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“PROVE ALL THINGS ; HOLD FAST THAT WHICH IS GOOD.”—1 Thess. v. 21.

It is a very painful thing to me to be compelled to bear a protest against the teachings of one whose ministry is in any measure a commendation of the Gospel, and of the name of Christ. Faithfulness to the truth and to the interests of those who are in danger of being perverted by false and dangerous teachings compels me however to do so. The Rev. G. O. BARNES has been preaching in the revival services which he has held in several of the Baptist churches in this neighbourhood doctrines which would, I am convinced, be rejected with abhorrence by most of those who have heard them, if their true nature and history were properly understood.

I have listened to his preaching in Bromley and Stratford, and have gone fully into the question of his views with him in private, pointing out to him how contrary they are to the teachings of Scripture and even of nature, though without avail.

I wish it to be understood that I have nothing against Mr. Barnes' character. There are many things about him which command sympathy and respect. I regard him as an earnest and zealous man, and good in his intentions, though woefully perverted in some of his views.

As Mr. Barnes makes it his business to propagate a false one-sided view of the character of God, A VIEW WHICH DENIES HIS JUSTICE AND POURS CONTEMPT AND HATRED ON HIS RIGHTEOUS JUDGMENTS, WHOLLY CONFOUNDING THEM WITH THE WORKS OF THE DEVIL, it is the duty of those who fear God and reverence His word to reject and resist his teachings, and to defend the sacred truths which he assails. If we are God's witnesses we must witness for Him, fearless of the consequences : and if any man, however gifted or good, or if even an angel from heaven preaches “another gospel which is not another” we must

withstand him as Paul withstood Peter when he saw that he was to be blamed, "earnestly contending for the faith once delivered to the saints."

I am grieved to say that Mr. Barnes' preaching is nothing less than

A BLASPHEMOUS IMPEACHMENT OF THE HOLY CHARACTER AND
GOVERNMENT OF GOD.

He makes it his business to condemn and vilify the justice and judgments of God, and publicly to denounce the creed of the entire Christian Church on this solemn subject as utterly erroneous and even "diabolical." In opposition to the testimony of universal experience, in opposition to the deepest convictions and clearest confessions of the best of men for sixty centuries, and in opposition to the plain and infallible teachings of Holy Scripture, *he asserts continually that in no instance does God inflict punishment on sin.* He says plainly, "*I deny that God punishes sin.*" He teaches that in every case in which suffering follows sin it is the work of the devil, and not of God. He teaches that as God is love, *no sufferings in the world are either divine punishments sent on sinners on account of sin, or Divine chastenings sent on saints for their profit,* but that all are directly and solely malignant inflictions of the devil. He teaches that to attribute such sufferings to the righteous hand, or to the holy providence of God, and to submit to them as from Him, is to attribute to Him the work of the devil, and that this is in effect "*to make God the devil,*" and he even teaches that in doing this the generality of good men "*worship the devil.*" He does not hesitate to say that were it God who inflicted suffering in any case whatever he "*would hate such a God,*" and that he "*could not worship such a devil.*" When confronted with the countless plain statements in the Scriptures that God *does* punish sin, he asserts that those passages do not mean what they say; that they say one thing and mean another; and that they are the "*mere letter of Scripture which killeth.*" He declares, to take a particular case, that when Eli meekly said with reference to the affliction sent on him for his sins, "*It is the Lord, let Him do what seemeth to Him good,*" that he was altogether in the wrong; and that he was uttering the mistaken view of a backslider. He does not hesitate to teach that when Job bowed his head in his sore bereavement and said, "*The Lord gave, and the Lord hath taken away, blessed be the name of the Lord,*" that he was expressing a mere delusion, and that this submissive sentence has done more to damage the character of God before the world than words can express. He states that the doctrine plainly taught in 2 Samuel xii. 15, in the text, "the Lord struck

the child that Uriah's wife bare unto David, and it was very sick," is utterly false, and that the notion is to be abhorred "that God does all this devilment." He utterly rejects the account which God Himself gave of His ways to Moses, recorded in Exodus xxxiv., and in the Decalogue, that He "visits the iniquities of the fathers upon the children, and upon the children's children to the third and fourth generation," and says, "*I know the Bible says so, but it is not so; God does not visit the iniquities of the fathers upon the children.*"

Mr. Barnes utterly denies that the Divine judgments recorded in Scripture, such as the destruction of the Antediluvian world, the death of the first-born in Egypt, the destruction of Pharaoh, and of the Canaanites, were judgments from God at all. He describes God as perfectly helpless in all such matters, and says that these destructions were simply the work of the devil. His words to myself with reference to the destruction of the Canaanites were these, "If God could have given the Canaanites another minute to live and did not do it, I should hate Him." He presumes to say that the submissive utterance of the afflicted one in Psalm xxxix. 9—"I was dumb, I opened not my mouth *because Thou didst it,*" is a false and injurious account of God's dealings, and that such a view of affliction is "*a libel on God.*"

Mr. Barnes considers the present constitution and course of nature, organic and inorganic, to be of the devil; in fact that the devil is a demi-god in his powers, and wields all the forces of nature in his warfare against God. He holds that the sentence "He sinneth from the beginning," means that Satan *has never been anything else than the wicked one that he is.* He asserts that there is no evidence to prove either that the devil is a fallen being, *or that he is a creature at all;* and teaches that he is possessed of such creative powers that it is *he* who has given the hawk and the eagle, and other birds of prey, their beaks and talons, to the shark its voracious jaws, to the lion, tiger, and leopard their claws, carnivorous teeth, and stomach; that it is he who produces floods and earthquakes, and rules the action of storms; that it is he who creates volcanoes, and controls their eruptions, and, as he said to me, that "it is the devil who has made even the volcanoes in the moon!"

That such extravagant, unscriptural, and monstrous doctrines should be taught by a Minister of the Gospel of Christ is difficult to understand on any theory consistent with the soundness of his reasoning powers. In answer to my inquiry as to how long he had held such views, Mr. Barnes told me that it was within the last two and a half years, and that it is *chiefly of late* that his notions have taken their present shape and form,

which he describes as an *advance* on his previous Christian teaching, a *new* Gospel.

It ought to be sufficient to state such views in plain language, to ensure their immediate condemnation by every right-minded person, but as many have been deceived by the plausibility and boldness with which they have been presented, it becomes necessary for the sake of such that we should endeavour TO CLEAR AND DEFEND THE DOCTRINE OF THE JUSTICE OF GOD, which Mr. Barnes makes it his business to assail and vilify.

Mr. Barnes argues that because "God is love" therefore no suffering in the world is inflicted by His hand. He maintains that the justice which rewards the transgressor according to his deserts is inconsistent with love. In answer to this we maintain that the love of God is not the weak unrighteous amiability which he imagines it to be; that God's love is a holy love; that it is a feature of true goodness to hate evil; that in His word God teaches us to "*abhor* that which is evil;" and that, as a divine and holy being, He must abhor it Himself with an infinite abhorrence; and that it is essential to His goodness to punish it, and put it down. The justice of God is not opposed to His goodness, but is a *part* of it. Hatred to what is bad and unworthy is as much a feature of the divine goodness as love to what is excellent and holy. Kindness without justice would be impotent indulgence, and would encourage sin, and reward iniquity. No ruler would deserve the title of "good" if he did not restrain by just punishments the wickedness of evil-doers. The laws and penalties of God against sin in every form are "holy, just, and good." "Justice and judgment are the habitation of His throne."—Psalm lxxxix. 14. The very government of God would be overthrown were He to permit iniquity to go unpunished. The laws of God which inflict punishment upon transgressors have for their object the good and not the harm of His creatures; and like the just laws of men, they are made *to protect the interests* of those to whom they are given.

The design of laws against false witness, theft, murder, &c., is to protect character, property, and life. It is true that these laws bear hard upon those who break them, but they spring from a benevolent consideration of the good of society, and not from the reverse. They are intended to preserve the governed from the injuries threatened by moral wrong. *In linking suffering with sin*, God shows His goodness, for His object in so doing is to *arrest* the course of sin, and to make sin its own destroyer. *To attribute such action to mere Satanic malice* is to blaspheme the character and government of God.

It has been well said that "all the attributes of God which are parts of

His goodness, engage Him to punish sin. Without this His authority would be vilified, His purity stained, His power derided, His truth disgraced, His justice scorned, His wisdom slighted. He would be thought to have dissembled in His laws, and, judged according to the rules of reason, to be void of true goodness. Yet punishment is not the primary intention of God. It is of His goodness that He has no mind to punish, and therefore He has put a bar to evil by His prohibitions and threatenings that He might prevent sin and consequently any occasions of severity against His creatures. A good judge principally intends, in the exercise of his office, to protect good men from violence, and maintain the honour of the laws; yet, consequently, to punish bad men, without which the protection of the good would be not secured, nor the honour of the law supported. A good judge, in the exercise of his office, principally intends the encouragement of the good, and wishes there was no wickedness that might occasion punishment; and when he sentences a malefactor he does not act against the goodness of his nature, but according to the duty of his place, and wishes he had no occasion for such severity. Thus God seems to speak of Himself.—Isaiah xxviii. 21. He calls the act of His wrath His “strange work,” and His “strange act;” that is to say, a work not against His position as the governor of the world, but against His first intention as its creator, which was to manifest His goodness. Therefore He moves with a slow pace in these acts, brings out His judgments with relentings of heart, and seems to cast out his thunderbolts with a trembling hand. “He doth not afflict willingly, nor grieve the children of men.”—Lam. iii. 33. “He delights not in the death of the sinner.”—Ezekiel xxxiii. 11. Divine goodness directs not its hatred primarily upon the sinner, but upon the sin; but since He cannot punish the sin without punishing the subject to which it cleaves, the sinner falls beneath His scourge. A good judge is not an enemy to the malefactor when he sentences him to punishment, but rather an enemy to the crime which he has committed, and a friend to society against which the crime has been committed.”

So far from its being totally inconsistent with the love of God to inflict suffering in any case whatever, we read, “*whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.*” In chastening his children, God acts as a kind and holy father, having their highest interests in view. Such chastenings are mercies in disguise. “It is good for me that I have been afflicted; that I might learn Thy statutes.” “Before I was afflicted I went astray: but now have I kept Thy word.”—Psalm cxix. 71, 67. “*I know, O Lord, that Thy judgments*

are right, and that Thou in faithfulness hast afflicted me."—Psalm cxix. 75.

If the bodily and mental sufferings and early deaths of those who are—directly and indirectly—the victims of drink, lust, and crime, who fill nine-tenths of the beds in our hospitals, and of the berths in our poor-houses—lunatic asylums, gaols, and convict prisons—do not deter multitudes from treading similar paths of "destruction and misery," what *would* the world be *if sin had no such results*? The awful consequences are linked as *effects* with the evil cause not by a Being who desires to incite man to sin, but by one who desires to *deter him from it*; not by Satan, but by God, and they who cannot see this are blind! The great tempter, the author of all sin, does not so act as to wean men from it, or cure them of it by very fear of the consequences! If the government wished men to murder, it would never affix a death penalty to the act, and if it wished them to steal, it would not send them to prison for doing so! Penal laws express disapproval; suffering, shame, degradation, and death are God's penal laws, and they are all the more deterrent that men know that they entail the penalties on their offspring as well as on themselves. The innate principle of self-preservation—the first law of nature—and that of parental affection—which may be called the second—are both enlisted on the side of right-doing by means of these natural penalties affixed to wrong-doing. Who then affixed them? The righteous God, who willeth not the death of a sinner! If not, Satan's policy defeats Satan's plan—his is a house divided against itself, which cannot stand. He wants to destroy mankind with the poison of sin, and yet he is ever distributing the antidote to that poison! He wants to lure his victims over the precipice of ruin, and yet he is ever erecting sign-posts marked "danger," and barriers that can neither be broken nor evaded! He seeks evil, and he does good! Impossible! unreasonable!

It is a solemn fact that Mr. Barnes is constantly repeating "if God" does so and so, "*I should hate Him.*" Ten thousand Bible statements, as well as the experience of every man and woman in the world, or that ever has been in the world, prove that God *does* so act. Mr. Barnes, therefore, if his own presumptuous declaration is to be believed, hates the God of the Bible, the God of nature and providence, and loves and worships, preaches and proclaims, a god of his own imagining—a god entirely unlike the only living and true God, and in so far—an idol!

Mr. Barnes deals largely in plausible clap-trap. He says, for instance, "*Christ* is the revelation of God; what Christ was, God is; what Christ was not, God is not; Christ never made anybody sick, He never killed

anybody ; He never judged or punished anybody—therefore I conclude—and nothing can move me from this conclusion—that God never made anybody sick, never killed any one, never judged or punished any one.”

The fallacy here is self-evident, and yet multitudes of the young and of the ignorant—who largely compose Mr. Barnes’ audiences—might and would probably fail to detect it.

Christ is, indeed, the express image of the Father, and he that hath seen Him hath seen the Father. But Christ is from everlasting to everlasting, and His actions *as a whole*, and not a fraction of them, must be taken into account. We must consider not only what He did during the thirty-three years of His earthly life, but what He had already done in the preceding ages of His creative work, and of His providential actions among men, and what He Himself in His own predictions said He would do in the future. When once we do *this* we see clearly that while Christ as a Saviour, full of grace and truth, during the days of His humiliation refused to judge any man, or to punish any man ; but allowed Himself rather to be judged as a sinner, and to be executed as a victim by men, yet His words and works leave no room whatever for doubt as to His character as a righteous ruler, king, and judge. Did He not Himself say that God has “given Him authority *to execute judgment also*” ?—John v. 27. Did He not talk of the hour when all that were in the graves should hear His voice and come forth—they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation ? Did He not in His parables, while admitting that the tares would be treated with long suffering till the end of the age, distinctly declare that when that period had arrived they should be gathered together into bundles to be burned ? Did He not say “so shall it be in the end of the age. The angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth” ? Who that reads the 23rd, 24th, and 25th chapters of Matthew can question that Christ executes judgment against the wicked, as well as secures salvation to the penitent believer ? Who ever denounced iniquity in stronger words, or predicted more distinctly His own determination to destroy it ? Consider the eight-times-repeated malediction, “Woe unto you, scribes and Pharisees, hypocrites !” are those woes without weight ? Consider the expressions, “ye fools and blind, ye make him two-fold more the child of hell than yourselves, ye blind guides, ye whited sepulchres, ye serpents, ye generation of vipers !” closing with the solemn question, “how can ye escape the damnation of hell ?” Consider the doom He de-

nounced against the Jews in the parable of the householder that planted a vineyard; "what will the Lord of the vineyard do when He cometh? He will miserably destroy those wicked men." *He*, observe, will do it! Consider the close of each of the parables in the latter part of that great discourse—how the unfaithful servant is condemned *by his Lord* to be cut off, and have his portion appointed with the hypocrites; and how the man who buried his talent not only loses it, but is cast forth into outer darkness, where there is weeping and gnashing of teeth; how when the sheep and goats are separated, the King's word to those on His left hand is, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

He who, in the face of such testimony, dares to make such statements as those quoted above is not preaching the word, but preaching *part of it in opposition to the rest*.

Nor must the Lord's own words alone be considered. The apostles abundantly testify, by His spirit, concerning His actions in the future, and their testimony is clear. "God hath appointed a day," says Paul, "in which He will judge the world in righteousness by that man whom He hath ordained." And again, "in the day when God shall judge the secrets of men by Jesus Christ," and again, "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power when He shall come."

Again and again is the judgment and fiery indignation, which shall devour His adversaries at his Epiphany, alluded to; and all this is as much the action of Christ, who is the image of God, as are His acts of grace and mercy.

To judge of Christ's character and actions *as a whole* solely by the manifestations of them made when He appeared on earth "to put away sin by the sacrifice of Himself" is like forming an opinion of a man's character by an exceptional part of his entire existence—a period, too, when, for certain good reasons, he had resolved to veil his real position under some assumed disguise. His lowly incarnation was the brief *exception* to the rule of the existence of our Lord Jesus Christ; it is but a short link between His eternal past existence as Son of God, and His present and future eternal existence as God and man; but these three are one lifetime. He was, and is, and is to come, and His full character must be learned from a study of *all* His works and *all* His ways.

Mr. Barnes is necessarily in error, also, on the fundamental doctrine of CREATION, for he refuses to regard Satan as a creature; he refuses to admit that God is his Creator in any sense, although it is plainly taught in Scripture that nothing exists in the universe (outside of God Himself) that has not been created by His power, "All things were made by Him, and without Him was not anything made that was made."—John i. 3. Mr. Barnes utterly rejects the doctrine *that Satan is a fallen being*, and says there is no Scripture for it, contrary to the teachings of our Lord that "He abode not in the truth" (John viii. 44), and contrary to those passages in Scripture which tell us of the "angels who kept not their first estate."

Mr. Barnes is utterly and extravagantly wrong in attributing to Satan the almighty powers of creation and providence *which have given their present form to the laws of nature, and to the whole course and constitution of the world*. He is utterly wrong in teaching that Satan wields the immeasurable energies of nature, and that storms and lightnings, earthquakes and volcanoes, are in his hand, and under his control. It is in God "we live, and move, and have our being." All things are of Him, and through Him, and to Him." By Him the very hairs of our head are all numbered, and without Him not even a sparrow falls upon the ground.

Mr. Barnes is utterly wrong in his teachings with reference to the judgments of God. The Scripture does not teach that because God is good He is in no case severe; on the contrary, its language is, "*behold, therefore, the goodness and severity of God: on them which fell severity; but toward thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off.*" It is the work of the just Judge of all the earth to reward every man "according to his deeds." "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap."

Mr. Barnes' doctrine is simply

A MODERN FORM OF THE OLD MANICHÆAN HERESY

against which the Christian Church had to contend fourteen centuries ago. It is a foolish and unwarrantable attempt to explain the insoluble mystery of the existence of evil, and this in a manner so childish and extravagant as utterly to revolt every right-thinking man.

Perceiving the world around him to be full of moral and physical evil, of sin, suffering, and death, Mr. Barnes *reasons* instead of seeking to read the painful riddle in the light of revelation; but his reasoning is weak; his philosophy foolish. This state of things, says he, cannot be

the doing of a God of love. It would not exist for a moment if such a God could help it. There must be another being, a malignant evil being who made all evil things, a cruel and diabolical governor of the universe who has produced not only all the moral evil, but *all the physical sufferings which exist* in the world. This being he *calls* the devil, but he *assigns to him powers and attributes that make him, or would make him, a second God*. That is to say, in pondering the mysterious problem of the origin of evil, Mr. Barnes has just gone back to the oldest, simplest, crudest solution of it, held and taught in the earliest childhood of philosophy, by the Persians and others, that there are two Gods, a good one and a bad one ; and Mr. Barnes is actually proclaiming this old and effete dualism, this heathen notion of the existence "from the beginning" of two rival and antagonistic self-existent Powers, one good and the other evil, in Protestant pulpits in London in the nineteenth century ; and many who call themselves Christians are drinking in his heretical teachings as if they were another gospel, "precious and new truth," "delightful doctrines," &c.

It would be well for such and for all to remember that as regards the *fundamentals* of our faith, the unity of God, the creation by Him of all things visible and invisible in heaven and in earth, His attributes of righteousness, holiness, omnipotence, omniscience, justice, and mercy ; His active government of the intelligent universe, the true nature of the atonement and of Divine judgment—as regards these and all such points, "*what is new is not true, and what is true is not new.*"

God has not been instructing His people for six thousand years to leave them ignorant of their *A B C* at last. The Holy Spirit has not taught and in-dwelt the Church for eighteen centuries to leave them to learn from a "Kentucky evangelist" what is the true doctrine as to creation or providence, atonement and judgment. On minor points, innovation may sometimes be progress ; on foundation truths, *never*. There is no new system of divinity to be discovered ; there is no new gospel. Another gospel is not another, and no blessing can rest on the effort to introduce it. "If the *foundations* be destroyed, what can the righteous do?" If God's moral government of the world and of the Church is to be denied or even reconsidered as if it were an open question, where are we? still unacquainted with the simplest truths of natural religion, to say nothing of revealed ! There may be and is some room for difference of judgment on minor points, none for variety of opinion on the *basis* of all true religion.

One wise and good, almighty and righteous Creator and moral Governor of the universe, this is the faith not only of all shades, sects,

and denominations of the Protestant Churches, but of the entire Roman Catholic Church, of the Greek Church, of the Armenian, Nestorian, and Coptic Churches, of all who call themselves Christians, of all who call themselves Jews, and even of all who call themselves Mohammedans. The four hundred millions of the human race who are *not heathen* as distinguished from the eight hundred millions who are, all agree in the belief and profession of this first of truths, and it remains for a "Kentucky evangelist" to show them that they are all mistaken, and that prophets and apostles and the martyrs of all ages have believed a lie, and worshipped a devil!

Mr. Barnes blasphemously declares the God we worship to be such, and volunteers continually the information that he hates such a God. He spends not a little of his strength and ingenuity in the task of adding to and taking from the testimony of the words of Scripture. He denies the plain meaning of a thousand texts, and adds his own meaning and his own words to others. He constantly quotes "God is love," which is Bible truth, but he adds, "*and nothing else,*" which is untruth of a deadly nature, for "God is light" as well as "love," and our "God is a consuming fire." Not a page of Scripture but presents some contradiction to Mr. Barnes' teachings, and when he cannot get over such he contents himself by saying, "Yes! it is stated so there, but it means something altogether different."

Mr. Barnes is, of course, right in his firm faith in the love of God, and in his urgency with men that they should rely on and rejoice in that love; but *he is utterly wrong in assuming that he is capable of judging how under certain given circumstances Divine love would act, or should act;* he is presumptuous in opposing *his opinion* as to what the loving course of action *would* be, or *ought* to be, to the demonstration afforded by the constitution and course of nature, and by the uniform testimony of Scripture, as to what *it is*.

God's works and God's word alike show us that in the Divine wisdom the kindest course of action when moral evil has once entered among intelligent beings is *to follow it with suffering;* to make death "the wages of sin." How can Mr. Barnes presume to say that this is not the best and kindest mode of action, all things considered? What other would he propose? The Governor of the moral universe, who fully understands the elements of the tremendous problem, has in His infinite wisdom selected this plan as the best; a finite worm of the dust presumes to assert it is hateful and diabolic! Yet governors are respected for restraining crime by just punishments, and fathers for visiting with

chastenings the disobedience of their children ! That the moral government of God is full of mystery to our feeble reason is not and cannot be denied. Everything divine transcends human comprehension. As well might a cup contain the ocean, as human reason measure the councils and purposes of the infinite God. If Scripture left no unexplained mysteries it would not be Divine revelation. The method of the origin of evil is not revealed, it is consequently vain to seek to fathom the mystery. Enough for us to know that it did originate, and that our race has been lost through it, and has been redeemed by the atoning death of the Son of God.

Mr. Barnes' errors spring from a narrow, one-sided view of the character of God. Light, which is the noblest natural emblem of God's character, is one, yet manifold. The prism dissolves the pure beam of white light into its beautiful component colours. We see these colours displayed in the rainbow, for every drop of rain is a natural prism separating the solar beam into the several hues of which it is composed. Yellow light, and blue light, and red light, when blended together make white light. So mercy and justice and truth are united in the holiness of God. It is a gross error to select *one of these moral features, and deny the rest* ; as if a man should select the blue light in the solar beam and deny the existence of the red and yellow hues ; should say light is blue and nothing but blue, whereas it is blue, red, and yellow, blended in one pure white radiancy. God is not all mercy, nor all justice, but justice and mercy, light and love. That love which He is, is not lax amiability, but holy goodness in inconceivable perfection, in infinite degree, in eternal continuance. Moved by that love He seeks the good of His creatures, their highest and most lasting welfare. If suffering can minister to that welfare, a suffering righteously deserved in the case of sinners, He does not shrink from employing it ; and what is far more, He did not shrink from even enduring it Himself in the person of Jesus Christ. His chief object with us is to make us like Himself, even though in order to this the gold has to be refined in the fires of affliction. Whom He loves He chastens, that they may be partakers of His holiness.

Mr. Barnes has been stumbled by a difficulty which probably most thoughtful Christians have felt at some time or other of their experience ; the difficulty created by the fact that "the whole creation" groaneth and travaileth in pain together until now, that mankind is weighed down under the curse of suffering and death, and not only so, but that all nature is full of it ; and has—as geology teaches—been so from the beginning. The earth as it now is, having been prepared for the home of a race of

moral and intelligent beings, whose fall under probation was foreseen, and whose redemption by incarnation and atonement was resolved upon before the world was, has evidently been ordered upon the plan of decay and mortality, adapted to a fallen and not to an unfallen race. It is constructed, furnished, arranged, and managed so as to be not merely a temporary home, but to be also a school, a place of discipline, as well as to be a house of correction, a penal settlement for such as refuse to be taught and trained, and reconciled to God, through sacrifice and atonement. It is fitted in a thousand ways, which fill the mind of the reverent student of science, Scripture, and history with wonder and worship, to answer these ends. But this plan is challenged by feeble and finite human reason, as bad in itself and as inconsistent with the goodness of God.

It is "*a ministration of death*," says the objector, "the whole constitution and course of nature seems nothing else! One race of animals is made to destroy another, every creature either preys on others or is preyed upon;" and death is the universal doom of the good and the bad, the saint and the sinner alike. All this suffering cannot be the work of a good God. It must be directly and solely the doing of the devil!

Now it is not only clear that to assign the conception and execution of the universe to Satan, is to make that fallen and miserable spirit—a God, but Scripture makes it abundantly evident *that such a "ministration of death" may proceed, and actually has proceeded, from God*, and that it may be in itself not only a good but positively a "*glorious*" thing, though a transitory one, and designed to give place to a better and "*more glorious*" state of things, to which it was a necessary antecedent. 2 Corinthians iii. 7—11 plainly teaches this. The Apostle is there treating of the two great economies or Divine arrangements of LAW and GOSPEL, or Old Testament or Covenant, and New.

He speaks of the *first* as being a "*ministration of condemnation*," "*a ministration of death*," that is a system which produced only condemnation and death. He calls it even "*the letter that killeth*," and asserts its purely temporary character by speaking of it as "*that which is done away*," "*that which is abolished*," and elsewhere he calls it "*that which decayeth and waxeth old, and is ready to vanish away*."

He speaks of the *second* as "*the ministration of righteousness*," "*the ministration of the Spirit*;" "*the Spirit that giveth life*;" i.e. an arrangement which produces life and righteousness by the impartation of the quickening Spirit of God, and of this system of things he says that "*it remaineth*" or is *not* transitory.

But the point to be now noted is that he distinctly asserts that *both these systems—the temporary one which produces only death, condemnation, and bondage, and the permanent one which produces life, righteousness, and liberty—are from GOD.* He asserts that both are *divine*, and both “*glorious!*” The glory of the first was great, though that of the second exceeds; the glory of the former was *very* great, though it vanishes as moonlight in sunlight, before the “glory that excelleth” of the latter.

This is a clear and explicit declaration of the truth, that the system of things under which death reigns, alike in nature and law, is Divine and *not* diabolic, and in its way good and glorious, however much it may seem to us to be the reverse. Such a system is a manifestation and revelation of the glory of God, though not its *full* revelation. It is temporary, not eternal, in duration; and it is destined to introduce a higher and better state of things in which sin, tears, death, sorrow, crying, and pain shall have all passed away, and God shall have made all things new—the eternal state.

The law—whether that given in Eden, or that given from Sinai—“is holy, and the commandment holy, just, and good;” though it worketh wrath and death. It is a needful though partial revelation of the holiness of God; it has overwhelming though not perfect glory; its glory is but as the “back-parts,” the skirts of the Divine garments, even though to gaze on it Moses needed to be sheltered in the rock, and shielded by the hand of Omnipotence, and the Gospel, which is the *full* revelation of God—in the face of Jesus Christ—has in consequence a glory that excelleth.

But both are Divine and each excellent in its season. The needle of the law makes way for the thread of the Gospel; the needle passes, the thread remains.

It is surely rash presumption and grievous sin to attribute this righteous “ministration of death” and judgment—as Mr. Barnes does—to Satan, when the Scriptures so plainly attribute it to God; presumption not perhaps so great as that of the Jews who attributed Christ’s own ministry of life, and love, and liberty to “Beelzebub,” but, alas! too much of the same character.

From all such heresy and contempt of the teachings of His works and of His word, may the good Lord deliver us!

The Old Testament and the New both answer human objections to the moral government of God, by *denying that men are competent judges of His actions.*

The book of Job deals with one of the great and ever-recurring

mysteries and stumbling-blocks connected with that government—the sufferings of a good and righteous man. Job's three friends give one explanation of these sufferings, Job himself another, and both are utterly wrong. Then Elihu gives, not an *explanation* (though in passing he throws a beautiful gleam of light on the subject), but an authoritative and clear statement that *the mystery of God's government lies beyond human ken*, and that it is presumption for men to pronounce an opinion, where they have not the materials for forming one!

The explanation given by Job's friends may be summed up very briefly. "You suffer because you have been wicked; we thought you a good man, but you cannot really have been one, for suffering is always the consequence of sin, and your case can be no exception."

This solution of the problem Job indignantly rejects, knowing it to be untrue. He had been better, not worse, than other men, and his theory is, that there is no accounting for his trouble, that it is utterly undeserved and unjust, and that it evidences caprice on the part of God, to whom notwithstanding he fervently cleaves, even amid the bitterness of his soul, saying of God much that is right and true.

Observe, in passing, that neither party suggests for a moment Mr. Barnes' theory that it was all "devilment," and that God had nothing to do with it! They know too well that Satan was like themselves, only a creature of God, and that though his malice might be the direct secondary cause of Job's sufferings, it could not be their ultimate or primary cause. Satan could not have touched Job without Divine permission, nor can he touch any other saint save as similarly suffered to do so by his Creator.

Elihu denounces the theory of Job's friends and his own, and, instead of suggesting any counter-theory, he virtually silences Job by saying, "You are quite incapable of judging the ways of God." "Behold in this thou art not just, I will answer thee that *God is greater than man*. Why dost thou strive against Him? For He giveth not account of any of His matters." This is the first and main reply, but having given it, Elihu proceeds to show, in a passage of exquisite pathos and beauty, that deepest, truest love to man underlies all infliction of suffering on God's part. He says that the Divine object in afflicting is, that God may "withdraw man from his purpose, and hide pride from man," that He may "deliver him from going down into the pit," and redeem him by a ransom (an "atonement," as it is in the margin). He insists that God is a righteous governor, and that the only right attitude for sinful men under His affliction is one of submission, self-examination, repentance, and reverence (xxxiv. 31, 32.). He exalts and proves God's greatness, good-

ness, wisdom, and justice, and he bids Job "stand still and consider the wondrous works of God;" concluding by the words "with God is terrible majesty; touching the Almighty, *we cannot find Him out*. He is excellent in power and in judgment, and in plenty of justice; He will not afflict" (i.e. willingly or needlessly, as Jeremiah puts it.—Lam. iii. 33).

When Elihu ceases, Jehovah himself speaks to Job, and charges him with "darkening council by words *without knowledge*," or as we may express it, with talking about what he did not understand. After making him sensible of his profound ignorance even of the constitution of nature, and of how creative wisdom and power had produced the universe, the Lord asks the question, "Wilt thou disannul My judgment? Wilt thou condemn Me that thou mayest be righteous?" Do you think you know better than your Maker what is right and fitting?

Common sense tells us that in order to form a correct judgment on any given case, the mind must have before it *all the facts*, all the evidence on both sides, to be able to weigh, discern, and decide. How *can* we with our fractional and utterly imperfect knowledge of the wonderful complex and age-enduring system of God's moral government be competent judges of His actions! How can *we* say that He is unwise or unkind if He inflict suffering on sinful men? How can we tell that *if we knew all He knows*, we should not heartily approve His action? While creation shows us His glorious power and consummate wisdom, and while redemption demonstrates to us His boundless love and grace, what impertinence, folly, and sin is it for us, in our gross ignorance of causes, consequences, and relations of things and events, to presume to judge and condemn the moral government of the all-mighty, all-wise, and all-good God!

This then is the Old Testament reply to the difficulty created by the presence of suffering. Jehovah himself answered Job's murmurings—not by saying, as Mr. Barnes would have done, "All your affliction is the devil's doing, and I could not prevent it," but by saying, "You ought to know Me well enough to be very sure that though you cannot understand how, yet I am acting kindly, justly, and wisely in thus afflicting you." The end will show that "The Lord is very pitiful and of tender mercy."

The Apostle Paul, arguing with an objector to the doctrine of Divine Sovereignty in the 9th chapter of Romans, uses the same style of answer as that employed by Elihu to Job. "Nay, but O man, who art thou that repliest against God? Shall the thing formed say unto Him that

formed it, Why hast Thou made me thus?" i.e. he denies that the finite creature is any proper judge of the conduct of his infinite Creator.

The Bible then does not pretend to explain to sinful men the mysteries of the providence of God. It tells them they are not competent to judge because they are not cognizant of all the facts, nor capable of fully understanding the case, or of estimating the infinitely varied and intimate relations, past, present, and future, of any one single act or event. Indeed if there were no mysteries we could not penetrate, no difficulties we could not solve, no objections we could not remove, either in nature, providence, or revelation, the God we adore would seem to be no greater, wiser, or better than ourselves, since our minds, all feeble, finite, and sinful though we be, could fully grasp, comprehend, and approve His ways.

In opposing Mr. Barnes' error, we have in this tract dwelt of course only on one side of the character of God; but let it never be forgotten for a moment that underneath and underlying all the manifestations of righteousness and wrath against sin, there is revealed to us alike in nature and providence, to say nothing of the history of redemption, the steady, stately irresistible flow of unfailling goodness and Divine benevolence. Storms occur in nature, but they are the exception, not the rule, and their action is beneficent in intention, and in the main result, though shipwreck and disaster may also arise; sunshine and showers and fruitful seasons filling men's hearts with joy and gladness, these are the rule—not the tempest and tornado, the cyclone and the earthquake. The process of decay and death is counterbalanced by one of renovation and birth, as ceaseless and even more active. Every evil seems to have its corresponding and far greater good. The family, social, and national instincts of mankind evince divine benevolence, as does the long-suffering and patience of God in bearing with sin; every adaptation of the inorganic and organic worlds, to the service, use, and pleasure of man; every power, whether of body or mind bestowed upon him, all breathe the deepest, purest benevolence—"good-will towards man." If the existence of physical and moral evil in the world be—as it undoubtedly is—a veil, the tendency of which is to obscure the clear effulgence of the rays of the Divine goodness from the eyes of men—yet assuredly it is a transparent veil, permitting the glory of the love of God to be perceived by the observant eye—while when we turn to the pages of Revelation we have the spectacle of Incarnate Deity sacrificing itself for a ruined world, and for the removal of the evils in question. The full deep river of Divine love—of the goodness which shall yet swallow up death in

victory, and in its own good time create all things new—rises above and carries away by its force all the barriers of evil which would impede, and do at present impede its flow. The lightning glitters for a season around the throne of God, but from that throne proceeds to all eternity “the river of the water of life.” Toward all evil—“our God is a consuming fire,” but His great, best name is “Love.”

APPENDIX.

Containing a statement of what is true and what is false in Mr. Barnes' doctrine, with Scripture texts in proof.

1.—WE AGREE WITH MR. BARNES THAT SIN IS NOT OF GOD, BUT OF SATAN. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed."—James i. 13, 14.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar, and the father of it."—John viii. 44.

"Not as Cain, who was of that wicked one, and slew his brother."—1 John iii. 12.

2.—WE FULLY ADMIT THAT SATAN LEADS EVIL MEN TO INFLICT PHYSICAL INJURIES UPON THEIR FELLOW-CREATURES. Such was the case in the murder of Abel. The wild beast empires of the world in their wars and fightings are represented in Scripture as being instigated by the wicked one.—Rev. xii. 3—9.

3.—WE DO NOT HESITATE TO ADMIT THAT IN CERTAIN INSTANCES GOD HAS PERMITTED SATAN TO INFLICT PHYSICAL INJURIES UPON MEN, AND EVEN ON GOOD MEN. He did so manifestly in the case of Job.

"Then Satan answered the Lord and said, Doth Job fear God for nought? Hast not Thou made an hedge about him and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face. And the Lord said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand."—Job i. 9—12.

"Then was brought unto Him one possessed of a devil, blind and dumb: and He healed him, insomuch that the blind and dumb both spake and saw."—Matt. xii. 22.

4.—WE ALSO ADMIT THAT IN CERTAIN INSTANCES SATAN INDUCES MEN TO INFLICT PHYSICAL INJURIES UPON THEMSELVES. This was the case in various instances of Satanic possession recorded in the New Testament.

"There met Him out of the tombs a man with an unclean spirit, who had his

dwelling among the tombs; and no man could bind him, no, not with chains . . . And always, night and day, he was in the mountains and in the tombs, crying, and cutting himself with stones."—Mark v. 2—5.

5.—WE FURTHER ADMIT THAT THERE IS A SENSE IN WHICH SATAN AS THE AUTHOR OF SIN POSSESSED "THE POWER OF DEATH:" while we maintain that Christ through death has destroyed this power, and brought deliverance to His captives.

"Forasmuch then as the children are partakers of flesh and blood, He also took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Hebrews ii. 14, 15.

"I am He that liveth and was dead, and behold I am alive for evermore, Amen, and have the keys of Hades and death."—Rev. i. 18.

God claims in His word, and exercises in His providence, complete power over the lives of all His creatures.

"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 hands."—Deut. xxxii. 39.

WHAT WE DO NOT, AND CANNOT WITH THE BIBLE IN OUR HANDS, ADMIT IS,—

1.—*Mr. Barnes' doctrine that there is no evidence whatever that Satan is a CREATURE.*

God alone is uncreated. By Jesus Christ, His Son, were "all things created, that are in heaven and that are in earth, visible and invisible."—Col. i. 16. Satan is included in the invisible creatures whom Christ created.

2.—*His doctrine that there is no evidence that Satan is a fallen creature.*

Our Lord distinctly says of him that he "abode not in the truth."—John viii. 44. And both Peter and Jude tell us of the fall of angels. "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."—2 Peter ii. 4. "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 6.

If Satan is God's creature he must have been created upright; otherwise God is the author of sin,—a doctrine to be abhorred.

3.—*His doctrine that Satan has given its present form to the constitution and course of nature; made the carnivora as such, &c., and that he manages the machinery of the natural world.*

To have transformed the whole animal creation would have required a power and wisdom as infinite as those which at first gave it existence.

God claims in the Book of Job to have created the lion and given it its prey ; to have formed the eagle which seeks the slain ; to have made behemoth and leviathan, with their mighty destructive powers, &c.

“He is the chief of the ways of God : He that made him can make His sword to approach unto him.”—Job xl. 19.

“None is so fierce that dare stir him up : who then is able to stand before Me ? Who hath prevented Me that I should repay him ? Whatsoever is under the whole heaven is Mine. I will not conceal his parts nor his power, nor his comely proportion. Who can discover the face of his garment ? Or who can come to him with his double bridle ? Who can open the doors of his face ? His teeth are terrible round about him.”—Job xli. 10—14.

“I have created the waster to destroy.”—Isa. liv. 16.

A study of the structure of animals demonstrates that each one has been made *on a plan* ; and that every part of each, internal and external, is suited to the end which the animal actually fulfils in creation. The spinning apparatus and web of the spider, the form and fangs of the serpent, the claws of the lobster, the teeth of the lion, the beak and talons of the eagle, &c., all teach us the same lesson. The entire animal creation has been made subject to the law of destruction. Nature, like the Divine law, is in one aspect, as we have said, a “ministration of death.” The ends of the great Creator in so ordering it are good and wise and holy. Like the Mosaic Law, it is a transitory arrangement destined to introduce one infinitely better and more enduring.

God claims it as His work to send forth lightnings. “Canst Thou send lightnings that they may go and say unto Thee, Here are we.”—Job xxxviii. 35.

“Hear attentively the noise of His voice and the sound that goeth out of His mouth. He directeth it under the whole heaven and His lightning unto the ends of the earth.”—Job xxxvii. 2, 3.

“The voice of the Lord shaketh the wilderness ; the God of glory thundereth.”—Ps. xxix. “He looketh on the earth and it trembleth ; He toucheth the hills and they smoke.”—Ps. civ. 32.

“A fire goeth before Him and burneth up His enemies round about. His lightnings enlightened the world. The earth saw and trembled. The hills melted like wax at the presence of the Lord, the presence of the Lord of the whole earth.”—Ps. xcvi. 3—5.

To raise and to still the stormy winds is the work of the Lord.

“They that go down to the sea in ships, that do business in great waters ; these see the works of the Lord and His wonders in the deep. For He commandeth and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the

heaven, they go down again to the depths, their soul is melted because of trouble. . . . He maketh the storm a calm, so that the waves thereof are still."—Ps. cvii. 23, 26, 29.

"He turneth rivers into a wilderness and the water springs into dry ground; a fruitful land into barrenness for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water springs. And there He maketh the hungry to dwell, that they may prepare a city for habitation."—Ps. cvii. 33—36.

"The Lord had prepared a great fish to swallow up Jonah." "The Lord God prepared a gourd and made it come up over Jonah, that it might be a shadow over his head." "But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass when the sun did arise that God prepared a vehement east wind; and the sun beat upon the head of Jonah that he fainted and wished in himself to die."—Jonah i. 17; iv. 6—9.

4.—*The erroneous and mischievous doctrine that suffering, disease, and death are never inflicted by the hand of God, and that God never punishes sin.*

The following are a few of the innumerable Scriptures directly asserting the contrary:—

"And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast and the creeping thing and the fowls of the air; for it repenteth Me that I have made them."—Gen. vi. 7.

"And there came two angels to Sodom at even. . . . And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."—Gen. xix. 1, 11, 13.

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."—Gen. xix. 24, 25.

"Aaron stretched out his hand with his rod, and smote the dust of the earth and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. Then the magicians said unto Pharaoh, This is the finger of God."—Exod. viii. 17—19.

"And the Lord said unto Moses, Rise up early in the morning and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews; let My people go, that they may serve Me. For I will at this time send all My plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like Me in all the earth. For now I will stretch out My

hand that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth; and in very deed for this cause have I raised thee up, for to show in thee My power, and that My name may be declared throughout all the earth. As yet exaltest thou thyself against My people, that thou wilt not let them go? Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now and gather thy cattle, and all that thou hast in the fields, for upon every man and beast which shall be found in the field and shall not be brought home the hail shall come down upon them and they shall die."—Exod. ix. 13—19.

"And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land that day and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt and rested in all the coasts of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such."—Exodus x. 13, 14.

"I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment. I am the Lord. And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle."—Exodus xii. 12—29.

"Thou didst blow with Thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto Thee, O Lord, among the gods? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out Thy right hand, the earth swallowed them."—Exodus xv. 10—12.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me."—Exodus xx. 4, 5.

"And Nadab and Abihu, the sons of Aaron, took either of them his censer and put fire therein and put incense thereon, and offered strange fire before the Lord, which He commanded them not, and there went out fire from the Lord, and devoured them, and they died before the Lord."—Lev. x. 1, 2.

"I am the Lord your God, which brought you forth out of the land of Egypt that ye should not be their bondmen; and I have broken the bands of your yoke and made you go upright. But if ye will not hearken unto Me, and will not do all these commandments, and if ye shall despise My statutes or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenants: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I

will set My face against you and ye shall be slain before your enemies : they that hate you shall reign over you ; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto Me, then I will punish you seven times more for your sins. And I will break the pride of your power, and I will make your heaven as iron and your earth as brass : and your strength shall be spent in vain : for your land shall not yield her increase, neither shall the trees of the land yield their fruits, and if ye walk contrary unto Me and will not hearken unto Me, I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you which shall rob you of your children and destroy your cattle, and make you few in number, and your highways shall be desolate."—Lev. xxvi. 13—22.

"The Lord shall send upon thee cursing, vexation, and rebuke in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly ; because of the wickedness of thy doings whereby thou hast forsaken Me. The Lord shall make the pestilence cleave unto thee until He have consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption and with a fever, and with an inflammation, and with an extreme burning and with the sword, and with blasting and with mildew ; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust ; from heaven shall it come down upon thee until thou be destroyed. The Lord shall cause thee to be smitten before thine enemies : thou shalt go out one way against them, and flee seven ways before them : and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all the fowls of the air, and unto the beasts of the earth, and no man shall fray them away. The Lord will smite thee with the botch of Egypt and with the emerods, and with the scab and with the itch whereof thou canst not be healed. The Lord shall smite thee with madness and blindness, and astonishment of heart, and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways : and thou shalt be only oppressed and spoiled evermore, and no man shall save thee."—Deut. xxviii. 20—29.

"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 hands. For I lift up My hand to heaven and say, I live for ever. If I whet My glittering sword and Mine hand take hold on judgment, I will render vengeance to Mine enemies, and will reward them that hate Me. I will make Mine arrows drunk with blood, and My sword shall devour flesh, and that with the blood of the slain and of the captives from the beginning of revenges upon the enemy. Rejoice, O ye nations, with His people, for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land and to His people."—Deut. xxxii. 39—43.

"It shall come to pass that as all good things are come upon you which the Lord your God promised you, so shall the Lord bring upon you all evil things until

He have destroyed you from off this good land which the Lord your God hath given you."—Josh. xxiii. 15.

"The Lord is known by the judgment which He executeth: the wicked is snared in the work of his own hands."—Psalm ix. 16.

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings, be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son lest He be angry and ye perish from the way, when His wrath is kindled but a little."—Psalm ii. 9—12.

"He sent darkness and made it dark. And they rebelled against His word. He turned their water into blood and slew their fish. Their land brought forth frogs in abundance, in the chamber of their kings. He spake and there came divers sorts of flies and lice in all their coasts. He gave them hail for rain and flaming fire in their land. He smote their vines also and their fig-trees; and brake the trees of their coasts. He spake and the locusts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground. He smote also all the first-born in their land, the chief of all their strength."—Psalm cv. 28—36.

"And the remnant took his servants and entreated them spitefully and slew them. But when the king heard thereof he was wroth, and sent forth his armies and destroyed those murderers, and burned up their city."—Matthew xxii. 6, 7.

"And immediately the Angel of the Lord smote him because he gave not God the glory, and he was eaten of worms, and gave up the ghost."—Acts xii. 23.

"And now, behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season; and immediately there fell upon him a mist and a darkness, and he went about seeking some to lead him by the hand."—Acts xiii. 11.

"It is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power."—2 Thess. i. 6—9.

"So I swear in My wrath, they shall not enter into My rest."—Hebrews iii. 11.

"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment, and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly."—2 Peter ii. 4—6.

"I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works."—Rev. ii. 23.

"And the seven angels came out of the temple having the seven plagues, clothed

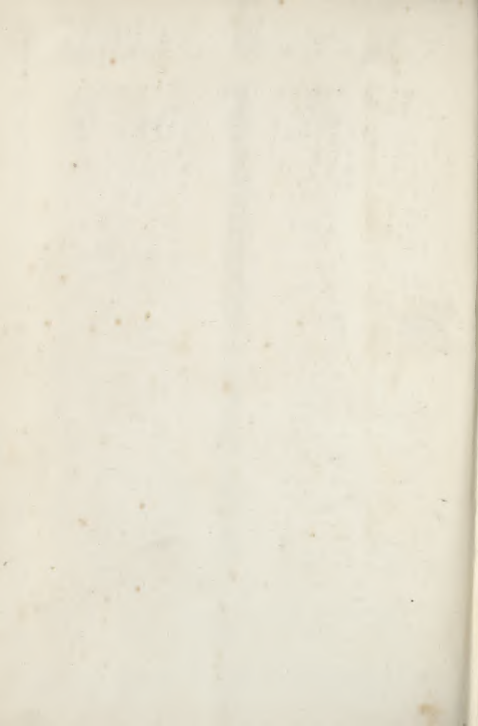
ST. AUGUSTIN ON THE MANICHÆAN HERESY.

“You cannot distinguish between what God does in mercy and what He does in judgment, because you can neither understand nor use the words of our Psalter, ‘I will sing of mercy and judgment unto Thee, O Lord,’ accordingly whatever in the feebleness of your frail humanity seems amiss to you, you separate entirely from the will and judgment of God; for you are provided with another evil god, not by a discovery of truth, but by an invention of folly; and to this God you attribute not only what you do unjustly, *but also what you suffer justly*. Thus you assign to God the bestowal of blessings, *and take from Him the infliction of judgments*. . . . Why do you not understand that goodness and severity belong to one God? . . . But is the mysteriousness of the Divine judgments any reason for taking pleasure in cavilling against them? How much more becoming and more suitable to the limitation of our powers, to feel the same awe which the Apostle felt, and to exclaim, ‘O, the depth of the riches both of the wisdom and of the knowledge of God! How unsearchable are His judgments, and His ways past finding out!’ How much better thus to admire what you cannot explain, than to try to make an evil god in addition to the true God, simply because you cannot understand the One Good God!”

Address to FAUSTUS the Manichæan; A. D. 392—404.

The first of these is the fact that the
 number of cases of the disease has
 been increasing steadily since 1840
 and is now at its highest point.
 This is due to the fact that the
 disease is now being introduced
 from other parts of the world.
 The second fact is that the
 disease is now being introduced
 from other parts of the world.
 The third fact is that the
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 The ninth fact is that the
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 from other parts of the world.
 The tenth fact is that the
 disease is now being introduced
 from other parts of the world.





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