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I. H. JULIAN,

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PROPRIETOR.

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Sept. 15-78

To the Public.

[The FREE PRESS being merely a newspaper, without sectarian bias, it is proper we should explain the appearance of the following article in its columns. We publish it, as we do advertisements, because we are paid for it. In order to give fair play, we tender the use of our columns for a reply, on the same conditions.—EDITOR.]

THE ENDLESS HELL MUD-DLE ANALYZED.

BY GUILFORD M. CADE, M. D.

[Concluded.]

Within this reality, is couched another fundamental doctrine, ignored, and smothered out, to give place to the huge proportions of the Roman impossibility.—The source, and nature of the material, God applies for the punishment of sin, instead of the lake of fire literally (in an unknown realm; as Moses failed to tell us of its separate creation) it is the pure infinite surroundings of God, as a consuming fire to men in carnality, and wicked actions; making it necessary that every stain of sin should be burned, purged, and washed out of soul and body to gain an entrance by and through those flaming swords, and into the Saviour's body for immortality; which flaming swords are to-day, and will be for all coming time, vigilantly guarding the life-giving essence. No lesson could be plainer taught, than men in flesh and blood are incompatible, restless antagonisms to the sublimated quietness of original substance of righteousness with its infinite surroundings, as at Mount Sinai, when the people in their flesh and blood carnality, could not even look to the Mount when Jehovah was personally present and talking to them. Even Moses, the meekest man on earth, with all his purity could not behold "His face," only His "back sides," after his passing him, with his hands covering Moses, Moses was purified as perfectly as men could be on earth, capacitating him for the immediate presence of immortality. Behold the effect of his close proximity to God! It surcharged him with the burning, startling terror-arousing outburst of God's surroundings so thoroughly the people could not look upon his face, or even stay in his presence, for dread and torture of conscience, until Moses was veiled! Was all this meaningless? Could this dissimilarity of the nature of God and men be plainer exemplified? I see clearly, every inspired penman using this pure-heaven-generated material alone, as an instrument for burning out sin and purging to cleanliness wicked natures. This state of things between God and men, being a matter of warring certainty, it presses the assurance of perfect reliability, the indispensable necessity of a perfect intercessor, tempered to compatibility and pleasantness of intercourse between God and men, even to get men in sufficient nearness to His burning presence to teach them His will and designs with them; especially their reconciliation to, and in Himself, "He" is surely furnished in "His own Son," begotten through the covenant with Abraham; "in his seed shall all the nations," "families," "kinds," and "tongues be blessed."—Gen. 18:18, Chapt. 12:3. Acts 3:25.

For it pleased the Father that in Him should all fullness 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 in earth, or things in heaven."—Col. 1:19, 20. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us to us the ministry of reconciliation."—2nd Cor. 5:18. "Who will have all men to be saved, and to come unto the knowledge of the truth." "We trust in the living God, who is the Saviour of all men, especially of those that believe."—1st Tim. 2:4, chapt. 4:10. The sense of those truths are too manifest to be smothered to give place to opposition. Two specific classes or kinds of reconciliation and salvation are here taught. A special, already attained reconciliation, and salvation. "Hath reconciled us to himself, by Jesus Christ."—"Unto us who are saved."—1st Cor. 1:18. He saved others; let him save himself if he be Christ."—Luke 23:35. These were reconciled and saved on the earth in their living state, without doubt, the spiritually resurrected in the seed of Abraham.—Eph. 1:3, 20, chapt. 2:6. The special salvation of all true believers on the earth. The second class were surely to be reconciled and saved in the future "in his times of restitution of all things."—Acts 3:21. Note clearly, the Saviour has time for the "reconciliation" and "salvation" of men, and "restitution" of all things, (not a one time, as Catholicism will have it) and in these times "He condemns the wicked and saves the believers; "three times"

specifically answering to the ancient prophecies "last time," "last times," "last day," "last days," "latter day," "latter days," "end of the world," "ends of the world," and "the last end of the indignation" of Daniel, completed by the literal destruction of earthly Jerusalem; thus the perfection and last finishing stroke for the purification of the church of the wilderness, "Mount Zion," "City of David," "earthly Jerusalem;" spiritually sublimating the same; and "build Jerusalem unto the Messiah the Prince;" the last unequalled gift to men for their spiritual entertainment and comfort in the flesh, on the earth. All these "last days," "times," and "ends" of the Jewish ages or dispensations, clearly discriminated from the ultimate end; after Christ has reigned on the earth through his chosen instruments to entire completion of wisdom, and delivery of all things to predestined restitution in God. The church of the wilderness, the Israelitish place for the worship of God, was so modeled that men could handle, modify and make earthly use of it, and as a matter of easy comprehension, wicked natures made an instrument of it for self-aggrandisement; corrupting it; creating the necessity for expurgation. "I saw under the sun the place of judgment that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work."—Ecc. 3:16, 17. This talk of Solomon of a general course of judgment in time, under the sun, in the earth, sounds inharmonious in the face of orthodox teachings. Christ says: "For judgment I am come into the world." Now is the judgment of this world, now shall the prince of this world be cast out."—John 9:39, chapt. 12:31. Casting whom out, and from what? If the immortal, impossible fragment had never been interpolated for God's teaching, the necessity for such a question would never have arisen. "I beheld satan as lightning fall from heaven."—Luke 10:18. "The scribes and pharisees sit in Moses' seat."—Math. 23:2. Moses' seat, was certainly the presiding authority in this church, place of righteousness, Jewish heaven, earthly Jerusalem. There was certainly no other heaven to men, when all this transpired. Is more necessary to the bible philosopher, to show who the prince was, and the place he was made to vacate in order to the building "of Jerusalem unto the Messiah, the Prince?" The church, thus purged, made ready for the "bridegroom." What could hinder its perfect spiritualization and blending to the bleaching Saviour of mankind; and all resurrected by the same superhuman power that raised the dead Saviour, thus spiritualizing the place of righteousness and exalting it at the right hand of God, in heavenly high places in Christ Jesus, with all the reconciled, saints, angels, just men made perfect. This state of things continuing by the incessant judgments of God in the earth until all are purified and restituted. This sublimation, in the process of God's judgments with men, immutably takes the "place of righteousness."—"The Kingdom of Heaven," from the reach and control of wicked powers. Wicked men may corrupt themselves, and deceive their followers, but "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."—Rev. 21:27. "He shall not fail nor be discouraged, till he have set judgment in the earth; and the seas shall wait for his law."—Isa. 42:4. "From his right hand went a fiery law."—Deut. 33:2. With this law in His right hand, Christ unmistakably set judgment in the earth; and we unto those who do, and teach wrong, and expect to escape its immediate infliction during their life-time on the earth. This law is our exalted schoolmaster, to bring all to Christ. "Thine own wickedness shall correct thee."—Jer. 2:19. "The righteous shall be recompensed in the earth much more the wicked and the sinner."—Prov. 11:31. "Wherefore the law was our schoolmaster to bring us to Christ." Gal. 3:24. This "fiery law" follows the sinner into physical dissolution to the grave, no further. "The dead know not anything, neither have they any more a reward."—Ecc. 9:5. If the dead have no "more a reward," where their retribution, if not on the earth? Before Christ "set judgment in the earth," during the prophetic age, amidst dilatory infliction of judgments, Solomon said: "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil."—Ecc. 8:11. This caution of speedy execution of sentence against evil works, is manifest throughout every page of the New Testament. "Maketh his angels spirits, and his ministers a flame of fire."—Rom. 1:7.

This is what tortures the hearts of evil doers: in its absence the culprit's own spirits, and "The law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."—Rom. 2:15. "The sinner being a hundred years old, shall be accursed."—Isa. 65:20. Death overtakes a multitude in a similar dilemma. What does scripture say is their ultimate fate. "Who will repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he will say, where are their Gods, their rock in whom they trusted; see now that I, even I, am he, and there is no God with me; I kill, and I make alive; I wound and I heal: neither is there any that can deliver out of my hand."—Deut. 32:36, 37, 39, 40. There is, without doubt, a general future "reconciliation," "salvation," "restitution of all things," spoken of by all the prophets, and confirmed by all the Testament writers. "For the Lord will not cast off forever; though he cause grief, yet will he have compassion."—Lam. 3:31. "I will not contend forever, neither will I be always wroth, lest the spirits shall fail before me and the soul which I have made."—Isa. 57:86. "He retaineth not his anger forever, because he delighted in mercy."—Micah 7:18. Here is an array of prophetic declarations, by recognized inspired penmen, too plain for quibbling, or excuse for an attempt to explain away; yet at deadly conflict with the fundamental divine philosophy, or superstition of the Roman school and her children. What sense has all this, and a multiplicity more, of an exact nature throughout God's word, all tending or drifting in this precise channel and vein of reasoning—if we permit this fragmenting generator of discord to clash and mistify all? Who is the deceiver; Christ, who says: "For judgment I am come into the world." "Now is the judgment of this world," or the inventor of the great immortal beast of Roman chicanery? This plain teaching of Christ, that he came for, and was then judging the world, and is to-day judging the earth, are forced to give place to the weakening deception—all at the expense of Christ's plainest teachings, and His veracity. Will the good meaning, and great hearts of orthodox protestantism rise to the dignity of a wise error-expurgating explanation? And will the thinking, interested world re-read their bibles, and carry these truths with them, compare notes diligently and prayerfully? "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Then will be finished the process of reconciliation and restitution, commenced by Christ at his resurrection; continuing his times of visitation for judgment, condemning the wicked and thrusting them from every spiritual privilege and oversight by his angels for their comfort; and rewarding his saints with all spiritual blessings and supervision for their welfare; until the last spirit, body and soul shall be restituted, after each individual change of body and soul—for we must all be changed after death; even in the face of storming denial. "As in Adam all die, even so in Christ shall all be made alive."—1st Cor. 15:22. The same all throughout the chapter: "Behold I show you a ministry; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; For the corruptible must put on incorruption, and this mortal must put on immortality."—Verses 51, 52, 53. "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."—1st Cor. 15:28. Will the great, good and pure hearts who shape and enforce orthodox protestantism, suffer an humble, reverential respecter of God's chosen instruments on earth, to thrust before them these honest findings against their teachings, for a mature, solemn criticism? And with a godly fear, suggest—that you will be in a more excusable duty in future years, if you will spend equal time and talent, in making excuses for the plain expressions of the word of truth, at the same expense of tradition you have heretofore made against the truth, to sustain an incongruous, mystifying deceptive cheat, of man's invention—to the great detriment and clogging of the progress and developing of the Great Master's Spiritual Kingdom—not that I would intimate that God's ministerial agents were keeping error in place of right intentionally. But the fascination for human tradition is where the error lieth. Can I hope to entertain, and direct some of these great minds into this smooth, surely correct channel or method of interpretation, imperceptibly, and as if by magic, drawing the

[Continued on last page.]