

# FULNESS OF THE ATONEMENT.

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*"And I, if I be lifted up from the earth, will draw all men unto me."*—  
JOHN xii. 32.

Century after century had passed away, since God had given unto Adam, when he drove him forth from the garden of Eden, the cheering promise, that the seed of the woman should bruise the serpent's head; and many times, by the prophets and holy men, had God renewed His promise.

The coming of a Savior had been clearly predicted; and the fullness of His atonement declared. Sweetly had David sung of Him, when he would have soothed the troubled spirit of Saul, and have given rest to the Lord's anointed.

Thousands of years had time in ceaseless cycles rolled away, and now by night, while shepherds watched their flocks on Bethlehem's plains, behold! arising bright and clear, the star of Him for whom all Israel waited; and while an angel of God conversed with them, suddenly there was with him a multitude of the heavenly host praising God and saying. "GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN." And as they were sore afraid, the angel said unto them "Fear not; for, behold, I bring you *good tidings of great joy, which shall be to all people.* For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

Fellow travelers to the judgment bar of God, what part have we in these "good tiding of great joy?"

More than eighteen hundred years have passed away, since the glad news "*which shall be to all people,*" was brought to the humble shepherds by angelic messengers.

The wise man has said, "as gold waters to a thirsty soul, so is good news from a far country." We are pilgrims and travelers here, seeking a country where rest and happiness shall be found. We have a chart, marking out the way, and from that land good news has been sent. It is for all people, therefore, for us.

Plain as this chart is, men have so far abandoned it, have so far departed from the doctrine taught by our Savior, and so many teachers have they heaped to themselves, that when the gospel is preached in its purity and power, by those holding authority to administer its ordinances; on every hand we hear it called, *a new religion.*

When Paul was at Athens, and saw the city wholly given up to idolatry, his soul was moved within him, and while he reasoned with them, he said: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD.** "Whom ye ignorantly worship, him declare I unto you."—Acts xvii. 22, 23.

Were Paul this day to rise in the pulpit of any church denominated orthodox, and preach a gospel sermon, he would be called as before, "a setter forth of strange doctrines;" and much as his epistles are revered in these same churches, he would find his bodily

presence contemptible. True indeed is it that "Where there is no vision the people perish." Man is fallible, and prone to do evil. He needs constantly to see and feel the guiding and directing hand of Him from whom cometh every good and perfect gift, in whom there is neither variableness nor shadow of turning.

Because christianity has become popular, men are deceived with the thought that the world is being won over to the church; whereas the opposite is the truth, the church is being won over to the world. The pure gospel of Jesus, never has and never will be popular till He shall reign whose right it is to reign. Our Savior said, "In the world ye shall have tribulation, but in me ye shall have peace."

Behold the agony of yon mother as she bends above the earthly remains of the lovely babe, snatched from her embrace by the cold and withering hand of death. How still the little hand that nestled in her bosom, and the fond arms that twined around her neck. How smoothly from his brow is parted back the sunny locks that oft the evening breeze has tossed in very sportiveness. How cold and dim the eyes, once so full of love and gladsome light. Never again, fond mother, shall you press your boy with gladness to your aching heart. Never will his soft chubby arms entwine around your neck, his pattering feet make music as they haste to you. His breath will fan your cheek no more. Your boy is dead—dead! Shall I not in the great morning of the resurrection claim him mine? Nay, ask me not, for hath not He who gave power over the clay, to make one vessel unto honor and another unto dishonor? If he be thus elected, thou shalt meet him again; but if God hath not so ordained, then through a long eternity which thy mind hath no power to measure, thy bright, thy loved and innocent boy, shall dwell with spirits banished from God's pres-

ence, making his abode in hell. O, Father, thou that gavest the Son of thy bosom, to suffer and die the ignominious death of the cross, that we might have life and have it more abundantly, is this the good tidings of great joy which shall be to all people? Is it, can it be the message brought by angels to the earth?

"Suffer *little children* to come unto me, and forbid them not, for of such is the kingdom of heaven." "Except ye be converted and become as *little children*, ye shall not enter into the kingdom of heaven."

Sweetly fell these words from the lips of Him, whose heart moved with the deepest pity, when he beheld the daughters of Jerusalem weeping, as He was led forth to be crucified. Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." Even the temporal misery, which He foresaw they were to suffer, touched that heart of tenderest love, and O, how little do they know of the love of God who thus present Him to their fellow beings.

Consider the character of your neighbors. Here for instance is a man pure and upright in all his dealings. His ear has never been closed to the cry of the poor and needy, and in all his relations in life he has lived according to the golden rule, and yet has failed in the one important point, of acknowledging his obligations to his heavenly Father. He has caused the widow's heart to leap for joy, and the orphan's tears to cease. To injustice and vice he was an uncompromising enemy, and ever the friend of down-trodden virtue. He is dead, and what is the state of existence upon which he has entered?

There is a man, if a man he may be called, whose soul is sullied by the basest crimes. The assassin who steals with stealthy tread to strike the dagger into his victim's back, is merciful when compared to him. See you yon aged mother, with bowed head and silvered

hair, weeping in speechless agony, above the cold remains of one pure as an angel, and of form as fair, lured from the path of virtue by his flattering tongue; and when her life was blasted by his touch, forsaken, left alone to lingering days and nights of misery, till death in mercy closed the scene, and left the aged mourner to her night of grief. Mark thou his steps, blight and misery follow them. Within his heart he feels not one emotion of a noble nature, and has no pity in his soul. He dies, covered with guilt for crimes that fiends themselves might blush to own. Shall that man's soul be company to his who loathed such deeds? Shall both forever dwell together in torment side by side? Great God! shed into human hearts some light, some ray of love that shall measure thine, and show "the breadth, and length, and depth, and height, of the love of Christ which passeth knowledge."

In considering the doctrine of the atonement, we assume that Christ died for all who have lived upon this earth since the creation of Adam, or who will live until the end of time; and they will all be saved.

We also purpose to enquire when is man in a saved condition; and show that many will be lost who were once saved.

As evidence of the first proposition we offer the following:

When God commanded Abraham to depart from his country and his kindred, and his father's house, the promise was: "And I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." Gen. xii. 2, 3. "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." xxii. 28.

To which covenant often renewed the apostle refers. "For when God made promise to Abraham; because he could swear by no greater, he swear by himself, saying, surely in blessing I will bless thee, and multiplying I will multiply thee. And so after he had patiently endured; he obtained the promise, for verily men swear by a greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. vi. 13, 18. The apostle here evidently refers to the promise made unto Abraham as before quoted, and in strong language portrays the unchangeableness of His fixed purpose.

He that was as a lamb slain from the foundation of the world, was slain that He might redeem the world from sin; not the original sin of Adam alone, but that He who should be testified of in due time, might also in due time redeem every creature from their sins and bring them to a knowledge of the truth. If this position be a surprising one to you, kind reader, bear with me till we have examined the light God's word brings to bear upon it, and then decide, for by His holy word both you and I should desire in all things to be governed, and take it as the guide of our life, and rule of our faith.

Now that none may doubt, that the extent and solemnity of this covenant, made unto Abraham, far from being limited to his own immediate descendants, embraced the whole human family, let us examine the testimony borne by God himself to His servant Isaiah. Speaking of the Messiah He says: "I the Lord have called thee in

righteousness, and will hold thy hand, and keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Isa. xlii. 6. Again, the Lord in even plainer terms declares His mission in these words:

And he said, "It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles that thou mayest be my *salvation unto the end of the earth.*" Isa. xlix. 6.

What language could be plainer than this? God here expressly declares that in comparison with the extent of the atonement, the raising up of Jacob and the restoring of Israel would be a *light thing.*

But says one, we know the atonement has been made, and we admit it was made for all men, but many will reject it, and therefore, for them it has been made in vain. Nay, be not hasty, but let us first see what Jesus himself testifies in regard to this, and what he teaches us, is the mind and will of the Father.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii. 17. Even so it is not the will of your Father which is in heaven, that *one of these little ones should perish.*" Mat. xviii. 14.

At another time He says, "and I, if I be lifted up from the earth, will draw all men unto me." John xii. 32. The apostle, bearing witness to the same, says: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. 1 Tim. i. 15.

We might multiply texts upon the infinite nature of the divine atonement, but one other will for the present suffice us. Writing to the Romans, Paul says: "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the

righteousness of one the free gift came upon all men unto justification of life." Rom. v. 18.

To every mind loving and seeking after truth, we think upon this point no further testimony could be desired. It remains now to show that God in His infinite mercy and goodness, not only desires, but designs, that every being in all His vast creations shall be brought to a knowledge of the truth. That they shall confess the Son, to the honor and glory of the Father.

When Jesus questioned his disciples in regard to the opinions entertained of Him by the world, and had listened to the various answers given, asked: "But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter; and upon this rock will I build my church."—Mat. xvi. 15-18.

Christ does not affirm that upon Peter His Church would be founded, as is well understood by all who are at all familiar with the original. "Christ here does not use the word *Petros* as before, when referring to Peter personally, but *Petra*, referring to this truth which Peter had declared; 'thou art the Christ, the Son of the living God.'" But mark, if you please, what had enabled Peter to make that assertion. Listen to the words of Jesus as He answers Peter, for it concerns the eternal welfare of every being in God's universe. "*Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*"

Peter, by the Savior's own declaration, had not learned this fact from Him. The miracles which Jesus had wrought, and all His wonderful works and masterly teachings, had not taught this fact to Peter, but it had been re-

vealed to him by God Himself. What! had Peter need of *revelation* to know this thing? Had he not been with Jesus in his public ministry, and in His hours of social converse ever near His side?

If revelation were necessary for Peter, by what means are we to know that He is the Christ?

This question, if we will permit the inspired apostle to answer it, will at once bring plainly before your mind the important fact, that the earnest enquirer after truth, who would *know* for himself that Jesus is the Son of God, can obtain his knowledge from no other source, than that source whence Peter did. You may reply that the days of revelation are past—the canon of scripture full;—but so does not Paul, the great Apostle to the Gentiles. Hear him. Writing to the Corinthians, he says: “Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that *no man can say that Jesus is the Lord, but by the Holy Ghost.*” 1 Cor. xii. 3.

Paul understood that it was not in the power of flesh and blood to reveal this fact to mortal man. All the wisdom he had learned at the feet of Gamaliel; yes, the combined wisdom of the world was not sufficient for this, which God’s Spirit alone can reveal. To this declaration I am sure the heart of every child of God, who has had the testimony of Jesus, (which is the spirit of prophecy,) confirmed in them, will respond. And to those who have not this, and do not know that Jesus is the Son of God, permit me to say, your building is not upon that rock which the Savior declares the gates of hell shall not prevail against.

When is a man saved? Jesus said: “He that believeth on the Son HATH *everlasting life*: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him.” John iii. 36. Again, verily, verily, I say

unto you, He that heareth my word, and believeth on him that sent me, HATH *everlasting life*, and shall not come into condemnation; but IS PASSED from death unto life.” John v. 24.

To those familiar with the Bible, it is not necessary to say, that numberless texts from the Savior’s teachings might be brought to sustain this point, but as we design to be as brief as possible, we will only quote a few from the inspired apostle, bearing directly upon the subject. Writing to the Corinthians, Paul says:

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye *are saved*, if ye keep in memory what I preached unto you, unless ye have believed in vain.” 1 Cor. xv. 1, 2. To the same church he writes: “For the preaching of the cross is to them that perish, foolishness; but unto us *which are saved* it is the power of God.” 1 Cor. i. 18.

We here see that the apostle plainly declares the believer to be in a saved condition. He uses neither the past, nor the future, but the present tense, and assures them that they *are saved*, and will continue to be, if they keep in mind what he had preached unto them.

“Ah! but,” says one, “this cannot be the apostle’s meaning, for if it is, then he who has once a knowledge of his sins forgiven *is saved*, or in other words *elected* and foreordained, and cannot be lost. I don’t believe that the apostle ever meant any such thing, and you cannot prove it.”

Stop a moment, my friend, and let us make our position plain. The apostle meant just what he said, and the man who has for himself a knowledge of his sins forgiven, who has come in at the same door that the apostle did, who has had the testimony of Jesus confirmed in him, is saved, is elected, is foreordained, and remains so just so long as he lives according to the principles

of salvation; election and foreordination (which are the principles of the gospel of Christ,) and no longer. Furthermore, there is plainly revealed in God's word, the fact, that there is a sin for which there is no forgiveness, and we affirm that that man who has never been in a saved condition, cannot commit this sin; therefore though all men will be saved, many will be ultimately lost.

Should any find it in their minds to dispute that man is saved when he has believed and obeyed the truth, will they be good enough to inform us when he is saved, and by what means? Perhaps you will say in another world, when he has fought the good fight and kept the faith. Did Paul so understand and teach? Is death, that mysterious sunderer of soul and body, in possession of the power of salvation? Paul says the gospel of Christ "is the power of God unto salvation to every one that believeth."

Is not this conclusive then; and if the gospel be salvation, are we not saved when we obey that gospel? We understand God as being "the great prototype of all saved beings." Just so long then as we live in accordance with His revealed will, (having been legally adopted into His family,) just so long shall we remain saved. When we transgress His laws, break His commandments, and disregard His holy will, we cease to be assimilated to Him, and are no longer in a saved condition.

Admitting this, what then? It is not yet established that all men will be saved, for we know that many die in their sins, who all their life trampled under their feet the blood of Christ, counting it an unholy thing.

Kind reader, have you not God's holy word, and do you not take it as the man of your counsel? Are its pages a sealed book to you, or do you believe its plain and precious teachings? We ask you to believe no saying of ours, which conflicts with the law of

God, for most assuredly we will believe none such; though declared by an angel of light.

First, then, I will cite you to David and the apostles, to show that they foresaw the time when the glad tidings of great joy should be to all people; and second, to its fulfillment as shown to John on Patmos. David says:

"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. Ps. lxxxvi. 9. "All the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before me." Ps. xxii. 27. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii. 8.

These words of David clearly show that long before the infinite atonement of Jesus was made, its nature and extent was understood by men of God; and the testimony of the apostles confirms this view. Paul, in his letter to Timothy, says:

"Who will have all men to be saved, and to come unto a knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 4-6.

"And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Col. i. 20.

Paul, when writing to the Philippians, speaking of the Savior, says: "Wherefore, God also hath highly exalted him, and given him a name which is above every name: 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." Phil. ii. 9-11.

Now, bearing in mind that this con-

fession implies a positive knowledge given by God, as the apostle tells us, through His Holy Spirit, and learning from the Bible, (as you may by reading,) that this Spirit was given by those who had authority to lay on hands for the gift thereof, and which laying on of hands was never done till the person, or persons, had professed their faith and been baptized by water: bearing this in mind I say, does not the Bible clearly teach the glorious truth that all men will be saved? Was not the tidings borne by angels to the earth, "glad tidings of great joy, which shall be to all people?"

One other quotation from the inspired John, and I leave this with you. When upon the lonely isle of Patmos, God saw fit to spread before the beloved disciples, as in one broad panorama, events reaching down through the vista of time, even to its close, there was shown unto him the glory which God declares to His servant Isaiah He would not give to another, neither His praise to graven images.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Rev. v. 13.

Is it possible for truth to be more clearly presented to the mind, than God has presented this most glorious truth. Nor has He alone informed us in regard to His purposes, but, through His prophets, He has plainly shown the way in which they shall be performed, and the apostle Peter bears testimony of its accomplishment.

Let us now consider the objection, that many die in their sins, without confessing Christ as their Savior, and therefore will never be saved.

Many have lived and died; do and will both live and die subject to the law of sin, and what they

have sown that also shall they reap. But if we can show that Christ was to go to the spirits in prison, and that He not only was to go, but really did go and preach the gospel unto them, shall we not have removed your last doubt upon the infinite nature of the atonement, and have made plain the glorious truth, that "Jesus Christ by the grace of God, tasted death for every man?" If we have not, the fault is chargeable to us and not to the doctrine, for it is the truth of God, and will abide the judgment of the great *I AM*, when the polished arguments of vain man-made theories shall sink into oblivion. Therefore, if the crude form in which we have been enabled to present it, detracts from its merits in your eyes, take the word of God, and receive it as taught by inspired men of God, who spake as they were moved by the Holy Ghost, and may God by His spirit lead you into all truth. Isa. xxiv. 21, 22, says:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited."

Here is the express declaration of the Lord, given to the prophet, that they shall be visited, and referring to the same in xlix. 8, 9, he says:

"Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: that thou mayest say to the prisoners go forth; to them that are in darkness, show yourselves. They shall feed in the ways, and their pastures shall be in all high places."

In Isa. lxi. 1, He says: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach

good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Here then, is again brought to our view the mission of Christ. The promise to the prisoners was "you shall be visited after many days." Declaring the mission of His Son, He says: "That thou mayest say to the prisoners, Go forth." "He hath sent me," says the Savior, "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. Luke iv. 13.

We are aware that these, like many other texts of God's word have been spiritualized. The prophet has been understood as referring to the bondage of sin, to which our spirits are subject, while our bodies are the servants of sin; but, that your minds may at once and forever be freed from such an idea, and that we may more clearly understand His meaning, turn to Zech ix. 9-11.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off; and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even unto the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners, out of the pit WHEREIN IS NO WATER."

Here then we have irrefutable evidence that the spirits of the wicked are confined in an abode of torment, and taking the express declaration of the prophet, in connection with the parable of our Savior, concerning the rich man and Lazarus, what can be plainer than that it pertains not to the state of our spirits while they are tabernacled with

the body, but to a state of existence upon which they enter after death.

You will remember that the beggar, who laid at the gate, sick, friendless and faint for want of food; and the rich man, clothed in purple and fine linen, who fared sumptuously every day, died.

Angels bore the weary and afflicted Lazarus to the bosom of the faithful Abraham, but the rich man, being in torments, lifted up his eyes, and seeing Abraham afar off and Lazarus in his bosom, cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

And Abraham said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence." Luke xvi. 22-26.

Perhaps you are ready to say just here, "You have quoted a passage which perfectly refutes your argument, for Abraham declared this gulf to be impassable. We have been taught to believe in an unchanged state of misery awaiting the wicked after death, and here, in this parable, is positive proof that our views are right."

Softly, dear friend, let us consider. Thousands of years before our Savior put forth this parable, God had entered into solemn covenant with Abraham, and he who withheld not his own son was not ignorant of all the stipulations of that covenant. We cannot doubt, that as a party to the covenant he understood it, in its length, breadth, height and depth. Indeed, his very answer to him in torment, plainly reveals this fact. We cannot go to you neither can you come to us, for the great Mediator between God and man



has not yet given Himself a ransom to be testified of in due season. The victory over death, hell and the grave has not yet been achieved, by Him to whom alone God ever gave the power, that he might say to the prisoners go forth; by him to whom the Father said, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."

That this view is sustained by the teachings of the inspired apostles of the Savior, we shall presently see, and that Christ after His crucifixion, preached the gospel to the spirits in prison. Peter writes thus:—

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." 1 Pet. iii. 18-20.

Again, in the fourth chapter, the apostle says, "Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Pet. iv. 5, 6.

Here the apostle plainly shows for what reason the gospel was preached to them; "that they might be judged according to men in the flesh, but live according to God in the spirit."

If you have followed us thus far, in attempting to present to your consideration the fulness of the atonement, let us pause for a moment, that we may ask ourselves the solemn question. Since the scriptures present God to us as a being filled with such infinite love and compassion, have we any just reason to believe that any being He has

created, will dwell hereafter, banished from His presence, making its abode with the angels who kept not their first estate?

\* "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. vi. 7, 8.

Lazarus faint, weary, and full of sores, had begged for the crumbs that fell from the rich man's table, but they were denied him. In torment the rich man lifted up his eyes and begged for the drop of water, that might adhere to the despised beggar's finger, but it was not given him. "Though hand join in hand," saith the Lord, "the wicked shall not be unpunished." Prov. xi. 21. "Agree," said the Savior, "with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Mat. v. 25, 26.

Again Jesus says, "Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not." Mat. xxv. 41-43.

Paul, in writing to the Thessalonians, says: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels; in flaming fire taking vengeance on them that know not God, and that obey not

the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i. 6-9.

One further testimony upon this point, and we pass to the last division of our subject. In the revelation of John, we find recorded these words:

"And he that sat upon the throne said, behold I make all things new. And he said unto me, write: for these words are true and faithful. And he said unto me it is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21. 5-8.

And now, having shown, that while God is a being of infinite mercy and love, he is also a God of justice, and will recompense unto every man according to the deeds done in the body, let us pause to consider, what is the sin for which there is no forgiveness, or the sin against the Holy Ghost?

For hundreds of years, this has been the theme of much speculation, among not only the learned divines, but also members of the various churches, and many conflicting opinions have been entertained with regard to it. Are you a seeker after truth, untrammled by the prejudice of sect or party, you have only to believe the scriptures to mean just what they say, to know that this sin can only be committed by a saved being.

Christ, when teaching His disciples on the mount, says: "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is henceforth good for nothing, but

to be cast out, and to be trodden under foot of men." Mat. v. 15. Again Jesus says: "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven" Luke xii. 10.

Turning now to the apostle's teachings, and bearing in mind that Jesus says, all sins but this shall be forgiven, we find these words: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. x. 26-29.

Bear in mind to whom these words were addressed. Many persons, forgetting this precaution, use words originally addressed to the saints of God, those who had obeyed the gospel, and been adopted into the household of faith, as though they were applicable to the sinner in his unregenerate condition. This, to say the least of it, would be charging the apostle with ignorance of their needs, leaving out of view entirely, that he spake by the power of God's Spirit, such words as were necessary to establish them in the faith. Again he writes:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." "For it

is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 1-7.

Here then, in words as plain as language can express, we are told the nature of the unpardonable sin, and by whom alone it can be committed. Man cannot sin against the Holy Ghost, until, as the apostle says, he has been made a partaker of it. Do you ask when he is so made a partaker? We answer, when he obeys these words of Peter:

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 38, 39.

Is there any limit here, think you? Has God called a special few, and left of His sovereign will and pleasure, the rest of His handiwork to endless misery? For, says the apostle:

"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 29, 30.

Observe the language used by the apostle. Whom he foreknew, he also did predestinate; and whom he did predestinate, he also called, and justified, and glorified.

Here then, is plainly declared, that the foreknown, elected and predestinated ones of earth, are none other than the called, therefore it follows if the

call be limited, so also is the election; but, if the call be unto all men, then also is the free gift come upon all men, unto justification of life.

Paul says: "Who will have all men to be saved, and to come unto the knowledge of the truth?" 1 Tim. ii. 4. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. xlv. 22. If this is a limited call, then we confess our ignorance of the meaning of the English language.

Mothers, you who have laid your smiling babes away from your fond embrace, consigning them to the dark and silent tomb, who question in your hearts whether they be of God's elected number, go to His word, learn there His truth, and hear the Savior when He says, "Of such is the kingdom of heaven." It may be indeed that you have parted from them forever, but it will not be because they were not of the elect, nor yet because you or any other human being is not, but because they shall inherit the kingdom of heaven, the celestial glory of God, into which kingdom none can enter who have arrived at the years of accountability, and have the gospel in its purity presented to them, and yet reject it; if God's word be true, and you reject the gospel, you have parted from them forever. But says one, "did we not understand you as teaching that all will be saved but those who sin against the Holy Ghost? If we do not obey the fulness of the gospel we can not commit this sin, therefore we must eventually be saved?" Yes, but not in God's celestial kingdom.

"In my Father's house (says the Savior) are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv. 2, 3.

This language, bear in mind, was

addressed to His disciples; those who had borne the cross, despised the shame, and had obeyed it in its fullness, the gospel of Him who said, "where I am, there ye may be also."

Paul says: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth,) such an one caught up to the third heaven." 2 Cor. xii. 2. Again he says: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." 1 Cor. xv. 40-42.

Investigating carefully the word of God, we find that the apostles, far from being left in ignorance in regard to the full and complete nature of the atonement, not only understood its nature, but also the time of its accomplishment. The sayings of Jesus, which to the world at large were but parables, the meaning of which was hidden, were to them plain and easy to be understood, after they had received the Comforter, which was to guide them into all truth.

Having now brought to your view, (and we trust earnest consideration,) the teaching of God's word in regard to the mission of the Only begotten of the Father; having shown that the covenant made unto Abraham embraced the whole human family, and that the blood of that covenant was to be the means made use of by God for sending forth the prisoners from the pit, wherein was no water, and further having shown by the plain declaration of the apostle that Christ did go and preach to the spirits in prison, we purpose now to present a few plain passages bearing upon this point, and then to present to you, kind reader, with

an extract from a later revelation of God's Spirit, which though it be not a law unto you, as it is unto us who know it to be true, yet might we not ask you, before rejecting it as false, to examine and prove for yourselves whether or not it corresponds with the doctrines of the Bible?

Paul tells us to prove all things, and hold fast to the good.

Truth, like its Author, is unchangeable, and does not fear investigation, and if we reject the truth without investigation, the responsibility rests upon us, and we will have to bear the consequences.

The Savior says, "this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." John iii. 19. But, christian reader of the nineteenth century, we trust this does not apply to you. With the Bible, (the chart of salvation) in your hand, you surely need not fear to examine its teachings, for by those teachings you will have to abide at the great last day. Paul says:

"Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. i. 8-10.

And again: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. iii. 9. Continuing the same subject, he says: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" Eph. iv. 8, 9.

So plainly to the apostle's mind was it presented, that Jesus was first to go and preach to the spirits in prison; before ascending up to His Father, that he makes the statement in an interrogative form, as if he had said: You yourselves understand this matter so well, that when I tell you he ascended, it appears unnecessary to add that He descended first, into the lowest parts of the earth, thus obtaining the keys of death and hell, that he might say to the prisoners go forth. One further quotation from the Savior's own words, and we leave the subject with you:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Mat. xii. 31, 32.

These are the words of Him who spake as never man spake, and who at all times fulfilled the will of the Father, and spake as the Father gave Him commandment. "Behold, I bring you good tidings of great joy, which shall be to all people." Luke ii. 10.

"And the Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. xxii. 17.

For a moment, let us examine the account given by the inspired John, of the first resurrection, and see if it will not only perfectly agree with the views already advanced, but clearly and pointedly sustain them. In the 20th chapter of Revelations, after describing the binding of Satan, and his being sealed in the bottomless pit for the space of a thousand years, John says: "And I saw thrones and they that sat upon them, and judgment was given

unto them, and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." John xx. 4-6.

Here we give a description of the resurrection of the just: those who are accounted worthy to live and reign with Christ, before the general judgment day. Whatever length of time it may be, represented to us by the thousand years, we know that it is time which shall precede the resurrection of those who are to be "judged out of those things which were written in the books." Upon this point the inspired writer has not left us in doubt, but clearly portrays the time of the general judgment, and the manner of that judgment, or the plan upon which it will be conducted. Describing it he says:

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them. And I saw the dead small and great stand before God; and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works."

Here then to our apprehension is

fully and clearly set forth the principles we have endeavored to present to your notice. Those who have obeyed the laws of God and accepted the atonement of the Lamb, are clothed upon with His righteousness, their sins are forgiven unto them, and they are justified through faith in His name. Being then freed from the law, shall they be judged by the law? Having all their sins remitted unto them, shall they yet be judged according to the deeds done in the body? Let the prophet Ezekiel answer for us,

“But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live? But when the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations which the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass which he hath trespassed, and in his sin that he hath sinned, in them shall he die.” Ezek. xviii. 21-24.

Important lesson! Would to God that it might reach the heart of every one who reads it, then would man know that, to whom God imputeth not sin he is blessed indeed.

How plainly, how beautifully the prophet teaches the fulness of Christ's atonement, and that in the grand and glorious economy of God there is no such unjust, unholy law as that which unconditionally elects to punishment eternal, one portion of His creatures, and the other to bliss unspeakable.

If it be not possible for man to forsake the way of truth, who has

once walked therein, and for him to return to his wickedness, whose sins have once been pardoned, then truly the Lord uses strange language, when speaking through His servant Ezekiel—language not at all applicable to our condition, and little calculated to be understood or appreciated by us. But thanks be to His name who hath given unto us “a more sure word of prophecy, whereunto we do well to take heed, as unto a light shining in a dark place.” Read it therefore and compare it with the teachings of God's word and let your heart praise Him for His goodness and His wonderful works to the children of men.

“Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the

heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father hath revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof; nevertheless, I the Lord, show it by vision unto many; but straightway shut it up again; wherefore the end, the width, the height, the depth and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly!

And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of hands of him who is ordained and sealed unto this power;

and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the first-born; they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly of the church of Enoch, and of the first born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical."—B. of C. lxxvi. 5.

May we and you, kind reader, with all who love the Lord and wait for His appearing, "be sanctified through the truth, His word is truth," that we may "have part in the first resurrection, for on such the second death hath no power."

The Father has given the most touching exemplification of Divine Love to us in the sacred gifts of His Son.—Could he have done more for us?

Jesus, the Christ, has furnished an example of obedience to the Father's will the most complete. He hesitated not to become the one great sacrificial offering for sin by the sacrifice of himself, that he might bring us to God. He lived for our example and profit. He died for our sins. He rose again for our justification. He ascended to the Holy Court and became our Mediator. He sent down the Holy Ghost, the Comforter, to correct, to cheer, to guide us. He has prepared a habitation for those that love Him. He awaits the day of the final conflict that he may again descend, to forever free us from the evils of sin, and exalt the obedient to thrones of power, to immortality and endless life.—What more could the Son of God have done for us?

The Holy Ghost, the Spirit of Truth sent down from heaven, has set his seal to the blood-bought covenant, and anxiously waits to bestow its life-fraught gifts upon the believing, the repentant, the obedient ones. To the servants of the Most High, to the followers of Jesus, to those who heed His

still, small voice, His guarding power, He manifests the wonders of redeeming grace—the sovereignty of divine love, the peaceful trust that finds a safe repose in Deity—the glorious manifestation of his own blessed presence by which the favored possessor knows that he is born of God—the rich displays of precious gifts, by which the visions of futurity are opened,—the unlearned language is spoken and interpreted,—the voice of prophecy is made to reveal the unborn future with the accuracy and definiteness of an authentic, historical detail,—the languishing pains and acute sufferings of sickness and disease are banished,—the bloom of health is restored to the faded cheek,—life is relieved of its sadness,—bereavement of its hopelessness,—death of its terror.—What more can the Holy Ghost do for us?

The law is fulfilled and made honorable. The gates of gospel grace are opened to us. The servants of the ever-blessed Redeemer stand ready to wait upon us. The promise of God is sure and steadfast, and cannot fail;—"He that believeth and is baptized shall be saved."

Soon will the sound of the chariot wheels be heard, and the Bridegroom descend to meet and receive His bride. Soon will the bride be found adorned to meet her Lord. She is now preparing herself. The Father and the Son bid you, Come. The Spirit and the Bride bid you, Come. Oh! let them not bid you in vain.

