

# The Advent Review

## AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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### TRUE HEROISM.

LET others write of battles fought  
On bloody, ghastly fields,  
Where honor greets the man who wins,  
And death the man who yields;  
But I will write of him who fights  
And vanquishes his sins,  
Who struggles on through weary years  
Against himself, and wins.

He is a hero staunch and brave  
Who fights an unseen foe,  
And puts at last beneath his feet  
His passions base and low,  
And stands erect in manhood's might,  
Undaunted, undismayed—  
The bravest man that drew a sword  
In foray or in raid.

It calls for something more than brawn  
Or muscle to o'ercome  
An enemy who marcheth not  
With banner, plume, and drum—  
A foe forever lurking nigh,  
With silent, stealthy tread,  
Forever near your board by day,  
At night beside your bed.

All honor, then, to that brave heart,  
Though poor or rich he be,  
Who struggles with his baser part,  
Who conquers, and is free.  
He may not wear a hero's crown,  
Or fill a hero's grave;  
But truth will place his name among  
The bravest of the brave.

—Selected.

## General Articles.

### THE PERSONALITY OF GOD.

BY ELDER D. M. CANRIGHT.

(Continued.)

GOD IS A REAL PERSON.

God is a real person, having a body, form, and local habitation. Man is made in his image. The God of the Bible is not a mere principle, an essence or force of the universe, but he is a real, personal being, having a body, form, shape, local habitation, a throne, etc. But let us listen first to what the creeds say of him. The Methodist Discipline, in its articles of religion, Art. 1, says:—

There is but one living and true God, everlasting, without body or parts." The articles of faith of the Episcopal Church are even worse. Art. 1 says:—

There is but one living and true God, everlasting, without body, parts, or passions." Other creeds go still further, and say that he is without center or circumference.

In all candor, I submit that such a description of God annihilates him entirely. He has no body, no parts, no passions, and is nowhere in particular, has no center, no circumference. If a man were called upon to describe a nonentity, he could not do so more perfectly than it is done in the above language.

Let us notice further, these same creeds say that Jesus Christ is the very and eternal God. Thus Art. 2 of the Episcopal Church says:—

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father," etc. Now notice that this Son of God is the very and eternal God himself. And then it continues: "Took man's nature in the womb of the blessed virgin, of her substance, so that two whole and perfect natures, that is, the Godhead and manhood, were

joined together in one person, never to be divided, whereof is one Christ, very God and very man."

Art. 4 says:—

"Christ did truly rise again from the dead, and took again his body, with flesh, bones, and all things pertaining to the perfection of man's nature, wherewith he ascended into Heaven, and there sitteth until he return to judge all men at the last day."

Several queries present themselves here: Is Christ the very and eternal God? So they say. Did Christ have a body? This they positively affirm. Is he inseparably connected with that body? and has he not that body in Heaven? This they plainly declare. Is he not the true God? So they say. Then has not the true God a body? Thus the creed directly says. Then certainly God has a body—occupies a body. Why, then, do the creeds say that he has no body?

Again we are told by these creeds that God is everywhere, as much in one place as another, and no more in one place than another. But the Bible says that Jesus ascended up on high, and is at the right hand of the Father. Did he ascend everywhere? Was his body divided into innumerable particles, and scattered throughout the universe? If the Father is everywhere and nowhere in particular, where did Jesus go? Again it is claimed that saints at death go to Heaven, where God is. Do they go everywhere, and nowhere in particular? All this seems to me to be the sheerest nonsense. It is opposed to common sense and to the Bible. No; God is a person, a real being.

I do not believe that any person, whatever his creed may be, ever prays to God without conceiving of him as having a body, form, and shape, and being located upon a throne in Heaven. When he closes his eyes upon the world and begins to pray to God, he immediately looks up to Heaven by faith, and beholds God upon his throne in the form of a man, and prays to him as such. Nor is this merely imaginary. The Bible has everywhere so described him; and it is from those oft-repeated descriptions that these ideas are formed. Then either the whole tenor of the Bible misleads us, or else our position is true.

Furthermore, how could a person pray with any intelligence to a mere essence, a mere principle, an immaterial spirit, that had no body, parts, or shape, that was just as much in one place as in another? The idea is absurd. Then, again, what the Bible says of going to God and coming from God takes for granted that he is a personal being, located in a definite place. Let us read a few scriptures.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17. Jesus said that he was about to ascend to God.

"Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent me." John 7:33. "And her child was caught up unto God, and to his throne." Rev. 12:5. To Cornelius the angel said, "Thy prayers and thine alms are come up for a memorial before God." Acts 10:4.

Hundreds of texts like these occur throughout the Bible; but they would neither be true nor sensible if God is a mere essence, an immaterial spirit, as much in one place as another. How many times we read in the Bible of angels coming from God. Jesus says of himself, "I proceeded forth and came from God; neither came I of myself, but he sent me." John 8:42. "Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God." John 13:3. "I came forth from the Father, and am come into the world;

again, I leave the world, and go to the Father." John 16:28.

This last text is very expressive. "I came forth from the Father," says Jesus, "and am come into the world; again, I leave the world, and go to the Father." Is the Father, then, just as much in the world as anywhere? If so, how could Christ come forth from the Father by coming into the world, and again go to the Father by leaving the world? No; the Father is just as much a personal being as a man is. He has a personal presence. Thus Gabriel says, "I am Gabriel, that stand in the presence of God." Luke 1:19. Then God has an immediate presence which is not everywhere. Where did Gabriel come from? He came directly from Heaven. Is the presence of God everywhere? How, then, could Gabriel say that he stood in the presence of God more than any one else? True, there is one sense in which God is everywhere. We will notice this by and by. Again: "I say unto you, that in Heaven their angels do always behold the face of my Father which is in Heaven." Matt. 18:10. Here, again, it is said that the angels in Heaven behold the face of the Father. Then how many scores and hundreds of times it is declared in the most emphatic and unmistakable language that God is in Heaven, and not upon earth. Says the wise man, "God is in Heaven, and thou upon earth." Eccl. 5:2. Our Saviour taught his disciples to pray, "Our Father which art in Heaven." Matt. 6:9. Why say, "Which art in Heaven," if he is as much in the earth, and in the sea, and everywhere, as he is in Heaven?

Furthermore, it is many times positively declared that he sits upon a throne in Heaven. We will read a few passages. "The Lord hath prepared his throne in the Heavens." Ps. 103:19. "The Lord is in his holy temple, the Lord's throne is in Heaven." Ps. 11:4.

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Isa. 6:1-3. How explicit is this text. The prophet saw the Lord sitting upon a throne. He describes that throne, and the angels standing by it, and tells what the angels said.

So Jesus says, "And he that shall swear by Heaven, sweareth by the throne of God, and by him that sitteth thereon." Matt. 23:22. Then the throne of God is in Heaven, and God sits upon that throne. Is the throne of God everywhere? Is it on this earth? Is it in America? Is it in the State of New York? Is it in the city of Rochester? No; but it is in Heaven, and God sits upon it.

In Rev. 4:2-5 we read:—

"And immediately I was in the Spirit; and, behold, a throne was set in Heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunders and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Indeed, we might read on through the whole chapter. It is a minute description of the throne of God, of God's person, of angels, and of the living creatures around that throne. If all this is denied, one might as well deny the whole Bible.

Once more: "After this I beheld, and, lo, a great multitude, which no man could

number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God." "Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them." Rev. 7:9-11, 15.

This is in strict harmony with all the Scriptures, and it is also in harmony with common sense.

It is declared that God sits between the cherubim. "The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved." Ps. 99:1. "Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zech. 4:14.

The Scriptures describe God as a person, having a form, the shape of a man. Daniel, in his vision of God, describes him thus: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool." Dan. 7:9. God is here described as having a head and hair.

Ezekiel, in his vision of the throne of God, says:—

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it; and I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about, as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." Eze. 1:26-28. "This is the living creature that I saw under the God of Israel by the river of Chebar." Eze. 10:20.

To Moses the Lord said:—

"Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." Ex. 33:20-23. No man can see the Lord's face. Then he has a face. But he said, I will put thee in a cleft of the rock, and I will pass by, and thou shalt see my back parts, and he did so. Now was this all a farce, a deception? Did the Lord deceive Moses, and make him think he had a face, and hands, and parts, when he had none? No, indeed. Then God has parts, notwithstanding the creeds say he is without body or parts.

Again we read: "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink." Ex. 24:9-11. Here it is positively declared that they saw the God of Israel, it tells what was under his feet, and how he looked. They saw his shape and form, but did not see his face, for God has said that no man should see his face and live.

All through the Scriptures God is described as a being in the form of man. Thus, he is said to have a head, and hairs of his













