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HOPE FOR OUR RACE ;

OR,

GOD'S GOVERNMENT VINDICATED.

BY

JACOB BLAIN,

MINISTER OF THE GOSPEL, BUFFALO, N. Y.

"Thou wast a God that forgavest them, though thou tookest vengeance of their inventions."—PS. xcix. 11.

"Them that honour me I will honour."—1 SAM. ii. 30

"He was zealous for his God."—NUMBERS xxv. 13.

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P R E F A C E .

THE Author of the following pages is an aged Baptist-minister in America who, as he tells us himself, has been for upwards of twenty years writing and preaching in defence of the doctrine that "Man by nature is *mortal*, and that all who are not converted or renewed by God's spirit in this life will cease to *exist* at the judgment, and that in this way misery and sin will come to end."

In process of time he seems to have become convinced that the view he had embraced wanted *completeness*. "I found," he says, "in conversation with many, a general belief among discerning minds that there *must, in some way*, be hope for those to whom God has not sent the Gospel! In reviewing my own system, I looked at the great redemptive work of Christ and asked myself, 'Can it be possible that this stupendous work, manifesting so fully the love of God to His fallen creatures, is only to give eternal life to a very small minority of the race?' Being much pressed by the difficulty, I sought for relief in reflection and in study of the Bible."

“ While pondering on these things in 1868, I found in Professor C. F. Hudson’s library, after his death, some tracts written by Mr. Henry Dunn, an English layman. I immediately obtained his other works, and have taken for a year a monthly periodical edited by him, called *Sunday Morning*. I have spent much of my time for three winters in comparing Mr. Dunn’s theory with the Scriptures, and although I cannot yet say, without further time and research, that the views he advances are correct in *all* points, yet I can say I have received much new light, which I feel it a duty to communicate to others as far and as plainly as possible; for if sustained by the Word of God, his thoughts will give unspeakable joy to all God-loving men and women, and bring a revenue of glory to our Creator and Redeemer.” *

* The American work consists of about 200 pages. The portion that is here presented appears at the special request of the author, who although an entire stranger to Mr. Dunn, is desirous that Christians in England, as well as in the United States, should investigate the subject he has handled, and ultimately share with him the joy that is experienced, when relief is obtained from distressing perplexities regarding God’s mysterious government over our rebellious race.

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HOPE FOR OUR RACE.

CHAPTER I.

PERPLEXITY ABOUT GOD'S GOVERNMENT. NEW VIEWS RESPECTING THE SAME.

It is but stating a well-known fact to say, that most thoughtful men are troubled about the prospects of our race. It will also be admitted that any work, founded on the Bible, giving real relief from this general trouble, even if it did not *fully* remove it, would be a work of importance. Ages have rolled away without much being done to remove the grievous burden, though unceasing efforts have been made to effect it. Endless suffering for the great majority of those who have lived to manhood, is yet taught by the bulk of Christendom; and gloom and uncertainty have depressed the heathen.

The most substantial relief that has been given among what are called orthodox Christians, has risen from the doctrine that man by nature is *mortal*, and that all who are not converted, or renewed by God's spirit in this life, will cease to *exist* at the judgment, and that in this way misery and sin will come to an end. Within thirty years this view has been embraced by perhaps 100,000 professing Christians of different denominations in America and England; and some 800 ministers are proclaiming the doctrine. To *these* great relief has come; but they form only a fraction in Christendom. Though few and scattered, and almost universally

persecuted by all religious sects for their belief, they feel and believe themselves to be the most happy class of Christians in the world. They feel settled, by a full re-examination of the Scriptures, that *endless misery* is not taught there; and so rejoice in the prospect of living for ever in a universe where woe and sin will not be known, after Christ comes to "destroy the last enemy." The belief that the second coming of Christ draws near, adds to the joyful prospect before them.

As sympathy for their fellow-beings and zeal for the character of God, as good and merciful, have led this class of Christians to study the Bible on this subject more carefully than most of the christian world have done, that same zeal and sympathy are now prompting some of them, at least, to inquire if there is not still further light to be obtained as to God's government over our world, which would remove a burden still remaining on *their* minds, as well as on the minds of other Christians. This burden arises from the thought, that the great mass of our race seem to be brought into existence to live a few short years, and then to perish for ever as the beasts. What thoughtful person, acquainted with the history of our world, can avoid feeling sorrowful when he knows that more than two-thirds of mankind have never heard the glad tidings of a Saviour, that "the dark places of the earth are full of the habitations of cruelty?"

We should also consider the fact that a large majority in Christendom come into the world with minds so weak and thoughtless, with passions so strong, and are surrounded with temptations so numerous and powerful, that the Gospel has little or no effect on them; and that more than one-half, in almost every age, live and die under erroneous teaching as to the way of salvation. And we should not forget that God's wisdom and power, being infinite, He could have ordered things otherwise. We know, too, that those hosts of God's creatures were made in His "image," one as much as another, and so all are by creation equally dear to Him; and

further that He knew what their lot would be before He caused them to come into existence. When these indisputable facts are looked at as they should be, who that possesses a common degree of sensibility, and yet believes those hosts are to miserably perish at the judgment, can avoid being pained by the thought of their lot, and being perplexed about the works and government of his Father in heaven?

Having been myself settled in the belief, for above twenty years, that misery and sin would be ended by the extinction of the finally impenitent, I have for several years felt that *more light was needed*, and could be obtained from the Scriptures, especially as to the doom of the suffering heathen. In conversation with many of my friends, I have found a general belief, among discerning minds, that there *must*, in *some way*, be hope for those to whom God, though able, has not sent the Gospel.

In reviewing my own system I have looked at the great redemptive work of Christ, and asked myself, 'Can it be possible that this stupendous work, manifesting so fully the love of God to his fallen creatures, is only to give eternal life to a very small minority of the race! Has our loving Creator so deeply planted the love of endless life in every human breast, when He only purposed to give it to as few as is generally believed?' If so, how are we to harmonise such declarations as these: "The bread that I will give is my flesh, which I will give for the *life of the world*."—John vi. 51. "Who gave himself a ransom for all, to be testified (made known) in due time."—1 Tim. ii. 6.

While pondering on these things, in 1868, I found in Prof. C. F. Hudson's library, after his death, some tracts, written by Mr. Henry Dunn, of London, Eng., a layman, but highly educated, and a devout Christian, as is seen in his written works. By these tracts I learned he had been long investigating the Scriptures (taking them as his only guide)

to find relief on the same matters which had perplexed my own mind ; and found it in doctrines which, if sustained by the Word of God, will give unspeakable joy to all God-loving men and women, and bring a revenue of glory to our Creator and Redeemer. Finding he had published a work in two volumes * to sustain his views, I obtained it, and three other bound volumes of his writings on the same subject. I have also for above a year taken a monthly edited by him, called *Sunday Morning*.

I have spent much of my time for three winters in comparing his theory with the Scriptures, and though I cannot yet say, without further time and research, that I am fully decided that the views are correct in *all* points, yet I can say I have received much new light, which I feel it a duty to communicate to others, as far and as plainly as possible, that they may also investigate it with me, and be able to correct me if I err in explaining any part of our only Guide, as to the eternal future of our race. If relief from the perplexities I have named can be had, I wish others to enjoy it with me.

The theory being *new*, as is admitted by all Mr. Dunn's reviewers in England, much study is needed to comprehend it fully, and to examine the Bible on which he relies to sustain it. This being the case, many will doubtless leave it unnoticed. Those who are willing to investigate will find their old systems of doctrines waging war with them, and fighting for every inch of ground. But things "new," as well as "old," may yet be found in the great "treasure house." We who have discovered the blindness of the Christian world, as to immortality and endless torment, *should be* the last to condemn new views, professing to be founded on the Bible, and to decide hastily, that no more can be learned respecting God's mysterious government over our rebellious race.

* A new and revised edition of this work, "The Destiny of the Human Race," is now in the press, in one volume, crown 8vo., and will be published at 6s.

CHAPTER. II.

POINTS OF DOCTRINE.

THE view I am setting forth is substantially as follows :—

I. God, in all the dispensations, previous to the second personal coming of Christ, has been, and is still, calling out a select people, called "*the Church*," the "elect," the "bride," and also "kings and priests," to indicate that they are to be rulers and teachers in a dispensation yet to come. It was this elect people whom Christ called the "little flock," to whom the "Father would give the kingdom;" meaning by the kingdom the *government* in the world to come.

II. The Jewish nation was called out to be the head of the nations, or to be what is meant by the *elect Church*. See Exodus xix. 5, 6: "If ye will obey, . . . ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine; and ye shall be unto Me a *kingdom of priests*, and an *holy nation*." But this promise was conditional, and as they were not obedient, and finally rejected Christ as a nation, they became the "broken off branches" told of in Romans xi. 17, and only the "election" named by Paul, or the really righteous among them, of every age, together with the "called" of the Gentiles, are finally to constitute this "kingdom of priests and kings," and to be the bride of Christ.

III. When Christ comes personally, the *Church*—the *tried* and purified—will be raised first. "Christ the first fruits; afterwards they who are Christ's at His coming" (1 Cor. xv. 23). This elect Church will be associated with Christ in judging the world; "the saints shall judge the world" (1 Cor. vi. 3). There will be a special salvation for those who are *here* by the grace of God united to

Christ ;” for these are the *elect* of God, appointed to REIGN on the “new earth,” in which shall dwell righteousness ; but also in connection therewith, there will be a deliverance after death from the “captivity” of Satan, for *myriads*, who, in the better world, are to be under the Redeemer, governed and taught by the chosen “kings and priests.” Christ told the Apostles they “should sit on twelve thrones, judging the twelve tribes of Israel.”

iv. At Christ’s coming, and after the first resurrection, all who have died impenitent will be raised, and in due time Christ will be made known to them by the elect Church. Light being given, the *mass*, it is hoped, will repent and accept Christ, and so be saved ; but with the lesser salvation they will not *reign* with Christ, or be of the bride, but be the “nations outside of the new Jerusalem” (Rev. xxi. 22—26).

The *chief* difference between this view and some others is, that all the risen impenitent dead will share in the blessing, as well as those living when it begins. It differs in the same point from the old popular millennium theory. The perplexity I have long had with either system is this : “Has God left ninety-nine or more out of a hundred to perish eternally for want of light, for 6,000 years, designing to convert *all* their children who were just as bad as their fathers ?” I never could believe my God thus partial, nor deny His Word which forbids such partiality. But if the plan I am explaining be sustained by the Bible, we can see goodness and a glorious object in another dispensation, in which mercy can be shown to the hitherto blinded and ignorant part of our race.

In 1 Cor. xv. 42—44, we learn that those “who are Christ’s at His coming,” will be raised with spiritual and glorified bodies ; but with what bodies the wicked will be raised, we know but little, only that they will be “*terrestrial* bodies.” This matter may be one of the things

Paul means, when he says, "we know in part, and prophesy in part" (1 Cor. xiii. 9). That there will be a great change for good in the *physical condition* of the world in this period, is evident from many prophecies, but just what it will be is not made clear, so it is well not to "be wise above what is written." That death *ends* all probation has been settled, just as man's immortality has been settled without any proof of it.

v. Another important point is the meaning of the words, *all, every* and the *whole*. They are often used in a limited sense in the Bible, but mean the *mass*, or great majority. By giving them this meaning one strong proof is obtained that the mass of the race will be finally saved. I see Albert Barnes, in his notes on Romans xi. 26, uses the word *all* in the same sense: "so all Israel shall be saved." He says, "as a *nation* they will be restored to the Divine favour." It is not clear that Paul means that even then every *individual* of them would be saved, but the *body* of them, the great *mass* of the nation would be. Matthew Henry, in his Commentary, uses it in the same sense. In this way Mr. Dunn avoids Universalism.

vi. The term, the "*kingdom of God*," becomes an important word in this theory. It frequently means, in the New Testament, the same as "life," or "eternal life." See Mark ix. 45, 47, "It is better for thee to enter halt into *life*," and, "better for thee to enter into the *kingdom of God* with one eye," &c. Mark x. 17, 28, "Good Master, what shall I do that I may inherit *eternal life*?" "How hardly shall they who have riches enter into the *kingdom of God*?" See Matt. xiii. 11, and 1 Thes. ii. 12, where kingdom means *life*. With this idea, the saying of Christ, "narrow is the way that leadeth to *life*," is easily explained. As to the other part of this text, "walking the broad road that *leads to destruction*," it may be said that *all* walk this road—some till they are four-score, and then find pardon and

“the narrow way;” so the *mass* “walking this broad road,” is not proof that the mass will be finally lost. And besides, *destruction* has other meanings besides loss of life.

Let men say what they will, it is evident that the New Testament does not repeat, or comprehend all the predictions in the Old Testament. The atoning work of Christ, and how we are to come to Him, and also the resurrection, and our duties are more plainly set forth in the New Testament than in the Old; but for the *whole* work of Christ, after He comes a second time, and before He gives up the kingdom to the Father, we must go to the prophets for much of our light; and especially to learn what is meant by the “kingdom of God,” so often used by Christ and the Apostles.

These are a few of the reasons Mr. Dunn gives for saying, as he does, that the *whole* gospel is not now preached—only that to the *elect Church*; and that the gospel of the *kingdom*, as preached by the prophets and by Christ, is the “good tidings” to the *world*. He has an able tract, entitled *The Unpreached Gospel, or Embedded Truth*; and also a volume on *The Kingdom of God*.

VII. Another point is made more prominent and plain by Mr. Dunn than I have ever seen it by our writers and preachers; it is that, although punishment or chastisement does not atone for sin, yet God has irrevocably connected them. Sin *must* bring woe sooner or later to all—to sinners and saints. This is seen in God’s declaration of His attributes in Exodus xxxiv. 7, “Keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty.”

The Christian world, believing rightly that sin must be punished, especially in the impenitent, have shuddered at any theory that would *lessen* that punishment. They seem to forget, or not to see, it may be heavy, and yet not *endless*; and also that it may differ infinitely in its effects;

it may be real misery with despair, which does not produce reform, nor love to the one who inflicts it; or it may be real woe, caused by a deep sense of guilt and shame, attended with bitter repentance and reform, and so be limited. This was the sorrow, shame and self-reproach felt by Saul and the three thousand, on the day of Pentecost, when they saw whom they had been persecuting.

VIII. Not only are punishments proportioned to sins done in the body, but *rewards* are likewise to be as our deeds are in this life. With the common view that all saved in this dispensation will finally be "kings and priests" in the world to come, I have had considerable perplexity. The true solution is, that saints will receive, in the kingdom, in exact proportion to their work and suffering in this life; and also those not converted, or renewed by the spirit in this life or age, and yet finally saved, will, in some way, receive as their works have been. God's wisdom and power can mete out exact justice.

IX. As God's power and wisdom could have saved literally *all*, no better *reason* can be given *why* He has not so ordered it, than is given by our author, which is, "it *may* be impossible for God to constitute free agency, strictly so called, without its being *possible for some* to abuse it, and lose life by that abuse." I will add, this *may* be one of the "secret things which belong unto God."—Deut. xxix. 29.

I know not how to meet the Universalist argument better than in this way, or by saying, "Even so, Father, for so it seemeth good in Thy sight." They (the Universalists) argue thus: God made the *mind*, and "formed the spirit of man within him;" He can *change* what He creates—does change *some*, even "the chief of sinners;" Christ is exalted to be a Prince and a Saviour, to *give* "repentance and forgiveness of sins." *Why* not *change* and give repentance and forgiveness to *all*? I reply, as He has told us, that *all*, literally, will *not* be changed and forgiven, as in Heb. x. 26, 27, this is one

of the things He has "*revealed*, and which belongs unto us and our children," as we read in Deut. xxix. 29.

For many years I have believed that God, for wise reasons known only to Himself, has not given to our race the *capacity* to comprehend and harmonise Divine sovereignty and free agency, and so have felt that it was unwise to have so much controversy about the subject, to the division and great perplexity of the Church. We had better struggle and pray for humility to acknowledge our ignorance while in this, the beginning of our existence. We have not lived through an eternity past, nor can see through one to come; nor yet traversed all the universe, so as to judge, as can the Almighty, what is best to bestow, and what to withhold in creating and governing the beings He creates. "The Judge of all the earth will do right."

But the division and perplexity I have named *must* continue, unless the sad error we are endeavouring to remove is seen and given up; that is, we must learn that *election* does not imply reprobation to endless torment, nor yet to *eternal death*, for the *mass* of our race.

CHAPTER III.

BIBLE PROOF—NEW TESTAMENT.

As I have thus given the points of Mr. Dunn's theory, I will next quote at some length the Scriptures which seem to me to support his system of doctrines. I shall have to refer the reader to the contexts of many passages which show more plainly their meaning. I have re-read the prophets often for three winters, with special reference to these new views, and I now design to give the plainest part of their testimony.

The reader should keep in mind that the first great point is to prove that the MASS of our race will finally be saved ; and the second, to show HOW it is to be effected in accordance with the Bible as a whole. If the *first* point is proved, the second need not concern us so much if not seen so plainly, as God is able, and will devise *means* to accomplish all He promises to do. I therefore ask special attention to the *first* point.

Though I shall quote more largely from the Old than from the New Testament, yet as the New is supposed to teach God's purposes of grace and mercy to our race more plainly than the Old (and does in some points), I will first quote from the New to show that both Testaments agree in the points at issue. I shall quote but few if any *conditional* promises, but those that are positive. God's promises are not "yea and nay, but yea and amen" (2 Cor. i. 20).

I begin with the cheering words of the Angel at the birth of Christ, Luke ii. 10: "I bring you good tidings of great joy, which shall be to *all people*." This agrees with Gal. iii. 8, where the promise to Abraham is quoted, "In thee shall *all nations* be blessed." This promise was a solemn

one, and demands special attention, as it was given under an *oath*, and repeated three times to Abraham, and renewed to both Isaac and Jacob. Thus it is repeated six times in all; and sometimes *all nations* are named, and sometimes all the families of the earth.

It must be admitted that neither of these promises have yet been fulfilled; and as many nations are extinct in their graves, who never heard of the promise, we should inquire how they *can* be fulfilled without their resurrection? To say that *all nations* and *all families* of the earth, only mean a very small part of them; or to say, as many do, without a Bible warrant, "they only mean those who will be living when the so-called millennium comes," appears a strange and dangerous way of explaining words used by God Himself. If the Lord meant a limitation, why did He not say to Abraham that after 6,000 years, all nations should be blessed in His seed; and why did not the Angel say, that after 2,000 years all people would hear the good tidings of great joy? The Word and promise of God cannot pass unaccomplished. We seem forced, therefore, to look forward to the resurrection as the only period capable of throwing light on the announcement.

John i. 29, "Behold the Lamb of God who taketh away the sin of the *world*;" iv. 42, "We know this is indeed the Christ, the Saviour of the *world*;" vi. 32, "The bread of God is He who cometh down from heaven and giveth life unto the *world*;" iv. 12, "I am the light of the *world*;" xii. 32, "And I, if I be lifted up from the earth, will draw *all men* unto Me;" xii. 47, "I came not to judge the world, but to *save the world*;" iii. 7, "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved;" vi. 51, "The bread that I will give is My flesh, which I will give for the life of the *world*;" 1 John ii. 1, 2, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous:

and He is the propitiation for our sins : and not for ours only, but also for the sins of the *whole world* ;” 2 John iii. 8, “ He who committeth sin is of the devil ; for the devil sinned from the beginning. For this purpose the Son of God was manifested, that He might *destroy* the works of the devil ;” 1 John iv. 14, “ And we have seen and do testify, that the Father sent the Son to be the *Saviour* of the *world*.”

Here are twelve declarations by one apostle, and all are positive and general to the race, except one—“ that the world *might* be saved.” But is it wise to say the heathen, constituting more than two-thirds of the world, “ *might* be saved ” by faith in Christ, when they have never yet heard of Him ? Paul asks, “ How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher ? ” God had POWER to send preachers to *all* nations, and therefore it seems inconsistent to say all *might* be saved, when He purposed to send them only to a small part of them.

Matt. xviii. 11, “ The Son of Man is come to save that which was lost.” Certainly *all* are lost.

Luke ii. 30—32, “ Mine eyes have seen Thy salvation, which Thou hast prepared before the face of *all people* ; a light to lighten the Gentiles, and the glory of Thy people Israel.” “ All people,” we see includes Jew and Gentile, and all have not yet had the “ light ” here predicted. Luke xix. 10, “ The Son of Man is come to seek and to save that which was lost.”

In Rom. iv. 13, Abraham has the promise of being “ heir of the *world*.” Rom. viii. 21, “ Because the creature (Greek creation) itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.”

Rom. xi. 32, “ God hath concluded them all in unbelief, that He might have mercy upon *all*.” Verses 25 and 26,

“Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in; and so *all* Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”

In verses 12 and 15, the “fall” of Israel is said to be the “riches of the *world* ;” and “casting them away the reconciling of the *world* .” As Paul, in verse 26 had said, “all Israel should be saved,” he does not mean to contradict himself, by saying, “casting them away” meant they would be finally lost. Their being “cast away” then, and their “fall,” means losing their “birth-right,” as Esau did—failing to be the “nation of kings and priests,” as Moses had promised, if obedient.

Luke iii. 4—6, “The crooked shall be made straight, and the rough places smooth; and *all flesh* shall see the salvation of God.” This is quoted from Isa. xl. 45, and xlii. 16, where it is added, “I will bring the blind by a way they knew not. . . . I will make darkness light before them.”

2 Cor. v. 14, “We thus judge that if one died for *all*, then were all dead.” Verse 19, “to wit, that God was in Christ, reconciling the *world* unto Himself, not imputing their trespasses unto them.” The work of reconciling has begun, but is not yet finished.

Eph. i. 9, 10, “God hath purposed in Himself, that in the dispensation of the *fulness of times* He might gather together (Greek, re-head) in one all things in Christ, both which are in heaven, and which are on earth, even in Him.”

Phil. ii. 10, 11, “That at the name of Jesus *every* knee should bow, of things in heaven and things in earth, and things under the earth; and that *every tongue* should confess that Jesus Christ is Lord to the glory of God the Father.” To “*bow* to God” always means to worship Him, in the Bible, if there is no qualifying word added, and neither here, nor in Isa. xlv. 23—25, is it added.

1 Tim. ii. 4, "Who will have *all men* to be saved, and come to the knowledge of the truth;" iv. 10, "We trust in the living God, who is the Saviour of *all men*, especially of them who believe." To *save*, in one part of this text, does not mean an earthly salvation, and in the other eternal salvation, but the special salvation of the elect to be kings and priests.

1 Tim. i. 15, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom *I am chief*."

Heb. ii. 9, "That He (Jesus), by the grace of God, should taste death for every man;" viii. 11, 12, "For all shall know Me from the least to the greatest, . . . their sins and their iniquities will I remember no more."

2 Pet. iii. 9, "The Lord is long suffering, not willing that *any* should perish, but that *all* should come to repentance." Dan. iv. 35 says, "He doeth according to His *will*, in the army of heaven, and among the inhabitants of the earth, and none can stay His hand" (*see* Isa. xlvi. 10).

Acts xiii. 47, "I have set Thee to be a light of the Gentiles, that Thou shouldest be for salvation unto the ends of the earth" (*see* Isa. xlix. 6).

Rom. v. 20, "Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound." *See* from verse 12 to the end of the chapter. Verse 19 tells us that as *many* are made righteous by Christ, as were made sinners by Adam. Here is universal salvation in full, if the Bible did not admit and require *exceptions to many, all*, and such like terms.

Rev. xv. 4, "For all nations shall come and worship before Thee; for Thy judgments are made manifest." This is said in view of the seven vials being poured out, and is telling the *result*, or what would take place after they are poured out. This is in accordance with many declarations by the prophets, as we shall see in quoting them. Is it

consistent to say this only means the "little flock"—the "elect church will come and worship?" Compare with Zeph. iii. 8—10.

Gal. iii. 14, "Christ hath redeemed us from the curse of the law, being made a curse for us . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ." The promise to Abraham was to *all* the kindreds of the earth, so Christ has "redeemed *all* from the curse of the law." We are then a *redeemed race*, though gone astray like the "Prodigal Son?"

John xvi. 8, "When He (the Comforter) is come, He will reprove the *world* of sin, and of righteousness, and of judgment." Here it is said, "He *will* reprove the *world* ; and does this only mean a very few "who are of *Israel*," as we are often told? Do we know it has yet "reproved" all the heathen?

Tim. ii. 6, "Who gave Himself a ransom for all, to be testified (made known) in due time." This plainly worded text seems to be explanatory of the ones I have quoted, in that it tells *how* all, or the mass, are to be saved, namely, by having the universal "ransom" *made known to all*, in God's good time. It does not say the ransom would be made known to *some*, or a part; but the grammatical construction of our language, and the sense of the text, show that the words *unto all*, are understood, after the word "testified."

We know this "ransom" has not yet been made known to *all*; when and how is it to be done? It will be said by some that it will be given to all who will live in the much-talked-of millennium. But the sense of the text is, that it will be testified to all for whom the ransom was made, and that was for others—for *all*, as the text says.

Thus I have quoted thirty-three passages from the New Testament, which should be pondered well, before deciding that only a *few* of our race will be saved; or denouncing any who understand the Bible to teach that the *mass* will finally

be brought to repentance "in the dispensation of the fulness of times."

These texts are divided, mainly, into two classes : 1, those which say Christ "died for all—for the *world*—came to save the world," etc. These, it may be said, imply a condition ; we must believe and repent. But on the other hand it may be said, will not God, by His Son, *accomplish the object* He sent him to perform? He is *able* to do so. 2. The other class shut out conditions. "I *will* draw all men unto Me ;" the "tidings of great joy *shall* be to all people ;" all nations *shall* be blessed ; the bread from heaven *giveth* life to the *world* ; Christ is the propitiation for the sins of the *whole world* ; God hath *purposed* to gather *all* things in Christ ; all nations *shall* come and worship before Thee ; to Me every knee *shall* bow ; where sin abounded, grace *did* much more abound." We shall find this last class of texts more numerous in the Old than in the New Testament. The Bible does not—cannot contradict itself—and how then are we to avoid the final restoration of *all* the race, except by concluding that the terms *all* and every, imply exceptions, and that a certain class, a *few*, must lose life ?

PROMISES OF THE OLD TESTAMENT.

Before quoting the prophets on restoration, I will make a few introductory remarks. I have long sought, more or less, for light on the prophecies as to what they taught concerning events yet future ; but failed to obtain any satisfactory views till I took time some three years ago to commence a fuller investigation than I had ever done. I, however, could make but little progress till I read the Psalms and all the prophets from Isaiah down, and marked on the margin with a pencil all the passages relating to events which seemed not to be yet fulfilled. In this way I found a hundred and twenty, and some of them very lengthy, even filling whole chapters.

This result we might expect, as Peter tells us that *all* the prophets spake of the "the restitution of all things."

It soon became evident to me that all they predict, as to the yet future dealings of God with our race, was not repeated nor *implied* in the teaching of the New Testament ; and if any one will thus mark and read carefully from ten to twenty times over these passages, as I have done, he will decide as I have, that this view is correct. Peter wrote not at random when he told his readers to "be mindful of the words spoken by the holy prophets, as well as of the commandments of the apostles." (2 Pet. iii. 2.) See Rom. xv. 4, and 2 Pet. i. 19, and many other directions to search the Scripture ; and none were then written but the Old Testament. The fact of above a hundred predictions of yet future events, decides the question that the New Testament *does not* embrace them all. Yet it has many *general* promises to the race that are found in the prophets, as we have seen by the quotations I have made. The *way* these general predictions of good to the race are to be accomplished is made plainer in the Old than in the New Testament. By keeping this idea in mind, I think the reader of the texts, I shall quote, will see this to be the truth. As the atonement, salvation by grace, the resurrection and some duties, are made plainer in the New than in the Old Testament, the Christian world have seemed to decide it was so with all needed truth ; and the result has led to many errors.

In studying (not barely reading) the passages I quote, and refer to, the following special views should be kept in mind, as being the main objects of inquiry in this work :—

1. Are the events predicted yet future ?
2. Can they be fulfilled in the present dispensation, or do they require another or different age to be accomplished ?
3. If another dispensation be required, will, or must there be probation, or mercy exercised to fulfil the promise or promises ?

4. It should be specially noticed, that the prophets in teaching the work of Christ, speak of His *whole* work, from His first to His second coming, and on till He gives up the kingdom to the Father (I Cor. xv.); and they also seem to mix in views of the final perfect state, as told in Rev. xxi. and xxii. This was needful as their main aim was to comfort, by views of the future, God's people while passing through sore trials, as it was seen they would have to do. The revelations of John do the same.

5. Most of the prophets, after foretelling heavy judgments, close up with precious promises, giving *hope*. Many of the last Psalms of David are made up of praises, thanksgiving, and glory to God.

6. It should be noticed that the prophets often use the terms destruction, perish, slay, as meaning *untimely* death of individuals and nations, or heavy earthly judgments; many of which terms, as used by them, we have used as meaning *final* loss of life.

7. The prophets uniformly speak of sin as being punished, in saint and sinner, though forgiven. This idea is prominent in all the prophecies, and is very important in learning God's dealings with our world.

8. Almost, if not *all* judgments threatened by prophets are *earthly*. This point requires and deserves close attention; but it may surprise some who have long been taught to extend some threatenings to a future state which, when carefully examined, have no reference to that state, any more than the destruction of Sodom, of Babylon and of Pharaoh's army.

9. I am inclined to believe the prophets of both Testaments convey the idea that all the impenitent will be slain or die before a final or general resurrection. The "battle of Armageddon" probably refers to this idea. (Rev. xvi. 16.) If this be so, it would throw light on many texts that now seem dark to us. I name the thing to call attention to it, that others may look at it more closely than I have done as yet.

I shall begin with the Psalms and go through the prophets in order.

Ps. xxii. 27—31, “All the ends of the world shall remember and turn unto the Lord; and *all* the kindreds of the nations shall worship before Thee. *All* they that be fat upon earth shall eat and worship; *all* they that go down to the dust shall bow before Him; and none can keep alive his own soul. A seed shall serve Him; it shall be accounted to the Lord for a generation. They shall come and shall declare His righteousness unto a people that shall be born, that He hath done this.”

Here we should stop and inquire, *when* are these general promises to be fulfilled? Some may say, it will be in the millennium. But this cannot be correct, for (1) such a millennium as is generally told of, is not taught in the Bible; and (2) if it were, “*all nations*” will not be alive then to “turn unto the Lord,” according to the teachers of such a millennium. The “*seed and generation*” here told of evidently mean the *elect church*, which are to “declare to the nations” what God had done for them.

Ps. lxiv. 9, “And *all men* shall fear and shall declare the work of God; for they shall wisely consider of His doing.” This is said to be done after God had severely chastised, as is common in most of the promises by the prophets. Ch. lxv. 2, “O Thou that hearest prayer, unto Thee shall *all flesh come*.” These two promises are certainly future, and as work in the *flesh* is told, probation must then exist. Ch. lxxvii. 7, “God shall bless us; and *all the ends* of the *earth* shall fear Thee.” The whole Psalm tells of blessings to *all nations* that have not yet been fulfilled. See Rom. xv. 9—12.

Ps. lxxii. 10, 11, “The kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, *all kings* shall fall down before Him; *all nations* shall serve Him.” The whole Psalm shows probation, for verse 12 tells it: “For He shall deliver the needy when he crieth; the poor also, and he that hath no helper.”

Verse 17, "Men shall be blessed in Him (Christ); *all nations* shall call Him blessed, . . . and let the whole earth be filled with His glory. Amen and Amen. The prayers of David, the son of Jesse, are ended." This is a blessed ending, and worthy of a David. These are predictions of Christ's work, and what the nations, *all* of them, are to do after His second coming.

Ps. lxxxii. 8, "Arise, O God, judge the earth; for Thou shalt inherit *all nations*." This is not yet fulfilled. Chap. lxxxvi. 9, "*All nations* whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy Name." The texts that say, "To Thee every knee shall bow, and every tongue confess," men explain by saying they will only *bow* to His *power* and *wrath*; but how will they explain this, that "*all nations* shall *worship*?" As many nations whom "God has made" are extinct—in the grave, we should inquire how they are to worship God unless raised from the dead, seeing they lived and died idolators? I ask the reader to keep this question in mind when reading the many texts of this kind.

Ps. xeviii. 2, 3, "The Lord hath made known His salvation; His righteousness hath He openly showed in the sight of the heathen. He hath remembered His mercy and His truth toward the house of Israel; *all the ends of the earth* have seen the salvation of our God." Surely we must *yet say*, "darkness covers the earth, and gross darkness the people;" but the 9th verse in this chapter says, "The Lord cometh to judge the earth, the world and the people with equity."

Ps. cii. 13—15, "Thou shalt arise and have mercy upon Zion; for the set time to favour her is come. So the heathen shall fear the name of the Lord, and *all* the kings of the earth Thy glory." Verses 19—22, "From heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those who are appointed to death; when the people

are gathered together, and the kingdoms, to serve the Lord." When we look at numerous promises like these, can we wonder that a belief in a millennium is so general? Our mistake about it is, men call it a *spiritual*, instead of a personal reign of Christ.

All can see such promises are yet unfulfilled; but some try to apply them to the *perfect* state; yet by looking at the connection, we see it cannot be so. See the 17th verse of this chapter: "He shall regard the prayer of the *destitute*, and not despise their prayer." Verse 16 tells us that this is to be done "when He shall appear in His glory," and He has not yet thus come; and in the perfect state there will be none "*destitute*."

Ps. ciii. 6, "The Lord executeth righteousness and judgment for *all* that are oppressed." This is not done in this life, and we should inquire when and where it will be done, seeing they have died under oppression. Ps. cxxx. 7, 8, "With the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel from all his iniquities." This is *general* to that nation, and such texts being very numerous, do they only mean the few whom Paul calls the "election," as is often asserted? If this be so, the word "*all*" in the Bible must mean *few* in scores of texts.

Ps. cxxxviii. 4, "*All* the kings of the earth shall praise Thee, O Lord, when they hear the words of Thy mouth; yea, they shall sing in the ways of the Lord." This passage reveals what is often stated in the Scriptures: that it is *ignorance* that prevents the fear and seeking of God's mercy. "How shall they call on Him of whom they have not heard?" And the Jews who heard the truth could not understand it, because God left them in blindness; but only for a season—"till the fulness of the Gentiles be come in." Such *positive* promises being in the Bible, they should be heeded.

Ps. cxlv. 9, 14, "The Lord is good to *all*, and His tender mercies are over *all* His works. The Lord upholdeth *all*

that fall, and raiseth up *all* that be bowed down." It is certain, as facts show us, that these promises are not fulfilled in this state of our being, neither to good nor evil. Do not such promises imply God's dealings with our race on the *whole*—in all worlds? How can endless misery teachers explain such general statements? or even those who hold that the *masses* suffer greatly on earth, and then are to be burned up at the judgment?

I have quoted part of Ps. lxxvii, but seeing Paul says it is to be fulfilled after Christ comes, I call attention to it again. Rom. xv. 8—12, tells us that "Jesus Christ was to confirm the promises made unto the fathers," and then refers to some of these promises; and among them we find this Ps. and also Ps. cxvii., which says: "O, praise the Lord, all ye nations; praise Him, all ye people." Ps. lxxvii. 1—5, "Cause Thy face to shine upon us; that Thy way may be known upon earth, Thy saving health among *all nations*. O, let the nations be glad, and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth. Then shall the earth yield her increase—God shall bless us; and *all the ends of the earth shall fear Him*." We see in Rom. xv. 8—12, Paul calls these prayers and commands of David, "promises," which Christ came to "confirm," and, of course, they are to be fulfilled before Christ finishes His work.

Has God's saving health "been yet made known among *all nations*?" have "all the ends of the earth yet feared the Lord, and all the people praised Him?" This is only a sample of the promises which Paul says Christ came to "confirm."

Look them over and see if it is not presumption to say, they only meant a *small* number, out of a *few nations*!! We see in these texts in Psalms that when the nations fear God, Israel is to be blessed and restored; this idea runs through all the prophecies.

Thus I have quoted from the Psalms alone seventeen

promises of good to our race at large, not one of which is *conditional*. Do they not show plainly that there must be a future dispensation to have them fulfilled? But few of these predictions are specially to the Jews, so David cannot be called a *Judaizing* teacher, for speaking of a future restoration, and an *age to come*.

Isa. ii. 2, and on, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and *all nations* shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Israel, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, . . . neither shall they learn war any more." Verse 17, "And the loftiness of man shall be bowed down, and the Lord alone shall be exalted in that day."

This is to be when He "ariseth to shake terribly the earth,"—Verse 19. See the four first verses of this chapter repeated in Micah iv. 1—3, and it is there added in verse 6, "In that day I will gather her that is driven out, and her that I have afflicted, . . . and the Lord shall reign over them in Mount Zion from henceforth, even for ever."

This proves a restoration of the Jews, after or when wars shall cease. These predictions prove (1), that they point to the yet future; (2), to another dispensation; (3), that there will be trial, or probation in that dispensation. They doubtless tell what is meant by the day of judgment, and "the times of restitution," spoken of in the New Testament; consequently a length of time is meant longer than is now believed the day of judgment will be.

It is impossible to twist this language so as to show the

Jews will not be restored hereafter; for it is to be done after "swords are beaten into ploughshares," which shows a new dispensation. And as no limitation is made in this, nor the many promises like it, is it not "wresting the Scriptures," to say only a small fraction will be gathered?

Isa. ix. 7, "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment, and with justice, from henceforth even for ever." This tells the whole work of Christ after He comes. The terms "judgment and justice" show it is a day of rule or judgment, and not the perfect state, which follows His giving up the kingdom to the Father. The word *forever* may be used as it was often, to tell the duration of the Jewish age. There being "no end of His government and peace," may only mean there will be no *limits*—it will cover the whole earth—and the "*peace*" will be unbounded.

Isa. xi. 6, and on, "The wolf shall dwell with the lamb, . . . and in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious. And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left from Assyria, and from Egypt, . . . and He shall set up an ensign for the nations, . . . and gather together the dispersed of Judah from the four corners of the earth." Verse 9, "They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

In this chapter these events are predicted: (1) the second coming of Christ; (2) versé 10, a literal return of Israel to their land; (3) verses 11 to 16, that the Gentiles are generally blest, as "knowledge is to fill the earth; (4) verse 9, that there will be a great slaughter of enemies when Christ first comes,—verse 1—4. Verse 4 plainly

tells what Paul does in 2 Thess. ii. 8, "Then shall that wicked be revealed, whom the Lord shall consume with the breath of His mouth, and shall destroy with the brightness of His coming." Isaiah says, "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." Paul says, then, that the events of this chapter take place at, or after Christ's coming, so they are future. But Paul tells not what follows that event, and Isaiah does.

A fifth thing shown in Isaiah xi. is, that there is to be a trial, or judging and probation, and so *time* be required. This is evident, as the poor are to be judged and reprov'd.—Verse 4. Knowledge is to be spread to fill the earth.—Verse 9. Gentiles are to seek the Lord.—Verse 10. The Jews are to come from far countries.—Verse 11. Are not the fulfilling of the events of this chapter what is called the day of judgment in the New Testament, or the "ruling" of Christ, as told in 1 Cor. xv. 24?

If the "Gentiles seek the root of Jesse," as verse 10 says, probation, or an offer of life, must be made. See Hosea ii. 23, which tells the same events. "I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, thou art My people; and they shall say, Thou art my God."

But Paul in Rom. xv. 8, settles the fact that these promises are to be fulfilled in Christ's day, by saying, "Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers;" and in giving a sample of these promises, he quotes from this chapter as follows, verse 12: "Esaias saith, there shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust."

Read the whole 11th chapter of Isaiah, which is a connected promise, or a series of promises, and inquire if the "wolf and lamb have yet dwelt together," since Christ

came? has the "Lord set His hand the second time to gather His people from among the nations?" and have their "enemies been cut off?" See from verse 6 to 13. Ask, too, if these events can be fulfilled in this dispensation.

Isa. xix. 19—25, "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do service and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; He shall smite and heal it; and they shall return, even to the Lord, and He shall be entreated of them, and shall heal them, . . . the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt, My people, and Assyria the work of My hands, and Israel My inheritance." See Ez. xvi. 53—63, where the same period is described. In verse 20, it is said of Egypt, "the Lord shall send them a Saviour, and a great one, and He shall deliver them." In verse 23, it is said, "the Assyrians shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians."

I ask again, if here a new age is not told plainly, and probation and mercy in that age? The word "oblation" is used to mean worship. If it is objected that the nations of Egypt and Assyria then living are extinct, it is answered by saying, they existed then; the land is yet there, and a Jew could understand what the prophecy meant, that the heathen were, in a future day, to be converted.

Isa. xxv. 5—9, "The branch of the terrible ones shall be brought low. And in this mountain shall the Lord of Hosts make unto *all people* a feast of fat things, a feast of wines on the lees; . . . and He will destroy in this mountain the face of the covering cast over all people, and the veil 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. . . . And it shall be said in that day, Lo, this is our God ; we have waited for Him, and He will save us ; . . . we will be glad and rejoice in His salvation.”

Here the atonement, finished on the cross, is seen to be “a feast for *all people*”—the “veil” over all nations is to be removed, and it is when the Lord comes, and when death is destroyed by a resurrection. Judgments on the living wicked are also told, as in most predictions of Christ’s second coming. (Verses 10—12.) Why is the atonement called “a feast for *all people*,” if God only purposed to make it known to a small number of them ? Does not the “destroying the covering and the veil spread over *all nations*,” mean that it will yet be made known to all ? and does not it seem clear that this is to be done when “death is swallowed up in victory ?” This point I shall notice when treating on the resurrection. See Isa. xlii. 1—4, as it tells the whole work of Christ. It shows a ruling until victory is gained, and “the isles wait for His law,” so this is not yet fulfilled.

Isa. xl. 4, 5, “Every valley shall be exalted, and every mountain made low, and the crooked shall be made straight, and the rough places plain ; and the glory of the Lord shall be revealed, and *all flesh* shall see it together.” This tells the whole work of Christ, as is seen in the three first verses of the chapter ; and in verse 10 we are told when “*all flesh*” will see His glory—“the Lord God will come with strong hand, and His arm shall rule for Him ; His reward is with Him, and His work before Him.” This is future, and general, and does not *all flesh* mean all who ever lived ? A length of time is also seen to be needed, and probation is told, as seen in verse 10.

Isa. xlix. 6, “And He (the Father) said, it is a light thing that Thou (the Son) shouldest be my servant, to raise up the

tribes of Jacob ; . . . I will also give Thee for a light to the Gentiles, that Thou mayest be my salvation unto the *ends of the earth.*" In verses 4 and 5, Christ complains that if Israel only is to be gathered, He had "laboured in vain;" and the Father assures Him in verse 6, that to save the Gentiles is His *great* work. As but a handful of the Gentiles have yet heard of Christ, He has not yet been "for salvation to the *ends of the earth.*" Why then should those who believe Christ is coming soon, contend that when He comes, no more will be done for Gentile or Jew? It seems to me that brethren feel, or often talk, as if God had nothing to do with two-thirds of the race, and so leave them out of their thoughts. See the whole chapter as teaching the return of Israel, and probation too, for them and the Gentiles. Compare with Zech. xiv. 4—12.

Isa. xlv. 22—25, "Look unto Me, and be ye saved, *all* the ends of the earth ; . . . unto Me every knee shall bow, every tongue shall swear." The next verse tells what all are to "swear," or to confess, as Paul explains it : "Surely, shall one say, in the Lord have I righteousness and strength." Verse 25, "In the Lord shall *all the seed of Israel be justified*, and shall glory." Paul's assertion in Rom. xi. 26—32, is taken from here—"all Israel shall be saved." Is it wise to interpret the Bible so as to make such texts only mean that the "*election*," a mere handful will be saved?

Isa. li. 17—23, decides a future return of Israel, "I have taken out of thy hand the cup of trembling, even the dregs of the cup of My fury ; thou shalt *no more drink it again.*" Verse 23 says, "But I will put it into the hand of them that afflict thee." This shows it is not to be the perfect state ; and surely the Jews are yet afflicted. Verse 22 says, "Thou shalt no more drink it (the dregs) again." They have done so since they left Babylon, so this speaks of a future blessing.

Chapter lii. contains promise both to the Jews and the world. "Thy watchmen shall see eye to eye, when the Lord shall bring again Zion." Verse 10, "The Lord hath made bare His holy arm in the eyes of *all nations*; and *all the ends of the earth* shall see the salvation of our God." Verses 13—15 show this is to be done by Christ, while mercy is yet shown. "So shall He sprinkle many nations; the kings shall shut their mouths at Him, . . . and that which they had not heard shall they consider." This work began at Christ's first coming; but as "all the nations and *all the ends of the earth*" have *not yet* "seen the salvation of our God," His *future work must* be included in these promises.

Psa. liii. 6, "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquities of us *all*." This agrees with the many statements in the New Testament, that Christ died for *all*—for the world.

Isa. lix. 15—21, "According to their deeds He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. *So shall they fear the name of the Lord from the west, and His glory from the rising of the sun.*" This is when "the Redeemer shall come to Zion."—Verse 20. According to their views of astronomy this included the world; and so this prediction has not been fulfilled yet, nor can be, if there is to be no new light, nor offer of mercy after Christ comes, which I, with many, believe will be soon—before any spiritual millennium can convert the world. Here is one, out of scores of passages, which tell of heavy judgments to bring to repentance, and that, too, after Christ comes, or before He finishes all His work.

Isa. lx. is all composed of promises to Jew and Gentile, but I will only call attention to a few passages which fully

prove there must be a dispensation yet to come, in order to fulfil them, and that before the finishing of Christ's mediatorial work. The promises are made to the *real* elect Church of God, and not specially to Israel, as the language is very symbolic. Yet Canaan is seen to be the seat of government. Verses 3—5, "And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising, . . . Thy heart shall fear, and be enlarged, because the *abundance* of the sea shall be converted unto Thee, the forces of the Gentiles shall come unto Thee." The "abundance of the sea," of course means the mass of the Gentiles; and surely the mass have not yet been "converted" to God nor to the Church; will it ever be done?

Isa. lxi. is good news to *all* nations. Verse 11 shows this plainly, "For as the earth bringeth forth her seed, and the garden causeth things sown to spring forth, so the Lord God will cause righteousness and praise to spring forth before *all the nations*." This implies probation, and must be yet future, as is seen from verses 4 to 9. Here again we see the prophet comprehends the *whole* work of Christ, as seen from verses 1 to 4. Christ said he had begun it, as is seen in Luke iv. 18.

Isa. lxii. 2, "And the Gentiles shall see Thy righteousness, and *all Kings* Thy glory; and Thou shalt be called by a new name, which the mouth of the Lord shall name." Kings are generally oppressors, and but few of them pious, and is it not singular that so many promises are made to them? The heaviest judgments are pronounced also on them. This shows they are only *earthly* woes, and that the "chief of sinners" may be finally pardoned.

Isa. lxxv. from verse 17 to the end, must refer to a dispensation yet future, and evidently not the perfect one. These verses are one vision, and show the work of Christ when He comes again; and to see their meaning fully, we must

read the xi. and xii. chapters of this book where the same vision is recorded, and some additional things put in. There, as here, it is said "the wolf and lamb shall dwell together." In this lxxv. chapter we read of the "new heavens and earth being created," in addition to the wolf and lamb dwelling together; and in chapter lxxvi. verse 22, the "new heavens and earth" are named again, so it seems all these visions mean the same period or series of events.

To learn when and what this is, we must mark what is told through the three visions. Those who oppose an age of probation to come, own that another *age* is spoken of in these three visions, but try to make them apply to the perfect state, after Christ has *finished* redeeming men.

But I ask the reader to read carefully the xi. and xii. chapters, and then this lxxv. from verse 16 to the end—then chapter lxxvi. from verse 18 to the end. As I have said, if we *really desire* the truth on this subject, we must *dig* for it. These chapters reveal great events yet to come, as all must admit. In connection with these chapters, I think Micah iv. 1—8, and Isa. ii. 1—4, should be examined where they are to "beat swords into ploughshares, and sit under their own vine and fig-tree." I will only call attention to a few expressions in these five visions, all telling of one period to show they cannot mean the perfect state, but a glorious new dispensation called the *kingdom of Christ*, in both Testaments.

I will begin with Isa. ii. 2, 3, "*All nations shall flow unto the house of the Lord, to be taught the ways of the Lord, and walk in them.*" The house of the Lord, and Zion, here evidently mean the elect Church, which is to be the teacher in this period. Isa. xi. 4, Christ is to "judge the poor and reprove with equity," and the Gentiles seek Him. Verse 10, Judah and Ephraim are to

be one and “gathered from the four corners of the earth”—their enemies are to be cut off—the children of Ammon shall obey them.” Isa. lxx. 21—24, Israel are to “build houses and to plant vineyards.” Verse 20 seems dark, but it is said the translation is bad, so I leave it as it does not change the main point. Isa. lxxvi. 23, 24, “*All flesh* shall come to worship before me; and carcases shall be an abhorring unto all flesh.”

The saying “they shall not hurt nor destroy in all My holy mountain,” may be consistent with a state more glorious than the present one, and yet not the perfect one—“a day not dark nor light,” as told of in Zech. xiv. 6, 7, or it may fulfil what some of our best writers believe—that the curse will be removed from the land given to Abraham, and become a paradise, where the risen elect Church will dwell, while, with Christ, they give light and convert the world. There are passages which favour this idea.

These seven visions may refer to the time of “regeneration when the twelve apostles will sit on thrones, judging the twelve tribes of Israel” (Matt. xix. 28). They point to the “harvest at the end of this age”—the “day of judgment” and the reign of Christ, and the “kingdom of God.” I observe that Ez. xxxiv. 11 to the end, tells of the same period. Verse 25 says, “evil beasts shall cease out of the land.” Jer. xxiii. says, “in *His* DAYS, Judah shall be saved,” and “Israel shall dwell safely—and dwell in their own land.”

Micah iv. 1—8, is the same vision, “Many nations will say, Let us go up to the mountain of the Lord, and He will teach us of His ways, and we will walk in His paths, for the law shall go forth of Zion, and the Word of the Lord from Jerusalem, and He shall judge among many people, and they shall beat their swords into ploughshares.”

I see that in Hosea ii. 14 to the end, the same events are told—there is peace with the beasts, and “the sword,

bow and battle are to be put out of the earth." Verse 23 of Hosea, Paul refers to in Romans ix. 24—26, "the heathen are to find mercy." But here we see Paul does not quote *all* Hosea says, for he shows that this mercy to the heathen would continue till "wars will cease, and beasts be at peace with man." Paul only tells the *beginning* of this work of mercy to the heathen, while the prophets in these five visions go on to tell the *whole* work of Christ in dealing out mercy to Jew and Gentile.

When will Christians learn that Old Testament prophecies are worth something to us? Hosea ii. also tells that in this period, Israel is to be returned to their own land, and that it is not yet the perfect state, as "mercies" are to be shown (verse 19). Zech. iii. 8—10, tells this same period, as sitting under the vine and fig-tree is named. I could name other prophecies describing the events of this glorious period to come, but these seven *ought* to suffice.

I shall have to repeat some of what I have said on this lxxv. chapter of Isaiah in quoting the rest of the prophets, and I have enlarged here to show how many visions point to one period, and so exhibit all that is said about it, believing this is the only way we can obtain right views of what the prophets really teach on the points I am trying to make plain.

These visions were given at different periods and by different prophets; and why the Spirit that inspired them led one to tell *more* of the events in this period than another, is not for us to say—such is the *fact*, and we should be willing to "*search* the Scriptures" as Christ directs. In this way most of the prophecies are given. Daniel and Revelations repeat and change symbols; and if we had searched these other prophets as we have them, we should be much better acquainted with God's purposes toward our race, as to the future, than we now are—I know I should be. If the seven

visions I have just referred to were well examined, it appears to me, no more Bible need be examined on the point at issue.

But two things render it necessary to look at all the prophets say. One is the Whitby system of *spiritualising* all the prophets, especially the ones I am quoting. In this way they make all promises of a kingdom to come, and to the nations of all the earth, with the Jewish *nation* as such, only apply to a spiritual *kingdom*—to the elect Church—a mere handful of our race. The other device, is to divide the *visions*, so as to have almost each verse apply to a different period, or to another subject, or people. Such is sometimes the case, as is seen in telling of Christ, and events to take place at His first coming. But to carry out the plan, as is done, makes nonsense of the prophecies. I have kept this matter in mind, and endeavoured to show a unity of the visions I quote. I may mistake sometimes by wishing to be brief.

I will add one remark more on these seven visions. Whatever may be meant by the “new heavens and new earth” in 2 Peter iii. 13, and in Revelation, it seems evident that the prophets used the term as applying to a dispensation before Christ ends His mediatorial reign and gives up the kingdom to the Father. I ask attention to the idea. In Isa. lxxv. 17—25, the phrase is followed by saying, “rejoice in that I create, for behold I create Jerusalem a rejoicing, and her people a joy.” It also tells the same time when the “wolf and lamb feed together,” and so to learn the state of things, we must see what is to be done in that period. This we can see in Isa. xi. 1 to the end, and in this lxxv. chapter, and also where swords are said to be beaten into ploughshares, as in Isa. ii. 1—4, and Micah iv. 1—7.

Examine these chapters carefully and we can see why some able writers on the prophecies have applied the “new

heavens and earth," as used by Isaiah and Peter, to a time previous to the end of Christ's reign of mercy to our race, and to such a state as is described in the whole xxxv. of Isaiah, which please examine. May not the earth in this noted period, be placed back to its state before the fall; and men, or all but the elect Church, still be in the flesh? Beasts then lived together in peace, and no swords nor wars existed. But I leave this term—"new heavens and earth"—for others to examine, as it cannot affect the proof of the points I am on—other passages make them plain.

One trouble in believing, or grasping ideas like these, is that we feel as if there would not be *time* enough for so many dispensations, or feel anxious to see *all* evil ended, and God's Word, in the redemption of our race finished up.

Isa. lxvi. This being the last of this book, is full of the last events of Christ's work, both judgments and mercies. Up to verse 20 a part may be applied to the gospel age; but the rest of the chapter cannot be applied to this, nor yet to the perfect state. Verse 20 is a repetition of chapter xi. 11—13, and fully proves a future return of the Jews to their own land in the flesh, verses 23 and 24 make this evident—"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 shall go forth and look upon the carcases of the men who have transgressed against Me, and they shall be an abhorring unto *all flesh*." Certainly "*all flesh*" have not yet worshipped God; and it being done "*in the flesh*," and "*carcases being abhorred*," shows it cannot be the perfect state. It does not say they shall go to Jerusalem to worship, but only before the Lord. The *slaughter* told in this and other places, as being in the last days, we shall not understand till fulfilled; but following that scene of slaughter, the prophets tell of restoration, and a glorious state while men are in the

flesh. See as a proof of this assertion a sample in Isa. ii. 2, and on. Verse 18 says, "It shall come, that I will gather *all* nations and tongues; and they shall come and see My glory." Verses 20, 21, tell of a return of the Jews, which must be yet future. Verse 24 very likely tells the same event as the "Battle of Armageddon," told in Rev. xvi. 16.

Jer. iii. 15—18, "At that time they shall call Jerusalem the throne of the Lord; and *all nations* shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." As the house of Israel and of Judah are not yet united, and both yet "walk after the imagination of their evil hearts," this promise is certainly future. And when this takes place, "*all nations*" are to be "gathered to Jerusalem, to the name of the Lord;" gathered in some sense, and a state of trial is evident.

In chapter xiv. 14—21, after telling a return of Israel from the north, we read in verse 19, "O Lord, my strength, and my refuge in the day of affliction, the Gentiles shall come unto Thee from the *ends* of the *earth*, and shall say, surely our fathers have inherited lies, vanities, and things wherein there is no profit." Gentiles from the ends of the earth have not yet thus confessed. Probation is seen here. We should notice the many cases where, with the return of the Jews to their own land, the Gentiles, and in many texts *all nations*, are said to be blessed with light and repentance. This shows fully that a future return must come, and why are such passages disregarded by so many of God's children?

Jer. xxiii. 5—8, "Behold, the days come, saith the Lord,

that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely. . . . Therefore, behold the days come that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land." In verses 3 and 4 a similar promise is made, as there it is said, "they shall be fruitful and increase, and I will set up shepherds over them, which shall feed them; and they shall *fear no more*, nor be dismayed, neither shall they be lacking." Who will dare say these predictions have been fulfilled, or can be till Christ comes to *reign* personally!

Jer. xxiv. tells the return of Judah from Babylon, and where this is told, as it is a few times, the difference in promises is plainly seen. In such promises of return it is never said, "they shall fear no more and be pulled up, or removed no more from their land," as it is said in all the passages I am quoting. It is strange that opposers of any return of the Jews will not notice this difference. And it is stranger still that any careful reader of the prophets can help seeing that a future conversion of the heathen is constantly connected with the return of the Jews.

Jer. xxx. evidently tells of a yet future return of both Israel and Judah though some parts may seem to apply to their return from Babylon. See verses 7 and 9, "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For I will burst thy bonds, and strangers shall *no more* serve themselves of him, but they shall serve the Lord their God, and David their king, whom I will raise up unto them." "Strangers" yet serve themselves of Israel and

Judah, and David is not yet their king. Verse 24 says, "In the *latter days* ye shall consider it."

Jer. xxxi. has numerous promises to both Israel and Judah, some, if not all, are yet unfulfilled. Verse 5 says: "Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant and eat. . . . I will bring them from the north country, and from the coasts of the earth, and with them the blind and the lame," etc. Verse 12, "They shall not sorrow any more."

This is to the nation of Israel, and it is admitted *they* are yet in captivity, and were not restored when Judah left Babylon. If Israel was restored with Judah, as some say, they did not "plant vines on the mountains of Samaria," as the Jews had no dealings with the mongrel race who lived there in Christ's time. See John iv. 9. Verse 31 tells of the new covenant to be made with both Judah and Israel, repeated by Paul in Heb. 8, and certainly this is not yet finished—God's law is not "written in their hearts, nor do all know the Lord." Probation is plainly seen throughout this chapter, and the *perfect state* is not seen, though intimated.

Jer. xxx. seems to tell a return from Babylon up to verse 14, but from this verse all is seen to be after Christ's time. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, the Lord our righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel." The "offering, burnt offering, and sacrifices," in the next verse,

doubtless is using Jewish language to describe gospel worship, which is there called the "sacrifice of praise."

In chapter xxiii. 5—8, we have about the same prediction as here, and Christ's name is called "THE LORD OUR RIGHTEOUSNESS." Here we should pause, and think of the woes which came on Judah and Jerusalem when Christ, the "BRANCH," came, and which yet continue. But bless God His work is not yet done. "Judah will be saved and Jerusalem dwell safely," yet. The contexts of these verses, and those of chapter xxiii. show probation plainly, and also that they do not refer to the perfect state.

Jeremiah makes his last promise to Israel and Judah in chapter l. 19, 20, "And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve. As the ten tribes here called Israel, were in captivity when this prophecy was made, and are still there, we must either call this promise a false one, or admit a future return of Israel to Mount Ephraim, to "feed and be satisfied" there.

Should we not here reflect, and ask if these twenty predictions, made by God, through Jeremiah, to comfort the then deeply afflicted Jews, when on their way to Babylon, were only to be realised by their children, which would be born 2,500 years after that day, as is said by millennial believers? Does not Ezekiel xxxvii. tell *how* they were consoled by such broad promises? Was not the hope of a resurrection to witness their fulfilment, the ground of their comfort, and the aim of their God in making them? Jeremiah knew they would almost all die in Babylon.

Ez. xxxiv. 13, "I will gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel." Verse 22, "I will save My flock, and they shall *no more* be a prey; and I will set up one Shepherd over them, and He shall feed them, and He shall be their shepherd. And I the Lord will be their God, and My servant David a prince among them; and I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods, . . . and the tree of the field shall yield her fruit, and the earth shall yield her increase; none shall make them afraid. And I will raise up for them a Plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen *any more*." See the whole chapter as a series of promises.

I quote these few passages to prove there must be a future dispensation for their fulfilment, and that age be one before the perfect age. Verse 16 shows a day of *trial* and judging, which will not be after Christ's mediatorial work is done: "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment." To see that "destroy" here means a temporal chastisement, turn to Ps. xxii. 29, where it is said, "All they that be *fat* upon the earth shall eat and worship." These two texts show, with many others, that heavy judgments, with new light, are yet to bring men to repentance.

This xxxiv chapter. of Ezekiel is so plain a proof of the points I aim at that they need no comment, and I leave those to criticise it who deny any age of trial or mercy beyond the present. Has David been their "shepherd" since they returned from Babylon, or, have they not been "a prey to

the heathen? God says they shall not "bear the shame of the heathen *any more*," after the return here told.

The xxxvi. chapter of Ezekiel is evidently to be yet fulfilled. From verse 12 to 15 the mountains are personified and addressed: "Thou shalt devour men *no more*, neither bereave thy nations *any more*; neither will I cause men to hear in thee the shame of the heathen *any more*." Verse 8, "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel, for they are at hand to come; I will multiply men upon you, *all* the house of Israel, even *all* of it: and cities shall be inhabited, and the wastes shall be builded; and I will multiply upon you men and beasts, and will do better unto you than at your beginning; thou shalt no more henceforth bereave them of men." Verse 24 and on, "I will take you from among the heathen, and bring you into your own land—from all your filthiness and idols I will cleanse you—a new heart also will I give you, and cause you to walk in my statutes—then shall ye remember your own evil ways, and shall loathe yourselves in your own sight." See the whole chapter. One special thing should be noticed here—it is, that Israel is to be ashamed of, and loathe themselves for their *idolatry*, when returned to their land; and as it is a fact that they have not been idolaters since they returned from Babylon, those who believe (and rightly) that the *living* Jews will return to their land when Christ comes, should inquire how they can loathe themselves for idolatry, seeing they have not been guilty of it? This thing is several times noticed by the prophets, and seems conclusive proof that the old idolaters of Israel must be raised from the dead to thus loathe themselves and be forgiven. These predictions must be fulfilled as really as others.

These promises are unconditional, as there are no *ifs* in

them, and they have not yet been performed. For if Judah was included in them, they have been cast out of the land since they returned from Babylon, while here it is repeatedly said, they should be cast out of the land no more. Looking at the whole chapter, it is impossible to harmonise the condition as described, with the *perfect* state, as told of in Revelation. "Loathing themselves for their abominations," and other statements, show repentance and state of trial. When we read in verse 10 that "*all the house of Israel, even all of it, shall inhabit the cities and wastes,*" can we believe the Holy Spirit only meant those who may be living when the millennium comes, as is the popular view?

One thing is remarkable in most of the promises to Israel, and that is, the heathen are to *know* of these blessings. A sample is seen in the 23rd verse of this chapter: "And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of you *for ever more.*" Many nations have never yet known there was such a people on the earth. Is it not evident, through all the prophecies, that Israel, or the *elect Church*, are to give light to all nations in this predicted dispensation, when literal Israel is to be restored to their own land? Length of *time* will be needed to fulfil these predictions.

The xxxviii. chapter of Ezekiel is dark, but chapter xxxix. tells events yet future. This is seen in the fact that the language is the same as in Revelation xix. 17—19. From verse 17 to 20, the fowls and beasts are called to God's sacrifice, to "eat the flesh of the mighty, and drink the blood of the princes of the earth." No one can read the two descriptions without seeing the same events are described, and of course it is yet future. Then in verse 21 it is said, "I will set My glory among the heathen, and *all* the heathen shall see My judgment that I have executed, . . .

and the heathen shall know that the house of Israel went into captivity for their iniquities."

The vision ends by saying in verse 29, "Neither will I hide my face *any more* from them ; for I have poured out My spirit upon the house of Israel, saith the Lord God." God *has* hid His face from Israel since they returned from Babylon ; and we see here a return and probation, after the great slaughter told of in Revelation xix.

We should mark the frequent statements by the prophets of mercy for the Jews and heathen, after the last great judgment on the world—the battle of Armageddon. The *judgments* are told in Revelation, and by Christ, but the blessings which are to follow are not told there ; and for the reason, it seems, they had been described so often by the prophets. True, Paul, in Romans ix. 11, more than intimates the restoration of the Jews, when the "fulness of the Gentiles has come in."

Revelation speaks chiefly of the rise and destruction of the "mother of abominations"—says but little about the heathen at large, while the prophets are constantly naming them, and telling of final blessings for them. This is strong proof that the New Testament does not include all of the Old.

CHAPTER IV.

PRACTICAL CONSEQUENCES—A LETTER.

MY DEAR FRIEND: I was not at all "surprised" by the receipt of your communication. What you say is quite true. We do, indeed, live in "perilous times." Nothing can be more certain than the fact that, for good or for evil, there has come over us a *questioning* spirit, which no authority can silence, no subtilty evade, no form of orthodoxy successfully resist. Let the consequences be what they may, we must now bring all our beliefs "to the light," since in no other way can it be made manifest whether they are of God or not.

The difficulty which presses so painfully on your soul—that of *perceiving* how, according to any received orthodox view, whether Calvinist or Arminian, the sacrifice of Christ was a blessing *to the world*—is one which, in all ages, has weighed upon the thoughtful, and led to heresies innumerable.

You ask me whether I can give you a trustworthy account of the rise and progress of Universalism, or of the basis on which it is supposed the expectation of the ultimate happiness of all men may be rested. I can do so.

The controversy dates from the very earliest period of the Church's history. Several of "the Fathers" are claimed by Universalists as belonging to their school. Clemens of Alexandria (A.D. 190—218), it is admitted by Archbishop Potter, considered *all* punishment as reformatory. Origen (A.D. 185—254) expressed his belief in the final salvation of all the damned, and was excommunicated by the orthodox party for so doing. "St. Basil,

the Bishop of Cæsarea, his brother, the Bishop of Nyssa, Gregory Nazianzen, Didymus, and Jerome," were all, more or less, advocates of universal salvation. But St. Augustine was its great opponent.

In more modern times witnesses in favour of the doctrine have never been wanting. The English Lollards were charged with teaching, among other things, that "all the damned might become happy;" and at a council convened at Canterbury (A.D. 1368), Archbishop Langham gave judgment against them on this point. In Oliver Cromwell's day, Jeremiah White, one of his chaplains, a Puritan Calvinist, and a preacher to his Council of State, wrote a book which has been several times reprinted, and the first edition of which is now before me, entitled, "Restoration of All Things: a Vindication of the Goodness and Grace of God, to be manifested at last in the Recovery of the Whole Creation out of their Fall." In the last century, Dr. Thomas Burnet, Master of the Charterhouse, the Rev. William Law, and others of the mystic school of the Church of England, Soames Jenyns, Dr. Lettsom, Sir George Stonehouse, and others, entertained and avowed these principles.

On the continent of Europe, Universalism has long taken possession of many a devout and otherwise orthodox teacher. Among such, the profound critic Tholuck has always held a distinguished place.

In the United States of America, Universalist societies are very numerous, their members amounting to somewhere about 650,000; but Unitarianism is *there*, unhappily, one of the leading features of the sect.

In England, on the contrary, the late Dr. Thom, of Liverpool,—who has been of late years its only prominent defender,—always maintained his love for the leading doctrines of the Gospel as laid down in the Scriptures,

and his general accordance with the Thirty-nine Articles of the Church of England.

In his preaching, it is said, he always *subordinated* his Universalist doctrine to that of regeneration by the Spirit of Christ Jesus, and admission into the enjoyment of His knowledge and love.

From this brief sketch you will see that you are not justified in regarding Universalists as infidels; but you hold, I think, impregnable ground in maintaining that the doctrine of universal salvation is inconsistent with some of the *plainest declarations* of Scripture, and must, therefore, on that ground alone, be at once and decidedly rejected.

Another form of thought has emanated from men who reject alike Universalism, and the annihilation theory,—the race regarded as a whole, being, by this scheme also, *lost for ever*. They (the Restorationists), on the contrary, without denying that the eternal punishment of the irreclaimably wicked may involve their utter destruction, think they see in Scripture intimations of a *world-wide restitution*, embracing all who have not deliberately rejected the offers of the Gospel.

They hold a *special* salvation for those who are *here* by the grace of God united to Christ,—for these, they say, are the elect of God, appointed to REIGN on “the new earth, in which shall dwell righteousness;” but they maintain in connection therewith, a deliverance after death from the “captivity” of Satan, for *myriads*, who, in the better world, are to be under the Redeemer, governed and taught by the chosen “kings and priests.”

That this doctrine is as offensive to “professors of religion” generally, as Universalism itself, cannot be disputed. Nor need we wonder that such should be the case. Human nature is the same in every age. The ancient Jew considered it *impiety* to admit that the Gentile could ever be

brought in, without first taking upon him the yoke of the ceremonial law. The modern Christian thinks it equally wicked to hold that any man can be accepted of God in the world to come, who has not *here* occupied a position kindred to his own. In each case resistance has its root in self-love, and finds its support in that partial view of Divine revelation which is so essential to the maintenance of human systems; in the overlooking or disregard of passages which are, as yet, but dimly understood; in the supposition that the *more obvious* a truth is in Scripture, the more worthy must it be of our attention; and in the senseless conclusion that *undeveloped hints*, of which there are so many, in the utterances of prophets and apostles, instead of being—as it would seem but reasonable to suppose—*intended to stimulate research and reflection*, ought to be passed by, or classed among the “secret things” that belong only to God. As a consequence, the Bible has become to active intellects—to how many I dare not think—an uninteresting book.

I venture to say this, for two reasons: *first*, because I cannot separate the practical consequences of *any* teaching from its truth or falsehood—its accordance or otherwise with the revealed will of our Heavenly Father; and *secondly*, because I am utterly unable to foresee what *would* be the consequences of preaching a doctrine of Restitution, *if it be true*. I feel the more difficulty in prophesying on this subject, because I am old enough to remember the storm of invective with which, in certain quarters, the doctrine of Justification by Faith was received, when—say fifty years ago—the preaching of it first became a prominent characteristic of the evangelical party in the Church of England. I then personally knew men, who for years conscientiously refused to teach this great truth, from a deep and settled conviction that the “practical conse-

quences" must be mischievous; that it would certainly promote carelessness of life, and tend to make both young and old more or less Antinomian. I have lived to see these very men acknowledge their error, and number themselves among the most earnest preachers of the faith they once so much dreaded. Still, if put in subservience to the prior and more important inquiry—the truth or falsehood of the doctrine in question—I see no objection to a fair consideration of the *probable* practical consequences of preaching it.

One practical result of preaching a doctrine of Restitution as it ought to be preached, would be to "justify the ways of God to men;" to stop the mouths of gainsaying sceptics; to relieve the Christian heart from that load of anguish which now rests on so many who, in the light of our boasted orthodoxy, thoughtfully contemplate the condition of all but a favoured few; and to manifest to all creation that now and evermore, here and in all worlds, GOD IS LOVE.

A *second* result, it might be hoped, would be a deeper persuasion than is at present felt by Christians generally, that their "calling and election" has here to be made "*sure*;" that they are chosen, not for their own sakes, but, like Israel of old, for the sake of others; that they are intended *here* to win men to the Gospel by the magnetic force of a holy example; and destined *hereafter*, in the future life, to *take rank* in all honourable service, just in proportion to the unselfishness, humility, and moral fitness to perform the work given them to do, which has been acquired during their earthly probation.

Oh! if this were felt, how strong and fresh a light would fall on all the aims and ends of human discipline! From what a different stand-point should we then view that far-reaching gift—salvation! How clearly would it

then be seen as deliverance from sin rather than from hell! How would it be sought after day by day, as a state ever growing and ever perfecting,—a Divine “helmet,” bestowed for daily use in the warfare of life,—a heavenly satisfaction, in the employment of which, “saints” may even now “shout aloud for joy!”

Explain it as we may, the greatest hindrance to the progress of truth in the earth is, and probably has been found, for the last sixteen hundred years, in *Christians themselves*;—in their low conceptions of a Divine life; in their selfish and exclusive eagerness for their own *safety*; in their poor, worldly, thirst after the ambitions of earth; in their paltry divisions and jealousies; in their identification of religion, in every form and shape, with property, money, status,—with popularity, and with the love of power over others. And these are evils which will never be checked, until the followers of the Redeemer are led to discern their true position in the world; to count the cost of discipleship; and to realise the “exceeding weight of glory” reserved for those who, under the great Captain of their salvation, “endure unto the end,” and obtain the victory.

But you are already impatient to tell me that I have not yet touched *the marrow* of your question; that it *meant*, what effect would be produced upon the unconverted by this doctrine of Restitution?—what effect such teaching would have upon those to whom you preach Sunday after Sunday, calling them, but calling them in vain, to repentance?—upon those who, having “ears to hear,” yet “hear not,” and regarding whom you are often tempted to say, “This people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should

be converted?" What effect would be produced *upon them*, you will say, if instead of telling them, as I now do, that, dying as they are, unawakened and unrenewed, they are doomed to be with Satan forever in misery inconceivable,—I were but to drop a hint that sin *may* be forgiven after death; that restoration is at least *possible* in the future world; that what they know not now of their own need of a Saviour, they *may* perhaps know hereafter; and *then*, repenting of their sin, like the Jew at the Second Advent of our Lord, have to "look" with inexpressible sorrow and shame upon Him whom they have pierced by their negligence, and—notwithstanding the possibility of forgiveness—never cease to "mourn" over the irreparable past, even "as one mourneth over his first-born?"

You have *put* your case well. I reply simply that, on your own showing, things cannot be worse than they are at present. Your unconcerned hearers do not repent *now*. I do not suppose they would repent *then*. But both you and they would probably undergo a very important change. *Now*, you can only cry with the prophet, "Lord, who hath believed our report?" and give up in despair. *Then*, your conviction, in relation *to some of them*, at least, might become akin to that which is expressed in the Gospel of St. John (xii. 40), "He [God] hath blinded their eyes, and hardened their hearts." Nay, more, that He has done this deliberately and judicially, sending you, as His minister, to "make the heart of this people fat, to make their ears heavy, and to shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed" (Isa. vi. 10). I say you might come to feel even this, and still find comfort. For you would then be assured that it was *not for ever*; but that these very words were quoted by Infinite Love itself, to remind us of the connection in which they stand;

to show us that judgment is only "until the cities be wasted, and the land desolate."

You will not, of course, understand me as now speaking of any to whom Divine truth is in this world *so brought home by the Spirit of God*, that they must of necessity either accept or reject it, for to such, according to the book under our notice, it is "a savour of life unto life, or of death unto death;" but of persons guilty of inattention rather than of opposition,—the ignorant, the animal, the stupid.

On others, the more thoughtful, yet still unconverted,—the half convinced, yet still careless, your words might perchance, through the very teaching you dread, fall with *more* rather than less power. For *you* would be quite as desirous as you are now, to bring such persons into a present fellowship with Christ, and so into the enjoyment of a present salvation; while *they* would be more likely to believe in the *integrity* of your teaching as to the future life, than they can be now. Do not be startled at this observation. Rely upon it, the confessed powerlessness of much of your preaching, arises from the fact that your hearers do not believe in its integrity. They give you full credit for desiring their eternal good, and they do not doubt that you, *in some sort or other*, believe that they will be damned if they do not repent. But they cannot fail to observe that evangelical Christians, as much as other men, are *practically* Universalists in relation to their own wives, children, and much-loved relatives and friends.

And this brings me to the root of the whole matter, which lies in the view we take of the present dispensation. I grant you at once that if, as we sometimes say in defiance of evidence to the contrary, God now offers the Gospel to *every* man—that "its line is gone out through all the earth, and its words to the end of the world"—that *every*

human being has now or never to choose between life or death, blessing or cursing—*then* undoubtedly any expectation of a day of grace in the future is out of the question.

But is this constantly repeated dictum so certain? Is it so unmistakably true that this dispensation is one of universality? I cannot think that it is. That of the Jews, we all admit, was one of *limitation*. It was the choice, for reasons concealed from us, of a particular family and nation to be the depositories of light and truth. And, strange as it may seem, during its long history, not a single messenger of mercy goes forth to the world without. Jonah went only to denounce. Were these outside nations, then, *hated* of their heavenly Father? When they died, was it without a prospect of anything better than an eternity of sin and suffering? * I trow not. What says our Lord of the Jews of His own day? "If I had not come and spoken unto them,"—and again, "If I had not done among them the works which none other man did, they had not had sin." And in relation to past ages, the great Apostle of the Gentiles distinctly tells us, that "the times of this ignorance God winked at" (overlooked); that He then "suffered" (permitted) "all nations to walk in their own ways;" and, finally, that He "set forth Christ Jesus to declare His righteousness for the remission [marg., passing over] of *sins that are past*, through the *forbearance* of God." And although it be written that "as many as have sinned without law shall also perish without law;" and again, that there are "Gentiles which, having not the law, are a law unto themselves;" and again, that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made," I will not suppose you to be so inconsiderate a reader, or so inattentive

* Or, a dark oblivion?

to the context, as to fail to perceive that in all these statements *the object* of the Apostle is not to declare the final lot of any man or class of men, but to shut up all, Jew and Gentile alike, in a common guilt and ruin, from which Christ alone can save (Rom. iii. 20—31). If either the visible creation, or the natural conscience, had been *sufficient* for any man, neither the law nor the Gospel would have appeared in the world.

The point to be determined is, was the Christian dispensation intended to introduce a *different principle* from that which is embodied in Judaism—a principle of universality, in opposition, or in contrast to, that of limitation? We have been accustomed to think that *it was*; and we have imagined that sufficient evidence of the fact might be found in the one command of our Lord, “Preach the Gospel to every creature” (lit. to all creation). But does this command, after all, imply more than the breaking down of the hitherto exclusive right of the Jew to office and honour? Does it mean more than “Preach the Gospel in every land and in every tongue,” since out of every land is the election, which now supersedes that of the Jewish nation, to be gathered in?

I think it can scarcely mean more:—*First*, because the “power,” for which those to whom the command was given, were bidden to “wait,” and which the “hundred and twenty” received at Pentecost, was not power to be ubiquitous, but simply power to think and speak in other tongues than their own. *Secondly*, because St. Paul, in his Epistle to the Colossians (i. 23), speaks as if, in his estimation, the Gospel was then (had been already) “preached to every creature which is under heaven.” *Thirdly*, because in any other sense, it remains unpreached to this day, for none can dispute that at the present moment, although eighteen hundred years have passed

away since the words in question were uttered, but an infinitesimal number of the race have ever had the slightest opportunity of either accepting or rejecting the Gospel; and, last of all, I cleave to the limited interpretation, because I am quite satisfied that Christ would never have given a command to His disciples which, from its very nature, it was quite impossible for them to fulfil.

I cannot, of course, discuss this great question in a brief letter; but I may at once express my conviction that its right settlement involves almost everything else. Its solution will, ere long, become as essential to the evidence of Christianity itself, as it now is to the growth amongst us of a higher and nobler style of piety.

I can easily understand your intense unwillingness to give up long-cherished expectations of a coming millennial glory, and of the final triumph of good, *before* the second coming of the Lord. We all fight hard for our youthful dreams. It is, perhaps, well that we should do so. Let us not, however forget, that if God takes away, it is only that He may give us the more abundantly. Believe me, the "restitution of all things" will be an immeasurably grander fulfilment of prophecy than poet ever feigned, or preacher ever dwelt upon.

I have done. Whether I have written wisely or otherwise, I must leave you to determine. Let that be as it may, I cannot do wrong in urging upon you the apostolic exhortation, "PROVE ALL THINGS. HOLD FAST THAT WHICH IS GOOD."

CHAPTER V.

CONCLUDING AND DESULTORY REMARKS.

1. OF course the inquiry will be made by those who know me, what I shall do with my work, *Death not Life*, of 180 pages, on the *destruction of the wicked*.

My reply will be—I shall continue to sell it, for the following reasons: (1) Two-thirds of it is devoted to the proof, that endless misery is not a Bible doctrine, and that being the grossest error that ever disgraced Christendom, it should be opposed by all possible means; and my work, thanks be to God, is yet doing something towards dispelling the mysterious delusion. (2) The view I advocate will seem to be, to many, *too long a step* in reforming existing errors with the present state of feeling in the Church of God. The principle of FEAR as a *motive* to effect good, is too deeply rooted to be suddenly eradicated. (3) Most who will read the views I now advance, will be those who have learned that man is mortal, and that *death*, and not misery, is the final penalty of God's law. (4) The Bible *does* teach the utter destruction of a *class* of the wicked, and so the doctrine is not *entirely* wrong. And besides, I know that though my work does not assert that the *mass* of our race will be destroyed: yet it *implies* it, and this I regret.

The main error in the work is, that *part* of the texts quoted to prove endless loss of life I now see, by further research, only refer to temporal death, or earthly judgments, and this mistake I have tried to rectify in the present work. For these reasons I shall, as yet, feel justified in continuing to dispose of *Death not Life*, believing it

will still do good to those who yet hold to endless misery, and be read by many who would refuse to buy or read the present work, because they would conclude it *must* be Universalism, or something as dangerous.

2. I have long wondered and grieved much at our slow progress in rooting up the delusion of endless misery, by the doctrine of destruction as it has been held. Side issues, errors on other points of doctrine, and various causes, have divided us and checked our success. And why is it so?

We are conscious of aiming to vindicate God's character, and do good to our fellow beings of every class; and yet after almost thirty years' toil and sacrifice, not a single denomination, and hardly a single church, as a church, have been induced to change their torment creeds.

Is there not, so to speak, an *Achan* in the camp? I, for one, have for some time feared there was; and that the Achan was not immorality, or want of zeal for truth, but the fact that being warned and called out by God to re-examine His Word so as to remove existing errors, we have stopped short, like Israel, in not expelling *all* the Canaanites; and so, not being faithful in our work, God is chastising, in His own mysterious way, though He has not forsaken us,—is dealing with us as with Israel of old.

If we should pray as Job did, "Lord, show me wherefore thou contendest with me?" is it not possible we might be led to feel as David did when chastised? He *knew* wherefore God contended with *him*. We seem to have settled down as if we had *certainly* learned the *whole truth* on this point of our reform. But do we not need to take another long step in vindicating the goodness, wisdom and mercy of our Father in heaven in dealing with our rebellious race?

Believing that we *should* take another such step, has led me to study much for three years, and toil hard, in the

eightieth year of my age, to prepare this small volume, praying much for wisdom from on high to keep me from erring, and enable me to do a little more, before I sleep, to comfort His people, save sinners, and honour His holy name.

In this country I know of but three, besides myself, who have read Mr. Dunn's larger work. One, an able Advent brother, by reading it has embraced the views; one, a minister, is favourable; and the other, Prof. Hudson, who, for a while before his death circulated or sold his tracts and larger works. Being reserved, I know not of his expressing his views, except by dealing out the works, and being very conscientious, I cannot believe he would have done so had he not favoured the views.

Last fall I wrote for *The Destiny of the Human Race*, and found all had been sold, and I could get none. I know not whether it will be reprinted.* I shall hope to see it published in America.

* See Note to p. 8.



THE END.

