Tim., 2, 5, are the words:—"There is one God, and one Mediator between God and men, the man Christ Jesus." Here two sublime and great doctrinal subjects are most positively declared, but there are no texts preceding or following in connection with or relating

to them, and to support and confirm their truth and authority. The same is true of this verse, or rather the digressive passage in Rom. 9, 5 :—“Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.” Here is one of the strongest Scripture proofs of the divinity of our Lord, and yet there is no preceding, or following, or at all connected passages relating to the sublime and heart-cheering doctrine. Surely these texts, and all others of the like solitary position, and the multitude of others, in Proverbs and other books of Scripture, may fairly and properly be given as of sufficient force and authority in any controversy on religious subjects, and as texts for public discourses. It was not even prudent in the Canon to urge this objection, for the texts of *two* of the *five* sermons in his book,—those entitled “Is Life worth Living,” and “Hell, what it is Not,” are of this *isolated* or solitary character; and as the text of the latter sermon he has not given the half of the Scripture passage concerning the subject therein set forth. In truth, this objection as to “isolated texts” can be fairly or safely made by but few ministers of religion of the present age; for the modern style or manner of preaching is to take a solitary text—with some, it would seem, the shorter the better—and the discourse which follows consists chiefly, if not altogether, of the prepared thoughts, views and opinions of the preacher on the subject. But more than enough has now been said concerning this trivial objection, so utterly inappropriate and *futile*, as regards the awful and momentous subjects now under controversy.

The Canon denies and condemns what he calls the “post-Reformation dogma of an all but universal, unmitigated and irreversible doom to endless torments at the moment of death.” The case of the rich man, given in Luke 16, conclusively shows the truth of the dogma, for it is certain, from the narrative, that he was in that place and state of torment immediately after his death; and it is as plain that his doom and condition there were *unmitigated* and *irreversible*, for he was so informed by Abraham, and that Lazarus could not go even to “tip his finger in water and cool his tongue” tormented “in flame.” It is our Lord himself who has given the whole narrative, and as one of facts. But Canon Farrar

presumptuously denies that there is, or ever will be, any such doom and torments. In 2 Thess., 1, also, it is declared that when our Lord comes for the final judgment he will, with "flaming fire take vengeance on them that know not God, and obey not the Gospel;" and that they "shall be punished with everlasting destruction." These are the sinners which will then be on the earth, and we see that their doom and punishment by fire, and its torment, will be *immediate*; and, as in the case of Dives, their doom and punishment will be *irreversible*. There was no intermediate state for Dives, in which to obtain any change of character and condition, neither will there be for the last-mentioned sinners, or any others, as has in previous pages been fully proved by Scripture truth and authority.

One of the greatest and most extraordinary errors and blunders of Canon Farrar, concerning Scripture, must now be exposed and refuted. It relates to the use of the words "eternal life" in several passages of Scripture to which he has referred, by giving the names of the books, and the figures as to chapter and verse, but he has not given the *words* of the texts. Here are his words on the subject: "Of all arguments on this question, the one which appears to me the most absolutely and hopelessly futile is the one in which so many seem to rest with entire content, viz.; that "eternal or *æonian* life" must mean endless life; and therefore that *æonian* chastisement must mean "endless chastisement." No proposition is capable of more simple proof than that *æonian* is not a synonym of endless. It only means, or can mean, in its *primary* sense, pertaining to an *æon*, and therefore "indefinite," since an *æon* may be either long or short; and in its *secondary* sense "spiritual," pertaining to the "unseen world;" "an attribute of that which is above and beyond time;" an "attribute expressive not of duration, but of quality. Can such an explanation of the word be denied by any competent or thoughtful reader of John 5, 39; 6, 54; 17, 3; 1 John 5: 13, 20? Would not the introduction of the word "endless," into those divine utterances, be an unspeakable degradation of their meaning."

Now, in answer to these extraordinary utterances of the Canon, it must first be remarked, that by the words—"eternal or *æonian*

life," he makes these two words *synonymous*; and that, indeed, is his opinion of their meaning. He says next, that *œonian*, in its *primary sense*, can only mean pertaining to an *œonian*; and therefore indefinite, since it may be either long or short; and that "in its *secondary sense*, "spiritual" pertaining to the unseen world;" and an attribute, expressive, not of duration but of quality."

Let us now look at the words of the texts to which he has referred:—John 5: 39:—"Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me." Next, —John 6: 54.—"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."—John 17: 3. "And this is life eternal, that they they might know thee the only true God, and Jesus Christ whom thou hast sent."—1 John 9: 13.—"These things have I written unto you that believe on the name of the son of God; that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God; V. 20.—"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

Now, although the three first texts, expressly give the words "eternal life," as applying to the persons therein mentioned, evidently meaning an *endless, everlasting life*,—for all the words have absolutely one and the same meaning; yet Canon Farrar denies that "œonian, or eternal life," means endless life; but only an *age* or "indefinite life, which may be long, or short;" and thus, as he puts it, that life will be, to them, only for an *œon*, or *œons*, some longer or shorter period, or periods; and consequently, though called in scripture "eternal life," it will, or may, at some time, come to an end. He says the same, as to the same words,—"eternal life," in 1 John 5, regarding our Lord himself; who elsewhere, in scripture, calls himself—"The way, the truth, and the life;" and—"the Resurrection and the Life,"—meaning the very source and fountain of life.

Now, of course, it cannot be supposed, that the Canon really holds such false and profane opinions, but the words he has used, not merely imply, but plainly express them. He further makes

the astounding assertion, that "the introduction of the word *endless*, into those divine utterances," in those texts containing the words, "eternal life," not only as to the three first, but also as to the one relating to our Lord himself "would be an unspeakable degradation of their meaning." According therefore to the Canon's words, but not his intended meaning, our Lord only possesses *aeonian* or *indefinite life*.

Surely, the Canon with all his native high endowments, and his literary acquirements, must, by his deep and continued ponderings on these subjects have fallen into a mistified or confused state of mind. He says, the "primary meaning" of "aeonian or eternal" is not *endless*, but means an "indefinite time, longer or shorter." Now, both the learned commentator, Dr. A. Clarke, and the Canon's friend, Professor Plumtre, have shown that the *primary* meaning of the original Greek word, given as *aeonian*, means *eternal*; not in its *accommodated*, but in its direct and *full sense*; and therefore, it has precisely the same meaning, as *everlasting*, *endless*, *forever*. The Professor has said that, "the idea of duration is of the very essence of the noun."

The Canon has committed the further error of saying, that the word *aeonian*, or *eternal*, "in its spiritual sense, as pertaining to the unseen world, is expressive not of duration, but of quality." On the contrary, in the texts cited, and all others, the words—"eternal life, have no reference, or relation whatever to *quality*, but to *duration* alone. The word *life*, when used, either as to time or eternity, has no relation whatever to *quality*, but merely *duration*.

It is much to be regretted, that Canon Farrar, a man of such fertility of mind, or genius, and command of eloquent language, should have fallen into such numerous and serious errors, concerning such vital and deeply important subjects. On these subjects, and all others pertaining to Scripture, and eternal things, the human qualities just mentioned, so far from being the most successful and valuable, as to public benefit, especially as regards religious truth, are often accompanied with a deficiency of judgment, and prudence, or discretion, which, by producing injurious results, more than overbalance the value of the former qualities. On all subjects of importance, religious or secular, especially the former,

purity of principles, sound judgment, and prudence, or correct discernment and decision in action, are far superior to native, brilliant genius, as generally understood ; and the display of eloquent and captivating language. The former qualities are, in the end, far more productive of generally useful influence, and beneficial effects.

In viewing and reviewing, these most serious errors and mistakes of the eloquent, but not scripturally well informed, or judicious, but speculative Canon Farrar, on the momentous subjects in question, there has come to my mind an occurrence, of a political nature, in a previous generation. The celebrated Scottish forensic orator, Henry Erskine, on taking his seat in the British Parliament, on the Whig or Liberal side, was, doubtless thought, chiefly by reason of his powers of eloquence, to be a great acquisition to the party ; and it is said, that on making his first speech, on an important subject, Mr. Pitt, the Tory Premier, took in hand paper and pen and began taking notes of the speech ; but after a short time he thrust the pen through the paper, and cast it down,—a marked expression of opinion, that, as to real grounds and force of argument, the speech deserved little attention, being weak and irrelevant.

In respect to these erroneous writings of Canon Farrar, true christians, well informed in scripture truth, will not be injured by them, but when they come under their notice, will reject them with the condemnation they deserve ; but light minded persons, of sensational temperaments, and ignorant of scripture, as so many are, though professing christianity, will be led astray by the Canon's vehement and positive language, and adopt his erroneous views and opinions, which may finally result in their eternal misery.

The Canon has sharply censured those Ministers who, in their public discourses, make what he calls, *accretions* to the threatening words of scripture, against sin and sinners. It would, indeed, be as well, or probably better, to refrain from making such additions. The divine words are indeed sufficiently awful and alarming for the intended purpose of deterring from sin and inducing to forsake it. But according to the modern style of preaching, it is but rarely that any of those threatening words are declared to the people. It would be well if they were more frequently given. It would only

be doing what is divinely required,—declaring the whole counsel of God. Even the fear of God, so often enjoined in scripture, is but seldom referred to in religious teaching. Yet there are numerous passages of scripture on the point; and surely they must have been given to be used, if not frequently, at least occasionally, in such teaching, for it is shown, and known to be needful and profitable. Sinners, of every class and degree, need to be frequently and plainly reminded of such threatenings. It is declared, that “the fear of the Lord is the beginning of wisdom;” and that—“by the fear of the Lord men depart from evil.” There are very many passages in the Old Testament, enjoining such fear; and several also in the New. Here are some of the latter:—“Fear Him which after he hath killed hath power to cast both body and soul into hell.” (Math. 10). This was said by our Lord himself, and to his disciples. Again:—“Knowing therefore the terror of the Lord, we persuade men.” (2 Cor. 5.) “Vengeance is mine, I will repay saith the Lord.” (Rom. 12.) “It is a fearful thing to fall into the hands of the living God.” (Heb. 10.) “Let us have grace whereby we may serve God acceptably; with reverence and godly fear; for our God is a consuming fire.” (Heb. 12.) The Canon, himself, has referred to many such awful threatenings in the Old, and also in the New Testament Scriptures.

In concluding, it may be said, not only as to Canon Farrar but to all of us—naturally weak and erring creatures that we are—that it will be well to adopt, and observe in practice, the sentiments of the pious and gifted poet, when he sang:—

“Lord that I may learn of thee,
Give me true simplicity;
Wean my soul and keep it low,
Willing thee alone to know.

Let me cast my reeds aside,
All that feeds my knowing pride;
Not to man but God submit,
Lay my reasonings at thy feet.

Of my boasted wisdom spoil'd,
Docile, helpless as a child;
Only seeing in thy light,
Only walking in thy might.