

**FOUR SERMONS ON
SUBJECTS CONNECTED WITH
THE FUTURE STATE OF
HAPPINESS AND PUNISHMENT**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649326068

Four sermons on subjects connected with the future state of happiness and punishment by H. C. Calverley

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

H. C. CALVERLEY

**FOUR SERMONS ON
SUBJECTS CONNECTED WITH
THE FUTURE STATE OF
HAPPINESS AND PUNISHMENT**

Price One Shilling.

FOUR SERMONS

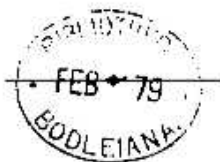
ON SUBJECTS CONNECTED WITH

THE FUTURE STATE OF HAPPINESS AND PUNISHMENT.

BY

H. C. CALVERLEY, M.A.,

RECTOR OF BASSINGHAM, LINCOLNSHIRE, AND SOMETIME
FELLOW OF CORPUS CHRISTI COLLEGE, OXFORD.



London: SIMPKIN, MARSHALL, & CO.

Glasgow: JAMES MACLEHOSE.

Lincoln: JAMES WILLIAMSON.

1878.

100 . c c . 13 .

Lincoln :

PRINTED BY JAMES WILLIAMSON, HIGH STREET.

P R E F A C E .

A few words are due, by way of apology, for this attempt to deal with a topic of so deep and difficult a nature as Eternal Punishment,* especially as it has lately been a good deal written on by many far abler pens than mine. My apology is, that I wrote these sermons solely for my own people, without the slightest idea of ever printing them. In fact, they were not even intended to be a consecutive series : i.e., they were not planned out beforehand : but one just grew out of the other, as fresh thoughts suggested themselves, or were suggested by the remarks of those who heard them. Finding that I had awakened an interest in the subject, I felt anxious that those who had heard my arguments, as well as others who had not, should have the opportunity of considering them at leisure, and as a whole : and the only way of affording this opportunity was by printing them. In revising for the press, I have omitted a few personal remarks, and have inserted several fresh references to texts, and also some additional matter by way of further explanation, which will be found for the most part in the foot-notes : but in form and substance, the sermons remain as they were preached. I have even thought it best to retain the colloquial style, because I wish them to appear in their original character of plain practical pulpit addresses : and to disclaim, by their crudeness and homeliness, any intention of challenging comparison with more learned and elaborate treatises. My own people (and it is for them that they are in the first place printed, as it was for them that they were written,) will, I think, prefer seeing them in their original state, as being more like an old friend : and

* The first Sermon, though not directly dealing with this subject, may be considered, as in fact it was, introductory to it : and it contains some thoughts on the future of the body, which it is hoped may prove useful and comforting to some.

I trust that their want of polish may not altogether deter the general public from looking to see what is inside them. Indeed, I am not without hope that their very simplicity, and perhaps I may also add their cheapness, may help to introduce them to the notice of a very large and important class of readers; viz., those who would never have, or never avail themselves of, the opportunity of studying more learned and costly works. I can at any rate assure those who may chance to read these sermons, that they are not made up of other people's written thoughts "warmed up again." I consulted no book when I wrote them, except the Bible and Cruden's "Concordance." Not that I at all disdain the help of other minds. But it would not so well have suited my immediate purpose in the pulpit, nor indeed was it in my power to hunt up authorities on the subject. I had not even heard, till after the sermons were written, of Canon Farrar's *Eternal Hope*, which has lately created a considerable sensation, and has called forth many rejoinders and criticisms. I have since read it with much profit and pleasure, and also with much surprise at those who call it superficial, and who, I think, can hardly have given themselves time to read his notes and appendixes, or they could scarcely have brought such a charge against him. I have also read an excellent little book by the Rev. Samuel Cox, entitled *Salvator Mundi (The Saviour of the World)*, and several interesting Papers bearing on the same subject in the *Contemporary Review*. I venture, however, to think that there is still room for my very humble contribution to get in edge-ways, on account of its comparative insignificance. I am aware that many persons, even of those who are inclined to hold the views I advocate, have doubts about the expediency of preaching or publishing them: but I cannot share these doubts, for two reasons. First, because I think it can never be wrong for a minister to preach what

he conscientiously believes to be true, even though it may be at the risk of offending some. And (2) because those who hold (so-called) orthodox views on this and kindred subjects are, from the same conscientious motives, continually dwelling on them and appealing to them in their public utterances; and if there *are* two sides to a question, it is surely better and fairer that both should be stated. To make violent and sneering assaults on old and deeply-rooted forms of religious belief, is as unwise as it is unjustifiable. But, on the other hand, an honest endeavour to throw new light on old forms of thought, and to apply the divine gift of reason, and the results of careful study and reflection, to *the reverent investigation and elucidation of God's written Word*, even though it should sometimes lead us to results and interpretations somewhat different from those which we have been accustomed to, is surely rather a plain duty which we owe to those who look up to us for guidance and instruction, than a ground for blame and suspicion. All other knowledge grows and ripens; and every succeeding generation makes a step in advance of its fathers. Mechanics, medicine, chemistry, agriculture, astronomy, geology, all keep moving on, and occupying fresh ground year by year. We are not afraid or suspicious of this. We feel sure that this continual and progressive development of mental power and scientific knowledge comes from God, and we rejoice that it enables us to use more worthily, and to appreciate more fully, the bountiful treasures of Providence which are thus opened out before us. And shall growth in religious knowledge alone stand still, and refuse to advance? Shall we think and reason deeply on every other subject, but not on that, the most important of all subjects? If this is the case, then indeed I fail to see of what use a preacher is at all. If he is merely to keep saying over and over again what everybody knows already, if he is never to get out of one

groove, if he is forbidden to think for himself, or at any rate to give his hearers the benefit of his thoughts, then an *educated* ministry is certainly not needed. It is out of place. It is so much wasted power. All that is required, according to this hypothesis, for the proper conducting of divine service, is purely mechanical—some one to read the prayers without making blunders, and to preach the sermon without *thinking thoughts*, or making anybody else think. Is this what really meets the wishes and the needs of a religious and intelligent community? I cannot believe it. Of course every hearer or reader reserves to himself the precious and inalienable right of private judgment. Is not this a sufficient safeguard against his being unduly led away by unsound or unproved statements? He is not in any way committed or compromised by what he hears. Only let both parties be earnest and honest, and mutual benefit cannot fail to ensue. I am not assuming or recommending, God forbid, that the preacher should always be trying to produce novelties, or to say startling things. I am sure that there is plenty of what is old and good and true, to last him and his congregation for any number of years, if needs be. Only, if at any time he wishes to say something new, let him not feel debarred from saying it. Let him honestly declare what he believes to be God's message, and let the hearer hear, and honestly judge for himself. "We speak as unto wise men, judge ye what we say" (1 Cor. x. 15). We cannot all think *alike*, nor is it at all necessary that we should. But we can all help each other in trying to think *aright*, and in the pursuit of that knowledge which is "able to make us wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15). If we do this, I am sure that God will give us his blessing, and will prosper the seed sown. But I am sure also that it cannot be thoroughly done if we stifle thought, and content ourselves with repeating

comfortable truisms, or thundering forth vague anathemas. No doubt this style pleases some, but does it edify or instruct them? Can it *instruct* you, to hear *nothing but what you knew before!* Does not this rather result, both to minister and people, in the sort of church-going described in the following homely fashion by our living poet Tennyson?—

“An’ I hallus comed to’s church afoor moy Sally wur deid,
An’ eerd un a bummin’ away like a buzzard-clock ower my yeäd :
An’ I niver know’d whot a meelud, but I thowt a ’ad summut to saay,
An’ I thowt a said whot a owt to ’a said, an’ I comed awaay.”

If this unedifying result, this being “sent empty away,” is partly the fault of the hearers, yet the preacher cannot, I fear, be wholly held free from blame. It would often be better, I venture to think, for us and for our people, and for the sacred cause which we are commissioned to plead, if we had more courage *both to think and to speak* of the things which God’s Spirit puts into our hearts, without fear or favour. And now let me, in all humility, and with an unfeigned sense of my own many imperfections and shortcomings, conclude these introductory remarks, and commend them to the serious and unprejudiced consideration of my readers, and especially of my clerical brethren, with this definition of a faithful teacher and expounder of God’s Word, taken from the lips of an unimpeachable authority. “Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things *NEW AND OLD*” (Matt. xiii. 52).

H. C. CALVERLEY.

BASSINGHAM RECTORY,

near NEWARK,

August, 1878.