

## POETRY.

## LINES

On hearing a sermon, in which, after the introduction of endless torments, the joys of heaven were expatiated upon; the speaker exclaiming with energy, 'how beautiful is eternal life.'

BY LOUISA.

How beautiful is eternal life  
In our bright home of bliss above;  
Where every saddening sound of strife  
Is merged in deep repose and love.

And oh! in that unfading clime,  
Shall we not meet each loving heart,  
Who on these weary shores of time,  
Shared all our bliss—in woe took part.

Oh! what were earth, if at the tomb  
We looked our last with throbs of pain,  
And saw no ray to pierce the gloom,  
And tell us we should meet again?

And what were heaven, if mid its light  
Our lov'd and lost could never roam?  
Sad prisoners in the dungeon's night—  
Poor exiles from the Father's home!

It cannot be! there is a clime,  
Where God shall wipe all tears away;  
Where reigns immortal and sublime,  
The light of never-ending day.

That light is the blest Lamb of God,  
Who died for us—who for us rose—  
Then fear we not the damp, cold sod,  
Nor death itself—the last of foes.

But we will look by faith's clear eye,  
To mansions blest where all shall dwell,  
Where doubt and sin shall ever fly,  
For Jesus "hath done all things well!"

(N. Y. Chr. Messenger.)

## SCRIPTURE EVIDENCE OF THE FINAL HOLINESS AND HAPPINESS OF ALL MANKIND.

[From Ely and Thomas' Discussion]

In this letter I propose considering the doctrine of the resurrection of mankind into an immortal existence, as taught in the Bible. Perhaps I should rather say, I propose a *re-consideration* of that subject—inasmuch as it was discoursed of, at some length, in the progress of our controversy. It is desirable, however, that the substance of what has been said on that especially important branch of the discussion, should again be brought into view.

In 1 Cor. xv: 22, it is thus written: "For as in Adam ALL die, even so in Christ shall ALL be made alive." You admit that the word ALL, in each member of this sentence, is expressive of *universality*—for though Enoch and Elijah were translated, they must have underwent a change which was equivalent to death.

By Adam, in the passage before us, I understand the moral constitution of the first man, who was of the earth, earthy. All the children of humanity bear this image, as mortal beings; and in that image they must return to the dust whence they were taken. By Christ I understand the quickening spirit, the Lord of heaven, the heavenly. By being *made alive in Christ* is signified the resurrection into a state of incorruption, power, glory; in a spiritual body; in the image of the heavenly, who is declared to have been "the image of the invisible God."

As it is not optional with man whether he will or will not die in Adam, so I judge it to be not a matter of choice with him, whether he will or will not be made alive in Christ. The promise is *absolute*, and in the fulfillment thereof, man is necessarily *passive*. "For as in Adam all die, even so in Christ shall all be made alive."

Thus far there is perfect unity in our views of the resurrection—but you assert that some will be made alive in Christ to an eternity of misery—while inspiration avers, that "if any man be in Christ he is a new creature," 2 Cor. v: 17. From this testimony, in connexion with the text, I deduce the doctrine of ultimate universal blessedness in Christ. To this conclusion you object, because Jesus said, "Every branch in me that beareth not fruit he taketh away. If any man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." John xv: 2-6; and hence you infer that many of those who shall be made alive in Christ will subsequently be cast off, having ever been unfruitful in good works. I rejoin, that I will admit your conclusion if you will prove the all important postulate, that *some will not abide in Christ in the resurrection state*. The fact that some men are not in Christ in the present life, is not to the purpose—for, however, they may live or die, they will all be made alive in Christ, in incorruption, power, glory; in a spiritual body; in the image of the heavenly. As I said in my letter of August 27, 1831, so I say now, that "to be in Christ in this mutable state, surrounded by temptation, exposed to the power of deceptive influences, and liable each moment to be led into sin, is a very different matter from being in Christ in an unchanging state, removed from the influence of tempting and corrupting circumstances. He who is in Christ, even in this life, is a new creature—for he "has put off the old man, which is corrupt, according to the deceitful lusts," and has "put on the new man, which after God is created in righteousness and true holiness"—but he may revert to his former estate, and be cast off as an unfruitful branch. Now, if you can prove that any one will be made alive in Christ, in incorruption, and in a spiritual body, and who is therefore a new creature, will not abide in Christ, or will ever again put on the old man which is corrupt according to the deceitful lusts, then you will have proved that such an one will be cast off—but not otherwise.

1 Cor. xv: 28: "And when all things shall be subdued unto him, then shall the Son also himself be subject [or subdued] unto him that put all things under him, [or rather, that subdued all things unto him] that GOD MAY BE ALL IN ALL." You may perceive that the word ALSO debars the popular cavil that some will be subdued in one way, and the rest in another; and I know of no rational exposition of the language, that God may be all in all, if a part of our race are to be eternally excluded from the enjoyment of his love.

Jesus said to the Sadducees, as recorded in Matthew xxii. 29, 30: "Ye do err not knowing the Scriptures, nor the power of God: for in the resurrection the neither marry nor are given in marriage, but are as the angel of God in heaven." In the parallel place in Luke xx: 34-36, it is thus written: "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God being the children

of the resurrection." In your letter of August 21, 1834, you say, that "but for this clause, [namely, 'they which shall be accounted worthy to obtain that world and the resurrection from the dead,'] this text would render me a Universalist." This frank statement induced me to hope that I should succeed in convincing you of the truth of the doctrine I advocate; and I accordingly endeavored to make you acquainted with the true import of the clause in question. Although you did not notice my exposition thereof, I presume you were not satisfied therewith. Allow me to repeat the substance of the argument.

The Sadducees did not accredit the doctrine of immortality, and the case they presented was merely designed to perplex our Lord. Their inquiry assumed that conjugal affinities must exist in the future life, (if a future life there be,) as in the present; and that there men would possess many, if not all, the passions which are here developed. Hence they desired to know whose wife of the seven brethren the woman should be in the resurrection. The supposition that our Lord evaded the inquiry, is not admissible; and since it will freely be conceded that his reply was pertinent, I conclude that it referred directly to the resurrection state. He contrasts this present state of being, in which matrimonial alliances are contracted, with the incorruptible and spiritual life, in which no such ties are formed.

If you allege that some of our race shall not be accounted worthy to be raised from the dead, you must discard the doctrine of endless punishment, unless you can conceive of endless punishment without a resurrection. But since you grant that all mankind shall be the children of the resurrection, you must admit that they will all be the children of God. Your assertion that some of the human family "will be unfruitful and rebellious children for ever," is exploded by the declaration, that "the [rational] creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God," Rom. viii. 21.

In his address to the Sadducees, our Lord simply intended to correct their error as to the condition of men in the future state. They supposed, as previously mentioned, that the passions which man possess in this world, they would possess hereafter; and they imagined that the difficulties of the case they presented furnished an unanswerable objection to the doctrine of immortality. The premiss was false. Hence said Jesus, "Ye do err, not knowing the Scriptures, nor the power of God." Then properly followed a correction of the error referred to.

In replying to an inquiry pertaining solely to the condition of men, that is, to their mode of being, in the resurrection state, our Savior did not feel called upon to say how many would be raised from the dead. The doctrine of the Pharisees (some of whom were present) restricted the resurrection to the just, which restriction our Lord did not see proper directly to deny on that occasion. Neither did he then deny the Pharisaic notion of the transmigration of souls. Indeed, he did not, at that time, expressly dispute any doctrine of the Pharisees—otherwise the Scribes would not have commended his remarks, Luke xx: 39. But are we thence to in-

fer, that he countenanced their notion, that only a part or portion of our race will be raised from the dead? Certainly not. He was replying to a question of condition, and not of number. He certified the Sadducees, and he certifies us, that as many as shall be raised shall be equal unto the angels; and the assurance that they shall be the children of God, is predicated of the fact, that they shall be the children of the resurrection. Moreover: Christianity teaches that all who bear the image of the earthy, and die in Adam, are by the Supreme Being accounted worthy to be made alive in Christ, in the image of the heavenly. Hence, Paul could hope for the resurrection even of the unjust, Acts 24: 15. He expected it—he desired it; and the conjunction of expectation and desire produced in him a hope full of immortality. He looked in faith "for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," Titus 2: 13, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself," Philippians 3: 21. He speaks of the change from mortality to immortality as a victory over death—as the means of introducing the whole family of man into a state of ineffable bliss, where "the Lord God will wipe away tears from off all faces," 1 Cor. 15: 54, 55; Isa. 25: 8. And he enjoyed so clear a view of this sublime consumation of the reign of Christ that he was enabled abundantly to "rejoice in hope of the glory of God,"—Romans v: 2.

There are many important considerations connected with the Bible doctrine of the resurrection, which I should be pleased to notice, but I will confine my remarks to the following particulars: 1st. The testimony of Jesus, that "in the resurrection they are the children of God, being the children of the resurrection," destroys the popular notion, that the condition of man in the future state will be determined by his character or conduct in this. Our Savior does not say, "In the resurrection they are the children of God, having been my disciples in the present world." No. The assurance that they shall be the children of God, is predicated of the simple fact, that they shall be the children of the resurrection. 2d. The Holy Spirit does not speak of the future blessedness of individuals, as such. All the members of the human family constitute the body of which Jesus is the head. "The head of every man is Christ," 1 Cor. 9: 3. He tasted "death for every man," Heb. 2: 9. "In Christ shall all be made alive." God "will have all men to be saved." Every knee shall bow." These and similar forms of expression plainly show, that the Holy Spirit has revealed the future condition of mankind as a whole, and not as individuals. 3d. The Scripture doctrine of the resurrection, exposes the folly of the inquiries which are so frequently made as to the condition in which a man has died. Is it sown in corruption? it shall be raised in incorruption: is it sown in weakness? it shall be raised in power: is it sown in dishonor? it shall be raised in glory: is it sown an animal body? it shall be raised a spiritual body. Has the person died in Adam? he shall be made alive in Christ: did he bear the image of the earthy? he shall also bear the image of the heavenly. The questions should not be, How do man-