

**CIHM  
Microfiche  
Series  
(Monographs)**

**ICMH  
Collection de  
microfiches  
(monographies)**



**Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques**

**© 1994**

# Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- ☒ Coloured covers/  
Couverture de couleur
- ☒ Covers damaged/  
Couverture endommagée
- ☒ Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- ☐ Cover title missing/  
Le titre de couverture manque
- ☐ Coloured maps/  
Cartes géographiques en couleur
- ☐ Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- ☐ Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- ☐ Bound with other material/  
Relié avec d'autres documents
- ☐ Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- ☐ Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.

- ☐ Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10x	12x	14x	16x	18x	20x	22x	24x	26x	28x	30x	32x
					✓						

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- ☐ Coloured pages/  
Pages de couleur
  - ☒ Pages damaged/  
Pages endommagées
  - ☐ Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
  - ☒ Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
  - ☒ Pages detached/  
Pages détachées
  - ☒ Showthrough/  
Transparence
  - ☒ Quality of print varies/  
Qualité inégale de l'impression
  - ☐ Continuous pagination/  
Pagination continue
  - ☐ Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- ☐ Title page of issue/  
Page de titre de la livraison
  - ☐ Caption of issue/  
Titre de départ de la livraison
  - ☐ Masthead/  
Générique (périodiques) de la livraison

The copy filmed here has been reproduced thanks to the generosity of:

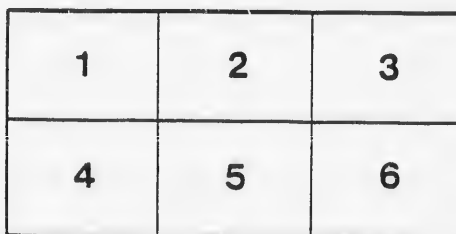
Harold Campbell Vaughan Memorial Library  
Acadia University.

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol ➡ (meaning "CONTINUED"), or the symbol ▼ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

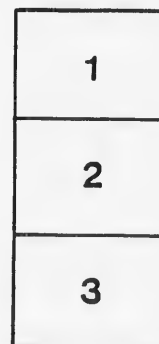
Harold Campbell Vaughan Memorial Library  
Acadia University.

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

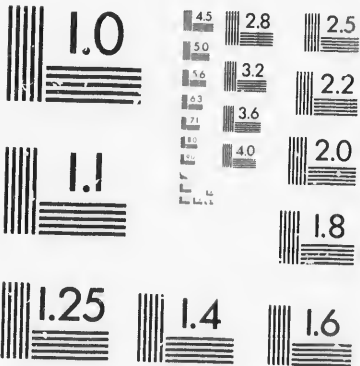
Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole ➡ signifie "A SUIVRE", le symbole ▼ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



# MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



A REVIEW  
OF THE  
Rev. Mr. Foshay's Late Pastoral

TO THE  
BAPTIST CHURCHES OF P. E. ISLAND.

BY J. B. GAY.

Search the Scriptures---Jesus.

REVIEW

OF THE

Rev. Mr. Foshay's Late Pastoral

TO THE

BAPTIST CHURCHES OF P. E. ISLAND.



BY J. B. GAY.



Search the Scriptures---Jesus.

A  
286M  
.P  
F7pG

's a dep  
tions, in  
ave pers  
persecute  
powerful,  
ants, and  
not only  
persecute  
and Bap  
and blo  
orthodo  
Univers  
compell  
as burn  
do is, I  
sent.  
years r  
sons, t  
conten  
bigotr  
poor h

B  
the i  
he th  
weap  
else.

not  
see  
rid  
bra  
tha  
cla  
su  
co  
at  
th  
s  
r

## PREFACE.

is a deplorable but notorious truth that almost all religious organisations, in proportion as they have become powerful and popular, have persecuted all those who have seceded from them. The Jews persecuted the Christians, and the Christians, when they became powerful, persecuted the Jews. The Catholics persecuted the Protestants, and the Protestants, when they obtained the power, persecuted not only the Catholics, but all Protestant dissenters. The Anglicans persecuted the Puritans, and the Puritans persecuted the Quakers and Baptists. It is shocking to contemplate the amount of misery and bloodshed that Christians have inflicted on each other. All orthodox Christians, so-called, persecute, to the extent of their power, Universalist Christians. But the introduction of liberal opinions has compelled them to modify the old methods of physical torture, such as burning, whipping, mutilating, etc., and the worst they can now do is, like Bunyan's old giants, to sit and grin, slander and misrepresent. But of these they are unsparing. For now over one hundred years no opportunity has been neglected to not only defame our persons, but to hold up our religious principles before the public for scorn, contempt, and ridicule to point their slow, unmoving fingers at; and bigotry and intolerance, the two greatest evils that ever afflicted our poor humanity, are still rampant.

But ridicule and slander will not now avail to convince and satisfy the intelligent seeker for truth. Someone has aptly remarked that he that would bring *ridicule* to bear against *truth*, takes in his hand a weapon without a hilt, and is more likely to cut himself than anyone else.

The author of the following pages is well aware that his work will not stand the test of literary criticism, and any of the Literati who may see fit to criticise his humble effort, will have ample opportunity to ridicule his grammar and composition, as he has never studied these branches one hour in his life. And he would beg merely to suggest, that should any of them consider the work of sufficient importance to claim their attention, that the cause of truth and justice would be best subserved by taking as little notice of the author, his grammar and composition, as possible; but extend to them all the charity they can, and give all their attention to the *arguments*, proving, if possible, that they are unfounded in the Scriptures. And further, should it be considered that anything in this Review would seem to savor of undue reflections on the author of the pastoral or his party, he would plead



In exculpation the severity of the charges contained in the Preface, and if he has inadvertently exceeded the bounds of propriety in respect, he much regrets it, as no such purpose has had the counterpart in his intentions. His object has been to present truth in a plain, unvarnished garb, and not to slander, misrepresent or ridicule.

With sincere love and esteem for all sects and parties who are sincerely laboring to establish the beneficent objects of truth and righteousness in our world, the work is respectfully submitted

SPRING PARK,

August 27<sup>th</sup>, 1879.

BY THE AUTHOR.

the  
and  
here  
publ  
priet  
to a  
posse  
cons  
publ  
said  
valid  
be a  
ulary  
selec  
*disti*  
trine  
sin,  
the u  
Let i  
that  
who  
punis  
expres  
in the  
that a  
rious  
most  
whom  
tors i  
nal pu

## Review of Rev. Mr. Foshay's Pastoral to the Baptist Churches.

---

A pastoral to the Baptist Churches of this Island, by the Rev. Mr. Foshay, severely reflecting on the character and position of a large and intelligent class of Christians, here and elsewhere, having been lately placed before the public, through the medium of the press, and as the proprietors of our local newspapers have peremptorily refused to admit any reply or defence into their columns, as we possess no other available resource we have very reluctantly, considering our humble and illiterate position, decided to publish a cursory review of the matter contained in the said pastoral, and institute an enquiry respecting the validity of the charges therein contained. We think it will be admitted that if the author had ransacked his vocabulary for epithets the most derogatory, he could have selected nothing worse. He says he wishes it to be *distinctly* understood that *every one* who denies the doctrine of Eternal Punishment is in *bad* company. *Bold in sin, unscrupulous blasphemer of the name of God, and the worst people of the worst class to be found in the world.* Let it be noted that he would have it distinctly understood that *every one* &c. This will apply to every individual who in his inner consciousness denies the dogma of eternal punishment. Because whether the doubt be latent or openly expressed, the moral effect must be the same. Now, we will in the first place proceed to inquire who these parties are that are thus so unscrupulously maligned. The fact is notorious that a large majority of the German people, including the most profound scholars to be found in the world, many of whom are clergymen whose reputation as critical commentators is world-wide, openly repudiate the doctrine of *eternal* punishment for the last half century. In England a large

number of the best scholars among the Anglican and other denominations, with all their numerous adherents, boldly and outspokenly deny the dogma. In Scotland the latent religious element has lately become aroused and many of the most intelligent class are found in sympathy with the sentiments of the Rev. David McRae. In Holland about one half the population are found in dissent.

It is true that in the Southern part of the United States we do not find much open expression of liberal sentiment. But among the more intelligent portions of the Western and New England States liberal opinions on religious subjects are fast becoming predominant. There the great Congregational Church is now being agitated from centre to circumference on this important subject, and many of the most profound scholars among the clergy of all parties openly repudiate the doctrine of unceasing torture as unscriptural and unreasonable. The Rev. Mr. McDonnell, of Toronto, is but a representative of many thousands of good and sincere christians, even in this Dominion, who, either openly or in their inner-conscientiousness, protest against it. We might also include in our list the numerous and noble phalanx of scientific men in all parts of the world—the most unbiassed and laborious seekers for truth both in nature and revelation. We know that *science* ignores the existence of hell and chemistry finds better uses for sulphur. Still the whole aggregated concourse above enumerated, who are at present found in the foremost ranks laboring to dissipate ignorance, intolerance, superstition and bigotry—the greatest evils with which humanity has ever been afflicted—from the world, and the most intelligent and successful seekers for reform in all the departments of temperance and slavery, and all civil and moral reforms, are included in the author's superlatively wicked and immoral list. But is it not, I ask, a motive for devout gratitude to our Father in Heaven that he has raised up such a noble army to stem the tide of superstition, intolerance and clerical domination with which our christendom has in previous times been overspread? Is it not clearly demonstrated that it is to the independent miuds, who in former times have sacrificed their lives and liberties in opposing the powerful combinations of superstition and

int  
ing  
ins  
wit  
no  
the  
ran  
and  
dis  
the  
inc  
per  
tim  
deli

stat  
reli  
chri  
in  
pre  
incu  
to t  
tink  
ran  
clas  
forg  
fath  
Uni  
will  
with  
tion  
posi  
we r  
ever  
Ther  
quot  
of e  
belie  
taug  
is no  
para

intolerance, that we are indebted for the inestimable blessing of having our lot in a free land, and under civil institutions which guarantee religious toleration to all without distinction? The time is not very remote when no one dare, at the peril of life and liberty, to dissent from the orthodox standard. The mania of witchcraft was rampant, and numerous holocausts of innocent men, women and children were immolated at the horrible shrine. To dissent from the clergy was to be burned at the stake, and the only basis for these atrocities is to be found in the inculcation of the twin doctrines among the laity of a personal devil and a literal hell. The memory of these times is cause of sincere thankfulness that we are at last delivered from this terrible scourge.

Prejudice has lately tried the experiment of collecting statistics respecting the moral status of the different religious sects, and find to their chagrin that liberal christianity falls far below a proportionate representation in the goals and penitentiaries. We make no Pharisaic pretensions to superior piety or morals. With St. Paul we inculcate that without charity, or love, all our pretensions to the special favor of heaven are as sounding brass and tinkling cymbals. But truth and self-defence is our warrant for asking of the author of the pastoral from what class have the ranks of the most notorious criminals, forgers, and defaulters, who have robbed the widow and fatherless and caused so much misery in Europe and the United States for the last few years been recruited. We will leave him to his own reflections to settle the matter with himself, and proceed to seek for a truthful explanation of some of the texts he has quoted to sustain his position and the doctrine of eternal punishment. And first we note Matthew xxv : 46—"And these shall go away into everlasting punishment, but the righteous into life eternal." There is not a passage in the Bible that is more frequently quoted or more confidently relied on to prove the doctrine of endless punishment than this. We suppose that if the believers in the doctrine can be satisfied that it is not taught in this text, they will be willing to concede that it is not taught in the bible. It forms the conclusion of the parable of the sheep and the goats, the first question to

be decided is, does this parable *have any relation to the concerns of another world?* If this question is answered in the affirmative then the following inferences are plain and undeniable: 1st that Calvinism or the doctrine of election and reprobation is false. It is not said to those on the right hand, "Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world; for God, out of his mere good pleasure, was pleased to *elect* you to the enjoyment of his favor, and everlasting life." Nor is it said to those on the left hand, "Depart from me, ye cursed, etc., for God was pleased to pass you by, and foreordain you to everlasting wrath." No; those on the right hand were placed there because *their works had been good*, and those on the left because *their works had been bad*. 2nd. It is equally undeniable that mankind are not to be admitted into Heaven because they have exercised faith in the gospel while on earth. Nor because they have been born again. 3rd. Mankind are not to be saved by *Grace*, nor is immortality and endless enjoyment in a future state *the gift of God*, but these things are conferred as the reward of merit. Note the successive questions and answers. Hence it is plain that if this parable is to be applied to *future judgment*, and the concerns of another world, it overthrows the whole scheme of gospel grace, and converts that which is the free *gift of God*, "not of works, lest any man should boast," into a *reward*, which is an equivalent for our good works. But that this parable has no relation to the concerns of another world, is evident from the following considerations: 1st—The 24th and 25th chapters of Matthew evidently form one continued discourse which was delivered by our Lord in answer to a question put to him by his disciples in relation to the *time of his coming and the destruction of Jerusalem*. The 24th chapter commences thus: "And Jesus went out and departed from the Temple, and his disciples came to him for to show him the buildings of the temple, and Jesus said unto them, See ye not all these things; verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down. And as he sat upon the Mount of Olives his disciples came to him *privately*, saying, Tell us, *WHEN* shall these things

be,  
of  
has  
sub  
des  
gro  
cri  
sig  
is e  
sig  
Wa  
this  
of t  
disp  
not  
evic  
thei  
of t  
It is  
stoc  
dest  
para  
"ko  
thus  
the  
end  
Can  
his  
ed in  
"wo  
show  
and  
that  
chap  
shall  
trou  
to th  
tion,  
and i  
he s  
the h

be, and what shall be the *sign of thy coming*, and of the end of the world?" The phrase *end of the world* here is what has led many to conclude that our Lord blends with the subject of the destruction of Jerusalem the subject of the destruction of the *material* world. But this is a very great mistake. The word which is rendered *world* here, critical orthodox scholars tell us is not "*kosmos*," a word signifying the material world, but "*aion*," a word which is expressive of *duration*, and not of *substance*, and which signifies an *age* or *dispensation*. Hence, Campbell, Clarke, Wakefield, Whitby, Thomas, Newton, and others, render this phrase, "the conclusion of the age," "the conclusion of this state," "the end of the age," or "the end of this dispensation." But that the question of the disciples did not relate to the end of this *material* world is further evident from the fact that neither Mark nor Luke, in their account of the discourse, say anything about the end of the world. See Mark xiii: 1, 3, 4; also Luke xxi: 5-7. It is evident from these quotations that the disciples understood our Lord's discourse to relate solely and entirely to the destruction of the temple and city of Jerusalem. In the parable of the tares and wheat we find these two words "*kosmos*" and "*aion*." Our Lord explains the parable thus: The *field* is the world, (*kosmos*), and in speaking of the end of the dispensation He says, "So shall it be in the end of the world," he uses an entirely different one, *aion*. Can we imagine his motives in so doing? If he desired his audience to understand him, they were as well educated in the meaning of these terms as we are with the terms "world" and "age." These facts are very significant and show conclusively that our Lord's discourse in the 24th and 25th of Matthew had direct reference to the end of that age spoken of in Daniel, chapter xii. This twelfth chapter of Daniel commences thus: "And at that time shall Michael stand up, etc., and there shall be a *time of trouble* such as *never* was since there was a nation, even to that same time." In the 6th verse one asked the question, "*How long* shall it be to the *end* of these wonders?" and in the 7th verse an emphatic answer is given, "*When* he shall have accomplished to scatter the power of the *holy people*, all these things shall be finished." The

Jews were the holy people here referred to, and were scattered at the destruction of Jerusalem. In the 11th verse he speaks of that time as the time the daily sacrifice should be taken away, and the abomination that maketh desolate set up. Let it be particularly noted that, as before mentioned, the 24th and 25th chapters of Matthew are one unbroken discourse. The Saviour in the 24th chapter quotes from 12th Daniel. He emphatically declares that there should be tribulation such as *never* was since the beginning of the world to that time. "*No, nor ever should be,*" an emphatic denial that any nation or people should *ever* suffer anything worse in time or in eternity. For is not the word "*ever*" in this 21st verse of the 24th chapter fully as expressive of duration as the word everlasting in the 25th chapter 46th verse. He also refers to the abomination of desolation spoken of by Daniel and refers to the same *end* or "*aion*;" plainly the end of the Jewish dispensation. The advocates of endless punishment now admit that although the 12th of Daniel, and 24th of Matthew refer directly to the destruction of Jerusalem, they still, without the least reason or consistency, contend that the Saviour dropped that subject when commencing the parable of the ten virgins in the 25th chap., and commenced to speak of the things of eternity, violently sundering the connection without the least intimation. The word *then* with which the 25th commences, and indissolubly connects the subject and the chapters, is proof positive against such a theory. They have been challenged to point out the verse, sentence or letter, where this connection is broken, but cannot do it, as already observed. The terms *everlasting* and *eternal* in the verse we are reviewing, constitute the main support of endless punishment. Now, let us suppose, that the author of the pastoral should undertake to hold a discussion with a learned Jew, on the validity of Christianity, how could he parry the force of these words, should he dare contend that they are invariably expressive of unlimited duration. His opponent would, no doubt, stringently contend for a logical explanation of some of the following passages, Psalms 48: "*God will establish Jerusalem forever.*" And yet He hath twice destroyed it since this promise was made. "*I will give thee*



the land of Canaan for an *everlasting* possession." And yet He hath cast them out from it 1800 years ago.

The Covenant of Circumcision was to be an *everlasting* covenant, though it has long since been abolished by Jehovah himself. And the priesthood of Aaron was set up on Divine authority, as an *everlasting* priesthood. And yet by that very authority it was abolished nearly 2000 years since, and the priesthood of Jesus set up in its place. See Genesis xvii: 48, and Exodus xl. So the sacrifice of atonement is pronounced an *everlasting* statute, though it lasted only through the law dispensation, and then gave place to the atonement of Christ. See Leviticus xvi. Now it is plain that the Sacred Record could not employ the word "*everlasting*" in these cases in the sense of strict eternity, otherwise Christianity is a human invention. The obvious meaning of the word in these Scriptures is duration, not limited by any specification, but determined only by the circumstances. The righteous were to inherit the land *forever*. The servant should serve his master *forever*. They shall be your bondmen *forever*. Again, "Out of the belly of hell cried I. The earth with her bars was about me *forever*"—Jonah ii. Here the word "*forever*" is applied to a punishment which lasted only *seventy-two hours*. And it is further described as being in hell, thus showing that one may be punished in hell *forever*, and yet only suffer three days and nights. The word "*everlasting*" occurs in the Old Testament 61 times—and all critical scholars admit that it is never there applied to punishment in a future state. The same phrase occurs in the New Testament 25 times. No one denies that when applied to the existence of *God* it conveys the sense of unlimited duration. But sin and punishment have not existed *from* eternity nor shall exist *to* eternity, like the infinite Jehovah. The question *when* the words are to have the meaning of absolute eternity, or when the sense is limited, is readily perceived by our own common usage of the word "*everlasting*." We speak of the everlasting Jehovah, and of a person as an everlasting brawler, &c. And we hazard the assertion that the author of the pastoral, or any other person, will find it impossible to prove, by any proper usage of the word, whether scriptural or popular, that when



applied to *punishment* it conveys any other than a *limited* meaning.

Having removed the keystone from the arch of his superstructure in disposing of the word everlasting. We will now proceed to examine, briefly, another subject which is found immediately connected with it, viz., *the coming of Christ*. We will note a few of the numerous passages which have explicit reference to his *figurative* coming, at the destruction of the Jewish dispensation. Matt. x, 23, "But *when* they persecute you (the apostles) *in this city*, flee ye into another, for *verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come*. Matt. xvi : 27, 28 : "For the Son of Man shall come in the glory of His Father, with his angels. And *then* shall he reward every man according to his *works*, (*not according to grace*,) *verily I say unto you*, there be some standing here which shall not taste of death till they see the Son of Man *coming* in his kingdom." Mark ix : 1, "And he said unto them, *verily I say unto you* that there be some of them that *stand here* which shall not taste of death till they have seen the kingdom of God *come* with power." We would have the following from Matt. 24th chap., and 29th to 35th verses particularly noted : "*Immediately after* the tribulation of those days, (spoken of in Daniel xii) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and *then* shall *all* the tribes of the earth mourn. And they shall *see* the Son of Man *coming* in the clouds of heaven with power and great glory. And he shall send his *angels* with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." We might here pause a moment to enquire whether the above were *literal* or *figurative* expressions. But he proceeds to tell them in the plainest language that they should take place in that generation, and that they should see it with their natural eyes. "Now learn a parable of the fig tree. When his branch is tender and putteth forth leaves *ye know* that summer is nigh. So likewise *ye* when *ye* shall see *all these things* know that it is near, *even at the doors*. Verily I say unto you this generation shall not pass till *all these things*

be fulfilled. Heaven and earth shall pass away but my words shall *not* pass away," &c. This is the strongest proof that can be produced of the divine origin of christianity, that these predictions of the Saviour have been *literally* fulfilled. Ver. 44: "Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh." Note also Mark xiii: 28-31. Luke xxi: 27-32. Matt. xxv: 31-34. He exhorted his disciples to be *patient* under their persecutions and *wait* for His *coming* which was then not far distant. James v: 7, 8. "*Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh.*" 2nd Thes. iii: 5—"And the Lord direct your hearts into the love of God and into the *patient waiting* for Christ." Heb. x: 25—"Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as *ye see the day approaching.*" Ver. 37: "*For yet a little while and He that shall come will come, and shall not tarry.*" In 1st. Peter, iv: 12, 13 he exhorts them to rejoice that inasmuch as they were the partakers of Christ's sufferings, that *when* His glory should be revealed they may be glad also with exceeding joy. The first and last chapters of Revelation furnish a key to unlock the true meaning of that highly metaphorical book. Rev. i: 7—"Behold He *cometh* with clouds and every eye shall see Him, and they also that pierced Him; and all kindreds of the earth shall wail because of Him." Ver. 3—"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein. *For the time is at hand.*" And in the last verses of Revelation we are expressly informed, "*Behold I come quickly. The time is at hand, surely I come quickly,*" &c. We are not oblivious that there are another class of texts which refer to a third *literal coming* of Christ at the general resurrection, but which have no connexion with the *figurative coming* referred to. It is susceptible of the clearest demonstration that Christ and His Apostles taught a metaphorical coming at the end of the Jewish age or dispensation, and the

veracity of Christ, and the proofs that christianity is of divine origin are predicated and contingent on the question, whether or not that prophecy was actually fulfilled.

The different phraseology employed in the passages above noted was intended to teach the people that it was then near at hand and within the life time of some that heard them. What crumb of comfort could the disciples reap from promised relief from their persecution and tribulation, if it referred to a time 10,000 years in the future. We have now seen that *all* that is said in the Bible of *the end of the world* transpired about 1,800 years ago, and for aught we know ten times that period may yet transpire before the resurrection and final consummation takes place. But the prediction has been verified in exact accordance with the time predicted that it should take place. And lo! even yet do we see people gazing after some dire omen in the heavens, as betokening the sudden ruin of nations, the crashing wreck of empires and kingdoms, in connexion with the immediate conflagration of our terraqueous globe. Yea, how many in this eventful year of our Lord, 1879, are trembling, Balshazzar-like, at the most common freaks of nature, as though their last expiring breath was about to take its final leap, and their earthly portion, in common with all terrestrial matter, about to be consigned to one eternal night. Our lunatic asylums have been occupied by large numbers whose minds, in consequence of some fanatic labors, have been wrecked in chaos on the dreadful thought of the immediate sound of the trumpet's blast, and their consignment to one eternal, lasting doom. Ought these things to be so? We shall now proceed to offer a brief Scriptural explanation of the phrase, *Furnace of fire*, so prominently paraded in the pastoral. Our space will not permit of any exhaustive statement of this subject, and will mostly consist in soliciting the readers attention to some of the texts, in both Testaments, where the terms "furnace of fire," "the worm that dieth not," "unquenchable fire," &c., are mentioned. Most all Biblical critics among the orthodox admit, what is plainly apparent, that the Saviour when He used these expressions to the Jews had His mind on the passage of the Prophet Isaiah lxvi : 23, 24, "And it shall come to pass

that from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me saith the Lord, and they—*all flesh*—shall go forth and look upon the carcasses of the men that have transgressed against me, *for their worm shall not die*, neither shall their fire be quenched, and they shall be an abhorring to *all flesh*." Isaiah xxxi: 9, "And he shall pass over to his stronghold for fear and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem." Ezekiel xxii: 18-22, "Son of man the house of Israel is to me become dross, all they are become brass and tin, and iron, and lead, in the midst of the furnace. They are even the dross of silver, therefore thus saith the Lord God: because ye are all become dross, behold therefore, I will gather you into the *midst of Jerusalem*, as they gather silver, brass, and iron, and lead and tin into the *midst of the furnace*, to blow the fire upon it, to melt it, so will I gather you in mine anger, and my fury, and I will leave you there and melt you. Yea, I will gather you and blow upon you, in the fire of my wrath, and ye shall be melted in the midst thereof, as silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof, and ye shall know that I the Lord have poured out my fury upon you." Note, in this connexion, Matthew xiii: 41, 42—"The Son of Man shall send forth his angels (or messengers) and they shall gather out of his kingdom all things that offend, and shall cast them into a furnace of fire." "There shall be wailing and gnashing of teeth,"—verse 15, the same. The question is, first, *What time* is alluded to? and, second, *What, or Where*, was this furnace? To learn the time when they were to be cast into this furnace, we must observe that this expression was made by Christ to His disciples, in explanation of the parable of the tares of the field. 1st. He informs them that the Son of Man soweth the good seed which are the children of the kingdom. 2nd. That the field is the world (*kosmos*); but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world (*aion or age*), and the reapers are the angels, (*angeloi*), or messengers as the critics translate it. The world which was to have an end here is not *kosmos*,

the field, but *aion*, the *age*, which shows that it was the end of the Jewish age or dispensation. Hammond and Cappe say this is spoken, *not* of what shall happen at the end of the world, but what was to happen at the end of the Jewish state. This furnace was in Jerusalem, (see Is. xxxi: 9,) as above noted, whose *fire* is in Zion, and his *furnace in Jerusalem*. It is nowhere said that God has a furnace in eternity, or that he will ever prepare one there. But this furnace which was future to the time of the expression, actually received those who were to be melted therein about forty years after the ascension of our Saviour. The Jews of that age were the dross, and iron, and tin, and lead mentioned in Ezekiel xxii: 18—22, where it is declared God would gather them into his furnace of fire in Jerusalem, and melt them, and pour out his fury upon them. What can be more plain or definite? This also was literally fulfilled in Jerusalem, 1800 years ago, in strict accordance with the prediction of the Saviour in Matthew xiii: 41, 43, and is another proof that his word has never failed of being accomplished. The author of the Pastoral has quoted Matthew vii: 13, 14, to prove to his "great satisfaction, as we may conclude, that only a *small portion* of our race will be baptised *aright* and obtain endless happiness. "He that believeth and is baptised, *Immersed*, shall be saved, and he that believeth not shall be damned." The whole force of this passage consists in the true meaning of the terms *saved and damned*, and the important question here is, does the word *saved* invariably point to salvation in a future state? I hazard the assertion that not more than *one* case in twenty does it convey such meaning in Holy Writ. The correct meaning of our English word *damned*, all commentators tell us, is *condemned*. The original word, they tell us, is interchangeably translated condemnation, judgment, &c. "God sent not His Son into the world to *damn* the world." "He that believeth not is damned *already*." Were the persons here referred to actually suffering in eternity at that time? He that doubteth is *condemned or damned*, if he eat, &c. The learned Canon Farrar solemnly tells us that in our popular acceptance of the terms *damnation, everlasting*, and others that they are *simply mis-translations*, and as such ought,

in the  
Scrip  
expr  
wick  
serpe  
cond  
wid  
these  
Rom  
came  
ness  
of li  
defin  
all m  
good  
is en  
mean  
the p  
inform  
endle  
consi  
sin an  
"I am  
on M  
gave  
No. "  
accord  
stance  
condit  
expos  
never  
terms  
perish  
tower  
ners al  
you sh  
same p  
catastr  
tion.  
suppor  
seems t

in the cause of truth and justice, to be expunged from the Scriptures. In most all the cases in Scripture where the expression, "danned," is used it was directly pointed at the wicked scribes and pharisees of that degenerate age. "Ye serpents, ye *generation* of vipers, how can ye escape the condemnation of hell, (*Gehenna*), ye scribes which devour widows' houses and for a pretense make long prayers, these shall receive greater condemnation." Paul says, Rom. v : 18, "Therefore as by the offence of one, judgment came upon *all men* to damnation, even so by the righteousness of One the *free gift* came upon *all men* to justification of life." This would teach, according to our author's definition, that damnation has then actually come upon *all men* here in this life. The salvation of the *gospel* or good news of *glad tidings which should be unto all people* is emphatically proclaimed in this gospel as the free unearned gift of God, and not of *works*, as represented in the parable of the sheep and goats. But the Bible nowhere informs us that this salvation consists in being saved from endless misery in a future world. On the contrary, it consists in being saved from darkness, from unbelief, from sin and all its attendant evil consequences. John xii : 46 "I am come a light into the world that whosoever believeth on Me should not *abide in darkness*." Gal. i : 4, "Who gave himself for our sins,"—to save us from future misery. No. "That he might deliver us *from this present evil world*, according to the *will* of God and our Father." In some instances the terms saved and Salvation refer to our glorified condition in the resurrection state. But as we never were exposed to endless misery in a future state the Father never could have His Son to redeem us from it. These terms are generally placed in juxtaposition to the terms, perish, lost, dead in sin, &c. Those eighteen on whom the tower in Siloam fell and slew them think ye they were sinners above all men. I tell you, *no*. But except you repent you shall all likewise, or in like manner, *perish*, with the same physical destruction. To be saved from these physical catastrophies can have no reference to our future salvation. Yet this text is often sought to be pressed into support of the dogma of unending torture. Our author seems to lay much stress on the passage in Matthew, which

he infers effectually blocks the way of future salvation to the *great majority* of our race. "Wide is the gate and broad is the way that leadeth to *destruction* and many there be that go in thereat," while "*straight is the gate and narrow the way that leadeth into life* and few there be that find it." He tells us that God, from all eternity, *knew the destiny of every member of the human family*. His creed also informs us that the number is so certain and definite that *nothing can* add to or diminish therefrom. Query: If such is our *actual position* can we, weak, fallible creatures, reverse the Almighty fiat, or help ourselves in any possible way? It would appear to a reflecting mind as charging a wise and benevolent Creator with cruelty and partiality. Yet it is the *only* ground on which the so-called orthodox system can be sustained with any degree of reason or consistency. Arminians teach that God most certainly *knew* what the destiny of every created being would be, Calvinists contend that He as certainly pre-ordained it, as it is next to blasphemy to assert that the Creator ever acted without a settled *purpose* or *design*, and therefore, *if* a single soul be lost it was because it was created for this end, *foreseen* and *foreordained*. It was the original *thought* and *plan* of God in creating it, and *not* because he made a mistake; not because the soul is anything different from what he expected; not because its faculties have been so perverted to his great grief that the *design* of its Creation is defeated." This is the only consistent and logical ground for those who assert the omnipotence and omniscience of God. We ask, is it then possible that our Creator has so effectually hedged up our way and made the gate so straight and narrow that but only *few* can possibly find it? The effectual answer to this charge against a wise and benevolent Creator is in the fact that the terms *life* and *destruction* in that passage have no reference whatever to a future state.

The fact that God is omniscient is an axiom not disputed. We cannot take away the attribute of omniscience and leave the idea of God the Creator perfect. This fact is recognized everywhere in the Bible, in such passages, among others, as the following:—"Known unto God are all His works from the beginning of the world."—Acts

xv  
und  
per  
the  
"D  
tim  
cou  
Isa.  
the  
are  
The  
them  
ever  
xv:  
and  
forth  
a sam  
doctr  
past,  
Etern  
I  
it thr  
earth  
future  
exists  
capric  
withou  
upon t  
creatur  
perfect  
life in  
purpos  
agencie  
was to  
idea of  
sive wi  
approac  
three  
creatin  
of the C  
final mi



xv: 18. "Great is the Lord and of great power, His understanding is infinite."—Psalms cxlviii: 5. "He is perfect in knowledge; with Him is strength and wisdom; the deceiver and deceived are His."—Psalms xx: 26. "Declaring the end from the beginning and from ancient times the things that are not yet done, saying My counsel shall stand and I will do all My pleasure."—Isa. xlv: 10. "For Thou, even Thou, only knoweth the hearts of all the children of men, for His eyes are on the ways of man, and He seeth all his goings. Therefore He knoweth their works and overturneth them."—Job xxxi: 34. "The eyes of the Lord are in every place, beholding the evil and the good."—Proverbs xv: 3. "Behold the former things are come to pass and new things do I declare to you. Before they spring forth I tell you of them."—Isa. xlii: 9. These are but a sample of the numerous passages which set forth the doctrine of God's omniscience in the clearest terms. The past, the present, and the future are all one to Him. Eternity cannot teach Him anything new.

Let us now take the case of a single soul and follow it through its various experiences to the close of its earthly course and its entrance upon the scenes of its future and final destiny. By the *Will* of God this soul exists. Why did he bring it into being? Was it from caprice or sudden impulse? Without a plan or motive? without knowing what was to become of it? or did he enter upon the solemn work of giving existence to this immortal creature for a good and satisfactory reason, knowing perfectly what He was doing, seeing all the future of its life in time and eternity, having a distinct and settled purpose in regard to its destination, and having all the agencies appointed and arranged by which this purpose was to be accomplished? Certainly this last. The very idea of infinite goodness, of unerring and all comprehensive wisdom, compels to this conclusion. Let us now approach the subject from another side. There are only *three* positions conceivable as to the *purpose and end* of creating mankind, whatever the character or disposition of the Creator. 1st. The final misery of all. 2nd. The final misery of a part, and the final happiness of the rest.



3rd. The final happiness of all. One of these must have been the *motive* for creating—the *end* which He proposed to Himself on entering upon the work. The *first* would make him infinitely malignant. The second would make Him a compound of good and evil—capricious, partial, unjust and cruel—and the *third only* makes Him infinitely benevolent and, as the Bible declares, *good unto all*, and his wisdom “full of mercy and good fruits, and without partiality.” It is idle to argue that God is infinitely *good*, and at the same time affirm that He would create an immortal being, knowing at the moment of doing it, that the existence he was *forcing* upon him would prove an endless curse to him. As Dr. Channing truly says:—“It is very possible to *speak* of God magnificently, and to *think* of Him meanly; to apply to His *person* high sounding epithets, and to His *government* principles which make Him odious.” Our author charges us stringently with trailing the holy *justice* of God in the dust, and trampling it under our feet. We think a just consideration of what is above noted, ought to afford us some exculpation from so serious a charge. But we will offer to the reader some further considerations on this important subject.

*Justice* has claims on God as well as man. Not only does justice demand that the sinner shall suffer for his sins. But also that He who created him shall have dealt *fairly* with him in all that respects his moral and physical constitution, and the conditions of his life on earth prior to his sin, and that he shall continue to do so in all the consequences and retributions following it. This He has (in His revelation to him) promised to do. Ezekiel xviii: “And yet saith the house of Israel the ways of the Lord are *not equal*. Oh, house of Israel, are not *my* ways equal, are not your ways *unequal*. Therefore, will I judge you, *every one* according to his ways, saith God.” “Yea, surely God will not do wickedly, neither will the Almighty pervert judgment. He will *not* lay upon man *more than is right*, that he should enter into judgment with God.” Job vii: 34, “Justice and judgment are the habitation of Thy throne, righteous art Thou, O Lord, and upright are all Thy

judgments." Note the word *judgment*, in the above texts, critics tell us, is the *same* as elsewhere translated *damnation*. How would it read in this connexion? Well, let us offer a few remarks illustrating God's justice on our author's system. Let us suppose that a frail and narrow bridge swings across a gulf that stretches fearful and fathomless below, on this, as it rocks wildly in the winds, a father places his young *child*. Beyond, on the other side of the gulf, he has deposited a prize of gold and jewels above estimate, which he promises the child if he passes the bridge *safely*; and then *compels* him to go, commanding him to look neither to the right nor to the left, but be watchful and attentive and firm of step. The boy, heedless and disobedient, hesitates instead of going steadily forward—reels and staggers—the slight bridge quivers for a moment—swings from under him, and hurled as the lightning into the gulf, he is caught and impaled on a sharp and rugged splinter of a rock far down the abyss. There he hangs for days and weeks, for long and weary years, if possible, struggling and agonising, and writhing in torture, and crying to his father for help and deliverance. But his father turns a deaf ear to all his entreaties, goes about his business, wholly indifferent to the horrible sufferings of his child, and justifies himself by saying: "The boy *might* have passed the bridge safely and won the prize. He was *warned* of his danger. It is his own fault that he fell, and he suffers *justly*. Now, would not justice, honor, humanity, would not all men and angels pronounce this father a monster and a fiend, and reprobate his conduct as the essence of *injustice* and cruelty? Would not everyone say there was no necessity for such a proceeding? No excuse for the awful risk to which the child was thus wantonly exposed. And shall God place me on the frail and narrow bridge of *life*, stretched, as it is, over the awful and flaming gulf of perdition, with the bare *possibility* of a heaven beyond, and then leave me there to walk it, swinging fearfully to and fro in the winds and tempests of temptation, till, faint with terror, at last I make a false step, and am precipitated into the fathomless sea of fire below? Why give life at such an awful haszard? I would not choose it or take, if left to my

own freedom, I would not *willingly* cross the frail and unsteady bridge, swaying in the wind with so many thousand chances against *me*—whatever the prize. No, not for the possibility of ten thousand heavens. Uncreated I suffered nothing, I lost nothing, I ran no risk. Why drag me forth from nothingness without my consent, and *force* upon me the perilous life bridge, and then leave me to fall headlong into the bottomless abyss of torment, torment without measure, and *without end*? And *if* God has done this, the plea which Young, in the last day, has put into the mouth of the lost would tell with terrible effect on the Divine *justice* as well as mercy:—

Father of mercy, why from silent earth,  
 Didst Thou awake *and curse me into birth*,  
*Tear me from quiet*, ravish me from night,  
 And make a thankless present of Thy light,  
*Push* into being a reverse of Thee,  
 And animate a clod with misery?  
*The beasts are happy*, they come forth and keep  
 Short watch on earth, and then lie down to sleep,  
 But our dire punishment *forever* strong,  
 Our constitution, too, *forever* young,  
 Cursed with return of vigor still the same,  
 Powerful to bear and satisfy the flame,  
 Still to be caught and still to be pursued,  
 To perish still and still to be renewed,  
 And this my help, my God at Thy decree  
 Nature is changed and hell should succor me,  
 And *canst Thou* then look down from perfect bliss  
 And see me plunging in this dark abyss  
 Calling Thee *Father* in a sea of fire  
 And pouring blasphemies at Thy desire,  
 With mortal anguish wilt Thou raise Thy name  
 And by my pangs omnipotence proclaim.

The Divine *justice*, therefore is not only an eloquent and unanswerable protest against the doctrine of endless punishment, but it is an equally conclusive argument that *all* the issues of the Divine government under which we have been placed, will be benificent, and that every

living soul shall at last have abundant cause to rejoice *that it was created*. And so will be fulfilled the prophecy, "I am a *just* God and a Saviour, unto me *every* knee shall bow, *every* tongue shall swear, surely shall say, in the Lord have I righteousness and strength."

Any unprejudiced persons of common intelligence who have studied the writings of orthodox commentators, must be well aware that these texts, quoted in the pastoral, have times almost without number been plainly shewn to refer to temporal subjects and that his argument is but merely a rehash of the old literal explanation. Were it required we could produce the identical words of at least twenty able biblical critics who have repudiated the whole array, as utterly insufficient to sustain the doctrine of eternal punishment, and are we bound to take the *ipse dixit* of the author of the pastoral (who in contrast with these men is but a mere pigmy in critical knowledge) on so superlatively an important subject as this, in preference to those who understand the meaning and tendency of these phrases in the original languages. In self defence, we might with truth and consistency, charge him with wilfully perverting the sacred record, adding to, and subtracting from it, cutting off and stretching out, so if possible, to make it fit his own creed; for as a responsible teacher of God's sacred truth, if he does not know this, he ought to know it.

Our author says if these words, everlasting, eternal, &c., can be shewn to express a limited duration, that we then have no proof of the endless existence and happiness of mankind in a future state. If no other terms were used to express the duration of man's existence and happiness in the resurrection world, there might be some force in this. But such is not the fact. There are several words applied to life and happiness in the Scripture which are never applied to punishment; and these are unequivocal in expressing endless duration, such as endless, undefiled, incorruptible, and immortal. In 2nd Cor. iv:-7, we read, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The literal

rendering of this passage, critics tell us, would be "a glory exceeding eternal to excess." In Heb. vii: 16, we read of an endless life; but we nowhere in the Bible read of endless death. In 1st Peter I: 4, we read of an inheritance *incorruptible, undefiled and that fadeth not away*. We are told that mortality shall be swallowed up of life. The Saviour, it is said, brought life and immortality to light through the gospel. But we nowhere read of immortal death, or endless pain being brought to light by Jesus or anyone else. As in Adam *all die*, so also in Christ shall all be made alive. We are to be changed from mortal to immortality.

These passages prove, beyond the possibility of a doubt, that the endless existence of mankind is taught in the Bible, irrespective of the terms everlasting, eternal, &c. And we could challenge the author to produce even one passage where the term *endless* is applied to *punishment* in the Scriptures. Had it been said, these shall go away into *endless* punishment and the righteous into *endless* life, the case would have been widely different. Having briefly reviewed the slanders, and arguments contained in the pastoral, we will now proceed to present to the reader some remarks on the abundant promises of the gospel or good news. These the learned Canon Farrar, declares are at least three to one compared with the damnation or evil news. The advent of Jesus was ushered in by a proclamation by the heavenly host, as *good* news of *glad tidings* which should be unto *all* people. The Scriptures abound in declarations that He came to save all people. The *awful* news of endless punishment has been ushered into our world by heathen philosophers and poets, and is founded on poetry, parables, metaphors, figures of speech, fancy and imagination. The heated imagination of the ancient poets *first* conceived the idea of endless torture, and the advocates of the doctrine at the present time, so far as they rely upon the *Bible* to prove the doctrine, appeal to the parables, metaphors and figures of speech which abound in the Bible rather than to any plain, positive or direct testimony.

The opponents of Rev. David McRae, in Scotland, because he denies that endless punishment is taught in

t.  
p.  
m.  
a.  
p.  
in  
de  
an  
lo  
in  
th  
In  
an  
om  
an  
Go  
nes  
cor  
wit  
phy  
sub  
His  
trol  
con  
phy  
over  
so in  
bilit

the Scriptures, charge him stringently with *sapping the very foundation of the gospel*. If we would just render that word, *gospel*, *good news*, how odd the charge would appear. Are we then confined to this alternative? Is the dogma of eternal punishment the only constituent, the alpha and the omega of the gospel of Jesus. If so we may deplore with the poet that

We are called to believe in the *wroth* of the Lord  
In endless damnation and torments infernal,  
While around and above us the infinite *Love*  
*Scarce heeded or heard* shines sublime and supernal.

We are well aware that in any discussion on the important subject of the future destiny of mankind that the promises of the Gospel are generally ignored, and we are mostly confined to the task of explaining a few idiomatic and parabolic sentences, and therefore are debarred the privilege of exhibiting to view the shining reverse of this important proposition. We, 1st., argue the truth of the doctrine of universal salvation from the *nature, character and attributes* of God. The *nature* of God is *love*. This love is infinite in degree, *unlimited* in extent and *endless* in duration. It therefore extends to every sentient being that ever did, does now, or ever will, exist in the universe. In character God is kind, good, benevolent, merciful and just. His attributes are omnipotence, omniscience, omnipresence, infinite wisdom, holiness, justice, mercy and truth. Every quality, characteristic and attribute of God is under the supreme control and direction of *goodness or love*. He is the author of all things, the supreme controller of all things, and can never be supposed to act with a *bad* design. He controls the *moral* as well as the *physical* world. The passages we have noted on this subject abundantly prove this. The *heart* of man is in His hand, as are also the rivers of water, and He controlleth it as He will. Aye, we freely admit that He controls and superintends the most minute affairs of this physical world. Does He not exercise the same control over the *moral* constitution of man? although He does so in perfect accordance with his free will and responsibility. The conversion of *Paul* is a lucid instance of this.



Was it not the *purpose* and design of God that Paul should be a chosen instrument to preach the good news to the gentiles? But we perceive that it was in entire accordance with his free moral nature. If we dare deny the superintending providence of God in *one* case we may do so in *all* cases, and might as well all become open atheists at once. Truly He has permitted the existence of evil in our world. This is the great problem that has exercised so many benevolent minds. Well, if it was not intended to subserve some *benevolent* purpose it is utterly inexplicable.

To my mind it is, in a manner, representative of the scaffolding and debris surrounding the beautiful building in course of erection. It mars and destroys the appearance, but the *intention* of the architect is ultimately to have it removed, when the structure shall appear to all beholders in all its perfect and beautiful proportions. 2nd. We argue the truth of this doctrine from the *nature of man*. Man is a physical, moral and intellectual being. He respects virtue, whether he practices it or not. He instinctively loves happiness and dreads misery. This being the nature of man the period must eventually arrive when he will have learned, by his own experience, what course of conduct his own interests dictate to him to pursue. And from his love of happiness and dread of misery he will practice virtue on the one hand and avoid the practice of vice on the other. Nothing but the spiritual nature of man can survive the tomb. Hence in a future state of existence he will be free from the passions, appetites and desires which in this world lead him astray and entice him from the path of virtue. 3rd. From the nature of *sin* and *misery*, sin and misery are inseparably connected. Sin is a cause, and misery the effect. Sin being an act of a *finite* being is therefore *finite* and limited. Of course the *effect* of sin must be limited also. Sin tends to misery, and misery to the death of the miserable. Therefore sin and misery instead of possessing a self-perpetuating power carry with them the seeds of their own dissolution. Hence sin and misery must eventually come to an end. 4th. From the nature of *holiness and happiness* these also are inseparably con-

nected, and both are qualities of the Deity; hence they possess a self-perpetuating power, and are therefore ever enduring in their nature. 5th. From the nature and design of punishment, punishment signifies *correction*, and correction signifies to reform and make better. It is not prospective, not retrospective. It is not *revenge*. It is not cruelty. It is not vindictive but parental. A *kind* father punishes or corrects his disobedient child to answer the end of parental *benevolence*; but a *cruel* savage tortures a captive enemy to gratify merciless *revenge*. We can never suppose that God is ever tormented with passion or vindictiveness. Yet we often hear such epithets as fury, wrath, vindictive &c, applied to His justice and holiness. 6th. From the direct and positive teachings of the Bible in Gen. iii: 15, "I will put enmity between thee and the woman and between thy seed and her seed. It shall bruise thy *head*, and thou shalt bruise his *heel*." This language was addressed to the serpent, and the serpent is evidently an emblematic representation of the lusts, passions and desires of mankind. The seed of the serpent is sin. James I: 15, "*Every man* is tempted when he is drawn away of his *own lusts*, and enticed; then when lust hath conceived it bringeth forth sin. James iv: 1, "From whence come wars and fightings among you? Come they not hence even of your *lusts* that war in your members." It is acknowledged that by the seed of the woman, here is meant the Saviour. Well, He is to destroy the serpent or devil and all his works. 1st John iii: 8, "*For this purpose the Son of Man was manifested*, that he might destroy the works of the devil." Heb. ii: 14—15, "For as much then as the children are partakers of flesh and blood, he (Christ) also took part of the same; that through death He might destroy him that had the power of death, that is, the devil." If he has not or cannot destroy this devil, (whatever the term may signify,) both the Father and Son must experience grievous disappointment, as these passages expressly declare that He came into the world for that especial purpose.

God promised to Abraham that He would bless all mankind in his seed. Gen. xii: 3, "And in thee shall *all* the *families* of the earth be blessed." xxii: 18, "And in



thy seed shall *all* the *nations* of the earth be blessed." This promise was renewed to Isaac and Jacob, xxvi: 4, and xxviii: 14. Thousands of millions of the human family have lived and died without knowing that such a person as Jesus, who is the seed spoken of in these promises, ever existed; and, consequently, without ever receiving any benefit through Him whatever. Now, to suppose that these promises relate to *temporal* blessings, is to suppose that God has made promises which He never *has* fulfilled and never *can* fulfil. Besides, Peter understood these promises to relate to *spiritual* blessings, even to the salvation of men from sin. When addressing the murderers of Jesus Christ, he says: Acts iii: 25—26, "Ye are the *children* of the prophets, and of the *covenant* which God made with our fathers, saying unto Abraham, in thy seed shall all the *kindreds* of the earth be blessed." We see here in these passages that a blessing was promised to all *nations*, *families*, and *kindreds* of the earth, by the mouth of Jehovah himself. See also, Gal. iii: 8, Acts iii: 25. It is often said that the unbelief of some men is so great that these promises to them can never be fulfilled. That the unbelief of man *cannot* overthrow the *faith* of God, is clearly evident from Rom. iii: 3—4, "For *what if* some *did not believe*? shall this unbelief make the faith of God without effect? *God forbid*! yea, let God be true, but every man a liar." See also, Gal. iii: 21, "Is the *law* then against the *promises* of God? *God forbid*!" See also 2nd Cor. i: 18—20, Gal. iii: 15—17, "The doctrine is founded on the immutable *oath* of Jehovah." Gen. xxii: 16—18, "*By myself* have I sworn, saith the Lord, that in blessing I will bless thee, and in thy seed shall *all* the *nations* of the earth be blessed." Isaiah xlv: 22—24, "Look unto me and be *saved*, all the ends of the earth, for I am God, and there is none else, I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me *every* knee shall bow, *every* tongue shall swear, *surely* shall say, in the Lord have I righteousness and strength," &c. See also, Heb. vi: 16—19, respecting the oath of Jehovah. 8th. It is based on the determinate *will* of God. 1st Tim. ii: 1—6, "I exhort therefore, that first of all, supplications, and prayers,

intercessions, and giving of thanks, be made for *all men*; for kings and for all in authority, that we may lead a quiet and peaceable life in all goodness and honesty, for these things are good and acceptable in the sight of God our Saviour, *who will have all men to be saved*, and come to the knowledge of the truth, for there is one God, and one Mediator between God and men; the man Christ Jesus, who gave Himself a ransom for *all*, to be testified in due time." The question here to be considered is, is this a *will* of *purpose*, or only a will of *desire*. In either case it ought to be effectual. That the word *will* here expresses a will of *purpose*, or determination, is evident from its scripture usage. Jesus says to the leper, *I will be thou clean*, and immediately his leprosy departed and he was cleansed. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He *will*. Therefore, hath He mercy on whom He will have mercy, and whom He *will* He hardeneth, having made known unto us the mystery of His *will*, according to His good pleasure which He hath *purposed* in Himself.

Who worketh all things after the counsel of his own *will*. The *will* spoken of in Matt. xxiii: 37, was a *will* of *desire*. Here the passage only expresses the willingness of Christ, but that in Timothy, the will of God. "Christ came down from heaven, *not to do His own will, but the will of Him that sent Him*. He was *willing* that the cup of suffering might pass from Him. Nevertheless, He submitted to His Father's *will*. We need no further quotation than has been hitherto made in this humble effort to prove that God's will and purpose, whatever it may be, must inevitably be accomplished, else He is not the Almighty Jehovah we believe in; for he doeth His *will* in the armies of heaven, and among the inhabitants of earth, and none is of power to stay His hand, or say unto Him, what doest Thou. The *pleasure* of God is also declared to be, that all shall be saved. Rev. iv: 11, "Thou art worthy, O, Lord, to receive glory, and honor, and power; for Thou hast created all things, and for Thy *pleasure* they are, and were created." In Isaiah liii: 10, we are told that the pleasure of the Lord shall prosper in the hands of Christ. See also, Isaiah lv: 10—11, and

xiv: 24—27, and xlv: 9—10. Eph. i: 11, &c., respecting the pleasure and purpose of God. All the holy prophets have testified to the truth of this doctrine: In Acts iii: 20—21, we read, "And he shall send Jesus Christ, which before was preached unto you; whom the Heavens must receive until the *times of restitution of all things*, which God hath spoken of by the mouth of *all his holy prophets* since the world began." David, in Psalms xxii: 27, "All the ends of the world shall remember, and turn to the Lord, and all the kindreds of the nations shall worship before Him." Again Psalm lxxxvi: 9, "All nations whom thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name." Examine Psalms lxxii: 11—17; Isaiah xlix: 6, and xxv: 6—8.

The testimony of Christ and His apostles is explicit in teaching this comforting truth. Jesus said He came "to seek and to save that which *was lost*," not that which was in *danger of being lost*, but that which *was lost*. All mankind was lost, Jesus, therefore, came to save all mankind. He tells us that He came, not to do His own will, but the Father's. We have seen that it is the Father's will that all should be saved. He had given all things into Christ's hand, and Jesus declares that it was the will of His Father that of all He had given Him He should *lose nothing*.

All the heathen were given to Christ, "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the *uttermost parts of the earth* for Thy possession."

John iii: 35, "The Father loveth the Son, and hath given all things into His hands," xvi: 15, "All that the Father hath are Mine." Heb. i: 2, "Whom He hath appointed heir of all things." Well, has Christ the *will* and the *power* to accomplish His mission? "*All power* is given unto Me in heaven and on earth; all that the Father hath given Me *shall come unto Me*, and him that cometh unto Me I will in no wise cast out." John xii: 32, "And I, if I be lifted up from the earth, will *draw all men unto Me*." With but a few exceptions, we all believe in a universal resurrection at the final consummation of all things. The Adventists teach that all will be raised, and that a literal lake of fire will be prepared to receive and annihilate the

wi  
rai  
gre  
the  
que  
giv  
the  
  
a r  
ende  
used  
und  
expr  
xxv,  
Don  
forth  
In th  
time  
voic  
Can  
37th  
unto  
Beho  
you t  
land  
I hav  
up ou  
shall  
(not  
conter  
discip  
phrase  
that g  
shoul  
25, He  
time v  
able re  
time i  
this is  
Jesus  
resurre

wicked. Opposed to this, the orthodox teach that all will be raised, and a literal lake of fire will be ready to receive the *great majority* of mankind, (as per our author) in which they are to suffer *endless punishment*. Now, an important question is here presented. Did either Jesus or Paul ever give us even a hint about this dreadful lake of fire in all their teachings respecting the general literal resurrection?

It may be said that Jesus taught, in the 5th of John, a resurrection to damnation or condemnation. Let us endeavor to elicit the actual truth here. Were the words used by the Saviour on that occasion, intended to be understood by His audience as literal or figurative expressions. The passages are parallel with those in Matt. xxv, and referred to the same time there spoken of. In Donnegan's Lexicon these words are applied to the calling forth of the Jews from a state of *lethargy* and *moral death*. In the 25th verse John 5th, "Verily, I say unto you, the time is coming, *and now is*, when the dead shall hear the voice of the Son of Man, and they that hear shall live." Can we doubt that the Saviour here had in His mind the 37th chap. 12, 13 verses of Ezekiel, "Therefore, prophecy unto them and say unto them, 'Thus saith the Lord God: Behold, O my people, I will *open your graves*, and cause you to come up out of *your graves*, and bring you into the land of Israel, and ye shall know that I am the Lord, when I have *opened your graves*, O my people, and brought you up out of *your graves*.'" In Dan. 12:2 it is said "They shall awake from the dust of the earth, some to everlasting (*not endless*) life, and some to shame and everlasting contempt." The Saviour had previously informed his disciples, in the most emphatic manner and in different phraseology, that *all these things* should happen before that generation should pass away, and that some of them should live to see them. Here in the 5th of John, verse 25, He says, "The time is coming, and *now is*." If the time was thousands of years in the future, what conceivable reason could he have had for using these words (the time is coming, and *now is*,) in that connexion. But as this is the *only* passage in Scripture where either Paul or Jesus hinted at punishment in connexion with a resurrection, we will leave it here and allow the orthodox

critics to define it. In Luke xx: 35—36 Jesus taught that the subjects of the resurrection would be equal unto the angels, he placed beyond the reach of death, and be *the children of God*, "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." Much has been said respecting the term, *worthy*, in this passage. If it can be so defined as to prove that *only* the righteous will be raised it would bear as strong against the doctrine of endless misery as that of universal salvation, for if any portion of the human race will *not* experience a resurrection from the state of death, endless misery to them is, of course, out of the question. And the text proves conclusively that *all who will be raised* from the dead shall be holy, and happy as the angels of God in heaven. The word *worthy* must not be understood in such a sense as to make it contradict other portions of the Word of God. There is no doctrine more pointedly taught in Scripture than that there shall be a universal resurrection of *all* mankind from the dead, and in immediate connection with this text, Jesus said, "*All* live unto God," (see verse 38.) Paul taught a resurrection both of the just and the unjust (see Acts xxiv: 15), and in 1st Cor. xv: 22, he says, "As in Adam *all* die, so also in Christ shall *all* be made alive." The parallel passages in Matthew and Mark say nothing about any worthiness. Some divines, as the learned Clarke, seem to conclude that the brutes may be resuscitated, at some period, hence the word *worthy* may refer to the different degrees of *value* which is to be attached to the different orders of God's animal creation, for he appears to take a large interest even in the fowls of the air, see Matt., vi, 26; Luke xii, 6, 7, but still considers his creature man as of infinitely more value. At any rate the passage must not be so construed as to destroy our hope of a universal resurrection, and contradict the general tenor of revelation. He taught that all God's intelligent creatures will finally render spiritual worship to him, see Rev. v, 13, and xv, 4,

Paul  
unc  
act  
Tim  
holy  
His  
Chri  
teac  
judg  
judg  
the  
men  
Rom  
but  
Chris  
were  
be m  
man  
mult  
says,  
does  
from  
sinner  
said t  
Christ  
end of  
both t  
5th of  
much  
"That  
subject  
dage of  
God."  
words  
human  
lates th  
to vani  
jected t  
be deli  
ultimat  
Gentiles  
c

Paul taught that the salvation of the gospel is God's free unearned *gift* to man, and that no man can *merit* it by any act or volition of his whatsoever, see Eph. ii, 8, 9. In 2nd Tim. i, 9 we read, "Who has saved and called us with an holy calling, *not* according to our *works*, but according to His own *purpose* and grace, which He has given us in Christ Jesus before the world began." In Rom. v, 18, Paul teaches "That the free gift of *life* is as extensive as the judgment to damnation, therefore, as by the offence of one, judgment came upon *all* men to condemnation; *even* so by the righteousness of one the *free gift* came upon *all* men to justification, of life, this gift is eternal life," Rom. vi, 23, "For the wages of *sin* is death; but the gift of God is eternal life through our Lord Jesus Christ." Rom. v, 19, "For by one man's disobedience, many were made *sinners*, so by the obedience of one shall many be made righteous." Packhurst says on this text "The word *many* in this verse signifies *the many*, that is, the mass, the *multitude*, the whole bulk of mankind." Dr. McKnight says, "For as the word *many*, in the first part of the verse, does *not* mean some part of mankind only, but all mankind, from first to last, who, *without exception*, are constituted sinners, so *the many* in the latter part of the verse, who are said to be constituted righteous, through the obedience of Christ, *must* mean *all* mankind, from the beginning to the end of the world, *without exception*." Let it be noted that both these men were orthodox commentators. Paul, in this 5th of Rom., declares that where *sin* abounded, *grace* did *much more* abound, &c. He also teaches, Rom. viii, 20, 21, "That the same creature that was (*involuntarily*) made subject to *sin*, or vanity, shall be delivered from the bondage of corruption into the glorious liberty of the Son of God." Dr. McKnight, and other good critics, say that the words here rendered *creature*, and *creation*, signifies *every human creature, all mankind*. Rev. Thos. White translates the passage thus: "For the creation was made subject to vanity, *not willingly*, but by reason of Him who subjected the same in hope, that the same creation itself shall be delivered," &c. In Rom. xi, 25, 32, Paul taught the ultimate salvation of the whole mass of both Jews and Gentiles. He tells us that God had included them *all* in



unbelief, and gives as a reason, that he might have *mercy upon all*, see the whole chapter. He also taught that Christ is Lord both of the dead and the living, in Rom. xiv 7, 9, which please see, and that he died for every man, 1st Tim. ii, 6, Heb. ii, 9. He also taught the limitation, remedial design, efficacious nature, and benevolent purpose of all God's divine chastisements in Heb. xii, 5, 11. He teaches that the grace of God brings salvation to all men in Titus ii, 11, see Dr. Clarke on these passages. He, Paul, was enabled to suffer persecution because he trusted in the living God, who was the Saviour of *all men, especially of those that believe*. Now if God was the Saviour of *none* but believers, there could be nothing *special* about their salvation. He teaches the destruction of all the enemies of God and man, even the last enemy, death, 1st Cor. xv, 26, in Tim. i, 10. Who hath, speaking prospectively, abolished *death*, and brought *life* and immortality to light. If eventually death the *last* enemy is to be destroyed, then man will have no enemy, and if the time ever arrives when man will have no enemy, what will prevent his being holy and happy.

He also taught the destruction of the grave, or hell, *hades*, O death where is thy sting, O grave (*hades*) where is thy victory. In Eph. i, 9, 10, he taught the final ingathering, or reheading of all men in Christ, having made known unto us the mystery of his *will*, according to his *good pleasure* which he hath *purposed* in himself. Well what was it? That in the dispensation of the fullness of times he might gather together in one *all* things in Christ, both which are in heaven and which are in earth, even in him, in Phil. ii, 9-11, he tells us that every knee should bow to Christ, of things in heaven, earth and under the earth, and that every tongue should confess to the glory of God. This was not a *forced* subjection, but a *reconciliation*. If the reader will consult Col. i, 19, 20, he will see that all men are not only to bow the knee, but all are to be *reconciled* to God, 2nd Cor. v, 19, God was in Christ *reconciling* the world to himself, not imputing their trespasses to them. In Gal. i, 19, 20, we have "For it *pleased* the father, that in Him should all fulness dwell," and having made peace through the blood of His cross, by him to *reconcile all*

negot  
xxx  
liv :  
mon  
on t  
will  
ange  
forev  
assign  
souls  
merci  
mercy  
His a  
anger

things to himself, by him, I say, whether they be things in earth, or things in heaven. Professor Stewart says, "Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew, and New Testament writers, for the universe." Paul draws the parallel lines between the extent of natural and moral death, on the one hand, and of immortal and spiritual life on the other. 1st Cor. xv, 22, "As in Adam *all die*, even so in Christ shall all be made alive." Dr. Belsham says on this text, "The apostle's language is so clear and full, with respect to the final happiness of *all* who are thus raised, and that their resurrection to life will be ultimately a blessing, that the generality of Christians have supposed that he was here treating of the *virtuous only*, but that is not the fact, &c." All men have borne the image of earthly man, as we have borne the image of the earthly, we shall also bear the image of the heavenly. In the same chapter Paul teaches the final joyous subjection of *all things* to God. Then cometh the end when He shall have put down all rule, authority and power. For He *must* reign till He hath put all enemies under His feet. The Son also Himself be subject to the Father that God may be all in all. Well may we rapturously exclaim with that benevolent soul, Dr. Adam Clarke, "Man saved, the devil destroyed, hell disappointed of her prey, and God the Creator *all in all*. Halleluia. The Lord God omnipotent reigneth."

Laying aside all these *direct* proofs we have sufficient *negative* testimony to disprove eternal punishment. Ps. xxx: 5, "For His anger endureth *but for a moment*." Isa. liv: 8, "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee saith the Lord." It is expressly declared that God will not *always* be wroth and that He will not retain His anger *endlessly*. Isa. lvii: 16, "For I will not contend forever, neither will I *always* be wroth." The reason assigned is, "For the spirit should fail before Me and the souls which I have made." Ps. ciii: 8 9, "The Lord is merciful and gracious, slow to anger and plenteous in mercy; He will not *always* chide, neither will He retain His anger forever." Mic. vii: 18, "He retaineth not His anger forever." Why? "Because He delighteth in mercy."



Lam. iii : 31-33, "For the Lord will *not cast off forever*. But though He cause grief yet will He have compassion according to the multitude of His *tender mercies*." Ps. cxlv : 9, "The Lord is good to all, and His *tender mercies* are over all His works." David in a single psalm reiterates the expression, *His mercy endureth forever*, no less than twenty-six times. Thus we have in a single psalm twenty-six emphatic contradictions of endless punishment. In Tim. ii : 1, we are commanded to pray for all men, for our enemies, even those who spitefully use us and persecute us, and to pray in faith nothing doubting. Why pray for all men if God has fore-ordained that all shall *not* be saved. We infer the truth of this doctrine from the fact that it is in accordance with the highest and holiest desires and expectations of all benevolently disposed and good men, and that the opposite doctrine does violence to the intellectual powers of man, and is repugnant to the better feelings of his nature. Just in proportion as the feelings of mankind become refined and elevated, and as their intellectual powers are cultivated and light and knowledge increase, just in that proportion will this doctrine spread and increase. Should we attempt to reason or philosophize on this subject what an array of objections would present themselves at every point. The future destiny of our race is a theme supremely vast, immensely important, and universally interesting. No other subject so important can possibly employ the attention of human beings, and we may *reasodably* conclude that *if* the Creator had subjected us to such a doom He never would have left it contingent to the caprice of chance, or the will even of such weak and fallible creatures as we are. And even were this the case He would have had it emblazoned on the heavens in burning characters, endless death to the sinner. We would reasonably expect to find it announced with the most explicit distinctness in connection with the history of the introduction of sin into the world. But we search in vain. We would reasonably expect to meet with it in every book, chapter and verse of Revelation. But contrariwise we find that ever since it was established as a dogma of the church there has been discussion among divines as to whether it is in reality to be found in Revelation at all.

Some find it, or think they do, in one place; others object, and so the discussion proceeds. On one occasion a discussion being forced on us by a respectable clergyman upon this subject we handed him the Bible with the request that he would point out to us the first passage that he relied on to prove the doctrine. He hesitated and turned over the leaves for some minutes, and at length pointed to a passage in Psalms, "The wicked shall be turned into hell," &c, Ps. ix: 17. Our task was an easy one. We had but to point him to the 16th psalm in connexion with Acts ii: 31. To determine the true meaning of the passage he had had so much apparent trouble to point out. We felt not a little amazed that he should repudiate all previous sacred history covering a period of about a thousand years, and commence at so remote a period. The fact of the matter is that if only a few idiomatic, parabolic and figurative sentences were legitimately explained no one would expect to find it in the sacred record.

We have said that the future destiny of mankind is a subject of vast importance. How incomparably *unimportant* is the subject of *Baptism*, for instance, in contrast. Still what an amount of animated discussion, what numerous volumes have been written, and what an amount of acrimony, and ill-feeling has been engendered among christians on this comparatively unimportant subject.

The original languages have been ransacked, and criticised in striving to define the one simple term, *Baptizo*, and still the discussion goes on. We have had ample experience of this quite recently even in our own little community. And if even a tithe of the plain scriptural declarations and admissions of critical scholars that can be brought to bear in proof of the salvation of all men could be produced on either side of this Baptist controversy, the question must inevitably have been settled either pro or con long ere this. We are not aware of what the teaching of our author as to the indispensable need of being immersed in order to be saved, is, but we have personal knowledge that in Western States they make salvation absolutely contingent on immersion, and this they proclaim to the world without reservation. And what is the real import of a refusal to

commune with other Chirstians but a virtual denial of the christian character, and consequently that they are not in a salvable condition? And thus the way is made *straight* and the gate *narrow*.

We will offer a few further reasons why our reason and consciousness is forced to reject the dogma of endless punishment. 1st. It can result in no good to any being or beings in the universe, and is therefore not only useless but is infinitely worse than useless. 2nd. No such penalty was ever annexed to any known law given by God to man. 3rd. God never threatened any man, or any set of men, with any such punishment. 4th. No such punishment was ever threatened to man by any prophet, priest, or king, mentioned in the Bible. 5th. No person mentioned either in the Old or New Testament ever expressed any fears of suffering such misery. 6th. No person mentioned in the Bible ever prayed to God to be saved from such punishment. Sin had subjected the Psalmist to the *lowest* hell. He praises God for deliverance but never prays to be delivered from it. Psalms xviii: 12. In Psalm xxx: 3, "O Lord, Thou hast *brought up my soul* from the grave, (*sheal, hell,*) Thou hast kept me alive, &c." The good old king, Hezekiah, during his sickness, expressed himself as if he should die, and go to sheal, Isa. xxxviii: 10, but never prayed to be prevented from going there. Jonah prayed *out* of the belly of hell, and was delivered, but never prayed to be delivered from a place of endless misery in a future state. In Ezekiel xxxii: 26—27 we read of certain men of war who had gone down to hell with their *weapons of war*, and had laid their swords under their heads. The Saviour, according to Psalm xvi: 10, and Acts ii: 27, and the apostles' creed, was three days in hell. But how is it to be accounted for, that in the only form of prayer he has ever enjoined on us to use, he should have omitted to solemnly enjoin upon us to pray to be saved from endless punishment, *if* he came to save us from it, and knew we were exposed to it. It is also absolutely unaccountable that the apostle Paul, who wae deputed to preach the good news to the Gentiles, and who declares that he had not shunned to declare unto them the *whole counsel* of God, should, in all his various epistles,

never have mentioned the various terms expressive of the now popular meaning of hell but in one single instance where it has unmistakeable reference to the literal grave. What a poor type was Paul of our orthodox evangelist half a century ago. The strongest terms respecting punishment of any kind ever used by Paul will be found in 2nd Thes. i: 9, where he told the Thessalonian Jews that they should be punished with everlasting *destruction*, not *endless misery*, from the *presence* of the Lord, &c. Paul was well aware of how the Jews would understand these terms, *presence* of the Lord, stand before the Lord, appear before God, &c. Cain was driven out from the *presence* of the Lord, not into endless punishment, but into the land of *Nod*. See also 2nd Kings xxiv: 20; Deut. xix: 17; also Deut. xxix: 10; 2nd Chron. xx: 9; Jer. vii: 10; Rev. xx: 12; Lev. xxii: 3, &c. The Saviour had, and the prophets previously, often threatened that a *generate* nation with *destruction*, everlasting punishment, &c., and Paul knew that their predictions were on the point of being fulfilled, and that they were then about to be driven out of *God's presence*, and the city and temple of Jerusalem, but he never threatened either the Christians or Gentiles with such a punishment, as he knew they were not, at that time, exposed to it. 7th. It has been the foster mother of intolerance, witchcraft, superstition, ignorance, religious discord and persecution. if men had been taught the universal paternity of God as an impartial father, and the universal fraternity of men, as children of one family of God, they never would have persecuted, and burned each other at the stake. 8th. It has driven thousands to despair, madness, suicide, and death. The fact is so notorious that it requires no proof. Next to intemperance it is proven to be the most prolific cause of madness, as our penitentiaries and asylums abundantly show. Thus we have shown that the doctrine is repugnant to *reason*, and directly opposed to the dictates of benevolence, humanity and justice. The author of the pastoral does not scruple to admit this, but denies that we have any right whatever to exercise our reason on this important subject. No, no, it is a dogma of the church, and *reason*, the only discriminating faculty with which our Creator has endowed us, is not permissible.

We look upon it as a trifle inconsistent in our orthodox friends to so stringently enjoin on us a constant and careful study of the scriptures, solemnly cautioning us that the salvation of the soul depends on a *right* understanding of them. But if we differ one jot or tittle from their standards in forming our own conscientious conclusions, we are then pronounced, infidels, atheists, and the worst people to be found in the world. Our Catholic friends are more consistent on this point, they tell us we are absolutely prohibited from forming our own fallible conclusions on these important matters, that we are not allowed to read and think for ourselves. It may answer the ends of prejudice to call us infidels, and link us with Ingersol, but we are not aware of a solitary instance, among Universalists, in which his radical opinions have been endorsed, and if the truth were known it would be plainly apparent, that we, as a denomination, are doing more to stem the tide of atheism, and infidelity that is flowing in upon us, than any other denomination.

The character of God, the mission of Jesus, and the destiny of our race, will have to be presented from a more just and reasonable standpoint than is now the case, otherwise, atheism and infidelity will ultimately overspread the christian world.

Reader, the subject on which we have here feebly endeavored to throw some light is before you. It is but merely an outline of the numerous scriptural passages, that with more space and ability could be produced to sustain our position. Contemplate seriously upon it. If it is not *important*, then there is no subject which was ever presented for the consideration of man which is worthy of one single moment's notice. But it is important. Its importance is acknowledged by all. Ponder it then well, in your minds. If, to your mind, it is scriptural and reasonable, receive it, if not reject it. Now, whether you are a limitarian or a universalist, whether you are a professor or a non-professor, whether you belong to this or the other sect, or whether you belong to no sect, we pray that if you are *wrong* you may be *righted*, if you are right that you may be strengthened and confirmed in the right way. May you be blessed with all spiritual and temporal

blessings, and may the Lord lift upon thee the light of His paternal countenance and give you peace. Amen.

---

We have thought that a chapter from the pen of the Rev. Dr. T. B. Thayer, of Boston, concerning the origin and usage of figures and metaphors in the sacred writings, would serve as a sequel to, and further illustrate the scripture passages quoted in this review, as it will add to a knowledge of the facts, and as we would conclude, to the pleasure and profit of reading the Bible, and show that the difficulties which many experience in the way of understanding its meaning, lie rather in our ignorance than the strangeness and obscurity of the book itself. He says:—

SECTION I. — ORIGIN AND USE OF METAPHORS.

Every language has its periods of infancy, growth, maturity and decline; and at the two extremes of infancy and maturity, it abounds in figures and metaphors; in the first case from necessity, in the second from choice. In a state of barbarism, or of savage life, man's wants are few, the range of his thoughts and desires is narrow, and his life is mostly of the senses, the life of the animal. Of course his speech takes its character from its experience. Without any knowledge of the arts or sciences, with no literature or intellectual culture, his language is necessarily destitute of any terms or words expressive of these things; his vocabulary is very limited and poor, confined mostly to objects of sense, consisting chiefly of nouns and verbs, the names of things, of bodily conditions and wants. There are few words expressive of abstractions, of qualities in their independent and absolute character; or in other words, there are few adjectives or descriptive terms.

The language of a people, in fact, passes through the same process of growth and development which we see in the language of a child. In beginning to talk the child has but few words, and those expressive of objects of sense,

and of physical condition, the names of things and wants; with here and there an adjective, or a qualifying descriptive word, such as *good, bad, pretty, ugly*. It may early learn the word bread, but it will be long before it will be able to go beyond this in describing its qualities. It will soon catch the names dog and cat, but it will be years before it can describe the first as faithful, devoted, affectionate, watchful, intelligent; or the last as home-loving, playful, wily, treacherous, &c.

So with a people in their rude and barbarous condition, or before they have attained to the civilization of science, philosophy and letters. Their language being poor, and restricted to comparatively very few descriptive terms, they are constantly compelled to resort to comparisons, to figures or metaphors. Hence they say of a brave man, "he is a lion;" by which they express simply resemblance in character. Having no such abstract terms as *brave, courageous, heroic, valiant, fearless, intrepid*, they are obliged to resort to comparisons to express their thought of him by giving him the name of an animal known to possess these qualities. So when they would describe a cunning, artful, intriguing, wily man, having no adjectives of this sort, they call him "a fox"; using the literal term in a figurative sense to set forth his character. And these comparisons are multiplied just in proportion to the poverty of their vocabulary — a treacherous person is "a snake in the grass"; a swift footed runner is "a deer" or "a bird"; a fierce warrior is "a panther" or "a wild boar;" thunder is "the sky's gun;" ice is "water fast asleep;" heaven is "the happy hunting grounds." &c.

Such is the origin of figurative speech, of metaphors, which is simply the changing of a word from its literal sense to a meaning which resembles the literal sense. It is in fact a comparison or affirmation which has the force of an adjective; and which is necessitated by the meagre and deficient vocabulary of the dialect.

On the other hand, when a language has been cultivated and enriched by the growth of civilization, and new words and terms have been invented or borrowed by the poet, the orator, the philosopher, the man of letters; then figures and metaphors are multiplied again.



They are employed, not from necessity, as in the former case, but from choice, to add to the variety, beauty, finish, and force of the composition or speaking. And thus, as observed, in both extremes of poverty and wealth, of ignorance and culture, a language abounds in figures and metaphors, in similitudes and poetic expressions. The North American Indians are an example of the first extreme, and the poets and orators of Europe and America are an example of the last.

SECTION II. — SCRIPTURAL METAPHORS RELATING TO DEITY.

In view of the facts now set forth, it is easy to see how the Hebrew, in the early stages of its growth, would partake largely of metaphors and similes. Poor in derivative and descriptive forms, or in adjectives and abstract terms, the people would be driven to figures and comparisons when speaking of the attributes and actions of Deity, or what they deemed such. Hence "the Lord is a man of war," he is "the Lord of hosts," he is "a Rock," "a covert," "a Buckler and a shield;" all which are metaphors to express the manner in which he defends his people, and shows himself "a very present help in time of trouble."

And when they would describe his power, his omnipresence, his justice, they speak of his "right arm," his "eye," "from the place of his habitation he looketh upon all the inhabitants of the earth," "the Lord weigheth the spirits." So "he rides upon horses and chariots," "walks upon the wings of the wind," "dwells among the children of Israel," "talks" with the patriarchs, "comes down on Mount Sinai," he "laughs," he "awakes" he "rests," &c. It would be absurd, and shocking to our reverence, to understand these expressions literally; but it would be equally so to interpret literally those passages which ascribe to God human passions, infirmities and weaknesses. As we have seen, they are the necessities of all languages and peoples in the earlier stages of their culture. And so difficult is it, always, to master the idea of purely spiritual existence and action, that we of to-day are compelled to resort to similar forms of speech in expressing our thought of Deity, His character and action.

Under this head come all those passages which ascribe to God—*jealousy*, "I am a jealous God"; or *anger*, "God is angry with the wicked every day;" "a fire is kindled in Mine anger;" or *wrath*, "The Lord shall swallow them up in His wrath;" or *hatred*, "The wicked, and him that loveth violence, His soul hateth;" or *fury*, "The Lord will come with fire, and with his chariots, like a whirlwind, to render His anger with fury;" or *vengeance*, "This is the day of the Lord of Hosts, a day of vengeance, that He may avenge him of His adversaries."

Of the same character are such as the following: "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest." Ps. xi. "The Lord Jesus shall be revealed in flaming fire, taking vengeance on them that know not God, and obey not the gospel." 2 Thess. i. "Because of these things, the wrath of God cometh on the children of disobedience." Eph. v. "Pour out the vials of the wrath of God on the earth." Rev. xvi.

It is impossible to believe that God is affected with jealousy and anger and revenge, and is roused into fierce wrath and fury, in any literal sense of these words. The expressions are metaphors, and imply nothing more than that the divine judgments on sin and wickedness seem to indicate feelings analogous to these passions and emotions in man. In other words, they are figures representing the severity of God's punishment of wickedness; and they are no more to be understood literally than the phrases "wrath of old ocean," "the anger of Boreas," "the fury of the storm," &c.

Jeremiah (xx.) represents God as saying to the people of Judah, "I will fight against you myself with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast. For I have set My face against this city for evil, and not for good, saith the Lord; it shall be given into the hand of the king of Babylon, and he shall burn it with fire."

God of course cannot fight against a people; he cannot be moved by fury or anger, in any sense in which these terms are applicable to human beings. But as men are angry and wrathful when they seek to destroy each other,

or when they inflict mutual evil or calamity; the calamities and judgments falling on a people for their sins, are ascribed to the anger or wrath of God. And God is represented as fighting personally against them, and destroying them; though at the same time, and in the same breath almost, it is said that the destruction of the city is to be the work of Nebuchadnezzar.

The same remarks apply to those texts which speak of God as repenting that He had created man, repenting that He had made Saul king, repenting of His judgments on his people. Gen. vi., 1 Sam. xv., Ps. cvi. As men alter their course, or cease from what they are doing, or undo what they have done, because they have changed their minds or plans, or made mistakes, or repent of their course; so when there seems to be a change in the course of providence, or God reverses the order of his action, it is ascribed to a like change of feeling or purpose on his part, and he is represented as repenting of his former course. This was the shortest and most direct way, and perhaps the only way at that period of linguistic culture, of describing the phenomena as they appeared to human observation. They were obliged to use these words and expressions with a secondary, or metaphorical meaning.

Sometimes these passages which attribute to God, the dispositions and passions, and even infirmities of man, take on a highly dramatic form. There is a striking and, rightly understood, really beautiful example of this in Gen. xviii., where the Lord is represented as not knowing the exact condition of affairs in the guilty cities of the plain, and so resolving to "go down" and see for himself, before he sent his destroying judgments on them, "And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, *I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know it.*" Because a faithful and impartial judge always carefully looks into and examines the case of the accused before passing sentence, so God is represented, in this bold dramatic style, as doing the same thing in the case of Sodom; by which simply is

expressed the perfect equity and justice of all God's dealings with the wicked and criminal.

After reading such passages as the preceeding, we are ready, without much reflection, to say that the Bible is, above all other books, metaphorical, abounding, in unintelligible tropes and figures of speech; and some are even inclined to ask if it was written for our instruction, why it was not written as plainly as we talk, in homely every day phrase? We say directly what we mean — why do not the Scriptures, if they are intended as a revelation? What is the use of figures, when the fact in plain words would have been so much better?

So think a multitude of Bible readers, and yet a little reflection would show them that the people of the Bible days, if they should come among us now, would bring the same charge against our daily speech. Really, at bottom, we are no more matter of fact in our address than they, with an allowance for the difference of national character, civilization, language and culture.

How common are such expressions as these. "The thought struck me;" "I have a certain person in my eye;" "he cast rapid glances over the cloud;" "their hearts leaped up;" "the mouth of a river;" "the head of a bay;" "the foot a mountain;" "the wings of time;" "a sea of faces;" "an ocean of flame;" &c. Now, there is not a metaphor in the whole breath of the scriptures, Old and New, more unnatural, or literally considered, more absurd and senseless than these. And a people unaccustomed to this kind of figures could make nothing out of them; and they might ask of us, "Why do you not say what you mean? Why not say directly you think this or that, instead of representing thought as a man standing up and striking you? Why do you say you have a person in your eye, when you only remember or see him? And equally extravagant is it to talk of a sea made of faces, or an ocean of flame." (Rev. xv: "Sea of glass mingled with fire.")

But however absurd these metaphors to a Jew, they are simple and intelligible enough to us, because we are accustomed to them. And so with those of the

Bible; when once they become familiar and common, they will lose their seeming awkwardness and extravagance. The Eastern nations think them as plain and simple in form as we think ours are. It is familiarity with these peculiar forms of speech, and with the style of thinking and speaking, that adapts them to the ear, and transforms the figure into the fact—so that the thing represented suggests itself simultaneously with the metaphor.

Our hymns are striking examples of this, and show how easily we fall into the use of figures representing God as a man, or as having a human form, and acting accordingly. And Bible phraseology which we actually condemn in reading, as derogating from the spirituality and majesty of God, we take into our hymns, and sing without a word of objection. For example:

"He darts along the burning sky;  
Loud thunders round Him roar;  
Through worlds above His terrors fly,  
While worlds below adore."

"He binds the worldwind to His ear,  
And sweeps the howling skies."

"He frowns, and darkness veils the moon,  
The fainting sun grows dim at noon—  
The pillars of heaven's starry roof  
Tremble and start at His reproof."

"On cherubim and seraphim  
Full royally he rode,  
And on the wings of mighty winds  
Came flying all abroad."

These are as bold figures, and in their literal interpretation as contrary to fact, as any in the scriptures, and yet, taking them out of the scriptures, we sing them without any question of their propriety. They have become, as it were, domesticated with us, and we lose sight of the metaphor in the idea it represents, in the thought of which it is only the vehicle or symbol.

SECTION III — METAPHORS DERIVED FROM LOCAL  
CUSTOMS AND OPINIONS.

In order to understand the meaning of certain classes of figures, we must have a knowledge of the civilization social state, occupations, arts and sciences out of which they come; or at least a knowledge of the special application and usage of them. For example: Since the days of the prophets, of Paul and Luke, the world has greatly advanced in every department of knowledge and material improvements, and certain words and phrases and metaphors have arisen out of these wholly unknown to the ancients. We have a variety of tropes and figures of speech drawn from steamboats, railroads, telegraphs, the printing press, gunpowder, chemistry astronomy, the microscope, &c., which would be wholly unintelligible to the Jew of the Old Testament; because he could have no knowledge of the great facts and entities in which they have their origin. In order to understand our speech in this respect he must first become acquainted with railroads, printing, modern chemistry &c., and know how these terms and metaphors are employed and applied.

So with us, in regard to ancient customs, arts, and occupations; we must require some information on these points, if we expect to understand the allusions to them in the Scriptures. As an example, without this particular knowledge such passages as these are unintelligible: "the elders have ceased from the gate;" "his children are crushed in the gate;" "he openeth not his mouth in the gate;" "they turn aside the poor in the gate;" "they hate him that rebuketh in the gate;" "hate evil and establish judgment in the gate;" her husband is known in the gates;" and all the people that were in the gate, and the elders, said we are witnesses."

But these passages are plain enough when we come to know that in primitive times the elders, or aged men, distinguished for their wisdom and integrity, used to assemble at the gates of the town, where they sat together on benches, to hear and adjust any complaints or disputes among the people, and to administer justice in all cases of controversy. The object in assembling at the gates,

was to be within reach of all, it being the most public place in the city; and all passing in or out could bring their cause before them at once, and have it heard and settled on the spot, without the tedious and expensive legal delays of our time.

This being the case it is easy to see how the word "gate" came to be a metaphor for justice, or the synonym of the place of judgment. Then we readily understand what is meant by crushing the poor in the gate, *i. e.*, depriving them of their rights by preventing justice; and by the saying "the elders have ceased from the gate;" or, in other words, justice or judgment has ceased from the land; fraud and robbery abound everywhere. So the husband of the virtuous woman is known in the gate, *i. e.*, is in repute for his justice and honorable character, and is set in the place of judgment to see to its faithful administration.

A great many very beautiful metaphors, and rich in doctrinal and spiritual instruction, are derived from the various occupations and employments of the people. This is particularly the case with regard to the *Shepherd and his Sheep*. The rulers and teachers of the people are described under the figure of shepherds, while the people are represented as the flocks. And the magistrates and priests are thus rebuked by Ezekiel for their neglect of the sheep, for their avarice in enriching themselves and living luxuriously at the expense of the people: "Wo be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock? Ye eat the fat and ye clothe you with the wool; ye kill them that are fed; but ye feed not the flock; neither have ye sought that which was lost, but with force and cruelty have ye ruled them; and they were scattered because there was no shepherd." "Behold, I am against the shepherds, and I will cause them to cease from feeding the flock; neither shall they feed themselves any more. I will seek out my sheep, and I will deliver them out of all places where they have been scattered in the cloudy and dark day. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be." Ezekiel, xxxiv.

And with what exceeding beauty David pictures the



tenderness of the Divine care in a metaphor drawn from this occupation, with which he was so well acquainted in his youth, when he watched his father's sheep: "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." Psalm xxiii. And Isaiah says, in the same strain, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." xl. 11.

And in John x. the Saviour carries the metaphor through all the changes of this pleasing occupation; and declares himself to be "the good shepherd who giveth his life for his sheep," who "calleth his own sheep by name, and leadeth them out; and goeth before them, and the sheep follow him, for they know his voice." And then, at the close of the extended metaphor, with what force and directness he announces the comforting and joyful truth of the final ingathering of all the wandering sheep: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; *and there shall be one fold, and one shepherd.*" And thus does he confirm the teaching of the parable of the Lost Sheep, for whom the shepherd "goeth into the mountains," and *seeketh until "he hath found it,"* and then laying it on his shoulders, returneth home rejoicing. Matt. xviii., Luke xv.

Thus, through these beautiful figures, do the Scriptures teach the ever-blessed truth of the Lord's tender mercy, and solicitous watch for the welfare and safety of his flock, and the certainty that at last every lost sheep shall be found, brought back from the wilderness, restored to the *one* fold, and evermore be permitted to lie down in the green pastures, and rest by the still waters of the heavenly Palestine!

Many examples of scriptural tropes and figures of speech, or at least the peculiar point and propriety of them, are dependant on some local peculiarity or usage, without a knowledge of which one not only cannot see any fitness in them, but an apparent absurdity.

To say an obstinate man is a perfect mule, is a

metaphor much more significant to a South American or a Swiss than to the people of Holland or Africa. And to compare anything to the Alps or the Andes, would have a force to them which it could not have to one who had never seen these mountains.

So when the prophet compares the noble and wealthy women of Israel to the herds of Bashan, it seems to us bordering on the absurd. But when we learn that Bashan was noted for the richness of its pastures, and the beauty of its cattle herds, we see that the point is in this, making it a symbol of the luxury and wantonness of Israelitish women, growing out of their riches and abundance. Amos iv. Similar examples in Deut. xxxiii: when Joseph is called "a young bullock;" and Dan "a lion's whelp," and Gen. xlix: where Issachar is called "a strong ass."

Matt. iii, 12, is a figurative description of the wicked Jews and of their destruction. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, but he will burn up the chaff with unquenchable fire."

This continued metaphor is drawn from the method of winnowing chaff in that country. They used a shovel or fan, throwing up the wheat, the wind driving the chaff into a heap on one side, and the grain falling to the ground, till the threshing floor was thoroughly purged or cleaned. The fire was set to the heap of chaff, which burned till the whole was consumed; and the grain was gathered into the garner. The metaphor makes the disciples of Jesus the wheat, and the Jews the chaff; and the garner represents the security promised to the faithful followers of the Saviour, and the unquenchable fire the complete destruction of the Jewish nation. The word "unquenchable" simply implies that it will burn till what it feeds on is wholly consumed. As we say often when the engines make little impression on a fire, "It is useless; it cannot be extinguished,"—meaning not that it will burn forever, but till it has entirely destroyed the building. I think the origin of the metaphor is Matt. iii, 12, "unquenchable fire is not the same with that in Mark. ix, 43-47," where the worm dieth not,

and the fire is not quenched." The derivation of the first is correctly given above, and that of the last is explained in Section iii of chapter xii.

*Gehenna, Hell*, or the valley of Hinnon as we have seen, has the place where all the filth and offal of Jerusalem were deposited; where the worm revelled in its foul banquet of putrid flesh, and perpetual fires were kept up to consume the dead bodies and offensive matter brought there. This place, therefore, so horrible in its associations, was made the symbol of every loathsome and dreadful thing, and the name of it was fittingly employed by the Saviour as a metaphor to describe the consuming judgments of God on the Jewish nation, and especially the guilty Jerusalem.

The word *Devil*, though not strictly coming under this head, may be noted here. The Jews, after the captivity, and a long intercourse with the heathen, adopted the notion of a powerful evil spirit, waging continual war against God, and the bitter enemy of man's virtue and happiness. His name, "devil," and its synonym "satan," were employed as metaphors by the Saviour to represent the hostility to the Gospel of the Jewish hierarchy, (the Chief Priests, Scribes, and Pharisees.) They were described as the "devil" or "evil one" who sought to destroy the word of God, and their agents as his angels.

Hence Christ says, the enemy that sowed the tares is the "devil;" and again, "When anyone heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." Matt. xiii. Here the "devil" and the "evil one" are terms descriptive of the Scribes and Pharisees; and the metaphor is most happily illustrated in the case of the blind man in John ix., where they tried so long, and argued so earnestly, and lied so wickedly, to catch away the seed of truth which Jesus had sown in his heart. And how simply and admirably he replied to them, and confounded them, and sent them away defeated; thereby illustrating another passage which says, "Resist the devil and he will flee from you." Jas. iv.

The apostles employ the word, also, as a figure to represent the Heathen secular power in opposition to Christianity. The Revelator says to the members of the church in Smyrna, "Fear none of these things which thou shalt suffer; behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." Chap. ii. Here the Devil is the Roman government or magistracy which persecuted and imprisoned the Christians. Indeed, the term is properly applied in figure to any persons, or influences, opposed to the Truth of God, or to the virtue and welfare of mankind.

SECTION IV. — METAPHORS AND IMAGES TAKEN FROM  
NATURAL OBJECTS AND PHENOMENA.

Making speech visible, or representing thought by symbols or pictures, was, perhaps, the first step toward letters or a written language. Examples of this kind of writing may be seen in the hieroglyphics of Egypt and the rude pictures of the Mexicans. The method was to make one thing stand for another to which it had some likeness or resemblance. Visible objects were made to represent invisible realities, abstractions, principles, virtues, vices, &c. For example: An *ant* was used to symbolize *industry*; a *lion* represented *courage* or *royalty*; a *mouse* was the emblem of *destruction*; a *serpent with its tail in its mouth*, making a circle, represented *eternity*; the *sun, moon and stars* were used to represent States and Empires, or the kings and queens and nobles composing the State.

Taking the last example, it will be seen that the overthrow and destruction of a kingdom or nation, would be set forth under the figure of an eclipse of the sun and moon, or their being darkened or turned into blood, the falling of the stars, the destruction or passing away of the heavens, &c.

These metaphors were taken up by the Jewish prophets, and freely applied to the events of their own times; and the example was followed by the Saviour and his apostles. Nothing is more common in prophetic language, than to represent great commotions and changes in the earth, or wars and revolutions among the nations, under the figure

of changes and revolutions in the heavens, or commotions among the celestial bodies. The fall of *Babylon* is represented by the stars and constellations of heaven withdrawing their light; and the sun and moon being darkened. Isaih. xiii. 9, 10. The destruction of *Egypt*, by the heaven being covered, the sun enveloped with a cloud, and the moon withholding her light. Ezek. xxxii, 7, 8. The destruction of the Jews by Antiochus Epiphanes is represented by casting down some of the host of heaven and the stars to the ground. Dan. viii. 10.

So Christ announces the passing away of the old dispensation, and the destruction of the Jewish state and church. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken, and *then* shall appear the sign of the Son of Man in heaven, &c." Matt. xxiv. And Peter speaking of the same event employs the same metaphors: "The day of the Lord will come as a thief in the night" (in the which the heavens shall pass away (the Jewish state shall be destroyed) with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. . . . Nevertheless, we, (the believers) according to his promise, look for new heavens and a new earth (the Christian gospel kingdom) wherein dwelleth righteousness." 2 Pet. iii. And on a former occasion, years before, (Acts ii.) he had quoted similar language from Joel, as descriptive of the overthrow of the old law dispensation, secular and religious—"This is that which was spoken by the prophet Joel (it was then being fulfilled,) . . . I will show wonders in heaven above, and signs in the earth beneath; blood and fire, and vapour of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." The wonders which the people then saw, were the heralds of the in coming of that great and notable day of the Lord, when the sun and moon, and the whole framework of the Jewish heaven and earth would be dissolved and pass away in blood and vapor of smoke, and give place to the new heaven and new earth of the Gospel.

The following from Orthodox theologians and commentators, distinguished for their learning and profound knowledge of the Scriptures, will further illustrate the usage of these bold metaphors and terrible images drawn from natural objects.

*Hammond*, on 2 Peter, iii. 7-13, says, "What is here thus expressed by St. Peter is ordinarily conceived to belong to the end of the world, and the beginning of the millennium or *thousand years*. And so, as St. Peter here saith, verse 16, and many other places in St. Paul's epistles, and in the gospels, especially Matt. xxiv., are mistaken and wrested. That it doth not belong to either of these but to this fatal day of the Jews, sufficiently appears by the purport of the whole epistle, which is to arm them with constancy and perseverance till that day come; and, particularly in this chapter, to confute them who object against the truth of Christ's prediction, and resolve it should not come at all, against whom he here opposes the certainty, the speediness, and the terribleness of its coming. That which hath given occasion to those other common mistakes, is especially the hideousness of those judgments which fell upon that people of the Jews, beyond all that before are related to have fallen on them, or, indeed, on any other people, which made it necessary for the prophets, which were to describe it, (and who use tropes and figures, and not plain expressions, to set down their predictions,) to express it by these high phrases of the *passing away and dissolving of heaven and earth*, and *elements, &c.*, which, sounding very tragically, are mistaken for the great, final dissolution of the world."

*Witsius*. "It certainly cannot be denied, that the manner of speaking, used by the holy prophets and apostles, countenances the opinion of those who call the Messiah's kingdom the beginning of the new world, or age. Thus, according to the prophet Haggai ii. 6, God says, 'When he shall send him who is the desire of all nations, will he shake the heavens, the earth, the sea, and the dry land.' Likewise, according to Isaiah lxv. 17, God says, 'Behold I will create new heavens and a new earth; and the former shall not be remembered, nor come into mind.' Again he says, lxvi. 22, 'The new heavens and the new



earth which I will make, shall remain before me.' This agrees with Rev. xxi. 1, where we read, '*And I saw a new heaven, and a new earth; for the former heaven and the former earth had passed away: and there was no more sea.*' Nor does St. Peter differ from this, when he says, in his second epistle, iii. 13, '*Nevertheless, we, according to his promise, look for new heavens and a new earth.*' All these passages mean that a new scene of affairs was to be introduced into the world, by the Messiah, so that it might be considered the beginning of a new world or age.

"I cannot persuade myself to withhold from the readers of this dissertation, a learned comment, which *John Owen* offers upon this last-named passage in St. Peter. He observes that the apostle, in verses 5, 6, 7, mentions two worlds—the *old* one, which had perished by water, and that of the then present time, which was to be consumed by fire. Then, in the 13th verse, he announces a *third* world, to succeed the destruction of the last: '*According to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.*' It is not the visible heavens and the material earth, of which the apostle treats in either passage; because that old world of which he speaks had been already destroyed by water, and yet the material heavens, together with the material earth, still remained. By that *world*, therefore, must be understood, *mankind* living in the world. They having been destroyed by the deluge, there was founded another *world*, for the proper observance of the worship of God. The foundation of this world God placed in the family of Noah; but the whole fabric was completed by the organization of the Jewish Church. And this was the world which St. Peter, in that passage, predicted, according to the prophetic style, should be destroyed by fire. To this purport, we read in Isaiah li. 15, 16, '*I am the Lord thy God, that divideth the sea, whose waves roared; the Lord of Hosts is his name. And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I might plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people.*' At the time, therefore, when God, *dividing the sea, and leading forth his people out of Egypt*, entrusting to them



his word, or his law, with the solemn appointment of his worship, thus forming them into a church for himself, then it was that he instituted and finished *this new world, the heavens and the earth* spoken of. And, at the time when Peter wrote, *this world*—i. e., the Jewish Church, now apostatized, was about to be destroyed by fire, after the same manner in which that old world had perished in the deluge. It was by the conflagration of the temple and of the city, that the system of that world was dissolved. And the apostle commands the believers to look for another world, for new heavens and a new earth, according to the promise of God. That promise is found in Isaiah lxxv. 17, and likewise, in the same words, in chapter lxxvi. 32, 'Behold,' says he, '*I will create new heavens and a new earth, neither shall the former be remembered nor come into mind.*' In these passages the prophet describes the state of the church after the advent of Christ, when, as it is expressed in the 21st verse of the last chapter, God should take of the Gentile for priests and Levites, or, in other words, when he should institute the gospel ministry. This state of the church, therefore, was wont to be designated, before the conflagration of that second world, as the age to come, or the future world; even as St. Paul teaches us, in the epistle to the Hebrews, ii. v, saying, '*For unto the angels hath he not put into subjection the world to come, of which we speak*'; and likewise in chapter vi. 5, where he says, '*And have tasted the good word of God, and the powers of the world to come.*' Therefore, that *first* or *old* world perished in a deluge of water; the *second*, or that existing in the apostle's time, he declares should perish by fire; but the future he intimates, was to endure even to the consummation of time. Thus for Owen in Theologuminus, Lib. iii, cap 1."

Other examples of these figures may be seen in Rev. vi., where "the stars fell *unto the Earth*," which, shows that it cannot be understood of the material heavenly bodies since the stars are suns millions of times larger than the earth, —in Psalm xi., where "God rains fire and brimstone and an horrible tempest on the wicked," where the metaphor is doubtless taken from the volcanic eruption and lightning tempest which caused the destruction of Sodom and

Gomorrhah,—in Rev. xiv., xix., xx., where the beast and the false prophet are “cast into a lake of fire burning with brimstone,” “the smoke of their torment ascending up for ever and ever,” images unquestionably borrowed from the fiery overthrow of the cities of the plain, the smoke of whose destruction continued, as affirmed, to ascend for ages, even to the time of the apostles. And even now, the whole region of the dead sea bears indubitable proof of its volcanic character. It is not strange, therefore, that, thus “set forth for an example suffering the vengeance of eternal fire,” (Jude 7,) these cities, or the manner of their destruction, should furnish the metaphor of fire and brimstone and smoke as fitting descriptions of the divine judgments on the enemies of the truth, on false professors, apostates and persecuting heathen.

Even in the Pentateuch, we find a similar use of this example of divine judgment. Speaking of those who should despise the laws of God, it is said of them and the land of their abode, “And the whole land thereof (shall be) *brimstone, and salt, and burning*, like the overthrow of Sodom and Gomorrhah.” Deut. xxix. 20-24.

But the metaphors drawn from nature are not all symbolic of judgments; and I cannot better close this chapter, and the Book, then by directing the mind of the reader to the exquisitely beautiful figures of the evangelical prophet, wherein the Spirit, through him, describes the blessings of the Messianic reign, and the great restoration which is to be the crown of its glory. Before the coming of Christ and his Gospel, the earth was a moral desert, a howling *wilderness*; and the renewal wrought by these is thus described:

“The wilderness, and the solitary place, shall be glad for them; and the desert shall blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellence of Carmel and Sharon. They shall see the glory of the Lord, and the excellence of our God. For in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water.” And then describing

the great "high-way of Holiness" over which no evil or hurtful thing shall pass "no lion nor any ravenous beast;" it is said, "But the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, *and sorrow and sighing shall flee away.*" Isa. xxxv.

What a delightful and inspiring representation of the renovating forces of the gospel in the world made desolate, even a barren waste, by the baleful influence of sin. The moral wilderness shall burst into living springs and streams, and blossom as the rose; and the waste places of evil shall finally be clothed in the abounding foliage and fruitage of Lebanon, and in all the glorious beauty of Carmel and Sharon; while the "way of Holiness," running like a track of light through all this land of promise, leads up to the gates of Paradise; and over it crowd the returning prodigals, the ransomed of the Lord, to the peace and security and blessedness of the Father's house.

And this grand consummation of the Saviour's reign and mission is described under another metaphor, derived from the *mountains* which are mentioned in the preceding figure or allegory. Mountains are a frequent metaphor in the Scriptures for political kingdoms and empires; and hence are employed as symbols also of the spiritual kingdom of Christ, which is called "the Mountain of the Lord's house;" and is to be "established in the top of the mountains," or to prevail over all other kingdoms. Isa. ii. Accordingly we have the following beautiful metaphorical description of this result: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things . . . and he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; *and the Lord God will wipe away tears from off all faces*; and the rebuke of his people shall he take away from off all the earth. For the Lord hath spoken it!" Isa. xxv. Compare with 1 Cor. xv., where it will be seen that the apostle applies this prophetic vision of the future to the glorious conclusion of the Saviour's reign; when, evil abolished, death destroyed, and all souls lifted by the re-

surrection into "the image of the heavenly," he delivers up the kingdom to the Father, and God is henceforth all in all.

And thus the THEOLOGY OF UNIVERSALISM, which begins in the Wisdom and Power and Justice and Goodness of God, is perfected in the complete triumph of CHRIST, and ends in the Immortal Life and Blessedness of MAN.

livers  
th all  
egins  
ss of  
, and

