

**THOUGHTS ON IMMORTALITY,
WITH SOME REMARKS ON
CANON FARRAR'S 'ETERNAL
HOPE' AND KINDRED SUBJECTS**

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Thoughts on Immortality, with Some Remarks on Canon Farrar's 'Eternal Hope' and Kindred
Subjects by John Charles Ryle

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JOHN CHARLES RYLE

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WITH SOME REMARKS ON

Canon Farrar's "Eternal Hope" and
Kindred Subjects.

BY THE RIGHT REV.

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Figure 1. Distribution of the number of particles in a system. The vertical axis is labeled "Number of particles" and ranges from 0 to 10. The horizontal axes are labeled "Number of particles" and "Number of particles", both ranging from 0 to 10. The plot shows a distribution of points forming a surface that peaks at approximately (5, 5, 10).

Introductory Note.

THE following pages contain the *substance* of a Sermon which I preached, by invitation, in the Nave of Peterborough Cathedral, on the Fourth Sunday in Advent, 1877,—the *substance* and not the precise words. The plain truth is, that the Sermon was not intended for publication. It was preached from notes, and was one of those popular addresses which will not bear close reporting. A style of language which satisfies the ear

when listened to, will seldom satisfy the mind when read. On receiving a manuscript report from the publisher, I found that it would require far more labour to condense, correct, paragraph, punctuate, and prepare the Sermon for the press, than to write it out roughly from my own notes and recollection. From want of time I had no alternative but to adopt this course, or to decline publication altogether. The result is that the reader has before him the matter, order, heads, arrangement, and principal thoughts and sentences of my Sermon, but not, I repeat, the precise words. With this I hope he will be content.

The postscript which follows the

Sermon is a brief attempt to throw light on a subject which is troubling the minds of some Christians in the present day. That subject is "the future state," or "state after death." Of course in a little book like this the reader must not expect to find this deep subject handled exhaustively. But I venture to think I have supplied some plain reasons why the "old paths" about the future state ought not to be lightly forsaken. I have also given the names of books in which fuller information can be obtained.

Novelties in theology are always attractive. New views, such as those now-a-days propounded about the future state, are, at first sight, specious,