

**ETERNAL HOPE: FIVE SERMONS
PREACHED IN WESTMINSTER
ABBAY, NOVEMBER AND
DECEMBER, 1877**

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Eternal Hope: Five Sermons Preached in Westminster Abbey, November and December, 1877
by Frederic W. Farrar

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FREDERIC W. FARRAR

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ETERNAL HOPE

Five Sermons

PREACHED IN WESTMINSTER ABBEY,
NOVEMBER AND DECEMBER, 1877

BY THE
REV. FREDERIC W. FARRAR, D.D., F.R.S.,
*Canon of Westminster,
Chaplain in Ordinary to the Queen,
Late Master of Marlborough College, Hulsean Lecturer, and Fellow of
Trinity College, Cambridge*

"Plerique dum plus nos diligunt quam meremur, hæc jactant et loquuntur,
sermões nostros doctrinãque studantes, quæ conscientia nostra non recipit.
Alii vero tractatus nostris calumniantes ea sentire nos criminantur quas
nunquam sensitse nos novimus."—*Origen, Homil. xxv. in Luc.*

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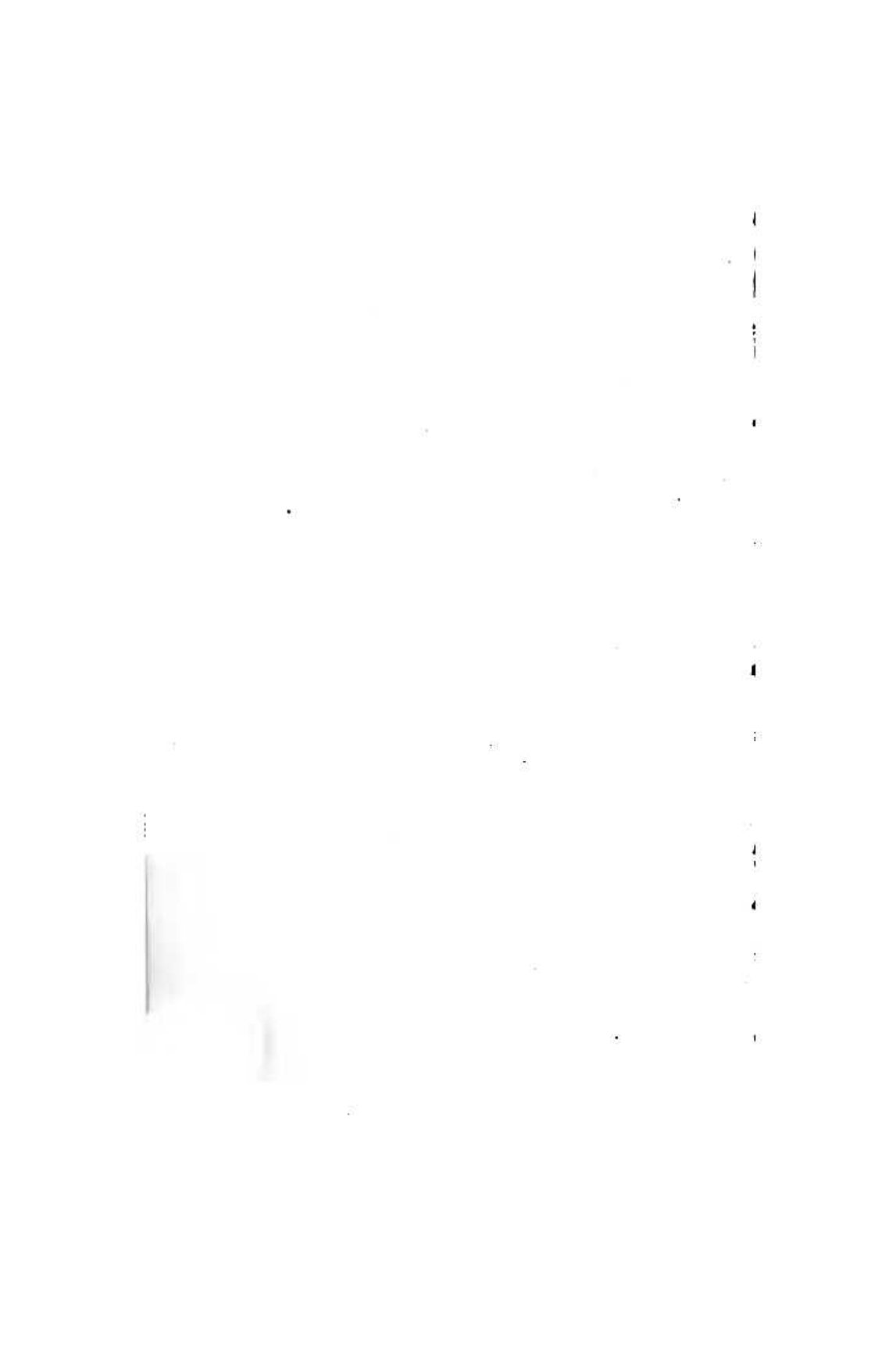
TO THE

REV. E. H. PLUMPTRE, D.D.,

*Professor of the Interpretation of the New Testament at King's College, London,
Vicar of Bickley, Prebendary of St. Paul's, &c., &c.*

I Dedicate these Sermons,

Not as claiming for them the sanction of his high authority, but as a small expression of gratitude for the unvarying help and kindness which from youth upwards I have received from his friendship; and to record my sense of the high services which he has rendered to Biblical Literature by his constant labours, his keen insight, and his large-hearted charity.



" Oh remember how short my time is ;
Wherefore hast thou made all men for nought ?"
Ps. lxxix. 48.

" τοιαῦτα μέχθον τέρατα μή τι προσδέκα,
πρὶν ἢν θεῶν τις διδάχος τῶν σῶν ψόμων
φανῆ, βελήσῃ τ' εἰς ἀναύγητον μολεῖν
"Αἶθην κρυφαῖά τ' ἀμφὶ Ταρτάρου Βάθην.
πρὸς ταῦτα βούλευ'."

ÆSCH. *Prom.* v. 1026.

" Δίφλιος ὁ κόμικος τοιαῦτά τινα περὶ τῆς κρίσεως διαλέγεται,
καὶ γὰρ καθ' Ἀἶθην δύο τρίβους τομίζομεν
μίαν δικαίων χωτέραν ἀσεβῶν ἄλλαν

* * * * *

συνείδει δὲ ταῖσις ἢ φραγγεῖα . . .

ἐκὼν ὅτ' ἔλλειπεν τὸ πᾶν
φροῦδος μὲν ἵσταται κυμάτων ἄπας βυθός . . .
κἄπειτα σώσει πάντ' ἢ προσθ' ἀπάλεισεν."

CLEM. ALEX. *Strom.* v. 14, § 123.

"Facta resurrectione mortuorum *non deerunt quibus* post poenas, quas patiuntur spiritus mortuorum, impertiatur misericordia, ut in ignem non mittantur aeternum."—AUG. *De Civ. Dei*, xxi. 24.

"Deus non exigit ab ullo peccatore plus quam debet, sed quoniam nullus potest reddere quantum debet, solus Christus reddidit pro omnibus plus quam debetur."—ST. ANSELM.

"Esto cavernoso, quia sic pro labe necesse est
 Corpora, tristis me sorbeat ignis averno,
 Saltem mirificos incendia lenta vapores
 Exhalent, æstuque calor languente tepescat,
 Lux immensa alios et tempora vincita coronis
 Lætificent, me poena levis clementer adurat."

PRUDENT. *Hamartigenia, ad fin.*

"E vederai color, cho son contenti
 Nel fuoco, perchè speran di venire
 Quando che sia, alle beate genti."

DANTE, *Inferno*, l. 118.

"Through sins of sense, perversities of will,
 Through doubt and pain, through guilt and shame, and ill
 Thy pitying Eye is on Thy creature still.

"Wilt Thou not make, eternal Source and Goal I
 In Thy long years life's broken circle whole,
 And change to praise the cry of a lost soul?"

"Wilt thou draw near the nature of the gods?
 Draw near them then in being merciful!"

"Let no one take offence at the opening of this mystery as though it brought anything new into religion; for it has nothing new in it; it alters no point of gospel doctrine, but only sets each article of the old Christian faith upon its true ground."—W. LAW, *Way to Divine Knowledge*, p. 255.

"Rabbi Ishmael Ben Elisha said, Once, I entered into the Holy of Holies [as High Priest] to burn incense, when I saw Akriel [the Divine Crown] Jah, Lord of Hosts, sitting upon a throne, high and lifted up, who said unto me, 'Ishmael, my son, bless me.' I answered, 'May it please Thee to make Thy compassion prevail over Thine anger; may it be revealed above Thy other attributes; mayest Thou deal with Thy children according to it, and not according to the strict measure of judgment.' It seemed to me that He bowed His head, as though to answer, Amen to my blessing."—*Talmud* (Berachoth, l. f. 6. b.)

"St. John uses a very broad expression. 'Jesus Christ,' he says, 'is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.' 'The whole world.'—'Ah!' some would say, 'that is dangerous language.' It is God's language—John speaking as he was moved by the Holy Ghost. It throws a zone of mercy around the world. Perish the hand that would narrow it by a hairsbreadth."—REV. DR. GUTHRIE, *Life*, p. 511.

"My belief is that in the end there will be a vastly larger number saved than we have any conception of. What sort of earthly government would that be where more than half the subjects were in prison? I cannot believe that the government of God will be like that."—*Id.* p. 773.