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THE

DESTINY OF MANKIND:

OR

WHAT DO THE SCRIPTURES TEACH

RESPECTING THE

FINAL CONDITION OF THE HUMAN FAMILY?

BY O. H. TILLOTSON.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."—Isa. 25 : 8.

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P R E F A C E .

No person, of common observation, can fail to see that the doctrine of the annihilation of the wicked has been gaining ground, to some extent, for the last eight or ten years. The inquiring and reasonable portion of all denominations are growing tired of the awful and obnoxious doctrine of endless woe, and, as a substitute, are fast fleeing to the ranks of those who believe that a portion of the human family is to be totally and endlessly annihilated. But, though this doctrine may be a little more palatable to the humane than that of never-ending torture, it is, nevertheless, an unscriptural doctrine, as destitute of proof as is that of eternal suffering. And yet, as it is gaining ground, it must be met. I have accordingly, in the following pages, endeavored fairly and fully to show that it is not the doctrine of the Bible.

In this work I take the position, that the Scriptures abundantly declare that all mankind are to be finally

holy and happy. This, however, is not a new doctrine. It was advocated by many in the early ages of the Christian religion. We find distinct traces of it in the Sybilline Oracles, which appeared about A. D. 140 or 150. Clement of Alexandria, President of the renowned catechetical school in that city, believed it. He was the most learned and illustrious of all the Christian fathers before Origen. And Origen, the most illustrious of all the Christian Fathers, was a decided Universalist, and, as is well known, taught and defended this doctrine in almost all his works. He was born A. D. 185. We find that many of the Fathers, immediately after Origen's day, maintained the doctrine, and it flourished until the dark ages nearly extinguished the fire of truth which burned on Christian altars. But, after the reformation it speedily revived, and was believed and defended in England, by Dr. Hey, Rev. Jeremy White (Chaplain to Oliver Cromwell), Dr. Henry Moore, Archbishop Tillotson, Dr. Thomas Burnet, Sir Isaac Newton, Dr. Samuel Clarke, Dr. George Cheney, Chevalier Ramsay, Daniel DeFoe (the celebrated author), Dr. Edward Young (author of Night Thoughts), and a large number of others. Many very learned men, in Germany, embraced the doctrine. It spread also in Holland, Switzerland, Ireland and Scotland; and it is now believed and advocated by many among the greatest and best men of which the world can boast. The fact that so many have believed it does not, indeed, prove the doctrine to be true; but,

unless there were some ground for its truth, so many great and good men would never have believed and advocated it.

Those who read this work will perceive, that my arguments are based wholly on the Scriptures. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." And, that all who read this little volume, may come to a knowledge of the truth and be saved, is the sincere prayer of

THE AUTHOR.

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THE
DESTINY OF MANKIND.

CHAPTER I.

**DO THE SCRIPTURES TEACH THE DOCTRINE OF THE
FINAL HOLINESS AND HAPPINESS OF ALL MAN-
KIND?**

THIS question is so plain, its meaning is so apparent, that it is not necessary for me to take up much time in defining it. We understand that we shall be holy, when we are free from sin. And, as holiness and happiness are inseparably connected, if I can prove that the Scriptures teach that all mankind are to be saved from sin or become holy, it follows that they will be happy;— and the reader will be bound to admit the truthfulness of the proposition, that the Scriptures teach the doctrine of the final holiness and happiness of all mankind.

My task, at this time, is an agreeable one. I am to labor to prove the truth of the doctrine which corresponds with the desires of all the benevolent and holy beings in the Universe,—the doctrine which teaches that the human family will be saved from sin, misery and death, and praise God in happiness forever and ever.

In my opinion the doctrine of the final holiness and happiness of all mankind is the great doctrine of the Bible. The Scriptures clearly teach that God is the Father of the human family. That he is good unto all, and that his tender mercies are over all his works. That he loves even his enemies with an unchanging and deathless love. And, as he is the same, yesterday, to-day, and forever, he will continue to love and bless them throughout the wasteless ages of eternity.

Such being the character of God, what portion of the human family is it reasonable to suppose he would embrace in the plan of salvation? Impartial and unchanging love to all would certainly say, that all must be saved. Fathers and mothers, imperfect and earthly as you are, would not you say thus of your children? Had they forsaken you, and degraded themselves in the estimation of all the virtuous and good in the Universe,

and were they poor, and blind and wretched, could you give them up to hopeless ruin, if it were in your power to save them? You could not! And, much more difficult would it be for our Heavenly Father to give up his.

Having made these remarks, I shall now call your attention to some direct evidence in proof of the position, that the Scriptures teach the doctrine of the final holiness and happiness of all mankind.

SECTION I.

The Bible declares that God has willed that all shall be saved ;

It also declares that his will must be done ;

Therefore, all will be saved, or made holy and happy.

Of the will of God we read (1 Tim. 2 : 4), "Who will have all men to be saved, and to come unto the knowledge of the truth." Is this a will of desire? We read (Job 23 : 13), "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." Is it a will of pleasure? We read (Isa. 46 : 9, 10), "I am God, and there is none like me, declaring the

end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." But, this is a will of purpose. The word rendered will, (1 Tim. 2: 4), "will have all men to be saved," &c. is the same as is rendered will (Matt. 8: 3), "And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." That this is a will of purpose, is evident from Eph. 1: 9, 10, "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." And, God's will must be done, for we read (Dan. 4: 35), "And he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?"

OBJECTIONS.—1st. God wills that all shall be saved *now*, and yet they are not saved, and hence his willing the salvation of all is no proof that all will be saved.

Reply. — If God cannot do his will in *saving* men, what evidence have we that he can do it in *damning* them? All may be saved, though he

wills that some shall be damned or endlessly annihilated. But, it is not true that God wills the salvation of all *now*. He made man subject to vanity, because it was best that he should so make him, and "in the fulness of times" all are to be saved.

2nd. — We have no evidence that all men means the whole human family, as we read (Matt. 3 : 5), "Then went out to him (John) Jerusalem, and all Judea, and all the region round about Jordan, and were baptised of him in Jordan."

Reply. — It is true that all those places were represented at John's baptism. But, does the objector mean to take the ground here of election and reprobation, and say that God did not intend to have all saved?

Evidently God wills the salvation of all for whom Christ died, and he tasted death, as we are informed (Heb. 2 : 9), "for every man."

REMARK. — Before God willed the salvation of all men, he counted the cost. He did not, like the foolish builder of whom we read (Luke 14 : 28-32), commence a work which he was not able to finish. He looked it through, saw all the contingencies, and provided for them.

SECTION II.

The Scriptures declare that God promised Abraham, Isaac and Jacob, that he would save all men ;

They also declare that he will fulfil his promise ;

Therefore, all will be saved.

Of the promise of God to Abraham we read—
Gen. 12 : 3. — “ And in thee shall all families of the earth be blessed.”

Gen. 22 : 18. — “ And in thy seed shall all the nations of the earth be blessed.”

This was renewed to Isaac —

Gen. 26 : 4. — “ And in thy seed shall all the nations of the earth be blessed.”

It was confirmed to Jacob —

Gen. 28 : 14. — “ And in thee and in thy seed shall all the families of the earth be blessed.”

That Christ is the seed of Abraham, the Apostle distinctly asserts (Gal. 3 : 16), “ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ.” And, that the blessing is to extend to all, and is the saving of them from

sin, there is no chance for a doubt. We read (Acts 3 : 25, 26), "Ye are the children of the Prophets, and of the covenant which God made with our Fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

And, this promise will be fulfilled, for we read—

Numbers 23 : 19. — "God is not a man, that he should lie, neither the son of man, that he should repent : hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

2 Cor. 1 : 20. — "For all the promises of God in him are yea, and in him amen (i. e. in Christ), unto the glory of God by us."

Rom. 3 : 3, 4. — "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid : yea, let God be true, but every man a liar."

OBJECTIONS. — 1st. We read — "I will curse him that curseth thee," and that does not look much like having all saved.

Reply. — But, we are not told that they should be cursed with an endless curse. God would chastise them for their good. And, the fact that

they would be cursed for a while is no evidence that they will not finally be saved from their sins.

2nd. — These promises are conditional. We read (Gal. 3: 6), "Abraham believed God, and it was counted to him for righteousness."

Reply. — The promises are entirely *unconditional*. The language is — "In thy seed *shall* all the nations, kindreds and families of the earth be blessed." But, they were made known to Abraham as a reward for his faithfulness. The faithfulness of Abraham was not the condition on which they were to be fulfilled, but the condition, simply, on which they should be made known to him. God had purposed to bless all men in Christ long before Abraham had an existence. Had Abraham proved faithless he would still have carried his purpose into effect through other instrumentalities. It was a great blessing to Abraham to have these precious promises revealed to him. And we understand the words (Gal. 3: 9), "So then they which be of faith are blessed with faithful Abraham," to refer to those who believe in the doctrine of a world's salvation. The promises will finally be fulfilled whether we believe them or not, but if we have no faith in them we lose the benefits which a belief in them is sure to give in this world.

SECTION III.

The law requires the final holiness and happiness of all mankind ;

The Law will be fulfilled ;

Therefore, all will be holy and happy.

Of the Law we read —

Matt. 22 : 37-40. — “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.”

And,

Rom. 13 : 10. — “Love is the fulfilling of the Law.”

And, the Law will be fulfilled —

Matt. 5 : 17, 18. — “Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.”

OBJECTION. — The Law is sustained as much when a criminal is punished, as when a man obeys.

Reply. — We do not read that the Law shall be sustained, but fulfilled.

SECTION IV.

God sent his Son into the world to save all mankind ;

Jesus will do the work which the Father sent him to perform ;

Therefore, all will be holy and happy.

Of the work of Jesus we read —

Matt. 1 : 21. — “Thou shalt call his name Jesus; for he shall save his people from their sins.”

Matt. 9 : 11–13. — The Pharisees said to the disciples of Jesus, “Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice : for I am not come to call the righteous, but sinners to repentance.”

Luke 19 : 10. — “For the Son of Man is come to seek and to save that which was lost.”

John 1: 29. — “Behold the Lamb of God, which taketh away the sin of the world.”

John 3: 17. — “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

1 John 2: 2. — “And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.”

1 John 4: 14. — “And we have seen and do testify that the Father sent the Son to be the Saviour of the world.”

John 3: 35. — “The Father loveth the Son, and hath given all things into his hand.”

John 17: 2. — “Hath given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

And, Jesus will do the work which the Father sent him to perform.

Psal. 110: 3. — “Thy people shall be willing in the day of thy power, in the beauties of holiness. Thou hast the dew of thy youth.”

Isa. 53: 10, 11. — “He shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied.”

John 6: 37. — “All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.”

John 17: 4. — “I have glorified thee on earth: I have finished the work which thou gavest me to do.”

Heb. 2: 8, 9. — “Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him: But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man.”

1 Tim. 2: 5, 6. — “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.”

OBJECTION. — The righteous only are to be saved, — those who believe on Jesus.

Reply. — The *righteous* are *already* saved. Sinners alone need a Saviour. Besides, we are informed that eternal life is the gift of God. And we read (Rom. 5: 18), “The free gift came upon all men unto justification of life.”

Eph. 2: 8, 9. — “For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast.”

2 Tim. 1: 9. — “Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”

Titus 3: 5. — “Not by works of righteousness which we have done, but according to his mercy he saved us.”

SECTION V.

God hath sworn by himself that he will cause all men to be holy and happy ;

He will make good his oath ;

Therefore, all will be holy and happy.

Of the oath of Jehovah we read (Isaiah 45: 22–25), “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, every tongue shall swear, surely, shall say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the

Lord shall all the seed of Israel be justified, and shall glory.”

And, Jehovah will make good his oath —

Heb. 6 : 13–18. — “For, when God made promise to Abraham, because he could swear by no greater, he sware by himself. . . . For men verily swear by the 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; which hope we have as an anchor of the soul sure and steadfast.”

OBJECTIONS. — 1st. Isa. 45 : 24. — We read, “Surely shall *one* say, In the Lord have I righteousness and strength.”

Reply. — The word *one* has no business there. It was printed in italic letters to show that it was supplied by the translators.

2nd. — Every knee may bow in slavish fear to God, and every tongue swear in wrath.

Reply. — They are to say, “In the Lord have I righteousness and strength.” And, if they have righteousness and strength in the Lord, they must be holy and happy.

3rd. — But, “All that are incensed against him shall be ashamed.” That does not look much like having all saved.

Reply. — When they find that God has forgiven them, they will be ashamed to think that they ever hated him, or supposed that he would cruelly suffer one of his children to perish forever!

4th. — But we read, “In the Lord shall all the seed of Israel be justified and shall glory.” Hence this must be confined to the Jewish people.

Reply. — It embraces, in its meaning, all the ends of the earth. But the Jewish people are finally specified, because they are the last to be brought in. As Paul says (Rom. 11: 25–27), “For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.”

SECTION VI.

No man can be perfectly reconciled to God until he is holy and happy ;

All mankind are to be reconciled to God ;

Therefore, all will be finally holy and happy.

Proof that no man can be reconciled to God until he is holy and happy —

Rom. 8: 7. — “The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be.”

Proof that all mankind will finally be reconciled to God —

Col. 1: 19, 20. — “For it pleased the Father that in him should all fulness dwell ; and having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him I say, whether they be things on earth, or things in heaven.” The phrase *all things*, say Archbishop Newcomb and Professor Stuart, signifies all intelligent beings.

OBJECTIONS. — 1st. The phrase all things means simply the Jews and Gentiles.

Reply. — The words Jews and Gentiles included in their meaning all who were unrecon-

cited in the world at the time the Apostle used this language. (*Things mean men.* See 1 Cor. 1: 26-31.)

SECTION VII.

No man can confess Jesus to be Lord to the glory of God the Father, unless he is holy and happy ;

But, all mankind are thus to confess him to be Lord ;

Therefore, all mankind will be finally holy and happy.

Proof that no man can confess Jesus to be Lord to the glory of God the Father, except he be holy and happy —

Rom. 10: 9. — “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.”

1 Cor. 12: 3. — “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 John 4: 15. — "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

Proof that all mankind will finally confess Jesus to be Lord to the glory of God the Father —

Phil. 2: 9-11. — "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."

Stuart, in his letters to Channing, says:—
"Things in heaven, earth, and under the earth, is a common mode of expression among the Hebrew writers, for the universe." "What can be meant," says he, "by things in heaven, bowing the knee to Jesus, if spiritual worship be not meant?"

SECTION VIII.

The Scriptures require the righteous to pray for the final holiness and happiness of all mankind ;

The Bible also informs us that the desire of the righteous shall be granted ;

Therefore, all will be finally holy and happy.

Proof that the righteous are to pray for all —

1 Tim. 2: 1-4. — “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men ; for kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour ; who will have all men to be saved,” &c.

And, do not the righteous all desire that the world may be saved from sin? Certainly they do.

Proof that the desire of the righteous will be granted —

Prov. 15: 8. — “The prayer of the upright is his delight.”

Prov. 15 : 29. — “ He heareth the prayer of the righteous.”

Psal. 145 : 19. — “ He will fulfil the desire of them that fear him.”

Prov. 10 : 24. — “ The desire of the righteous shall be granted.”

OBJECTION. — The righteous do not pray that men may be saved unconditionally.

Reply. — They must then desire that all may fulfil the conditions ; and, if their desires are granted, all will do it and be saved.

SECTION IX.

God *can* save all men, and *will* not,
Or, he *would* save all mankind, but *cannot*,
Or, he both *can* and *will* save them.

What say the Scriptures ?

Ans. That he *can* and *will*.

SECTION X.

God cannot be all in all until the devil and all his works are destroyed and all mankind are holy and happy ;

But Jesus is to destroy the devil and his works and God is to be all in all ;

Therefore, all mankind will be holy and happy.

That God cannot be present in sin, or its author, all will readily admit.

But, the devil is to be destroyed, or put out of existence. We accordingly read (Gen. 3: 15), "And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel."

Heb. 2: 14, 15.—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that hath the power of death, that is, the devil, and deliver those who through fear of death were all their life-time subject to bondage."

The works of the devil are also to be destroyed —

1 John 3 : 8. — “ He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

And God is to be all in all, as we are informed, 1 Cor. 15 : 28.

OBJECTIONS. — 1st. Will not some human beings be included among the works of the devil which are to be destroyed ?

Reply. — The devil never created or owned a human being, and never will. “ All souls are mine,” saith the Lord (Ezekiel 18 : 4.) And God’s works and property will not be destroyed.

2nd. — God is to be all in all of the righteous only.

Reply. — He is to be all in all of all who die in Adam. And, as all die in Adam, he is to be all in all of the human family. And, says the Apostle (1 John 4 : 16), “ He that dwelleth in love dwelleth in God and God in him.”

SECTION XI.

The Lord has at sundry times, and in various places in his Word, declared that he will not cast off forever ;

His Word is true ;

Therefore, all will be finally saved.

Says Jehovah in his Word —

Isa. 57 : 16. — “ For I will not contend forever, neither will I be always wroth : for the spirit should fail before me, and the souls which I have made.”

Lam. 3 : 31-33. — “ For the Lord will not cast off forever : But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.”

And, that the Word of God is true, all will acknowledge, who take a sufficient interest in the subject to read this work. Hence, it is not necessary for me to spend time to prove it.

OBJECTION. — God is simply to revive the spirit of the humble and the heart of the contrite ones, and not to contend forever with these.

Reply. — If he contends forever with any, or

is always wroth with them, or casts any off forever, his Word must be false.

SECTION XII.

The Scriptures teach that all are to arise from the dead, and be the children of God, being the children of the resurrection ;

*But the children of God are holy and happy ;
Therefore, all mankind will be finally holy and happy.*

Said Jesus to the Sadducees who denied the doctrine of the resurrection, and did not believe in the existence of angels or spirits —

Matt. 22 : 29, 30. — “Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.” So also Mark 12 : 24, 25.

Luke 20 : 35, 36. — “But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage : *Neither can they die any more* : for they are equal unto the angels ; and are the children of God, being the children of

the resurrection." But will all be honored to obtain that world and the resurrection? Yes. For we read (verse 38), "for all live unto him."

Acts 24: 15. — Paul declares that he has "hope towards God, that there shall be a resurrection of the dead, both of the just and unjust."

1 Cor. 15: 22. — "For as in Adam all die, even so in Christ shall all be made alive."

OBJECTIONS. — 1st. We read of a resurrection to damnation (John 5: 28, 29), "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Reply. — This is similar language to Daniel, 12: 1, 2; and, evidently, was to be fulfilled at the same time with that. And Dan. 12: 1, 2 was to be fulfilled when there should be a time of trouble, which Jesus (Matt. 24: 21) confines to the period of Jerusalem's destruction. Dan. 12: 7, shows that the first and second verses were to be fulfilled when God should have accomplished to scatter the power of the holy people, or Jews. And, he accomplished to scatter the power of this people when Jerusalem was destroyed by the Romans, A. D. 70. Accordingly

we read (John 5: 25), " Verily, verily I say unto you, the hour is coming, *and now is*, when the dead shall hear the voice of the Son of God; and they that hear shall live." The orthodox Dr. Lightfoot, one of the most learned men of his day, says of John 5: 28, 29 — "These words might also be applied to a *spiritual* resurrection, as were the former (viz. : 25th verse), and so, *coming out of their graves meaneth* in Ezek. 37: 12. The words in the 29th verse (in John), being only translated and glossed thus. *And shall come forth*; they that do good (after they hear his voice in the Gospel), *to the resurrection of life*; *and they that do evil* (after they hear the Gospel), *unto the resurrection of damnation.*" The learned and orthodox Dr. Geo. Campbell says, that "the word, ANASTASIS, here rendered resurrection, denotes simply, being raised from inactivity to action, or from obscurity to eminence, or a return to such a state, after an interruption. Agreeably, therefore, to the original import, rising from a seat, is properly termed ANASTASIS (*resurrection*); so is waking out of sleep, or promotion from an inferior condition. The word occurs in this last sense, in Luke 2: 34." The word rendered damnation (John 5: 29), is rendered condemnation in other places in the New Testament,

as (John 3: 18; 19), "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

*Objections to the doctrine of the final holiness and happiness of all mankind, answered.**

1. — Universalism is opposed to the dictates of common prudence. Prudence requires us always to be on the safe side. But, it is not safe to believe in Universalism; for, if it be not true, and, perhaps it is not, then, trusting to it, I shall lose my soul. While, if it be true, and I do not believe it, I am, nevertheless, safe.

Reply. — If the Scriptures teach the doctrine of the final holiness and happiness of all mankind, it is perfectly safe to believe that doctrine.

* Those who desire to see the objections to Universalism more fully answered, are referred to that thorough work, by the Editor of the Trumpet, entitled, "Guide to Universalism," — a work which has afforded me many valuable hints to assist me in preparing this little volume.

It is the safest, always, to believe the truth. Said Jesus — “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice,” (John 18 : 37.) Again, said Jesus to certain Jews (John 8 : 32), “And ye shall know the truth, and the truth shall make you free.” Besides, we cannot believe a thing, because we desire to have it true, but must be governed by evidence. We may indeed say that we believe, and thus act the part of the hypocrite, thinking that by so doing we shall get on to the safe side, but, there is certainly nothing safe in hypocrisy. And then if the doctrine of a world’s salvation should at last prove to be false, we can see no reason why those who believe the doctrine would not stand as good a chance for salvation as any others. God certainly would not be very angry with his children for believing and representing him to be better than he really is. He would not punish them very severely for this. And, so far as the present life is concerned, those who believe in the doctrine of a world’s salvation have decidedly the advantage over all others. They are filled with joy and peace in believing. Death, to them, is the passport, not to eternal nothingness, nor eternal torture; but to immor-

tality and incorruption. Whereas those who believe in the Orthodox doctrines of the day, if they possess the common feelings of humanity, will often have their bosoms wrung with the keenest anguish in consequence of them. But, the great question with us should be, what is truth? What has God revealed in his Word? "To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8: 20.)

2. — We are often told that this is a state of probation, in which we are to form characters for eternity; and, that those only are to exist and be happy after death, who believe in Jesus and are righteous when they leave the world. But, this would sweep all infants and heathen down to destruction at once, as they have no opportunity to believe on Jesus in the present state of existence. And, if none but the righteous are to be saved, and the righteous are those who are free from sin, the streets of the celestial city will not, probably, be very much crowded. The Scriptures declare that none are free from sin. Or as, according to this objection, it matters not how we live, but how we die, it follows that many, who have lived good moral lives, but are so unfortunate as to commit some sin just before they

die, will, as a consequence, perish forever, while those who have gone on in a career of high-handed wickedness for years, but are so fortunate as to repent just before death, will exist in a state of holiness and happiness world without end. The passages of Scripture which are supposed to teach the doctrine that the present is a state of probation, in which we are to form characters for eternity, are the following:

(1.)—Gen. 6: 3. — “And the Lord said, my spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.” The Prophet gives the reason why God will not always strive with man (Isa. 57: 16), “For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.” As the spirit is weak, and could not endure the endless wrath of God, he will not contend forever.

(2.)—Eccl. 9: 10. — “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” The 5th and 6th verses of Eccl. 9th chapter, throw some light upon the 10th verse. They read — “For the living know that they shall die: but the dead know

not anything, neither have they any more a reward ; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished ; neither have they any more a portion forever in any thing that is done under the sun." Here it is declared that the dead know not any thing, and that they are to have no more a reward, in the grave ; but it says nothing of what is to exist beyond the grave, or in the resurrection state. There may be wisdom, and knowledge, and happiness. Hence, says the wise man (Eccl. 4 : 2), "Wherefore I praised the dead which are already dead, more than the living which are yet alive." And (Eccl. 7 : 1), "The day of death is better than the day of birth." How could this be, if the present is a state of probation, and death decides for a large portion of the human family, that they are to perish forever ?

(3.) — Isa. 55 : 6. — "Seek ye the Lord while he may be found, call ye upon him while he is near." Some of the Jews rendered this verse — "Seek ye the Lord *for*, or *because* he may be found ; call ye upon him, *for*, or *because* he is near." Such appears to be a consistent view of this portion of Scripture.

(4.) — Hosea 4 : 17. — "Ephraim is joined to

idols : let him alone." But Ephraim was given up to idols for his salvation, instead of his damnation. He accordingly exclaims (Hosea 6 : 1-4), "Come, and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind up." Hosea 11 : 8.—God addressed backsliding Ephraim in the language of melting tenderness, thus : "How shall I give thee up, Ephraim ?" And (Hosea 14 : 8), we read — "Ephraim shall say, what have I to do any more with idols ? I have heard him, and observed him : I am like a green fir-tree." Thus God gave up Ephraim to idols, in order that he might see his folly, and turn to him and live.

(5.) — 2 Cor. 6 : 2. — "Behold, now is the accepted time ; behold, now is the day of salvation." By the accepted time and the day of salvation here, we are evidently to understand that reference is had to the period of our Saviour's reign. This day began about 1800 years ago, when Jesus established his kingdom in the earth, and is to continue until the last wanderer has returned to our Father's house, and joined in the song of redeeming love.

(6.) — Rev. 22 : 11. — "He that is unjust, let him be unjust still : and he that is righteous, let him be righteous still : and he that is holy, let

him be holy still." If the word still, here, means forever, then we should read (Acts 15 : 34), "It pleased Silas to abide there" (at Antioch) "still," i. e. forever !

Acts 17 : 14. — "Silas and Timotheus abode there" (at Berea) "still," i. e. forever !

1 Tim. 1 : 3. — "I besought thee to abide still" i. e. forever "at Ephesus." This must be sufficient to show that the word *still*, as used (Rev. 22 : 11) does not mean forever. And then, this Scripture was to be fulfilled shortly after it was written, which was nearly 1800 years ago. The verse preceding this passage reads — "Seal not the sayings of the prophecy of this book : for the time is at hand." And, the one following it reads — "And, behold, I come quickly ; and my reward is with me, to give every man according as his work shall be."

3. — If the doctrine of a world's salvation be true, then why did Christ and the Apostles manifest such deep solicitude for the salvation of mankind ?

Reply. — I have no evidence that Christ and the Apostles were anxious to save men from dread annihilation. Jesus desired to save men from their errors and sins, and bring them to a knowledge of the truth, and give them peace and en-

joyment. Jesus and the Apostles were anxious to save the Jews from the awful judgments which were about to overtake them. Paul says (Gal. 1 : 4), that Jesus gave himself "for our sins, that he might deliver us from this present evil world." And, Universalists have a similar solicitude for the salvation of men, to that which was felt by Christ and the Apostles. Having seen and felt the blighting influence of error, their heart's desire and prayer to God is, that men may be saved from it. They would have them saved from that "fear that hath torment" (1 John 4 : 18), and brought to enjoy the same faith which the Apostle Peter cherished when he said — "believing, we rejoice with joy unspeakable and full of glory" (1 Peter 1 : 8.) He certainly could not have rejoiced in believing that any portion of the human family are to be totally and endlessly annihilated as conscious beings.

4. — If Christ and the Apostles preached the doctrine that all are finally to be holy and happy, then why were they so much opposed and persecuted by wicked men ?

Reply. — For the same reason that Universalists are now often opposed and persecuted by wicked men. It was for the reason that they preached the doctrine of God's impartial grace,

and a world's salvation. The Pharisees of old were the most determined opposers of our Lord, and the ground of their opposition was, that he befriended publicans and sinners, and taught that others would be saved, as well as they. The self-righteous always did, and always will hate any doctrine which does not show partiality to them.

5. — If Christ and the Apostles preached the doctrine that all are to be finally holy and happy, then why did their preaching awaken so deep an anxiety in the impenitent to secure their salvation?

Reply. — Where, in the Scriptures, do we find an instance of persons being desirous to save themselves from destruction beyond the grave? Not a single case can be found there. But, they wished to be saved from judgment then about to come upon them. They were anxious to be saved from this present evil world. And, in reference to the future, Jesus said (Matt. 6 : 34), "Take no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

6. — The Bible represents mankind as divided into two great classes, the righteous and the wicked. It declares that the distinction exists between them now ; that it will exist at the hour of

death, in the resurrection of the dead, and, until the wicked are totally and endlessly annihilated as conscious beings.

Reply. — That the Bible speaks of the righteous and the wicked, Universalists do not pretend to deny; but that the sacred writers represent the human family as divided into two distinct classes, is not correct. By the righteous, are meant such as *do* righteousness. We read (1 John 3 : 7), “He that *doeth* righteousness is righteous.” But none are perfectly righteous. We read (Rom. 3 : 10), “there is none righteous, no not one.” Eccles. 7 : 20. — “There is not a just man upon the earth, *that doeth good and sinneth not.*” This does not look much like having two distinct classes among mankind. The same person may be righteous, or actuated by pure motives at one time, and wicked, or evil disposed at another. Whenever men do righteousness, they are called righteous; and whenever they do wickedness, they are called wicked. This is the only sense in which the righteous and wicked are mentioned in the Scriptures. And, as regards the two classes at death, we read (Eccles. 3 : 20), “All go unto one place; all are of the dust, and all turn to dust again.” And, speaking of the resurrection, Paul says (1 Cor.

15 : 22), "In Christ shall all be made alive." And (verse 28), "God shall be all in all." (Verses 42-44)—"So also is the resurrection of the dead : it is sown in corruption, it is raised in incorruption : it is sown in dishonor, it is raised in glory : it is sown in weakness, it is raised in *power* : it is sown a natural body, it is raised a *spiritual* body." (Verse 51)—"We shall *all* be changed." (Verse 52)—"*The dead* shall be raised incorruptible." Thus we learn that there is but one class after the resurrection of the dead. All are righteous, and hence the doctrine of the annihilation of the wicked is not the doctrine of the Bible. As no portion of the human family will then be wicked, there will be none to be destroyed.

CHAPTER II.

DO THE SCRIPTURES TEACH THAT A PORTION OF THE HUMAN FAMILY ARE TO ENDURE A LIMITED BUT SEVERE PUNISHMENT AFTER THE RESURRECTION, TO BE TERMINATED BY THEIR TOTAL AND ENDLESS ANNIHILATION AS CONSCIOUS BEINGS ?

As the question is stated here, men may die out, or perish, or be destroyed from the earth, and yet exist in holiness and happiness world without end. The question admits that all are to be raised from the dead, and consequently it follows that men may die, perish, or be destroyed, in the Scripture sense of those words, and not be totally and endlessly annihilated as conscious beings. To prove any thing in favor of the affirmative of this question, some expressions must be found like these: The wicked shall die *in the resurrection* or *immortal state*; into smoke shall they consume away *in the resurrection state*; the transgressors shall be destroyed *beyond the grave*; the end of the wicked shall be cut off *in eternity*.

And, even this would not be sufficient, for, as they die out, perish, and are destroyed from the earth, and yet are saved from that death and destruction, so they may be from hundreds of others should they be called to suffer so many.

I now propose to examine, in course, the principal passages of Scripture which the advocates for the annihilation of the wicked rely upon to prove the truth of that doctrine. In the Old Testament we read —

1. — Gen. 2 : 17. — “ In the day that thou eatest thereof thou shalt surely die.”

But, it is not declared here that they shall die in another world. Or that they shall die an eternal death. No; nor even a temporal death; but the penalty, as awarded by the Judge of all the earth, after they had transgressed, is limited by the bounds of time. And here I wish to have you understand that we no where find in the Bible either of the following phrases: Everlasting death, eternal death, or endless death. They cannot be found in the Bible. But why not, if there is to be any such death?

2. — Job 8 : 13, 14. — “ The hypocrite’s hope shall perish : whose hope shall be cut off, and whose trust shall be a spider’s web.”

This passage does not even allude to the resurrection state. It does not say that the hypocrite's hope shall perish there. And how frequently does the hope of the hypocrite perish in the present state of existence! The verses following those on which I am remarking read, (verses 15, 16), "He shall lean *upon his house*, but it shall not stand: he shall hold it fast, but it shall not endure. He is *green before the sun*, and his branch *shooteth forth in his garden*." Certainly that must belong to the present state.

3. — Job 11: 20. — "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost."

This is the language of Zophar, as we learn by referring to the first verse of the chapter. Dr. Adam Clarke, in reviewing what Zophar has said in this chapter, remarks that — "Zophar seems to have had a full conviction of the all-governing providence of God; and that those who served him with an honest and upright heart would be ever distinguished in the distribution of temporal good. He seems, however, to think, that rewards and punishments were distributed *in this life*; and does not refer, at least, very evidently, to *the future state*. Probably his infor-

mation on subjects of divinity did not extend much beyond the grave."

4. — Job 20 : 5-7. — "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish forever : they which have seen him shall say, where is he ?"

But, here it is not declared that they shall perish in the resurrection state. Nor does the word forever prove that they will perish for a very great length of time. Jonah, speaking of his being in the sea only three days and nights, says (Jonah 2 : 6), "I went down to the bottoms of the mountains ; the earth with her bars was about me forever : yet hast thou brought up my life from corruption, O Lord my God." The verses following (Job 20 : 5-8), show that these verses must relate to the present state. The 9th, 10th and 11th verses read — "The eye also which saw him shall see him no more ; neither shall his place any more behold him. His children shall seek to please the poor, and his hands shall restore their goods. His bones are full of the sins of his youth, *which shall lie down with him in the dust.*" Evidently this relates to the death of the body.

5. — Job, 21 : 30. — “ The wicked is reserved to the day of destruction ; they shall be brought forth to the day of wrath.”

There is not the slightest intimation that this day of destruction and wrath is to be after death. And the antediluvians, as we are informed (Gen. 8), and the Sodomites, as we read (Gen. 19), had their day of destruction and wrath in the present state of existence.

6. — Job 31 : 3. — “ Is not destruction to the wicked ? and a strange punishment to the workers of iniquity ? ”

There is no evidence that this is to be in the future state.

7. — Psal. 9 : 5. — “ Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever.”

There is no evidence that this destruction is in the resurrection state. Nor does the phrase forever and ever prove that it is to be endless. We read (Jer. 7 : 7), If ye observe my sayings, saith Jehovah, “ Then will I cause you to dwell in this place, in the land that I gave to your fathers, *forever and ever.*” And yet, as life is as a vapor, soon to pass away, they could possess it but a short time, at the longest. Psal. 9 : 6, reads, “ O thou enemy, destructions are come to a perpetual

end ; and thou hast destroyed cities ; their memorial is perished with them." And cities are not to be destroyed in the resurrection state. Besides, those cities had then been destroyed. It is also declared, that *destructions are come to a perpetual end*. So that here is an end to the doctrine of annihilation ! Dr. Clarke says, on Psalm 9 : 5 — " We know not what this particularly refers to ; but it is, most probably, to the Canaanitish nations, which God destroyed from off the face of the earth." The phrase, "*thou hast put out their name forever*," he understands to signify, that these nations will never again be restored to Canaan.

8. — Psal. 17 : 13, 14. — " Arise, O Lord, disappoint him, cast him down ; deliver my soul from the wicked, which is thy sword ; from men which are thy hand, O Lord, from men of the world, which have their portion in this life."

And, what is this portion ? Psal. 11 : 6, answers the question. " Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest ; this shall be the portion of their cup." Dr. Clarke says of these words, " This is a manifest allusion to the destruction of Sodom and Gomorrah." Psalm 17 : 13, 14, only asserts what is declared in other words (Prov. 11 : 31), " Behold,

the righteous shall be recompensed in the earth ; much more the wicked and the sinner."

9. — Psal. 37 : 20. — " But the wicked shall perish ; and the enemies of the Lord shall be as the fat of lambs ; they shall consume ; into smoke shall they consume away." (Verse 38.)— " The transgressors shall be destroyed together ; the end of the wicked shall be cut off."

This is the common language which the sacred writers use to describe the fate of wicked men in this life. We read (Prov. 11 : 10), " When it goeth well with the righteous, the city rejoiceth ; and when the wicked *perish* there is shouting." This must refer to the present state of existence. The prodigal, as we read (Luke 15 : 11), *perished* when he left his father's house. The word *perish*, as used in the Bible, means, to fail, to be overcome, to sink, to be disappointed, to be driven away, to be slain in battle, and so on. All these things overtake the wicked in the present life. The word *consume* is used in a similar manner. We read, for instance (Jer. 14 : 12), " I will *consume* them by the sword, and by famine, and by the pestilence." We may say the same of the word *destroy*. Accordingly, Moses describes God's overthrow of the Egyptian hosts as follows : (Ex. 15 : 7-10), " In the greatness of

thine excellency thou hast overthrown them that rose up against thee ; thou sendest forth thy wrath, which consumed them as stubble. . .

The enemy said, I will pursue, I will overtake, I will divide the spoil ; my lust shall be satisfied upon them ; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them ; they sank as lead in the mighty waters." And, remember, we nowhere read that the wicked shall perish, or consume away, or be destroyed in the resurrection state.

10. — Psal. 68 : 2. — "As smoke is driven away, so drive them away ; as wax melteth before the fire, so let the wicked perish at the presence of the Lord."

But there is no evidence that this punishment relates to the resurrection state. The Lord may be present in this state of existence. We read (Gen. 4 : 16), "Cain went out from the presence of the Lord, and dwelt in the land of Nod." And yet he had not then left the earth. As Moses was on his way to Canaan, God said to him (Exodus 33 : 14), "My presence shall go with thee, and I will give thee rest." And Moses said (verse 15), "If thy presence go not with me, carry us not up hence."

11. — Psal. 73 : We read of the end of the wicked. Saith the Psalmist, " Surely thou didst set them in slippery places : thou castedst them down into destruction. How are they brought into desolation as in a moment ! they are utterly consumed with terrors." This cannot mean annihilation, for if put out of existence they would not suffer from fear. But this end of the wicked, we believe, has no reference to the future world. The phrase is repeatedly used in the Bible, and confined in meaning to the present state of existence. For instance (Ezek. 7 : 1-15), we read — " Son of man, thus saith the Lord God unto the land of Israel, an end, *the end* is come upon the four corners of the land. Now is *the end* come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. . . An *end* is come, the *end* is come ; it watcheth for thee ; BEHOLD, IT IS COME ! "

12. — Prov. 11 : 7. — " When a wicked man dieth, his expectation shall perish ; and the hope of unjust men perisheth."

This passage has no reference to the future state. Commenting on this text, Warburton says— " It appears by the context, (that is, by the whole

tenor of these moral precepts and aphorisms), that the expectation which should deceive is that of worldly, wicked men to establish themselves in their prosperity." Wicked men hope for plenty, happiness, and length of days, but their wickedness often robs them of all these, and their expectations flee away as in a moment.

13. — Prov. 24: 20. — "For there shall be no reward to the evil man; the candle of the wicked shall be put out."

There is no reference here to the resurrection state. The wicked are frequently punished in this world. Their candle is put out here, so that they are in darkness and despair.

14. — Prov. 29: 1. — "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

But, neither is there any thing said here in relation to the future world. And, one destroyed, in a Scripture sense, may find help, or deliverance. We read (Hosea 13: 9), "O Israel, thou hast destroyed thyself; but in me is thine help." The words (Prov. 29: 1), "and that without remedy," may mean simply that the destruction in the case pointed out cannot be avoided, or, in the words of Br. Whittemore, in his very valuable work, entitled "The Plain Guide to Univer-

salism," page 73, "it may mean that in the sense in which the destruction takes place, restoration is not to be expected."

Ezek. 18 : 4. — "The soul that sinneth, it shall die."

If death here, means annihilation, then, as all have sinned, all must be annihilated. We cannot, therefore, believe that such is its meaning. And, this text does not declare that those who sin shall die in the resurrection state, and hence it proves nothing in favor of annihilation.

Obadiah, verse 16. — It is declared that the heathen "shall be as though they had not been."

But the connection shows that this language relates wholly to the present state of existence. Passing back to verse 14, we read — "Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape ; neither shouldest thou have delivered up those of his that did remain in the day of distress. For *the day of the Lord is near* upon all the heathen : *as thou hast done, it shall be done unto thee* : thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."

15. — Malachi 4: 1-3. — “For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts.”

Now, if we understand this literally, and say that all the proud and all that do wickedly are to be blotted out of existence, who would remain? And, how are the ashes of the wicked to get under the spiritual feet of the saints in heaven? Dr. Clarke confines the meaning of this passage to the destruction of Jerusalem. He says, “*The day cometh that shall burn as an oven*, — the destruction of Jerusalem by the Romans. *And all the proud*, this is in reference to verse 15, of the preceding chapter. *The day that shall come shall burn them up*, — either by famine, by sword, or by captivity, all these rebels shall be destroyed. *It shall leave them neither root nor branch*; — a proverbial expression for total destruction, neither man nor child shall escape.”

We come now to the New Testament. Here we read —

1. — Matt. 3 : 10–12. — “ And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. . . Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire.”

Rev. George Storrs, in a sermon designed to prove the annihilation of the wicked, says, in relation to the above, “ This language imports, clearly, an utter extinction of being, and nothing short.” But neither he nor any one else has proved that it speaks of a destruction in the resurrection state. Dr. Clarke says, “ The *Jewish nation* is the *tree*, and the *Romans* the *axe*, which, by the just judgment of God, was speedily to cut it down. . . Verse 12. — *Whose fan is in his hand* ; — The Romans are here termed God’s *fan*, as, in verse 10, they are called his *axe*, and, in chap. 22 : 7, they are termed his *troops* or *armies*.”

2. — Matt. 5 : 22. — “ Whosoever shall say, Thou fool, shall be in danger of hell fire.”

There is no intimation that this fire is to exist

in the future world. The word here rendered hell is Gehenna, which literally refers to the valley of Hinnom near Jerusalem, where judicial punishment was frequently inflicted when Jesus was on earth. Dr. Clarke says on the passage under consideration, "Our Lord here alludes to the valley of the son of Hinnom. This place was near Jerusalem. It is very probable that our Lord means no more here than this; — if a man charge another with apostacy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (burning alive), which the other must have suffered if the charge had been substantiated." Parkhurst says, "*A Gehenna of fire, does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burned alive in the valley of Hinnom.*" This must suffice for the word hell as used in the New Testament.

3.— Matt. 7: 13, 14.—"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." See also, Luke 13: 24.

This passage does not say, broad is the way

that leadeth to destruction *in the resurrection state*. Narrow is the way which leadeth to life *in the future world*. Hence it does not favor the doctrine of the total and endless annihilation of the wicked in the least. We are informed what the strait gate is, by the 12th verse of this chapter, which reads, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets." "Hence," says Dr. Clarke, "the words in the original are very emphatic : enter in (to the kingdom of heaven) through **THIS** strait gate, that is of doing to every one as you would he should do unto you ; for this alone seems to be the strait gate which our Lord alludes to." And, certainly, there are but few who find this strait gate. As the language is used in the Bible, those who observe the commands of God walk in the ways of wisdom, and, the path of wisdom is the **PATH OF LIFE**, while the path of folly is the **PATH OF DEATH**. Prov. 3 : 18. — It is declared that wisdom "is a tree of *life* to those who lay hold upon her." Prov. 8 : 35. — "Whoso findeth me findeth *life*." Prov. 10 : 17. — "He is in the **WAY OF LIFE** that keepeth instruction." While we read (Rom. 8 : 6), "To be carnally minded *is death*." 1 John 3 : 14. — "He that loveth not his brother abideth *in death*."

4. — Matt. 10: 28. — “Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”

George Storrs remarks on this verse — “I ask if this language does not clearly imply, that God is able to kill the soul? and does it not as clearly affirm, that he will kill or destroy utterly the wicked? I have no fear for the answer from the candid and unprejudiced.” But, I ask in reply, if there is the first syllable in these words of our Saviour to show that God will annihilate a single human being? They only declare what he is *able* to do. But God has power to do many things which he never will perform. As saith the poet —

“Praise to thee, thou great Creator,
Bounteous source of every joy;
He whose hand sustains all nature,
He whose nod can all destroy.”

5. — Matt. 13: 40–42. — “So shall it be in the end of this world, (Greek, *aion*, *age*. *The end of this, Jewish age*.) The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace

of fire : there shall be wailing and gnashing of teeth."

But, we read (Isa. 31 : 9), The Lord's " fire is in Zion, and his furnace in Jerusalem." See also Ezek. 22 : 17-22. This can mean no more than destroying men from the earth ; and from this destruction even annihilationists, themselves, believe that all are to be saved.

6. — Matt. 16 : 25, 26. — " For whosoever will save his life shall lose it ; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul ? Or what shall a man give in exchange for his soul ? "

Those who do not believe that man has any immortal soul certainly cannot refer this to the resurrection state. As Jesus came to seek and save the lost, we might safely admit that all will be lost, in the scriptural sense of that word, and yet consistently and successfully contend that all will finally be saved. On verse 26, *lose his own soul*, Dr. Clarke says — " On what authority many have translated the word *psuche*, in the 25th verse, *life*, and in this verse, *soul*, I know not, but am certain it means life in both places. If a man shall gain the whole world, its riches, honors, and pleasures, and lose his *life*, what would all these

profit him, seeing they can only be enjoyed during life ? ”

7. — Matt. 25 : 46. — “ And these shall go away into everlasting punishment : but the righteous into life eternal.”

The word rendered punishment here, is, in the late American translation of the common Greek Lexicon, rendered, “ punishment, chastisement, correction, the pruning of trees.” And this is far from being annihilation. Nor does the word everlasting prove the punishment to be endless, as that word is frequently applied in the Bible to things which have had or must have an end ; as, the Priesthood of Aaron ; the possession of Canaan, and so on. And, the eternal life may be enjoyed in the present state, as we are informed, John 17 : 3.

8. — Acts 3 : 23. — “ Every soul which will not hear that Prophet shall be destroyed from among the people.”

This language was addressed by Peter to the Jews, and, in the words of that able and faithful Commentator, Br. L. R. Paige,* — “ Most exactly and memorably was the prediction accomplished, when more than a million of them who rejected Jesus perished in one city.”

* See Commentary on the New Testament, Vol. III. p. 60.

9. — Acts 8 : 20. — Peter said to Simon — “Thy money perish with thee.”

But Peter did not suppose that Simon was to be annihilated, for (verse 22) he says to him — “Repent therefore, of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee.”

10. — Rom. 1 : 32. — The Apostle says of certain wicked characters — “They which commit such things are worthy of death.” And,

Rom. 6 : 21–23. — “For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death ; but the gift of God is eternal life, through Jesus Christ our Lord.”

Rom. 8 : 13. — The Apostle says — “If ye live after the flesh ye shall die.”

Now, you will observe that none of these passages speak of death in the resurrection state. We read (Rom. 8 : 6), “To be carnally minded is death ; but to be spiritually minded is life and peace.”

John 5 : 24. — Jesus declares — “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.”

Eternal life may be enjoyed in the present state. Accordingly we read (John 17: 3), "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Dr. Clarke says the word rendered wages (Rom. 6: 23), signifies the "daily pay of soldiers." But, do men die physical deaths daily?

11. — Rom. 2: 5-7. — "But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory, and honor, and immortality; eternal life."

The word here rendered immortality, is rendered sincerity (Eph. 6: 24), "Grace be with all them that love our Lord Jesus Christ in *sincerity*." In Wakefield's version it is rendered *purity*. Says Dr. Clarke — "Grace be with all them who show the genuineness of their love by walking before him in *holiness of life*." *Purity* — those who seek this are to be rewarded with eternal life. They are to know the only true God, and Jesus Christ whom he sent.

12. — Gal. 6: 8. — "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."

The corruption of which we read here, is evidently in the present state of existence. We expect to reap the harvest where we sow the grain. Hence, those who sow to the flesh, are of the flesh to reap corruption. But there is no intimation that this corruption is total and endless annihilation. Nor even that it is so much as physical death. And, the life everlasting may be enjoyed in the present state of existence. Said Jesus (John 5: 24), "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.*"

13. — Phil. 3 : 19. — Paul speaks of the enemies of Christ, declaring that their "end is destruction."

1 Thes. 5 : 3. — He says of those who are secure in their own righteousness, "Sudden destruction cometh upon them. . . and they shall not escape."

2 Thes. 1 : 9. — It is affirmed that those who obey not the gospel, "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Heb. 6 : 8. — "That which beareth thorns and briars is nigh unto cursing, whose *end* is to be *burned.*"

But all this evidently relates to the present state of existence. Eccl. 7 : 2, we read — “It is better to go to the house of mourning, than to go to the house of feasting : for *that is the end of all men* ; and the living will lay it to his heart.” So that, if the phrase, “which is their end,” proves the truth of the doctrine of annihilation, then it follows that the whole human family is to be put out of existence.

But we read (Psal. 107 : 20), “He sent his word, and healed them, and delivered them from their destructions.” Consequently, those who are destroyed may be saved. And, men may be punished with destruction from the presence of the Lord in this world. We read (Gen. 4 : 16), “And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.” But, the land of Nod must be in the present state of existence. And, the fact that this punishment is said to be everlasting does not prove it to be endless, as many things are said to be everlasting in the Bible, which have had or must have an end. Professor Stuart says that the word translated everlasting, “is sometimes applied, (as in common life), to things which endure for a long time, for an indefinite period. So it is applied to the Jewish priesthood ; to the Mosaic ordinances ;

to the possession of the land of Canaan ; to the hills and mountains ; to the earth ; to the time of service to be rendered by a slave, and to some other things of a like nature."

14. — Heb. 9 : 27. — " And as it is appointed unto men (in the original, *the men*) once to die, but after this the judgment : so Christ was once offered to bear the sins of many."

This passage is quoted by annihilationists to prove that there is to be a general judgment beyond the grave. But the meaning of the passage is evidently this : " And as it is appointed unto the men (the priests under the old dispensation), once to die (a sacrificial death for the sins of the people), but after this the judgment (which was in this case a judgment of justification), so Christ was once offered to bear the sins of many." Accordingly (in Ex. 28 : 15); we read of the breast-plate of judgment, in which the High Priest bore, upon his breast, the names of the twelve tribes of Israel, as he went into the most holy place to atone for the sins of the people. And, Hebrews 9 : 27, 28, is a Universalist text. As the High Priest atoned for the sins of all for whom he died, so Christ will finally save all for whom he tasted death. And for how many did he die ? The New Testament answers (Heb. 2 : 9), He by

the grace of God, "tasted death for every man." 1 Tim. 2 : 6. — He "gave himself a ransom for all, to be testified in due time."

15. — Rev. 20 : 12–15. — "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. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Before calling your attention particularly to this passage of Scripture, I wish to make some general remarks on the Book of Revelation.

1. — This book should be the last (perhaps excepting the book of Daniel), in the whole compass of God's Word, on which we should rest our faith. Its language is highly figurative, and well adapted to the age in which it was written ; but other parts of the Bible appear to have been designed more particularly for our use, as we can

with much less difficulty and more certainty get at their true meaning. The great and good Dr. Adam Clarke, says, "I do not understand the book." Com. vol. VI. p. 965.

2. — The book of Revelation was written before the destruction of Jerusalem by the Roman army. This is rendered certain by what we read (Rev. 11 : 8), "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, *where also our Lord was crucified.*" But, Universalists are not alone in saying that the book of Revelation was written before the destruction of Jerusalem. This the ancient commentators, Andreas and Arethas affirm. And, this is the opinion of Hentenius, Harduin, Grotius, Lightfoot, Hammond, Bishop Newton, Kuinoel, Lucke, a late German critic by the name of Hug, and that justly celebrated scholar, Professor Stuart.

3. — The book of Revelation relates to things which were shortly to come to pass at the time it was written. Hence we read (Rev. 1 : 1), "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants *things which must shortly come to pass.*" (Verse 3) — "*The time is at hand.*" Similar expressions have been thrown into the book, in various places, from the com-

mencement to the close. Rev. 22 : 20, we read —
“ *Surely I come quickly.*”

Having made these general remarks on the book of Revelation, I am now prepared to state, that it is evident that Rev. 20 : 11–15 was fulfilled at the destruction of Jerusalem by the Roman army. The Jewish dispensation, called here the “earth and heaven,” then “fled away,” or came to an end, and the New Jerusalem, or Gospel kingdom was established in the earth.

1. — This Scripture was to be fulfilled when Jesus should judge men according to their works. And when was this? Matt. 16 : 27, 28, informs us — “For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.”

2. — At this judgment those whose names were in the book of life, were saved. And we read (Dan. 12 : 1), “And there shall be a time of trouble, such as never was since there was a nation even to that same time; and *at that time thy people shall be delivered*, every one that shall be found written in the book.” And (Matthew 24 : 15–21), “When ye therefore shall see the

abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place," or, as it reads (Luke 21 : 20), "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh," and, says Matt., "then let them which be in Judea flee into the mountains. . . For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." And, as evidence that we are correct in this view of the subject, we read (Dan. 12: 7), "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

3. — The words — "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them," are explained by passages in the Old Testament. We read (Isa. 28 : 14-18), "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious

corner stone, a sure foundation : he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet : and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand ; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

We also read (Amos 9 : 1-10), language similar to Rev. 20 : 13 — " I saw the Lord standing upon the altar : and he said, smite the lintel of the door, that the posts may shake : and cut them in the head, all of them ; and I will slay the last of them with the sword : he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall my hand take them ; though they climb up to heaven, thence will I bring them down : and though they hide themselves in the top of Carmel, I will search and take them out thence ; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them. And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them : and I will set mine eyes upon them for evil, and

not for good. . . . Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. . . . Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us."

4. — The lake of fire into which death and hell, and those not found written in the book of life were cast, was in Jerusalem. We accordingly read (Isa. 31 : 9), that the Lord's "fire is in Zion, and his furnace in Jerusalem." And,

Ezekiel 22 : 17-22. — "And, the word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God, Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the

fire upon it, to melt it ; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof ; and ye shall know that I the Lord have poured out my fury upon you." Accordingly, it was at the time of a great Jewish feast that Jerusalem was destroyed, when the Jews were gathered into the city from all parts of the world, and there they were melted, in that lake of fire.

5. — I am now prepared to speak of the second death, which is the last resort of those who believe in the annihilation of the wicked. This cannot refer to a death in the future world, for in that case it would be the *third* death, instead of the *second*. Or, did it refer to a death in another state of existence, as men are raised from one death, so they may be from another, and even from a hundred should there be so many. But, the *first death* was the destruction of Jerusalem by Nebuchadnezzar, king of Babylon, who destroyed the city and burned the first temple, carrying the Jews captive into a land of strangers.

We read (Leviticus 26 : 39), "And they that

are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them."

Ezekiel 33 : 10, 11. — "Therefore, O thou Son of man, speak unto the house of Israel, Thus speak ye, saying, If our transgressions and our sins be upon us, and we pine away in them, how *should we then live?* Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; . . . turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" The house of Israel were already in a state of *moral* death, and this moral death was the cause which would produce their *national* death. And, in process of time they died a national death. They lost their religious privileges, and their existence as a nation, and pined away in their iniquities, in the land of their enemies.

That the restoration of the Jews to their own land, after the Babylonish captivity, is represented as bringing them out of their graves, is certain. We read (Ezekiel 37 : 11-14), "Then said he unto me, Son of man, these bones are the whole house of Israel; . . . Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your

graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

According to this prophecy, Jerusalem was rebuilt under Cyrus, the Jews entered their own land, and once more lived as a nation. But, when Jesus was on earth, that nation had again become corrupt, and was about to be destroyed. Accordingly he said to the Jews (John 8 : 24), "If ye believe not that I am he, ye shall die in your sins." They were already morally dead, and this moral death would cause them to die another national death. Jesus predicted the destruction of Jerusalem, as recorded Matt. 24 : Mark 13 : and Luke 21 : and, in the year of our Lord 70, Jerusalem was again destroyed, and the city and temple were burned to ashes. This is the second death. It was a national death, like the first. And, those who had part in the first resurrection, who heard the voice of the Son of God in the Gospel, and arose from moral death, believed and observed what Jesus said in relation to the signs

which should precede the destruction of the city, and made their escape out of it before it was laid in ruins. Hence, on such, the second death had no power.

But, are the Jews to remain in this second death forever ?

Let Paul answer (Rom. 11 : 23-27.) — “ And they also, if they abide not still in unbelief, shall be graffed in : for God is able to graff them in again. . . . For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved ; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob : For this is my covenant unto them, when I shall take away their sins.”

The phrase *second death* is used only four times in the Bible ; and it is never found, excepting in the highly figurative book of Revelation. It occurs, Rev. 2 : 11 ; and 20 : 6, 14 ; and 21 : 8.

But, what is to be the fate of death ? The Bible answers. Isa. 25 : 8. — “ He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces.”

1 Cor. 15 : 26, 55. — “The last enemy, death, shall be destroyed. . . . O death, where is thy sting? O grave, where is thy victory?”

Rev. 21 : 4. — “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

CHAPTER III.

ORIGINAL WORDS RENDERED DEATH, PERISH, AND DESTROY, IN THE NEW TESTAMENT.*

1. — *Apoleia*, generally translated death or destruction, occurs about twenty times in the New Testament. It sometimes signifies death, or temporal destruction — at others, injury, hurt, or calamity of any kind. Schleusner renders it, unhappiness ; any calamity or misery ; and observes that it is especially used to denote the divine punishment of offences, both in this and in a future life. Matt. 7 : 13 ; Phil. 1 : 28.

2. — *Thanatos*, generally rendered death, in the New Testament, does not denote the endless extinction of conscious existence. When it relates to the guilty, it denotes pain, punishment, suffering. Schleusner observes that it signifies — 1st. Properly natural death, or the separation of the soul from the body, not occasioned by external violence. 2nd. Violent death, or the punish-

* See Smith on the Divine Government ; Article, “ The doctrine of Limited Punishment, terminated by destruction.”

ment of death. . . 5th. *Any kind of misery and unhappiness, but chiefly "the punishment of wickedness, and of offences in this, as well as in a future life."* 1 John 3 : 14 ; Rom. 7 : 24 ; John 5 : 24 ; Rom. 1 : 32.

This being the meaning of death, the phrase "*second death*" cannot mean annihilation.

3. — *Apollumi*, the word commonly rendered to perish or destroy, occurs about ninety times in the New Testament. It is used in several different senses, as, to lose, to lose life, or to lose any thing, to kill or destroy temporally, and this is its most frequent signification. But, it often means, also, according to Schleusner, *to render miserable*, and is used to denote *the infliction of pain or punishment*. Rom. 2 : 12 ; Rom. 14 : 15 ; 1 Cor. 15 : 18.

4. — *Olethros*, commonly rendered destruction in the New Testament, signifies, also, *pain, misery, punishment*, as Schleusner informs us. This word is used (1 Cor. 5 : 5), "Deliver such a one to Satan for the *destruction* of the flesh." Says Simpson, "Some bodily pain was inflicted, in order to produce repentance and reformation."

Thus it appears, that, according to the best authority, the words rendered *Death, Perish* and *Destroy*, in the New Testament, do not mean total and endless annihilation as conscious beings.

CHAPTER IV.

MEANING OF THE WORDS DEATH, PERISH, AND
DESTROY, AS USED IN THE BIBLE.

DEATH.

Gen. 2 : 17. — “In the day that thou eatest thereof, thou shalt surely die.”

Psal. 146 : 4. — Man’s “breath goeth forth, he returneth to his earth ; in that very day his thoughts perish.”

Ezek. 18 : 4. — “The soul that sinneth, it shall die.” If this means annihilation, then all are to be annihilated.

John 5 : 24, 25. — “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. Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live.”

Rom. 8 : 6. — “For, to be carnally minded is death, but to be spiritually minded is life and peace.”

Eph. 2: 1. — “And you hath he quickened, who were dead in trespasses and sins.”

1 John 3: 14. — “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.”

Luke 15: 24. — “This my Son was dead, and is alive again; he was lost, and is found.”

Prov. 3: 17. — Wisdom’s “ways are ways of pleasantness, and all her paths are peace.”

Rom. 7: 9-11. — “For I was alive without the law once; but when the commandment came, sin revived, and I died. . . . For sin, taking occasion by the commandment, deceived me, and by it slew me.”

Prov. 12: 28. — “In the way of righteousness is life; and in the pathway thereof is no death.”

Matt. 8: 22. — “Let the dead bury their dead.”

PERISH.

Ecl. 7: 15. — “There is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.”

Isa. 57: 1. — “The righteous perisheth, and no man layeth it to heart.”

Luke 13 : 33. — Said Jesus, “ Nevertheless, I must walk to-day, and to-morrow, and the day following ; for it cannot be that a prophet perish out of Jerusalem.”

2 Peter 3 : 6. — It is declared that the old world perished by the flood — “ Whereby the world that then was, being overflowed with water, perished.”

DESTROY.

Hosea 13 : 9. — “ O Israel, thou hast destroyed thyself ; but in me is thy help.”

Psal. 90 : 3. — “ Thou turnest man to destruction ; and sayest, Return, ye children of men.”

Job 19 : 6. — “ He hath destroyed me on every side, and I am gone.”

Psal. 107 : 20. — “ He sent his word, and healed them, and delivered them from their destructions.”

Jude, 5th verse. — “ The Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not.” This alludes to their destruction in the wilderness, of which we read (Num. 14 : 29-37), “ Your carcasses shall fall in this wilderness. . . . In this wilderness they shall be consumed, and there they shall die. . . . Even the men that did

bring up the evil report upon the land, died by the plague before the Lord.”

Matt. 27 : 20. — “But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.”

Matt. 22 : 7. — “But when the king heard thereof, he was wroth : and sent forth his armies, and destroyed those murderers, and burned up their city.”

1 Cor. 5 : 5. — “Deliver such a one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” He may be forgiven, for we read (2 Cor. 2 : 6, 7), “Sufficient to such a man is the punishment which was inflicted of many. So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.”

Luke 17 : 27. — The Old World was destroyed : “Until the day that Noe entered the ark, and the flood came, and destroyed them all.”

Psal. 91 : 6. — “Nor for the destruction that wasteth at noonday.”

Deut. 7 : 23, 24. — The Jews destroyed the Canaanites with a mighty destruction. — “But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction.”

Num. 21 : 3. — “ And they utterly destroyed them and their cities.”

Psal. 52 : 5. — “ God shall likewise destroy thee forever : he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.” This must be temporal death.

Jer. 17 : 18. — The Prophet prays the Lord to bring upon his persecutors “ the day of evil, and destroy them with double destruction.” Is this double annihilation ?

Gen. 6 : 7, 13, 17. — “ And the Lord said, I will destroy man, whom I have created, from the face of the earth. . . The end of all flesh is come before me ; for the earth is filled with violence through them : and behold I will destroy them with the earth. . . and every thing that is in the earth shall die.”

Eccl. 7 : 2. — Death is said to be the “ end of all men.”

Luke 6 : 9. — Said Jesus — “ Is it lawful on the Sabbath days to do good, or to do evil ? To save life, or to destroy it.”

Luke 9 : 56. — “ The Son of man is not come to destroy men’s lives, but to save them.”

Psal. 78 : 45. — Speaking of the judgments of God upon the Egyptians — “ He sent divers sorts

of flies among them, which devoured them ; and frogs, which destroyed them."

Gen. 13 : 10, and Luke 17 : 29. — " It rained fire and brimstone from heaven, and destroyed them (the Sodomites) all."

1 Sam. 15 : 8-20. — We read that Saul " utterly destroyed all the Amalekites with the edge of the sword."

Prov. 11 : 9. — " A hypocrite, with his mouth, destroyeth his neighbor."

A careful examination of the passages of Scripture here quoted, cannot fail to satisfy the reader, that the words Death, Perish, and Destroy, on which annihilationists so much rely to prove their doctrine, come far short of doing it. These words are used in their most intensive forms, when speaking of putting an end to the present state of existence, though this end is sure to come to all, the righteous as well as the wicked. We read, "and they utterly destroyed them and their cities." Here, destruction has already taken place, and relates to cities, so that it must have been in this state of being. Also, we are assured that the destroyed may be healed from all their destructions. That there is help in God for them. And, even annihilationists themselves contend that the antediluvians and Sodomites, who, as we read, were

destroyed from the earth, are to be saved from that destruction by a resurrection from the dead. So, too, of those who perish, and those who die. They are to be raised from the dead. And, we read that, "there is a just man that perisheth in his righteousness," and that "the righteous perisheth." These, then, must be totally and endlessly annihilated, if the word perish always means annihilation. And, we are told that, to be carnally minded is death. The prodigal was dead when away from his father's house. Paul died spiritually. He says, "When the commandment came, sin revived, and I died." Neither of these were annihilated. And, men are said to pass from death unto life, and to have everlasting life, in the present state of existence.

CHAPTER V.

THE ADAMIC PENALTY.

Our annihilationist brethren have much to say in relation to the Adamic penalty. Their theory on this subject may be briefly stated thus: God created the world for his own pleasure, and saw every thing that he had made, and it was very good. When all was in readiness, he formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. And the Lord planted a garden eastward in Eden, and put the man into it to dress and keep it. And the Lord commanded him, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Man partook of the forbidden fruit, he broke the law of God, and deserved its penalty. And God, as judge of all the earth, declared that the seed of the woman should bruise the head of the serpent, or tempter; that the woman should be

afflicted in the present state of existence ; and to the man, he said (Gen. 3 : 19), " In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return." And man, from that very hour, became mortal, and would have been totally and endlessly annihilated, had God never spoken to him again. But now the declaration was made — " The seed of the woman shall bruise the serpent's head." And, if these words are true, then all must be restored. And, in due time, Jesus came into the world and tasted death for every man. He is to raise all from the dead, or save them from the effects of the Adamic penalty. As we read (1 Cor. 15 : 22, 23), " For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order ; Christ the first-fruits ; afterward they that are Christ's at his coming, then cometh the end." And, those who believe on Jesus, in this world, are then to be made immortal that they may be forever happy, while those who do not believe, are to endure a severe, but limited punishment, to be terminated by their total and endless annihilation as conscious beings.

Now, all that this theory wants, in order to have it prevail, is evidence. And, unfortunately

for the theory, but fortunately for a large portion of the human family, it is entirely destitute of this. It is false, in the commencement, and, of course, it must be wrong in the conclusion. According to the record, man does not die, physically, because of Adam's sin. Our first parents broke the divine law, and immediately they died a spiritual death. They were dead to peace and enjoyment. They feared God, and fled from his presence. Physical death became a terror to them, and conscience would give them no rest either night or day. And, the penalty, as awarded by the Judge of all the earth, was wholly confined within the bounds of time. Adam was to get his bread by the sweat of his face until he returned unto the ground. This was the penalty. But why should he return to the ground? Was it because he had sinned? Let the record answer: "For out of it wast thou taken: for dust thou art, and unto dust shalt thou return." This was the reason why he should die a physical death. Not because he had *transgressed*, but because he *was made of dust*. And, as evidence of the correctness of this position, we find that decay is a law of nature, and that all vegetables and animals die, though they are not capable of committing sin.

Thus does the theory of the destructionists prove to be false in the commencement, and hence we may expect to find it wide of the mark at the conclusion. Accordingly the order (1 Cor. 15 : 23,) proves to be order of *time* and not of character. We read, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order ; Christ the first-fruits (or first in order of time), afterward they that are Christ's at his coming (probably his coming at the end of the Jewish age), then (i. e. next in order), cometh the end."

But, be the order, here, what it may, the final result is the same. For we read (verse 28), "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Not all in all of Paul's Corinthian brethren merely, but of all who die in Adam, or all mankind. And, we read (1 John 4 : 16), "God is love ; and he that dwelleth in love, dwelleth in God, and God in him." Then, as God is love, all will be love. As he is holy, all will be holy. And, as he is happy, all will be happy.

The same result is reached by our Saviour in his reasoning with the Sadducees, an account of

which is given us in Matt. 22: Mark 12: and Luke 20:.. The Sadducees, who denied the truth of the doctrine of the resurrection, anxious to prove that Jesus was a false teacher, went to him with a question concerning a woman who had seven husbands. "Therefore," said they, "in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." The parallel passage in Mark is quite similar to this. In Luke the phraseology varies a trifle. There (Luke 20: 35, 36) it reads — "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." I know that our destructionist brethren harp much upon the phrase, "they which shall be accounted worthy." But, if this proves that any are to be lost forever, is it not singular that Matthew and Mark have omitted it in their account of our Lord's discourse with the Sadducees? Would

they have omitted the very phrase which alone gives us correct views of the doctrine of our Saviour concerning the condition of man in the resurrection? It is unreasonable to suppose that they would. Besides, Dr. Campbell, and others, say that the word rendered worthy, would be more properly translated by the word "honored." They which shall be "honored" to obtain that world and the resurrection, are to die no more, and are to be the children of God. And, how many are thus accounted worthy? Two verses on we have the answer (verse 38), "*For all live unto him.*" God is not a God of the dead, but of the living: "*for all live unto him.*" Thus have we an abundance of evidence that God accounts all as worthy to obtain that world and the resurrection from the dead. Consequently, all are finally to be equal unto the angels, and are to be the children of God, being the children of the resurrection. "*Neither can they die any more.*" Thus the doctrine of the total and endless annihilation of a portion of the human family is itself, forever and totally annihilated.

CHAPTER VI.

ALL OTHER SYSTEMS OF ANNIHILATION ARE AS GROUNDLESS AS THE ONE WHICH HAS HERE BEEN EXAMINED.

Perhaps some may be ready to say that the system of annihilation against which I have reasoned so successfully, is not the one in which they believe. That, in their opinion, death is annihilation, and, that none but the righteous are to be raised from the dead. Hence Paul says (Phil. 3: 8-11), "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. . . . That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

Now, if by the righteous, those who are free from sin, are meant, and none but such are to be saved, then the doctrine of universal, endless annihilation must be true. For we read (1 John 1: 8), "If we say that we have no sin, we deceive

ourselves, and the truth is not in us." And, if one sinner can be saved after death, why may not all others? But, the resurrection unto which Paul wished to attain (Phil. 3: 11), was not the resurrection from the literally dead, but from the dead works of the law. Accordingly he says that he had suffered the loss of all things, that he might win Christ. His words are — "That I may win Christ, and (verse 9) be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." He says (verse 6), that, touching the righteousness which was in the law he was blameless. But, he desired to be raised from this, and attain unto the perfection of Christ. And, he informs his brethren (verse 12), that he had not already attained. He could not, then, be speaking of the resurrection from the literally dead, or why should he have given them this information? They knew that he had not attained unto the immortal resurrection, for, if he had he would not have been writing epistles here on the earth.

The resurrection unto which Paul wished to attain, is thus set forth by him, in Romans 6: 13, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid.

How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof: neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." This is the resurrection unto which Paul wished to attain. A resurrection to the perfectness of Christ.

That Paul believed that all would experience the immortal resurrection, his own words prove.

He says (Acts 24 : 14, 15), " But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets : and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

Again (1 Cor. 15 : 22), " For as in Adam all die, even so in Christ shall all be made alive."

These passages of Scripture render it certain that all are to arise from the dead, and hence, any system of annihilation, which is based on the idea that some will not arise, is scripturally and totally false. The truth is, no system of annihilation will bear the test of an investigation in the light of God's Word. As the twelve propositions in the fore part of this work abundantly prove, the Scriptures teach the doctrine of the final holiness and happiness of all mankind. It follows, therefore, that any system which teaches that a portion of the human family are to be totally and endlessly annihilated, must itself be groundless and false.

CHAPTER VII.

THE SECOND COMING OF CHRIST.

Those who hold to the annihilation of the wicked, generally believe that Jesus has not yet made his second appearance. They contend that the Scriptures teach that he is coming again, in person, to judge the world; and, to that long expected future coming they refer many portions of the sacred record which have evidently been already fulfilled.

Now, so far as the final condition of the human family is concerned, we might safely admit that our Saviour is yet to come, in person, and judge the world. For, as God has declared that it is his purpose to have all men saved, and come unto a knowledge of the truth, the work will be done; and all future comings of Christ, and future judgments will only aid in its glorious accomplishment. But, as it is important for us to have a good understanding of the Bible, and to give every passage of Scripture its proper applica-

tion, we will devote a few paragraphs to the subject of the Second Coming of Christ.

So far as the first coming of Christ is concerned, there is probably but one opinion in the Christian world. All are agreed that he made his first appearance when he came in the flesh. He was born in a stable and cradled in a manger. And, at the age of thirty years, he was baptised by John in Jordan, and began to preach, saying, The kingdom of heaven is at hand. This was his first coming. And, when was he to come the second time to judge mankind, and reward his friends, and take signal vengeance on his enemies? His own words shall answer the question: When he was first on earth, he said (Matt. 16 : 27, 28), “For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, *There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.*”

We have similar language in Mark 8 : 38, and 9 : 1. — “*There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.*”

Also in Luke 9 : 27, “*There be some standing here, which shall not taste of death, till they see the kingdom of God.*”

This language is so plain that all can understand it. The phrase, "shall not taste of death," means, *shall not die*. And, if these words of our Saviour are true, then he came the second time to reward every man according to his works about eighteen hundred years ago. Nor could these words have been fulfilled at the transfiguration, for various reasons, some of which I will give:

1. — If this referred to the transfiguration, then it should read, For the Son of man shall *go* and appear in glory, instead of shall *come* in glory.

2. — The transfiguration took place only *six days after* Jesus spake the language recorded in Matthew 16 : 27, 28 ; and, if we refer his words to that event, then we make him say — "Verily I say unto you, there be some standing here, which shall not taste of death, till they see " an event which is to take place *in the course of a week!*

But, does not Peter say (2 Peter 1 : 16-18), that Christ came in glory at the transfiguration? No. He says that he and his associates had not followed cunningly devised fables, when they made known unto their brethren the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. He does not, however, say that this coming was a past event, and that

he referred to the transfiguration. Jesus truly received honor and glory from the Father when he was transfigured; and so he did when he was baptised of John in Jordan; also, at the grave of Lazarus, and in various other instances. But, Jesus did not come to reward every man according to his works at the transfiguration. Nor did the kingdom of God or of heaven come with power then. Evidently Jesus came, not in person, but in his kingdom, at the destruction of Jerusalem, by the Roman army, A. D. 70, and began to reward every man according to his works. But let no one hastily conclude that I have said that the day of judgment is past. I have said no such thing. My view of the subject is that Jesus established his kingdom, and began to judge the world at the destruction of Jerusalem, and that he will continue to reign and judge mankind, until he has subdued all things unto himself, and God is all in all. And then there will be no judgment, for, as God, who is holy, is to be all in all, there will be no sinners, and no occasion for any judgment.

That Jesus came the second time at the destruction of Jerusalem, is rendered doubly certain by what we read (Matt. 24: Mark 13: and Luke 21:). Jesus had been speaking (Matt.

24 : 2), of the destruction of the temple at Jerusalem, declaring that there should not be left one stone upon another, that should not be thrown down. And, as he sat upon the Mount of Olives, the disciples went to him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? Or, as it should be rendered — end of this, the Jewish age.

For, says Dr. Clarke, the phrase “this world,” both in Hebrew and Greek, is constantly used to point out the Jewish age in distinction from the Christian age or days of the Messiah, which are as constantly termed “the world to come.” The disciples asked two questions — 1st. When Jerusalem should be destroyed. And, 2nd. What signs would precede its destruction, by which they could be warned of its approach.

These questions are recorded by Mark and Luke thus :

When shall these things be? and what shall be the sign when all these things shall be fulfilled? Both questions evidently relate to the destruction of Jerusalem. And Jesus proceeds to speak of the signs which should precede its destruction, all of which came to pass before the city and temple were destroyed by the Roman army under Titus.

In "Horne's Introduction" to the critical study of the Holy Scriptures, Pp. 458-462, these signs are carefully and separately noticed, and the history recorded which attests that they have been fulfilled to the letter. Said Jesus, When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then let them which be in Judea flee into the mountains. But, why should they flee from Judea to the mountains, if this does not relate to the destruction of Jerusalem? If the world was about to be burned up, there would be nothing gained by fleeing to the mountains.

In Luke it reads (Luke 21 : 20), "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." (Verses 21, 22) — "Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled."

This renders it certain that Jesus is speaking of the destruction of Jerusalem.

In Matt. it reads — "Let him which is on the house-top not come down to take any thing out of his house." They were to pass from house-top

to house-top, and escape from the city. "Neither let him which is in the field return back to take his clothes." . . . "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened." Those days of great tribulation which were confined to the war and siege of Jerusalem, were shortened, for the sake of the elect, or early Christians. And (verse 29), "Immediately after the tribulation of those days." What days? Those days of great tribulation which should be shortened for the sake of the early Christians. *Immediately* after the tribulation of those days, not *eighteen hundred years after*. "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : and then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather togeth-

er his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree ; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh : so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Know that what is near? The end of that world, or age about which they inquired. (Verse 34) — " Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Upon this verse, Hammond says — " Of both which I now assure you, that in the age of some that are now alive, shall all that hath been said in this chapter, be certainly fulfilled."

Scott says — " This absolutely restricts our primary interpretation of the prophecy to the destruction of Jerusalem, which took place within forty years."

Doddridge says — " *And verily I say unto you, and urge you to observe it, as absolutely necessary in order to understand what I have been saying, that this generation of men now living shall not pass away until all these things be fulfilled ; for what I have foretold concerning the destruction of the Jewish state is so near at hand, that some of you shall live to see it all accomplished with a dreadful exactness.*"

The learned Dr. Whitby says — “These words, *this age or generation shall not pass away*, afford a full demonstration, that all which Christ had mentioned hitherto, was to be accomplished, not at the time of the conversion of the Jews, or at the final day of judgment, but in that very age, or whilst some of that generation of men lived ; for *the phrase never bears any other sense in the New Testament, than the men of this age.*”

But, to the idea that Jesus came the second time at the destruction of Jerusalem, the following objections will be raised :

1. — If Matthew 24 : Mark 13 : and Luke 21 : refer to the destruction of Jerusalem, then the language must be highly figurative. I answer, it is no more highly figurative, than that used in Isa. 13 : and which is applied to the destruction of Babylon. The figures are no stronger than are those used in Isa. 34 : and which are applied to the destruction of Idumea.

2. — But, how could Christ come the second time when Jerusalem was destroyed ? Let Bishop Newton answer. He says — “ In the ancient Prophets, God is frequently described as coming in the *clouds*, upon any remarkable interposition and manifestation of his power ; and the same description is here applied to Christ. The de-

struction of Jerusalem will be as ample a manifestation of Christ's power and glory, as if he was himself to come visibly in the clouds of heaven."

3. — But, all nations were to be gathered before him, when Jesus should make his second appearance, and he was to save his followers; and punish his enemies. Yes. But it was the same all nations of which we read (Zechariah 14 : 2), "For I will gather all nations against Jerusalem to battle; and the city shall be taken." The same all nations of which we read (Matt. 24 : 9), "and ye shall be hated of all nations for my name's sake." And, profane history declares that Christ rewarded his friends, and took signal vengeance on his enemies when Jerusalem was destroyed. Rev. Joseph Milner, A. M., in his Church History, P. 104, writes as follows upon the subject : "About forty years after our Lord's sufferings, wrath came on the body of the Jewish nation to the uttermost, in a manner too well known to need the least relation in this history. What became of the Christian Jews alone concerns us. The congregation were commanded, by an oracle revealed to the best approved among them, that before the wars began, they should depart from the city, and inhabit a village beyond

Jordan, called Pella. Thither they retired, and were saved from the destruction, which soon after overwhelmed their countrymen : and in so retiring they at once observed the precept, and fulfilled the well-known prophecy of their Saviour. The death of Nero, and the destruction of Jerusalem, would naturally occasion some respite to them from their sufferings ; and we hear no more of their persecuted state, till the reign of Domitian, the last of the Flavian family, who succeeded to the empire in the year 81."

4. — But we read (Acts 1 : 9–11), that Jesus, who ascended bodily into heaven, " shall so come, in like manner " as he was seen to go. And did he thus come at the destruction of Jerusalem ? I will answer this question in the words of Professor Crosby. In his excellent work entitled the " Second Advent," P. 15, he says — " It may be here remarked, that, in reading this passage (Acts 1 : 10, 11), we are in danger of attaching more force to the expression in our version, " in like manner as," than the original words, *on tropou*, require. These words have no necessary reference to the particular manner in which a thing is done, and, in every other instance, have been rendered, by our translators, simply " as," or " even as." Thus : Matt. 23 : 37, — " O Je-

rusalem, Jerusalem, . . . how often would I have gathered thy children together, 'even as' a hen gathereth her chickens under her wings, and ye would not." Now, the expression, even as, here, cannot relate to manner. Again: Acts 7: 28 — "Wilt thou kill me, as thou didst the Egyptian yesterday?" The same original phrase is rendered "as" here, as is translated "in like manner as," (Acts 1: 11.)

The general tenor of the New Testament goes to show that the view here taken of the Second Coming of Christ is the correct one. The Jewish world or age, came to an end about 1800 years ago. Accordingly we read (1 Cor. 10: 11), "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world (in the original, worlds, or ages), are come."

Heb. 9: 26. — "Now once, in the end of the world" (Greek, *aion*, age, or dispensation, meaning the Jewish age), "now once, in the end of the world, hath he appeared to put away sin, by the sacrifice of himself."

1 Peter 1: 20. — Speaking of Jesus, Peter says, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

1 John 2 : 18. — “ Little children, it is the last time ; and as ye have heard that Antichrist shall come, even now are there many Antichrists ; whereby we know that it is the last time.”

Phil. 4 : 5. — “ The Lord is at hand.”

Heb. 10 : 25. — “ And so much the more as ye see the day approaching.”

James 5 : 8, 9. — “ Be ye also patient, establish your hearts : for the coming of the Lord draweth nigh. Behold, the judge standeth before the door.”

1 Peter 4 : 5-7. — “ Who shall give account to him that is ready to judge the quick and dead. .

. . . But the end of all things is at hand ; be ye therefore sober, and watch unto prayer.”

Thus it is evident that the early Christians expected that Jesus would come the second time, and establish his kingdom, at the end of the Jewish age. But, we may now be told that they were mistaken so far as the second coming of their Lord was concerned. That some of them verily thought that his day was at hand about 1800 years ago, and that Paul endeavored (2 Thes. 2 : 2), to set them right on the subject. Hence he says (2 Thes. 2 : 1-3), “ Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be

troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means : for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition."

But, it is inconsistent to suppose that Paul would contradict himself. And it is Paul who says (Heb. 9 : 26), " Now once in the end of the world hath Christ appeared." It is Paul who says (Phil. 4 : 5), " The Lord is at hand." How, then, shall we dispose of this matter ? I answer by saying that the Apostle's Second Epistle to the Thessalonians was written about seventeen years before Jerusalem was destroyed. Bearing in mind this important fact, we will now hear the testimony of Professor Crosby on the subject. He says, in his work on the " Second Advent," page 78 — " The original (in 2 Thes. 2 : 2) for ' is at hand,' is *enesteken*, *is instant* or *already present*, — a word differing essentially in its force from those which our translators have elsewhere rendered ' is at hand.' It is unfortunate that they have not observed the distinction ; for the Apostle everywhere teaches that the day of Christ is *at hand*, but nowhere that it is *already present*. This preterite is used elsewhere in the New Tes-

tament only in the participle, where it occurs five times, and always with the translation, in our version, '*present.*' The practical character of the latter part of 2 Thes. 2: shows that the 'man of sin,' 'the son of perdition,' the 'wicked,' to be 'revealed,' was not the Pope, but some enemy to the faith, or hostile power, which would arise in the times of the Thessalonians themselves, — the same apparently with the 'Antichrist,' whom the Apostle John, at a subsequent period, recognised as having already come."

Thus do we answer the objections to the doctrine that Christ has already made his second appearance. And such is the abundant evidence which we bring forward to prove that the general tenor of the New Testament goes to show that the Son of man came in his kingdom, and commenced his reign and judgment, rewarding his friends, and taking signal vengeance on his enemies, at the destruction of Jerusalem by the Roman army. To that coming and day of judgment, we refer Daniel 12: 1-3. And John 5: 28, 29. Also Matt. 13: 24-30, and 36-43 — the parable of the wheat and tares. And Matt. 25: 31-46 — the parable of the sheep and goats. Also 2 Thes. 1: 7-10. And, 1 Peter 4: 18 — "If the righteous scarcely be saved, where shall

the ungodly and the sinner appear?" Also, Rev. 20: 11-15, and several other portions of Scripture.

But, though Jesus came the second time at the destruction of Jerusalem by the Roman army, the question may arise, is he not to make another personal appearance on the earth? I reply; while we read of the *second* coming of Christ, we nowhere, in the Bible, read of his *third* coming. And, certain we may be that he is not coming again in person to judgment, for we read (Acts 3: 20, 21), "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive (or contain) until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." And, when all things are restored, according to the declarations of God's Word, then there will be no sinners, and consequently no judgment, as there will be none to be judged. Then, as we read (1 Cor. 15: 28), God will be "all in all." And then all will be holy and happy.

CHAPTER VIII.

TWELVE OBJECTIONS TO THE DOCTRINE OF THE ANNIHILATION OF THE WICKED.

1. — The Scriptures affirm that God will reward every man according to his works: but, if the doctrine of the annihilation of the wicked be true, then the murderer, the hardened and bloody pirate, who has sinned all his days, may repent, and believe in Jesus, just before he dies, and swing directly from the gallows into heaven; while his good moral victim, who never wished any one harm, is to go down to the gloomy shades of dread annihilation and eternal forgetfulness.

2. — The Scriptures teach that God punishes his children, or the human family, as kind earthly parents do their children, to reform the punished. But kind earthly parents would not kill their children. Nor will God kill his. This would not reform them.

3. — The Scriptures teach that death, the last enemy, shall be destroyed; and that there shall

be no more death. But this doctrine would make death reign forever.

4. — If the *wicked* are annihilated, then the doctrine of *universal endless annihilation must be the truth of merciful heaven*. For we read (Eccl. 7 : 20), “There is not a just man upon earth, that doeth good, and sinneth not.”

1 John 1 : 18. — “If we say that we have no sin, we deceive ourselves, and the truth is not in us.”

5. — If, as annihilationists generally contend, none but those who have faith in Christ *here*, can be saved, or made happy after death, then it follows that all heathen, and even smiling infants must be forever lost. And yet, when Jesus was on earth, he took children in his arms and blessed them, saying (Matt. 19 : 14), “Suffer little children, and forbid them not, to come unto me ; for of such is the kingdom of heaven.”

And if these can be saved hereafter, without faith in Christ here, then it follows that faith is not essential to salvation, and that all may be saved.

6. — The annihilation of the wicked is opposed to the pleasure of God, who says (Ezek. 33 : 11), that he has no pleasure in the death of the wicked ; and, he will do all his pleasure, (Isa. 46 : 10.)

7. — The words Death, Perish, and Destroy, which are generally relied upon to prove that the wicked are to be annihilated, are applied to the righteous as well as the wicked in the Bible, and hence would prove that all are to be annihilated.

8. — The Scriptures represent that there is help for the destroyed ; while we nowhere read, in the Bible, of endless or unending death or destruction.

9. — The New Testament declares that God is to be all in all, of all who die in Adam, or all mankind (1 Cor. 15 : 22–28) ; but, if any are annihilated, then he will be *all* in only a *part* of those who die in Adam, or possess Adam's imperfect, earthly nature.

10. — The Scriptures teach that the dead, or all who die in Adam, are to be made immortal in the resurrection, — that they are to die no more, and are to be equal unto the angels. Says Jesus (Luke 20 : 36), “Neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection.” Says Paul (1 Cor. 15 : 53), “For this corruptible must put on incorruption, and this mortal must put on immortality.” But, if any are to be annihilated, then these words utter what is not true.

11. — The doctrine of the annihilation of the wicked stands opposed to what the Scriptures say in relation to the final holiness and happiness of the human family. The Bible declares that it is the *will* of God that all shall be saved, — he *promised* the Fathers that every one should be turned from his iniquities, — His *Law* requires the final holiness and happiness of all, and is to be fulfilled, — he *sent his Son* to save the world, and Jesus is to do the work which he came to perform, — he has made *oath* that the work shall be done, and he will make good his oath, — all are to be *reconciled to God*, — all are to *confess Jesus to be Lord* to the glory of God the Father, — the *righteous pray for all*, and their prayers are to be answered, — the devil and his works are to be put out of existence, and God is to be all in all, — the Lord declares that he will not cast off forever, and his word is true, — all are to rise from the dead, and be the children of God, being the children of the resurrection. Such is the testimony of Scripture ; and yet, if any portion of the human family is to be annihilated, then this must be wholly false.

12. — The doctrine of the annihilation of the wicked, contradicts the declaration of the Apostle (Rom. 5: 18-21), that “ the free gift came upon

all men unto justification of life." That the same many who were made sinners are to "be made righteous." And that, as sin hath reigned unto death even so grace is to reign, "through righteousness unto eternal life, by Jesus Christ our Lord." Also (Rom. 8 : 21), "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

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