

CHAPTER TWENTY

20. Periodical Discussion and Pulpit Publicity

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Certain periodicals committed to the principle of Conditionalism played an important part in the spread of this teaching in its various aspects. One of the first was *The Rainbow*, of London. But first let us note Bishop Courtenay, of Britain, living in Jamaica, in the West Indies.

1. Bishop Courtenay—Wicked End in "Total Cessation of Being"

Bishop REGINALD COURTENAY, D.D. (fl. 1843-1865), of Kingston, Jamaica, is worthy of note because of his location in the Caribbean, in the Western World. He was an Oxford graduate, and when rector of Thornton Watlass, Yorkshire, issued a 430-page book called *The Future States, . . . on Principles Physical, Moral, and Scriptural*. Typical quotations must suffice. First, the wicked are to be "extinguished for eternity" [1]

"Everyone certainly would wish to believe, were it possible, that the future state of the unrighteous, their 'second dead,' was an utter destruction, total cessation of being. The mind naturally is appalled from the bare conception of hopeless eternal misery. And it has been observed, that many of the images employed in Scripture to portray [sic] the future punishment are such as would lead us to expect an annihilation. Thus the wicked are called 'wandering stars, for whom is reserved the blackness of darkness forever;'—who shine, as it were, with baleful light for a time, to be extinguished for eternity." [1]

1 Reginald Courtenay, *The Future States, Their Evidences and Nature Considered, on Principles Physical, Moral, and Scriptural* (1843), p. 352. The last sentence, in quotes, is from Archbishop Whately, of Dublin, from his *Future State*.

The wicked will be utterly consumed, devoured, destroyed:

The image most commonly used is that of fire. Now fire both causes acute pain, and destroys or consumes that which is exposed to it. In which sense then is it used in Scripture? Is 'everlasting fire' a flame that torments forever,—or a flame that utterly destroys? There are certainly some reasons for preferring the latter sense. When, at the end of the world, God shall gather his wheat into his garner,—to be preserved, 'He shall burn up the chaff with unquenchable fire;' with a flame which cannot be extinguished, till the chaff has been utterly consumed. Such shall be the case also of the 'tares,' and of the 'unprofitable branches.' In like manner, as it would seem. God is called 'a consuming fire.' The Gehenna then, 'where the worm dies not, and the fire is not quenched,' may mean, it would seem, a place of destruction, into which whatever is thrown shall be 'utterly devoured.' [2]

There will be no deliverance, no revival, no restoration:

"Again, the cities of Sodom and Gomorrah are said to be 'suffering the vengeance of eternal fire:' where it is certainly intended that fire which the Lord rained upon them of old, and which destroyed them utterly. Not the future 'everlasting fire,' for these cities, and their past fate, are 'set forth for an ensample;' as a warning to the ungodly of what they are to expect hereafter. The expressions 'eternal death,' and even 'everlasting punishment' might be interpreted, did the language of Scripture in other places allow it, in a similar manner. 'They may mean merely that there shall be no deliverance, no revival, no restoration of the condemned.' " [3]

Such were the bishop's published beliefs.

2 Ibid., pp. 352, 353.

3 Ibid., p. 353.

2. Leask—Editor of Conditionalist Journal The Rainbow

WILLIAM LEASK, D.D. (1812-1884), Congregational scholar and editor, was born in the Orkney Islands. In child hood he was brought up amid rugged scenery and the hard ships of poverty, where popular beliefs regarding ghostology and witchcraft were rife. Rising above delicate health in infancy, he developed into a precocious child. He had a fondness for Bible narration, and long wanted to become a minister and missionary. Leask left home for Edinburgh, arriving there almost penniless. He worked hard for his education by representing a benevolent society, and acquired a rich fund of critical and general knowledge.

He was ordained to the Congregational ministry in 1839. Then a pastorate opened for him in an Independent church at Chapmanslade, Wiltshire. Though short of stature, he had unusual height in intellectual attainments, and was dominated by

an unswerving loyalty to the integrity of Scripture—that it means just what it says. After several smaller pastorates he became minister of the important Maberly Chapel, London, where he served for about twenty years, until his death.

1. "THE RAINBOW" RIDES OUT TERRIFIC STORM OF CRITICISM.—His reputation was enhanced through editing *The Rainbow*, launched in London as a journal on prophecy. This he conducted ably for twenty years—from 1864 to 1884. Starting out as a forum for discussion of opinion, the journal soon became a veritable battleground of effective debate. And Maberly Chapel likewise became the scene of wide discussion and growing fame, as Leask became an avowed exponent of the tenet of Conditional Immortality.

One of his earliest ventures in this field was to take up the cudgels with Henry Smith Warleigh, rector of Ashchurch. Eternal life is of gift of sovereign grace, Leask held, while the concept of an innate, conscious, separate immortal soul is a heathen notion. But the issue was brought sharply to the forefront by publication, in the March, 1869, number of *The Rainbow*, of William Maude's forthright article, "Immortality," in the beginning of which he asks, "Is Man by Nature an Immortal Being?" The die was thereby cast, and the battle was on. Epithets of reproach were hurled at the journal. Article after article by the daring editor appeared, followed by some by other able writers, such as Canon Henry Constable.

But the unanticipated cancellation of five hundred subscriptions, and the withdrawal of a number of well-known writers—who thought that the appearance of their names therein would jeopardize their good standing—brought on a crisis. Leask was called a "fallen star." For a little time it was feared that *The Rainbow* would founder in the storm. Suspension seemed inevitable. But it proved able to ride out the waves of criticism and recovered from the shock of attack. Fresh subscriptions more than compensated for former losses. New writers of prominence appeared. In fact, it soon came to exert an influence greater than ever before. But it was the center of one of the great controversies of the time.

2. HELPS FORM CONDITIONAL IMMORTALITY ASSOCIATION. —Leask was a writer of charming style, as seen in his *Royal Rights*, his *Struggles for Life*, and even in his earliest book, *The Hall of Vision*. He believed profoundly in the separation of church and state and in the infinite justice of God. The degree of Doctor of Divinity was conferred upon him by Jefferson College.

Along with Canon Constable and William Maude he was one of the speakers at the epochal 1876 London Breakfast Conference on Conditional Immortality, in the Cannon Street Hotel. And growing out of his vigorous advocacy of Conditionalism, in 1878, at the Mint Lane Baptist Chapel, in Lincoln, the Conditional Immortality Association was formed, with such charter members as Leask, Vasey, Ward, Waylen, Warleigh, and Brown. *The Bible Standard*, edited by George A. Brown, was chosen as the official organ. Leask was vice-president of the association for a time and was a regular attendant at the annual Conditionalist conferences.

3. Maude—Epochal Rainbow Article Creates Crisis

WILLIAM MAUDE (1827-1883), though born in Cape Town, went to Liverpool at the age of ten, where he spent most of his life. His ancestors were of the Society of Friends, but he received his early training among the Calvinists. An omnivorous reader with a bent toward literature and theology, at twenty he wrote a devotional booklet, *The Christian's Daily Portion*. About the same time he was attracted to the study of prophecy by Hugh M'Neile, [4] who presided over the Albury Park Prophetic Conference of 1826, which was part of the resurgence of emphasis on the Second Advent and eschatology.

4 See Froom, *Prophetic Faith*, vol. 3, pp. 449-455.

1. STEPS IN ADOPTION OF CONDITIONALISM.—While visiting friends in Wales, Maude was discussing the awful state of the eternally wicked when a German woman protested, "Don't believe that of the good God!" For two years he pondered the arresting thought, asking many close friends for their best arguments on Eternal Torment. Though he told no one at the time, he had secretly rejected the doctrine of the indefeasible immortality of the soul and the concept that it was impossible for the Creator to extinguish, in the creature, the consciousness of existence. He came to regard it as a purely philosophical contention, opposed by Scripture and reason alike.

Prostrated by an illness, he promised God that if he was restored to health he would openly meet the libels of those who misconceived His character. Soon after this he found a copy of Edward White's *Life in Christ* in a secondhand bookstall, which gave him an added incentive. As he read he remembered how Luther had found truth buried under human accretions, and pondered how it had been recovered by the hand of a monk, through the neglected Volume in the library at Erfurt.

But because of expressing his new convictions on the final destruction of the wicked, Maude found himself expelled from the large circle of his former friends. At times he felt lonely in his isolation, but soon formed a smaller circle of fellow believers in Conditionalism, and began to make new converts to that view.

2. CONDITIONALIST ARTICLE STIRS PUBLIC OPINION.—Frail of body but strong in mental vigor, Maude soon became a stalwart defender of truths now under assault, and was often ahead of others in his thinking. In 1864 *The Rainbow* was launched, with the avowed purpose of bearing testimony to neglected Bible truth. Maude contributed an article in the April issue, with many more to follow. During the first five years the major theme of the journal was the glorious coming kingdom of our Lord and the approaching crisis. At the outset it was more of a forum for the expression of variant views, and many in Liverpool and Birmingham confessed their faith in the Second Advent.

About this time Dr. White rewrote and enlarged his *Life in Christ*. And William Leask, editor of *The Rainbow*, asked Maude to write an article on Conditionalism, which appeared in March, 1869. To his surprise it greatly stirred public opinion. It was like a ground swell that swayed the foundations of orthodoxy. Maude's presentation evidenced thorough investigation, a masterly grasp of the subject, and an orderly arrangement of the material. [5]

The article gave him prominence as a Conditionalist and placed *The Rainbow* at the head of a new reformation. On the other hand, the publication of this article entailed the loss of five hundred subscriptions by irate readers, followed by years of reproach and recrimination. There was consternation and anger among the "orthodox." It was a critical period. But White, Constable, and Minton entered the lists as defenders, and new readers soon took the place of those who canceled out.

3. THREE MAJOR CONTENTIONS OF ARTICLE.—Because of its importance we give the gist of Maude's epochal article. Listing ten Anglican and Nonconformist Publications that had appeared within the previous four year [6] which had called in question the popular concept of Innate Immortality, Maude asks, "Are they [the writers] right, or are they wrong?" He insists that this vital question can no longer be ignored or stifled by the cry of heresy. The issue must be faced, for it had become a crucial topic of the time. And the importance of the issue is apparent because it involves the further question "What is the nature and duration of the future punishment of the lost?"

Referring to the growing criticism and widespread current hostility against the "rigid dogma" of the past concerning human destiny, and the new trend of the times, Maude asserts that truth on this topic can no longer be evaded by the thoughtful and candid mind. He then summarizes three main points on which these ten writers agree.

5 pp. 382, 389.

6 These were

James William Barlow, *Eternal Punishment and Eternal Death* (1865);

William Ker (Anglican), *The Popular Ideas of Immortality*, (1865);

Edward Falconer Litton (Barrister), *Life or Death; the Destiny of the Soul in the Future State* (1866);

Thomas Davis (Anglican), *Endless Suffering Not the Doctrine of Scripture* (1866);

Robert Reynoldson, *Everlasting Punishment Not Everlasting Pain* (1867);

Thomas Burgh (revision), *Christ Our Life: or, the Scripture Doctrine concerning Immortality* (1835);

Samuel Minton, *The Glory of Christ in the Creation and Reconciliation of All Things* (1868);

H. H. Dobney, *A Letter to His Grace, the Archbishop of Canterbury, "The Everlasting Suffering of the Lost"* (1864);

Henry Constable, *The Duration and Nature of Future Punishment* (1868).

These are listed in Maude's article in *The Rainbow*, March. 1869, p. 115.

a. That "man is, as to his whole nature, a mortal creature," with no satisfactory proof from either revelation or reason of the immortality of the soul and the necessarily "eternal existence of all men." Pertinent supporting excerpts are cited from Dobney, Davis, Constable, Minton, and others.

b. That immortality is had in, and only in, Christ. This "sublime truth," as Maude denominates it, makes more radiant, the provisions of salvation only in Christ—involving the Incarnation, atonement, regeneration, resurrection, and eternal judgment. In support he draws from Burgh, Dobney, and Davis.

c. That the question of future punishment of the wicked can be "interpreted in harmony with the preceding two propositions." He again drafts upon William Ker and George Sidney Smith, and shows the fallacy and unscripturalness of such charges as those leveled by James Grant in *The Religious Tendencies of the Times* (1869).

4. CHRISTIANITY EARLY POISONED BY PLATONISM.—The [Platonic philosophy of endless continuity necessitates a past eternity of the soul as definitely as an eternity of futurity. Cicero declared of the soul that it can neither be born nor can it die. Failing to heed Paul's warning against the subtle philosophies of the time, the Christian Church early accepted this basic fallacy—merely shunning the first concept while adopting the second. Thus it was that Christianity was early poisoned by the infusion, and "eternal punishment" soon came to be regarded as "eternal life spent in eternal pain."

5. GOES BACK TO CONFLICTING DECLARATIONS OF EDEN.—Maude cites Dobney as establishing the fact that the old generalities that "everybody believes it," that the arguments of philosophers "demonstrate" it, and Scripture "abundantly proclaims it." no longer bear the test of scrutiny. The logic of the schoolmen does not prove the immortality of man, and the fallacy of Plato and his successors is now apparent. Moreover, the Articles of the Church of England leave the clergy and the

communicant free to follow Scripture, and the Bible is absolutely silent on the unconditional immortality of all men. The whole issue stems back to the two conflicting declarations of Eden: "ye shall," and "Ye shall not," surely die. The Scriptures have been consistent in opposition to the assumption of "universal and uncontingent immortality." Constable likewise traces the inherent immortality thesis to Platonic philosophy, as applicable to all souls, good and bad, and necessarily

eternal, with no possible end. Burgh insists that it applies only to the saved—who are seeking for immortality; and immortality is something brought to light through the gospel, not by natural constitution.

Dobney holds that eternal life is more than mere endless existence. Those only who do the will of God abide forever. / It is held forth to those who are "capable" of immortality, and thus become partakers of the divine nature of the very life of God Himself. Davis says that such a doctrine "exalts the Redeemer of men." We derive our life from Him—eternal life, and with it, never-ending existence. Only he that "hath the Son" hath life, eternal life.

6. FULL TESTIMONY OF SCRIPTURE ALONE DETERMINATIVE.—It is the full testimony of Scripture that constitutes the determinative evidence—not the definition of certain single words or the arbitrary interpretation of two or three selected texts. Such few texts, if they stood alone, might seem to afford proof for the salvation of all men, or the eternal torture of the wicked (such as Matt. 25:41, 46; Rev. 20:10; 14:9, 11). Those are the "sheet-anchors" for all proponents of Eternal Torment. But in contrast with these, Maude places 1 John 3:8; Rom. 5:15, 18, 19; Eph. 1:9, 10; Rev. 20:3-5; 1 Cor. 15:24, 28.

In addition, there are the passages that explicitly teach that the doom of the wicked is death: Matt. 10:28—"destroy both body and soul in hell"; 2 Thess. 1:7, 9—"punished with everlasting destruction"; Rom. 6:21, 23—"the wages of sin is death"; 2 Cor. 2:15—"them that are perishing"; Gal. 6:7, 8—"shall of the flesh reap corruption"; Rev. 2:11, and 20:6, 14—"the second death." And these are reinforced by numerous similes indicating that they shall come to an end—the chaff "burnt up," "thorns burned in the fire," "trees cut down," "rooted up," "burned in fire," "taken and destroyed" as "a light put out," "waters melting away," "ashes under the feet," "powder" ground down, "vessel dashed in pieces," "garment eaten by the moth," "consumed into smoke" as "taw" and "tares" burned in the fire."

7. THREE DISTINCT CLASSES OF PASSAGES.—These "three distinct classes of passages," interpreted literally and grammatically, are impossible to reconcile with the postulate of everlasting torment. Maude therefore comments that man, "mortal by nature," becomes "immortal only in Christ." On such a platform there is reconciliation of all "Scripture testimony." It therefore follows that "mortal man" would have to be "made immortal in order to so suffer," and that is "morally inadmissible"—that a "mortal creature should be made immortal to be punished forever." Such a punishment could never be just, for (citing Dean Sherlock) "Rich punishments as exceed the proportion of nature, must exceed the proportion of justice also."

Moreover, the fact of man's "natural mortality" affords the key by which the difficulties may be "unlocked." Thus the Greek word *aionios* ("age-lasting") and the expression *eis tous aionas ton aionan* ("unto ages of ages") depend on the subject to which they are applied—"a duration co-incident with that of the subject spoken of." Thus George Sidney Smith, of Trinity College, defines *aionios* as "continuous duration as long as the subject is capable of." As pertains to God, it is "equivalent to eternity." for God ever did and ever must exist. In like manner, to the "saved" it likewise means unending future existence. But the lost, they "do not and cannot signify an eternal duration," for that is not man's natural inheritance, but God's supernatural gift, conferred only on those who are "in Christ."

8. FUNDAMENTAL FALLACY OF UNIVERSAL SALVATION.—Again, the class of passages seemingly indicating universal salvation are obviously intended to express the "final deliverance of God's universe from all sin and suffering," not "that every individual of Adam's race will and must share in the glory of — that sublime consummation." Moreover, there is a basic difference "between the destiny of the human race and the destiny of every individual of the race."

There are those who turn away from the proffered life, to whom the Life giver says, "Ye will not come unto me, that ye might have life." They perish, while the righteous abide forever. Thus there is complete harmony—the "suffering of the lost" will terminate with their loss of consciousness. And not being immortal, "the sinner's final doom is destruction, and not eternal torment."

9. ETERNAL SUFFERING INVOLVES CHARACTER OF GOD.—Maude maintains that the dogma of "eternal suffering" involves nothing less than the "moral character of God." Since God is love, a large proportion of His intelligent creatures could not reasonably "exist to all eternity in extreme misery." Both concepts cannot be true. If the first is true, the second must be false. And contrariwise, if the second be true, then the first is not. Maude's final point is on Grant's misuse of the term "annihilation" versus his inconceivable torment for countless "millions of years"—neither of which positions is held by the Destructionist. Such alternatives are not those of the Conditionalist.

That was the essence of Maude's epochal article that stirred such widespread discussion.

4. Minton—Helps Lift "Life in Christ" From Obscurity

SAMUEL MINTON, later Minton-Senhouse (1820-1894), Anglican, of London, received his academic training at Rugby, and his M.A. from Worcester College, Oxford, to which he had won a scholarship. He was ordained in 1843, his first curacy being that of St. Silas church, Liverpool.

In 1857 Minton transferred to Percy Chapel, London, where Haldane Stewart had pre-sided. Then in 1864 he was called to Eaton Chapel, where he ministered for ten years. It was here that he confessed publicly and henceforth openly championed Conditional Immortality, in which he had become interested through reading Edward White's *Life in Christ* twenty years

before. Upon the occasion of his declaration he was surprised to find that eight members of his congregation had already adopted similar views. Soon there was wide acceptance among his members—more than half professing Conditionalism.

1. APPROVAL AND CONDEMNATION FOR ESPOUSING CONDITIONALISM.—As his views became known, letters of commendation were received from all parts of Britain, expressing hearty approval and support. On the other hand, he was, by others, called a heretic and an apostate and was repudiated by not a few of his former friends. Up until this time he had been regarded as one of the rising stars in the Church of England's ecclesiastical firmament. As a consequence of Minton's courageous stand, many who had published or spoken on Life Only in Christ, and had been rebuffed, took fresh courage and renewed their witness. There was now a widespread "lifting up of the trumpet."

It should be added that at the time many early Conditionalists still believed in a conscious intermediate state but not in the Eternal Torment of the wicked. This was now steadily replaced by belief in the unconscious sleep of the dead.

2. FIRST SPEAKER AT 1876 CONFERENCE ON CONDITIONALISM.—In 1860 Minton launched a successful innovation—evangelism in the Victoria Theatre, to reach those who would not come to a church. He there proved to be a successful soul-winning missionary. Minton was also the introductory speaker at the epochal 1876 Breakfast Conference on Conditional Immortality, held in the Cannon Street Hotel in London, with Lieu tenant General Goodwyn as chairman. He there set forth the main positions on which all were in agreement, couching his strong message in kindly terms. He was also one of the speakers, in 1888, at the retirement of his close friend, Dr. Edward White. In this he was joined by various other noted speakers—clergy men, scientists, and educators—from other parts of Britain and abroad.

In his earlier writings Minton had dealt largely with prophecy and the Tractarian Movement. Then he turned to Conditionalism and replied effectively, in *The Christian World*, to J. Baldwin Brown's attack on "The Miserable Doctrine of Annihilation." Six of his leading works were: *The Glory of Christ*; *A New Bible*; *The Eternity of Evil*; *Immortality*; *The Way Everlasting*; and *The Harmony of Scripture on Future Punishment*. Minton was thus one of the prominent participants in the last third of the nineteenth-century revival of the ancient testimony on Conditional Immortality, an ever faithful advocate of an unpopular truth. He was a cogent thinker and a persuasive writer and speaker, and helped to lift the great Life Only in Christ truth from the obscurity under which it had been largely hidden for centuries.

5. Dale—Conditionalism Makes Christian Fundamentals Invulnerable

ROBERT WILLIAM DALE, D.D. (1829-1895), Congregationalist leader of Birmingham, England, and acclaimed on both sides of the Atlantic as a pillar of evangelical Christianity, was a recognized scholar and front-rank theologian. He was, in fact, the principal representative of English nonconformity of his day, his theological works being widely consulted. Dale studied theology at Spring College, Birmingham, but received his M.A. from the University of London in 1853.

Carr's Lane Congregational Church, Birmingham—Scene of Dr. Dale's Epochal Ministry. Inset: Dr. Robert W. Dale (d. 1895), President of International Congregational Union—Conditionalism Strengthens Christian Fundamentals.

His ministry was unique in that he was pastor of one church in one city all his ministerial life. Becoming copastor of the renowned Carr's Lane Congregational church of Birmingham in 1854, and sole pastor in 1859, he remained in that post until his death in 1895. In 1863 he studied further in Heidelberg, and was lecturer on philosophy and homiletics at Spring College.

Possessed of a well-disciplined mind, he became a preacher and writer of distinction. His pulpit at Carr's Lane grew in influence, and he had the ear of the great. Known as a careful thinker and a competent critic, Dale was recognized as the leading man of his community. To spread his helpfulness he instituted a church extension plan, with branch congregations in neighboring towns. He was invited to transfer his ministry to other congregations, but his church refused to release him, and he remained. And in 1869 he was honored with the chairmanship of the Congregational Union of England and Wales.

In 1873 Dale toured Egypt and Palestine, and in 1877 the United States, where he gave the Yale lectures on preaching, and received a D.D. degree. And in 1883, at the University of Glasgow, he was capped as an LL.D. Not until then was he willing to be called Doctor, and he was averse to the designation "Reverend." In 1887 he traveled and preached in Australia.

As a theologian Dale exerted a wide influence, and he was a powerful platform speaker and controversialist. He edited *The Congregationalist* from 1872 to 1878, and had seventeen major volumes to his credit, notably those on the atonement and the Pauline Epistles. [7] His theological works were studied by Anglican and Free Churchmen alike. He declined the principalship and chair of theology at New College, feeling himself to be primarily a preacher. He was a theological pioneer of the open Bible—"Back to the Source of Faith" being his favorite maxim.

7 There are nearly six columns of individual items listed under Dale's name in the British Museum Catalogue.

1. HIGHEST HONOR WITHIN GIFT OF CONGREGATIONALISM. —In 1891 Dale was chosen president of the first International Congregational Council, the highest honor within the gift of his denomination. He held rigidly to the sanctity of the church and the separation of church and state, and contended that public money should not be used for teaching religion. That was the responsibility of the churches. On the Sunday after his death, in churches of all denominations—and

notably in St. Paul's, by the archdeacon of London, and in Westminster Abbey, by Canon Gore—he was lauded as a great leader, a clear thinker, and one of the outstanding theologians of his age. Such was his standing.

2. PUBLIC STAND ON CONDITIONALISM IN 1873.—As early as 1873, while traveling in Egypt and the Holy Land, and after much study, Dale first rejected the dogma of eternal conscious torment of the wicked, and definitely adopted Conditionalism. Upon his return to Britain he committed himself publicly to the Life Only in Christ position in his message as chairman to the Congregational Union of Britain. And it is to be particularly noted that the knowledge of this stand in no way handicapped his elevation to the presidency of the international union.

Dale likewise took a strong stand against Universal Restorationism, which was then growing in popularity. He stamped it as devoid of all solid foundation, considering it unthinkable that it should become a valid article of Christian faith. This he repeated later in his address at the anniversary service for Dr. Edward White, in 1877, upon the latter's completing twenty-five years at Hawley Road Chapel.

Dr. Dale's open and consistent Conditionalism did much to silence the misrepresentation and slander that in religious circles had frequently been directed against believers in Life Only in Christ. He never hesitated to make known his convictions, and deplored the general evasion of the subject. In fact, back in 1875 he wrote the preface for Dr. Petavel's *La Fin du Mal* (republished in English as *Struggle for Eternal Life*), thus bringing to that work the backing of his weighty name and influence.

3. CONDITIONALISM STRENGTHENS FUNDAMENTALS OF FAITH.—Dr. Dale maintained that revision of view of a major doctrine, as with Conditionalism, involves reorganization of its relationship to all other major doctrines. But he staunchly held that Conditionalism, instead of enfeebling the fundamentals of Christian faith and doctrine, made them all the more conclusive and invulnerable. The traditional theory of endless sin and suffering, he held, had lost its authority.

6. Anglican Test Case of Wilson v. Fendall Decided in 1864

As previously noted, [8] the original Forty-two Articles of Religion of the Anglican Faith, of 1553, included one on "the mysterious question of the eternity of final punishment." [9]

8 See pp. 125-127.

9 *Wilson v. Fendall*, in *Law Times Reports*, Vol. IX, New Series (Feb. 20, 1864), p. 792.

But ten years later, in 1563, the Convocation deleted three of the Forty-two Articles, reducing the number to Thirty-nine. After its formal exclusion from the Thirty-nine Articles, the question of everlasting punishment did not come up for test, officially, until 1862. The setting for the events that followed is briefly this:

In 1860 a book titled *Essays and Reviews* was published by the Reverend H. B. Wilson, former professor at Oxford, which gave expression to hope for all, especially hope of the ultimate salvation of infants. Thus was denied the fixed endlessness of future punishment. Wilson was brought to trial for his utterance, and in 1862 an adverse judgment was rendered against Wilson by Dr. Lushington, dean of the Court of Arches, that is, the court of appeal for the province of Canterbury. An appeal from that decision was then carried to the higher Judicial Committee of the Privy Council, which included the two archbishops and the bishop of London, as well as the Lord Chancellor of England.

1. ACQUITTAL CONIES AT HEIGHT OF CONTROVERSY.—After due deliberation Dr. Lushington's decision against Wilson was reversed by the Judicial Committee in 1864 and the case dismissed without costs to Wilson. Thus it was that, in the current jest of the time, "Hell was dismissed with costs." [10] To have affirmed the judgment of the lower Court of Arches would have been tantamount to reinstating the expelled Article, which, they said, "we have no power to do." The Lord Chancellor delivered the concurrent judgment of the high Judicial Committee and, after referring to the withdrawal of the Forty-second Article, said:

"We are not required, or at liberty, to express any opinion upon the mysterious question of the eternity of final punishment, further than to say that we do not find in the formularies, to which this article refers, any such distinct declaration of our Church upon the subject as to require us to condemn as penal the expression of hope by a clergyman, that even the ultimate pardon of the wicked, who are condemned in the day of judgment, may be consistent with the will of Almighty God." [11]

10 Percy Dearmer, *The Legend of Hell*, p. 121.

11 *Law Times Reports*, *ibid*.

This acquittal came when the mid-nineteenth-century controversy over Eternal Torment was at its height. Belief in a literal eternal Hell had by 1865 largely disappeared in certain circles. And the hideous pictures of a lurid, unending Hell had been replaced by vague expressions regarding "perdition."

2. DISCUSSION GROWS IN INTENSITY.—But the reversal only accentuated the controversy. According to Dr. Percy Dearmer, King's College professor, the majority still held the dogma of Eternal Torment, and some eleven thousand clergymen signed a declaration against the judgment of the Judicial Committee acquitting Wilson. On the other hand, Dr. E. B. Pusey headed a movement to support it, comprising both high and low churchmen, and preached a university sermon strongly denouncing the dogma of eternal punishing, seeking to have it brought up at the next general election. [12] Dr. F.

W. Farrar, dean of Westminster, declared, "By no single formulary of the Church of England is such a dogma required." [13]

Numerous books appeared on both sides of the Atlantic, including Dr. William Alger's noteworthy *Critical History of the Doctrine of a Future Punishment* (1864), condemning the traditional view. W. E. H. Lecky, in his *History of the Rise and Influence of the Spirit of Rationalism in Europe* (1865), thrust himself into the battle of peers with the Tractarians. Many noted clerics repudiated the medieval position, and the conflict grew in intensity. Soon Dean Stanley, Bishop Magee, Dr. Perowne, and other churchmen, including Dr. Tait, Arch bishop of Canterbury, entered the fray.

12 Dearmer, op. cit., p. 122.

13 Frederic W. Farrar, *The Eternal Hope* (1878), p. 182.

In 1867 Andrew Jukes published a strong plea in behalf of Universalism, in *The Second Death and the Restitution of All Things*. And Dr. Plumptre, chaplain of King's College and member of the Old Testament Revision Committee, protested when Dr. F. D. Maurice was forced to resign from his professor ship at King's College for denying Eternal Torment. Dr. Samuel Cox, with his *Salvator Mundi* (1877), was still another advocate of the "larger hope." [14] The battle was intense and diversified.

3. THE STAGE SET FOR FURTHER EVENTS.—In the same year Canon F. W. Farrar preached his famous five sermons in Westminster Abbey on the "Eternal Hope," which appeared in book form in 1878—to be noted shortly. These aroused tremendous popular interest, as well as concern, on both sides of the Atlantic. Dr. Pusey published an answer, *What Is of Faith as to Everlasting Punishment?* (1880), and Farrar replied with *Mercy and Judgment* (1881). It was a tense, embattled period. There were constant recruits to the lists. Thus it was that John Henry Newman entered the fray on one side, and the celebrated Dr. Richard Littledale on the opposite. It was the theological talk and the tension of the day. The stage was set for further major events.

14 Dearmer, op. cit., pp. 124-127.

7. Darby—"Immortality of Soul" Comes From Platonism

For the record it will also be well to note JOHN NELSON DARBY (1800-1882), Plymouth Brother and founder of the "Darbyites," at Plymouth. For a brief time he was an Anglican priest. The original Brethren had been founded by A. N. Groves, who rejected all church order and outward forms. But in 1845 a quarrel within the body caused a local schism at Plymouth, and in 1847 at Bristol. They split into the Exclusive and Open Brethren, and Darby became leader of the stricter Brethren, which was organized as a separate body, often called "Darbyites." He wrote countless controversial, doctrinal, and devotional books, collected into thirty-two volumes. The Brethren teaching combines elements of Calvinism and Pietism, with stress on the millennium. In spite of their emphasis on Christian unity as a principle, they have tended from the first to split into separate groups, now numbering "VIII" divisions, through controversies over the nature of Christ, church government, et cetera. The Darbyites are "No. I."

1. EARLIEST STATEMENT: "No SOURCE IN GOSPEL."—In the first edition of *The Church's Present Hope* (1842), based upon his early Geneva lectures of 1840, Darby likewise stated that the "immortality of the soul" postulate had "no source in the Gospel." Instead, it came from Platonism—introduced in the time of Origen, when the Second Advent truth was being eclipsed—and was replacing the resurrection. Here is the original statement:

"But before coming to direct proofs, I would express the full conviction, that the idea of the immortality of the soul, has no source in the Gospel; that it comes, on the contrary, from the Platonists. Indeed it was just when the coming of Christ was denied in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the resurrection. This was about the time of Origen. It is hardly needful to say that I do not doubt the immortality of the soul; I only assert that this view has displaced the doctrine of the resurrection of the church, as the epoch of its joy and glory." [15]

2. POSITION MODIFIED IN LATER EDITION.—In a later edition, under a changed title (*Hopes of the Church of God*), this statement was considerably modified—though by whom, or with Darby's consent or not, we do not know. And just why he changed from his early "conviction" we do not know. Here is the revision:

"I would express the conviction that the idea of the immortality of the soul, [16] although recognized in Luke 12. 5 and 20. 38, is not in general a gospel topic; that it comes, on the contrary, from the Platonists; and that it was just when the coming of Christ was denied in the Church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the resurrection. This was about the time of Origen. It is hardly needful to say that I do not doubt the immortality of the soul; I only assert that this view has taken the place of the doctrine of the resurrection of the Church, as the epoch of its joy and glory." [17]

15 J. N. Darby, *The Church's Present Hope* (1842), p. 34.

16 Darby's footnote: "In the expression (2 Tim. i.10) —'Brought life and immortality to light,'—'immortality' signifies the incorruptibility of the body, and not the immortality of the SOUL"

17 Darby, *The Hopes of the Church of God* (new ed., rev.), pp. 47, 48.

3. No IMMORTAL SINNERS IN DIVINE PLAN.—However, in the Preface to his New Translation of the Holy Bible, Darby makes this significant statement regarding the Fall, and its aftermath:

"But from that time forth man was fallen; he had disobeyed, and renounced his allegiance to God, dreading Him, hiding from Him if that had been possible; and then was driven out of the garden, deprived of all those blessings through which he had enjoyed God's goodness and was able to own Him and even to enjoy His presence, for God came to walk in the garden. Self-will and lust had entered into his nature, guilt and the dread of God into his position; and then, too, he was judicially driven out from a place which was no longer suited to his condition. and, morally out of God's own presence. What a horrible thing, if he had been able to eat of the tree of life, and fill the world with immortal sinners, having no more fear of death than of God! God allowed it not." [18]

4. HISTORICAL NOTE FROM "THE BIBLE ECHO."—According to a note in The Bible Echo, of 1874, the early Plymouth Brethren gave serious study to this question of "destruction":

"At a very early period of their history, it was a matter of discussion among them whether the doctrine of destruction should not be among their points of special testimony. . . . But soon after Mr. Darby joined them they became rapidly systematised. A rigid scheme of prophetic interpretation, and a Calvinistic form of doctrine were propounded." [19]

18 Darby, New Translation of the Holy Bible, Preface, p. x.

19 The Bible Echo, vol. 1, Sept. 18, 1874, p. 261.

20 JOHN THOMAS, M.D. (1805-1871), was the son of an English dissenting Baptist clergyman. Educated as a physician, in 1831 he began to study the creeds and to investigate the question of immortality, writing thereon in The Lancet. On his first trip to the States, in 1832, he joined the Camebellites, continuing to practice medicine. Publishing a journal called The Apostolic Advocate, he maintained the ultimate annihilation of the wicked. This led to a break with the Campbellites.

Lecturing meanwhile at the Franklin Medical College, he continued preaching. In 1843 he began publishing The Herald of a Future Age. After fourteen years of search he was satisfied that he had found the truth. Returning briefly to England, he came back in 1850 and resumed publication of The Herald of a Future Age. One of his earlier works was The Apostasy Unveiled (1838). His The Things of the Spirit of God (1845) portrays the "Unscriptural Character, and Heathen Origin, of Popular Traditions of the Age, concerning Immortality, Heaven, and Hell." (See Abbot, The Literature of the Doctrine of a Future Life, no. 2298a.)

8. Christadelphians—Likewise Adhere to Main Conditionalist Positions

Mention should also be made of the Christadelphians (meaning "Christ's brethren"), founded by Dr. John Thomas [20] in 1848. Having previously come from England, Thomas first joined Alexander Campbell and the Disciples of Christ. Later he became convinced that they had likewise retained corrupt doctrines. Curiously enough, he held that while Christ is the Son of God, He is not God the Son. He also rejected belief in a personal devil—"devil" being regarded as the personification of sin. Thomas formed his followers into societies, but they took no distinctive name until 1864. They have no church edifices but meet in hired "upper rooms."

1. NAME CHRISTADELPHIAN SUBSTITUTED FOR CHRISTIAN.—The name Christadelphian was substituted by Thomas for Christian, because he believed that apostasy had honeycombed the Christian church at large. He sought to return to the beliefs and practices of primitive Christianity, as he understood them. This investigation also led to the belief that man is mortal, as a consequence of Adam's sin, with Christ as man's only means of salvation. Eternal Life is only for the righteous, and the wicked will all ultimately be annihilated.

The Christadelphians are strong millenarians, and believe that Christ will soon come to bestow immortality upon the righteous and destroy the wicked. The second resurrection comes at the close of the thousand years, when judgment will be pronounced and executed. They hold that at the outburst of divine judgment the approved are immortalized while the rejected are destroyed. Sin and death will then be abolished. None will remain but the righteous, who will inherit the earth forever.

2. EPITOME OF CHRISTADELPHIAN CONDITIONALIST BELIEFS. —Christ, they say, holds immortality in trust for the obedient. They teach that in the Bible "soul" means creature, but never involves the idea of immortality. "Spirit" stands for breath or vitality. The doctrine of inherent immortality is, they aver, a pagan fiction, attainable immortality being the Bible view. And this results from resurrection and the change then supernaturally wrought upon the believer. Immortality is not therefore a right, or an inherent possession, but a bestowal. And it will be enjoyed upon the earth, which will become the habitation of the saints.

Death is the penalty of sin, and in death man is utterly unconscious. The theory of Hell as a place of Eternal Torment is untrue. But the wicked will be committed to utter destruction, and the second death will eventuate in an endless sleep. They believe that after the death of the apostles men turned from the Bible to pagan philosophy, and the apostolic prediction of apostasy was fulfilled. That is why they felt impelled to separate. [21]

3. POSITIONS UNCHANGED IN CURRENT WRITINGS.—One of the current Christadelphian writers, W. L. Bedwell, makes four significant statements:

a. "When living persons die and return to dust, they cease to exist; all the functions associated with life disappear. A dead soul is unable to praise God and is without thought, work, knowledge or wisdom." [22]

b. "When the organism is disrupted by death, it ceases to exist and no part survives as a conscious entity. This is the plain teaching of Scripture and of modern biological science on the nature of man. Neither offers any hope of survival after death." [23]

c. "His [Lazarus'] death, as we have already seen, was likened by Jesus to sleep, a period of unconsciousness with awakening to life." [24]

d. "The resurrection from the dead is thus of supreme importance in the Christian hope of life everlasting.... The importance of the resurrection is only appreciated when it is realized that without it men and women perish in death." [25]

So the Christadelphians, who are not reckoned among the orthodox Christian bodies, likewise adhere, in general, to Conditionalism.

21 See A Declaration of the Truth Revealed in the Bible (rev. ed.), 1956.

22 W. L. Bedwell, The Nature and Destiny of Man (1956), p. 10.

23 Ibid., p. 12.

24 Ibid., p. 16.

25 Ibid.

MAJOR 19TH CENTURY WITNESSES TO CONDITIONALISM-SECTION A

<u>NAME</u>	<u>Date</u>	<u>Place</u>	<u>Religion</u>	<u>Role</u>
Kenrick, Timothy	1805	England	Independent	Minister
Forsyth, Robert	1766-1846	Scotland		Advocate
Kenrick, John	1814	England	Anglican	Teacher.
Mem. Ch. of Eng.	1817	England	Anglican	
Wright, Richard	1808-20	England	Gen. Baptist	Minister
Scott, Russell	1822	England		
Clgy., Ch. of Ireland	1835	Ireland	Ch. of Ireland	Clergyman
Crescent House	1810-13	England	Non-Conform.	(Congregation)
Watson, Richard	1824	England	Wesleyan	Theol.-prof.
Hall, Robert	1831	England	Baptist	Preacher-prof.
Hampden, Renn D.	1832	England	Anglican	Bishop-prof.
Taylor, Isaac	1836-51	England	Anglican	Philos.-hist.
WHATELY, R.	1822-29	Ireland	Anglican	Archbp.-theol.
Anonymous	1795	U.S.A.		
White, William	1817	U.S.A.	Prot.-Epis.	Bishop-rector
Smith, Elias	1805-15	U.S.A.	Christ. Conn.	Ed. (<i>Herald-Gosp.</i>)
Selion, John	1828	U.S.A.	Prot.-Epis.	Rector
Pearce, John H.	1844	U.S.A.		
Grew, Henry	1835-44	U.S.A.	Baptist	Minister
STORRS, GEORGE	1841-52	U.S.A.	Methodist	Author-ed. (<i>Examiner</i>)
Fitch, Charles	1844	U.S.A.	Presby.-Cong.	Pastor
French, Calvin	1842	U.S.A.	Free W. Baptist	Minister
Foster, John	1796-1841	England	Gen. Baptist	Minister-essayist
Dobney, Henry H.	1846	England	Baptist	Minister
WHITE, EDWARD	1846-75	England	Ch. Cong. Un.	Pastor-author
Fontaine, James		England	Anglican	
Dunn, Henry	1858-72	England	Anglican	Secy. B & F B Soc.
CONSTABLE, HENRY	1868-73	Ireland	Anglican	Canon-author
Perowne, J. J. S.	1868	England	Anglican	Bishop-prof.
Thom, David	1828-67	England	Anglican	Author
Tinling, J. F. B.	1881	England	Free Church	Pastor-evangelist
Tomlinson, W. R.	1886	England	Anglican	Rector
Row, C. A.	1882	England	Anglican	Canon (St. Paul's)
Aitken, William. H. M.	1875-83	England	Anglican	Canon (Norwich)
Courtenay, Reginald	1843	Jamaica	Anglican	Bp. (Kingston)
Leask, William	1864-84	England	Cong.-Independent.	Min.-Ed. (<i>Rainbow</i>)
Maude, William	1869	England	Independent.	Author
Minton, Samuel	1876	England	Anglican	Minister
DALE, ROBERT W.	1873	England	Congregational.	Pastor-theol.-prof.
Anglican Test Case	1864	England	Anglican	High. Eccl. Court
Darby, John Nelson	1842	England	Plymouth Brethren.	Organizer
Thomas, John	1843	England	Christadelphian.	Founder

<i><u>NAME</u></i>	<i><u>Date</u></i>	<i><u>State Dead</u></i>	<i><u>Punishment of Wicked</u></i>
Kenrick, Timothy	1805	Mortal Sleeps till res.	
Forsyth, Robert	1846	Immortality conditional	
Kenrick, John	1814	Immortality conditional	
Mem. Ch. of Eng.	1817	(Mortal) Wholly dead	Total privation
Wright, Richard	1808-20	Immortality at res. Unconscious	Utter destruction
Scott, Russell	1822	Immortality conditional Not alive	Utter extinction
Clgy., Ch. of Ireland	1835	Immortality conditional	
Crescent House	1810-13	Immortality conditional	
Watson, Richard	1824	Immortality a gift "Tree"—pledge of future	
Hall, Robert	1831	(Mortal)	No eternal misery
Hampden, Renn D.	1832	Conditional No separate exist.	
Taylor, Isaac	1836-51	No natural immortality.	No eternal torment
WHATELY, R.	1822-29	No innate Immortality Unconscious sleep	Destr.—cease to exist
Anonymous	1795	(Conditional) Unconscious till res.	
White, William	1817	Man univer. mortal Restored through Christ	Rejects ever!. misery
Smith, Elias	1805-15	Not immortal	Complete destruction
Selion, John	1828	Immortality only in Christ	Total, utter destr.
Pearce, John H.	1844	(Conditional immortality.) Unconscious sleep	
Grew, Henry	1835-44	Immortality conditional No conscious exist.	Total final destr.
STORRS, GEORGE	1841-52	No Immortality in sin No consciousness	Eternal cess. of life
Fitch, Charles	1844	Mortal Unconscious	Final destruction
French, Calvin	1842	Immortality a gift Unconscious till Advent	
Foster, John	1841	(Conditional)	No eternal torment
Dobney, Henry H.	1846	Mortal Sleeps in death	Utter destruction
WHITE, EDWARD	1846-75	LIFE ONLY IN CHRIST	No endless torment
Fontaine, James		Immortality only (righteous)	Utterly perish
Dunn, Henry	1858-72	Immortality conditional.	Utter destruction
CONSTABLE, HENRY	1868-73	Immortality conditional. Unconscious sleep	Ultimate non exist.
Perowne, J. J. S.	1868	Candidate for immortality.	
Thom, David	1828-67	Immortality conditional.	Ultimate destruction
Tinling, J. F. B.	1881	Made for immortality.	Ultimate extinction
Tomlinson, W. R.	1886	Formed for immortality.	Cessation of exist.
Row, C. A.	1882	No innate Immortality No conscious survival	Extinction
Aitken, William. H. M.	1875-83	Immortality a gift	Utter extinction
Courtenay, Reginald	1843	(conditional immortality.)	Extinguished eter.
Leask, William	1864-84	Immortality a gift	Utter destruction
Maude, William	1869	Man mortal creature No conscious exist.	Final destruction
Minton, Samuel	1876	Immortality conditional. Unconscious sleep	Utter destruction
DALE, ROBERT W.	1873	Immortality conditional.	Rejects eter. torment
Anglican Test Case	1864	Left Optional to Clergy	
Darby, John Nelson	1842	Immortality of Soul from Platonism	No Immortality sinners
Thomas, John	1843	Immortality attainable Utterly unconscious	Utter destruction

SIGNIFICANCE OF EVIDENCE REVEALED BY CHART A

A new *and* significant development marks the nineteenth century—Conditionalist witnesses appear for the first time in the Western World. Thenceforth the two groups parallel and collaborate on both sides of the Atlantic.

The introduction of specific Conditionalist periodicals—*Herald of Gospel Liberty*, *Examiner*, *Rainbow*—in both Old World and New. Their recurring contacts give fresh impetus to the message of Conditionalism. (Five additional periodicals appear on Chart B; others on Chart C.)

The launching of *organizations*, for the first time, designed to unify, intensify, and promote the cause of Conditionalism. The introduction of popular symposiums—newspaper, periodical, and book—proves effective and successful. Entire congregations, and finally whole denominations, begin to adopt Conditionalism in their statements of belief, thus giving new group status.

The spread of Conditionalism to overseas continents and countries—Africa, India, Australia, New Zealand, Japan, China, Jamaica—is likewise a new development. It now becomes a world movement. The caliber of Conditionalist proponents takes on impressive proportions and stature, according Conditionalism a new place and power. Concurrently a wave of ecclesiastical repression by established religious bodies leads to the expulsion of numerous Conditionalists from their ministries. On the other hand, greater freedom is accorded in certain other groups.

The Conditionalist movement parallels, but is distinct from, the great Second Advent Awakening, or movement, of the Old and New world. Each remains independent of the other until nearly midcentury. One is based on Bible prophecy; the other on Bible promises. Then they begin to merge, in mid-century, in the witness of certain bodies.

Halfway through the century, under Edward White, of London, Conditionalism takes on a new form, force, and influence, as it changes from a negative to the positive approach, and scholars of Britain and the Continent rally around the new emphasis. This marks the turning of the tide in Conditionalist advance.

II. Certain Conditionalist literature—such as Canon Henry Constable's books—now surpass in scholarship, comprehensiveness, and *effectiveness*, any previous literature on the subject.

The year 1877—Canon Farrar's Westminster sermon—marks a turning point, as is developed on Chart B. A majority of Conditionalists now stress unconscious sleep between death and the resurrection (or the intermediate state), and practically all emphasize the utter, ultimate destruction of the incorrigibly wicked.

Technical and Statistical Aspects of Section A

Certain statistical aspects revealed by Chart A are illuminating. In denominational spread, eighteen of the forty-two witnesses are Anglican (or Episcopalian), six are Baptist, four are Independent or Non-Conformist, three are Congregationalist, two are Methodist (or Wesleyan), and one each are of the Church of Ireland, Presbyterian, Free Church, Christian Connection, Plymouth Brethren, and Christadelphian bodies.

Geographically, twenty-eight lived in England, nine in North America, two in Ireland, and one each in Scotland and Jamaica. Practically all are writers of books—with a few restricted to periodical articles.

As to leadership and influence, the group includes one archbishop, four bishops, three canons, six university or college professors, fourteen ministers (or pastors or rectors), three editors, two founders of religious bodies, one advocate, one essayist, and one evangelist, one secretary of British and Foreign Bible Society—yet all are uniquely and consistently united on Conditionalism. The picture unfolds in Charts B and C, covering the remainder of the century.

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