

# FULNESS OF THE ATONEMENT.

## NO. 1.

BY M. FALCONER.

*“And I, if I be lifted up from the earth, will draw all men unto me.”—JOHN 12: 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. Time and again, unto His people, by the prophets and holy men had God renewed His promise. The coming of a Savior had been clearly predicted, and the fulness of His atonement declared, and 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 hid 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 from 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."

And now, fellow travellers to the judgment bar of God, will you come with us for a short time and let us examine, what lot or part we or you may have in these "good tidings of great joy." More than eighteen hundred years have passed away, since to the humble shepherds, by angelic messengers, was brought the glad news "*which shall be to all people,*" and therefore it pertains to us as much as unto them, despite the lapse of time. The wise man has said, "as cold waters to a thirsty soul, so is good news from a far country." We are pilgrims and travellers 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. Is it for us?

Again the wise man has said, "where there is no vision, the people perish;" and strange as it may appear, so far have men departed from the doctrine taught by our Savior; so many teachers have they heaped unto themselves, that when in the midst of the multiplicity of creeds and sects, 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 17: 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 as much as his epistles are revered in these same churches, he would find his bodily presence contemptible. Truly, where there is no vision the people perish, for man is fallible, and prone to do evil, and 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 deem that the world is being won over to the church, entirely ignoring the fact, that 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. "In the world," said our Savior, "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 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 not power to measure, thy bright, thy loved and innocent boy, shall dwell with spirits banished from God's presence, 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 cannot 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, said, "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 man he may be called, whose soul is sullied by the basest crimes. The assassin who steals with stealthy tread to stick the dagger in 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 stricken 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 and 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 know "the breadth, and length, and depth, and height of the love of Christ, which passeth knowledge."

For much of the subject matter of these pages, we cheerfully acknowledge our indebtedness to one who has long known that God changes not, and that He is as willing to give wisdom to those who lack it now, as He was when the apostle bore his testimony of Him. Should the subject present to you any light to cheer you on, and lead you to love your heavenly Father more, to God be all the glory. For neither he, to whom it was presented by God's Spirit, nor we who shall attempt to present it to you, desire any share of it; our only desire being to do good.

The first position, then, which we shall take is this: Christ died for all, who have lived upon this earth, since the creation of Adam, or will live until the end of time; and they will all be saved.

2d. We purpose to enquire, when is man in a saved condition?

3d. To show how many will be eternally lost who were once saved.

Upon the first point, such a multiplicity of evidence can be brought to bear, that it seems almost needless to refer to it. But, as it is a bold position for any but Universalists to assume, and as we are far from being Universalists, in the common acceptation of the term, we will examine the teachings of Christ and the prophets upon this subject.

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. 12: 2, 3. "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." 22: 18.

This covenant we find renewed time after time. Referring to this, the apostle says:

"For when God made promise to Abraham, because he could swear by no greater, he swore 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 men verily 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 consola-



hours of social converse ever near His side? If revelation was 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, he who would *know* for himself that Jesus is the Son of God, can obtain his knowledge from no other source, than that source from whence Peter did. But perhaps you reply the days of revelation are past—the canon of scripture is full—very well; 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. 12 : 3

Ah! well 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 them 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 then is a man saved? we ask again, and again we appeal to the “law and testimony.” In John 3 : 36, Jesus says: “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.” Again he says: “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath *everlasting life*, and shall not pass into condemnation; but is passed from death unto life.” Jno. 5 : 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. 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 1 : 18.

We here see that the apostle plainly de-

clares 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 *elect*ed and *foreordained*, and cannot be lost. I don’t believe that, the apostle never 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 that 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 elect*ed, *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 this fact, so clearly revealed in the teachings of Jesus and the apostles, 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 surrender 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 obeying 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 as united to Him, and are no longer in a saved condition.

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# FULNESS OF THE ATONEMENT.

## NO. 2.

BY M. FALCONER.

Well, admitting this, what then? Even allowing all this to be true, the fact 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 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 fulfilment 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. 86: 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. 22: 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. 2: 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. 2: 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. 1: 20.

To Isaiah the Lord says, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." Isa. 42: 8.

Paul, when writing to the Phillipians, 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. 2: 9-11.

Now, bearing in mind that this confession 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 of the same, 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 disciple, 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. 5: 13.

Is it possible for truth to be more clearly presented to the mind, than God has presented this most glorious one. 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 brought to bear, that many die in their sins, without confessing Christ as their Savior, and therefore they will never be saved. Your premise is correct, but not your conclusion, as we hope by the aid of God's word to prove. Many have, 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 you that Christ was to go to the spirits in prison, and that He not only was to, 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 thou the word of God, and receive it as taught by inspired men of God, who spake as they were moved upon by the Holy Ghost, and may God by His Spirit lead you into *all truth*. Isa. 24: 21, 22, says:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones 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 49: 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, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."

In Isa. 61: 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 4: 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 once and forever be disimbued of such an idea, and that we may more clearly understand His meaning, turn to

"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 to 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 the fact 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.*" Lu. 16: 22-26.

Perhaps you are ready to say just here, "You have quoted a passage which perfectly refutes your argument, for Abraham declares this gulf to be impassable. We have been taught to believe in an unchanging 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 giv-

en 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. 3: 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. 4: 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. 6: 7-8.

Lazarus faint and weary, 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 handjoin in hand," saith the Lord, "*the wicked shall not be unpunished.*" Prov. 11: 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." Matt. 5: 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 hungred, 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." Matt. 25: 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." 1 Thess. 1: 6-9.

One further testimony upon this point, and we pass to the last division of our subject. In the Revelations 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 pass 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, untrammelled 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 hence-

forth good for nothing, but to be cast out, and to be trodden under foot of men." Mat. 5: 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." Lu. 12: 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 sins, 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. 10: 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 the fact, 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 unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 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 2: 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. 8: 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 the fact, that the foreknown, elected and predestinated ones of earth, are none other than *the called*, therefore it follows if the call is 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. 2: 4. "Look unto me, and be ye saved, *all the ends of the earth*: for I am God, and there is none else." Isa. 45: 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 years of accountability, and have the gospel in its purity presented to them, and yet reject it. If God's word be true, 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 fullness of the gospel we can not commit this sin, therefore we must eventually be saved?" Yes, but not in God's *celestial* kingdom.

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# FULNESS OF THE ATONEMENT.

NO. 3.

BY M. FALCONER.

"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 14: 2, 3.

This language, bear in mind, was addressed to His disciples; those who had borne the cross, despised the shame, and had obeyed, *in its fulness*, 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 can not tell; or whether out of the body, I can not tell: God knoweth;) *such as one caught up to the third heaven.*" 2 Cor. 12: 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. 15: 40-42.

Investigating carefully the word of God, we find 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 teachings 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 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

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 3: 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. 1: 8-10.

And again Paul says: "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. 3: 9. Continuing the same subject, Paul 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. 4: 8, 9.

So plainly to the apostle's mind was the fact 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, in 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

shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 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 2: 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. 22: 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 Rev. 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 20: 4-6.

Here then we have given us 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 judg-

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 have 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 commiteth 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 shall he die?" Ezek. 18: 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 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 thro' 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

"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

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 the 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 fullness, and of his glory, and are priests of the Most High after the order of Melchisedek, 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 and 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.* 76: 4; 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

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## POETRY.

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### The Atonement.

O Lamb of God, we bless thy holy name  
That Thou between us and our sin hath  
stepped,

Showing a way to free us from the same,  
If we that way in meekness will accept.

O Lamb of God, we earnestly exhort  
The sons of sorrow, and of wickedness,  
Unto this magic fountain to resort,  
Opened by Thee in life's great wilder-  
ness.

O Lamb of God, may all men come to Thee.  
We do invite them from their devious  
way,

Calling upon them kindly, cordially,  
To heed Thy wishes in the latter-day.

O Lamb of God, Thy gifts are wond'rous  
free;

All those who keep Thy law shall have  
reward.

Their sins no longer shall remembered be.  
Then glory be to God and Christ the  
Lord.

ABEL.

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### The Apostacy.

Great God! What form of prayer shall I  
indite?

Give me thy Spirit; set my heart aright.  
I see the world in guilt and blindness  
thrown,

Thy word discarded, and thyself unknown  
Thy cause dishonored and thy law defied,  
Thy name blasphemed, thy judgments  
misapplied.

I see thy people scattered and oppressed,  
By wicked men and demons sore dis-  
tressed,

Thy shepherds slain, thy people gone  
astray,

And but a few remain to watch and pray.  
Sometimes the saints in deep pollutions  
plunged,

All trace of former piety expunged,  
Guilt rises rife, and many hearts grow  
cold

While wicked men and demons grow  
more bold,

The faithful few in deepest anguish mourn  
Their spirits broken and their bosoms  
torn,

With stricken hearts they heave the  
bitter sigh,

And toward the temple turn their weep-  
ing eye,

Faith faints and wavers, and they bend  
in prayer

And cry to God to save them from despair,  
With might which none but true believers

In words which breathe the sweetest out-  
of woe.

The powers of mighty prayer soon appear,  
The heavens unveil, the angels hover near,  
Eternal glories burst upon the view,  
Old things are past, and faith springs up  
anew.

Their hearts are one, they live, they shall  
not die,

For God permits them to see eye to eye,  
The angels to their view great things un-  
fold,

By faith their future glories they behold.  
They cease to murmur at their sad estate,  
And learn to trust, to labor, and to wait.  
Ere long the prophet comes to take his  
place,

Asking his people's prayers, his Maker's  
grace,

Seizes the helm to guide the ship aright,  
And prays to God for wisdom, strength  
and light.

Great God! In his behalf I breathe  
this prayer,

Keep him continually beneath thy care,  
Shield him from darkness, and from dem-  
ons art,

And banish every idol from his heart,  
Give him thy Spirit every day and hour,  
Clothe him with wisdom, humble faith  
and power.

Redeem thy heritage from guilt and blood  
And show the nations that thou still art  
God.

Rebuild thy church and hasten on its prime  
More glorious now than at the former  
time.

Let him now at the helm, and those on  
deck,

Repair the ship and save her from the  
wreck,

Learn wisdom from the sufferings they  
endure,

And make their calling and election sure,  
A voice of warning from her ruins cry,  
Hold fast the faith, or else despair and  
die.

A voice comes sadly from the apostate  
bride,

Telling of ambition; and beware of pride,  
A voice from earth, encrimsoned with the  
blood

Of martyrs wakes the judgments of our  
God.

A voice of mercy cometh from above,  
And sweetly breathes of our Redeemer's  
love,

All voices from the earth, the sea, the air,  
Bid us to meet the King of kings prepare,  
All voices sweetly blend in earth and  
heaven,

Tell us the earth shall rest and be for-  
given.

MARIA HALLOWELL.

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