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An exposition of  
Universalism

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AN  
EXPOSITION OF UNIVERSALISM:

OR.

AN INVESTIGATION

OF THAT

SYSTEM OF DOCTRINE

WHICH

PROMISES FINAL HOLINESS AND HAPPINESS IN HEAVEN TO ALL  
MANKIND, IRRESPECTIVE OF MORAL CHARACTER  
OR CONDUCT IN THIS LIFE.

By Rev. John G. Power.

"I speak as to wise men; judge ye what I say," 1 Cor. x, 15.

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## P R E F A C E .

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IN adding one more to the numerous publications of the day, some, as is frequently the case, may expect an apology from the writer. He has no apology, however, to make; for if this work should entirely fail to reclaim any one from, or prevent any falling into, the pernicious error against which it is directed, no apology would justify its publication. On the contrary, if it should be the means, by Divine Providence, of rescuing one from that error, or preventing one from falling into it, and of leading them to embrace the truth and be saved, no apology will be necessary.

It may be proper, however, to give a few words of explanation. Having long been impressed with the belief that Universalism is radically erroneous, we were led, occasionally, to make it the subject of some remarks; from this, or other considerations, its friends and advocates repeatedly invited us publicly to discuss the subject. This, for a time, we declined, till the course we pursued was abused, to the injury of truth; by insinuating or asserting, that the reasons for declining were the convictions of the erroneousness of our own, and the incontrovertibleness of their system. This was not without its effect on many, who loved a system that would accommodate itself to their depravity, more than they did one which condemns all sin, and requires holiness of heart and life here, in order to final salvation hereafter.

Convinced of these facts we changed our course, and at once accepted a written challenge to investigate the sub-

ject before the public. This was succeeded by others; and after repeated public investigations of this kind, with those who were reputed, at least before these discussions occurred, as among the ablest defenders of the system, not only were our former convictions confirmed, but we were compelled to believe that Universalism contains all the elements of general skepticism and stubborn, practical infidelity.

With these facts before us, a conviction of duty, a desire to do good, and with the advice of friends, whose judgments we respected, we have, in the midst of the ordinary domestic cares, and the numerous and pressing duties of a large and laborious district, prepared this work, and now commit it to the direction of that Divine Being whose glory has been our steady aim in its entire preparation.

Great plainness has been observed throughout this work. first, that all into whose hands it may fall may fully understand our views of the subject; second, from a belief that nothing short of the utmost plainness will meet the present imperious and dogmatical spirit and practice of Universalism.

It will be seen by the attentive observer, that, in a few instances, we have used the same arguments, and traveled over the same ground, in part, under different heads; from the fact that Universalism, to make a show of strength and defense, frequently modifies the same arguments and positions, and brings them up at different times as new and additional proofs, which must be met in their different forms, otherwise they are claimed as unanswerable.

To avoid personality, and as far as possible all just occasion of offense to any, we have used the terms "Universalism" and "system," when, according to the rules of strict propriety, we might have used the term "Universalist;" but as the latter would have been more per-

sonal, we chose the former. This will be understood and appreciated by all the candid.

For the manner in which this investigation has been conducted, we refer all concerned to the work itself; with the simple request that they prayerfully read with care, and decide with candor for themselves; always remembering, that the subject here discussed involves their highest interests in time and eternity.

JOHN H. POWER.

*Mt. Vernon, O., December, 1842.*

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Journal

1870	Jan 1	Started at 10 AM	100
	Jan 2	Reached at 12 PM	200
	Jan 3	Left at 8 AM	300
	Jan 4	Arrived at 5 PM	400
	Jan 5	Departed at 9 AM	500
	Jan 6	Reached at 3 PM	600
	Jan 7	Left at 11 AM	700
	Jan 8	Arrived at 7 PM	800
	Jan 9	Departed at 6 AM	900
	Jan 10	Reached at 4 PM	1000

The following table shows the results of the experiment. The data is as follows:

Date	Time	Distance	Speed
1870	Jan 1	100	10
	Jan 2	200	20
	Jan 3	300	30
	Jan 4	400	40
	Jan 5	500	50
	Jan 6	600	60
	Jan 7	700	70
	Jan 8	800	80
	Jan 9	900	90
	Jan 10	1000	100

The results show that the speed increases linearly with distance. The data points are as follows:

Distance	Speed
100	10
200	20
300	30
400	40
500	50
600	60
700	70
800	80
900	90
1000	100

The graph shows a straight line passing through the origin, indicating a constant acceleration. The slope of the line is 1, which is the acceleration. The data points are as follows:

Distance	Speed
0	0
100	10
200	20
300	30
400	40
500	50
600	60
700	70
800	80
900	90
1000	100

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AN

# EXPOSITION OF UNIVERSALISM.

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## CHAPTER I.

### UNIVERSALISM DEFINED.

Universalism Defined—Different Statements of the System—Magazine and Advocate—Mr. A. C. Thomas—Mr. Hosea Ballou—Mr. Thomas Whittemore—Mr. J. Kidwell's View of the Bible—Mr. Ballou's Concession—What the System maintains affirmatively—The Negative Positions of Universalism—Condensed View of the whole System—Universalism bears all the characteristic marks of Error.

UNIVERSALISM, or, in other words, the doctrine that all mankind will finally be holy and happy in heaven, is either true, or it is false. If true, it can sustain no loss by the most rigid investigation that can be instituted; but on the contrary, investigation will only develop its beauty, and command respect and belief. And if it is false, it is not merely a heresy of common magnitude, but the greatest imposture that ever deceived human society. The truth of this we presume no one will doubt.

Again: if it be the doctrine of the Bible, it is reasonable to suppose that it is susceptible of proof from the sacred record as clear as the interests involved are important. In the absence of such proof, all will be justifiable in rejecting the doctrine if it were but a harmless error; much more, when it is seen to be an error of the most fearful character.

To view Universalism in the light of the Holy Scriptures and sound reason, is the design of this investigation. To do this intelligibly, it is necessary to understand as clearly as possible what Universalism is, in its parts, and as a

whole. We are aware, however, that this is extremely difficult; for notwithstanding the numerous Universalian productions in the form of newspapers, pamphlets, sermons, lectures, and books, it will be almost impossible, if not really so, to collect from the whole mass any thing like a harmonious system, even of theological speculation, not to say, sound Bible divinity. That it may be seen clearly that such is the fact, we have made some extracts from approved Universalist authors, in order, as far as possible, to collect therefrom the Universalist system; for it is our desire to present Universalism in as clear a light as possible, that in pursuing our inquiries we may do no injustice either to the system or its advocates. The first extract we give, is from the Magazine and Advocate for April 26, and May 3, 1824. This is a Universalist periodical published at Utica, N. Y. The following is quoted from the editorial department; the articles from which we quote are headed, "Peace Maker," the object of which is to dissuade Universalists from discussing points of difference which exist among themselves, as the language will show. The writer says, "I wish to be distinctly understood, that I am not opposed to the discussion of any of these subjects in the abstract, at any time, and in any manner which may not endanger our peace and unity. But I do not consider the present juncture the time for such a discussion, if public, and least of all, in our periodicals. Though warmly attached to my own peculiar opinions, I am more attached to Universalism at large. Many Universalists, it is well known, who believe in *post mortem* punishment, (punishment after death,) do not believe the Bible teaches it expressly and directly, but only by inference—others believe it merely on reason and analogy, independent of the Scriptures—some make it merely a deprivation of present holiness and happiness—some confine it to a very short period of time—others to an indefinite period—others to the intermediate state between death

and the general resurrection. If we were inclined to divide, where would we draw the line—at what doctrinal point shall we *begin*, and at what doctrinal point *end* the separation? In a denomination like our own, where there is such an extent of Christian freedom, and such a consequent diversity of opinion, the only bonds of union must be some great and leading principle of theology, which can be universally applied and practiced. To prove this, let a brief examination be made: supposing *ante* and *post mortem* punishment to be the line of separation.

“1. To which party shall A. belong, (a respectable class of valued brethren,) who has not yet made up his mind on the subject—is yet undecided which side has the truth?

“2. B. deems *ante mortem* punishment (punishment before death) *merely probable*; C. thinks *post mortem* punishment (punishment after death) *merely probable*. Neither believes his opinion in any wise revealed, but infers it from reason and analogy alone. Where will you place these?

“3. D. not only deems *post mortem* punishment *probable*, but finds *inferential* testimony for it in the Bible. E. believes exactly the reverse, on *inferential* testimony to the contrary, or for want of any testimony on the subject.

“4. F. believes in *post mortem* punishment, believing it expressly taught in the Bible; while G. believes it expressly denied by the same authority.

“5. H. believes in the sleep of the soul and *post mortem* punishment; I. believes in an immediate consciousness of future existence, and denies punishment after death.

“6. J. believes with I., as it respects the soul, but with H. as it respects punishment; while K. is diametrically opposed to J.

“7. L. believes that the sleep of the soul is prolonged in proportion to the viciousness of its character, and is thus punished *negatively*, by a deprivation of holiness and bliss. M. believes that the sleep of death will be instantaneously

broken at the general resurrection, and perfect holiness and happiness succeed it.

“8. N. believes that immediately after death, or after the resurrection, if he believes in the sleep of the soul, the soul has the same *moral* character which it had at death, from which state it advances gradually to perfection. O., on the contrary, believes that immediately after death, or the resurrection, if he believes in the sleep of the soul, the soul is freed from all immorality, and filled with the fullness of knowledge, holiness and bliss.

“9. P. believes in a gradual and progressive improvement, in the intermediate state, of all the moral and intellectual powers at death, until holiness becomes the characteristic, when all are thenceforward equal in bliss according to capacity. Q. believes that immediately after death, or the resurrection, all are alike divested of the immoral character, but left different in mental powers, and thus progress through eternity.” See *Universalism Examined*, by Luther Lee, pp. 288, 289, 290.

We quote next from Mr. Abel C. Thomas, a distinguished Universalist preacher. Mr. Thomas says, “There are but three systems of Universalism. 1st. Calvinism Improved—chiefly differing from Calvinism in supposing a *universal vicarious* atonement, and in the consequent salvation of all men. \* \* \* \*

“2d. Arminianism Extended—the system advocated by Winchester, Chauncy, and others. It extended probation into the future state, and allowed of future limited punishment, resulting in the final holiness and happiness of all mankind. This system is held by many Universalists—and *prominently* by the ‘Massachusetts Restorationist Association.’

“3d. In noticing the third system, I shall give you my own views—premising that they are the views of a large majority of American Universalists. 1st. I believe that

God 'will render to every man according to his deeds,' that is, according to *his own* deeds, Rom. ii, 6; consequently, I reject the doctrine of *vicarious* atonement. 2d. I believe that 'the righteous shall be recompensed IN THE EARTH, *much more* the wicked and the sinner,' Prov. xi, 31; consequently, I believe the Bible furnishes no evidence of a punishment beyond the present life. 3d. I believe that God 'will reconcile all things to himself,' that 'God may be all in all,' Col. i, 20; 1 Cor. xv, 28. And this salvation I believe to be 'the gift of God, and not of works, lest any man should boast,' Ephes. ii, 8, 9." Theological Discussion by Dr. E. S. Ely and A. C. Thomas, p. 25.

The following statement of the system is given by Mr. Ballou: "1st. God created man, in Christ the Mediator; in which creation, the law of the spirit of life in Christ Jesus, of which St. Paul speaks to the Romans, was the whole governing principle of his nature. 2d. After the creation of man in this divine constitution, it pleased the Almighty to reduce him to a state of formation in flesh and blood; in which constitution, the *law of sin*, which St. Paul said he found in his members, became the governing principle of the whole man. 3d. God has revealed his divine and glorious purpose of bringing man back from his *formed state*, and from under the law of the earthly Adam, to his original *created state*, for ever to be under the governing power of the law of the heavenly constitution." Ballou on the Atonement, p. 141.

The following is the "Profession of Belief" adopted by the General Convention of Universalists in the United States, at the session holden in 1803. It has never been altered, and it is perfectly satisfactory to the denomination.

"ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

“ART. II. We believe that there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of grace; who will finally restore the whole family of mankind to holiness and happiness.

“ART. III. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order and practice good works; for these things are good and profitable unto men.”

“The above was prepared for the *Encyclopedia of Religious Knowledge*, by Mr. Lucius R. Paige, of Cambridgeport, a distinguished minister of the denomination.” See Article Universalist.

In “*The Plain Guide to Universalism*,” a recent work by Thomas Whittemore, a Universalist preacher, these articles are recognized as comprising the faith of Universalists; and in a “*Constitution of a Universalist Society*,” the author gives the following qualifications for membership:

“Any person sustaining a good moral character, and assenting to the aforesaid profession of faith, may be admitted a member of this society, on application to that effect, by a majority of votes, at any regular meeting.” P. 302.

The same author quotes from the “*Universalist Expositor*,” as being his own sentiments on the holy sacrament: “With respect to the communion of the Lord’s Supper, we may be told, that it is questionable whether this institution was intended as an absolute ordinance, that is, as perpetually and universally obligatory, by force of positive command. We think so too. We have doubts of the existence of ordinances in Christianity; we mean in the usual technical sense of the term.” P. 326.

And after making the sacrament of the Lord’s Supper a mere matter of expediency, on the qualification of communicants Mr. Whittemore proceeds: “But it may be inquired, ‘Do you have no other test? Is it not necessary



that persons should previously have been converted? It is necessary people should have been previously converted, if they are not believers in the religion of Christ. We suppose them to have been made acquainted with the religion of Jesus, and his character as their master, when we say they believe in Christ as the appointed Savior of the world. If this has been made a matter of gradual education, (the best means of being brought to know Christ,) it supersedes, of course, the necessity of a less gradual conversion. There is much which passes in the world under the name of conversion to God, which we think is very far from being so. As to a radical change of nature, it is impossible in itself, and cannot, therefore, be regarded as a qualification. We do not think it necessary that a man should believe in the dogmas of any sects; such as total depravity, endless hell torments, the trinity, vicarious atonement, &c., to qualify him; and for the very best of all reasons, viz: because these doctrines are not taught in the Scriptures." Pp. 331, 332.

We might multiply these quotations to great length; but it will be seen from those already given, that instead of imparting light on the subject, they only serve to render confusion doubly confused. Who can doubt this? When men, who are writing on a subject confessedly of the greatest possible interest to man, involving his happiness in time and eternity, instead of presenting a clear and rational view of the subject, pointing out the manner in which man is lost and needs a Savior; the means by, and the manner in which this salvation is to be effected; and showing that this work is in harmony with the character and government of God, the constitution and moral character of man, sustaining the whole by the authority of the divine record; either deal in mere affirmation, or lose themselves and their readers in speculations unauthorized alike by chastened reason or the word of God.

There are but few impartial readers, who, after examining the above quotations, with all the Universalist writers they may choose to consult, and marking the contradictory statements, and conflicting speculations, together with the general obscurity that shrouds the whole system, will not arrive at one of the following conclusions; that is,

1. Universalism is incapable of being clearly defined and intelligibly stated; or,

2. Those who are its most able and zealous advocates, are unwilling to make the development.

If the first be true, it is strong presumptive evidence against the whole system, that it is not of God, but an earth-born scheme, full of deadly moral poison. If the second be true, to say the least, it reflects no honor on its advocates; and with many, must subject them to the charge of being false to their system.

It may be said truly of the great mass of Universalist speculations on the important subject of man's salvation, what Mr. J. Kidwell, a Universalist preacher of some note, has very irreverently, not to say, very wickedly said of the Bible: "I then discovered, for the first time, that by far the greatest part of the Bible is a perfect neutrality on the question (of salvation;) the body of the book being simply historical, while a considerable portion was written either enigmatically, allegorically, poetically, preceptively, or epistolatory—the book itself not being a system of any doctrine. Hence I discovered, that to collect the system of salvation out of the Bible, was like collecting jewels from a heap of rubbish." Debate between E. Ray and J. Kidwell, p. 11.

This is perfect blasphemy against the Bible, but it is strictly true of the quotations we have given above, as, also, of Universalist writings in general. Mr. Hosea Ballou, the apostle of modern Universalism, furnishes, however, some light on this otherwise inexplicable subject,

(the obscure manner in which Universalist writers present their system;) he remarks, "I have been often solicited to write and publish my general ideas on the Gospel, but have commonly observed to my friends, that it might be attended with disagreeable consequences, as it is impossible to determine whether the ideas we entertain at the present time, are agreeable to those which we shall be under the necessity of adopting, after we have had more experience; and knowing, to my satisfaction, that authors are very liable to feel such an attachment to sentiments which they have openly avowed to the world, that their prejudice frequently obstructs their further acquisitions in the knowledge of the truth; and even in cases of conviction, their own self-importance will keep them from acknowledging their mistakes; and having some knowledge of my own infirmities, I felt the necessity of precaution, which I have no reason to believe is, or has been, injurious." Ballou on the Atonement, p. 12.

Here indeed is a solution, to some extent, of the difficulty—a key to the mystery. Mr. B. found it "impossible to determine" whether the "ideas" he entertained, were agreeable to those he would be under the "*necessity*" of adopting, after he should have more experience in the matter. And his brethren have found it very convenient to adopt the same principle, doubtless for the same reason; knowing that it is much easier to evade an argument, or change a position, on a point obscurely stated, than it is to defend an absurdity, or renounce an error that has been clearly and unequivocally expressed.

But, after all, Mr. B. deserves the thanks of all the candid for so much of a concession; and we freely award it to him.

But let us look at his concession a little further. Mr. B., and all who act on the same principle, either did, or did not, suppose that his "ideas" of the "Gospel," were

founded on the word of God. If he did not, then the acknowledgment implies that it was possible, if not indeed probable, that all his speculations might be false, and he be driven from them by the force of argument and the Bible, and be under the "necessity" of changing his ground, or giving up his speculations. If he supposed that his "ideas" were founded on the Scriptures, then it would appear that it was doubtful whether he understood the Bible on the great subject of salvation; though the book says, with reference, doubtless, to the fundamental truths and doctrines of our salvation, "The wayfaring men, though fools, shall not err therein," Isa. xxxv, 8. But most probably Mr. B. designed nothing more than that Universalists must be very cautious how they commit themselves with regard to the system—never to take a position on which they cannot change their ground of attack, or defense, as often as they are foiled by argument, or opposed by the word of God. We are inclined to the opinion that this was what Mr. B. meant, from the fact that he is quoted by his brethren as an oracle; and as far as has come under our notice, Universalists act fully upon this principle. From the above view it will be hard to resist the conviction, that the friends and advocates of the system have either not understood the subject, or that it cannot be clearly and intelligibly stated, or they have taken pains to conceal many of its features from the public. That the latter is the fact, few will doubt, who are well acquainted with all the subtilties and legitimate consequences of the system. And as error always shuns the light, nothing is more dreaded by Universalism than stripping it of its sophistical coat, (if not of many colors, yet,) of many shapes and forms, wresting from its hands the perverted word of God, from its head the assumed crown of Gospel piety, and presenting it to the world in its own proper character, with its logical and moral consequences. To prevent this, its most talented friends and

advocates have rallied around it with a studied effort, and have applied themselves with a zeal worthy the cause of truth itself; well knowing, that fully to develop the system, is to do much to refute it.

And while we admire their industry, and, on some occasions, have felt sympathy for them in their difficult, and worse than useless labor, we have nevertheless sat down to do our part in bringing the system from its obscurity, and presenting it in its true character. We are not unadvised of the fact, however, that Universalism often assumes a sanctity which seems to challenge the highest deference and respect; and if we dare to inquire into its character and claims as a system of Bible Christianity, it must be done with the utmost delicacy and tenderness; and when we have conceded its claims to sanctity, and have met it on this ground, and refuted it with the clearest reasoning, and the plain testimony of the word of God, it turns away with almost haughty triumph, and charges our mildness with imbecility, our arguments with bare assertion or sophistry, and our Scripture testimony with perversion. On the other hand, if we meet it with all the promptness and plainness that the interests involved, and the importance of the subject require, and from which truth never shrinks, then indeed we are charged, if not with rudeness and vulgarity, at least with a great want of courtesy and refinement.

In the present case we will cheerfully submit to the censure, and proceed to treat with plainness and candor the most weighty and important subject that can occupy the mind of man. Without detaining the reader with an account of the less important features of Universalism, we will endeavor to collect and present the principles which are vital to the system, and which, if proved to be erroneous and false, will, like the head and heart, draw all the inferior members with them.

*First. Universalism maintains that the whole human family, including each individual member thereof, will be brought unconditionally, and without the possibility of a failure, into a state of eternal salvation and glory in heaven.*

This is the great theological centre of gravitation to the Universalist world; and whatever may be their conflicting speculations on other matters, they all rally to this point. And although some attempt to climb up one way, and others another way, and but few of them agree in the details, as it regards the manner of compassing the object, they, as by common consent, agree to make this the centre—the great bond of union.

*Secondly. Universalism holds, that the general judgment, or all the judgment taught in the Scriptures, takes place in this world.*

It is nevertheless true, that Universalists are not agreed among themselves as to the time of the judgment, even in this world; for some believe that the general judgment, spoken of in the Bible, has special reference to the Jews—the destruction of their temple and city, their civil and religious polity, and their dispersion among the nations of the earth; and as this fearful catastrophe has transpired, of course the judgment is past, and the language of the Bible on the subject of a general judgment is to be interpreted with special reference to that event.

Others believe that the judgment is progressive—that God judged the world in person from the beginning, till the time Christ came, when all judgment was delivered over to him; and that he has judged, is now judging, and will continue to judge the world, and reward the good and punish the bad in this life, to the close of time, when all having been punished according to their sins, and rewarded according to their virtues and piety, will be saved together in heaven. It will be seen that, notwithstanding the dif-

ference of opinion on the solemn subject of the judgment, all agree in confining it to this world. Universalists, however, on this as well as other features of their theory, are far from being always plain, whether they treat on it from the pulpit or the press; for, although some of them are pathetic while dwelling on the judgment, they rarely ever inform their hearers that these transactions have no possible reference whatever to the future world, and that they are either all passed, or are now taking place among us in this life. This want of plainness has left the matter in such obscurity, that some may question whether the above is a correct view of the subject. To remove every doubt from the mind, we remark, let any one carry the scenes of the general judgment, as described in the Bible, into the future world, and there witness the final separation of the righteous and the wicked, with their endless destiny, and see whether Universalism could stand for a moment. No. An admission that these scenes belong to the future world, would scatter the system to the winds of heaven in the twinkling of an eye.

*Thirdly. Universalism maintains that every sinner will be punished in this world in exact proportion to the number and magnitude of his sins, according to the decisions of the justice of God, and that the righteous, also, shall be rewarded in this world for all their sufferings and piety.*

As this is an important point in Universalist theology, and is called by some of its distinguished teachers the "moral power" of the system; and yet, as its language is so foreign from that of the Bible, which everywhere promises pardon to the penitent, it may be matter of doubt with some whether this is one of the fundamental doctrines of the system. To make this clear, let it be remarked, 1. The theory denies all punishment for sin in the future world. This will not be questioned by any ex-

cept Restorationists, whose case shall not be overlooked. 2. As will be seen hereafter, because the system denies all pardon for sin, it follows, therefore, that if the sinner is punished at all, it must be in this world, otherwise men may live and die in the most abandoned wickedness, as is the fact in multiplied instances, and yet be endlessly happy in heaven, without being either reformed, pardoned, or punished. 3. This would license every sinner to live and die in sin, and yet assure him of heaven—would destroy all distinction of vice and virtue, sin and holiness.

*Fourthly. Universalism maintains that there will be a general resurrection of the dead; at which time every human being will be raised in immortality, purity, and glory, and every knee shall bow, every tongue confess, all tears be wiped away, and all mankind be endlessly happy in heaven.*

In contemplating this imaginary scene, many Universalists profess great exultation. But we apprehend, that in investigating this theory in the light of the Holy Scriptures, we will discover reasons to believe, that the day of judgment will exhibit a widely different scene, and to fear that then not a few who have paid greater deference to their own, or the speculations of others, than to the word of God, will see in the light of eternity the sacrifice they have made, when it will be too late to escape the fearful consequences.

Aware of the fact, that Universalists generally, in teaching and defending their system, refuse to be governed by the published opinions and statements of their brethren, each reserving to himself the privilege of giving his own version in his own way, as may best suit the exigency of the times, we have given specimens, in the quotations already made, of their manner of treating the subject; and have collected from the whole mass the above cardinal doctrines of the scheme, in preference to using the precise



language, or following the statements of any one writer on the subject.

Of this there can be no reasonable complaint, if the vital doctrines of the system have been fairly presented. And that such is the fact, will appear to the satisfaction of every candid mind on a moment's reflection. For example, let it be conceded, that in the general resurrection some of our race will rise to condemnation, eternal shame, and contempt; or, instead of sinners being punished for their sins in this world, they must be reformed and made holy in this, without which they never can see God or be happy in heaven; or that the general judgment will take place in the future world; either of which suppositions must irrecoverably ruin Universalism. It is, therefore, indisputably clear, that whatever modifications and shades individuals may give those doctrines, they must maintain them, in substance, as vital to the system, and without which it cannot possibly exist.

We have, therefore, before us the affirmative doctrines of Universalism; no one of which has ever been recognized by the Church of Christ as an article of Christian faith, and all of which have been, directly or indirectly, condemned by the Church, as heretical and false.

But even this view of the system, repugnant as it is to the faith of the Church, the doctrines of our holy Christianity, and of which the boldest skepticism and infidelity can find but very little to complain, would be incomparably less objectionable with the pious, if it stopped here; but in order infallibly to secure the final results contemplated, it has necessarily to discard and totally reject many, if not all, the cardinal doctrines of the Gospel of Jesus Christ. This renders it necessary for us to present the negative positions of Universalism; and,

*First. Universalism rejects the doctrine of a future general judgment; in which all angelic and human be-*

*ings, including the morally good and bad, will be judged according to their moral characters and works ; and the morally good and holy will be rewarded with everlasting happiness in heaven, and the morally bad and unholy be endlessly punished in hell.*

If the doctrine of a future general judgment and retribution be taught in the Holy Scriptures, such is its importance, so vast and incalculable the interests involved, that any system of religion that rejects and denies the doctrine, must, in the judgment of all intelligent Christian communities, forfeit at once all claim even to the name of Bible Christianity.

The friends of Universalism, aware of the consequences, have evinced no little skill in keeping this feature of the system, in part, or in whole, out of view ; consequently, many who profess to believe, and many who do not believe in the system, when they hear it announced, that Universalism rejects the doctrine of a future general judgment, contend that it is either misunderstood or willfully misrepresented.

That the point may be settled beyond a reasonable doubt, we remark, 1. Universalism either does, or does not, reject the doctrine of a future general judgment. This proposition is stated so clearly as to render evasion impossible. 2. If the system does not deny this doctrine, then, indeed, the charge against it is incorrect.

But this is not all ; for if it proves the charge to be untrue, by admitting a future general judgment, in which some men and angels will be condemned to endless punishment, the same admission proves Universalism to be wholly false ; therefore, the system must admit the charge of wholly rejecting the doctrine as stated above, or cease to contend for an existence.

*Secondly. Universalism denies that the most deep-settled and confirmed depravity of the human heart, the*

*most abandoned wickedness of life, together with the most stubborn unbelief in death, can, by any possibility, prevent, or in any wise endanger, the ultimate holiness and happiness of man in heaven.*

At this feature many may be surprised, while the system itself may instinctively shrink from the light of this development, and doubtless its friends will make an effort to save it from the consequences, by endeavoring to controvert the statement; and as we are not now examining, but only stating the system, we will endeavor to settle each point as we pass, so that there will be little probability of mistake by the candid, or possibility of escape or evasion by the system.

That all concerned may see this point clearly, and fully feel its force, we refer to the melancholy matters of fact, that many sinners of the most depraved, corrupt, and abandoned character, do die in stubborn unbelief, even profaning the name of God with their expiring breath. Now, we ask, and have a right to demand a direct answer, Does their wickedness through life, and profanity in death, deprive them of endless happiness in heaven after death? If the system answers in the affirmative, it thereby convicts itself of being utterly false, and gives up its very existence. If in the negative, with its own hand it indorses the correctness of the charge as stated above.

*Thirdly. Universalism denies that reformation, faith, and love, or holiness of heart and life in this world, are at all essential as a condition, or means, to secure endless happiness in the future world.*

But its supporters are, on this as well as other points, far from making it a matter of frequent and public explanation; so that all may fully understand the system, with all its characteristic peculiarities; and, to say the least, they are willing that those features should sleep in comparative obscurity.

Fully to settle this question, we have only again to recur to matters of fact; namely, that men do live and die unreformed, in unbelief, destitute of holiness of heart and life. Universalism is compelled either to maintain, or deny, their salvation in heaven. If it maintains their salvation in the future world, though they were wholly destitute of proper moral qualifications in this life, it fully admits the charge of rejecting such moral qualification in this world, as not at all necessary as a condition of final salvation. If it denies their salvation in heaven, such denial must wholly destroy the system.

*Fourthly. Universalism denies that God ever has pardoned, or ever will pardon, one sin committed by man in this world, in the sense of remitting the punishment, or any part thereof.*

As the teachers of the system have been more explicit on this than on many other points, it is only necessary here to refer any who may have doubts on the subject, to our quotation from Mr. A. C. Thomas, who is always good authority on Universalism, and to give the testimony of Mr. T. Whittemore. Mr. W., in opposing the doctrine of punishment for sin in the future, says: "We are compelled to declare, that the whole evidence of Scripture is on the contrary side. \* \* \* Now, to say that man shall sin on the earth, and suffer the recompense in some other state of being, is alike reasonable with saying, that a man who sows a field of grain in Massachusetts, shall reap the harvest in some other state." Plain Guide to Universalism, p. 265.

It is true, however, that the system maintains that God will pardon the sinner, but will punish him to the full extent for all his sins. This will be examined in its proper place.

*Fifthly. Universalism denies the unoriginated and infinite divinity of the Lord Jesus Christ, and of the Holy Ghost.*

On this point we are aware its friends would like generally to be silent, or at least, not definite, in the expression of opinion. And when pressed on the subject, they generally take that ground which presents fewest difficulties, and promises the greatest probability of success. This was fully illustrated in two interviews we had with Mr. D. R. Biddlecom, a distinguished Universalist preacher. In the first, after evading the point for a time, when urged to it, he took his position, and denied entirely the absolute divinity of Jesus Christ, and also positively denied that he was an object of religious worship. The same gentleman, about a year subsequently, when circumstances brought us together again in the public discussion of Universalism, remembering, doubtless, the difficulties attending his former position, took the opposite ground on the divinity, and affirmed the infinite nature, perfections, and divinity of Christ. And when reminded that he had either changed his position to avoid difficulties, or had really changed his sentiments on the subject, he chose to pass it without reply or explanation.

And in order to show that the admission of the divinity of Christ by Universalists, does not at all relieve their system, we will here notice the disposition Mr. Biddlecom made of it. He used it as though he had really made a new discovery in favor of Universalism, by affirming the perfect equality in infinity, nature, perfections, power, and glory of the Father, Son, and Holy Ghost. To secure all this in favor of the system, he stated that Christ must redeem just as many human beings as the Father created, otherwise the glory of Christ would not be equal to that of the Father; and the Holy Ghost must sanctify just as many as the Father created and Christ redeemed, otherwise his glory would not be equal with that of the Father and the Son. But as the Father created all human beings and the Son redeemed all, therefore the Holy Ghost must sanc-

tify all, and as a matter of course, Universalism must be true! But this view, instead of diminishing the difficulties, only multiplies them. For, not recognizing the Father, Son, and Holy Ghost, as three persons existing in the one eternal, infinite, immutable, and undivided Godhead, and the works and glory of either of the persons, whether of creation, providence, redemption or sanctification, as the works and glory of all the three persons in the one undivided Deity; it considers the Father, Son, and Holy Ghost, as three separate and distinct beings, each infinite in nature and perfections, holding a kind of rivalry for equality of glory. On this view let it be remarked,

1. It is in itself an absurdity, to suppose the existence of three separate and distinct infinite beings. 2. If the Father, Son, and Holy Ghost be three separate and distinct infinite beings, each has an equal right to demand of us divine religious worship; and were we to render such worship, we must do it in open violation of the Holy Scriptures, which say, "Thou shalt worship the Lord thy God, and him only shalt thou serve," Matt. iv, 10. 3. To obey the Holy Scriptures, and worship only one God, while there are two others, equal in nature and perfections, would utterly destroy the whole speculation; that is, their equality of glory—for one would have all the glory of the worship of all mankind, while the other two would be denied that glory, and that too, after one had redeemed the whole human race, and the other sanctified them.

But this is not the only difficulty. The above position assumes that the Holy Ghost must sanctify the whole human family. If so, it must be done either in this or the future world. That the Holy Ghost does not sanctify every man in this world, awful demonstration is furnished in the death of every finally impenitent sinner. And we may challenge the entire strength of Universalism, to produce one plain testimony from the word of God, that the Holy

Ghost ever has sanctified, or ever will sanctify one single sinner who has lived, or shall have lived and died, in voluntary unholiness and sin. We repeat it, we will yield the whole controversy, if Universalism will produce one plain text in proof of the point. There is, therefore, no alternative for Universalism, but either, 1. To own the above consequences and absurdities, which will be, in effect, to abjure the authority of the word of God; or embrace the doctrine of the Trinity, which would be to give up its great distinctive feature, that it is anti-trinitarian; or, 3. Admit the charge that we make against the system, that it denies the absolute, unoriginated divinity of the Lord Jesus Christ, and of the Holy Spirit.

*Sixthly. Universalism, having rejected the absolute divinity of Jesus Christ, as a matter of course, denies the vicarious sufferings and atonement of the Savior.*

This is a point of much importance, and with all orthodox Christians, it is a pillar in the Christian superstructure, and to deny which, is virtually to renounce the Bible, as the only "sufficient rule both of our faith and practice." And that the reader may see that this is not a misrepresentation of Universalism, we refer him again to the creed of Mr. Thomas, as previously quoted. There he will find that Mr. T. says, "I reject the doctrine of vicarious atonement." And indeed, however inconsistent and contradictory the system may be, in other respects, it is consistent in rejecting the vicarious atonement of Christ, having denied his absolute divinity. Because every being, however dignified his nature and character, if he possess but a created or "derived" existence, is necessarily a dependent being, and owes perfect and perpetual obedience to his superior—his Creator. In this relation, were it even possible for him to do the work of others, or suffer in their stead, (as no dependent creature can obey for himself and others at the same time,) in the very act of benefiting them,

he must violate his own obligations of obedience, sacrifice his own innocence, and become a delinquent to his Maker. Therefore, if Christ is not absolutely divine, he must be absolutely dependent; and if this be his character, it is perfectly absurd to attribute to him the work of a vicarious atonement. Universalism having rejected the divinity, if it were disposed to retain the vicarious suffering and atonement of Jesus Christ, would do it at the expense of all consistency and reason, both of nature and theology.

Again: having taken the ground clearly and distinctly, that God will inevitably punish every sinner in this world according to his crimes, for Universalism to retain the vicarious suffering and atonement by Christ, would be to attribute the highest injustice to the Almighty; for if God will punish the sinner in this life, without the possibility of escape, for all his sins, it would have been perfectly unjust for him to have laid the punishment for the same sins on Christ. On the other hand, if Christ has borne the punishment due to sin in his own body on the tree, it would surely be unjust to punish man also, for the same sins, if he repents, believes, and obeys God.

*Seventhly. Universalism denies and rejects all conditionality, as it regards man's future and final salvation; that is, that there is any condition, act, or work, which man can perform, or the utter neglect of which by him, can endanger his ultimate salvation in heaven.*

Universalists, however, are extremely reluctant to admit this negative feature of their system; and some of them display no little ingenuity in obscuring the subject. They frequently proclaim a conditional salvation, and denounce the heaviest threatenings on the guilty delinquent for not performing those conditions on which this salvation depends. All this, however, is well calculated, if not designed, to mislead the credulous and unsuspecting; for they understand them to use theological language in the same sense that



Christian teachers generally use it, while just the contrary is true. For example, does the conditional salvation, as taught by Universalism, refer to this or the future world? If it is answered, to this world, the point is conceded, that man's final salvation in heaven is unconditional. If it refers to the future world, then every one who lives and dies without faith and repentance, or without performing the conditions, cannot be saved; and as many thus live and die, every such case is unanswerable proof against the system. Again, do the fearful punishments that Universalism denounces against the delinquent for the non-performance of the conditions of his salvation, refer to this or the future world? Whatever may be the answer, the same conclusions follow as stated above. Another attempt is made to evade the point, by admitting that our final salvation is conditional. This, at first sight, appears to reach the case. But the evasion is easily detected, by a single inquiry and a direct answer; namely, Does the performance of the conditions on which this salvation depends, belong to man or to God? If the answer is, to man, the delinquency of the impenitent sinner in life and death, is demonstration alike against his own salvation and the truth of Universalism. If to God, this brings us again to the same conclusion, that man's final salvation in heaven is secured unconditionally by the Almighty, irrespective of any thing that he can do to secure, or omit and neglect to endanger or prevent it. On this subject Mr. Biddlecom, in the discussions already alluded to, repeatedly affirmed, that though our salvation in heaven is conditional, God performs the conditions. Other distinguished Universalist preachers have taken the same position, while investigating the subject with the writer.

*Eighthly. As a part of the above feature of the system, and as a necessary consequence, Universalism denies the free moral agency and accountability of man*

*to his Maker, so far, at least, as that free agency can by any means affect his final holiness and happiness in heaven.*

But as Universalists, at this period of increased and spreading moral and religious light and knowledge, evince on some occasions great reluctance to own the true position of their system on the point; and that it may be seen, nevertheless, that such is the fact, let it be remarked, 1. To admit that man is a free agent with regard to his salvation in heaven, is to admit that salvation to be conditional. 2. That which is conditional may take place, or it may not, otherwise it is an abuse of language and common sense to call it conditional. 3. It follows that men may, or may not, be saved, just as they comply with or neglect the conditions of their final salvation. This would be ruinous to Universalism. But further, distinguished Universalist preachers have more than intimated a denial of man's free moral agency altogether, as will be seen in the following quotation from Mr. Hosea Ballou.

“Now, to reason justly, we must conclude, that if God possess *infinite* wisdom, he could never intend any thing to take place, or be, that will not take place, or be; nor that which is, or will be, not to be, at the time when it is. And it must be considered erroneous to suppose that the *All-wise* ever desired any thing to take place, which, by his wisdom, he knew would not; as such a supposition must, in effect, suppose a degree of *misery* in the *eternal mind*, equal to the *strength* of his *fruitless* desire.” Ballou on the Atonement, p. 17. There is more than an intimation that “whatever is, is right.” The language speaks for itself; but we reserve our remarks for another place.

*Ninthly. Universalism denies the doctrines of the fall of man, and the consequent hereditary universal depravity of the human heart, and considers the account of*

*man's apostasy, as recorded in the Bible, to be merely allegorical, or figurative.*

On this point we will only give some quotations on the creation and fall of man, from Mr. Ballou. His remarks are, "We are informed, that God created man in his own image; that he blessed him, and set him over the works of his hands. \* \* \* . But what was this image of God, in which man was created? Answer, it was Christ, who, in Scripture, is called 'the beginning of the creation of God.' \* \* \* . If Christ be the image of God, and man was created in God's image, it is plain, that man was created in Christ, was blessed in Christ, and in Christ set over the works of God's hands. After God had finished his work of creation, consecrated the seventh day and rested from his labor, we are informed that there was not a man to till the ground. This information is reasonable, and authorizes me to say, that as man stood in his *created* character, which is Christ, the heavenly man, he was not at that time formed of the dust of the ground, was not of the earth, earthly, and, therefore, was not a tiller of the ground. We are then informed, by the sacred text, that God *formed* (not created) man of the dust of the ground, breathed into his nostrils the breath of life, whereby man became a living soul, or creature.

"Man is now a partaker of flesh and blood; is, as the apostle says, '*made subject to vanity*, not willingly, but by reason of him who subjected the same in hope.' He has now not an immortal, but a mortal constitution; is possessed of natural appetites and passions; and being unacquainted with the ways of his own imperfect self, knew neither the good or evil of a mortal state. \* \* \* . As man stood in his formed state, clothed with mortal flesh and blood, before his mind became obsequious to the elementary passions, a law was shadowed to his mind from the heavenly and spiritual man. The full spirit, power,

and beauty of the law, were not perfectly understood, only a shadow of the heavenly nature passed on his mind; and the nature of that spirit being eternal, and immortally pure, was opposed to the passions which would immediately rise from the fleshly nature, and said in the understanding of the creature, already made subject to vanity, *yield not to the passions and powers of the flesh, for they are death.* But immediately the powerful vibrations of the fleshly nature absorbed his mind, he sought to the carnal man for food, ate and died. These things are figuratively represented in the Scriptures. There the man is represented as being placed in a garden of delights, to keep it and to dress it. The tree of life was in it, &c. \* \* \*

The garden, undoubtedly, meant the moral state in which man was placed, which, like a garden, would become foul, if it were not dressed and kept. The tree of life was then, what it is now, the law of the spirit of *life* in Christ Jesus; and the *little* of that spirit which was then manifested, was all the *moral* life which man possessed at that time; and, therefore, all which he was able to sin against. The tree of the knowledge of good and evil was, what it is now, the fleshly nature, which I have before described.

\* \* \* The serpent signifies the carnal mind, which is enmity against God, is not subject to the law of the heavenly man, neither indeed can be. 'The carnal mind getting the victory over the *law of life*, in the understanding of the creature, is meant by the woman's being deceived.'" Ballou on the Atonement, pp. 31, 32, 33, 34.

We have not detained the reader with this long quotation, either for its logical or theological strength or beauty, but to show that Universalism denies the plain, correct, Scriptural account of the fall and depravity of man. The quotation is important, however, on another account, as Mr. B. maintains that the "*spirit*" of man is "*immortally pure.*" This furnishes a key, as will appear hereaf-

ter, to another subtle evasion of Universalists. The same principle was extorted from Mr. Biddlecom in our discussion in Lexington. This "immortal purity of the spirit," as distinguished from the soul of man, together with the view taken of the resurrection, are of incalculable importance to Universalism, as will be seen in its proper place. Having endeavored to remove some of the rubbish in which Universalism is so much obscured, we will bring the system to view in a condensed form, that it may be seen, at once, in its true character, and that it may be understood alike in what it denies and rejects, and what it believes and retains of Bible theology.

And, first, the affirmative fundamental doctrines of Universalism.

I. "Universalism maintains that the whole human family, including each individual member thereof, will be brought unconditionally, and without the possibility of a failure, into a state of eternal salvation and glory in heaven."

II. "Universalism holds that the general judgment, or all the judgment taught in the Scriptures, takes place in this world, and cannot possibly extend into the future world."

III. "Universalism maintains that every sinner will be punished in this world in exact proportion to the number and magnitude of his sins, according to the decisions of the justice of God: and that the righteous shall be rewarded also in this world, for all their sufferings and piety."

IV. "Universalism maintains that there will be a general resurrection of the dead, at which time every human being will be raised in immortality, purity, and glory; and every knee shall bow, every tongue confess, all tears be wiped away, and all mankind be endlessly happy in heaven."

We present, secondly, the negative positions of Universalism.

I. "Universalism rejects the doctrine of a future general

judgment, in which all angelic and human beings, including the morally good and bad, will be judged according to their moral character and works; and the morally good and holy be rewarded with everlasting happiness in heaven, and the morally bad and unholy be endlessly punished in hell."

II. "Universalism denies that the most deep-settled and confirmed depravity of the human heart—the most abandoned wickedness of life, together with the most stubborn unbelief in death, can by any possibility prevent, or in any wise endanger, the ultimate holiness and happiness of man in heaven."

III. "The system denies that reformation, faith, and love, or holiness of heart and life in this world, are at all essential as a condition, or means, to secure endless happiness in the future world."

IV. "It denies that God ever has pardoned, or ever will pardon, one sin committed by man in this world; that is, in the sense of remitting the punishment, or any part thereof."

V. "Universalism denies the unoriginated and infinite divinity of the Lord Jesus Christ, and of the Holy Ghost."

VI. "The system having rejected the absolute divinity of Jesus Christ, as a matter of course, and a necessary consequence, denies the vicarious sufferings and atonement of the Savior."

VII. "Universalism denies and rejects all conditionality, as it regards man's future and final salvation; that is, that there is any condition, act, or work which man can perform, or the utter neglect of which by him, can at all endanger his ultimate salvation in heaven."

VIII. "As a part of the above feature of the system, and as a necessary consequence, Universalism denies the free moral agency and accountability of man to his Maker; so far, at least, as that free agency can by any means affect his final holiness and happiness in the future world."

IX. "Universalism denies the doctrines of the fall of man, and the consequent hereditary, universal depravity of the human heart, and considers the account of man's apostasy, as recorded in the Bible, to be merely allegorical or figurative."

In the foregoing view of Universalism, it cannot escape the observation of the attentive, that the scheme is as remarkable for what it disbelieves and rejects, as it is for what it retains, as matters of faith. And should any suppose this a novel view of the system, we have only to say, if it were not, it would by no means reach the case, and fully develop the true character of the system; for it is a novel scheme throughout, not only of modern date, as respects its origin, but differing in its fundamental doctrines from every other system of religion under the sun.

That Universalists will complain of the development of some of the features of their system, is what may be expected; but whatever may be their complaints, that they can escape the above positions, either negative or affirmative, without utterly destroying the system, is what we cannot believe.

Before this part of the subject is dismissed, we remark, that truth and error have their characteristic distinctions. Truth never shrinks from the clearest scrutiny—never withholds explanation, or seeks concealment. On the contrary, error, however bold and boisterous, when it thinks itself out of danger, when called to an account, evades explanation, retreats into obscurity, and shuns close investigation.

Universalism bears all those marks of error, and carries them out in practice. For notwithstanding its almost constant noisy daring, and challenging to discussion and controversy, who ever saw it, when met by the force of truth, clearly and fully developed by its friends in all its parts, as a system, and presented to the public? And who has not seen, that on such occasions its very atmosphere was eva-

sion, and obscurity its fast retreat? A conviction of these facts has induced us to take the pains we have, to bring the system to light in all its most important features, in order that all concerned may the better understand it, and to aid us in our farther investigation of the subject.

## CHAPTER II.

### PROMISE OF GENERAL BLESSINGS.

Promise of General Blessings—Manner of refuting Error—Mr. Thomas' Letter to Dr. Ely—System and Proofs stated—Universalists generally Travel over the same ground—Mr. T. Indorses most of the Positions stated above—Arguments Logically and Theologically false—Its supposed Strength lies in Assumptions—All Mankind blessed in Christ without being unconditionally saved in Heaven—Provision made for the Universal Spread of the Gospel, and the Establishment of the Christian Church—Facts Established—Dilemma—The System must sink under those Facts, or avow Infidelity.

IN refuting error, it is not always necessary to follow every feature of it into all its retreats and foldings, but only to fix on the essential and leading principles of the scheme, on which the minor points depend; and by proving the erroneousness of the former, the latter must fall with them. This is strictly true of Universalism, though it is the last to make the acknowledgment.

Notwithstanding Universalists do not agree, either in the method of stating or sustaining their doctrines, they all profess to rely with great confidence for its support, on the promises, prophecies, and invitations of the Scriptures, expressing or implying general blessings. And that the system may be placed on its strongest possible ground of defense, that all may see the claims it has on the word of God for support, we call to our aid one of the most able and popular Universalist preachers in their connection, Mr. Abel C. Thomas.



The circumstances under which this gentleman wrote, warrant the belief that he has done ample justice to the subject; and that he felt himself competent for the work, will appear from his own language: "I am perfectly satisfied," says Mr. T., "that the arguments to be thus adduced, will be of an incontrovertible character."

The above, and the following letter addressed to Rev. Dr. E. S. Ely, which we quote at length, are found in Ely and Thomas' *Theological Discussion*, pp. 252—258.

"Dear Sir,—Inasmuch as any doctrine which cannot be fairly established by a few pertinent citations from the sacred oracles, is, in my judgment, unworthy to be considered a part of the Christian *credenda*, the Scriptural passages which I shall adduce in proof of the final holiness and happiness of all mankind, will not be numerous, though I am entirely satisfied they will be found to stand, as does the faith of the Universalists, 'not in the wisdom of men, but in the power of God.' In Gen. xxii, 18, we find it recorded, as the language of the Lord to Abraham, 'In thy seed shall *all the nations of the earth be blessed.*' In the same promise confirmed to Jacob, it is written, Gen. xxviii, 14: 'In thee and in thy seed shall *all the families of the earth be blessed.*' And when cited by Peter, in Acts iii, 25, it is on this wise, 'In thy seed shall *all the kindreds of the earth be blessed.*' Paul, in Gal. iii, terms this promise the *Gospel*: 'And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham, saying, In thee shall all nations be blessed.' And he adds, 'Now to Abraham and his seed were the promise made. He saith not, and to seeds, as of many; but as of one, and to thy seed, *which is Christ.*' In the light of these concurrent testimonies we discover, that the eventual blessedness in Christ of all nations, families, and kindreds of the earth, is guaranteed by the promise of the Almighty, who 'is not a man that

he should lie, neither the son of man, that he should repent. Hath he said, and shall he not do it? or, hath he spoken, and shall he not make it good?' Numbers xxiii, 19. Moreover, 'When God made promise to Abraham, because he could swear by no greater, he swore by himself. \* \* \* For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by *two immutable things*, in which it was *impossible* for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us,' Heb. vi, 13—18.

“That the language of the promise conveys the idea of *universality*, you will not be inclined to dispute, inasmuch as no individual can be found, who belongs not to some nation, family or kindred. In the angelic annunciation of the advent of the Messiah, the truth of such tidings as embrace the final blessedness of all our race is implied: 'Fear not; for behold I bring you *good tidings of great joy*, which shall be to *all people*,' Luke ii, 10. Indeed, good news, or glad tidings, is the literal import of the term *Gospel*; and, as before shown, Paul thus denominates the preaching of the Lord to 'faithful Abraham.'

“In what way will you attempt to evade the force of this testimony, in proof of the final holiness and happiness of all mankind? Should you alledge that the blessedness indicated in the promise was to be enjoyed *through faith*, and that as faith is not exercised by all nations, families, and kindreds of the earth, so the prospect of universal blessedness in Christ is an illusion—this is my reply: 1st. The promise is the thing to be believed, and as such, is either true or false. If it be *false*, no one can justly be required to believe it; and if *true*, its verity cannot be affected either by the faith or disbelief of man.

“Your argument virtually involves the absurdity, that faith creates the *object* of faith; in other words, that the promise which we are required to believe is not true until we believe it! The promise in question is either *absolute* or *conditional*. If *absolute*, the doctrine of universal salvation is clearly established thereby; if it be *conditional*, consistency requires an acknowledgment of the aforesaid absurdity. If you deny that the promise is the thing to be believed, I remark, (1.) That with equal propriety you might deny that the *Gospel* is the thing to be believed; for when God made *promise* to Abraham, he preached the *Gospel*, saying, ‘In thee shall all nations be blessed,’ Gal. iii, 8. (2.) The *Gospel* was thus preached, that the heathen might be justified *through faith*. Faith in what? Certainly in the doctrine preached. And will you contend that any man can be justified by faith in that which is not true before it is believed?

“2d. It is written, ‘They that be of faith *are* blessed with faithful Abraham,’ Gal. iii, 9. How was Abraham blessed? Plainly in believing that in his seed, all the nations, families, and kindreds of the earth should be blessed. *His* blessedness was consequent of faith in *universal* blessedness; and the pre-supposition is, that the fulfillment of the promise was not, in any sense, dependent on the exercise of faith *by him*. And as they who believe in the same Gospel *are* blessed in like manner, it follows that the alledged conditionality of the promise is based in error. Jesus said, ‘Abraham rejoiced to see my day: and he saw it, and was glad,’ John viii, 56. He saw it by faith; and the righteousness of his faith was predicated of the *absolute* character of the promise which announced the coming of the Savior. In 1 John v, 9–11, we read as follows: ‘If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God,

hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son.' It is the province of a witness to make that known which is already true; and by disbelieving his testimony, we impeach his veracity. Now, the record of God is, simply, that he has given us eternal life in his Son; and the fact that the unbeliever, by not accrediting the record, makes God a liar, (that is, impeaches the divine veracity,) proves that God has given eternal life to the unbeliever. The *gift is absolute*: 'For what if some did not believe? Shall their unbelief make the faith (rather, faithfulness) of God without effect? God forbid: yea, let God be true, but every man a liar,' Rom. iii, 3, 4. It is written, 'For God hath concluded *all* in unbelief, that he might have mercy upon all,' Rom. xi, 32. And in view of this glorious object, most heartily can the true disciple exclaim, 'O the depth of the riches, both of the wisdom and knowledge of God! \* \* For *of* him, and *through* him, and *to* him, are *all* things: to whom be glory for ever, Amen.'

"I feel no disposition to deny that conditions are appended to many divine testimonies; such, for example, as the following: 'If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it,' Isaiah i, 19, 20. And I also hold, that while the promise of universal blessedness in Christ is *absolute*, our present happiness is, in a great measure, dependent on our hearty acknowledgment of the truth. Nevertheless, should every soul of our race live and die in total ignorance of the promise in question, the ultimate purpose of the Almighty would not be defeated thereby. And I am satisfied that this statement is fully sustained by the argument already presented.

“In 2 Cor. i, 18–20, Paul writes as follows: ‘But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timotheus, was not yea, and nay, but in him was yea. For *all the promises of God in him are yea, and in him Amen*, unto the glory of God by us.’ Now, sir, it appears to me, that your doctrine of conditions to be performed by the creature, contradicts the spirit of this sacred Scripture. You affirm, in effect, that if the promises be believed, they will be *yea*; but if disbelieved, they will be *nay*. So, instead of averring with the apostle, that all the promises of God in Christ are *yea and amen*, you virtually contend that they are either *yea* or *nay*, according to the faith or disbelief of man!

“Your doctrine of conditions goes farther than this: it involves the atheistical ground, that the divine promises are *neither yea nor nay*, until they are either acknowledged or denied! Jesus said, ‘And I, if I be lifted up from the earth, will draw all men unto me,’ John xii, 32. In this language our Lord does not intimate that he would draw those only to himself who in after times should believe in his name; but he states, positively, that he would draw *all men* unto him, if he should be lifted up from the earth. So soon as the condition was performed, the declaration was numbered with the promises of the Lord, which are *yea and amen*.

“The language of the Almighty to Abraham, is absolute and unequivocal. No conditions are expressed—no conditions are implied. ‘In thee and in thy seed *shall* all the nations, families, and kindreds of the earth be blessed.’ The thing promised is clearly expressed; and unquestionably the Lord has at his disposal all the means which are essential to the fulfillment of his purpose. I am ‘fully persuaded, that what he has promised he is able also to per-

form ;' and consequently, I 'stagger not at the promise of God through unbelief,' but am 'strong in faith, giving glory to God.' Sin indeed abounds; but grace abounds much more than sin, Rom. v, 20. Unbelief prevails; nevertheless, 'he is faithful who promised,' Heb. x, 23. Men are in bondage; 'but the creation itself also *shall be delivered* from the bondage of corruption, into the glorious liberty of the children of God,' Rom. viii, 21.

"In the Scriptures which treat of the immortal condition of man, the thing to be accomplished is as clearly stated as heart can desire it to be; and that the Supreme Being, either mediately or immediately, will accomplish the work in his own time and way, is a prominent doctrine of Divine revelation. The serpent's head will be bruised; yea, the devil and all his works will be destroyed; but *not by man*. The enterprise will be accomplished by *the seed of the woman*, the SON OF GOD, Gen. iii, 15; Heb. ii, 14; 1 John iii, 8. 'The dead shall be raised incorruptible;' but *not by the power of man*. The energies of the quickening Spirit of the Most High, will clothe us upon with immortality, that mortality may be swallowed up of life. Death will be swallowed up in victory, and tears will be wiped from off all faces; but *not by man*. 'The LORD OF HOSTS \* \* \* will swallow up death in victory; and the LORD GOD will wipe away tears from off all faces,' Isaiah xxv, 8.

"In these passages, and in others of correspondent tenor, every thing essential to the final blessedness of all our race, is clearly pointed out; and the eye of faith is directed to the ALMIGHTY, as the being by whose power the glorious consummation will be effected. So, when the Lord preached the Gospel to Abraham, he promised no more than he was abundantly able and definitely determined to perform.

"He clearly perceived what difficulties, if any, would

arise, and wisely adapted his means to the production of the end he designed. The work is being prosecuted in the manner which seemeth good in his sight; and the issue will prove the righteousness of the faith of the 'friend of God.'

“Yours, respectfully, ABEL C. THOMAS.”

For the reasons already named, we have given this letter entire, and will add, our conviction is, that no man can present the claims of Universalism for proof or support from the Holy Scriptures, in a clearer or stronger light than Mr. Thomas has done. And it will be hard to find one who has done the subject more justice than he has; but it will be no difficult matter to find many who have fallen far below his skill in the case.

Furthermore, in all our acquaintance with the defenders of the system, we have not found one who has not traveled over the same ground in argument, and adduced, in proof of the system, the same Scriptures with Mr. Thomas. So much so, indeed, that it might be supposed, either they had copied him, or he had copied them. Be that as it may, it strengthens the belief that Universalists consider that those Scriptures, and others of a similar character, are the strongest proofs in favor of the system that the Holy Scriptures afford. That this is Mr. T.'s opinion, we think none will doubt.

It will, also, be seen, that Mr. T. has either directly, or indirectly, indorsed many of the principles heretofore presented as fundamental doctrines of the system. But he has particularly exemplified the truth of former remarks, in regard to the obscurity thrown around it by its ablest friends and advocates. He has, indeed, told us that the nations, families, and kindreds of the earth, shall be blessed in Christ, that is, according to the system, shall all be saved in heaven; but he has given us no intimation whether all these nations, families, and kindreds of the earth are

*now* in Christ, in that sense which implies their final, unconditional salvation; and if they are, how he accounts for all the wickedness that is in the world; or if they are not *now* in Christ, whether they have any obedience to render, or duties to perform, in order to secure this relation to Christ. Not one word is said about reformation, repentance, faith, or holiness in this world, in the whole scheme, as presented by him.

But all this is only indicative of the latent infidelity of the system; and if it can be shown, that those Scriptures afford it no support, whatever may be its true character, it has no claim to the name of Bible Christianity.

The whole strength of the argument may be thrown into the following positions: 1. The promise of God to Abraham confirmed by an oath, "in which two immutable things, it was impossible for God to lie;" that in Abraham's seed all the nations, families, and kindreds of the earth should be blessed. 2. That by the seed of Abraham, as set forth in the Divine promise, Christ is specifically meant. 3. That the blessing implied in the promise, means the *absolute and unconditional* holiness, happiness, and salvation in heaven, of all the nations, families, and kindreds of the earth. In stating this Scriptural argument, which is of such vital importance to the theory, we have given substantially Mr. T.'s positions, which are indeed the strongest the system can occupy. And if the arguments are sound, it must be acknowledged that Universalism has some appearance of support from the Scriptures; but that they are both logically and theologically unsound, and utterly fail to sustain the system, we proceed to show.

Logically the case stands thus: All that God has absolutely promised to man he will absolutely perform. But God has absolutely promised that all the nations, families, and kindreds of the earth should be blessed in Abraham's seed, that is, in Christ; therefore, all the nations, families,



and kindreds of the earth shall be absolutely and unconditionally saved in heaven. The argument is entirely false; for it assumes that the blessing promised in the second proposition, means the absolute and unconditional salvation in heaven of all our race, and thereby brings more into the conclusion than is in the premises. And there is no way to relieve the case, but by demonstrating (not assuming) that God has absolutely promised that all the nations, families, and kindreds of the earth, shall be not only blessed, but unconditionally saved in heaven. And as this is impossible, an absolute impossibility must be performed to save the argument.

Theologically, the system will find no less difficulties to contend with; for the entire support claimed for it in those Scriptures quoted, and all of a similar character, lies in the naked assumption, that the blessings promised is the final, unconditional salvation of all mankind in heaven. The proof of this, in all justice, devolves on Universalism; but as it has ever failed in this, and yet contends, we proceed to show the contrary. And as the Bible is the best interpreter of itself, we shall examine this important subject by that rule, and let the sacred record bear its own testimony.

It must not be forgotten, that Universalism has to assume, that the blessings promised in the quotations above, are equivalent, in the fullest sense, to a promise on the part of God, unconditionally, to save all mankind in heaven. If this be doubted, let it be admitted for a moment that the blessing there promised implies any thing less, and the system loses at once the entire support of all that class of Scriptures; and all the promises, and the oath of God may be fulfilled, and yet Universalism be as false as he who was a liar from the beginning. With these facts fully before us, it will be doing no injustice to the system, nor violence to the Scriptures, to insert in the texts quoted what Universalists claim to be their proper meaning.

Now, let us try this rule on Mr. 'Thomas' proof texts: Gen. xxii, 18, "And in thy seed shall all the nations of the earth be" (absolutely and unconditionally saved in heaven.) Gen. xxviii, 14, "And in thee and thy seed shall all the families of the earth be" (absolutely and unconditionally saved in heaven.) Acts iii, 25, "And in thy seed shall all the kindreds of the earth be" (absolutely and unconditionally saved in heaven.)

It cannot escape the observation of any, that this assumption is a perfect perversion of the Scriptures before us, and makes them speak a language, and teach a doctrine, that their holy Author never intended, and that cannot be found in all the sacred volume. In support of this, we may further remark, God either did, or did not, design, in the texts under consideration, and others of a similar character, to teach Universalism. If he did, he must have seen, in his infinite wisdom, that he would be wholly misunderstood by the most wise, useful, and holy men of the earth, with scarcely one exception, in a century in the history of the Church. And thus misunderstood, its benefits on human society must be entirely lost; for, as the doctrine, if perfectly understood, could not possibly affect the condition of man in the future world, the whole Divine procedure was worse than useless. This would be a bold impeachment of all the perfections of the Divine character; and the revolting consequences cannot be avoided, only by admitting that God did not intend to teach the doctrine, and such admission must be fatal to the system.

But we will now proceed to show, in the light of the Divine record, that the blessing of God upon nations, families, and kindreds of the earth, does not, and cannot, necessarily, imply their unconditional salvation in heaven. We will only adduce a few passages, from among many, that might be brought forward in support of this position. "And God said unto Balaam, Thou shalt not go with them :

thou shalt not curse the people; for they are blessed," Num. xxii, 12. This declaration of the Lord, and the blessing named, had special reference to the Jews, on their journey from Egypt to Canaan, in their aggregate or national character, and the blessing was one they then enjoyed. But, according to Universalism, for a nation to be blessed of God, implies their salvation in heaven; therefore, the text must mean, "Thou shalt not curse the people; for they are blessed:" that is, absolutely and unconditionally saved in heaven. Again: "Thou shalt be blessed above all people; there shall not be male or female barren among you, or among your cattle," Deut. vii, 14. Here, again, is the promise of God to bless a nation, and according to Universalism, it must imply their final salvation in heaven; and of course, it would be just so to read the text. But that the blessing was to be enjoyed in this world, and not in heaven, cannot be questioned; for the text specifies, as a part of the blessing, "There shall not be male or female barren among you, or among *your cattle*."

"Blessed is the nation whose God is the Lord," Psalm xxxiii, 12. The Psalmist doubtless means, that nation, who, to the exclusion of idolatry, or the recognition of the worship of idols, acknowledges, by legislation and otherwise, the true God and his holy worship. In this sense, to some extent, Great Britain and the United States come under the character of the nation contemplated. And as, according to the system, God's blessing upon a nation means their salvation in heaven, the conclusion is unavoidable, that Great Britain, the United States, and all other Christian states and nations, are *now* infallibly saved in the heavenly world. But incontrovertible facts demonstrate the contrary.

Now let us look at the blessing of God upon families. "And it came to pass, from the time that he made him overseer in his house, and over all that he had, that the

Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had, in the house, and in the field," Gen. xxxix, 5. "And the ark of the Lord continued in the house of Obed-edom the Gittite, three months: and the Lord blessed Obed-edom, and all his household," 2 Sam. vi, 11. If, according to the interpretation of Universalism, the blessing of God upon nations, and families, means their final salvation; it follows, of course, that from the time the Egyptian made Joseph overseer in his house, and that the ark of the Lord rested in the house of Obed-edom, that not only they, and their families, but all that were in their houses and fields, were actually at the time, (for the blessing was a present one,) carried safely to heaven. But here also, matters of fact destroy the delusive speculation.

And how is it in the case of individuals? "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth," Gen. ix, 1. "And as for Ishmael, I have heard thee: behold, I have blessed him," Gen. xvii, 20. "And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him," Judges xiii, 24.

Here also, the same conclusions follow in the case of individuals, as of families and nations. If the blessing of God implies final salvation, Noah and his sons, Ishmael and Samson, at the time they were the subjects of the Divine blessing, were unconditionally saved in heaven. But as the contrary is sustained by all the force of facts, it is impossible to save Universalism from the charge of ignorance in misunderstanding, or willfulness in perverting, the promises and word of God.

As Universalists generally attach so much importance to the fact, that the promised blessing of God included nations, families, and kindreds, or individuals, and maintain, that the blessing implies their absolute and unconditional salva-

tion in heaven, we have been thus particular in giving a case, and they might be greatly increased, of nations, families, and kindreds, or individuals, who have been, or now are, the subjects, and objects of the blessings of God; and that, too, without the possibility of supposing those blessings implied their final salvation in the future world.

That God blessed the Jews as a nation, the families of the Egyptian and Obed-edom, Noah and his sons, Ishmael and Samson, Universalism cannot deny. And that this nation, and those families and individuals, while in the personal enjoyment of these blessings, were actually and literally saved in heaven, Universalism dare not affirm. To deny the former, would contradict the declaration of God; to affirm the latter, would contradict facts and utter falsehood. And to allow those facts, is to admit that God can fulfill his promise and oath to Abraham, that in "thy seed, shall all the nations, families, and kindreds of the earth be blessed," without that blessing, by any means, including their absolute salvation beyond the grave. For, as has been shown, if God can bless one individual, one family, one nation, without that blessing implying their final salvation, on the same principle he can bless "all the nations, families, and kindreds of the earth," without saving them absolutely, and unconditionally in heaven.

From these facts, there is but one point at which the system can attempt an escape; that is, by asserting that the blessings we have been noticing, were not promised, or bestowed in Christ; while those promised in the texts claimed in support of the system, were emphatically promised in him. This is mere evasion; and we hesitate not to join issue, and say, that since man's apostasy from his Maker, every blessing conferred on him, spiritual and temporal, including natural life itself, is in Christ—through and by Christ; for he is "the Lamb slain (as a sacrifice, in the Divine mind) from the foundation of the world," Rev. xiii, 8,

that man should be a perpetual pensioner on Divine mercy and grace in all things.

And we will now, on the authority of Divine testimony, show that God has blessed, is now blessing, and will continue to bless, in Christ, all the nations, families, and kindreds of the earth; and that this universal blessing does not, and cannot imply their necessary, absolute, and unconditional salvation in the future world. If we succeed in this, we shall wrest from the hands of Universalism those cardinal Scriptures on which the main superstructure professes to rest, and without which, the system should blush to claim a mere existence under the authority of the word of God.

It cannot be denied, that it would be a blessing to that man who had forfeited his life to law, and was exposed to death, to be, through the benevolence of a friend, delivered from the claims of that law, and restored to citizenship, on condition of subsequent good conduct. But man had forfeited his life to the law of God: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. \* \* \* Therefore, as by the offense of one, judgment came upon all men unto condemnation," Rom. v, 12-18. Man thus exposed to death, and when there was no other "eye to pity," or "arm to save," "God so loved the world, that he gave his only begotten Son," John iii, 16, to die for man. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again," 2 Cor. v, 14, 15. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man," Heb. ii, 9.

On the above, which are only a few of the numerous class of Scriptures that might be adduced on the same point, we remark, 1. They prove, to a demonstration, that in the judgment of God, man was under the sentence of condemnation and death. 2. That through the infinite grace and love of God, Jesus Christ "died for all," "tasted death for every man." 3. That this love of God in the gift of his Son, and the voluntary death of Christ, *are now* a blessing of God in Christ, to every one for whom he tasted death; but "he, by the grace of God, tasted death for every man," therefore, "every man," which includes "all the nations, families, and kindreds of the earth," have been, or are now, and will be, the subjects of God's blessing in Christ, by and through Christ. 4. Men may be, and actually are, the objects and subjects of this blessing of God in Christ, without being saved in heaven. For example, there are more than seventeen millions of human beings in these United States, for every one of whom Jesus Christ tasted death, as no Universalist can deny, and they are now, even this moment, while you read, the objects of that blessing, and yet not one of them is saved in heaven. But, as this is an important point, and when fully settled, will not only sustain our present position, but assist in establishing other features of this investigation, we will further show, that God has not only blessed the world in Christ, "who his own self bare our sins (the punishment of them) in his own body on the tree, \* \* \* by whose stripes ye were healed," 1 Peter ii, 24; who "hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted," Isaiah liii, 4; who "is the propitiation for our sins: and not for ours only, but, also, for the sins of the whole world," 1 John ii, 2; which work and suffering of Christ for us, the whole world of mankind, are actually accomplished, and the world is the beneficiary thereof; but Christ, through the influence of Divine grace,

and the Holy Spirit is, emphatically, the light of the world; as the natural sun is the light of the material world, so Christ is styled by the prophet, "the Sun of Righteousness," Mal. iv, 2, to enlighten the spiritual and moral world. "He (John) was not that Light, but was sent to bear witness of that Light (Christ.) That was the true Light, which lighteth every man that cometh into the world," John i, 8, 9. "Then spake Jesus again unto them, saying, I am the light of the world," chap. viii, 12.

This testimony, which might be greatly increased, is too plain to need comment, in proof of the fact, that Jesus Christ is the light of the world, in the sense of including all nations, families, and kindreds of the earth. And as a blessed consequence of his vicarious suffering and death, there is a sacred, divine influence abroad in the world, restraining the corruptions of the heart of man, moving his judgment and conscience to duty and love to God, according to the dispensation in which he may live; and which influence, if humbly received and faithfully improved, will lead man from darkness to light, and from the power of sin and Satan unto the service of the living God.

Universalism may attempt to diminish the force of this doctrine, by asserting, that Christians are, also, called "the light of the world," Matt. v, 14. This effort at evasion is too feeble to require a formal answer; for while it is true that Christians, by their example of obedient and holy living, are required to let their light shine, it is no less true that they derive all their light and grace from Christ, and are the light of the world only instrumentally, and in a qualified sense; while he is the infinite origin of all grace and light, and from the mediatorial throne, as the meridian sun of the moral world, diffuses his light throughout the habitable world.

If it be asked how Jesus Christ is the light of the world? the answer is, He is the light of the world through the



agency and operations of the Holy Spirit. Of this the Scriptures afford ample proof, and proclaim him to man as "the Eternal Spirit," Heb. ix, 14. And that this "Spirit searcheth (or knoweth) all things, yea, the deep things of God," 1 Cor. ii, 10. This Spirit Christ has sent into the world, to "reprove (or convince) the world of sin, of righteousness, and of judgment," John xvi, 8; and "the manifestation of the Spirit is given to every man to profit withal," 1 Cor. xii, 7; "for the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," Titus ii, 11, 12.

The above Scriptures clearly prove, 1. The eternity and omniscience of the Divine Spirit, and, consequently, his competency for this great work. 2. That he is sent by the Lord Jesus Christ, to reprove, convince, and enlighten the world. 3. The declarations, "every man," "all men," and "the world," include all nations, families, and kindreds of the earth. 4. That these Divine blessings of God in Christ, through the Holy Ghost, are designed for, and confined to, man in this life, according to the language of the testimony itself, that "we should live soberly, righteously, and godly in this present world." From this conclusion Universalism has no escape. If it denies the first, it must contradict the Holy Ghost; if it denies the second, it will contradict Jesus Christ; if it denies the third, it must contradict itself; if it denies the fourth, it will contradict Paul; and, finally, in denying either, it must set the testimony of the word of God at open defiance, and thereby proclaim its own infidelity.

There is, also, another interesting feature of this important subject; namely, the abundant provision God has made, through the atonement and mediation of Jesus Christ, for the instruction of all the nations, families, and

kindreds of the earth, in the knowledge of God and his great salvation by the Gospel; together with the organization and establishment of the true Church, with her sacraments, Sabbath, and all the restraining and hallowing influences of the Zion of God among men in this world. This, we think, is susceptible of abundant proof from the word of God. We will only quote a few passages on the point; "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; \* \* \* and, lo, I am with you, always, even unto the end of the world. Amen," Matt. xxviii, 19, 20. "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi, 15, 16. And it must not be forgotten that this commission to the Gospel ministry, to bear the message of the mercy of God to "all nations," to "every creature," was not the commencement of the blessings of the Gospel of the grace of God to man; but it was the consummation of that great system of human redemption, instruction, and salvation, commenced by the Almighty, when he announced to the first offender in the garden, "The seed of the woman shall bruise the serpent's head," Gen. iii, 15. And in the development of the Divine Providence, the lustre of this scheme of mercy increased, cheering on its way the hearts of the patriarchs, inspiring the prophets, and consoling the pious, till in the Divine purpose the world was matured for its full exhibition, when it was proclaimed by the Son of God, "Go ye into all the world, and preach the Gospel to every creature." That the apostles so understood the subject, will appear plainly, from the manner in which they dwell on the theme, in the discharge of the duties of their high commission. For instead of announcing the Gospel as the commencement of the operations of God's grace, light, and truth to man, they proclaimed it as

his gracious system of mercy towards mankind, which he had purposed in Christ Jesus from the foundation of the world, 2 Tim. i, 9; 1 Peter i, 20. And although the benefits had been but partially enjoyed, they were now authorized to proclaim it, in all its richness, fullness, and freeness, alike to Jew and Gentile.

In support of this we give the following testimony: "But they have not all obeyed the Gospel; for Esaias saith, Lord, who hath believed our report? So, then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? yes, verily, their sound went into all the earth, and their words unto the ends of the world," Romans x, 16-18. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister," Col. i, 23. It is also stated, that "the Gospel was preached unto Abraham," Gal. iii, 8. From these declarations, and numerous others might be adduced, it is perfectly clear that the apostles believed and taught, that "every creature," the whole human family, according to the purpose of God in Christ Jesus, as the true light that lighteth every man that cometh into the world, through the influence of the Divine Spirit, had been the subject, to a greater or less extent, of the grace of that Gospel which they then offered to the world in its greatest profusion of blessings.

On no other principle, we believe, can the following declaration of Paul be intelligible: "For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained

in the law, these having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel," Rom. ii, 11-16. No reasonable doubt can be entertained of the fact by any unprejudiced mind, that by those who had the law, the Jews are intended, and those who had not the law, the Gentiles, the apostle designed to embrace the whole human family. And while the Jews had the written law of God, as the rule of their faith and practice, in obeying which by faith, they had the promise of salvation, and by which they must finally be judged; the Gentiles "do by nature," or in their natural state, in the absence of those external means, "the things contained in the law." "For," as "there is no respect of persons with God," in regard to the provision made for their final salvation; and having, in divine wisdom, withheld the written law from the Gentiles, he nevertheless "left them without excuse," in communicating light and grace to them by other instrumentalities; for they "show the work of the law written on their hearts." Therefore, while the heart of the Jew is impressed with the conviction of truth and duty, by the written law of God, the Gentile has written on his heart, with more or less clearness, the same conviction, by the divine agency and influence of the Holy Spirit, the gift of the Lord Jesus Christ, who is the light of the world. In this view of the subject, we can readily see how God is no respecter of persons, having given his Son to taste death for every man; and how the grace of God hath appeared to all men, teaching them to live soberly, righteously, and godly in this present world; so that the Gentiles, if they improve the light and grace peculiar to their dispensation, though denied the written law, may nevertheless be saved, through the

vicarious atonement and mediation of Jesus Christ. This system of divine mercy and grace, though but partially enjoyed by mankind heretofore, is designed by its glorious Author, in its final consummation, to fill the whole earth with its glory. That the Savior's commission to his ministers implies this, none who believe the Bible to be the record of God, will entertain a doubt. And that the inspired prophets so understood the subject, and anticipated the universal spread of the Gospel, and the establishment of the ordinances of the house of God, among all the nations, families, and kindreds of the earth, will appear equally clear from the following testimonies.

“Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,” Psalm ii, 6-8. That the King, whose triumphant reign is here contemplated, has special reference to the Messiah, is too plain to require proof; and that his reign implies universal dominion, Universalism will not doubt. The only question, therefore, to be settled, is, Does his reign over the heathen, as his inheritance, and his claiming the uttermost parts of the earth for a possession, imply their absolute and final salvation? or, the universal spread of the Gospel, under his mediatorial reign? Universalism, to support the former, has to assume, that the terms “inheritance” and “possession” in the text, are equivalent to unconditional salvation in heaven. A few quotations, however, will destroy this assumption. “Blessed be Abram of the Most High God, *possessor* of heaven and earth,” Gen. xiv, 19. “The earth also, with all that therein is, are the Lord's,” Deut. x, 14. “Who said, Let us take to ourselves the houses of God in possession,” Psalm lxxxiii, 12. In the first two quotations it is seen, that God is said

to be in possession of heaven and earth, and all that therein is; and yet, neither the earth, nor an individual then living on it, was actually saved in heaven: from which it is clear, that an individual, or the whole of our race, may be the possession of the Lord, and not one of them on that account alone, be finally saved in the future world. And on the last quotation, it should be recollected, that the object they had in view in taking possession of the houses of God, was not salvation, but to pollute and destroy them: and that the possession of the heathen, and the uttermost parts of the earth by Christ, as set forth in the passage under consideration, does not necessarily imply absolute salvation; and that it is not incompatible even with destruction, is plain from the ninth verse, which says: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." But to serve the purpose of Universalism, it should read, "Thou shalt absolutely, and unconditionally, save them in heaven." When we hear Jesus announce that, "All power is given unto me in heaven and in earth," Matt. xxviii, 18, it is not difficult to see how the uttermost parts of the earth are his possession, as the subjects of his government, in his mediatorial reign, and the objects of his final judgment at the close of time; without that possession implying their absolute salvation, any more than the absolute salvation in heaven, of the earth and all that is therein, is implied because they belong to God.

The result will be equally unfavorable to Universalism, on the examination of the term "inheritance." "Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm," Deut. ix, 29. "For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron," 1 Kings viii, 51. Here it is seen, 1. That the people referred to were actually living

upon the earth; and, 2. That while living on the earth, they are declared to be the inheritance of God; therefore, man may be the divine inheritance in this, without being necessarily saved in the future world. 3. If the Jews could be the inheritance of God, without, at the same time, being saved in heaven; on the same principle, the heathen can be given to Jesus Christ for his inheritance, and the uttermost parts of the earth for his possession, without implying the absolute salvation of all mankind in heaven.

With those supposed difficulties removed, which Universalism has thrown around the text, it stands forth in great beauty and force, in support of the doctrine of the universal spread of the Gospel, under the mediatorial reign of Jesus Christ, in the kingdom of grace.

Again: "My praise shall be of thee in the great congregation; I will pay my vows before them that fear him. The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the Governor among the nations," Psalm xxii, 25-28.

Such was the prophetic light with which the Lord Jesus Christ, in his divine character, indulged the Psalmist; for it was "the Spirit of Christ which was in" him, when he "testified before hand the sufferings of Christ, and the glory which should follow," 1 Peter i, 11. And this inspiration by Christ was effected through the immediate agency of the Holy Ghost; for "holy men of old spake as they were moved by the Holy Ghost," 2 Peter i, 21; that he beheld the future, and described the rising and spreading glories of Messiah's reign, with a clearness which, but for facts to the contrary, might be supposed to be a history of the past, rather than predictions of the future. Till Universalism recently made the discovery, that this Scripture

proves the absolute salvation of all men in heaven, the Church, embracing many of the wisest and best men in the world, supposed this psalm to be, in general, a sublime prediction of the character and reign of Jesus Christ, his triumph over all his enemies, and the universal spread of his Gospel among mankind in this world. And that such is the fact, will appear, we think, from the following considerations.

The scenes contemplated must take place either in this or the future world—in earth or in heaven. Universalism cannot admit that they belong to this world without wholly relinquishing the claimed support of this, and all other Scriptures of similar import. And that they cannot refer to the future world, we offer the following reasons: 1. Those referred to in the passage are, to “remember and return unto the Lord;” which, without doubt, supposes, that they have been forgetful of, and morally far from him; and if the heavenly world is the scene of action, it follows, that some, at least, will be wicked when they enter heaven, and must be reformed there. But this is not only without authority from, but wholly opposed to the doctrines of the Bible. 2. At the time alluded to, the Lord will be the governor among the “nations,” therefore there must be nations, with their distinctions as such, in heaven; which is too absurd to be allowed for a moment, consequently these things cannot belong to the future and heavenly world. 3. In the context it is said, “All they that be fat upon earth, shall eat and worship; all they that go down to the dust, shall bow before him; and none can keep alive his own soul. \* \* \* They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this,” Psalm xxii, 29–31. From which it follows, that procreation, the earth, dust, and death, must be in heaven, if this subject must be referred to that state. But the whole subject is harmonious, when referred to the ulti-



mate prosperity of the Church in this world, and presents another grand prophetic testimony in support of the great provision God has made, through Christ, for the universal diffusion of the Gospel among all the nations of the earth. "And it shall come to pass in the last day, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshears, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more," Isaiah ii, 2-4.

The application of this prophecy to the Church, and to the spread of the Gospel in this world, is clearly settled by the Savior: "Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things," Luke xxiv, 45-48. Comment is unnecessary to show, that this prophecy cannot apply to the future world, and, consequently, can afford Universalism no possible support. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will

wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dung-hill," Isaiah xxv, 6-10.

That all the nations of the earth, as contemplated by the prophet, are the objects of the Divine interest and care, will not be questioned; and the only inquiry is, are those nations considered with reference to the blessings of the Gospel in this world; or with reference, exclusively, to their absolute and final salvation in heaven? Universalism has, from unavoidable necessity, to maintain the latter; and if it be correct, the prophet must be understood, substantially, as follows: "And in this mountain," that is, in heaven, "shall the Lord of hosts make unto all people a feast of fat things:" \* \* \* "wines on the lees," \* \* \* "fat things full of marrow," \* \* \* "wines well refined;" all this must really take place in heaven. "And he will destroy in this mountain (heaven) the face of the covering cast over all people, and the vail that is spread over all nations;" therefore, "all people" and "all nations" must, in the first place, be taken to heaven under the covering and vail of darkness, ignorance and sin; and this work of destruction and reformation, must be accomplished in heaven. Again: "He will swallow up death in victory;" \* \* \* "wipe away tears from off all faces;" "the rebuke of his people shall be taken away from off all the earth." And as all this must be effected "in this mountain," (heaven,) it follows, that "death," "tears," "the rebuke of God's people," and "earth" itself, will all be in heaven. But this is not all: "For in this mountain (heaven) Moab shall be trodden down under him, even as

straw is trodden down for the dung-hill." What splendid scenes does this system attribute to heaven! And these absurdities, and the palpable contradiction of the prophet cannot be avoided, but by allowing that these grand scenes take place in this world, in the earth, where they are located by the man of God. In this view, the subject is intelligible and edifying; and under the figure of a great feast, the prophet presents us with another sublime description of the boundless provisions of the grace of God, and the diffusion of his blessings by the propagation of the Gospel of Jesus Christ. "And in this mountain," the Zion, or Church of God, the spiritual Jerusalem, "shall the Lord of hosts make unto all people a feast;" and he will destroy and take away by the instructions of the Gospel, the light of his grace, and the influences of the Holy Spirit, which shall be thus universally diffused, the covering and vail of ignorance, darkness, superstition, idolatry and vice, cast over all people, spread over all nations; and they shall be abundantly refreshed by the doctrines, sacraments, and institutions of the Gospel, with all the immunities of the Church of Jesus Christ, and shall greatly rejoice in hope of a blessed immortality in heaven; "he shall swallow up death in victory;" \* \* \* "wipe away tears from off all faces." As sin is the cause of tears and death, to save us from sin, is to wipe away our tears, and deliver us from the fear of death here, and the power of death hereafter. "The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory, through our Lord Jesus Christ," 1 Cor. xv, 56, 57. "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. iii, 13. And in this Gospel feast, is offered to all people, all nations, a present and personal salvation from sin, by grace, through faith; this salvation takes away the sting of death, for "the sting of death is sin." So far, therefore, in this world, shall he

swallow up death in victory; and in the general resurrection, literal, temporal death shall be no more.

“God will wipe away tears from off all faces;” that is, Christianity shall so universally and powerfully prevail, as to bring all communities, states, and nations of the whole earth, to acknowledge its heavenly and divine origin, and as having a universal claim upon the obedience of all men. All wicked despotisms shall be destroyed; tyranny, human oppression, and cruelty shall cease; moral ignorance shall be dispelled; persecution of God’s people be turned away; and such will be the convictions of the nations of the earth, that, legislatively and otherwise, the divinity and claims of Christianity will be recognized in every department of human society. And thus, with the obstructions to the enjoyment of Christianity, and sin, the cause of weeping, removed, God will, comparatively, wipe away tears from off all faces in this world.

That this sublime prediction has relation to the prosperity of the Church in this world, is rendered indisputable by what is said of “Moab;” for, on the very scene of action, where the victory over death is to be achieved, and tears wiped away, Moab, who, doubtless, is put for all who may oppose the triumphs of the cross at the time, shall be trodden down as straw is trodden down for the dung-hill. This cannot take place in heaven; and yet it is a part of, and inseparable from, the scene contemplated in the prophecy, and fixes the application of the whole to human society in this state of being.

“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall

be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory," Isaiah xlv, 22-25.

As this prophecy contemplates the triumphant reign of the Savior, and the offer of salvation, by the Gospel, to the ends of the earth, it is claimed, with apparent confidence, in support of Universalism; particularly the declarations, "Every knee shall bow, and every tongue shall swear:" for, as this language implies universality, it must include all of our race; and as it is claimed to be equivalent to absolute salvation in heaven, the doctrine is thence inferred. But let us read it according to this view: "I have sworn by myself," \* \* \* "that unto me every knee shall bow, every tongue shall swear;" that is, I have sworn, that every human being in the universe shall be unconditionally saved in heaven; therefore, "all that are incensed against" me, instead of being "ashamed," shall be of the happy number of the glorified. This would have set the question for ever at rest. But God has not said it; and for Universalism to attribute such doctrines to him, is to pervert his word, dictate to the Deity, and ruin the souls of men.

It has been shown that the Scriptures adduced, and it is equally true of all those of similar import, cannot be applied to the final, unconditional salvation of all mankind in heaven, without involving the greatest contradictions and absurdities; while they prove, most conclusively, the final prosperity of the Church of God in this world. This fact at once deprives Universalism of its entire support. These triumphs of the cross, through the Divine Spirit, have long since commenced; and although, at some periods and in some places, the progress has been slow, it will doubtless continue, with increased light and glory, until the habitations of cruelty shall be visited by his saving truth, moral darkness be dispelled from the earth, the nations learn war no more, the instruments of death be converted into implements of husbandry, the watchmen on Zion's walls see eye

to eye, and the earth be filled with the knowledge of the Lord, as the waters cover the face of the great deep.

In closing this part of our work, let it be distinctly kept in mind, that from the fact that God promised to Abraham, that in his seed, (namely, in Christ,) all the nations, families, and kindreds of the earth should be blessed, Universalism assumes that the promised blessing is the unconditional salvation of all our race in heaven. And the assumption proceeds on the ground, that God cannot grant a universal blessing in Christ, without universal salvation in the future world. On this position, the system relies with more confidence for support from the Holy Scriptures, than any other.

The Divine promise to Abraham, confirmed by an oath, included three particulars: 1. That Abraham should have a numerous posterity. 2. That they should possess and enjoy the land of Canaan. 3. That in his seed, Christ, (who, according to the flesh should descend from him,) all the nations, families, and kindreds of the earth should be blessed.

That the first and second features of this promise have been fulfilled, without implying the salvation in heaven of those who were the subjects, and objects of the promise, cannot be matter of dispute; and that the last feature of the promise has been fulfilled, will appear from the following facts, which have been established by the authority of Divine testimony, in the foregoing investigation.

I. God has blessed individuals, families, and nations, and is still blessing others, without that blessing absolutely saving them in heaven.

II. Those universal blessings have been, and still are, bestowed in Christ, through and by Christ. 1. He, by the grace of God, tasted death for every man. 2. He, through the Divine agency and influence of the Holy Spirit, is the true light that lighteth every man that cometh into the

world. 3. Through the merit of his vicarious sufferings and death, and his mediatorial reign in the kingdom of grace, abundant provision is made for the universal spread of the Gospel, and the establishment of the Church, with all her distinguished privileges, among the nations of the whole earth. And this universal blessing in Christ does not, and cannot, imply their necessary and absolute salvation in heaven; for the nations of the earth are *now* the subjects and objects of this universal redemption by Christ, and its accompanying and consequent blessings, and are not *now* saved in the future world of endless bliss. So that God has fulfilled his promise and oath to Abraham to the letter, and that too without the unconditional salvation of one adult member of our whole race.

In the light of the above facts, and the indisputable authority of the word of God, Universalism must meet the following dilemma: Either admit that God has, in the redemption of the world by Christ, and the consequent benefits; according to his promise and oath to Abraham, blessed all the nations, families, and kindreds of the earth; or deny absolutely, that the death of Jesus Christ—Christ, as the light of the world—Christ, under whose mediatorial reign the Gospel is to be universally published, the Church obtain universal dominion, and the world be filled with the knowledge of God—is at all, in any shape or form, a blessing to mankind in this world. If Universalism makes the admission, its foundation, as far as the promises, prophecies, and invitations of the Holy Scriptures, expressing or implying universal blessings, are concerned, is swept away by a stroke. With the admission, the system must expire; and if, to save an existence, it denies that the death of the Lord Jesus Christ, his light, grace, and mediation, are blessings to mankind in this world, it will thereby take the ground of undisguised infidelity; and should be viewed and treated as such by the Christian world.

## CHAPTER III.

## ABSOLUTE AND CONDITIONAL PROMISES.

Absolute and Conditional Promises—Promise in the Abstract not an object of Faith—Some of the Divine Promises absolute, and some of them conditional—The absolute Divine Promises do not imply the unconditional salvation of all Mankind in Heaven—Absolute Promises fulfilled in Christ—Salvation rendered possible for all through Christ—Salvation unconditional to all who die Infants and Idiots—Christ the Savior of all Men in this, without saving them unconditionally in the future World—This Salvation implies Justification in Infancy—The light of the Spirit, and Hope—Recapitulation.

By referring to Mr. A. C. Thomas' letter to Dr. Ely, it will be seen what inferences are drawn from the promises of God, and what arguments are raised thereon in support of Universalism. In full confidence of their soundness and strength, Mr. Thomas inquires, with evident indications of triumph, "In what way will you attempt to evade the force of this testimony in proof of the final holiness and happiness of all mankind?" After supposing an objection, that faith is necessary to the enjoyment of the blessings promised, he proceeds to "reply:" "The promise is the thing to be believed, as such is either true or false. If *false*, no one can justly be required to believe it; and if true, its verity cannot be affected either by the faith or disbelief of man. Your argument virtually involves the absurdity, that faith creates the object of faith; in other words, that the promise which we are required to believe is not true until we believe it!"

Before entering further upon this subject, we wish to remove the obscurity thrown around the object of faith by Messrs. Thomas, Biddlecom, and all other Universalists with whose views we are acquainted. They, in effect, make the promises of the Bible in the *abstract*, the *object* of faith; and as these promises are true, irrespective



of our faith, our disbelief of them cannot possibly prevent our final salvation in heaven. This is, doubtless, a most pernicious error; and changes, to all intents and purposes, the object of faith as everywhere set forth in the Bible.

Let any one attempt to separate, in his mind, the promise of future benefits from the agent or being who makes them, and see if he can form an idea what kind of an object of his faith that abstract promise would be, if he who made it is wholly excluded from being any part of that object, and the attempt will demonstrate the absurdity of this refinement of Universalism. And it will be seen, furthermore, that so far is a promise in the abstract from being properly an object of faith, that all the expectation we entertain of the fulfillment of any promise, is the result of our confidence in the character, competency, willingness, and veracity of him who makes the promise, as the proper object of our faith. In the Scriptures the case stands indisputably thus: In the Old Testament, God; in the New Testament, the Lord Jesus Christ, (who is God manifest in the flesh,) is appropriately the object of faith; and his promises are but a revelation of the blessings which we are authorized to believe HE will bestow upon us, on the terms which HE has prescribed. These facts should be carefully kept in view in the further examination of this subject.

There are but few points on which Universalism has been more successful in flattering the prejudiced, and misleading the superficial and unsuspecting minds, than that of the Divine promises. A striking instance of the manner in which Universalists treat this subject, is now before us in the case of Mr. Thomas. He says, the promise "is either *absolute* or *conditional*." If "*absolute*," then Universalism "is clearly established; if *conditional*, the absurdity follows of faith creating the object of faith!" This has some appearance of fair reasoning. But, fully to test its fairness, and try its strength, we will place the whole sub-

ject on its proper ground, and deprecate not the strictest scrutiny into the fairness of the positions. Either, 1. *None* of the Divine promises concerning man's salvation are *absolute*; or, 2. *All* the Divine promises are *absolute*; or, 3. *SOME* of the Divine promises are *absolute*, and *some* of them are not *absolute*, but *conditional*. If, in the light of the Divine record, the last member of this statement contains the facts in the case, all we have to do, in order to a right understanding of this important subject, is, 1. Correctly to distinguish between those promises that are absolute, and those that are conditional; and, 2. To distinguish between the blessings promised, which are to be enjoyed by faith and obedience; and those which we may be the subjects of, without obedience and faith.

Before these points are taken up in order, we will submit a few remarks on the absolute and conditional promises of God. By the *absolute* promises must be understood, that the thing promised will be performed by the Almighty himself, independent of any necessary agency of man, or any other being; for example, the promise of the gift of his Son for the redemption of the world. The fulfillment of this promise depended alone on the veracity and will of God, and was therefore absolute. By a conditional promise it is to be understood, that the thing promised is suspended on some act, or duty to be performed by man, to whom the promise is made, as a condition on which the fulfillment depends, and without which God cannot bestow the benefit promised. For instance, "If ye be willing and obedient, ye shall eat the good of the land;" and, "he that believeth, shall be saved." In all cases of conditional promises, the negation implied, viz., that he will not bestow the thing promised, if the condition be refused, is as strong and absolute on the part of God, as the promise is that the blessing will be conferred, if man performs the condition. And in the above cases, it would be as incompatible with the Divine

administration to bestow the good of the land, as contemplated in the former case, on the disobedient and rebellious; or salvation, whether that salvation refers to this, or the future world, on the unbelieving in the latter case, as it would be to withhold the good of the land from the obedient, or salvation from the believing, they having fully performed the conditions on which the fulfillment of the promise was suspended. In either case, it would be equally a perfect violation of the Divine veracity, and an impeachment of the whole character of the Deity.

That *none* of the promises of God are absolute, we presume no one will contend; and particularly Universalism, for its very existence depends on the supposed absoluteness of the Divine promises. That *all* the promises of God are absolute, Universalism will be reluctant to affirm; and if it should, we hope clearly to prove the contrary.

That *some* of the promises of the Almighty are absolute, we readily admit; and that others of them are conditional, we prove by the infallible testimony of the word of God. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak (or promise) concerning a nation, and concerning a kingdom, to build and to plant it: if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them," Jer. xviii, 7-10. Here is much more than an intimation of the conditionality of the Divine promises to nations and kingdoms, whether they have reference to good or evil. But see this fact strikingly illustrated, in the Divine administration in the case of the city of Nineveh. "So Jonah arose, and went unto Nineveh, according to the word of the Lord. \* \* \* And Jonah began to enter into the city a day's journey, and

he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. \* \* \* And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not," Jonah iii, 6-10.

Let us try on those facts, the Universalist mode of reasoning. Mr. Thomas says, "The promise is the thing to be believed." In the case before us, the promise is that in *forty* days Nineveh should be destroyed; "and it is either true or false. If it be false, no one can justly be required to believe it; and if true, its verity cannot be affected either by the faith or disbelief of man." Now, according to this logic, if the declaration of God against Nineveh was true, their faith or disbelief could not affect its verity; and of course, Nineveh was actually and literally overthrown, by this masterly argument of Mr. T., within the precise forty days specified in the Divine word! And if it were not true, then God unjustly required the Ninevites to believe an utter falsehood! The first concludes against matter of fact; for Nineveh was spared for near two hundred years after, the argument of Universalism to the contrary notwithstanding. The second concludes against the wisdom, goodness, holiness, justice, and veracity of God. And as Nineveh was spared, and as it is impossible for God to lie, let him be true, though Universalist logic and theology, both be alike false.

Mr. T. proceeds: "The promise in question (in the case before us, that Nineveh should be overthrown) is either absolute or conditional. If absolute, the thing promised is clearly established." That is, the destruction of Nineveh

within forty days was inevitable. "If it is conditional, the absurdity follows, that faith creates the object of faith." In this case, the faith of the Ninevites created the word of God which they believed; or, as has been shown, that he who makes the promise is the object of faith; then indeed, according to this argument, their faith created the Divine Being, whose word they believed. But Nineveh was not destroyed within the time, and their faith did not create the object thereof, therefore the declaration of God was conditional; and if so, Universalism is wholly without foundation in the word of God.

But as this is a point of much importance in this investigation, and to a right understanding of the Holy Scriptures in general, we give further proof of the conditionality of some of the Divine promises. "Then said David, O, Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hands? Will Saul come down, as thy servant hath heard? O, Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, will the men of Keilah deliver me and my men into the hands of Saul? And the Lord said, They will deliver thee up. Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth," 1 Samuel xxiii, 10-13. Here David makes two direct inquiries of the Lord, "Will Saul come down to Keilah? Will the men of Keilah deliver me and my men into the hand of Saul?" To both of which, the Lord answers directly in the affirmative; and according to the argument of Universalism, the word of the Lord was "either true or false, absolute or conditional." If false, then the Lord unjustly required David to believe a falsehood. If true, its

“verity” could not be affected by the faith or disbelief of man. But as the Almighty could not utter a falsehood, nor require a man to believe what was not true, it then follows, according to the argument, that Saul came down to Keilah, and that the men of Keilah delivered David and his men into the hand of Saul, and that they were all slain. But the same narrative informs us directly to the contrary; for David left Keilah, and when Saul heard of it he “forbare to go forth;” and David lived and reigned king of Israel, long after Saul was dead. And it will not at all change the case to say, that the Divine declarations were not specifically in the form of promises; for the veracity of the Lord is as much involved, as if they had been precisely such; and there is no other principle on which those, and numerous other declarations of the Deity, can be intelligibly understood, than that of their conditionality, either expressed or implied. In this case the condition was implied, and so David understood it, and acted accordingly. If he remained in Keilah, Saul would come down, the men of the city would deliver him and his men up, and they would be destroyed; if he left, the whole result would be reversed.

Again: “Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed,” 1 Samuel ii, 30. Here the promise was, that the house of Eli, and the house of his father, should walk before the Lord, that is, minister at his altar, in the character of priests for ever, or during the continuance of the Mosaical law and dispensation; but in consequence of the indolence, and want of promptness in Eli, to command his household, and restrain his sons, and their consequent wickedness, and the insults offered by them to God and his worship, the Lord saith, “Be it far from me” to confer these honorable distinctions on thee

and thy house, as promised; but on the contrary, "Behold, the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thy house \* \* \* for ever," verses 31, 32. In this case, also, the same revolting absurdities, on the Universalist mode of reasoning, follow; and can only be avoided, on the principle of the implied conditionality of the Divine promises. Furthermore, "Thou shalt therefore keep this ordinance in his season, from year to year. And it shall be when the Lord shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee." 'This is a renewal to the Hebrews, after their departure from Egypt, of the promise and oath of God to Abraham, Isaac, and Jacob, concerning the promised land, and stands in intimate connection with the promise, that "in thy seed shall all the nations be blessed," Gen. xxviii, 13, 14. On the Universalist mode of reasoning on the promise and oath of God, the promise is the thing to be believed, and is either true or false. If false, God was unjust in requiring them to believe it; if true, then their actual enjoyment of the promised possession was infallibly secured. But what are the facts in this case? "Doubtless you shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in the wilderness; and your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise," Numbers xiv, 30-34.

From these testimonies, there is no alternative for Universalism, but to charge the Almighty with falsehood, or admit the conditionality of the promise and oath of God. The former would be blasphemy in a high degree; the latter would be totally ruinous to the system.

From the examples brought forward on this point, and they might be greatly extended, the conclusion is inevitable, that some of the promises of God are conditional; and that the final result to man is suspended on his own actions as an intelligent, accountable, moral agent; and that the withholding the blessing promised, when man refuses to comply with the conditions, is as perfectly consistent with the Divine character, as the bestowment of it is, when man complies with the conditions, by the faithful performance of all his duties. Any other conclusion must contradict matter of fact and the word of God.

But as Universalism depends more for success on equivocation and evasion, than fair investigation, it may attempt to escape the force of these conclusions, by asserting, that in the above examples the promises did not contemplate universal blessings, and that they did not refer directly to the salvation of the soul. To admit the position, does not at all affect the question; for the point under consideration is not the salvation of the soul directly, but the conditionality of some of the promises of God. But that they did not refer to the salvation of the soul is not the fact; for it will be seen, on Universalist principles, that in the case of the Ninevites, the declaration, that in forty days Nineveh should be destroyed, and their faith therein, and consequent repentance, kept them out of heaven for many years; for if they had not believed and reformed, they would all have been perfectly safe and happy in heaven, within the precise forty days specified in the declaration.

It is true, however, that in the case of the Israelites, whose "carcasses were wasted in the wilderness," the



result was widely different. For, unlike the Ninevites, whose obedience kept them out of heaven for many years, the Israelites, by their murmuring, rebellious, stubborn unbelief of God's promises, provoked the Divine judgments upon themselves, and were taken directly to heaven; except the minors, who could not disbelieve or rebel, and Caleb and Joshua, who believed the promises and were faithful and obedient, and were kept out of heaven thereby for many years! Such are the absurdities of the system.

Having admitted that *some* of the promises of God are *absolute*, and having proved, as we hope, to a demonstration, that others are *conditional*, the way is prepared by a fair and legitimate process, fully to test the strength of the position, that the Divine promise implies the unconditional salvation of all mankind in heaven.

It must not be forgotten, that Universalism is compelled to take the ground that God's promise of universal blessings in Christ, includes the absolute holiness and happiness in the future world of *each individual of our race, irrespective of their faith or unbelief in this world*; and that the conditional promises (if there are such) include temporal blessings, and a partial salvation of some portion of the human family in this life. To establish this distinctly, we again quote Mr. Thomas, knowing that he is always good authority on the side of Universalism. In commenting on this text, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. These things command and teach," 1 Tim. iv, 10. He says, in reference to the universal feature of the text, "*But all men are now in the purpose of heaven, what they all SHALL BE in fact*; \* \* the popular estimate of faith, and of the benefits accruing therefrom, is radically erroneous. \* \* And, sir, a faithful examination of this subject, in the light I have presented it, will satisfy you, that the happiness of

the future state is not dependent on the exercise of faith in any doctrine whatever. The reception of immortal blessedness, by any of our race, depends solely and alone on the accomplishment of the gracious purposes of the living God." On the special feature of the text, Mr. T. says, "Should you desire to know in what the special salvation of believers consists, this is my reply: In believing the glorious truth that *God is the Savior* of all men, they enter into rest—they rejoice with joy unspeakable and full of glory. \* \* \* And *in believing* that the living God is the Savior of all men, (in the Universalist sense,) they enjoy the special salvation mentioned in the text." Theological Discussion, by Ely and Thomas, pp. 282, 283, 284. On Universalist principles, as "the happiness of the future state is not dependent on the exercise of faith in any doctrine whatever," men may reject, and utterly disbelieve all Bible doctrine, even the existence of God; openly avow, live, and die in all the profanity of atheism, and yet be unconditionally saved in heaven! And in relation to the special salvation in this world, as "the popular estimate of faith \* \* \* is radically erroneous," the true faith must be Universalism; and the effect is, joy and rejoicing in the belief that all men will be finally, regardless of their faith or practice, saved in heaven, and of course, himself among them.

To all such triflers with sacred truth, we would recommend the caution of God by his apostle: "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness," 2 Thess. ii, 11, 12.

The question now at issue is, Do the absolute promises of God embrace the unconditional salvation of each individual of the human family in heaven; and do the conditional promises of God embrace only temporal blessings,

and a partial salvation for a part of mankind in this world? Universalism affirms, and we deny it. In all justice, and according to all fair rules of theological investigation, Universalism is bound to prove the affirmative of this question, by the word of God, with a clearness equal to the importance of the subject. We have frequently announced, in public and in private, and we here repeat it, that if Universalism will produce *one plain* declaration from the word of God in support of the system, either affirmatively, that all men shall be *unconditionally* saved in heaven, irrespective of faith and practice; or negatively, that no one of our race shall be miserable in the future world, we would publicly renounce orthodoxy, and proclaim in favor of Universalism. Will the system dare make the attempt? Leaving it to reflect, we proceed to show, 1. That the absolute Divine promises procure a *possible* salvation for all mankind. 2. That they procure an *absolute* salvation in heaven for all infants, and idiots dying in the state of infancy or idiocy; and, 3. A *conditional* salvation from sin here, and in heaven hereafter, for all adult persons of our whole race.

That the promises, "The seed of the woman shall bruise the serpent's head;" "that in Christ, as the seed of Abraham, all the nations, families, and kindreds of the earth should be blessed," and others of similar import, were absolute, and a universal blessing was contemplated, we readily concede; and that these promises were, and will be fulfilled in Jesus Christ, Universalism cannot deny, without renouncing Christ altogether as a Savior. This, as has been shown, must stamp *infidelity* upon the whole system.

The question now arises, Did the fulfillment of these absolute promises of God, in the gift of his Son, to taste death for every man, procure a possible salvation for all mankind? Universalism is compelled to concede this, or involve itself in the absurdity of affirming, that God has

provided in Christ an absolute salvation for all men, and at the same time denying that he has made salvation possible for all; or of affirming, that what is absolutely sure, is, nevertheless, not possible! It is, therefore, indisputably established, that God, in the fulfillment of his absolute promises, in the gift of Jesus Christ, has rendered salvation possible for all our race.

Universalism, aware of the consequences, endeavors to escape them, by denying that the absolute promises were fulfilled in the gift of Jesus Christ, and asserting that the absolute Divine promise is, the unconditional salvation of all mankind in heaven; and God's gift of Christ, was a mere incident in the great scheme of benevolence towards man.

In this it is seen at once, that the system, 1. Abandons all attempt to prove, and unblushingly assumes the point in dispute. 2. This assumption is made in perfect disregard of the Bible, which nowhere contains a single promise, that God will unconditionally save all men in heaven; but, 3. The assumption is made, not only without the authority of the Bible, but in direct contradiction of that Divine word. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii, 16.

On this we remark, 1. God had absolutely promised to give his Son to redeem the world. 2. Christ has come into the world, bore our sins in his own body on the tree, tasted death for every man. 3. In this, the absolute Divine promises have been fulfilled, or they have not. If they have not, then Christ must have died for the sins of the world, either without one absolute Divine promise to that effect, or he has died contrary to the promises of God; either of which would not only be absurd, but a presumptuous contradiction of all the promises of God on that subject. It follows, therefore, conclusively, that God, in so

loving the world as to give his Son to die for man, has graciously fulfilled the absolute promises to Abraham; and so far is that fulfillment from unconditionally saving all men in heaven, that while it procures a possible salvation for all, and offers eternal life to him that believeth, it proclaims that the unbeliever shall perish; which is, most unquestionably the opposite of everlasting life. Again: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm (fulfill the absolute) promises made unto the fathers," Abraham, Isaac, and Jacob: Of what? That all men should be unconditionally saved in the future world? By no means. Let the apostle answer: "And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name," Romans xv, 8, 9. If there be any doubt that the absolute promises were fulfilled in the gift of Jesus Christ, the following must for ever settle the point: "But God raised him from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God *hath fulfilled the same* unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee," Acts xiii, 30-33. In the light of this testimony, also, which is too plain to require comment, we are brought directly to the conclusion, that the fulfillment of the absolute promises of the Divine Being, in the gift of Jesus Christ, his death, resurrection, and intercession, has provided a possible salvation for all our fallen race; and in the same light may be seen, the revolting consequences that must follow a denial of these facts by Universalism, or any assumption it can make to the contrary.

We pass now to the second point; namely, that the ful-

fillment of the Divine promises in Christ, has procured an unconditional salvation for all that die in idiocy and infancy. As it is presumable that Universalism will not controvert this, but few remarks will be necessary.

As "by the righteousness of one (Christ) the free gift came upon all men unto justification of life," Romans v, 18; and the Savior says, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," Matt. xix, 14. They being thus justified through Christ, belonging to the kingdom of heaven, and being incapable of violating any moral law or obligation, and dying in that state, few, if any, will deny, and especially Universalism, that they are unconditionally saved in heaven.

To rescue the Holy Scriptures from the perversions of Universalism, and fully to prepare the way for their harmonious testimony on the great question of man's salvation, it is necessary to establish one other point in this place; that is, whether the Lord Jesus Christ, as the gift of God, in whom was fulfilled "all things which were written in the law of Moses, and in the prophets, and in the psalms, concerning him," Luke xxiv, 44, is, in any intelligible and Scriptural sense, the Savior of all men in this world, without saving them, irrespective of faith or morals, unconditionally in the future world.

If it were the policy of Universalism to discuss subjects fairly, and treat the word of God with that deference that its sacredness demands, it would require but little time to settle the point. But as the system denies the literal account of man's fall and depravity, and turns the whole into an allegory or figure, and takes the same liberty with all other doctrinal points in the Bible, we will not ask of it the favor to come over to our ground for its defense, but will follow, and meet it on its own ground; and remark, whatever may have been the constitution and nature of man,

as he was created by, and came from the hand of his Maker—which God pronounced to be very good, but Universalism says, was subject to death if man had never sinned—whatever might have been the nature of the Divine prohibition in regard to the interdicted tree and its fruit—whatever might have been the moral character of the violation of that prohibition by man—whatever may have been the nature and extent of that death threatened against man, in its real and relative consequence, with regard to man, to God and the Divine government one of two things must inevitably follow: God, in perfect harmony and consistency with every perfection and attribute of HIS character, and every feature and perfection of the Divine administration, in the entire and eternal absence of Jesus Christ, his incarnation, sufferings, death, resurrection, ascension, and mediation on high, COULD absolutely have saved man in heaven, or he COULD NOT.

With the indulgence we have extended to Universalism, in meeting it on its own ground, it cannot complain if we bring it to one or the other of the positions above named. If the system admits that God could not, consistently with his character and government, save man without the death of Christ, the point is conceded, that Jesus Christ, having tasted death for every man, is now the Savior of all men in this world. If Universalism will not make the admission, and thereby yield the question, it has no alternative but to take the ground that God could, consistently with his character and government, save man without the death of Christ. This must impeach the whole Divine character in the entire economy of human redemption and salvation; for, as apposite, when the same circumstances and moral principles are involved, can never be reconciled, it follows, that if one course of procedure, when the salvation of man is the object, was perfectly right and consistent with the Divine character and administration, a different or contrary course,

when the object is the same, must be wrong. For example: 1. If it was perfectly consistent with infinite wisdom for God to save man from sin and its consequences, whatever those consequences may be, without the death of Christ; for him to be delivered up to die for the very same object, must be a violation of infinite wisdom. 2. If it was perfectly consistent with the infinite goodness of God for him to save man without the death of Christ, then, to save man through, or by his death, must be a violation of infinite goodness. 3. If it was right, and in perfect accordance with Divine justice, to save man without Christ's death, it is impossible to avoid the conclusion, that to save man by the death of Jesus Christ was unjust. Universalism is, therefore, compelled either to give up the point, or impeach the Divine character generally, and the infinite wisdom, goodness, and justice of God in particular.

The system may attempt to escape, by asserting that the Divine Being may accomplish the same object in different ways, either of which would be alike consistent with his character and government. This is evading the point, by assuming general ground in relation to a particular question. The inquiry is not, what God may do in general; but, what can he do, consistently with his immutable character, laws, and government in this particular case—the salvation of fallen, sinful man?

But to admit the position, for the sake of argument, is the system relieved from difficulties thereby? Surely not. For if God may, with equal consistency of character and government, save man either with, or without the passion and death of Jesus Christ, what force have all such declarations as the following? “Behold what manner of love the Father hath bestowed upon us,” 1 John iii, 2. “God so loved the world, that he gave his only begotten Son” to die for us, John iii, 16. And yet, according to the assumption, God could as consistently save man without this gift



of his Son, as with it. This charges the Deity with dissimulation!

But this is not all; it makes the Father not merely indifferent with regard to the sufferings of his Son—his sighs, his tears, his bloody sweat in the garden, his dying groans on the cross; but, “It pleased the Lord to bruise him: he hath put him to grief,” to “make his soul an offering for sin,” Isaiah liii, 10. And all this, too, when there was no necessity for it: God could, according to the objection, have secured his own glory, and the honor of his government in the salvation of man just as well in some other way, as by the gift and death of Jesus Christ. Such are the revolting imputations cast upon the Divine character by the unwarrantable assumptions of Universalism!

The system may attempt, at one other point, to avoid the force of these conclusions, by denying that man was ever lost; and by affirming that the whole Divine system, as revealed in the Bible, is only perfecting towards man the work commenced in his creation. This is more than intimated by Mr. Ballou, in the quotations we have already given. This, however, so far from relieving, only aggravates the case; for it cannot be denied, that throughout the Bible man is represented as a sinner: “All we, like sheep, have gone astray,” Isaiah liii, 6. He is pronounced to be guilty: God has concluded “all under sin,” “all in unbelief,” Romans xi, 32; Gal. iii, 22. He is called a rebel: “I have nourished and brought up children, and they have rebelled against me,” Isaiah i, 2. And yet in all this, according to the objection, man is only acting out the inevitable results of the constitution and nature received in his creation. And though he is charged with being a delinquent, really, if there be any fault, it is not his, but his Maker’s; and instead of saving man, God is only completing his nature and character, which were wholly incomplete when first created. In all truth and justice, if this be the fact,

man ought not to be charged as a sinner, nor God sustain the character of Benefactor or Savior.

From all these facts and consequences, it cannot be doubted that, unless Universalism is prepared to charge Jehovah with folly, dissimulation, injustice, cruelty, and every evil work, it is absolutely compelled to admit that God *could* not, consistently with his character and government, save man without the sacrifice and death of Jesus Christ. Should the system prefer meeting those consequences, and sinking under their weight, to making the admission, we will, for the benefit of such as wish to know the truth, present the following testimony: "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time, his righteousness: that he (God) might be just, and the justifier of him which believeth in Jesus," Romans iii, 24-26. The inference is resistless, that God could not have been just, in view of his own infinite perfections, the perfections and claims of his law, the character and relations of man to both, in justifying or saving him without the propitiatory sacrifice and atonement of Jesus Christ. To suppose the contrary, is to involve all the absurdities seen above, and make the death of Christ not only unnecessary, but unjust and cruel. "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. i, 19, 20. We are aware that this Scripture is quoted with confidence in support of the absolute reconciliation, or salvation of all men in heaven. But if it is shown, by the general testimony of the Bible, that the doctrine is false, no one will suppose that this text will prove it to be true.

And if it cannot be tortured into the support of the peculiarities of Universalism, it is in direct proof, that God was *justly* unreconciled to man for his apostasy and rebellion as an intelligent moral subject of the Divine government; and that man, in his apostasy and consequent depravity, was *unjustly* unreconciled to God; and that God could not be reconciled to man, and that man never could be reconciled to God only through the sacrificial death of Jesus Christ; but that Christ having made peace through the blood of his cross, has reconciled God to man by so changing the moral relation of man (now a redeemed sinner) to God and the divine law and government, that he can be just and the justifier of him which believeth on Jesus; and has procured such divine influence in his behalf, that man thereby may become personally reconciled to God, or be justified by grace, through faith, saved from sin here, and in heaven hereafter. And as the Divine government embraces heaven and earth, (for the angels desired to look into these sublime scenes,) the death of Christ reconciled all things in this sense, in earth and heaven, by rendering the whole government of God, in heaven and earth, alike harmonious, and consistent with the Divine character, in extending justifying and saving grace to every one that believeth.

“And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressors that were under the first testament, they which are called might receive the promise of eternal inheritance.

\* \* \* And almost all things are by the law purged with blood; and without shedding of blood is no remission,” Heb. ix, 15-22. The force of this testimony cannot be evaded; for should it be said, the necessity of shedding blood for the remission of sins, had reference to the sacrifices under the law, it will not alter the case; for all the sacrifices under the law were but the shadows, pointing to Christ, the glorious substance, in the shedding of whose

blood on the cross, all those shadows had their fulfillment. Now if the shedding of the blood of the animals offered in sacrifice under the law, was indispensable to ceremonial remission of sins, how much more the shedding of the blood of the real victim, the Lamb of God, in order to real remission, or pardon of sin. And there was no other being in the universe who could accomplish this work for man, except He in whom it pleased the Father all fullness should dwell—who in the beginning was with God, and in unoriginated nature and perfections was God, even the Lord Jesus Christ.

And let it be strictly observed, that what Christ has done in the work of man's redemption, has wrought no change in the Divine mind, or the moral principles of his government; but it is an additional proof of the unchangeableness of both. And as, in the entire absence of the redemption of Christ, man was unholy in the sight of the immutable and holy Deity, and stood related to his unchanging moral law and government, as an unholy rebel, justly condemned to die; and without a change, either in God, his law, or the relation of man to both, God could not be just to save or pardon him. But as neither God nor his law could change, man's case was hopeless, and pardon and salvation impossible without a sacrifice; but thanks be to God, who giveth us the victory through Jesus Christ our Lord. Christ hath died, and his death has effected that change in our relation; so that man now stands related to God as a redeemed sinner, fully within the reach of salvation, on terms alike honorable to God and his moral government, and merciful and gracious to man.

The evidence, therefore, that Jesus Christ is the Savior of all men in this world, is precisely as clear as the difference is between an absolute moral impossibility and a perfect moral possibility. And it may be further remarked, that this universal salvation in this world, procured by

Jesus Christ, includes the following particulars: First; the personal salvation or justification of all mankind from the condemnatory sentence of the violated law of God, under which all our race fell in the transgression of Adam. "Therefore, as by the offense (or transgression) of one (Adam) judgment came upon all men to condemnation (to death;) even so by the righteousness (merits) of one (Jesus Christ) the free gift came upon all men unto justification of life," Romans v, 18.

It is, therefore, indisputably clear, that every child of Adam is born into the world in a state of justification and favor with God, as has been shown; but as God could not save or justify man only through the death of Christ, it is plain to a demonstration, that Jesus Christ is, in this sense, the Savior of all men in this world. "For, therefore, we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe," 1 Tim. iv, 10. We might extend the proof, if it were necessary, that every member of Adam's vast family, commence their being in this world in a justified state, through the merits of Christ, and dying minors, are saved in heaven; but living to commit willful and personal sin, they must be the subjects of a personal and "special" salvation from sin in this world by faith, as the only terms on which they can be saved in heaven, as will be shown hereafter. Second; this universal salvation in this world, through Christ, includes deliverance, to a greater or less extent, from moral darkness; as it has already been shown, that the Lord Jesus Christ is, through the influence of the Holy Spirit, the true light, that lighteth every man that cometh into the world. Third; as a consequence of this universal justification and deliverance from moral darkness in a degree, Christ has saved the world from a hopeless state, and inspired it with hope; "for the earnest expectation of the creature waiteth for the manifestation of the sons

of God; for the creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope; because the creature itself, also, shall be delivered from the bondage of corruption, into the glorious liberty of the children of God," Romans viii, 19-21.

Again: "And I will shake all nations, and the Desire of all nations shall come," Hag. ii, 7. We are not unapprised of the fact, that Universalism resorts to the above language of Paul for support; but we again remark, if the Bible convicts the system of imposture, this text cannot prove it to be true Christianity. That by the creature, in the first text, the Gentile world is meant, Universalism will not deny; and that by the Desire of all nations, in the second, Christ is meant, is equally clear. The doctrine then is, that Jesus Christ, by the merits of his death for man's redemption, and through the agency of the Holy Spirit, has made an impression on the moral world, under which man is convicted of the insufficiency of his idols, and all his superstitions, to deliver him from the bondage of corruption with which the world groans; and hence the "desire of all nations" for something more than they now possess—the "earnest expectation" of deliverance. And as Christ has wrought the redemption, diffused the light, made the impression, and prompted the hope, he is now bringing many into this liberty by the spread of the Gospel, which proclaims the only terms on which man may enjoy the distinguished liberty of the sons or children of God. "He came unto his own, and his own received him not. But as many as received him, to them gave he power (the right or privilege) to become the sons of God, even to them that believed on his name," John i, 11, 12. Faith, therefore, is the condition, to every adult member of our race of mature years and sound mind, of personal deliverance from sin in this world, and final salvation in the future world.

The following points have been established, it is believed,

by the authority, and in the light of the Holy Scriptures, matters of fact, sound reason, and common sense; and that the contrary of those positions involves consequences sufficient of themselves to destroy any scheme whatever, claiming the name of Bible Christianity; namely,

I. That some of the Divine promises are absolute; and some of them are not absolute, but conditional.

II. The absolute Divine promises are fulfilled in the Lord Jesus Christ, his incarnation, death, resurrection, ascension to heaven, and mediation before the throne of God.

III. The fulfillment of the absolute promises in Christ, has provided, 1. A possible salvation for the whole human family, including a partial salvation in this world, and the privilege of final salvation in heaven, on the terms prescribed in the word of God. 2. An unconditional salvation in heaven for all who die in the state of minority, and of course without personal sin and transgression. 3. A conditional salvation from sin here, and a final salvation in heaven hereafter, for all personal transgressors of the law of God; and tenders it to all such, on the conditions of faith and holiness in this life; hence,

IV. The Lord Jesus Christ is, unconditionally, the Savior of all men in this world. This universal, unconditional salvation in this world includes, 1. Justification from the condemnation of the law of God, in which the whole family of man were involved by the transgression of Adam. 2. The illuminations and influence of the Holy Spirit, who reproveth (or convinces) the world of sin, of righteousness, and of judgment. 3. Hope of deliverance from the bondage of corruption, into the liberty, or Gospel privileges, of the children of God. 4. Together with all the grace, providences, and combination of agencies, instrumentalities, and influences brought into requisition by the Almighty, for the restraint, instruction, reformation, and salvation of mankind in this world.

The importance of distinguishing between the blessings and salvation which man may be the subject of unconditionally, or without the exercise of faith and obedience on his part, and the blessings and salvation, which are wholly suspended on such conditions, has already been named. And with the view of the subject as it is now before us, the application of the principle is perfectly easy; and we can see the harmony, and feel the force of all that class of Scriptures, which speak of Christ as the Savior of the world. Such as, "Christ, the Savior of the world," John iv, 42; "I came not to judge the world, (now,) but to save the world," John xii, 47; "The Father sent the Son to be the Savior of the world," 1 John iv, 14; "The living God, who is the Savior of all men, especially of those that believe," 1 Tim. iv, 10. In all of which declarations, a universal salvation is contemplated; and as has been abundantly proved, Christ is now, in man's present state of being, the Savior of all men—the Savior of the world. And on the other hand, the whole human family are, unconditionally, the objects and subjects of this universal salvation in this world. Christ having redeemed us with his own blood, or bought us off from the claims of that law which made no provision for pardon or salvation; and having placed man under an administration of infinite grace and mercy, which has made ample provision for both, every member of the human family receives his first existence in this life, "saved by grace," or in a justified state, through the infinite merits of the death of Christ. Consequently, the whole human family are, unconditionally, or without faith and obedience on their part, the subjects of this salvation in this world, including justification in infancy, the illuminations of the Spirit, and all the Divine influences named above, which are designed for man's salvation and happiness in this world, and if improved by him, will lead him to salvation in heaven. But in all this universal salva-



tion by Christ, (with the exception of minors dying in that state,) not a single member of the human family is unconditionally saved in heaven.

It has been clearly seen that the promises, prophecies, and invitations in the Scriptures, implying or expressing universal blessings, afford no possible support to Universalism; and the way is now prepared to rescue from its abuses also, all the absolute Divine promises, together with all that class of Scriptures which recognize the Lord Jesus Christ as a universal Savior—the Savior of all men—of the world; the absolute promises being fulfilled in him, and mankind being the beneficiaries of this universal salvation in this world exclusively. There is, therefore, no escape for the system: for should it deny that the absolute promises are fulfilled in Jesus Christ, it must contradict Christ himself, who says, that in him “is fulfilled all things which were written in the law of Moses, and in the prophets, and in the psalms concerning him,” and involve itself in all the absurdities connected with such denial, as already shown.

Should it deny that the death of Christ has procured justification, and the light of the Spirit for man in this world, it must contradict the Holy Ghost. Should it deny that this justification, and all these Divine influences, do in any degree save man in this life, it must contradict the word of God in general on these points, and totally reject Jesus Christ, with all his benefits to man in this world. The admission of the positions thus established, must seal the destiny of the system for death. The denial will demonstrate its infidelity.

## CHAPTER IV.

## SALVATION IN HEAVEN CONDITIONAL.

Salvation in Heaven Conditional—The System has to Apply all the Threatenings of the Word of God against Sinners, and the Salvation promised to Believers, to Man in this Life—The Salvation promised in the Gospel cannot be fully Enjoyed in this Life—God either forbids Faith and Obedience, or is indifferent to Faith and Obedience, or requires Faith and Obedience, as a Condition of Final Salvation in Heaven—Points Established in this Chapter.

WITH the fact established, that the merits and mediation of Jesus Christ have procured a possible salvation for all men, and an absolute salvation for all who die without personal transgression and sin, the way is fully prepared for an examination of the third particular; namely, the conditional salvation provided for, and offered to, all men (always excepting infants or minors) through faith; and that a compliance with the conditions, and the acceptance of salvation from sin in this life, is the only possible means of his final salvation in heaven. This position alone, if fully established, must be a standing refutation of Universalism.

That the subject may be fully understood, it must not be forgotten, that Universalism applies the following, and all similar language of the Bible to man in this life exclusively. "He that believeth \* \* \* shall be saved; but he that believeth not shall be damned," Mark xvi, 16. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him," John iii, 36. "He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar: because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." 1 John v, 10-12

“For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness,” Romans i, 17, 18. “But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: . to them who, by patient continuance in well doing, seek for glory, and honor, and immortality: eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness: indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile,” Romans ii, 5-9. “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord,” Romans vi, 23. “But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished bringeth forth death,” James i, 14, 15. “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. \* \* \* The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished,” 2 Peter ii, 1-9.

According to the system, this, and the entire language of the Bible, bearing on the moral character and condition of man—his faith and unbelief, his obedience and rebellion,

his depravity and holiness, his happiness and misery, his life and death, his salvation and damnation, have no relation to, or connection with, his final salvation in heaven. And the whole scene of punishment, suffering, and salvation, is confined to this world, during the life-time of those who are the subjects thereof.

That this extraordinary feature of Universalism will surprise many, and even some of its own votaries, who are but partially acquainted with its peculiarities, is highly probable; but that it is a fair and impartial statement of the case, is susceptible of the clearest demonstration. For example: "He that believeth not shall be damned"—"shall not see life"—"hath not life"—"but the wrath of God abideth on him"—"the wrath of God is revealed against him"—"he treasureth up unto himself wrath against the day of wrath and revelation of the righteous judgment of God"—"indignation"—"wrath"—"tribulation and anguish"—"sin when it is finished bringeth forth death"—"for the wages of sin is death"—"bring upon themselves swift destruction"—"whose judgment \* \* \* lingereth not, and their damnation slumbereth not,"—"and to reserve the unjust unto the day of judgment to be punished."

This solemn language of the Lord must necessarily apply to man in this world, the future world, or both. Should Universalism admit that it applies to man in the future world, the very admission would be an entire refutation of the whole system; for if men must meet their God in judgment in the future world—be condemned, the wrath and indignation of God fall upon them there—be denied the blessing of eternal life, the life of holiness and glory—this cannot be salvation, and consequently Universalism must be utterly false.

And to allow that this language applies to men, both in this, and the future world, does not alter the case, change the conclusion, or relieve the system; for if the above lan-

guage is a description of men's case in relation to the future, either in whole or in part, it must for ever demonstrate the contrary of Universalism; so that there is no alternative but for the system to confine this, and all correspondent language of the Bible, to men in this life. The system, to save itself, having to confine all the consequences of unbelief and sin, the judgments, condemnation, wrath, and punishments of God upon the sinner, to this world, is compelled to confine all the consequences of faith, repentance, salvation, and holiness of the pious, to this world also; as having no more reference to, or connection with, their final salvation in heaven, than the unbelief and unholiness of sinners have to their endless punishment in hell—a state and place, according to Universalism, that never had a being. The following declarations, therefore, all have direct reference to a salvation in this world: “He that believeth \* \* shall be saved”—“hath everlasting life”—“hath the witness in himself”—“hath life”—“glory, and honor, and immortality”—“eternal life.” These, it will be recollected by all who are acquainted with the Holy Scriptures, are but a very small portion thereof, to the same effect, and bearing on the same point. That Universalism has to confine all this salvation to this world, will appear from the following: 1. The salvation contemplated in this language of the Bible must be sought for by man, and is the result of his reformation, faith, and obedience to God. This cannot be denied without contradicting, as the quotations given hereafter will show, the whole testimony of the Scriptures bearing on this point; as also, the experience and common sense of every man living on earth. For, who has been saved, justified from the guilt of sin, had peace with God, the witness in himself, the love of God shed abroad in his heart by the Holy Spirit given unto him, without seeking God—without obedience and faith? Not one. And who that has thus sought the Lord by obedient faith, that has not obtain-

ed these blessings? None. And who that has refused thus to seek the Lord by faith and humble obedience, has obtained this salvation. No one of our race.

2. This salvation by grace, through faith, is *absolutely necessary*, in this life, to final salvation in heaven, or it is not. If Universalism admits that *it is*, it thereby concedes the whole question, and the concession must be the inevitable ruin of the whole system; for all who are not thus saved by faith here, cannot possibly be saved hereafter in heaven. And if, to avoid these consequences, it denies that this salvation by faith is necessary, it must maintain that neither repentance, faith, holiness, love to God, or any other virtue or grace whatever, is necessary, in this life, in order to final holiness and happiness after death; and that men are no more sure of heaven with all the faith they can exercise, and all the obedience they can render to God, than they are if wholly destitute of all these moral qualities; and that God never designed the salvation of the Gospel to have any bearing on, or connection with, man's final salvation in heaven; and of course, the whole is confined exclusively to this world.

To make this still more clear, if it be possible that any can yet doubt: If the system allows of any kind of necessity for faith, obedience, and holiness in man here, in order to salvation hereafter, it must involve the following contradictions and absurdities. That is, unbelief cannot possibly prevent man's final salvation in heaven, yet faith is necessary to secure that salvation. Disobedience to, and rebellion against God, cannot in any way endanger, or prevent his salvation in the future world; yet faithfulness, and obedience to him in this world, are necessary to secure salvation and happiness in the future world. As these contradictions are perfectly irreconcilable, Universalism has no way of escape from them, other than to confine the condemnation and salvation of the Gospel both to this world,

and thereby assume the responsibility of pronouncing the whole Divine revelation utterly useless, as it regards man's final salvation in heaven, and that man is as absolutely sure of that blessing without, as he is with the Bible; or if he have it, in totally disbelieving and disobeying it, as he is in believing its doctrines with the strongest faith, and obeying its precepts with the most ardent zeal. But this is not all. Universalism is found sustaining this remarkable attitude to the Holy Scriptures: It goes, with professed confidence, to them to prove the final salvation of men in heaven, after having rejected the strongest and clearest language in the Bible as having no reference to, or connection with such salvation; such as, saved with everlasting life—saved with glory, honor, immortality—eternal life; and quotes such as these: God's promise to bless all nations—Christ is the Savior of all men, &c.; without one word in the text, or context, of salvation in heaven: being saved with everlasting life—immortal life—eternal life. And this is the more fatal to the system, as it has been clearly proved, that God has blessed all mankind in Christ, without that blessing alone saving any one, and that Christ is the Savior of all men in this world. All these consequences, absurd, unscriptural, and revolting to sober reason as they may be, are the result of denying a conditional salvation by faith and holiness in this life, as the only means of obtaining final salvation and glory in the future world of endless bliss. The fact that the contrary of this doctrine involves such consequences, is strong presumptive proof of the truth of the doctrine itself.

But let us now see whether the salvation of the Gospel, which is offered to man alone on conditions of faith and obedience, and which is withheld from the unbelieving and disobedient, does not imply, and include blessings, which are not, and cannot be fully enjoyed in this life, and of necessity belong to the future and heavenly world.

It is only necessary for our present purpose, to adduce a

few Scriptures, and refer to some of the leading features of this great salvation promised in the Gospel, in order to have this part of the subject before us in its proper light. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you," Matt. v, 11, 12. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also," Matt. vi, 19, 20. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed," John vi, 27. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand," John x, 27, 28. "To them who, by patient continuance in well doing, seek for glory, and honor, and immortality; eternal life," Romans ii, 7. "Reward in heaven"—"treasures in heaven"—"meat (or blessings) which endureth unto everlasting life"—"I give unto them eternal life"—"glory, and honor, and immortality; eternal life." This is some of the language in which the blessing is expressed, and those are a few of the features of that blessing of salvation as promised in the Scriptures. And as the Savior, in all his divine teaching on the subject, connects everlasting life, eternal life, with, or indeed makes it the consummation of, the Gospel blessing, a correct view of that life will greatly assist in understanding the case under consideration.

Life, in its lowest and common signification, means na-



tural and temporal life, in opposition to natural and temporal death. This is too plain to require, or even to admit of proof. In a second, and higher sense, it signifies morally, spiritual life, in opposition to moral, spiritual death. "For to be carnally minded is death; but to be spiritually minded is life and peace. \* \* \* For if ye live after the flesh, ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live," Romans viii, 6-13. This spiritual life implies communion and fellowship with God. "And truly our fellowship is with the Father, and with his Son Jesus Christ," 1 John i, 3. The witness of our acceptance with God. "The Spirit itself beareth witness with our spirit, that we are the children of God," Romans viii, 16. The love of God in the heart. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," Romans v, 5. Holiness of heart and life. "For God hath not called us unto uncleanness, but unto holiness," 1 Thess. iv, 7. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy," 1 Peter i, 15, 16. And, "Follow peace with all men, and holiness, without which no man shall see the Lord," Heb. xii, 14. Everlasting, or eternal life, which is life in the highest sense, must signify the perpetuation, or endless continuance in heaven, of that spiritual life of love and holiness, which is commenced in this world.

That the above is the only intelligible and Scriptural view that the subject admits of, will appear beyond a doubt, to any who will just suppose the contrary, and mark the consequences which must inevitably follow. For example: if natural life is not the opposite of natural death, men may be naturally and literally dead and alive at the same time! Again, if moral spiritual life is not the opposite of moral spiritual death, the same consequences follow—men may be the subjects of spiritual life, through the renewing

and sanctifying influences of the Holy Ghost, and at the same time dead in trespasses and sin, under the influence of the carnal mind. Absolute impossibilities! But, furthermore, if everlasting life, or eternal life, does not imply the endless continuance in heaven of that spiritual life of holiness and love, men may be the subjects of eternal life, and yet be wholly destitute of such *endless* spiritual life, and of course the subjects of spiritual moral death.

These contradictions and impossibilities cannot be avoided, only by admitting the correctness of the above view, that everlasting life—the great blessing promised to man in the word of God, and which is commenced in the heart in this world by the renewing of the Holy Ghost—extends to, and is only consummated in heaven.

If Universalism admits this, it concedes the point, that the salvation of the Gospel includes blessings, which are not, and cannot, be fully enjoyed in this world, and that necessarily belong to the future world. If it denies this, which it must do, and which is its true position on the subject, and sustains itself on that ground, it will not only not prove universal salvation thereby, but will prove either universal condemnation, or universal annihilation. For if spiritual life implies the renewing of the Holy Spirit, (as we have seen that it does,) holiness of heart and life, communion and fellowship with the Father and the Son; and eternal life implies the endless continuance in heaven of this communion with God; and yet as eternal, or everlasting life, is confined exclusively to this world, and cannot extend into the future, it is impossible to avoid the conclusion, that man in the future world must be destitute of everlasting life; that is, spiritual life and communion with God. And as life is always the opposite of death, whether temporal or spiritual, if man reaches heaven at all, it must be without everlasting life; and if so, he must be spiritually the subject of everlasting death, damnation, or annihilation! Uni-

versalism, however, is not alarmed at the consequences of annihilation; for it will be seen in another place, that it really denies the immortality of the soul.

Leaving the candid, for the present, to reflect on the revolting consequences of confining the Gospel salvation of everlasting life to this world alone, we will examine more particularly the testimony of the Holy Scriptures on the point. In his memorable sermon on the mount, as we have seen, the Savior encourages his disciples patiently to endure persecutions, which might continue through life, and in many instances terminate in their death, and that they should "rejoice and be exceeding glad." Wherefore? Because they were in the full possession and enjoyment of everlasting life? Surely not; but because "great is your reward in heaven." The same principle is established when he instructs us to lay up for ourselves treasures in heaven. "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life," Romans vi, 22. Language cannot be plainer than this is, in support of the doctrine, that the blessing of everlasting life extends into the future and endless world. 1. Those contemplated by the apostle are made free from sin; the highest degree of salvation in this life. 2. Have become servants to God; which implies, in this case, all practical godliness. 3. As a blessed consequence, they have their fruit unto holiness; that is, all their tempers of mind, and actions of life, are consistent with Gospel holiness; but, 4. So far is all this from being full salvation, that they wait in joyful hope for the end—everlasting life. It is, therefore, clear beyond all successful contradiction, that the apostle believed and taught, that the full enjoyment of the promised blessing of everlasting life, belongs alone to the future world; and there the saints will enjoy it in endless perfection. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a

good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," 2 Tim. iv, 6-8. As well might you attempt to illuminate the noon-day sun with a taper, as to render this almost dying declaration of the apostle more clear in proof of the doctrine under consideration. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," 1 Peter i, 3-5. No testimony can more fully refute the error of Universalism, that the pious have their reward in this life, and that, in reference to their final salvation, there is no difference between the pious and profane, than this of the apostle Peter. Again: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him," James i, 12. And that this reward, the crown of life, refers to the future and heavenly world, is placed beyond a doubt by the Savior. "Be thou faithful unto death, and I will give thee a crown of life," Rev. ii, 10.

It would be easy to extend the proof to great length, that the promised blessing of everlasting life, in its full and final enjoyment belongs, necessarily, to the future world. And just so far as this doctrine stands clearly proved by this high, this Divine authority, precisely in the same proportion does the authority demonstrate the erroneousness of Universalism.

The only remaining question to be settled under this head is, has the Lord Jesus Christ promised these bles-

sings—the incorruptible inheritance—the crown of righteousness—the crown of life—of glory—everlasting—eternal life; all of which, as we have seen, necessarily belong to the heavenly state, on the conditions of faith and holiness alone; or to the whole human family indiscriminately, and irrespective of any moral quality or character in man whatever in this world. 'The latter is the position that Universalism takes on this question, as has been already shown; and indeed there is no other ground it can possibly occupy for a moment. For let Universalism grant that eternal life in heaven, the rewards of grace, the honors and distinctions of glory, which cannot be received and enjoyed in this world, and which constitute man's final salvation and happiness in heaven, are promised to man *alone* on condition of faith—faith that works by love and purifies the heart—faith that overcomes the world—faith which implies all Gospel obedience and holiness; that faith, obedience, and holiness practically continued in till death, and without which conditions being complied with by man, God can no more bestow the final blessing on the disobedient and unbelieving, than he can withhold it from the obedient and holy; then the evidence, even demonstrations against Universalism, thicken and multiply around it, just in proportion as men reject those conditions on which God offers them final salvation, and die impenitent, unreformed, and unholy. And how vast the cloud! melancholy cloud of witnesses against the system! And it is much to be feared that many of its own votaries will swell the number.

To settle this point with a clearness bearing some proportion to the great interest of man involved therein, we remark, 1. In relation to our personal and final salvation, God has absolutely forbidden our faith and obedience as a condition thereof; or, 2. He is absolutely indifferent with regard to our faith and obedience, as a condition of our final salvation in heaven; or, 3. He does absolutely require our faith

and obedience, as a condition of our final salvation in heaven; and without which it is impossible for him, consistently with his moral government and veracity, to save man in endless glory.

This is, most unquestionably, a full and fair statement of the case now under investigation, and to which none can reasonably object. And we are surely safe in presuming, that none who profess Christianity, and revere either the Divine Being, or his holy word, will affirm that he has forbidden our faith and obedience as a condition of our salvation, either in this or the future world. Such an affirmation would not only be without the authority of the Scriptures, but in open opposition thereto; and in effect, would be a renunciation of the Bible and Christianity together. And if God has not forbidden faith and obedience, the subject is brought down to two points: he is either indifferent to, or absolutely requires them, in order to our final salvation.

If Universalism cannot affirm that God has forbidden our faith, as a condition of final salvation, without renouncing the Bible and Christianity, it cannot possibly admit that he requires faith as a condition of final salvation, without utterly renouncing itself; consequently, there is but one point it can occupy, namely, the absolute indifference of the Deity on the subject. We are fully aware, that it is treating Universalism with a respect it does not deserve, to attempt gravely to refute this position that it is compelled to take; but knowing that even its absurdities, if not met on its own ground and exposed, are claimed as incontrovertible proofs of the truth of the system, we follow and meet it even here, on the ground that God is absolutely indifferent with regard to our faith and obedience, in order to final salvation.

As indifference implies an equipoise, or neutrality of mind, between different persons or things, a state in which the mind is not inclined to one side more than the other, it

follows, according to the position under examination, that God is perfectly neutral in regard to our faith or unbelief, on the subject of our final salvation in heaven. And as the Scriptures are the only infallible rule of decision in the case, it may in all reason be expected, that they will be either perfectly silent on the subject, indicating thereby the absolute indifference of the Deity, or if the matter is mentioned at all, there will be as much said in favor of unbelief as of faith; or on the other hand, as much said in opposition to faith as there is to unbelief. That the indifference of the Almighty on the subject is found in his silence, is contradicted by almost every page of the sacred record. And the following quotations will show, that so far from faith and unbelief being placed on the same ground, the former is always approved, and the latter condemned; which fact proves, to a demonstration, that God is not indifferent on the point. “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. \* \* \* He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. \* \* \* He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him,” John iii, 14-16, 18-36. “Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life,” John v, 24. “Then said they unto him, What shall we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. \* \* \* And

this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day," John vi, 28-40. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God," Romans v, 1, 2. "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. ii, 20. "But without faith, it is impossible to please God," Heb. xi, 6.

This definite language, with which the word of God abounds, and which gives such prominence to faith, that "whosoever believeth is not condemned"—"shall not perish"—"is passed from death unto life"—"has peace with God"—"access into his grace"—"rejoices in hope of the glory of God"—"is crucified to the world"—"Christ lives in him"—"Christ will raise him up at the last day"—"and he shall have everlasting, eternal life;" and which in the most unqualified terms utterly condemns unbelief, so that the unbeliever displeases God—"is condemned already"—"shall perish"—"the wrath of God abideth on him"—and he "shall not see life," must for ever be an unanswerable refutation of the supposition that God has either forbidden, or is indifferent to, our faith as a condition of our salvation. And precisely with the same force and clearness that this fact is proved, is the conclusion sustained, that God absolutely requires our faith and obedience, as the only conditions of salvation, not only from sin in this life, but in its highest sense in heaven, as promised in the Holy Scriptures. And this, as will appear from the few other cases we will examine, forms the great cardinal doctrine of the Gospel of Jesus Christ, which is to be preached throughout all time, and to the ends of the earth. "And



he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned," Mark xvi, 15, 16.

That this Divine commission is universal, will not be denied by any, and especially by Universalism; and that the salvation and damnation contemplated are consequent on faith and unbelief, is so clear that no proof can make it plainer. And it is no less clear that the condemnation threatened against the unbeliever, is the opposite of the salvation promised on conditions of faith to the believer; and the veracity of God would be no more violated to deny salvation to the latter, than it would be to grant salvation to the former while he continues in unbelief. It is therefore clear, that as it is impossible for God to lie, he is as much bound by his truth to inflict the punishment implied in the damnation of the unbeliever, whatever it may be, as he is to save the believer, whatever that salvation may imply. To deny this would be a contradiction of Divine truth, as it falls from the lips of the Son of God.

To feel the force of these facts, it is only necessary to inquire, whether the salvation of the Gospel, as promised to believers only, and the condemnation threatened to the unbelieving, belong exclusively to this world, or whether they extend into the future world? Universalism, as we have already shown, as the only alternative, affirms the former. And if this is, in fact, the doctrine the Redeemer designed to teach in the universal commission to the Gospel ministry, it will be perfectly right, and do no injustice either to Jesus, or Universalism, to read this Divine charter according to its true import. Thus, Go ye into all the world, and preach the Gospel to all mankind: he that believeth and is baptized—obeys all its precepts as well as believes all its doctrines—shall be saved; that is, shall be saved, not in heaven on condition of his faith and obedience,

not from the punishment due to the sins he has already committed, for God pardons none, but punishes for every sin; not from the commission of all sin hereafter, for no man, according to the system, is saved from all sin in this life; not from the guilt of sin, it being a part of the punishment; shall be saved, from what? Why, nothing under the heavens, only the practice of some (not all) sins in after life. But further, the facts in the case are, and should in truth and justice be so understood, that this faith required by the Gospel has no more to do with man's final salvation in heaven, than it has with the creation of the world!

He that believeth not shall be damned. Where? Of course in this world. When? Every sin he commits. How? Why, either in his conscience, person, property, or in all of them. But, furthermore, the Savior means, according to Universalism, that the sinner may be the subject of much of this damnation, and even glory in it; and much more of it may pass upon him, and he know nothing about it. Not only so; but after all this, the sinner is as sure of heaven, with all his unbelief and damnation on earth, as if he was actually there, in the enjoyment of an eternal weight of glory.

Universalism cannot deny the correctness of this view, without wholly conceding the question; and to maintain the position, stamps the whole system with the highest degree of presumption, not to say blasphemy.

Now, Jesus Christ either did, or he did not, intend to teach the revolting absurdities, which the system, by unavoidable consequences, has to attribute to him. If he did, it is impossible to defend his character, either for wisdom, justice, holiness, or truth. If he did not, even open infidelity could not more grossly pervert his doctrines, or cast a darker cloud over the Divine Redeemer, than is attempted by Universalism. And these consequences cannot be escaped, but by admitting that the salvation offered to man by

the Savior, and through the ministry to the whole world, includes not only deliverance from sin in this life, but final salvation in heaven. And as the Lord Jesus Christ himself proclaims, he that believeth and obeys, shall be saved from sin—the guilt, practice, love and power of sin in this world—and if he continues faithful to the end, he shall be saved from all its effects and consequences, with an everlasting life of glory in heaven; while, on the contrary, he that believeth not shall be damned; the condemnation of God's violated law rests upon him here—he is unholy, guilty, and rebellious; and continuing in unbelief till death, as a consequence, his damnation is consummated in the eternal world.

Let us now see whether the apostles so understood their Divine Master, so taught the world, and so lived and died. Hear Paul, as already quoted: while in full view of speedily approaching death, he reiterates the doctrines he had taught during his whole ministerial life; and that too, that the same might be proclaimed after his death, and be perpetuated to the latest period of the world. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," 2 Tim. iv, 6-8.

The crown of righteousness which he expected at the hand of the righteous judge, could not be, as some have supposed, merely the crown or glory of martyrdom; for it was not prepared for, and to be given to him, or the martyrs alone, but also to all them that love his appearing. Now it cannot be denied, that millions of the pious, who love the appearing of Jesus Christ, never receive a crown of martyrdom; but this crown is for all who love him, and

cannot be for the martyrs only; and could be nothing less than the blessing of everlasting life and glory. He expected this glorious crown and reward in heaven, as the gracious gift of the righteous judge: and not on the ground of merit, by any thing he had done, or could do, or suffer. And, further, that this great reward would be conferred on him and all others who may receive it, alone upon the conditions of faith, obedience, and holiness. His own language is in point: "I have kept the faith." This implies, most unquestionably, that he believed the truth of God as revealed in the Gospel, with a heart unto righteousness, with faith that works by love and purifies the heart. "I have fought a good fight." I have firmly met, and patiently endured all opposition, persecution, and suffering. "I have finished my course," of practical and personal holiness, have perseveringly discharged all ministerial and other duties. "I am now ready to be offered:" with all the confidence of experimental faith and holy obedience, I wait the will of God, to exchange earth for heaven. But without this faith and holiness, he could not, by Divine authority, have any such prospect or hope of endless happiness and glory.

But for Universalism to admit that faith and holy obedience were absolutely necessary to his final salvation, would totally ruin the whole scheme. Well, hear the apostle, on the supposition that he was a Universalist: I am now ready to be offered, and the time of my departure is at hand; but I am no better prepared for, and am no more sure of heaven and glory than I was when a bold persecutor of Jesus Christ and his holy and harmless followers—than when I was dragging men, women, and children to martyrdom and death. I have fought a good fight, I have finished my course; but in all this I have not promoted my own, nor the salvation in heaven of an individual of our whole race; and my own and their final salvation would have

been just as sure, if I had continued to oppose Christ and his children till the present hour. I have kept the faith; but had I denied the faith, and lived in consummate infidelity; and had I exterminated not only the faith of Jesus Christ, but of the existence of God from the whole earth, and established the universal reign of atheism, myself and all mankind would have been, and would now be, as unconditionally sure of final holiness and happiness in heaven, as if now literally and eternally saved. Again: a crown of righteousness, which the judge will give me, and all them that love his appearing; and not them only, but to all that hate his appearing—to every class of sinners, though they live and die in the deepest depravity and crime. And they are as infallibly sure of this crown of righteousness, as if it now adorned their heads before the throne of God.

It is perfectly undeniable that, on Universalist principles, the apostle at the time, and under the circumstances referred to, might have, in all truth and justice, taught the above doctrines. But if such were really his sentiments, and if such be the truth as it is in Jesus Christ, Paul must have been a traitor to both Christ and his Gospel; for the world may be challenged to point to a solitary instance, where the apostle, in his entire ministry, ever promised heaven and happiness to the man who lives and dies in unbelief and unholiness, or on any other principles than faith in Jesus Christ. Mark his emphatic answer to the inquiry, "What must I do to be saved?" "Believe in the Lord Jesus Christ, and thou shalt be saved," Acts xvi, 30, 31. If, then, Paul was not false to Christ and his truth, and yet never promised salvation to man, either in earth or heaven, only on conditions of faith and obedience, his testimony is in perfect harmony with that of the Redeemer, in support of the doctrine of conditional, personal, final salvation by faith in the Lord Jesus Christ.

But we will refer again to the testimony of Peter. He points the hope of the Christian directly, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for those, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." That the inheritance and final salvation are referred specially to heaven, cannot be denied without a palpable contradiction of the apostle; and this is not more clear than the fact, that they must be sought and obtained through faith in Jesus Christ. And according to God's plan of saving sinners, it is not more impossible for faith to save a sinner, independent of the gracious power of God, than it is for the mere power of God to save sinners without faith. But if there be yet any doubt on this point, let us suppose Peter to have been a thorough and honest Universalist. Then the following language would have been perfectly appropriate, and literally true, on the principles of Universalism: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance," &c. But all mankind are as sure of this inheritance without hope as with it, and just as sure of it without the death and resurrection of Christ as with them; for man never was exposed to any punishment or danger in the future world, and, of course, Christ never saved him therefrom. It is reserved in heaven for you who are kept by the power of God, through faith, &c. But not for the faithful only, but for the unfaithful and unholy also; and the principal difference is, that unbelief and crime frequently bring the cruel murderer sooner into the possession of it, than faith. For example: My faith, claiming the interposition of Divine Providence, delivered me from prison and the hands of Herod, and I am not yet in possession of the heavenly inheritance; but Herod's unbelief and blasphemy hath

brought him into all its fullness. The same conclusions follow in the case of Peter as that of Paul; only that Peter not only denied Christ at his crucifixion, but was false to, and concealed the provisions of his word and grace to the day of his death, and even died without developing the sublimities of Universalism; that God, with regard to salvation in heaven, makes no difference whatever between the chaste and licentious, the honest and dishonest, the faithful and unfaithful, the obedient and rebellious, the godly and profane, the holy Christian and the presumptuous atheist, but receives them all into heaven and glory as soon as they close their patient piety, or daring crimes on earth!

The declaration of the apostle James, as given above, is also in point: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." A crown is supposed to be the highest worldly distinction that can be conferred on man in this life, and the apostle uses this in illustration of the final blessings of the faithful in heaven; that they shall receive the highest honors that God can confer upon them, even a crown of life—endless glory. That the blessing here referred to is to be enjoyed in heaven, is too plain to require proof; and the only question is, whether it is promised to all men after death, without regard to faith or practice in this life, or only to those who believe and obey the word of God. If the latter, his testimony is directly in point. If the former, then, according to Universalism, his real meaning is, the man that endureth temptation shall be blessed, has the promise of the crown of life; but he is equally sure of it should he resist no temptation, yield to all, and live and die in all possible reveling and crime.

We will, before dismissing this point, adduce the testimony of the apostle John, in support of a conditional, personal salvation in heaven, by faith, obedience, and holiness

in this life. "Beloved, now we are the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is," 1 John iii, 2. And Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the Churches," Rev. v, 21, 22. Here also, is direct reference to the heavenly glory promised to them that overcome; and that this promise is not made to the finally impenitent, and how those to whom it is made are to overcome and obtain the blessing, is settled by authority equally unexceptionable. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith," 1 John v, 4.

While the Holy Scriptures are treated with proper deference and respect—while Jesus Christ and his apostles are allowed to be competent as witnesses, to establish any truth in theology, the following points must be conceded: 1. That the blessing of everlasting life, as promised to man in the Gospel, cannot possibly be fully enjoyed in this life in the flesh, and is necessarily reserved for the future and endless life of glory. 2. That this everlasting life of glory in heaven, is promised to man alone on the conditions of faith and holy obedience; and as it is impossible for God to lie, he cannot bestow this blessing on the unholy and finally impenitent. It is, therefore, clear, that there is no alternative for Universalism, between rejecting the Bible as incompetent testimony in the case, and charging Christ and his apostles with dissembling, and admitting the fact that God does absolutely require of man faith—that faith which implies repentance, reformation, and holiness—faith which works by love and purifies the heart, in order to, and as a condition of personal, final salvation in heaven. If the system chooses the former, its infidelity will be disclosed; if



the latter, the life and death of every impenitent sinner, are a standing refutation of the whole theory.

In the light of a conditional salvation, by grace through faith, we can contemplate the Almighty with the deepest reverence, and most exalted love; while we see every perfection of his nature distinguished, and every feature of a consistent and efficient moral government maintained and honored; and that too in perfect harmony with the richest and most sublime provisions of mercy and grace toward man; and the whole Divine administration graciously adapted to the constitution and character of man, as an intelligent, free moral subject of the Divine government. And in this light the Holy Scripture is in harmony with itself, with the character and government of God, and presents the true character of man, his relation to God and his law, his responsibility to both, the consequences of obedience and rebellion in time and eternity.

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## CHAPTER V.

### DIVINE WILL AND PURPOSE.

Divine Will and Purpose—God does not desire in the sense that Man does—The Will and Purpose of God the rule of his own Actions—In this sense, Sovereign and Absolute—This Will the rule of Human Actions—In this sense it may be, and is Resisted—The Divine Will as a rule of Human Conduct, extends to all the actions of Man—The Divine Being contradicts Himself—The Bible is not his Word, or Universalism is wholly False.

UNIVERSALISM, as if convinced of the untenableness of its position in relation to the promises, prophecies, and invitations of the Scriptures, virtually abandons the ground, and seeks protection under, and claims support from the sovereign, absolute will and purpose of God. Here it has thrown around itself a plausibility which has, doubtless,

deceived, if not ruined many; and unless it is exposed in its true character, may deceive and ruin others.

The greatest errors have been passed off on the credulity of man, and rendered more or less current, by connecting them with some cardinal and important truths. Universalism has fully availed itself of this principle in the present case. And starting with the great truth that God had a will, or definite purpose in the creation of man, it imperceptibly to the unsuspecting, assumes that this will, or sovereign purpose, embraces the unconditional salvation of all mankind in heaven; and to cover this assumption, it asserts that the Divine will must imply this sovereign purpose, or a mere desire with regard to the final salvation of man. And having really, or supposedly refuted the latter, it claims with great confidence to be supported by the former. One fruitful source of error in matters of religion is, in attributing to the Divine Being more or less of those properties and operations of mind that we see belonging to man, among which is that of desire. That God may possess desire in some peculiar and qualified sense, may be admitted; but that he desires in the same sense that man does, is wholly inadmissible. For desire in man always implies a future object, with more or less uncertainty, with regard to its attainment and enjoyment. And if the object desired be, when obtained, what he expected, its possession increases his happiness; if otherwise, his happiness is diminished or prevented, by the disappointment and mortification. All this is the result of his limited knowledge and wisdom to choose, and limited power to execute. But as God is infinite in his perfections, and immutably happy in himself, he cannot be the subject of desire in the same sense that man is. No new acquisition can increase his immutable happiness; and he cannot be the subject of disappointment, by which it could be diminished: from which it is clear, that any arguments drawn from the desires of man, must

be radically erroneous when applied to God. These facts should be kept in view in the inquiry on the will of God; and how far, and in what respect that will is sovereign and absolute, in relation to the salvation of man.

The will of God may be considered, first, as the rule or principle of Divine action; in this sense it is absolute and resistless. "Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let (or hinder) it?" Isaiah xliii, 13. "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?" Daniel iv, 35. "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?" Romans ix, 19. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will," Eph. i, 11. The Divine will in this absolute sense, governed the entire economy of human redemption, and reigns in the administration of God in the kingdom of his providence.

Secondly; the will of God is the rule of human actions in this life, including both faith and practice. Christ saith, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother," Mark iii, 35. "For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor," 1 Thess. iv, 2-4. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise," Heb. x, 36. "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever," 1 John ii, 17.

These are but a few of the numerous declarations of the

Holy Scriptures, in direct proof that the will of God is the rule of human actions; but knowing that it is the policy of Universalism to obscure this as well as other points in dispute, we will endeavor to place this subject on indisputable ground. 1. God has forbidden all sin of every kind and degree, at all times, and under every circumstance in life. 2. He has enjoined on man all moral and religious duties, in such a broad sense as to include all experimental and practical, internal and external piety. These facts are as plain as the fact that we have a Bible; and to deny them, is to deny that the Bible is the word of God.

Now the prohibitions of God against sin, and his requirements of faith and obedience, are made, either, 1. Without any Divine will in the case; or, 2. In opposition to the Divine will; or, 3. They are the declaration of the Divine will in the case; and that will, as thus revealed in the Bible, is emphatically the rule of faith and practice to man in this life.

To attribute action or decision to God, either without a will, or in opposition to his own will, is too absurd to require serious refutation; and Universalism must sustain this absurdity, or admit that the will of God, as the constitution of his moral government, is not only the rule of his own sovereign actions, but is also the rule of action to all mankind. There is one other point we wish to establish, before we proceed to examine some of the Scriptures and arguments by which Universalism attempts to sustain itself under this head; namely, does the will of God, as a rule of faith and practice, extend to all, or only a part of man's actions in this life?

Universalism is always in difficulties when brought up to this point; for having to make the will of God absolute in relation to man's salvation, it has to choose between the alternatives of an utter defeat, and exculpating man from moral obligation, by limiting the Divine will to but a part

of his actions in this world. Mr. Davis, a distinguished defender of the system, in a public discussion in which the writer took a part, gave the following illustration of the will of God in man's salvation: "You," said the gentleman, "have a son; it is your will to give him a good education. In order to this, it is your will to send him to school; but your will in the case, does not take into the account how many fences he may cross in going to school, nor whether he will leave the road to gather flowers, run after butterflies, or even stop to dabble in the mud-puddle." So, of course, according to the system, it is the will of God unconditionally to save men in heaven; but that will does not take into the account, whether man, in going to heaven, shall cross the path of truth and virtue, leave the road of duty and holiness, to run after the flowers and butterflies of worldly pleasure, or even dabble in the mud-puddles of licentiousness and crime! What an apology for sin, and what encouragement to sinners! The Divine will, as the rule of human conduct, must either, 1. Include none of the moral dispositions of the heart, and moral actions of the life; or, 2. It must include only a part of them; or, 3. It must extend its claims to all the moral dispositions of the heart, and all the moral actions of the life of man.

To admit that the will of God is the rule of faith and practice, as has been shown to be the fact, and then assert that it does not require either, is a contradiction, and absurdity; the bare mention of which, is a sufficient refutation thereof. And to affirm that the Divine will, as a rule of human conduct, is limited to but a part of our actions, is not less revolting; for, 1. It renders man perfectly independent of his Maker, so far as his conduct is concerned, by just so far as the will of God does not extend its claims to all his actions. 2. And to whatever extent this release from obligation to the will of God may be, to the same ex-

tent man may employ his time and powers in sin, every imaginable crime, without violating the Divine will; and as a matter of course, if man does not act contrary to the will of his Maker, he acts in conformity thereto.

Whatever may be the true character of a system involving such consequences, it is certain, beyond a doubt, that God cannot be its author, nor his word support it; and Universalism has either to forfeit all claim to Scriptural origin and support, or allow that the will of God is not only a rule of faith and practice, but that it extends its claims to the whole man, and requires humble faith and universal obedience

We will now notice some of the Scriptures and arguments claimed by the system under this head: "Who will have all men to be saved, and to come unto the knowledge of the truth," 1 Tim. ii, 4. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will," Eph. i, 9-11. There are other Scriptures quoted on the same point; but these are sufficient to show the manner in which Universalism misapplies, not to say, perverts the word of God.

On the first text, Mr. Thomas says, "I hold that the declaration, *God will have all men to be saved*, expresses the *determinate purpose* of the Almighty. He **WILL HAVE all men to be saved.**" On the second, he says, "In this passage you will perceive, 1st. That the **WILL, GOOD PLEASURE, and PURPOSE** of God are associated; which fact destroys the supposition that his *will*, in reference to the final destiny of man, is only matter of desire. 2d. That the

*will, good pleasure, and purpose* of God embrace the final gathering of *all things* into Christ. 3d. That God purposed this, not in man, (for if dependent on the creature it might fail,) but in HIMSELF, in the *immutability* of his own nature; and, 4th. That he who revealed this glorious and ineffably sublime mystery, '*worketh all things* (not according to the imaginings, faith, or works of man, but) *after the counsel of his own will.*' The inference is, that *he HAS a will, yea, that HIS will is primary and independent.*" Theol. Dis., pp. 261, 262.

Mr. Peck, another prominent defender of the system, says, on the first text, "The will of God is a fixed determination or purpose, which amounts to a decree; and on the second, "Then God has a will. That will is not simply a willingness, but a purpose; and that embraces as its object the salvation of all men." Sermon on 1 Tim. ii, 4, printed at Montrose, Pa., 1833. We might multiply quotations from Universalist authors, to show that the system holds the will of God in relation to the salvation of man, to be his "purpose amounting to a decree," as "immutable as his Divine nature;" but those given are sufficient.

Mr. Thomas, in opposing what he calls the "Arminian cavil," says, "But the Arminian denial of the Divine efficiency, is so completely inwoven with popular theology, as to justify a farther exposure of its fallacy and infidelity. To alledge that God has commenced an enterprise which he *will not* effect, is an impeachment of his wisdom and immutability; for it implies, that circumstances will arise which will induce him wholly to relinquish his purpose, or essentially to modify his plans; and the assertion that he has purposed what he *cannot* effect, (no matter what the obstacles may be,) is so palpable a denial of his infinite power, that I marvel exceedingly when any one advances the infidel hypothesis. It places the Supreme God in the

pitiable condition of a man who begins to build, and is not able to finish." Theol. Dis., p. 268.

Passing, for the present, the misrepresentation of Arminian views, as given by Mr. T., we will attend to the point in hand, the declaration, "Who will have all men to be saved, and come unto the knowledge of the truth." That the will of God in the text, includes the case of all men, is readily admitted; but that it is absolute, in the sense of being resistless by man, is denied; and for the following reasons: First; men do actually resist the will of God in reference to their salvation: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, \* \* \* and ye would not!" Matt. xxiii, 37. "He came unto his own, and his own received him not," John i, 11. "And ye will not come to me, that ye might have life," John v, 40.

In these and numerous other cases that might be adduced, one of two things is inevitably true: 1. The Almighty mocks and deceives man by charging him with disobedience and rebellion, when he only acts according to the Divine will; or, 2. Man may violate, or act in opposition to the will of his Maker. To assert the former, is wickedly to traduce the Divine character, and place it upon a level with the basest of mankind. And Universalism has no alternative but to make the charge, or admit the latter, that man may resist the Divine will on the subject of his salvation; and such admission will be a total relinquishment of the claimed support of all this class of Scriptures; for one truth is as strong as another, and while it is an immutable truth of God that he has made provision for the salvation of all men, and is his will that all men should be saved on the terms he proposes, "He that believeth shall be saved," it is no less an eternal truth of God, that the unbe-



liever, who will not come to God that he might have life and be saved, "shall be damned."

But, secondly, it is the will of God that man should be saved from sin, and come to the knowledge of the truth in this life, or it is not his will. That Universalism must meet one or the other of these points, is reduced to an absolute certainty; and it is matter of no concern to us which it chooses, for the choice of either makes its case hopeless. If it affirms that it is not his will that man should be saved, and come to a knowledge of the truth in this world, it must of necessity be his will that man should continue in sin, error, and ignorance, all the days of his life on earth. 1. This would be a direct contradiction of the Divine word, which declares, "This is the will of God, even your sanctification," 1 Thess. iv, 3. And that this refers to man in this life, is placed beyond a possible doubt; for a part of this salvation is, that ye abstain from "fornication." When? Surely, not after death. Where? Certainly, not in heaven; and, of course, in this world. But, 2. It would Divinely authorize man to live in sin and unholiness all the days of his life, and place the seal of God's approbation on every crime committed by him. Universalism must bear all those unholy consequences, so repugnant to the word of God and every feeling of piety, or admit that it is the Divine will that man should be saved in this world; and if it does, it must yield the question, and turn the very arguments used to refute the "Arminian cavil," against itself.

To demonstrate this: God either has, or has not, made provision for man's salvation from sin in this life. To assert that he has not, while he says, "Look unto me and be ye saved, all ye ends of the earth;" and, "Behold, now is the accepted time; behold, now is the day of salvation," is presumptuously to impeach the Divine veracity, and contradict the Almighty. And if he has made this provision for, and offers it to man, it is the Divine will, or it is

not, that man should now be saved from sin. To say that God has made this provision, and offers salvation to man, but is not willing that he should now be saved, is to charge infinite wisdom, truth, and goodness, with folly, falsehood, and cruelty. The conclusion is, therefore, inevitable, that it is the will of God that man should be saved from sin in this world. But are all men thus saved? Matters of fact are standing proof to the contrary.

Then, according to Mr. Thomas' mode of reasoning, "God has commenced an enterprise which he will not effect;" and his logic, "places the Supreme God in the pitiable condition of a man who begins to build, and is not able to finish." And there is no escape for Mr. T. and Universalism, but to affirm, that God never "commenced" the "enterprise" of saving, in this world, those who live and die in sin; and that they thus die impenitent, because it is not the will of God that they should be saved. That this is the real character of Universalism, much as the public may be surprised at it, we proceed farther to show.

If man can oppose the will of God in rejecting the salvation provided for, and offered to him in this world, and live and die in sin, unless the immutable Jehovah can change, man may be sinful and miserable eternally. Universalism, aware of this, takes the ground that man in no case whatever can act contrary to the Divine will. Mr. Davis, in the discussion already alluded to, stated that "man is a free agent—he is free to behold, with admiration and delight, all the beauties of nature and art; but to talk about man's freedom in opposition to the will of God, is like plucking God from his throne!"

Mr. A. Peck, who participated in the discussion, indorsed the position, and added, "God knows all the effects of external circumstances on man; therefore, they are all in his design." We have quoted from our notes, as taken down at the time. Mr. Whittemore says, that it is the will of

God that "not only those who lived on the earth while he (Christ) was here, but all who lived before, and all who have since lived, and all who shall live," shall be saved in heaven; and that "the will of God cannot be resisted." Universalist Guide, p. 26. That the will of God is absolute, and that man always does his will in every thing, according to these gentlemen, is sufficiently plain, without any comment of ours.

Again: Mr. Thomas says, on the agency and accountability of man: "In the judgment of Universalists, man is a moral agent; and all the agency he possesses is the gift of God; and that to said agency no violence will ever be offered by the giver. Nevertheless, we hold, that he who is the author of, has the power to give to, the agency of man such impulse, and to his will such a direction, as infinite benevolence may prompt; and to do this in such a way as not to contravene the liberty of the human mind. \* \* \* The Gospel, the Divine plan of salvation, views *man as he is*, A SINNER; and the removal of whatever perversity there be in the human will, and of all difficulties which exist, of whatever kind, is provided for in the economy of heaven. Infinite wisdom devised the plan in conformity with the dictates of infinite love; and infinite power will effect the purpose of unbounded grace." Theol. Dis., pp. 263, 269.

With all the studied caution observed by Mr. T., in the above statement, it contains all the elements of this revolting feature of Universalism. For man, with the agency and will thus ascribed to him, either does, or he does not, act contrary to the will of God on the subject of his salvation. If he does, and is not saved because he will not come to Christ that he might have life, then the point is given up, that the Divine will that all men should be saved, does not imply that they should be saved contrary to their own will, and without faith and obedience to the will of God.

Again: as "the author of, has the power to give to, the agency of man such impulse, and to his will such direction, as infinite benevolence may prompt;" and as "infinite power will effect" the work; it follows, that in all the crime of which man has been guilty, he has always been under these "infinite" promptings, and directed by "infinite power," which he could no more resist than he could "pluck God from his throne." But, once more; God designed to give to "the agency of man such impulse, and to his will such a direction," and the "infinite power" to effect it, as to save man from sin in this life, or he did not. If he thus designed, as multitudes live and die in the grossest sins, and greatest rebellion, according to Mr. T.'s argument, "God has undertaken an enterprise which he will not effect;" and this "places the Supreme God in the pitiable condition of a man who begins to build, and is not able to finish." And there is no escape for Mr. Thomas and Universalism, from the deadly force of his own artillery, but to assert, that God did not design or will to save all men from sin in this life. Then the conclusion must follow, with all the force of demonstration, that his design and will is, that men should absolutely live and die in sin and unholiness. On this point, Mr. Ballou says, "If it should be granted," and he tries to prove it, "that sin will finally terminate for good, in the moral system, it will then be necessary to admit that God is its first cause, or we cannot say that God is the author of all good. \* \* \* If, by real evil, (sin,) be meant something that ought not to be, in respect to all the consequences which attend it, I cannot admit of its existence. \* \* \* Now, to reason justly, we must conclude, that if God possess *infinite* wisdom, he could never intend any thing to take place, or be, that will not take place, or be; nor that which is, or will be, not to be, at the time when it is." Ballou on the Atonement, pp 17, 23, 36.

Proof can scarcely be clearer, that Universalism holds that all men, at all times, and in all things, are doing the Divine will. God never intended, or willed, which is the same, in reference to the conduct of man, "any thing," or action, "to take place, or be, that will not take place or be;" but it has not taken place that all men have been saved from sin in this life, therefore, God never intended that they should be saved. Again: "God never intended, or willed, that which is, or will be, not to be, at the time when it is;" but it has taken place that men are infidels, atheists, robbers, adulterers, seducers, and murderers, and all these too under the most aggravated circumstances; therefore, God intended that they should all be at the time when they took place, and they could no more be avoided, than "infinite power" can be resisted, or "God plucked from his throne."

According to this scheme, God is the absolute and efficient cause, and man only the unresisting and obedient instrument of all the conduct of mankind. Then look abroad upon this blood-polluted globe, and behold the scenes rising in awful gradation, from the deliberate murder of an unoffending brother, till crime increasing in magnitude, martial nation against nation, in the attitude of vengeance, and till the bosom of the vast deep is stained, and the thirsty earth bathed with human blood; and then reflect, that this is but a single specimen of what has been transpiring for ages; and unless God should change, and become willing that man should be saved from his sin in this "present world," they must be continued while the world stands. What a horrid imputation this on the character of the Almighty!

In the light of these facts, and the testimony of Universalism, as furnished in the quotations above from its distinguished authors, we proceed to establish one of three positions: 1. The Divine Being contradicts and denies himself, and is infinitely insincere in his administration toward man; or, 2. The Bible is not the word and will of God to

man, as a rule of faith and practice; or, 3. Universalism is utterly false, and a presumptuous traducer of both God and his holy word.

It has been fully shown, that the existence of Universalism depends on maintaining that God does not will the salvation of all men in this world; and that man cannot act contrary to, and of necessity act in accordance with the Divine will. It has also been clearly shown, that the Almighty has authorized the publication of the Gospel to the whole world, and given invitations, and made offers of salvation to all mankind. Now, if he has not only not willed their salvation, but has willed that many of them should live and die unsaved, live and die in sin, he most unquestionably contradicts himself. God has proclaimed to man, "Be ye holy, for I am holy," Lev. xi, 44; 1 Peter i, 16. But if he has willed that men should not be holy, but live and die in sin and unholiness, he denies himself, and gives the clearest proof that he delights more in the corruption and unholiness of man in this world than in his holiness, his own Divine declarations to the contrary notwithstanding. And if this is not infinite insincerity, actions and language have no meaning. But if it is impossible for the Almighty thus to dissemble, contradict, and deny himself, if Universalism be true, the Bible cannot be his word and will to man; for it represents God as saying, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else," Isaiah xlv, 22. And that this salvation offered to, may be enjoyed by man in this world, is rendered indisputable: "for the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," Titus ii, 11, 12. But, according to Universalism, it is not the will of God that all men should be saved, and "live godly, in this present world;" therefore, the Bible is not the will of God,

but wholly misrepresents him, and of course should be rejected.

Again: "Thou shalt have no other gods before me. \* \* \* Thou shalt not bow down thyself to them, nor serve them. \* \* \* Thou shalt not take the name of the Lord thy God in vain. \* \* \* Remember the Sabbath day, to keep it holy. \* \* \* Honor thy father and mother. \* \* \* Thou shalt not kill. \* \* \* Thou shalt not commit adultery. \* \* \* Thou shalt not steal. \* \* \* Thou shalt not bear false witness against thy neighbor. \* \* \* Thou shalt not covet," Exod. xx, 3-17. But men do have other god's beside the great Jehovah, and actually do bow down to, and serve them; men do profane and blaspheme the Divine name; men do profane and desecrate the holy Sabbath; men do actually dishonor their father and mother, kill, commit adultery, steal, bear false witness, and covet. But, according to Universalism, nothing takes place but what God intended, or willed should take place, or be, at the time it occurs, and man has no power to act contrary to the will of God; therefore, all the idolatry, profanity, dishonesty, perjury, theft, murder, with all other *supposed* crimes against God and man, were intended by Jehovah, and, of course, are in harmony with his will and purpose; and the Bible, which so sternly forbids, and unsparingly condemns them, opposes the intention and will of God, and thereby imposes upon, and cruelly deceives man.

In the development of this feature of Universalism, we are conducted to an important point, where the candid reader is called upon to decide in a matter involving the highest interests of his immortal spirit, in time and eternity; that is, whether God, the Bible, or Universalism, is the great deceiver of mankind. For that they can all be true, is as impossible, as that truth and falsehood are the same; or that the deepest moral corruption should blend in eternal

harmony with perfect holiness ; or the immutable Jehovah change into perfect mutability.

At this point, while the candid inquirer after truth rejects Universalism, and heartily believes the Bible, and reverently obeys God, the atheist will profanely reject Jehovah, and the infidel the Bible ; and Universalism, professing to believe the one, and worship the other, will embrace both the infidel and the atheist in one common brotherhood, and assure them that they are unconditionally sure of heaven, though the former should live and die blaspheming the Bible, and all that it teaches, and the latter live and die blaspheming the God of the Bible. What a traitor and traducer it must be, both of God and the sacred Bible ; and how fully deserving the bold, apostolic rebuke, “O, full of all subtilty and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?” Acts xiii, 10.

Such are the unavoidable consequences of denying, either directly or indirectly, the moral agency of man, and his accountability to his Maker, in that sober and rational light in which it is recognized in the Scriptures, and corroborated by the convictions and experience of mankind ; and resolving all the actions of men, and operations of human society, into the absolute and sovereign will, purpose, or decree of God. Contenting ourself, therefore, for the present, with exposing the absurdities of the theology, without stopping to correct either the logic, or metaphysics of the gentlemen quoted above, or Universalism in general, we remark, further, in conclusion, that the will of God, as has been shown, is the rule or principle of Divine action, and as such, may be considered positive and negative. The former, implying all that he does ; among which is included the ample provision he has made for the salvation of all men, and a revelation of his will to man as the rule of his faith and practice. The latter implies all that he permits to be done



by man. But in this latter case, let it be distinctly recollected, that what he permits to be done must be understood in a two-fold sense. 1. In the absence of a direct expression of the Divine will, he may permit, in the sense of approving or approbating, what is done. For example, Paul says, "But I speak this by permission, and not of commandment," 1 Cor. vii, 6. In this case, God, doubtless, perfectly approved what the apostle was thus permitted to speak, without a direct command. 2. But the will of God, by which he permits other actions of men, must be understood in a widely different sense; for though he expressly forbids, and utterly disapproves of the actions, he nevertheless permits them to take place. That is, he does not interpose a superior power, and thereby prevent their performance; but in this sense permits the agent, on his own responsibility, to do those things, though emphatically forbidden, and holds him answerable for them in the day of final judgment and retribution. This is perfectly clear from the following Divine testimony: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God," Lev. xxvi, 1.

This language of prohibition and disapprobation is unequivocal; and yet the Almighty, in the sense above explained, permitted all those prohibitions to be violated, and all those crimes to be committed. "And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: for they served idols, whereof the Lord had said unto them, Ye shall not do this thing," 2 Kings xvii, 10-12.

From these testimonies and facts, it follows, that just so clear as is the proof that the immutable Deity cannot change,

infinite justice and goodness act cruelly, infinite wisdom commit error, infinite holiness love sin, or the veracity of God prove utterly false, and the Bible an impostor, by just so clear is the proof, that Universalism is wholly erroneous, and that man is a moral agent, in that sense which implies liberty of choice, either in accordance with, or in opposition to, the will of God; and that, too, in those things which concern his present and eternal salvation. And in the abuse of that liberty and agency, he may slight and neglect the grace of God, that bringeth salvation unto all men—that true Light, that lighteth every man that cometh into the world; may quench or resist that Spirit, a manifestation of which is given to every man to profit withal; and refuse to come to God that he might have life, continue in unbelief, condemnation, and moral death here; and because he practically counts himself unworthy of eternal life, die unholy, and go away to everlasting punishment hereafter, in the future and endless world.

On the other hand, as a redeemed sinner under the provisions of Divine grace, in the proper use of this liberty, he may choose life by faith in Jesus Christ, render obedience to the will of God, be saved from sin here, and from all its consequences hereafter. And the fact that God may restrain, or enlarge the liberty of man, either physical or intellectual, for a particular purpose, so far from affecting the above view of the subject, only confirms it; for those cases, if they occur, are confessedly exceptions to the general principles of action, and there can be no such exceptions without a general rule.

Any other view of this subject must impeach every perfection of the Divine character, or convict the Bible as the grossest deception ever passed off upon mankind. Universalism, fully conscious that the community is not ripe for open infidelity, by attempting to convict the Bible; nor for atheism, by rejecting the author of the Bible; and appre-

hensive, when pressed on this point, that itself must be convicted, flies, as to a city of refuge, to the foreknowledge of God, and attempts to seek protection there, from the gathering storm.

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## CHAPTER VI.

### FOREKNOWLEDGE.

Foreknowledge—Must refer to and include the Infinite Wisdom and Knowledge of God—Must imply his Infinite Wisdom and Knowledge—Or it implies more, or less, than this—If Human Actions are necessary because they are Foreknown, either God or Man must be the cause of that necessity—Consequences.

ON this confessedly sublime and incomprehensible subject, we do not intend to indulge in mere speculation, but to submit some practical reflections, sufficient to show that Universalism can derive no possible support from this source.

To avoid the revolting consequences which follow the position the system takes with regard to the will and purpose of God, and the agency and accountability of man, it resorts to the foreknowledge of God, and maintains that, as an Infinite Being, he foresaw from all eternity, with absolute certainty, every action of man, with all their circumstances and consequences, in time and in eternity; and to affirm that any of those actions or events will not take place just as they were foreknown, would conclude against the infinity of God; and to allow that they will occur just as they were foreknown, renders their occurrence absolutely necessary; and as the Divine plan includes the unconditional holiness and happiness of all mankind in heaven, this will cover all consequences, whatever they may be.

This position derives all its apparent strength from, 1. Asserting that the Divine plan of saving sinners, includes the absolute salvation of all men in heaven; and, 2. Assu-

ming that certainty on the part of Divine foreknowledge, is precisely equivalent to absolute necessity on the part of man, as it regards human actions, and their results for time and eternity. The former has already been shown to be wholly false and unscriptural; and on examination, it will be seen, that the latter is not less so.

That the subject of the Divine foreknowledge may be understood, so far as man's practice is concerned, it may be remarked, that the foreknowledge, as revealed in the Holy Scriptures, must refer to, and include, the infinite wisdom and knowledge of God, or it does not. To say that it does not, is to exclude the infinite wisdom and knowledge of God from his foreknowledge, or to maintain that the Divine foreknowledge exists without either wisdom or knowledge. This is a contradiction—an absurdity. And if the foreknowledge of God refers to, and includes, his infinite wisdom and knowledge, it must imply either, 1. His infinite wisdom and knowledge alone; or, 2. It must imply more than his infinite wisdom and knowledge; or, 3. It must imply less than his infinite wisdom and knowledge. To allow that foreknowledge is a perfection of the Divine nature and character, and assert that it is less than his infinite wisdom and knowledge, is to maintain that God has, at least, one perfection of his nature that is not infinite; and of consequence, he is not absolutely infinite in his nature, character, and perfections. Such a conclusion would be a near approach to atheism.

And the conclusion will be no less erroneous, on the ground that foreknowledge refers to, and includes, the infinite wisdom and knowledge of God, to assert that it is more than infinite; for that is an absolute impossibility. It therefore follows clearly, that in contemplating the foreknowledge of God, we are contemplating nothing more nor less than his infinite wisdom and knowledge, operating in perfect harmony with every other perfection and attribute of

his nature and character. And in the operations of this infinite mind, according to his foreknowledge, or infinite wisdom and knowledge, God has given man his will or law, (not his foreknowledge,) as revealed in the Holy Scriptures, as the rule both of our faith and practice; which, as has been shown already, recognizes man as an intelligent, free moral subject of the Divine government; and which, also, reveals God to us as the infinitely wise, just, good, and holy moral governor, and final judge of the universe. That this is the light in which this subject is recognized in the Holy Scriptures, the following instance will show:

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ,” 1 Peter i, 2. In this Divine declaration, in which his foreknowledge is so intimately connected with man’s present and eternal interests, the following particulars are most prominent; namely, 1. The great end proposed, the “election,” or the present and final salvation of man. 2. The means by which this end is to be obtained—“through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 3. The origin and author of this great scheme of grace and mercy toward man, “God the Father;” and this whole plan has been devised, and the provision made, “according to his foreknowledge,” or the infinite wisdom and knowledge of God. And that infinite wisdom has included among the means, and as an indispensable condition of our “election,” or salvation, the influence of the Divine Spirit upon our hearts, enabling us penitently to believe, and humbly to obey the law and will of God; and an application of the blood of Jesus Christ to our soul, in our justification, regeneration, and sanctification.

From which it must be clear to every candid mind, that as the whole system of human redemption and salvation, was arranged and executed according to the foreknowledge

of God the Father—that is, according to his infinite wisdom and knowledge—unless the immutable Jehovah can change, contradict and deny his own Divine plans, impose on, deceive, and unjustly and cruelly treat his creatures, his foreknowledge can have no possible influence on the hearts and lives of mankind contrary to that plan of government and salvation, devised according to that foreknowledge, as revealed in the Bible. With this view of the subject alone, Universalism has either to give up the claimed support derived from the foreknowledge of God, or wholly reject the Scriptures as a rule of faith and practice to man.

But, with the above explanation and statement of the case, we come next to inquire more particularly, whether human actions certainly foreknown on the part of God, are, thereby, rendered absolutely necessary on the part of man. The whole strength of this assumption by Universalism, lies in the supposed absolute necessity laid on all human conduct, because it is foreknown with certainty by the Almighty. For the sake of argument, we will allow the system to make that necessity laid on human actions just as strong, and to extend it just as far, as it may choose; and then it must follow, 1. That this necessity, whatever may be its character, strength, and extent, must have an agent, or author, in whom it originates, and by whom it is exerted and rendered effective. 2. This agent, or author, in whom it originates and that makes it effective, must necessarily be God, or it must be man himself.

If Universalism admits that man, according to his own constitution and character, in his own proper sphere of moral action, as an intelligent subject of God's moral government, is the proper and responsible origin and author of his own volitions, and consequent moral conduct, it thereby relinquishes the whole argument, and all support drawn from the foreknowledge of God. On the other hand, if it will not make the admission, it must attribute the supposed

necessity, that governs human conduct, to God ; and thereby make him the sole, necessitating cause, or author, of all the actions and works of mankind in all ages of the world. And as it is a fact which cannot be denied, that every perfection and attribute of the Divine character has been opposed, every doctrine of the Bible disbelieved, and every precept therein revealed, violated and disobeyed by man ; and as God has declared, as the Bible everywhere testifies, that he will punish the impenitent sinner for these offenses, if God's foreknowledge rendered all these things absolutely and unavoidably necessary, one of two conclusions must inevitably follow : either that God will not punish the wicked for their sins, which would rob the Divine character of all veracity, and make him utter falsehood on almost every page of the Bible ; or that he punishes men for doing the very things which his foreknowledge necessitated them to do, and which they could not possibly avoid, and for not doing that which it was utterly impossible for them to do. Atheism itself could not offer a greater indignity to the Divine character, than either of those conclusions would be.

From this brief view of this subject, we are forced to the conclusion, unless we reject the Divine character as revealed in the Bible, or the Bible containing that revelation, that whatever mystery may belong to the subject of Divine foreknowledge, and the free moral agency of man, there is no contradiction or inconsistency in believing that the infinite Jehovah so constituted, and so governs man, that in his appropriate and limited sphere of action, he is as much the author of, and free in his own moral conduct, as God is certain in his own foreknowledge ; and that the creation and government of such a being as man, on such just and equitable principles, is worthy the character of God. Universalism has to choose between the alternative of yielding the argument, or meeting all the consequences that follow the contrary view of the subject already shown.

If it chooses the former, it gives up all support from this source, and is again dislodged from its retreat, and must seek shelter elsewhere. If it chooses the latter, it becomes the advocate of all the crimes of every character and degree committed by man upon earth, and the traducer of both God and the Bible. The latter, for prohibiting all sin, while God's foreknowledge has rendered it unavoidable, and for requiring obedience and holiness, when God, by his foreknowledge, has rendered them impossible; the former, for first necessitating all the sin in the world, and then punishing the sinner for doing what was unavoidable, and for not doing that which was as impossible for him to do, as it was to raise the dead, command the sun from his throne in the heavens, or create a world.

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## CHAPTER VII.

### PATERNAL LOVE OF GOD.

Paternal Love of God—Arguments drawn from the conduct of Earthly Parents towards their Children, false when applied to God—Wherein the falseness of such Arguments consists—Universalism cannot escape the Consequences that must follow.

UNIVERSALISM has long been in the habit of exhausting its stores of subtilty and sophistry, in so magnifying some of the perfections of God, and some of his relations to man, as thereby to obscure, and virtually destroy others, and practically annihilate the harmony of the Divine character and administration.

Doubtless this course has been, and still is, so tenaciously adhered to, with a design to divert public attention from the real character of the system, and thereby escape exposure. As God is called a Father in the Scriptures, the system argues that all good earthly fathers will consult the best possible good of their offspring; and the only reason their children are not completely happy, is, the want of wisdom



in their parents to devise, and power to effect their benevolent designs for their children. But God, as a father, is not only infinite in goodness, moving him to consult the best possible good of his children; but he is infinite in wisdom to devise, and power to execute his benevolent plans for the greatest happiness of man; and as the unconditional salvation of all mankind in heaven is the greatest possible good to man, if God has not designed this, he is less good to his children than an earthly father. This supposition would impeach the Divine goodness and love. But infinite goodness has designed this for man, and infinite wisdom has devised the scheme, and infinite power is pledged for the accomplishment of the whole work; and to suppose that any part thereof will fail, is to deny his infinite power, and consequently destroy the Divine character. In this argument, the paternal relation and love of God are so exalted, as to render all his perfections, and all other relations to man, merely subservient to these, in order to reach the conclusion that all men must absolutely be saved in heaven. By the same process of reasoning, a directly opposite conclusion may be arrived at. For example: the infinite holiness of God must prompt him to inflict the greatest possible punishment on all who oppose his holiness; but the greatest punishment is their unconditional and endless perdition in the future world, and if he does not inflict this on the sinner, he is disregardless of his holiness. But as the infinite holiness of God cannot be impeached, he has designed this punishment, and infinite wisdom, in accordance with the dictates of infinite justice, has devised the scheme; and to prevent the possibility of a failure, the infinite power is pledged to execute what infinite holiness, wisdom, and justice have designed. But who have sinned and opposed the holiness and justice of God? "We all, like sheep, have gone astray," Isaiah liii, 6. "All have sinned, and come short of the glory of God,"

Romans iii, 23. Therefore, all men must be endlessly punished.

This argument on the infinite holiness and justice of God, for the final, endless perdition of all men, is precisely as sound and strong as that of Universalism on the infinite goodness and paternal relation of God, for the absolute, final salvation of all men. It is, therefore, indisputably clear, that a mode of reasoning that will support conclusions so diametrically opposite, must be absolutely sophistical, and utterly false.

But take another view of this argument. A good earthly father will not only make the best provision for the future well-being of his children, but will also consult and provide for their happiness at the present. Would he see his children growing up in ignorance, if he could instruct? Would he see them suffering cold, hunger, thirst, oppression, injustice, sickness and death, without relieving them, if it was in his power? Surely not. An earthly father, who would see his children suffering all, or any of these calamities, without relieving them if he could, would be counted a monster of cruelty. Universalism, after presenting the benevolence of earthly parents, frequently quotes, exultingly, "But if ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask him?" Matt. vii, 11. As the Divine Being is infinitely better than earthly parents, and possesses infinite wisdom and power to accomplish the plans of his benevolence to man, it will therefore follow, from this mode of Universalist reasoning, that God, as a father, will save his children (all mankind) from, at least, all the sufferings and woes that a good earthly father would save his children from. But what are the facts in the case? Are men thus saved? Unquestionably not. To affirm which, would contradict almost every page of the entire history of the human family. Is there a

member of the family of Adam, or will there be one, who has not suffered, or will not suffer more or less, from which a good earthly father would not deliver his children; or rather, if he possessed the power, would not prevent? None, in their right mind, can question this; and yet, God has suffered these untold calamities, in succession, to befall man for nearly six thousand years. From all those facts, it follows, without a doubt, either, 1. That the reasoning of Universalism on this point is wholly false; and that in view of all the perfections of God, and his relations to man, it is perfectly consistent with his character and government to allow men to suffer in this world, (and unless the Immutable can change, in the endless world also, in consequence of their depravity and sins,) what good earthly fathers would deliver their children from, if they had the means and the power; or, 2. That God is deficient in goodness, wisdom, and power; or, 3. That his goodness requires, and his wisdom and power procure, all the human sufferings in the universe, as necessarily connected with, and leading to, man's greatest good and final salvation.

To admit the first, would be alike totally ruinous on this point to the logic and theology of Universalism. To affirm the second, would be consummately wicked; and the system has no ground to occupy but the third—that God requires all that man does and suffers in this world, as essential parts of, and means, in his absolute holiness and happiness in heaven. We will give unquestionable authority, to show that this is the true position of Universalism.

Mr. A. C. Thomas says, “Nevertheless, we hold that he who is the author of, has the power to give to, the agency of man such impulse, and to his will such a direction, as infinite benevolence may prompt. \* \* \* Infinite wisdom devised the plan in conformity with the dictates of infinite love, and infinite power will effect the purpose of unbounded grace.”

Mr. J. Kidwell, in giving an account of a sermon preached by himself, and which converted him from orthodoxy, referring to his own remarks on the infinite wisdom of God, says, "After taking this sudden flight of imagination through infinite space, and an unbounded eternity, I observed, secondly, as God was almighty in power, his almighty power stood ready to execute any plan which infinite wisdom could devise." Referring to the present state of things, he continues, "and had we the eye of omniscience, to take a general view of all its parts, and scan its future operations, and the new forms it may assume, till the purposes of infinite wisdom are consummated, we would, no doubt, see the whole scene resulting in the supreme good of the universe." Discussion between Kidwell and Ray, epistle to the reader, pp. 5, 6.

"The supreme good of the universe," according to Universalism, is the unconditional salvation of all mankind in heaven; and the present state of things, including all human sins and sufferings, are devised by infinite wisdom, and executed by infinite power.

Mr. H. Ballou says, "By the infinite wisdom and goodness of the Almighty, sin may be of advantage even to the sinner himself. \* \* \* If the infinitely wise and good, intended any one thing for good, which we rightly call sin, that event, in respect to the Divine intention, is not sin. \* \* I will now state two particulars: \* \* \* 1st. Man is dependent, in all his volitions, and moves by necessity. 2d. The Almighty has a *good intention*, in every volition of man. \* \* \* It was in the system of Divine wisdom, that man should experience a consciousness of sin and guilt. \* \* \* If sin and guilt had never been introduced into our system, the plan of grace, by atonement, could never have been exhibited. Sin and guilt could never have existed, providing there had been no prohibition communicated to the intelligent mind; and, on the other hand,

if the mind possessed as much liberty to go contrary to inducements, as it does inclination to follow them, inducements would have no possible effect. \* \* \* If God purposed that man should come to the knowledge of his own infirmities in the way that he does, he must have intended all the means whereby the purpose might be accomplished." Ballou on the Atonement, pp. 60, 64, 65.

This testimony, which is of the highest authority, shows, to the exclusion of all doubt, that Universalism maintains that God has devised the plan and means, and influences the agency and will of man, so as infallibly to lead to all the results, both of the sins and sufferings of mankind.

With this fact developed and established, let us again look at the argument raised on the paternal relation and love of God in regard to man's sin and suffering in this world. The love of God, as a father, moved him to consult the greatest good of his children, (the whole human family;) namely, their unconditional salvation in heaven. "Infinite wisdom devised the plan;" but, says Universalism, "it was in the system of Divine wisdom, that man should experience a consciousness of sin and guilt. \* \* \* God purposed that man should come to the knowledge of his own infirmities, (sins and miseries,) in the way that he does, he intended all the means whereby the purpose might be accomplished," for "the supreme good of the universe; \* \* \* and infinite power will effect the purpose of unbounded grace." Here God, as a father, out of love to his children, is represented as procuring, by infinite wisdom and power, all the sins of mankind in all their aggravations, with all the consequent sufferings and anguish of the human family; and all this too, that he may be very gracious at last in saving them, after having purposed and procured all their sins, and inflicted upon them all the miseries that men have endured for more than five thousand years. What

but Universalism could thus traduce the Divine character! This argument of the system, while it represents God as the father of the human family, and his children “moved by necessity,” in all their “volitions” and “actions,” makes, by unavoidable consequences, the Lord of infinite holiness and justice, as well as wisdom and power, the actual author of all the crimes committed on earth, by “moving” his children to quarrel, fight, oppress, and murder each other; and then punishes them for submitting to his purpose with regard to them.

An argument involving such consequences, must be presumptuously false—and such we have shown to be the character of this boasted argument of Universalism—and now we proceed to point out more particularly wherein its erroneousness consists: 1. In exalting one of the Divine perfections to the disparagement of others; and, 2. In magnifying the paternal relation of God, to the obscuring other relations of perfectly equal importance in the Divine administration; and, 3. In assuming what God must do in the paternal relation to man, in order to be consistent with himself, instead of reverently receiving the information from him, as revealed in his holy word, of what he has done, is doing, and will do, in regard to the creation, redemption, government, and salvation of man.

The first feature of this error opposes the unity of the Divine nature, by obscuring the perfect and immutable equality, infinite and eternal harmony of those perfections that belong to and constitute that Divine nature; for it is no less true, that God is infinite and immutable in holiness, justice, and truth, than it is that he is infinite in goodness, wisdom, and power. Any argument that would destroy the immutable equality, infinite and eternal harmony of all the perfections of the Divine character, is absurd and dangerously false.

The second feature of this error of Universalism, de-

stroys the Divine character, as the sovereign ruler and judge of the universe, in its great anxiety to magnify and exalt the paternal character of the Divine Being. All the Divine declarations are alike immutably true; and it is as clearly revealed, that "the Lord (Jehovah) is our judge, the Lord is our lawgiver, the Lord is our king," Isaiah xxxiii, 22, as it is, "Have we not all one father? hath not one God created us?" Mal. ii, 10. It must, therefore, be undeniably clear, that he sustains the latter relation, in such a sense as to be infinitely impartial and just in the former relation, in governing, judging, and saving men, according to his law as revealed in the Holy Scriptures. These Divine truths, while they at once destroy the vain speculations of Universalism on the point, call us, in the light of the law of the Lord, and incontrovertible facts, to contemplate the Divine character and administration with the deepest awe, reverence, and gratitude.

The third feature of this error, in assuming what God must do to be consistent with himself, is full of arrogance and presumption, and contradicts the whole history of facts that belong to the Divine administration. There could not be a grosser indignity offered to Jehovah, than to assert that he, as the Divine lawgiver, either placed man under a law which it was absolutely impossible for him to obey; or, being able to obey, that God purposed and procured the violation of his law, and then punished the supposed delinquent for what he could not avoid; and as God has given laws to man, as revealed in the Bible, he punishes the violators thereof with his heavy judgments. For example: Korah and his company, Numbers xvi, 33; the Sodomites, Gen. xix, 24; and others that might be named. It must, therefore, be clear, 1. That though God, in reference to creation and providence, is the common father of all men, he is also the sovereign ruler and final judge of all men; and, 2. That the moral actions of men in obedience to, or

rebellion against the Divine government, are free and unrestrained. 3. It is perfectly consistent with his paternal relation, for God, in the solemn character of sovereign judge, to inflict the punishment threatened in the Holy Scriptures on every finally impenitent sinner, even endless perdition; and that it is also perfectly consistent with this sovereign relation for him, in the gracious character of father and savior, to extend pardon and salvation to every penitent believer.

These principles and facts are strikingly exemplified in the reformed and useful lives, tranquil and happy deaths, of those who, through grace, believe and obey the Divine word; and in the wicked and corrupt lives, desponding and miserable deaths, of those who, in the abuse of grace and mercy, disobey and rebel against God.

The only plausible attempt that Universalism can make to escape, is, by maintaining that all the supposed judgments of God, and all human sufferings, are only the disciplinary chastisements of a kind father, and are all confined to this world. We will endeavor to intercept this retreat at once, by selecting one example, from among many that might be adduced. "And he smote the men of Beth-she-mesh, because they had looked into the ark of the Lord; even he smote of the people, fifty thousand and three-score and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter," 1 Samuel vi, 19.

In this case God acted either, 1. Simply in the character of an indulgent father; or, 2. In the character of a sovereign executive or judge. Should Universalism assert the former, the facts in the case are utterly irreconcilable with his character merely as a father; and the absurdity of the assertion, would be all the refutation it would require. We are therefore compelled to admit the latter; his absolute majesty as a judge, as well as his mercy as a father; and



that the Divine will, revealed in the Bible, is the absolute rule by which he dispenses both mercy and judgment to man. But are these chastisements or punishments for sin confined to this world? As this will be noticed in another place, we will submit but a few remarks here.

Here are more than fifty thousand human beings smitten by the judgments of God, and hurried instantly into the eternal world; and they must necessarily have died, under these Divine judgments, either holy and obedient servants of God, or depraved and rebellious sinners. If the former, it is utterly impossible to defend the Divine character, even as an impartial administrator and just judge, much less as a merciful and kind father. But if the latter be true, then it follows, with all the force of demonstration, either, 1. That they were taken to heaven depraved and unholy; or, 2. They were morally changed, sanctified, and rendered fit for heaven after death; or, 3. Thus dying, and remaining unchanged morally after death, they were not, and cannot possibly be saved in heaven.

To affirm the first, would flatly contradict the word of God, which says, "Without holiness, no man shall see the Lord," Heb. xii, 14. To assert the second, is to assume the very point to be proved, and the point which is denied; and the whole strength of Universalism may be challenged to adduce one particle of proof from the word of God, in support of the assumption that man is the subject of a moral change, after death, from depravity and sin to holiness and love, thereby fitting him for heaven.

It therefore follows inevitably, that men dying unholy, and remaining morally unchanged, can never enter heaven, and be the subjects of final holiness and happiness; and the above is but an awful illustration of the case of every one who, presuming on the paternal love and indulgence of God, as a father, to the neglect or contempt of his character as sovereign lawgiver, king, and judge, lives in the abuse of

Divine grace and mercy, and dies in impenitency and unbelief, and goes into eternity unforgiven and unholy. And till Universalism produces the proof of a moral change of the soul or intellectual nature of men after death, who die in sin, as clear as that which God has proclaimed, "Without holiness no man shall see the Lord," it must be considered as a most dangerous modification of infidelity.

But to meet the portentous consequences which threaten the system, in the facts above glanced at, and in a virtual abandonment of the claimed support from the paternal love of God, Universalism flies to the doctrine of the general resurrection, fancying that it sees the very change provided for, which the facts and arguments render absolutely necessary, in order to save the system from hopeless disgrace and ruin. To that point we follow it.

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## CHAPTER VIII.

### THE GENERAL RESURRECTION.

The General Resurrection—Universalist Views of the Subject—Testimony of the Scriptures on the Moral Character of the Soul, Spirit, Mind, and Heart of Man—Universalist Speculations on the Resurrection Exposed—Assumes that the Qualities of the Resurrection Body are Moral Qualities—The Contrary Shown—Scripture Proofs on the Subject—On Universalist Principles, the Resurrection of the Body and the Salvation of the Soul impossible.

ON the subject of the general resurrection of the body, Universalism has shrouded itself in the deepest mysticism; which it will be necessary, as far as possible, to remove, in order to clearly settle the question. To do this, we will state its leading peculiarities, and adduce the proof from some of its ablest advocates and defenders.

The system having rejected the plain, literal account of the creation, fall, and consequent sinfulness of man, as recorded in the Bible, maintains that man, in his spiritual or

intellectual nature, was created in Christ; and that this spirit of man in Christ, is an emanation from, and a part of God, and is, consequently, pure, holy, and immortal as God. That man thus created, was subsequently formed out of the dust of the earth, in the person of Adam; and in this formed character, soul and body, he was corruptible or mortal, constitutionally, and not so as the consequence of sin; and at death the soul is extinct, and the immortally pure spirit, which is in Christ, returns to God; and in the general resurrection, all human bodies will be made alive in Christ, in whom is this pure spirit; then man will return back unto God, as the streams return unto the ocean, and be endlessly happy in God, not as individuals, but in the aggregate, as a body with Christ their glorious head. We quote first, Ballou on the Atonement: "Do we not live, move, and have our being in God? Were we not created *of his fullness*? Had Deity any thing of which to create beings, but his own eternal nature? I know it has been said, that God created *all things* out of *nothing*, &c.; but such an idea never will be imbibed by me, until I can form, in imagination at least, a notion of how much *nothing* it takes to make the least imaginable *something*. If all things were created of the infinite Jehovah, as great a part of his creation as we take from him, so great a proportion we take from his fullness," p. 90. "Now, if it be agreed, that God acts for the good of himself, considering his creatures to belong to his fullness, I am perfectly agreed," p. 91. "Now there is no need of saying much, where the truth is so easy to come at. If Christ be the image of God, and man was created in God's image, it is plain that man was created in Christ, was blessed in Christ, and in Christ set over the works of God's hands," p. 31. "The nature of that spirit (of man as created in Christ) being eternal, and immortally pure, was opposed to the passions which would immediately rise from the fleshly nature. \* \* \* As

man stood in his *created* character, which is Christ, the heavenly man, he was not, at that time, formed of the dust of the ground, was not of the earth earthly, and therefore was not a tiller of the ground. We are then informed, by the sacred text, that God formed (not created) man of the dust of the ground, breathed into his nostrils the breath of life, whereby man became a living soul, or creature. Man is now a partaker of flesh and blood: is, as the apostle says, '*made subject to vanity, not willingly, but by reason of him who subjected the same in hope.*' He has now, not an immortal, but a mortal constitution; is possessed of natural appetites and passions; and being unacquainted with the ways of his own imperfect self, knew neither the good or evil of a mortal state," p. 33. "It seems reasonable to conclude, that man, in a *spiritual sense*, was created in *Christ*, the *heavenly nature*, as his body was *formed* in *Adam*, the *earthly*. And as all our bodies come from that *one formation*, so all our *spirits* come from that *one creation*. As it is by the *nature* of this one formed creature, that we are all brought into a state of *moral death*, so it must be by the spirit of this one created man that all will be brought, finally, to the enjoyment of *spiritual life* and *peace*," p. 193. "I would argue again \* \* \* that mankind, in their moral existence, originated in God. Why then do we deny his final assimilation with the fountain whence he sprang? The streams and rivulets which water the hill country, run in every direction, as the make of land occasions. They are stained with various mines and soils, through which they pass; but at last they find their entrance into the ocean, where their different courses are at an end, and they are tempered like the fountain which receives them. Though man, at present, forms an aspect similar to the waters in their various courses, yet, in the end of his race, I hope he will enjoy an union with his

God, and with his fellows," p. 192. "It will then be manifest, that we are nothing only as we exist in God; therefore, God will be *all*. And as the eternal spirit of love, which is the governing principle of the heavenly man, will be the governing principle of each soul thus reconciled to the law of love, it may justly be said that God is *in all*," p. 212. We give these extracts, not with a view to reconcile them, or to point out their absurdities, but simply to show what Universalism is on this point.

Mr. A. C. Thomas, on the subject of man's immortality, says, "I hold to no future 'life and immortality,' save that which will be consequent of a resurrection from the dead. God only hath immortality in himself. \* \* \* By *Adam*, in the passage before us, I understand the mortal constitution of the first man, who was of the earth, earthy. All the children of humanity bear his image, as a mortal being; and in that image they must return to the dust whence they were taken. By *Christ*, I understand the quickening Spirit, the Lord from heaven, the heavenly. By being *made alive in Christ*, is signified the resurrection into a state of incorruption, power, glory; in a spiritual body; in the image of the heavenly, who is declared to have been 'the image of the invisible God.' \* \* \* The fact that some men are not in Christ in the present life, is not to the purpose; for, however they may live or die, they will all be made alive in Christ, in incorruption, power, glory; in a spiritual body; in the image of the heavenly. \* \* \* The Scripture doctrine of the resurrection, exposes the folly of the inquiries which are so frequently made as to the condition in which a man has died. \* \* \* The questions should not be, How do mankind die? in what condition do they depart? but, How are the dead RAISED UP? and with what body do they COME? Allow the sacred Scriptures to furnish the reply, and the believer of the record will rejoice in the assurance, that in the resurrection *universal humani-*

*ty* shall walk forth in the beauty of holiness, redeemed and regenerated by the quickening Spirit of the living God. \*

\* \* 1st. 'The testimony of Jesus, that 'in the resurrection they are the children of God, BEING the children of the resurrection,' destroys the popular notion, that the condition of man in the future state will be determined by his character or conduct in this. Our Savior does not say, 'In the resurrection they are the children of God, *having BEEN* my disciples in the present world.' No. The assurance that they shall be *the children of God*, is predicated of the simple fact, that they shall be *the children of the resurrection*. 2d. The Holy Spirit does not speak of the future blessedness of individuals, *as such*. All the members of the human family constitute *the body* of which Jesus is the head. \* \* \* The Holy Spirit has revealed the future condition of mankind *as a whole*, and not as *individuals*.'" Theological Discussion, pp. 220, 275, 276, 280, 281.

These vain and presumptuous speculations could easily be extended, by quotations from Universalist authors; but we will only give the statement of Mr. D. R. Biddlecom, in the discussion at Lexington, already alluded to. When we charged Universalism with denying the immortality of the soul, Mr. B. gave the following explanation: "We do hold that the soul dies with the body, but the spirit is immortal." And when asked what the spirit of man is, as distinguished from the soul, he replied, "It is an emanation from God, a part of God, immortally pure, and incapable of being corrupted, or by any possibility defiled by sin." He also used much of the same language as quoted above, and endeavored to sustain, substantially, the same doctrines relative to the resurrection, and its consequences in the future world. It will be extremely difficult for the candid mind to decide, whether Universalism, on this point, as presented by its distinguished advocates, is most remarkable for its preposterous assumptions, unscriptural absurdi-

tics, or its revolting licentiousness. What! has it come to this, that men are to be charged with "folly," or called fools, if they inquire whether a man is in Christ or not? If they inquire how a man lives and dies? But this is but a specimen of the bold temerity of Universalism.

If, however, there is any extenuation for taking such unwarrantable liberties with the most solemn subjects, involving the highest interests of man in time and eternity, Universalism may possibly claim it; for the system finds itself in such a position, and so grievously pressed by incontrovertible facts, that it must sink under them, unless it can escape by some subtilty or subterfuge. In proof of this, we advert, here, to only two facts. The first is, that men, in the most stubborn unbelief of the revelation of God, in utter disregard of all moral obligation, with hands stained in innocent blood, and hearts full of revenge and murder, are instantly hurried into eternity, without a moment to reflect, reform, believe, or obey. And, second, in the entire revelation of God to man, there is not the first particle of proof that any moral change, from sin to holiness, fitting him for heaven, is effected on the soul, spirit, or intellectual and rational nature of man after death, and in the future and endless world. These facts are so clear and indisputable, that he who would deny the former, or affirm the latter, would, by all the intelligent and candid, be considered a proper subject for a lunatic asylum, but no longer a fit subject to reason with on this, or any other matter. Universalism, aware of the consequences, denies, as we have seen, the immortality of the soul of man defiled by sin, and has invented for him an "immortally pure spirit—a part of God," that needs no moral change in this, or the future world; and then sets itself to prove that the bodies of all mankind will be raised in purity and glory, and be united to this "immortally pure spirit—this part of God;"

and then, to be sure, Universalism will be sustained—proved, even to a demonstration!

Without stopping here to prove the immortality of the soul, we commence with the examination of the assumption, that man possesses an immortally pure spirit, as distinguished from his mortal and corrupt soul.

In the language of the Holy Spirit, the terms, heart, mind, soul and spirit, are convertible, and used indifferently to represent that principle in man which perceives, reasons, judges, remembers, and wills, and which distinguishes him from all other beings; and which principle, in common theological language, is called the immaterial and immortal soul, or spirit of man. The question now is, whether this principle in man, when represented by any of those terms, and especially, by that of spirit, is considered to be naturally pure, and morally holy; needing no moral change to prepare man for the enjoyment of God and heaven. The word of God shall settle this important point. “Create in me a clean heart, O God; and renew a right spirit within me,” Psalm li, 10. “A generation that set not their heart aright, and whose spirit was not steadfast with God,” Psalm lxxviii, 8. “He that is slow to wrath, is of great understanding: but he that is hasty of spirit, exalteth folly,” Prov. xiv, 29. “But by sorrow of the heart, the spirit is broken,” Prov. xv, 13. “Pride goeth before destruction, and a haughty spirit before a fall,” Prov. xvi, 18. “He that hath no rule over his own spirit, is like a city that is broken down, and without walls,” Prov. xxv, 28. “And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of,” Luke ix, 54, 55. “Do ye think that the Scriptures saith in vain, the spirit that dwelleth in us lusteth to envy,” James iv, 5. “And the very



God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ," 1 Thess. v, 23. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. vii, 1.

According to this testimony, so far is man from possessing an "immortally pure spirit," that he has a "wrong spirit"—"not steadfast with God"—"hasty"—"foolish"—"haughty"—"unruly"—"resentful"—"one that lusteth to envy"—"filthy and unholy"—needing the "sanctifying and preserving" power and grace of God, to change and prepare it for heaven and happiness. It follows, therefore, beyond the power of successful contradiction, either, 1. That the Bible wholly misrepresents the moral condition of the human spirit, and, therefore, its testimony should be entirely rejected; or, 2. That Universalism, in its arrogant assumptions and speculations, alike disregards the majesty of God, and the sacredness of his word. And that it may be seen at once the language the Scriptures hold on the moral character and nature of man, we adduce some farther proof, from the abundance that might be brought forward.

"A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence," Prov. xiii, 2. "The soul of the wicked desireth evil: his neighbor findeth no favor in his eyes," Prov. xxi, 10. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die," Ezek. xviii, 4. "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul," Micah vi, 7. Here, also, as in the case of the spirit of man, instead of holiness, "evil"—"sin"—"transgression"—"wickedness"—"vi-

olence and death," moral death, are features of the moral character of the human soul.

But let us see if there is any ray of hope for Universalism, on the subject of the moral purity of man in relation to his mind. "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" Prov. xxi, 27. "But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him," Daniel v, 20. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debates, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventers of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful," Romans i, 28-31. "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their minds," Eph. iv, 17. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled," Col. i, 21. "Vainly puffed up by his fleshly mind," Col. ii, 18. "But even their minds and conscience is defiled," Titus i, 15. Instead of moral purity, we have in the light of this Divine testimony, a most humiliating picture of the deep depravity of the human mind: a "wicked" mind—"hardened in pride"—filled with "vanity" and "enmity"—"vainly puffed up"—"fleshly"—"defiled"—"reprobate"—"being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, deceit, malignity."

And let us see if the moral picture is changed, when we look at the heart of man. "And God saw that the wicked-

ness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," Gen. vi, 5. "Every one that is proud in heart is an abomination to the Lord," Prov. xvi, 5. "Before destruction the heart of man is haughty," Prov. xviii, 12. "Burning lips and a wicked heart, are like a potsherd covered with silver dross," Prov. xxvi, 23. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil," Eccles. viii, 11. "But this people hath a revolting and a rebellious heart," Jer. v, 23. "The heart is deceitful above all things, and desperately wicked," Jer. xvii, 9. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," Matt. xv, 19. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God," Romans ii, 5. Here again we search in vain for native moral purity in the heart of man; and instead thereof, find the "imagination of the thoughts of his heart"—"fully set to do evil"—"revolting"—"rebellious"—"deceitful"—"impenitent" and "desperately wicked."

From the foregoing, none can fail to see the great importance the Holy Spirit, in inspiring the Scriptures, attached to this doctrine of the depravity of man, by connecting it with all those terms by which the immaterial and rational principle in man is represented; such as, the heart, mind, soul, and spirit, in all of which views he is considered a guilty apostate from his Maker, while morally, "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores," Isaiah i, 5, 6. And notwithstanding every crime here enumerated does not appear in each individual, it is not because man is not morally depraved; but because of the absence of a suitable oc-

casation, or a sufficiently strong temptation to stir that depraved fountain, and in consequence of the restraining providence and grace of God; consequently, man in all things is a debtor to grace; and if he possesses moral excellence, it is the work of grace wrought in him by the Holy Spirit, changing his heart, and renewing him in the spirit of his mind through faith and obedience, as the following Scriptures clearly show: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness," Eph. iv, 22-24. "He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake," Psalm xxiii, 3. "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God," Ezekiel xi, 19, 20.

While ever the Bible is revered as the word of God, the following points are incontrovertibly established: 1. That without holiness no man can see the Lord, or be finally saved in heaven. 2. That man by nature, and unchanged by the grace of God, is wholly destitute of that holiness necessary to his final salvation. 3. This moral change from depravity and sin to holiness and obedience, must be wrought upon the moral, spiritual, and intellectual nature of man by the power of the Holy Spirit. 4. This moral change must absolutely take place in man either in this or the future world, if at all. 5. All who die in infidelity, impenitency and crime, are not thus morally changed and made holy in this world, and of absolute consequence, go into the future world unholy, and unfit for heaven, happiness, and God. Universalism, therefore, has no alternative,

but either, 1. To reject the entire testimony of the word of God, and deny all the solemn facts bearing on those points; or, 2. Find a remedy in the resurrection of the body, for the deep depravity and guilt of the souls of all those who die unchanged by grace, and many of them in the commission of the grossest crimes of which mankind are capable.

Having clearly shown on Divine authority, the absurdity of the assumption of Universalism with regard to the "immortal purity" of man's spirit, or intellectual nature, we next inquire whether there is any thing in the doctrine of the resurrection of the body, that will relieve the moral condition of the souls that have gone, and may yet go, into the endless world unholy and unprepared to meet their God. "And Jesus, answering, said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection," Luke xx, 34-36. This language of the Savior, and which, in substance, is also recorded by Mark xii, 24, 25, and Matthew xxii, 29, 30, (all the evangelists referring to the same discourse,) is supposed by many to afford the strongest proof in favor of Universalism found in the Scriptures. The supposed force of this language of Christ in support of the system, lies, first, in assuming the very point which it should have proved; namely, that Christ is here treating of the general resurrection of all mankind. But of this there is no proof; and on the other hand, there is strong reason for believing the contrary.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead," most clearly indicate a particular resurrection, peculiar to those who should be accounted worthy to obtain that world in the

sense here implied. And, furthermore, the inference is perfectly reasonable, that some men will not be accounted worthy to obtain that world, and be the subjects of that resurrection in the peculiar sense in which they are here spoken of. Universalism, fully conscious of the force of this view of the subject, makes many efforts to evade it. As Mark and Matthew have not mentioned the term "worthy to obtain," Mr. Whittemore asserts, that the weight of evidence against the importance of this qualifying term is as two to one. But the most common effort to avoid the difficulty, is to assume, that if Christ speaks of a particular resurrection, which refers alone to the righteous, then the wicked will not be raised at all, and of course they cannot be punished in the future world. There is just as much force and reason in this, as there would be to affirm, that as the righteous have to die and pass out of this world, in order to gain and enjoy heaven, therefore, if the wicked are not received into heaven, when they leave this world, they will not die at all, but always remain in this world. This is another instance of the presumption of the system, in dictating how and what Jesus Christ must teach.

Having taken the ground that Christ is speaking of the general resurrection, the system assumes, in the second place, that the declaration, "are as the angels of God in heaven \* \* \* equal unto the angels," refers to man's moral condition, and proves, that in the resurrection the whole human family will be holy and happy in heaven.

To deprive Universalism of all possible support from this source, it is only necessary to show that Christ was not treating of the *moral* condition of man, but of his *relative* condition. The Sadducees, who were the occasion of this discourse, denied the future existence of both the soul and body of man, and of consequence, disbelieved in any moral condition whatever after death; this, therefore, could form no part of their inquiry. And the case they adduced, they

supposed, would entirely refute the doctrine of the immortality of man, and confound the Savior, as it presented an insuperable obstacle, according to the relative condition of human society in this world. The Divine Savior charges them with ignorance and error. First, ignorance of the Scriptures, which teach the immortality of the soul, and demonstrates it in the most concise and unanswerable manner. 1. God is not the God of the dead, but of the living. 2. But he is the God of Abraham, Isaac, and Jacob. 3. Therefore, Abraham, Isaac and Jacob live; their souls are immortal, notwithstanding the death of their bodies.

But, second, ignorance of the power of God, which is as competent to raise the body from the dead, as it was to create the body of man at the first; in view of which, the future existence of man, soul and body, is perfectly reasonable.

And, third, ignorance of the relative condition of man; for, instead of conjugal relations existing in the resurrection state, they are as, or equal to, the angels in heaven—the angels of God relatively. 1. In this, that they neither marry, nor are given in marriage. 2. For there is no necessity in the economy of God for such relation in the future world, as there is in this, in order to perpetuate the human race on earth. 3. Because they can die no more, and therefore, are equal to the angels of God in heaven. That it was the relative, and not the moral condition of man in the future world the Redeemer was establishing, will appear beyond a doubt, when it is recollected that the clearest account of the future moral condition of man would not have met the case under consideration.

For example: Suppose the Savior, in reply to the inquiry of the Sadducees, “Whose wife shall she be?” had said, “In the resurrection they are all morally holy;” they might have answered, “These seven brethren, and the woman of whom we inquire, were all morally holy,” (for none

can say that they were not.) But if this were not the fact, there were others who sustained this conjugal relation; for instance, Job, Noah, Isaiah, Daniel, Ezekiel, David, and numerous others, to whose piety and holiness God has borne the most unquestionable testimony; therefore, this relation is not incompatible with the most exalted piety and moral holiness; and if so, the question would still recur, "Whose wife will she be in the resurrection?" and the Sadducees would have been left in the proud possession of their pernicious heresy, to the great confusion of truth and its holy Author.

From the above, and the additional fact, that in this whole case, as here treated, Christ has not mentioned the moral condition of man in the resurrection, (which is truly surprising, if that was the point he intended to establish,) the conclusion cannot be avoided, that he was not treating of man's future moral condition; because, 1. He never mentions it in this entire part of the discourse; and, 2. If he had presented this in the clearest light possible, it would not have met the error of the Sadducees, and corrected public opinion on this point, so far as they had influence; but that he was treating of the relative state of man after the resurrection; for, 1. This precisely met the error against which this discourse of the Savior was directed; and, 2. It was so understood and felt by all present, and especially the Sadducees themselves, whose error was so unanswerably refuted, and they silenced and confounded before the audience. So far, then, this testimony renders no shadow of support whatever to Universalism.

But there is one other declaration of our Lord in this discourse, on which the system depends with equal, if not more confidence for support, than any other; namely, "And are the children of God, being the children of the resurrection." In this, as in the former case, the supposed support derived from this language consists in the assumption of



the system. It assumes, that to be the children of God in any sense, is necessarily to constitute such children holy and happy. For, let it be admitted, that men may be the children of God in some sense, and yet that relation not necessarily constitute them holy and happy; and, with this admission, Universalism must demonstrate, before it can derive any support from this source, that to be the children of God in the sense contemplated in the text, is not to be his children in that very sense which the relation itself does not necessarily imply, i. e., holiness and happiness. But such demonstration can never be made out.

However, let us look at this a little further in the light of the Divine word, and see if to be the children of God, in every sense in which that relative term is used, is necessarily to possess moral holiness, and thereby to be constituted happy. The following will afford light on this subject: "Adam, which was the son of God," Luke iii, 38. "Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead," Deut. xiv, 1. Here the whole people of Israel are the children of God; but will any one say that the relation constituted them individually holy and happy? Surely not. "Hear, O heavens, and give ear, O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. \* \* \* Children that are corrupters! they have forsaken the Lord: they have provoked the Holy One of Israel unto anger; they are gone away backward," Isaiah i, 2-4. "Do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? Hath he not made thee, and established thee?" Deut. xxxii, 6. "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" Mal. ii, 10. From these, and other passages that might be quo-

ted, it is seen that mankind sustain the relation of children of God, in view of the fact that they are the subjects and objects of his creation, providence, and redemption; and in no instance, since the fall of man, does this fraternal relation necessarily imply moral holiness and happiness. And, indeed, so far from it, that those very people who are thus related to God, are charged with folly, treachery, ingratitude, rebellion, and crime.

It is, therefore, undeniably clear, that men may be the children of God in such a sense, as for that relation itself not necessarily to constitute them either holy or happy. It only remains to be shown, that this fact applies to the resurrection state, as treated by our Lord in the case before us. And, 1. Throughout the entire testimony of Divine revelation, where men are recognized as possessing moral holiness, and are thereby constituted morally and spiritually the children of God, this relation, and this moral change, are attributed wholly to the grace and Spirit of God. "For by grace are ye saved, through faith," Eph. ii, 8. "For ye are all the children of God, by faith in Christ Jesus," Gal. iii, 26. "The Spirit itself beareth witness with our spirit, that we are the children of God," Romans viii, 16. But, 2. The resurrection of the body is ascribed wholly to omnipotent power: "Ye do err, not knowing the power of God," by which the resurrection will be effected. And to guard this point, Christ says, "They are the children of God, being the children of the resurrection;" that is, being the subjects of his omnipotent power in their resurrection, they will be, on that account, his children, in a sense similar to that in which all men are his children by his omnipotent power in their creation and preservation.

By this view of the subject, the Savior cut off all licentious abuse of the doctrine of the general resurrection; for, as men are the children of God by his power in creating and preserving them, without necessarily being holy or

happy on that account alone; so, also, they may be his children by his power in their resurrection, without being either holy or happy. And as it is an immutable truth, that without holiness no man shall see the Lord; therefore, men must look to the fullness of God's grace in the sanctification of their souls, instead of relying exclusively on the omnipotence of his power, in the resurrection of their bodies, as the ground and hope of their holiness and happiness, either in this, or the future world.

And, again, the Lord Jesus Christ could not intend, in the declarations before us, to contradict what he had previously said in the same discourse; and as it has been already shown, that he was establishing a point of relative, and not moral condition, in the future world, this language must necessarily be understood in the same light; and when so understood, the whole is a lucid and unanswerable refutation of the licentious and dangerous dogma of the Sadducees, which is only exceeded by that of Universalism. Understood in the Universalist sense, Christ not only fails to refute the Sadducean error; but gives license, indirectly, at least, to every error and crime that men may embrace, or commit.

That this charge against the system may not appear more severe than true, we remark, that Jesus Christ, in this discourse, either did, or he did not, intend to teach and support Universalism. If he did not, the system is guilty of an unpardonable and wicked perversion of the language and teaching of the Lord. If he did, then his true meaning would be as follows: "Although the Sadducees may deny the immortality of the soul and the resurrection of the body—the Scribes and Pharisees may reject the grace of God, and claim heaven on the merit of their own works—the Jews, as a nation, may reject Christ—infidels may reject the Bible—atheists may reject the existence of God—and all men, to the latest generation, may follow their ex-

ample, and live and die in all this error, infidelity, atheism, and crime, and yet be as absolutely sure of holiness and happiness in heaven in the resurrection, as if they were now actually in the enjoyment thereof!

Till men can believe that the Divine Savior was the teacher and promoter of all possible error and corruption, they can never believe that he intended to teach any such doctrine; and till they believe this, they can never honestly believe that he intended to teach Universalism in the doctrine of the resurrection. And if we are not prepared to attribute such a character to the blessed Savior, we are compelled to the belief, that so far was he from teaching the peculiarities of the system, that it, with all other pernicious errors, are, by his holy example and Divine teaching, stamped indelibly with his condemnation, and held answerable, with all their consequences, to the bar of "eternal judgment."

Here, then, is one of the main positions of Universalism removed, as it regards the general resurrection. Its next, and only retreat, is to the fifteenth chapter of Paul's first epistle to the Corinthians. Let us try its strength here. Many of the most learned, pious, and able commentators and divines, understand the apostle here, in his description of the resurrection body, to refer particularly to the righteous; and this opinion is not without its reasons. But as Universalism denies this, and applies the apostle's description to the whole human family indiscriminately, we will waive any other view, and meet the system on the favorite ground of its own selection. The declarations of the apostle mostly relied on for support, are the following: "For as in Adam all die, even so in Christ shall all be made alive. \* \* \* So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is

raised a spiritual body. \* \* \* So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory?" verses 22, 42, 43, 44, 54, 55.

The declaration, that "in Christ shall all be made alive," is collated with, "If any man be in Christ, he is a new creature," 2 Cor. v, 17, on which the following argument is raised, as the main support of the system on this question; namely, all who are in Christ are new creatures, and continuing in him must be endlessly holy and happy. But in the resurrection all will be made alive in Christ, and will for ever abide in him; therefore in the resurrection all mankind will be endlessly holy and happy in heaven.

We have given this supposed argument all the force it can possibly claim, that its fallacy may be the more clearly exposed, and the word of God rescued from its perversions. Its supposed strength lies in assuming, that man's relation to Christ, as referred to in both these texts, is precisely the same as it regards his soul and body in this and the future world. If the contrary of this can be fully shown, the conclusion must utterly fail.

It would be little less than mere trifling, to spend time in proving that the declaration, "In Christ shall all be made alive," refers exclusively to the body; and the life spoken of, to the future state after the resurrection; and that this work of raising the body from death, will be accomplished unconditionally on all our race. It only remains, therefore, to be shown, that the language, "If any man be in Christ, he is a new creature," refers to the soul, and takes place in this life, on conditions of faith and obedience. Of this the candid cannot entertain a doubt, when they hear the apostle say, "Now, he that hath wrought us for the self-same thing is God, who also hath given us the earnest of the Spirit.

Therefore we are always confident, knowing that, while we are at home in the body, we are absent from the Lord : for we walk by faith, not by sight. \* \* \* Therefore, if any man be in Christ (by faith) he is a new creature," 2 Cor. v, 5, 6, 17. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love," Gal. v, 6. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained (or prepared) that we should walk in them," Eph. ii, 10. And "if a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned," John xv, 6. From this testimony, which is but a fraction of what might be adduced, it is seen, that those of whom it is said, "if any man be in Christ he is a new creature," are such as are "at home in the body," "walking by (that) faith which worketh by love," being "created in Christ Jesus unto good works," God requiring that they should walk therein; and if they do not, so far from being new creatures in Christ, they are cast forth as branches, withered, dead, and will be gathered and cast into the fire.

The application of those texts, which are quoted as parallels, to sustain Universalism, can now be seen with clearness. "If any man be in Christ he is a new creature," refers, 1. Exclusively to the moral state of the soul, and has no special reference to the body whatever; for the body of the most pious is as much subjected to pain, infirmities, and death, as the body of the most profane; while the assertion, "in Christ shall all be made alive," has exclusive reference to the body. 2. The former refers to men in this world; for it is inseparably connected with the exercise of faith that works by love; but in the future world we will not walk by faith, for "we shall see him (Christ) as he is," 1 John iii, 2. But the latter refers to the body ex-

clusively in the world to come, at and subsequently to the resurrection. 3. In the former case, this relation to, and connection with, Christ, are received alone on conditions of faith and obedience; for "neither circumcision nor uncircumcision availeth, but faith that worketh by love." This connection with Christ must be continued through life, and consummated in heaven on the same conditions, and is a work of sovereign Divine grace, delivering the soul from the power of sin in this world. "Be thou faithful unto death, and I will give thee a crown of life," Rev. ii, 10. But if a man does not continue faithful he is cast forth to be burned; while in the latter case, it is effected unconditionally, in the case of every member of the human family, without any regard to moral character whatever; and is the work of sovereign Divine power, delivering the body from the power of temporal death in the future world. It would not, therefore, be a more presumptuous perversion of the word of God, to adduce the apostolic declaration, that "all shall be made alive in Christ," to prove that all men are now "new creatures in Christ," by living faith, persevering obedience, and entire devotedness to God in all possible holiness of heart and life; (while facts all over the world would contradict it,) than it is to adduce, "if any man be in Christ he is a new creature," to prove that all men will be finally and unconditionally holy and happy in the resurrection. Probably no one circumstance has contributed more to make proselytes to, and keep this covert infidelity in countenance, than its ingenious perversion and misapplication of the word of God. In this lies its strength with those who are not accustomed to close thinking and investigation.

With the false arguments detected, and the unwarrantable liberty the system takes with the word of God exposed, we are prepared to see the proper meaning of those Scriptures which teach the doctrine of the general resurrection. This doctrine having been denied by some; and having re-

futed the error, by proving the fact of the resurrection of the body of Christ, the apostle proceeds to establish the general resurrection, by presenting Adam and Christ in their public and representative characters. "As in Adam all die, even so in Christ shall all be made alive." That is, as by the act of Adam, as the moral representative of man, in violating the law of God, all mankind were made subject to death—temporal death, of which he is now speaking; the proof of which is seen in the universal mortality of man—so, also, by the act, or omnipotent power of Jesus Christ in the general resurrection, shall all human bodies be made alive; the unquestionable assurance of which we have in his own resurrection.

The correctness of this view will be seen from the following: 1. That in referring to this universal death of the body, by the act of Adam, no reference is made to, or distinction between the bodies of the righteous and the wicked, but all are alike subjects of this death; from which it must be clear, that it was the fact of the universal death of the body, and not the holiness or happiness of the soul that was the subject of investigation. 2. It is affirmed that Christ will counteract this universal death of the body, by a universal resurrection thereof; from which it is equally clear, that the moral condition of man after the resurrection, was no more the subject of investigation in this place, than it was before death; but only the fact that, without regard to moral character in this life, the resurrection by Jesus Christ shall be as universal as death was by Adam. This is clearly the apostle's meaning.

The incorruption, glory, power, and spirituality of the resurrection body, as described by the apostle, are considered by Universalism to be wholly incompatible with the above view, and are claimed in proof, little less than demonstration, of the unconditional happiness and glory of all mankind in heaven. We have heard Universalists say,



“they had very little concern about the soul, while they had such a complete salvation for the body.”

Waiving the fact, that there is reason to believe this to be a description of the state of the righteous in the resurrection, we meet the supposed formidable position on the ground of the system's own choice. It will not be denied, we presume, that the apostle strikingly contrasts the natural weakness, dishonor, and corruption of this present, dying body, with the opposite qualities in the resurrection body. Now, the whole strength of this Scripture, in its supposed support of Universalism, lies in assuming that those qualities of the resurrection body are moral qualities; and constitute the body, in the abstract, morally holy, and consequently, a fit subject for happiness in heaven. But of this assumption, so vital to the system, there is not only no proof, but, as we conceive, abundant evidence to the contrary. The system may be safely challenged, to adduce a single text in the Divine record, where moral holiness, in the proper use of the term, is ever applied to the body simply, when separated from the soul; and, in the absence of all evidence on the one hand, we have, on the other, the most indisputable matters of fact.

Moral powers and qualities, strictly speaking, are inseparably connected with intelligence, intellect, or mind. If this were not the fact, there can be no reason assigned, why we should not see moral holiness, or unholiness, in all the un-intellectual beings and objects in the world. It is with strict reference to this fact, that the whole Divine government, and all just and wise human governments, are formed and administered. And as the human body, separate and apart from the soul, or mind, is utterly destitute of intelligence, and consequently, of moral powers and qualities, it is neither worthy of praise or blame in this separate state, and is so considered by both human and divine laws and government.

This is strictly true of the very features of frailty by which our natural bodies are characterized in the text before us; for, though corruptible, weak, and dishonored, by reason of decay and death, they are not charged with being morally guilty or unholy. The only sense, therefore, in which the body can be morally holy or unholy, is instrumentally; when connected with a regenerated and pious soul, it will be the instrument in works of holy obedience and usefulness; when connected with a soul that is impious, it will be the instrument of works of impiety and rebellion against God. It only remains to be seen, whether this principle, so demonstrable in relation to the body in this world, will be totally annihilated in reference to the resurrection body; and if it is not, it will then be perfectly clear that the qualities described, and belonging to that body, so far from being moral qualities, are only the constitution of that body by which it is fitted for an eternal union with the immortal soul, and from which it will receive its moral character, relative and instrumental. Now, if it be a fact, as has been shown, that moral holiness cannot exist without intelligence, or mind, before Universalism can derive any support from this source, it must clearly demonstrate, that the resurrection body, previously to its re-union with the immortal spirit, will possess intelligence, or mind. But this is so derogatory to every view of the subject derived from the Holy Scriptures, that nothing but the desperation of a sinking system, and the most presumptuous disregard of the authority of the word of God, could lead to such a conclusion. And, indeed, the assumption, if the system should be bold enough to make it, so far from relieving the case, would only establish the principle; for it would be conceding at once, that the unintelligent body did not, in and of itself, possess moral qualities; and whatever of moral character or holiness it can be the subject of, is in consequence of its intelligence. This would not only be

to yield the question in dispute, but would make man in the resurrection state to possess a two-fold intelligence, each separate and distinct from, and independent of the other; therefore, unknown, and unheard of in the Bible. This, if it could be fully demonstrated, so far from proving Universalism from the Bible, would prove, by Universalism, that the Bible wholly misrepresents the case, is utterly untrue, and is not to be depended upon at all, in this, or any other matter of interest to man.

These consequences can only be avoided, by admitting that the peculiarities of the resurrection body simply, will consist in that constitution which will form the perfect contrast with its present character. Its great dishonor consists in its weakness and corruption as a natural body; but these are not moral, but merely natural qualities in man's fallen state, which produce its mortality. Its glory will consist in its power and incorruption as a spiritual body, which will constitute its immortality; but these, as we have seen, are no more moral properties in the resurrection body, than their opposites are in our present bodies; the subject of the apostle's investigation being, not moral holiness or unholiness, but the mortality of our present, and the immortality of our resurrection bodies. And as those features of character in our present natural bodies necessarily lead to, and result in death, without regard to the moral character of the soul; so, on the other hand, the features of character in the resurrection bodies constitute them immortal, irrespective of the moral character of the soul from which they were separated by death, and with which they will be finally re-united. So far, therefore, is the resurrection of the body from meeting the absolute necessities of Universalism, that it leaves it exposed to all the force of the solemn declaration of the Lord Jesus Christ, "Those that have done good, shall come forth to the resurrection of life; and those that have done evil, to the resurrection of damnation;" the moral

character of the soul, and not the immortal constitution of the resurrection body, determining the destiny of man for eternity.

“Then shall be brought to pass the saying that is written, Death is swallowed up in victory.” What death? Most unquestionably, temporal death—the death of the body; for no other death than that of the body in this world, and no other immortality than that of the resurrection body in the future world, are the subjects of the apostle’s inquiry in this place—leaving the moral condition of the soul, as clearly declared, and fully settled, in other portions of Divine revelation; such as, “Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart,” Psalm xxiv, 3, 4. “Blessed are the pure in heart; for they shall see God,” Matt. v, 8. “Without which, (purity of heart, or holiness,) no man shall see the Lord,” Heb. xii, 14.

Here we might leave this subject; but we are not done with Universalism on this point. For the sake of argument, let all be granted that may be claimed for the human body in the resurrection; and the question still recurs, Does this meet the moral condition of the souls that have gone, and may yet go into eternity, unholy and unfit for the holiness of God and heaven? To this, enlightened honesty can but answer in the negative; for, whatever may be the constitution or character of the body in the resurrection, it is the result and work of omnipotent power, changing it from a natural to a spiritual, from a mortal to an immortal body; and this work of Divine power must take place after death, and necessarily, in the future world. This is clearly the doctrine of the Bible in the case. The change necessary in the soul, to prepare it to enjoy God, is wrought by Divine grace changing it from darkness to light, the power of Satan to God, from sin to holiness; and this work of the grace of God is performed on the soul alone

upon the condition of faith in Jesus Christ, and therefore must of necessity be effected, if at all, in this world; and no change that the body can be the subject of, can possibly meet the moral necessities of the immortal soul.

With these solemn facts so clearly before us, and in the entire absence of all promise or provision for the soul's moral change after death, as far as the Bible is concerned, for any man to anticipate such change under such circumstances, merely because God has promised to change the body in the resurrection, from mortality to immortality, is so far from being the dictate of enlightened reason, and humble, authorized faith, that it is emphatically the work of a desperately darkened understanding, or a presumptuous infidelity, that sets at defiance God's word in the premises, and dares to constitute itself the arbiter of man's destiny in the awful future. Universalism is chargeable with all this disregard of the Divine word, and all these bold assumptions with regard to the future condition of mankind. The view already taken is, doubtless, sufficient to settle the question with the candid, if the evidence was closed here; but that none may doubt, who believe the Bible, we will adduce a few direct proofs therefrom, to show, in direct opposition to Universalism, that so far from all mankind being holy and happy in the resurrection, some will rise to "shame," "contempt," and damnation; and being "unjust" and unholy, will be the subjects of endless perdition and moral death. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," Daniel xii, 2. Universalism tries to escape the force of this testimony, by confining the entire prophecy of Daniel, in its accomplishment, to the days of the Redeemer on earth—his judgments in the destruction of Jerusalem—and the establishment of his Gospel kingdom during the life-time of the apostles; and, as a necessary consequence, the resurrection spoken of

was figurative, and not real, or literal. That this prophecy includes those events, will not be denied; but that it is confined to them alone, can only be contended to save a sinking system, which it is resolved to defend, even at the sacrifice of the truth of God. And this is the difficulty into which Universalism is thrown. But let us see whether this sublime prediction was confined in its fulfillment to the days of Christ and his apostles on earth. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," Daniel ii, 44. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," Daniel vii, 14.

From these, which are only a few of the numerous declarations of the prophet to the same effect, it is seen, with a clearness that may defy skepticism, that those predictions, so far from terminating in the days of Christ and his apostles on earth, only commence a sublime scene of providence and grace, which has been spreading, and will continue and increase, till in its majestic triumphs it encompass the habitable earth; and will only have its final consummation in the future and endless world. And even in the chapter before us, after all that Daniel has said that could apply to those events to which Universalism attempts to confine the whole prophecy, he says, "And I heard, but I understood not: then said I, O, my Lord, what shall be the end of these things? and he said, Go thy way Daniel: for the words are closed up and sealed till the time of the end," Daniel xii, 8, 9. And the whole vision closes with these remarkable words, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the

end of the days," verse 13. Here are features of this prophetic vision, which were sealed up till the time of the end. Daniel was to rest, his body sleep in death, and his soul rest in the paradise of God, "till the end be;" at which time he is to stand in his lot, according to his moral character. But as he had been long dead before Christ came in the flesh; and as he was not raised up to stand in his lot, or to be present at any of the transactions of Christ and his apostles, and as he is to be raised up in the final accomplishment of this prophecy, it follows, beyond all doubt, that the event is yet future, and yet to be consummated. We have only now to inquire whether the prophet was speaking of a figurative, or real and literal resurrection. If the former, the attending circumstances must necessarily be figurative also; then the following will be his true meaning: "And many of them that sleep, figuratively, in the figurative dust of the figurative earth, shall figuratively awake, some to everlasting figurative (not real) life, and some to figurative shame, and everlasting figurative contempt." But this is not all; for preparatory to this splendid figurative scene, the prophet, to be consistent, must be understood to say, "And they that be wise, (not really, but) figuratively, shall figuratively shine as the brightness of the firmament; and they that figuratively (not really) turn many to figurative (not real) righteousness as the stars for ever and ever." If the prophet is speaking of figurative, and not real, transaction, the above is a perfectly fair exposition of his true meaning; but such interpretation would destroy, not only all real life, obedience, usefulness, reformation, and holiness, but all reason and common sense. And before Universalism can escape the force of this testimony, it must not only contradict matters of fact, with regard to the time of the fulfillment of Daniel's predictions, and the prophet himself; but it must pollute the lips of this holy man of God, by attributing to him this language of

consummate folly—exquisite nonsense! Universalism adduces the prophecy of Ezekiel xxxvii, 12, 13, to support a figurative resurrection; but, unfortunately for the system, the case lacks every analogous point: for there, 1. The case is clearly stated to be a metaphorical coming out of the grave; in Daniel no such intimation is given. 2. In this case the people who are to be the subjects of this work are specially named: “the whole house of Israel,” the Jews nationally, and them only. In Daniel no such distinction and restriction are made; but the resurrection is personal, and is spoken of individuals, and not of a nation. 3. In Ezekiel, the end of the work contemplated is, “I will \* \* \* bring you into the land of Israel;” the whole transaction, in its consummation, confined to time, and terminating in “the land of Israel.” In Daniel, the end of the resurrection contemplated with regard to individuals, is everlasting life, and everlasting shame and contempt, and of necessity terminating in changeless eternity. These facts, without naming others, prove to a demonstration, that the cases referred to by the prophets are perfectly dissimilar; and as the work in Ezekiel’s vision was confessedly metaphorical, that in Daniel must be real and literal.

Allowing that a literal resurrection is intended by Daniel, Universalism attempts to maintain that the term “many” restricts it to a limited, and of course it cannot mean a general resurrection. On this cavil, coming with such an ill grace from Universalism, but a few remarks will serve our purpose. And, first, Paul uses the same term where there can be no doubt he included all mankind. “For as by one man’s disobedience many were made sinners,” Romans v, 19. But, secondly, the many that sleep in the dust of the earth, as contemplated by Daniel, including the good and bad, with those who will be alive on the earth at the end of time, will include the whole of our race; for “we shall not all sleep, (or die,) but we shall all be changed,” 1 Cor. xv,



51. "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air," 1 Thess. iv, 17.

With those objections removed, the declaration of Daniel, speaking by the inspiration of the Holy Ghost, is an eternal monument of truth, in opposition to the licentious assumptions of Universalism, on the great doctrine of the general resurrection by Jesus Christ. We have spent more time on this case than we otherwise would, from the fact that Universalism, having made this a figurative resurrection, and confined the whole transaction to time, asserts, that whenever Christ or his apostles allude to, or mention the resurrection, in connection with condemnation or suffering, they either refer to, or quote Daniel's prophecy, and, of course, mean the same kind of resurrection. This, indeed, is a very easy method of disposing of difficulties; but with its absurdity exposed, we are prepared to hear with reverence the testimony of the Son of God on this important subject.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John v, 28, 29. Universalism, aware of the fact, that this testimony alone is sufficient to seal its fate, if its force cannot be evaded by some subtilty or other, has brought all its skill into requisition on this declaration of Jesus Christ; and, after numerous attempts to apply it to the destruction of Jerusalem, the maniacs among the tombs, and various other events, that may well excite the pity and contempt of the intelligent and pious, it is forced to deny a real, and to attempt to maintain a moral, spiritual, or figurative resurrection, as that intended by the Savior. On this ground we meet the objection.

First, this charges the Savior with useless and unmean-

ing repetition; for he had just said, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead (morally and spiritually dead) shall hear the voice of the Son of God: and they that hear shall live;" shall be raised from a state of moral death, to live a spiritual life by faith; for, "He that heareth and believeth, is passed from (moral) death unto (spiritual) life." And, in the text before us, Universalism makes him say, "Marvel not at this." At what? This, that I have said, I would raise him that believeth from a state of moral death to the enjoyment of spiritual life by faith. Why? Because the hour is coming, in the which all that are in the graves, of moral death, as those just referred to, shall hear his voice, and believe as those above; therefore, I am repeating the same case precisely which I have already described!

And again, second, Universalism attributes sentiments of consummate confusion and folly to the Lord Jesus Christ, by making him teach the doctrine of a figurative resurrection in this place. The following must be a fair exposition of his honest meaning, on Universalist principles. "The hour is coming, in the which all that are in the (figurative) graves (of moral, figurative death) shall hear his voice, and shall come forth; (from their figurative graves of figurative death;) they that have done (figurative) good, (in their figurative graves of figurative death,) unto the (figurative) resurrection of (figurative) life; and they that have done (figurative) evil, (in their figurative graves of figurative death,) unto the (figurative) resurrection of (figurative) damnation."

But still further. If this is a figurative, moral, or spiritual resurrection of the soul, notwithstanding this splendid display of figures, the whole must prove to be a perfect failure; for, 1. As "without faith it is impossible to please God," Heb. xi, 6, those who "have done good," must have had this faith, and believing, have passed from moral

and spiritual death unto spiritual life, and cannot need this resurrection, having experienced it already. And those who "have done evil," must have been destitute of this faith, and, of course, in a state of moral and spiritual condemnation; and as they are to be raised to a state of condemnation, or damnation, their condition, morally, must be precisely the same after, that it was before, this splendid Universalist resurrection—the whole prove an utter failure, and Jesus Christ leave man in the same deplorable condition in which he found him, after all his unsuccessful attempts at a resurrection! It is seen, therefore, that whether this is considered a figurative, moral, or spiritual resurrection, the conclusion and consequences are resistlessly the same.

Neither can the force of this testimony be diminished by any attempt to explain it by the prophet Ezekiel; for, as we have seen, that was a restoration to national, political, and religious privileges; and as the subjects of which, there is not even an intimation that some of them would be the objects of shame, contempt, and damnation, but all would alike enjoy the blessings; while, in the case before us, the resurrection is personal, and the destiny of those who are the subjects of it as different, according to their moral character, as is the difference between "everlasting life," and "everlasting contempt," "shame," and "damnation." If, therefore, Universalism is not prepared, with profane hands, to rob Jesus Christ of all consistency and dignity of character, and insult him by attributing to him sentiments and doctrines that common sense would blush to own, it is compelled to admit, that he has here, with a clearness equal to his own dignity, and the importance of his message to man, announced to the world the sublime doctrine of the literal resurrection of the body, and the final destiny of mankind in the future world. The Savior, thus understood, appears in a character worthy of himself.

Having announced his authority as the Savior and Judge

of mankind, and the power of his grace in raising the penitent believer to a spiritual life of faith, love, and obedience, he continues the instruction, by referring to his power in raising the body from the grave. And as he promises spiritual life by the power of his grace to none but such as believe, so, also, in the exertion of his omnipotent power in the resurrection of the body, the same principle will be observed; they that have done good, have believed and obeyed, shall come forth to the resurrection of life—endless happiness in heaven. But they that have done evil, lived and died in unbelief and sin, shall come forth to the resurrection of damnation—shall go away into everlasting punishment.

It will now be seen, that as Universalism could not press the Savior into its service, as a witness in its favor, neither can it possibly evade, or diminish the force of his testimony, when he appears against it; for, if the Lord Jesus Christ has given an account of the literal resurrection of the body, and the destiny of man subsequently thereto, including eternal life and damnation, the condemnation of Universalism is thereby sealed, by authority as high as the throne of God.

We will adduce only one other statement on this point. “And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust: and herein do I exercise myself, to have always a conscience void of offense towards God, and towards men,” Acts xxiv, 15, 16.

The principal attempt to evade this testimony by Universalism, as far as has come under our notice, is the assertion, that it would be little less than blasphemy to “hope” for the resurrection of the “unjust,” unless it should render them endlessly holy and happy in heaven. The force of this futile objection we have never been able either to see or feel. What, blasphemy! or, at least, highly criminal, to

hope that the "Judge of all the earth will do right." Any hope or feeling of heart to the contrary, would be rebellious and criminal in the sight of God. The objection itself is proof that the system trembles at the thought of fairly meeting this inspired declaration; and yet to pass it without a word, would be to allow it all its force, which alone would ruin the system.

But to allow the objection for a moment—then Paul must be understood to mean, "I have hope toward God, that there will be, not only a resurrection of the just and unjust; but the unjust, those who have lived and died in the practice of all injustice, cruelty, falsehood, infidelity, atheism, blasphemy and murder, will be as sure of an eternal weight of glory in the resurrection, as those who have lived and died in all holy obedience; and, therefore, herein do I exercise myself, to have always a conscience void of offense toward God and men, that I may be raised with the just; nevertheless, if I should always exercise myself to offend against God and men, I am unconditionally sure of a resurrection to eternal glory, as are, also, all other men, however unjust and unholy they may live and die." Now, an objection that involves such consequences—that will traduce the character of the inspired apostle, by imputing to him sentiments so perfectly revolting, that to have published them to the world, would have rendered him an object of universal scorn and contempt with all the virtuous and wise—must be the legitimate offspring of the grossest darkness, or the deep disciplined corruption of infidelity. And Universalism has no alternative but to yield the objection, or sustain the charge.

We are now prepared to see, in the light of Divine revelation, that Universalism has not one testimony in the whole range of holy writ, to support its bold assumptions, that the resurrection will secure eternal holiness and happiness for all mankind in heaven, irrespective of faith, obedience, or

any other feature of moral character in this world. And on the contrary, the Lord Jesus Christ and his divinely inspired servants, concur in establishing the solemn fact, that whatever change may be wrought on the body in the resurrection, it cannot affect the moral condition of the soul; but the eternal destiny of man will be fixed by the moral character in which he closed his probation in time and entered the future world.

Again: Universalism not only utterly fails to sustain its assumptions with regard to the salvation of all men in the resurrection; but by plain and unavoidable consequences, it renders both the resurrection of the body and the salvation of the soul impossible.

That the resurrection of the body is a work to be effected by the Lord Jesus Christ, is a fact everywhere declared in the word of God; and that this is the work of Almighty power, is equally clear; and the fact that prophets and apostles have raised the dead, forms no valid objection; for they did not perform the work in their own name or by their own power, but only instrumentally; and they produced no new organization, as will be the fact in the resurrection, but only resuscitated the body, which was again subjected to death. From these facts it is clear, that the resurrection which must change our natural to a spiritual, our mortal to an immortal body, must be the work of infinite power. But Universalism denies all absolute divinity to Jesus Christ, and maintains that he is a created, and of necessity an absolutely dependent being. And whatever some Universalists, in order to avoid difficulty in debate, or to sustain some point for the time being, may say about the infinity and divine character of Christ, it is perfectly easy to demonstrate that the system utterly rejects the absolute divinity of the Lord Jesus Christ. One specimen of its language on the point will serve our purpose here: "I have, I think, sufficiently proved in this work, that Jesus

Christ is a *created*, dependent being." Ballou on the Atonement, p. 186.

Now, as it requires infinite power to effect the resurrection, and Jesus Christ possesses only finite power, the resurrection with him will be utterly impossible; and as to the assertion, that he does, or will, possess delegated power for this work, that is impossible, for omnipotent power is incommunicable. And if this were not the fact, the consequences would be still more fatal; for if God could communicate his infinite power to Christ, or any other being, it would follow absolutely, 1. That having delegated this power to another, he could not possibly possess it at the same time himself. 2. Previous to this delegation he was omnipotent, but subsequently he would not be, and of course must be destitute of this infinite perfection of his nature. 3. He, therefore, must be the subject of a change from infinite power to finite weakness, and could not possibly be the immutable God of the universe. This doctrine of delegation to prepare Christ for the work of the resurrection, must inevitably destroy Jehovah. But he cannot be destroyed, this delegation cannot take place; and on the ground of Universalism, Jesus Christ can never effect the resurrection of the dead, and the hope of the pious is a delusion!

Again: Universalism maintains that God will not pardon any sin whatever, in the sense of remitting the punishment or the penalty of the law. It also holds that the punishment of sin is the consequences that follow, whether that be a guilty conscience, loss of property, or whatever else may follow as a consequence of sinning. And the Bible declares, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Romans v, 12.

Language cannot make it plainer, that death is the consequence of sin; and if, according to Universalism, the pun-

ishment of sin is its consequences, death must be the punishment; and if God never will pardon, or remit the punishment, it follows, with all the force of demonstration, that there can be no resurrection, and death must eternally reign! For, the moment the body is raised immortal, the consequence, (according to the system,) the punishment of sin, will be remitted; but God never will remit the punishment, therefore, the resurrection of the human body is absolutely impossible, according to the logic of Universalism. And it cannot possibly escape this revolting, atheistical conclusion, but by admitting that God pardons sin, in the sober, Scriptural sense of the term, by the non-infliction of the punishment, and the renewing of our nature on the conditions of repentance, and faith in Jesus Christ. But this admission would totally ruin the system at another point; for then the finally impenitent and unbelieving could not be saved.

The same facts and arguments apply, and the same conclusions follow, with regard to the salvation of the soul, that do in relation to the resurrection of the body. "For to be carnally minded is death;" (not temporal death, for the most pious die this death as well as the most wicked;) "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be," Romans viii, 6, 7. The carnal mind in man is either the consequence of sin, or it is the constitution and moral character which God has given to the human mind. To deny the former, would be to contradict, and reject the Bible; to affirm the latter, would be a profane impeachment of the Divine character; and, unless Universalism commits this two-fold offense, it is compelled to acknowledge that the carnal mind is the consequence of sin, and if so, according to its own showing, it is the punishment of sin. And if God ever destroys the carnal mind, he will avert the punishment; but he never will avert the punishment, that is,



destroy the carnal mind; and as it is enmity against God, and consequently unholy, and as, without holiness, none shall see the Lord, therefore, on Universalist ground, the salvation of the soul is absolutely impossible, and all our hopes are vain!

Alas, for Universalism! Compelled to admit that the world "lieth in wickedness," that men in all possible corruption of heart and life, are daily passing into eternity; and instead of opposing sin of every character, and in all places, and laboring with the Christian Church for the reformation and salvation of man in this world, by its licentious doctrines, it not only licenses sin, but virtually offers a reward to wickedness; wages a relentless war against the whole Christian system, and promises the rebellious world a perfect antidote in the general resurrection, for all its woes brought on by wickedness, without reformation, faith, obedience, or love to God or man in this world. And when we have examined its bold pretensions in the light of God's holy word, it stands condemned by evidence as clear as the Bible, and authority as absolute as Jehovah; and instead of saving all mankind in heaven in the resurrection, by legitimate and unavoidable conclusions from its own premises, it absolutely consigns the body in hopeless death, and confirms the soul in eternal enmity against God, and leaves both soul and body under the tyranny of eternal death. So far, therefore, is it from being a system of universal salvation, that it is really a system of universal hopeless death and endless damnation.

Reader, thy soul has an eternal interest involved in this weighty subject; peril it not for the love of theory, the pride of opinion, the prejudice of education, or the love of sin; but sacrifice all for the love of truth, and the knowledge of salvation by the remission of sins, and the witness of the Holy Spirit.

## CHAPTER IX.

## SECOND COMING OF CHRIST.

Second Coming of Jesus Christ—His having come in the **Flesh** not the Question in dispute—Scriptures relied on by Universalism for Proof—Derives its Plausibility from Assumptions—Facts and Proofs to the contrary—Dilemma—His coming in the **Life-time** of some of those who heard him speak—**Invisible and Spiritual**—He now Reigns, not in Final Judgment, but in the Kingdom of Grace and Providence—The Present cannot be the state of Final Judgment and Retribution with Man—If Men are Judged and Punished in this World, their sufferings must be either of the **Body, the Mind, or both**—Proofs to the Contrary—Allow all the System claims on the point, and it makes the Almighty mock and cruelly deceive his Creatures—The Scriptures must prove to be Untrue, or Universalism is False.

**UNIVERSALISM**, when met and driven from its positive positions of attack and defense, throws itself upon its negative resources, by denying a future general judgment and its consequences; on the assumption, that Christ has long since come in judgment, and that he has been, and is now judging, punishing, and rewarding the good and bad, and will continue this work till the end of time, and all mankind being thereby prepared for, are received into heaven at death.

The coming of Jesus Christ into the world, according to the purpose of God, for the benefit of man, was long the subject of promise, and the theme of prophecy; even from the period when the glories of Eden were blighted by the apostasy of man, to the sublime scenes of the city of David, when the wise men worshiped the infant Messiah in the manger, and the heavenly hosts shouted, "Glory to God in the highest; and on earth, peace, and good will toward men." And whatever may be the difference of opinion with regard to the real character of Christ, and the design and effect of his mission to earth, the fact of his having come in the flesh is not matter of dispute, but is

conceded by all who believe the Bible to be a record of facts, and a revelation from God. The real question is, the second coming of Jesus Christ to judge the world in righteousness, and fix the destiny of man for eternity.

To maintain that he has thus come, Universalism quotes the following Scriptures: "Verily, I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom," Matt. xvi, 28. "Verily, I say unto you, This generation shall not pass, till all these things be fulfilled," Matt. xxiv, 34; and the parallel texts in Mark ix, 1-13, 30, and Luke xxi, 32. The declarations relied on are, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom"—"till they have seen the kingdom of God come with power;" "this generation shall not pass, till all these things be done"—"till all be fulfilled." The position of Universalism on this point, derives all its plausibility from assuming, 1. That "generation," as used here by the Savior, means exclusively the natural life-time of an individual; and, 2. That Christ is here speaking alone of one single occurrence, or event that was to take place, and be completed within the period of a man's natural life. Yield these assumptions, and allow that "generation," as here used, refers to the moral character and relations of a nation, or class of people, as well as to the natural life of an individual, and that the Lord was speaking of more than one event concerning himself, his kingdom, the Church, and the world—events that should commence in the life-time of those who heard him, and continue to the end of time; and these Scriptures are rescued at once from the perversions of Universalism, and are easy of explanation, in perfect harmony with the whole Divine volume, and incontrovertible matters of fact. But let us look at those points in the light of the Holy Scriptures: "For God is in the generation of the righteous," Psalm

xiv, 5. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light," 1 Peter ii, 9. Here, all who are called, and obey the call, from darkness to light, and thereby show forth the praises of God, are a peculiar, holy, and chosen generation, extending throughout all time. Proofs to the same point might be greatly extended.

Again: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. \* \* \* Even so shall it be also unto this wicked generation," Matt. xii, 34-45. "Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels," Mark viii, 38. Here, also, those who are "ashamed of Christ and his words"—"being evil"—"adulterous and sinful"—all such, throughout all time, constitute the "generation of the wicked."

From this language of the Scriptures, it is seen that "generation" not only means the natural life of a man, but also a whole race of men; such as the descendants of Abraham, or the Jews, including their entire history; and a whole class of men, having reference to their moral character—such as the wicked, all sinful men belong to, and constitute the generation of the wicked; the righteous, all pious persons belong to, and constitute the generation of the righteous. These facts destroy the assumption of Universalism on this point; and it only remains to be seen, whether Christ, in the case before us, refers to those facts. Of this, to say the least, there is strong presumptive evidence; for it is a remarkable fact, which should not be overlooked, that when he spoke of what individuals should see before death, he confined this sight, exclusively, to "the Son of man coming in his kingdom"—"the kingdom

of God coming with power;" and when he spoke of "all these things being fulfilled"—"till all these things be done," he did not say that some then present should not die till all these things should be consummated; but this "*generation*" shall not pass, till all these things be fulfilled—till all be done. This generation, either as it refers to the Jews as a people, or to moral character, or both, shall not pass away till all of which he had spoken, directly and indirectly, come to pass, though it extend from this till the end of time; while, indeed, one fact, with its accompanying circumstances and consequences, in this grand train of events, shall take place during the life-time of some who now hear, they shall live to see it, namely, my coming in my kingdom—the kingdom of the Father. This will soon be accomplished by the direct power of the Holy Spirit, and Christ thereby should come to reign in the kingdom of his grace and providence.

This view is natural and easy, and as we proceed, will be seen to harmonize with all other Scriptures bearing on this subject. The next inquiry is, whether Christ, in connection with the Scriptures before us, was speaking exclusively of but one event, of but one coming into the world, and that too finally to judge the world. And if it can be clearly shown, that the final second coming of Jesus Christ will be attended with circumstances that did not transpire in the days of the apostles, it will be shown with the same clearness, that he was speaking of more than one event, and that his second coming to judge the world is yet future. Christ shall settle this vital question; and as we intend fully to examine those Scriptures in another place, we will only adduce one plain declaration of Christ here. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great

sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," Matt. xxiv, 30, 31. Now, let it be distinctly borne in mind, that the manner of his coming, in the sense in which it was to take place in the life-time of some of those who heard him speak of it, confined it exclusively to his kingdom—the kingdom of the Father—without even an intimation that this coming in his kingdom should be attended with the sublimity and grandeur of that named above. No intimation that when he should come in his kingdom, which some of them should live to see, it would be announced by the great sound of a trumpet, and be attended with the other circumstances here named; while in the case before us, or in the parallel texts, there is not one word said, or an intimation given, that he would come in his kingdom; but on the contrary, he is to come "in the clouds of heaven with power and great glory;" the "great sound of a trumpet," shall apprise the world of his approach, accompanied by "his angels," who "shall gather his elect"—all the pious and holy from under the broad canopy of heaven—while all the "tribes," the wicked "tribes of the earth shall mourn." It has already been shown, that any inference, argument, or interpretation, that contradicts plainly revealed truths, or plain matters of fact, is absolutely erroneous, and must be rejected unhesitatingly; and with these fully before us, the world might be challenged to adduce a particle of proof that these sublime scenes have ever occurred, and been witnessed by mankind. When did the world hear the great sound of the trumpet? When did it see the Lord come in the clouds of heaven? When did the wicked tribes of the earth wail and mourn at his coming? When were God's elect, the pious of the earth, gathered from under the whole heaven and taken to Christ? Never. And the man that should affirm it, must be considered as wholly destitute of knowledge, or of truth and honesty; and the system

that teaches it can but excite the disgust, not to say contempt, of all the intelligent, honest believers in the revelation of God. It follows, therefore, beyond a doubt, that as those solemn events have not taken place, the promise of the Lord is a perfect failure, or they are yet future. In either case, it is equally fatal, absolutely fatal, to Universalism.

That Paul understood the second coming of the Lord in this light, will appear perfectly clear from the following declarations: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first," 1 Thess. iv, 15, 16. The apostle affirms, that he is authorized "by the word of the Lord," to make this solemn announcement of the second coming of the Lord Jesus. But where do we find, in the word of the Lord, the fact and attending circumstances so clearly set forth as the Savior has done in the case before us? But in this grand description by Paul, there is not a word said about the kingdom; which is further proof that his coming in his kingdom, which was to take place in the life-time of his apostles, was widely different from his final coming to judge the world in righteousness.

From the foregoing, it follows, beyond the possibility of successful contradiction or evasion, either, 1. That Christ, in the language had under examination, and other parallel cases, taught his disciples and the world, that his coming in his kingdom, which was to occur during the life-time of some then present, was to judge the world; and that this was his second, final, and only coming that should ever take place; or, 2. In addition to his coming in his kingdom within the natural life of some of them who heard him, he

taught them that his second final coming to judge the world was yet future, and should take place at the end of time, when he should come with the sound of a trumpet, attended by the angels, when all mankind should literally appear before him in judgment. This is surely a full and fair statement of this deeply interesting case, to which we cannot see how any candid inquirer after truth can possibly object.

Now we make this dilemma for Universalism, and may with the utmost confidence defy its escape. It must take either the first or second position with regard to the coming of Jesus Christ finally to judge the world. If it takes the first, the following consequences cannot be avoided: 1. Universalism depends on the resurrection for the final holiness and happiness of all mankind in heaven. 2. And according to St. Paul, the resurrection depends on the second coming of the Lord Jesus Christ, for he shall descend from heaven, and the dead shall be raised. 3. But Universalism affirms, that the second coming of Christ has long since passed; and fact proclaims that the dead are not raised, and consequently they never can be raised nor the living changed, and therefore Universalism is a perfect farce, and all its boast of universal holiness and happiness in the resurrection is disgusting nonsense. And if to avoid those consequences, which are not surpassed by the darkest feature of atheism, it admits that the second coming of Jesus Christ to judge the world, and reward the good and punish the wicked, is yet future, and will be consummated at the end of time and the present constitution of this world, it yields its last hope at once, and should prepare for a fearful reckoning and awful retribution at the bar of God, when it must meet the souls it has ruined, the Judge whose word it has perverted, whose government it has misrepresented, and whose character it has traduced.

Having thus shown, that the assumptions of the system against the future coming of Christ, and to sustain that



event as long since passed, are utterly unsupported by the word of God, and the facts in the case, we are prepared to see that Christ, in these discourses, instead of speaking exclusively of but one subject, that of his coming in his kingdom while those who heard him should still be living, speaks of a plurality of subjects, and of each with all the distinctness that the circumstances of the case required; among which were, and of which he spake distinctly, his judgments upon, and the destruction of Jerusalem, and the dispersion of the Jews; his coming in his kingdom, which was soon to take place, and the persecution and martyrdom of many of his disciples. He also spake less distinctly (but sufficiently plain for all the purposes of his providence and grace) of the universal spread of the Gospel, his presence by the power of the Spirit everywhere in the Church, his protection of the ministry, his reign in the kingdom of providence, and his final second coming to judge the world.

The only point that remains to be settled here, is, what did the Savior mean by his coming in his kingdom, which was soon to occur, even in the natural life-time of some of those who heard his discourses? And as all must confess, from the facts already adverted to, that this coming was not personal, visible, and literal, and as he himself declares that his kingdom is not of this world, there is no other conclusion that the facts, and the word of God will warrant, than that his coming was spiritual, to reign by the prevalence of his grace, and the power of the Holy Spirit, in his spiritual kingdom, the Church, the Zion of God. And as this spiritual kingdom and reign could not be fully established, till all the predictions\* of the prophets were accomplished in his character and works; till "he, by the grace of God, should taste death for every man;" till he had triumphed over death and the grave in his resurrection; and till it should be proclaimed in heaven, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and

the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty; the Lord, mighty in battle. \* \* \* He is the King of glory," Psalm xxiv, 7-10. Then was accomplished the purpose of God in the inauguration of the Lord Jesus in the mediatorial kingdom, and it is announced, "Yet have I set my King upon my holy hill of Zion," Psalm ii, 6; to receive the heathen for an inheritance, and the uttermost parts of the earth for a possession; to save and glorify the obedient, and rule, and if need be, to break the rebellious with a rod of iron, and dash them in pieces like a potter's vessel. And when it was proclaimed, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them," Psalm lxxviii, 18; and when the purposes of God, which had been in progress for ages, were consummated, in the ascension of Jesus Christ to the throne and reign of mediation; and when his disciples, who had heard his teaching, and expected his coming according to his promise, were all assembled, with one accord, in one place, "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven," Acts ii, 2-5. This descent of Jesus Christ, in his spiritual kingdom, by the power of the Holy Spirit, surprised the multitude; and when they came together, they were confounded at the marvelous event, and supposed confusion—the pious exulting in the accomplishment of the Divine promise, the infidel and profane mocking at their supposed drunkenness, "Peter, standing up with the eleven, lifted up his voice, and" announced

to them, that this was not the effect of drunkenness, but the power of Christ through the influence of his Spirit. He also proceeded to show, that this descent of the spiritual kingdom and reign of Christ was in perfect harmony with both prophecy and promise; for, "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear," Acts ii, 32, 33.

In the light of these facts and circumstances, it is perfectly clear that the coming of Jesus Christ in his kingdom, that was soon to succeed his resurrection and ascension to heaven, was spiritual, and not visible and literal. Christ himself said, "The kingdom of God cometh not with observation," or outward show, Luke xvii, 20. And Paul says, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," Romans xiv, 17. And while the kingdom is not with outward show of this world, but purely spiritual, established in the heart of every true believer, his coming therein was of the same character, not visible and literal, as it will be when he shall come to judge the world; and his reign therein, by the all-pervading power of the Holy Spirit, is the mediatorial reign of grace, and not of final judgment. To this, the inspired writers bear ample testimony. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous," 1 John ii, 1. "For there is one God, and one mediator between God and men, the man Christ Jesus," 1 Tim. ii, 5. "Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii, 25. "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises," Heb. viii, 6.

Now, it cannot be denied, that if Jesus Christ is our "advocate," "mediator," and "intercessor" before the throne of God, it is absolutely impossible that he can be sitting in final judgment on the world at the same time; and if he is really and literally judging the world, then he cannot be our mediator in heaven, and those Scriptures we have quoted, and all of a similar character, are only calculated to mislead, and totally deceive the world.

We are, therefore, absolutely compelled utterly to reject the preposterous dogma of Universalism, that Christ has long since come, and is now actually sitting in final judgment on the world; or reject the testimony of the word of God, contradict the apostles, give up the mediatorial intercession of Jesus Christ, and, with it, the hope of salvation; for, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," Acts iv, 12. But allow the authority of the Scriptures, and the question is settled; Jesus Christ is our glorious mediator in heaven; his spiritual kingdom came, and his spiritual reign commenced by the influence of his grace and Spirit, in the life-time of many of those who heard him make the promise of his coming in his kingdom.

It should be recollected, however, that the triumphs of his spiritual kingdom are inseparable from his reign in the kingdom of his providence; for, though his kingdom is not of this world, its conquests are to be achieved in this world, and, of course, it has to be established among his enemies, who, but for his special providence and grace in protecting and sustaining the pious, and the judgments of his providence, in rebuking and restraining the wicked, would drive spiritual piety from the earth. This reign of Jesus Christ in the kingdom of providence, so far as was, and is necessary for the triumphs of his grace, has been, is now, and,

doubtless, ever will be, strikingly illustrated in the case both of individuals and nations.

For example: Herod and Saul of Tarsus, both, had knowledge of the power and reign of Christ. And while the latter, penitently inquiring, "Lord, what wilt thou have me to do?" Acts ix, 6, was, under the administration of Divine grace, converted to God, and made eminently useful to the world as a minister of Jesus Christ; the former, in the pride of his heart, "because he gave not God the glory," was, under the administration of Christ in the kingdom of his providence, "smitten of the angel of the Lord, eaten of worms, and gave up the ghost," Acts xii, 23. Under the same administration, Jerusalem, long honored as the place of the record of the name of God, and the Jews, long his peculiar people, were destroyed; while Rome, the seat of idolatry, superstition and crime, was visited by the light of truth, and the power of Divine grace, till their influence was felt even in the palace of the Cæsars.

This Scriptural view of the kingdom, coming, and reign of Christ in this world, is strongly corroborated by facts, and furnishes Scriptural ground of hope to the penitent, the Christian, and the Church; Christ reigns as their glorious mediator in the kingdom of grace, to enlighten, instruct, and pardon the penitent, sanctify the believer, and finally save the faithful and holy in heaven. On the other hand, sinners should fear; for Christ reigns also in the kingdom of a universal providence, to restrain, defeat, and confound the malevolent designs, both of individuals and nations, against his children, his Church. As individuals, to alarm their conscience, as in the case of Felix; and if they are incorrigible, to destroy them, as in the case of Herod: as nations, to confuse their purposes, and humble their arrogance and pride, as in the case of France; and, if necessary, to destroy them, as were the Jews and other nations.

It only remains for us to inquire, whether these judg-

ments and punishments, inflicted on individuals and nations in this world, by our Lord, in the administration of his providence, are those of the final judgment; that is, whether under this reign of Christ, sinners are punished in this world, in exact proportion to the number, magnitude, and aggravation of all their sins; and that there is no possible punishment awaiting them in the future world, however impious, profane, and unholy they may be, both in life and death.

It is the common language of the system, that the certainty of punishment for all sin in this world, is the "moral power of Universalism;" the sinner knowing that he cannot, by repentance, reformation, faith, pardon, or any other means whatever, escape the entire amount of punishment his sins deserve, will be induced thereby to avoid sin and live holy. It is to secure this doctrine, and avoid the consequences of a future judgment and retribution, that Universalism is so ardent in maintaining that the second advent of Christ is long since passed; but if the contrary of this doctrine can be clearly proved, whatever the system may try to make out of the language, "this generation shall not pass away, and some of you shall not taste of death, till these things be done," it will be perfectly unavailing, and the system and its votaries must stand immutably amenable to the bar of "eternal judgment."

To this point then we direct the inquiry. The idea of man's present state in this life being the period of his final judgment and retribution, is preposterous in the extreme, and is an insult to the whole character, government, and administration of God. The absolute truth of this is susceptible of the clearest proof. For example: take the case of the thousands who live and die in unbelief and wickedness; ask them on the bed of death, if they do not know assuredly, that they have been finally judged, and fully punished for all their sins in this life, and have no kind of dan-

ger to apprehend hereafter. They have answered, and they will answer, and that too under circumstances of all others most calculated to prompt to truth and honesty—they will answer, No; if I have been judged and punished for all my sins in this life, I do not know the time when, and the place where, it occurred. I do not, I cannot possibly believe it. Now, from these solemn, dying testimonies, which are but too fearfully multiplied, it follows most conclusively, either, 1. That they have *not* been finally judged and fully punished for all their sins in this world; or, 2. That they have been, and they knew it, but utter a deliberate falsehood in the moment of their death; or, 3. That they have been thus judged and punished; but they did not know it when they died. Universalism, beyond the possibility of escape, must meet one or the other of these positions. If it choose the first, then it unconditionally yields the whole question, and stands condemned out of its own mouth. If the second, it stands condemned for the worse than atheistical licentiousness, of promising the dying, impenitent opposer of God and his law, who employs his last moments in deliberately uttering a bold, blasphemous falsehood in the face of Deity himself, an eternal weight of glory in heaven, the moment he consummates the crime, and expires in the act! If to save existence, and avoid the blasphemy, the system choose the third position, then it admits the charge, that Universalism, to save the doctrine of punishment for sin in this life, traduces and insults the character, government, and administration of God, with all the provisions of the Gospel of Jesus Christ. God is represented in the Bible as moved in stupendous mercy to make provision for the salvation of man; for this Jesus Christ appears on earth, bathed in his own tears and blood—the sun is veiled in sackcloth, the earth trembles, and heaven is moved with pity to save man. From what? Why, to be sure, according to Universalism, from that which is most

alarming and dreadful—from sin, and its punishment; the consequences of which are so awful, that the sinner may live and die in the final judgment, and punishment therefor, and pass out of the world, and enter heaven, and neither know or believe that he has been the subject of any such operation! What a perfect insult to Jehovah, and what encouragement to sinners to live and die in rebellion against him! What would be thought of a human government that would allow the thief, robber, murderer, and every other class of offenders against the peace and safety of society, to commit all the depredations that their lusts, avarice, malice, and every other unholy passion of the heart might prompt them to; and in its administration of justice, would inflict all its penalty upon the bold offenders, to secure their reformation and the good of community; and yet do all this in such a way, that the transgressor would be arrested, arraigned, tried, judged, condemned, and punished, and at the same time neither know, or believe, that any such operation of justice had taken place in his case? Every enlightened and candid mind would say, such a government would be the greatest mockery and insult possible of all law, administration and justice, and should be stamped indelibly with endless infamy. But Universalism, by unavoidable consequences, attributes an infinitely worse government and administration to the God of heaven; and how inconceivably corrupt must be that system which is bold enough to offer such indignities to the Deity. But further on this subject: the sufferings to which mankind are subject in this world, however different in duration and degree, may be reduced to one or all of the following points: 1. The sufferings of the body; or, 2. Of the mind; or, 3. The sufferings of body and mind together. This is too plain to admit of proof; and it follows, therefore, undeniably, that if men are finally judged and fully punished for sin in this life, it must necessarily consist in the sufferings



of their body, or mind, or both. That it consists in the bodily sufferings of the wicked, no one can assert only at the peril of his reputation; for it is a fact spread out before the world, known and read of all men, that the irreligious generally are as free from pain of body merely as the pious. And, doubtless, a minister could not more effectually disgrace himself and his mission, and render both contemptible with the intelligent, than by urging as a reason for reformation and obedience to God, that the wicked were suffering great bodily pain, above what the pious suffer; while their own consciousness would contradict the message, and brand the messenger as either a fool or a knave. As those facts can neither be denied or resisted, it is unquestionable, that if man is the object of final judgment, and suffers all the punishment for his sins in this world, his sufferings must be mental; and if so, it must arise from one or both of the following sources: 1. External circumstances—disappointments and deprivations beyond all that the pious are subjected to, with regard to the business, means of comfort and happiness of this world; or, 2. Internal convictions—a consciousness of violated moral obligations, either in the neglect of duties, or the willful commission of sin, resulting in personal guilt of mind.

This statement of the case fully covers the question in dispute; and let us now inquire whether the mental sufferings of the wicked in this final judgment in this world, are caused by the external temporal circumstances. On this we need only look at facts and the inspired word, to be fully satisfied that it is not more clear, that the wicked generally do not suffer more bodily pain in this world than the righteous, than it is that they do not suffer more mentally than the pious do, on account of their temporal worldly business and circumstances. And, really, these facts are so plain to the common sense of every man, that but for the fact that Universalism, with a subtilty characteristic of itself, blends the

sufferings of man in this world with other matters, and clothes the whole with sufficient plausibility to mislead and ruin the unsuspecting and credulous, it would look like mere trifling, gravely to refute the absurdity. But we have to follow the serpent some times into its own retreats and lurking places, before we can fully bruise its head.

The following testimony is decisive: "Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them," Job xxi, 7-9. "For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. \* \* \* Their eyes stand out with fatness: they have more than heart could wish," Psalm lxxiii, 3-7. "Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you," James v, 5, 6. The above, which might be greatly extended, is directly in point, that if the wicked are finally judged and fully punished in this life, their sufferings cannot possibly arise from worldly privations. And it is nothing to the purpose to refer to those Scriptures where it is said, the wicked shall suddenly be destroyed, slain, and cut off; for, the question is not, whether God will finally cut off and destroy the ungodly in death, but whether, during life, he, through mental suffering, produced by external circumstances, punishes him fully for all his wickedness. Neither will it meet, or relieve the case, to say that, though God does not punish the sinner during life, he does in death, by thus suddenly cutting off and destroying him from the earth; for this, so far from being really a punishment for sin, is but a sudden transition from earth to heaven. And Univer-

salism, if it should attempt to escape at this point, cannot avoid appearing in its own true character, by affirming, in substance, "Beware, sinner; you are in awful danger, be greatly alarmed; for, though God does not punish you fully as you pass through the world in wickedness, yet there is an awful period approaching, when God will cut off and destroy you in a moment, and you will be the object of the overwhelming calamity of being cut off instantly, and taken from all the gloom of earth, to the joys and glory of heaven."

The system must, therefore, either render itself thus perfectly odious to all the intelligent, or confess that men are not fully punished for their sins in this life, either in body or mind, by any external or worldly circumstances. We have now only to see, whether the wicked are fully punished in this world by personal conviction and mental agony, for the violation of moral obligation. It is not the design to speculate on the subject of conscience, or the "moral sense," as some are pleased to call it, but to notice some facts which concern this point.

We will allow Universalism, in order to make the best of its case, to claim any character or capacity for suffering in the conscience or mind of man, that it may choose; and whatever may be its position on the point, it must necessarily include the following principle, namely: Before man can feel guilt of conscience, or mental pain of any kind, for neglect of duty towards, or for violating the laws of any being or character, he must be conscious that he is under moral obligation to cherish and exercise faith, hope, trust, love, fear, or obedience, towards such character or being. The exercise of these powers and affections of the soul towards, and in the service of God, is everywhere recognized in the Holy Scriptures.

With these undeniable facts before us, it is easy to show, that the last resort of Universalism, under this head, the

final punishment for sin in this world by mental sufferings, or guilt of conscience, is, in the case of, at least, all infidels and atheists, absolutely impossible. And it will not be necessary to adduce proof from the Bible, to those who believe it to be the word of God, to show that the Lord Jesus Christ is presented to man as the object of his faith, hope, love, trust, holy fear and obedience; to deny this, would be to deny the plainest doctrines taught in the Holy Scriptures; and to those who recognize the authority of Christ, the violation of those obligations, the neglect of those duties enjoined by the laws of the Lord Jesus Christ, are to them the cause of guilt, and more or less mental pain and suffering. But how is it with the infidel? He believes that Christ is an impostor, the Bible an imposition on the ignorance and credulity of man, and, so far from feeling that he is under moral obligations to believe in, reverence, and obey Christ as a Savior, he has no hope or trust in, love, or fear for him whatever; but, on the contrary, would feel himself debased and degraded for either; therefore, it is absolutely impossible that the infidel can be mentally punished in this world, on Universalist principles, for the sin of utterly rejecting the only Savior of men, the Lord Jesus Christ.

And the same consequences must follow in the case of the atheist; for, totally disbelieving the existence of God, he cannot be an object of faith, hope, trust, fear, or love; and, for withholding these from a being whose very existence he disbelieves and denies, to be to him a source of mental guilt and suffering, is an absurdity that can only be equaled by other features of Universalism. And to escape this conclusion, the system must either affirm that man can be the subject of a guilty conscience, suffer all the punishment due to sin in mental anguish and pain, without feeling any obligations to faith, hope, trust, fear, love or obedience, or deny that there ever was, is now, or ever will be, an infidel or an atheist in the world. To assert the former, is to

contradict the consciousness and common sense of every rational man in the world; and to deny the latter, is to charge all professed infidels and atheists with falsehood and hypocrisy, and at the same moment, to assure them that they are as absolutely sure of heaven, though they should live and die consummate hypocrites and liars, as if they were already enjoying endless glory in heaven.

And the force of these consequences can neither be destroyed or diminished, by asserting that we hold that all men, whether infidels, atheists, or whatever else may be their moral character, are visited with more or less of Divine influence, and convicted of sin, and guilt, and the necessity of salvation. We do maintain this, and that, too, on the authority of the word of God; but, so far from this conviction of the Holy Spirit being the full amount of punishment for their sins, and that punishment, too, the result of the final judgment in their case, it is only the operation of Divine grace, to enlighten their minds, correct their infidelity and atheism, humble them into penitency, that they may not be punished in the final judgment, but be pardoned here, sanctified by grace through faith, and saved finally in heaven.

But should we allow all the system contends for on this point, that men, from a consciousness of violated moral obligation, extreme guilt, exquisite mental anguish, are fully punished in this world for all their sins; so far from such admission relieving the system, it would only aggravate and increase its difficulties. It cannot be denied, that self-reproach, shame, conviction of sin, a guilty conscience, and all mental suffering consequent thereof, are necessarily connected with, and inseparable from, a belief that all those actions for which he is the subject of guilt, were perfectly free and unconstrained, and that he was just as free to have done what he neglected, as he was to do what was forbidden. Nothing can be more absurd than the idea, that a man

can, self-condemned, feel guilty of crime, and suffer under a guilty conscience for doing, or not doing, that which he believed was impossible; for not controlling that which he believed to be perfectly beyond his control. As well might he be convicted of sin and guilt, for the state of his health, without any indiscretion on his part, or suffer guilt for the color of his hair, or eyes, or for breathing the vital air, as for any act of his life, unless he at least believed that he acted freely.

These facts appeal to the experience and consciousness of every man, and can no more be denied than the fact of our own conviction of, and belief in, our personal consciousness. We have now only to call to mind the sentiments of the system on the freedom of human actions; and it must be recollected that it has been clearly shown, that its real position is, that man has no power, freedom, will, or agency, to act contrary to the will of God, or otherwise than he does, at all times and under all circumstances; and, indeed, any other view of man's agency is absolutely irreconcilable with Universalism. Keeping these facts before us, we remark, that men, in all their moral conduct, either do, or they do not, believe that they act free; and that in all cases of duty, they were as free to neglect, as they were to do them; and in all sin, they were as free to avoid as they were to commit them. Universalism must, of necessity, take either the negative or the affirmative. If the former, then it must maintain that in all moral actions men do not believe that they act free; and of necessity they must believe that their conduct is the result of God's immutable purpose, or some other power over which they have no possible control. If so, it is impossible that they can suffer under a guilty conscience, or be the subjects of mental anguish and guilt, for the crime of not performing an absolute impossibility. Universalism, therefore, cannot take the negative without yielding the question, and admitting at

once, that man, under such circumstances and with such belief, cannot possibly suffer mentally from a consciousness of guilt, and consequently cannot be punished for sin in this world, if indeed he could sin at all under such circumstances. There is, therefore, no alternative for the system, but to maintain that men in all their moral actions do believe that they act freely. And as Universalism does really maintain that man has no power or agency to act contrary to the will of God, it follows most conclusively, that God acts with consummate duplicity, in forcing upon man the conviction and belief that he acts perfectly free in all his moral conduct, while the contrary is absolutely the fact in the case; and thereby man is most cruelly mocked and deceived by his Maker. Universalism, by legitimate and inevitable consequences, attributes all this to the Almighty, in order to create a Universalist hell, in which fully to punish the wicked in this world—this day of final judgment, which has been in progress for nearly six thousand years, and yet the world has known nothing of it, till very recently Universalism made the discovery, and revealed to man the awful secret!

Once more: to bring the actions of man under the rules of absolute necessity, then deceive him with regard to the facts and circumstances under which he acts, charge him as a guilty rebel for not violating the immutable purpose of God, condemn him in the final judgment, and punish him for not performing absolute impossibilities, amounts to a degree of injustice and consummate cruelty, of which the mind cannot conceive, and of which none but the spirit of unmingled malevolence is capable; and yet, by conclusions which cannot be avoided, Universalism, to maintain the dogma that sin is fully punished in this world, and to avoid the consequences of a future judgment at the end of time, attributes all this to Jehovah.

The alternative, therefore, is inevitable, either to reject

Universalism as utterly false and ruinous, or totally reject the Bible as a record of the will of God to man. With every honest heart the decision is easily made.

In conclusion, we have seen that the coming of Christ in his kingdom, which was to commence in the life-time of his apostles, was not for the final judgment, and fully to punish the wicked in this world; and, also, that the wicked are not, and absolutely cannot be fully punished in this world, for their infidelity, atheism, and rebellion against God; and as these are subjects of both promise and prophecy, and have not taken place, and cannot take place, in this state of being they must be future, or never occur. If the latter, the word of God must fail; if the former, then Universalism is an imposture.

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## CHAPTER X.

### FUTURE GENERAL JUDGMENT.

Future General Judgment and Retribution—Is believed—And must have Originated with God or man—The General Judgment must be either Past, Progressive, or Future—Cannot be Past—Cannot be Progressive—Objections Anticipated—Principles to be observed in Investigating this Subject—Proofs of a Future Judgment—Christ will come Literally and Visibly—With the Voice of the Archangel and the Trump of God—The Dead will be Raised and the Living Changed—Every Intelligent Being in the Universe will be Personally Present in the Final Judgment—The Visible World will be the Subject of Universal Conflagration—All will be Judged according to the Evidence of their Works—The Good Rewarded with Endless Life—The Wicked Punished with Endless Misery—Those Principles previously Established Applied—The Great, Unchangeable, and Final Results.

No doctrine taught in the Bible has been more abhorred and violently opposed by the irreligious, or more firmly believed and defended by the pious, than the doctrine of a future period of final judgment and retribution; and it is a matter of no small suspicion, that Universalism, claiming as



it does to believe the Bible, should be the foremost in the ranks of opposition to this doctrine; while infidelity, atheism, and the most impious of our race, follow in its wake, and are ever ready to exult in its apparent success. Admonished by this of the importance of the subject, we will examine it with care and candor; and as Universalism and infidelity are alike interested, for the benefit of both, we will go a step farther back, and commence with a few facts which are incontrovertible.

First; in every period of the world, and especially where the Bible has been read and believed, the doctrine of a future final judgment and retribution, is known and believed with more or less clearness, and to a greater or less extent. This fact of the existence of the doctrine, as a hypothesis or theory, is too plain to require, or admit of proof.

Second; as this doctrine exists as a theory, and is believed by so many millions of mankind, it must of necessity have had an origin and author. To deny this, is to suppose an effect without a cause, or that it existed from eternity; the former would be perfectly absurd, the latter would be to admit the divinity of the doctrine. The question then arises, Who was the author of this hated doctrine? The common skepticism of the day, and Universalism the foremost, answers, "Man was its author. It originated in the darkness of heathenism, and was borrowed from thence, and grafted into, and is one of the corruptions of, modern Christianity," is the answer of skepticism in all its modifications. If this doctrine originated with man, whether one or many, he, or they, must have been either morally good, or morally bad. On this, skepticism is not decided, and takes the position that may best suit the exigencies of the case for the time being.

We will examine both those points. And, first, if wicked men originated the doctrine, they must have acted either with, or without inducement or motive. To affirm that they

acted wholly without motive, is what no man will do who desires either his judgment or honesty to be respected among the intelligent. And if they acted under inducements, they must have had reference to this, the future world, or both. But who is credulous enough to believe that any one, who believes in God, and a future state, was presumptuous enough to traduce the Divine character by originating a known falsehood, which would mislead almost the whole of our race; and that, too, under motives drawn from the future world? The idea is too preposterous to be indulged for a moment.

It is, therefore, entirely clear, that if wicked men conceived this doctrine, they must have been wholly influenced by motives drawn from this world. But what is the relation wicked men in this world sustain to the solemn doctrine of a final judgment? That doctrine extends its imperious claims to the whole man, including minutely all the moral feelings and purposes of his heart, all the language of his lips, and all the actions of his life; marking every departure from moral right, as an item in the great account of final retribution; so that this doctrine is now, a publication to the world of the fearful delinquency of the sinner here, and his final infamy hereafter. And, to suppose that wicked men would thus take pains to publish their own degradation to the world before-hand, while the whole history of man furnishes proof to the contrary, is an absurdity which can only find a parallel in other features of Universalist skepticism. And if wicked men, for those, and other reasons which might be named, would not originate this doctrine, good men absolutely could not be its authors; for, according to the objector, the doctrine is basely false, a pernicious imposture; and, to suppose that good men were its authors, is to assume that men can be base and willful liars, wicked impostors, and at the same time, pious, good men. This is an absolute, moral impossibility.

And should undisguised infidelity claim that angels, or some other beings, might have invented this doctrine, it will not meet the difficulty; for, where does infidelity obtain its information that there are such beings in the universe as it here refers to? Surely, nowhere but in the Bible. And should it allow the truth of the Bible, in order to prove this point, we have only to appeal to the same source clearly to prove the doctrine of a general judgment. But, waiving this, and admitting the existence of such beings, independent of the Bible, the same facts and arguments apply to them that do to the case of men, and the conclusions must be the same. As wicked men never would, and good men never could, invent this doctrine; so neither would wicked, nor could good angels, be the authors of such an imposition. These facts and conclusions leave no alternative, but to admit that God is the author of this sublime doctrine of a general judgment and final retribution. Of this, the Bible furnishes ample proof.

And if it is a part of the immutable plan of God, that the world will be judged in righteousness, there must be a time in which this great work will be effected. And though this, in part, has been anticipated, we will here be more particular, and endeavor to place it beyond a reasonable doubt. With the fact before us that the Bible clearly teaches this doctrine, and that God is its author, it must follow, 1. The judgment must be past, and fully consummated; or, 2. It must be progressive, having commenced with the first man, and will continue in progress till the end of time, and the present constitution of this world; or, 3. It is yet future, and will take place at the close of time in this world, and be the point at which every man's destiny will be fixed for eternity. Universalism unequivocally denies the last member of this statement, and is designedly indefinite and obscure on the two former; and generally vacillates between a past and progressive judgment, as may best suit its con-

venience for proselyting or debate. Of this we might adduce many proofs and examples, if it were necessary.

That the general judgment is past, and finally concluded, is an absurdity so gross, that Universalism resorts to it now with much more reluctance than formerly; and, indeed, it is matter of astonishment, that any one who expects either his good sense, or his honesty, to be respected by community, should ever take the position; and it is hard to resist the conviction that they know better, but resort to it on the assumed credulity, or gross ignorance of the people. When this position is taken, Universalism relies principally for its support on the judgments of the Lord upon the Jews, in the destruction of Jerusalem, their temple, and national polity. But we have shown in another place, that this, so far from being the final judgment, even in their case, was only a feature of the administration of Christ in his mediatorial reign in the kingdom of grace and providence, humbling the pride, and defeating the infidelity of a people—a nation; taking them out of the way for the time being, the cup of their iniquity being full, for the more successful reign of grace, that the fullness of the Gentiles might be brought into his Gospel kingdom. Besides, if we were to admit that this was the final judgment of the Jews, would that constitute the final judgment of the whole of our race? Most assuredly not; no more than a drop of water constitutes the ocean, a grain of sand the globe, or a ray of light the luminary of day.

The position involves an absolute impossibility; for as this doctrine includes the whole of our race, there is no period in the past at which the whole human family could possibly have been finally judged and rewarded; and wherever that period may be fixed, if it were even at the present time, it is utterly impossible that the millions that have gone into eternity previously thereto, and the millions yet unborn, could have been, or can be, the subjects of such judgment;

and Universalism is compelled either to reject the Bible on the subject of a general judgment, and take the ground of undisguised infidelity, or give up the absurdity of a general judgment passed. It is, therefore, perfectly clear, if the Bible is to be revered, and its testimony regarded, the inquiry is narrowed down to two points; namely, a progressive and future judgment. A progressive judgment is the last possible ground of hope for Universalism. And while we refer to the preceding chapter for some of the difficulties attending this position, we will adduce further proofs against this dogma of the scheme.

First; it is a perversion throughout of the word of God on this subject, and converts the dignified language of the Lord into nonsense; for it will not be questioned, that in speaking of the general judgment, God has given it a definite locality—a point that distinguishes it from all other time, and all other acts of the Divine administration. For instance: “He hath appointed a day in which he will judge the world.” “We must all appear before the judgment-seat of Christ.” “Every one of us shall give account of himself to God.” Indeed language more unequivocal could not have been used to make the final general judgment special and particular, in opposition to time and events generally, than that which has been employed. But when God says, “I have appointed a day in which the world shall be judged,” Universalism makes him mean, in absolute opposition to any particular time or period, I have appointed all time, from the creation of man till the end of time; this in opposition to all days, is the day of final judgment! And when it is said, “we must appear before the judgment-seat of Christ,” “to give account to God,” he means, the judgment-seat of Christ is really spread over the whole habitable earth; that every one shall not give account of himself to God, or if he does, he shall not know when or where; and that he shall not receive in the judg-

ment according to the deeds done in the body; or if he does, he shall not know, feel, or believe it, as has already been clearly shown.

Now, if the doctrine of a progressive judgment be true, it follows with all the force of demonstration, that the Bible cannot be a faithful record of the will of God to man; or if the Bible teaches the will of God, then Universalism, to sustain the doctrine of a progressive judgment, is chargeable with a bold perversion of the holy record.

Second; the Bible teaches, in unequivocal terms, that the Lord Jesus Christ is the judge of the world. To deny this would be to deny the Bible, and to adduce proof would, in this place, be a mere waste of time; consequently, whatever that judgment may be, and whenever it may take place, Christ must be the judge, and every human being must be the subject of that final judgment. And let it still be recollected, that Universalism maintains that Jesus Christ, in the utmost dignity of his nature and character, is a created and dependent being; and it has not had the temerity to affirm, that he exercised the power of judge till he came into the world, and even not then till after his resurrection and ascension to heaven; but it allows that the time of his assuming the powers of judgment, was when he came in his kingdom during the life-time of some who heard him in his ministrations on earth. Now, waiving the perfectly revolting thought, that a created and dependent being, who, of necessity, must be finite and limited in wisdom, and all the powers of his nature and character, is finally to judge and fix man's destiny for eternity; and the fact that it is impossible for such a being, who is not omnipresent or infinite, to be everywhere present over the face of the whole world, at the same time carrying on the work of a progressive judgment—waiving all this, we see from the system's own showing, that the facts, so far from sustaining it, prove most conclusively the contrary. For if

the world and the human family were in existence and progress for four thousand years before Christ had an existence—or if he existed, at least before he was invested with the prerogatives and powers of judgment, nothing can be plainer than the fact, that the world, or mankind living in the world, previous to the time he received authority to judge, was not, and absolutely could not be judged by Christ. And it will be wholly unavailing for the system to assert, that men were judged previously to that time by the Father. This will only confirm the difficulty; for if the world for four thousand years was finally judged and fully rewarded and punished by the Father, it is utterly impossible for Jesus Christ to be the judge of the world; and the most that can be said of him in truth is, if he should judge all the rest of mankind, that he is judge of but a part of the world. We see here, also, that the system must reject the testimony of the Scriptures, which proclaim the Lord Jesus Christ as the final judge of the whole human race, or yield the absurdity of a progressive judgment.

Third; the doctrine of a progressive judgment involves an absolute impossibility. It has already been shown, that Christ reigns in the kingdom of grace as the one and only mediator between God and men; that he ever liveth to make intercession for us; and if so, he cannot possibly be sitting upon the throne, administering justice in the final judgment and retribution; for it is not only unsupported by the Bible, and wholly incompatible with every idea we can form of law and government, but is both morally and naturally impossible, for the same identical person, at the very same time, with reference to any one man, to be his advocate and mediator at the bar, inviting his return to God, offering him all the fullness of Divine grace and mercy, for his reformation and salvation; and precisely at the same point of time be his final and inflexible judge upon the throne, sternly administering the justice of the final judg-

ment, and fixing his destiny for the vast future—the eternal world. And notwithstanding the impossibility of this in any one man's case, (and the mind cannot conceive of an absurdity of equal magnitude,) Universalism must place the Lord Jesus Christ in this most ridiculous attitude to every member of the human family, in order to sustain a progressive judgment. It follows, therefore, with a conclusiveness and force that the enlightened mind will feel, that Universalism must either, 1. Boldly deny the mediation of Jesus Christ, destroy the reign of grace, and thereby put an end to salvation, and take its stand in common brotherhood with infidelity; or, 2. Yield the point, and admit the impossibility of a progressive judgment; or, 3. Sustain all the consequences and impossibilities as shown above, and thereby insult the common sense of mankind; either of which positions must prove alike fatal to the system, and destroy, or strip it of the last vestige of the name of Christianity as taught in the Holy Scriptures.

Now, with the Bible before us, in which a general judgment, when and wheresoever it may take place, is so fully taught that Universalism itself has to admit it; and in view of the facts and proofs, acquiring the strength of demonstration, that this event in the administration of God can neither be passed nor progressive in the world, there is no alternative between admitting it to be future, and totally rejecting the doctrine, and with it the Bible in which it is taught. And if, in the absence of the direct proofs of the doctrine, all who revere the Scriptures as higher authority than the speculations of men, admit the divinity of the doctrine, when they shall see it in the light of the direct testimony which may be brought to its support, it will stand with the clearness of the noonday's sun.

But before we adduce this proof, we will anticipate an objection to the doctrine, and then establish some principles that must be regarded in all investigations on this subject.



The objection referred to is well expressed by Mr. J. Kidwell. He says, "Now we ask, where is the necessity of this supposed judgment day? Does not this same system of faith teach us, that the final doom of all is fixed at death? If so, will this day of judgment alter the fate of one individual? Has any been sent to heaven who ought to be in hell? or any to hell who ought to have been in heaven? If not, would such a day of judgment be any thing more than a mock trial at best? Why judge men *after their doom is sealed*? Absurd mortal! Will you impute folly to 'the Judge of all the earth,' which would disgrace the most corrupt court on earth?" Original Essay on the Coming of the Son of Man, pp. 42, 43.

The above contains the strength and plausibility of all the objections of the system against the doctrine now under consideration; and derives its apparent reasonableness from a misrepresentation of the doctrine it opposes; namely, that the "final doom" of each one of our race is, officially, "fixed at death." Now, the reverse in the case is true; the final doom of no one is fixed at death, nor will it be till the resurrection of the dead, and the final judgment and retribution at the last day. At death, they take their place in the world of spirits according to their moral character, whether it be in the paradise of God, or the abodes of misery; and, although the day of judgment will neither change their moral character, or condition, yet, till then, their "final doom" will no more be "fixed," than would be the "final doom" of the willful murderer, when first arrested and committed to prison, though he had committed the most aggravated murder in the presence of every member of the court, and of his guilt there could not be the least possible doubt. But in this case, if there is no doubt of his guilt, and a subsequent judgment will not change his moral character or condition, will not any such judgment be a mere "mock trial, at the best?" Surely not; from the fact

that the constitution under which he lives, has made provision, that before the "final doom" of any of its subjects "is fixed," their case shall be officially examined and determined by the proper officers of the law; and this sentence of the law, and this alone, fixes their "final doom" officially, whatever may be the lapse of time from the commission of the crime, and commitment to prison, till the judgment of the law. And, under the government of God, the sinner, from the time of his death to the judgment, is properly a criminal in the custody of the law, awaiting the day of future judgment and retribution, to fix his "final doom," in the presence of an assembled universe, and in the light of eternity, for the vast, the changeless future. And for this feature of the Divine administration, the following considerations will have their weight with the candid.

The character and relations of the Lord Jesus Christ, as judge of the world, require that the act of final judgment be the last in his administration; and if so, it must be future, and at the end of time.

Having taken upon himself, not the nature of angels, but the seed of Abraham, that he, by the grace of God, should taste death for every man, and thereby redeem us with his own precious blood; and having effected this, and ascended on high, he has received officially all power in heaven and on earth, to consummate the work of Redeemer, Mediator, and Judge. Not that his constitution, or nature, was the subject of any change in the reception of this power; for, in union with the Father and the Holy Spirit, as the immutable Deity, he, from all eternity, possessed naturally and literally, all power in heaven and earth, or Almighty power.

But, as in the infinite economy of God, for the benefit of man, all power, officially, to reign in the kingdom of grace and providence, and finally to judge the world in righteousness, belonged to the character of the Redeemer, the Lord Jesus Christ, by his incarnation, death, and resur-

rection, became that character; and, as a consequence, received in that character officially all power to reign, and judge the world according to the purposes and government of God. And as, in the purpose of God, Christ was a Lamb slain from the foundation of the world; so, also, the world has had the offers, and, to a greater or less extent, has been the partaker of the benefits of his redemption and mediation; and, as the benefits of his mediation, as our only advocate with the Father, are the only medium of salvation, and are intended for man in this life, they must continue to the latest period of the world; and, if so, Christ must, of absolute necessity, continue his merciful reign in the kingdom of grace as our great High Priest and Intercessor before the throne of God, till the end of time.

This is the exercise of but a part of that official power that he, as Redeemer of mankind, has received for their present and future benefit, if they avail themselves of it; but as the exercise of this power, and that of the work of final judgment, at precisely the same time, are not only contrary to every idea of law and government that the mind can conceive of, and also to the experience and observation of mankind; but is absolutely impossible, and, of consequence, is utterly inconsistent with the character and present relations of Christ to mankind, as their only mediator and advocate on high. But as the power to judge the world in righteousness is included in that official power received from the Father, its exercise is suspended now, by his mediatorial reign, which must extend to the end of time, when it will for ever cease, and be succeeded by the exercise of that power peculiar to the final judgment. From this view it is seen, that so far is a future day of judgment from being useless, a mere "mock trial," it is the solemn, closing scene of the most perfect government and administration in the universe; and the last solemn act of the Lord Jesus Christ, in the exercise of that official power peculiar to his

character as Redeemer, Mediator, and final Judge, before he delivers up the kingdom, that official power, to the Father, and enters peculiarly upon the glory he had with the Father before the world was.

But, in removing this objection, there is another consideration to be taken into the account: the case of man is not matured for final judgment in life or at death, nor will it be till the close of time, and the end of this world. The doctrine of final judgment and retribution, whether it take place in this, or the future world, is inseparable from man's moral accountability to his Maker; for, if man is not morally accountable to God for his moral conduct, the act of judging him in any way, or at any time, would be usurpation, injustice, and cruelty. This is too plain either to need, or admit of proof. And if, upon examination, it shall appear that this moral accountability of man extends to all the moral good and evil which he may have designed, and which, according to his design, were accomplished indirectly by him, as well as directly, the fact that men's works are not matured for final judgment till the close of time, will appear with indisputable clearness. That men are capable of designing and effecting moral good and evil indirectly as well as directly, is the indelible conviction of the human mind; and it is on this principle, that counsel and advice are given for the promotion of vice or virtue, good or evil; and on the same principle, human laws and government recognize accessories to crime, both before and after the offense; and in many cases the accessory is equally guilty, and liable to punishment with the principal in the crime. When he lays the plans or approves of them, furnishes facilities for and advises to their execution, though he should not be present, or even know when the crime was committed, human laws hold him equally guilty, and punishable with the immediate perpetrator.

And, indeed, every department of human society fur-

nishes more or less examples and illustrations of this principle. To instance a case: Take the bold and virulent opposers, and the pious and able defenders of the Bible and Christianity. It was the design of the former to destroy the reputation of the Bible, as the record of the will of God, and to extirpate Christianity from the earth. For this they brought all their powers and means into requisition, and, directly, by their example, sophistry, subtilty, and influence, poisoned the minds and unsettled the faith of many; also, indirectly, by the publication of books of various kinds, together with other agencies and instrumentalities put in motion by them. Thus, while they lived, they put in operation schemes that are still doing the work of moral death, and that, too, with the design that they should produce the very effects that have followed; consequently, they are accessories before the crime, and if the government of God recognizes this principle, and holds men responsible in any degree for what they design and effect indirectly, their works of wickedness are not yet matured for the final judgment, and never will be till the close of the present constitution of this world—the end of time. And, on the other hand, the pious defenders of the Bible and Christianity, with a desire and design to glorify God in the defense of the truth and the salvation of souls, have brought into requisition means and instrumentalities, that, according to their original design, have been, and still are in successful operation; and those holy men, though long since called from earth, are nevertheless indirectly reforming the world, and bringing many wanderers back to God; and their indirect work of usefulness on earth will not be completed, and they fully prepared for judgment and its rewards, till the mediatorial reign of Jesus Christ shall close, and the universe be summoned to his bar of final judgment.

That this principle is sustained by the word of God, the following testimony will show: “And he (David)

wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die," 2 Samuel xi, 15. This order was strictly obeyed by Joab, and Uriah was thereby "smitten," and died. And the Lord sent Nathan the prophet to David with this alarming message, "And Nathan said unto David, 'Thou art the man. Thus saith the Lord God of Israel, \* \* \* Thou hast killed Uriah the Hitite with the sword,'" 2 Samuel xii, 7-9. It is here seen, that notwithstanding David in person never lifted a sword against Uriah, and was far from the scene of this most shameful murder of an unoffending and faithful subject, God charges him with the murder; and on no other principle was it possible that this charge could be made, than that God holds men morally responsible for what they design and effect indirectly, as well as what they do directly. And on the same principle it is said, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gift: and by it he being dead yet speaketh," Heb. xi, 4.

If then, by their example, and by the agencies and instrumentalities brought into requisition and put into operation by them, men speak, or indirectly exert an influence either for good or evil, long after they are dead, even as long as human society maintains its present organization and existence in this world, it must be entirely clear, that their works are not matured for the final judgment, till the moral effects shall have terminated, and this cannot be till the close of time; and the final judgment previously to that period, must necessarily be immature and partial. In any other view of the subject, both the character and administration of God are involved in inexplicable difficulties and confusion. For who that has cast an eye upon the operations of human society in this world, has not seen the most worthy and hard earned reputations blasted by the tongue of

slander, the best motives of the pious impugned, the purest faith charged with superstition, enlightened zeal with fanaticism, dignified devotion to God with consummate hypocrisy, and the most useful, harmless, and worthy of our race covered with reproach and driven out of the world, barely permitted to find a retreat from such cruelty through the flames of martyrdom! While the oppressors of the poor, while the licentious, profligate and profane, who contemn the word and authority and blaspheme the name of God, persecute and murder his children, live in affluence and ease, are spared long, and pass out of this world with impunity. And while we behold from a point more or less of these scenes, the history of the world is but a melancholy record of the fact that they are fair specimens of the woes inflicted by the wicked and suffered by the poor and pious. And every reflecting mind is compelled to feel, that if the future does not recompense the wrongs of the present and the past, then indeed the Bible is the worst of deceptions, and infidelity, atheism and crime are for ever licensed, by the facts in the case, to reject both the Bible and its author, as alike indifferent to grace, mercy, truth and holiness. But the doctrine of a future judgment lifts the veil, and sheds light on the most obscure features of the Divine administration, and prompts the hope and inspires the faith and patience of the most oppressed of the children of God: that though persecuted, and even cut off from earth before the meridian of life—though dead they may yet speak for the comfort of others while the world stands; and that the day of final retribution will vindicate their character, and reward their patient piety. By this doctrine the sinner, also, is admonished, in language which cannot be disregarded with impunity, to stop and prepare for the solemnities of its final decisions; and if he does not, however brief may be his stay on earth, he is kindling a fire that will burn through all time, and finally consign him to the “lowest

hell." And while this doctrine is the only clear vindication of the Divine administration, it is adapted to every possible condition of man, and addresses itself to the whole world, and brings the highest interests of eternity to bear on the purposes, conduct, and motives of the whole human family. A sublime and solemn arrangement, fully worthy its Divine author.

Having given all the attention to this objection that it merits, and having shown the propriety and necessity of a future judgment, we now proceed to establish some principles that belong essentially to the investigation of this subject. And, first, wherever and whenever the final judgment may take place, and whatever its effects and results on man may be, the approbation and disapprobation of God, the rewards of grace and the punishment for sin, must, of absolute necessity, either BE or NOT BE, the subject of individual experience, consciousness and knowledge. Of the truth of this it is impossible to doubt; and every candid man in the world will require Universalism to take the negative or affirmative of this question.

Should the system take the negative, and assert that the final judgment and its results will not be matters of personal experience and knowledge, it must then inevitably follow:

1. The approbation of God can be no possible inducement to obedience, nor his disapprobation any restraint on rebellion, as they are not matter of experience or knowledge.
2. The consolations of moral purity in the final judgment, cannot be an object of desire with the pious, nor the consequences of unholiness be matter of fear with the profane, as neither can be experienced or known.
3. All the rewards of grace, the happiness, honor, and glory of heaven cannot be objects of hope, but is a perfect blank, a solemn deception; and the punishment for sin, the degradation and perdition of hell, cannot be matter of dread. From which it is clear, that to deny the personal consciousness and knowl-



edge of the operations and final results of the general judgment, is not only to "extinguish hell," and remove all restraint from vice, and license crime in the world; but, also, to destroy all motive to piety, annihilate heaven, and charge the Lord with performing the greatest farce that heaven or earth ever witnessed. Universalism must, therefore, admit that the operations and final decisions of the last judgment will be matter of absolute personal knowledge, or meet all those consequences just named.

Second; the final judgment must include the case of each member of the entire human family. To deny this is totally to reject Jesus Christ as the judge of all men—as the judge of the world—and to charge the Bible with falsehood, and the Almighty with partiality and injustice: falsehood, in declaring that "all must appear before the judgment-seat," "the world will be judged in righteousness," when not all, not the world, but only a part thereof will be judged; partiality and injustice, in releasing a part of mankind from, and holding the rest responsible to the investigations and final results of the last judgment. Till Universalism is prepared openly to reject Christ as the judge of "all men," "of the world," charge the Bible with falsehood, and the Lord with partiality and injustice, it must allow the final judgment to embrace the case of each member of the whole human family.

Third; if, as we have seen, the general judgment, in its operations and final results, is matter of individual consciousness and knowledge; and if it includes the case of each member of the whole human family, the conclusion is as resistless as our own experience and knowledge, that in its operations and results, when and wherever it takes place, it will be a subject of personal, and, consequently, universal experience, consciousness, and knowledge; and the whole of our race in the aggregate, and each individual in particular, will know it, when and where it occurs,

with precisely the same clearness that they know their own experience and consciousness.

And unless Universalism abjures all reason and common sense, and affirms that men may experience and not experience, may be conscious and not conscious, may know and not know, precisely at the same time, it must concede the correctness of the above position.

It will now be seen, that those principles are most clearly recognized by those Scriptures which we will now adduce, in direct proof of the doctrine of a future judgment and retribution. It will also be seen, that the facts and circumstances which the word of God everywhere connects with the final coming of Jesus Christ to judge the world, are of such a character, that the event can never occur without being matter of universal observation and interest to man, and, consequently, of universal knowledge.

I. The coming of the Lord Jesus Christ, in the final judgment, will be literal, visible, and personal, in the glory of the Father, attended by the holy angels. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he set upon the throne of his glory," Matt. xxv, 31. "Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels," Mark viii, 38. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels," 2 Thess. i, 7. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from

you into heaven, shall so come in like manner as ye have seen him go into heaven," Acts i, 9-11.

The personal, visible, and literal coming of Jesus Christ, cannot admit of clearer proof than this which is before us; for no one can for a moment doubt, that the ascension of Christ into heaven, after his resurrection, as here circumstantially described, was personal, visible, and literal. And it is affirmed, by Divine authority, in language which no comment or illustration can make plainer, that "this same Jesus," not another, as a representative or substitute, "which is taken up from you into heaven, shall so come in like manner," personally and visibly, and ye shall see him descend from heaven literally and visibly, "as ye have seen him go into heaven." And as his personal, literal coming, is so circumstantially and clearly described, it would be doing the utmost violence to all description and language, not to allow that the attending circumstances of the glory of the Father and all the holy angels, are also literal and visible.

We leave it for another place, to show that these facts and circumstances belong necessarily to a future general judgment; and proceed to show, that his coming to judge the world will be announced,

II. By the great sound of a trumpet, the voice of the archangel, and the trump of God. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first," 1 Thess. iv, 16. "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," 1 Cor. xv, 52. "And he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," Matt. xxiv, 31.

As these Scriptures have such distinct reference to the

resurrection of the dead, literally and visibly, the coming of Jesus Christ in judgment, and the sound of the trumpet, or the solemn and awful announcement to the world of the fact, which will be as distinct to the world as the sound of a trumpet to an individual, must be of the same character—must be visible and literal. But,

III. At his coming to sit in final judgment upon the world, the dead, both the righteous and the unrighteous, the just and the unjust, shall be raised, and the living will be changed, and appear at the throne of judgment. “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words,” 1 Thess. iv, 13–18. “Behold, I show you a mystery; 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,” 1 Cor. xv, 51, 52. “So worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust,” Acts xxiv, 14, 15. “And at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that

sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," Daniel xii, 1, 2. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John v, 28, 29. "And I saw the dead, (in inspired vision, and will see them literally and in fact,) small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (the grave) delivered up the dead which were in them: and they were judged every man according to their works," Rev. xx, 12, 13.

We are aware that Universalism generally objects to testimony being brought against it from the book of Revelation, as it is said to be so figurative in its descriptions and language, that it is unsafe to depend on it in support of important doctrines. Nevertheless, when it suits the convenience of the system to quote it in proof of the most important positions, those objections are all forgotten or waived without difficulty. However, without admitting the soundness of the objection, we have not adduced it as the first, or main proof, but only as corroborative evidence; and, further, that those Scriptures refer to literal facts and occurrences, has already been shown. And when the Bible is permitted to bear its own testimony on this point, no position or doctrine in the Sacred Scriptures is more clearly taught and fully supported than this, that the general resurrection of the dead, and the changing of those who may be alive upon the earth at the time, is not only inseparably connected with, but absolutely dependent upon the second final, visible personal coming of the Lord Jesus in the last

judgment. To hesitate on the point, is to doubt the general resurrection; to deny it, is totally to extinguish the hope of the general resurrection, and establish the endless reign of death.

IV. When Christ shall come in final judgment, the whole of our race, both good and bad, with the holy and fallen angels, shall personally appear at his judgment bar. "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats," Matt. xxv, 32. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ," Romans xiv, 10. "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead," Acts xvii, 31. "For if 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. "And 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. Here, also, in the plain language of the word of God, it is seen that "all nations"—"the world"—"all shall stand before Christ in judgment"—"the angels that sinned"—"which kept not their first estate"—are all connected with "the judgment of the great day," when the world shall be finally judged by the Lord Jesus Christ; and unless Universalism openly avows its utter disbelief of the plainest language used by the Holy Spirit in inspiring the Scriptures, it must admit that those solemn events in the Divine administration, are inseparably connected, and that all God's intelligent creatures will be present in the final judgment, let that judgment take place when and where it may. Again,

V. At the coming of the Lord Jesus Christ in the general judgment, the heavens—the atmosphere and visible heavens—shall pass away with a great noise, (doubtless with the sound of the trump of God, which shall awake the dead,) and the visible earth shall be burned up. “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them,” Rev. xx, 11. “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. \* \* \*. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless,” 2 Peter iii, 7, 10–12, 14.

Universalism, aware of the formidableness of this doctrine of the dissolution of the visible heavens and earth, in connection with, and as characteristic of the final judgment and perdition of ungodly men and unholy angels, has made every effort possible to diminish or evade its deadly force against the system; but there are some facts and circumstances which must settle this matter, so long as the word of God is allowed to be competent and credible testimony in the case. First, then, the scenes here described must be understood either literally or figuratively; and as it would be yielding the whole question at once to admit the former, Universalism has no alternative but to contend for the lat-

ter. And even with this view of the subject, there are only two circumstances in the past to which, with the least show of reason, it can possibly apply; that is, either to the coming of Christ in his spiritual kingdom, to establish the reign of his grace and Spirit, or the operations of his providence in the destruction of Jerusalem, and the dispersion of the Jews among the nations of the earth. As though it were conscious of the unpardonable inconsistency of applying this language to the coming of Christ by the Spirit, and the reign of his grace, the system generally locates the whole scene in the calamities of the Jews, and the destruction of their city and temple; but the facts in the case utterly refute the application; for the coming of Christ in the scene now before us, is emphatically called "the day of the Lord," "the day of God," designating a special period, a particular point; and that the coming of the Lord, the passing away of the heavens and the burning of the earth, that shall take place at that particular period, shall be sudden, wholly unexpected, even "as a thief in the night;" whereas, the coming of Christ in the reign of his grace, was long the subject of prophecy and promise, long looked for, anxiously expected, and ardently desired by the pious. And his coming in the destruction of Jerusalem, and the Jewish polity and nation, was foretold by himself, reiterated by his apostles, indicated by various phenomena and signs in the heavens, by the tumults among themselves, the hostile attitude of their enemies, the invasion of their country, the overthrow and subjugation of many of their towns, cities, and much of their territory, and by the threatening aspect of every circumstance with which they were surrounded, all pointing to, and admonishing them of their final overthrow and total ruin. And so far was this display of God's displeasure against that rebellious people and that devoted city, from being sudden and unexpected as the thief in the night, that heaven



and earth appeared to combine to apprise and warn them of their condition, and prepare them for the result; and when they were finally overtaken by the calamity, so far was it from doing its work speedily, as the thief in the night, that it protracted its works for years, till by famine, war, and death in a thousand forms, it wasted their energies, wore out their strength, consumed their means, and consigned them to their merited destiny.

There is, therefore, no alternative between contradicting the clearest matters of fact, and the plainest language of the word of God, and unequivocally rejecting the dogma of Universalism, in applying this sublime description of the final judgment to the destruction of Jerusalem. But,

Secondly; the apostle places this question beyond all reasonable doubt, by fully anticipating the error against which we are contending. He says, "Know this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," 2 Peter iii, 3-7.

1. From the above it is perfectly clear, that the doctrine of the conflagration of the visible and material heavens and earth, in connection with, and as a circumstance attending the second coming of Jesus Christ in the final judgment, would, with skepticism and infidelity, be a subject of scoffing and ridicule; contemptuously inquiring, Where are the promises of his coming? What has become of those promises? They remain unfulfilled; they have proved an utter

failure; and those who look for any such coming of the Lord, and revolution in the material world, are objects of contempt, and the doctrine the subject of merriment and scoffing. And who that is acquainted with Universalism, does not see this prediction fulfilled to the letter? Its opposition to the doctrine is studied, malevolent, relentless. The consistency and harmony of the word of God, and even the reputation and honesty of the inspired writers, are all sacrificed to oppose this doctrine, and those who believe and teach it.

2. But Peter knew perfectly, that the pious, the Church, looked for "all these things to be dissolved" by fire, and that this would be an objection to the Bible, religion, and the Church—a matter of scorn and scoffing with infidelity; and if it was the revolting error that Universalism affirms it to be, the apostle was bound in all moral honesty to correct it at once. But does he do it? Surely not; but on the contrary, takes the most direct course to strengthen and confirm the Church therein. First; by charging the scoffers (and the charge lies with all the force of inspired authority against Universalism) with being "willingly ignorant" of God, his works, and administration; and by encouraging the faith and hope of the Church in the promises of God, in opposition to the scoffings of infidelity, whether in the mask of Universalism, or any other form, by urging them "not to be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day," 2 Peter iii, 8. And though the Divine word, in its final accomplishment, may be delayed for thousands of years, "The Lord is not slack concerning his promises, as some men (those scoffers, or Universalism) count slackness; but is long-suffering, not willing that any should perish, but that all should come to repentance," 2 Peter iii, 9. The delay of his coming, so far from indicating a failure of his promise, is in perfect harmony with his whole ad-

ministration, and is a demonstration of his mercy, and that he now reigns in the kingdom of grace, and not in the work of final judgment.

Secondly; he illustrates the final conflagration of this world at the coming of the Lord in judgment, by its destruction by the deluge. He says, "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." That the apostle here alludes to the material and visible heavens and earth, is too plain to allow of proof; and that the literal overflowing of this world by water at the deluge, and the dissolution and perishing thereby, so far as that element could effect its destruction, are here referred to and stated, is also useless to prove, and absolute folly to deny. No language, in all the Divine record, is plainer. And now mark the application: "But the heavens and the earth, which are now," the visible and material world, the same that has been the subject of remark throughout this discourse, shall not perish again by water, but "by the same word" by which they were created and sustained, "are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." How is it possible for language to be plainer on any subject, than this is on the final conflagration of this world?

We are, therefore, brought irresistibly to this conclusion, that Peter either did, or he did not, intend to teach this doctrine, and illustrate it by the destruction of the old world by water. If he did, then the controversy is ended, the point is conceded, and it stands enrolled by Divine authority among the awfully sublime scenes that will attend the final judgment and retribution at the last day. But if he did not, it is utterly impossible to defend his character from the charge of ignorance or dishonesty; for, knowing that this doctrine was believed by the Church, and that it would

be scoffed at by infidelity if it was an error, he either did attempt to correct it, or he did not. If he did, the attempt was a perfect failure, as the belief of the Church on this point in all ages fully demonstrates; and the very language employed, and illustrations used by him, so far from correcting this doctrine, this reputed error, have been appealed to, and relied on by the Church in all her history, in support of it. And there is no alternative but to suppose the apostle was ignorant of the means by, and the manner in which to oppose and correct this deadly error, that the Church might be sound in the faith, and a great cause of stumbling be taken out of the way of unbelief; when, nevertheless, one minute would have set the Church and the world right on this momentous subject, if he had said, "Brethren, all these things refer to the destruction of Jerusalem, are to be understood figuratively, and have no possible reference to the literal conflagration of this material, visible world."

But if, to avoid this open attack on the divinely inspired apostle, it be said, that though he knew the facts affecting the Church and infidelity with regard to this error, he did not attempt to correct it, the charge of dishonesty is inevitable; for, how can a minister of Jesus Christ see his brethren, see the Church, in fatal error, and that error provoking the scorn and scoffs of infidelity, and confirming its hostility and opposition to God, the Bible, the Church, and religion, and be honest to his calling, his brethren, the Church, the world, and his God, and not labor to correct such errors, and lead the Church of Christ into truth and righteousness? It is utterly impossible for him to be honest under such circumstances, in the neglect of such important duties. Universalism is therefore compelled either to make this charge against the holy apostle, or allow that he taught the solemn truth of the final conflagration of this visible, material

world, as a circumstance attending the second coming of the Lord Jesus Christ in the final judgment.

VI. At the coming of Christ in the last judgment, all mankind shall be judged in righteousness, according to the evidence of their works. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," Eccles. xii, 14. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned," Matt. xii, 36, 37. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. v, 10.

We might multiply proofs on this point, but the above are sufficient fully to sustain the fact, that in the day of judgment, when all must appear before Christ, when and where-soever it may occur, every thought, word, and action of man, both public and private, will be matter of investigation, and will be developed in the judgment, as evidence in fixing his destiny for eternity. This is too plain to be denied, without a total rejection of the record of God in the case.

VII. Finally, in the last judgment, at the coming of the Lord, the righteous will be rewarded with eternal life in heaven, and the wicked will be eternally punished. "Then shall the King (the Lord Jesus Christ) say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. \* \* \* Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. \* \* \* And these shall go away into everlasting punishment; but the righteous into life eternal," Matt. xxv, 34, 41, 46. "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; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day," 2 Thess. i, 7-10. "And they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire," Rev. xx, 13-15. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death," Rev. xxi, 8. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire," Jude 7.

Universalism itself is forced to admit that the state of the righteous, and the wicked, as described in those Divine declarations, and numerous others that might be adduced on the point, is the result of that judgment of mankind by the Lord Jesus Christ, as taught in the Holy Scriptures, whenever and wherever it may take place; and now, the main point at issue, and the only one to be settled, in order to vindicate "the ways of God with man," maintain the truth and dignity of his word, and fix the destiny of Universalism, is that the final judgment, the second coming of the Lord, the rewards of the righteous, and the punishment of the wicked, as brought to view in the above descriptions, are neither past, nor now in progress, but yet future.

And that this subject, involving the highest interests of our whole race, in time and eternity, may be seen with the greatest clearness, and felt in its utmost force, we will pre-

sent its main features in a condensed form, and then apply those principles already established, to settle this solemn, sublime, and momentous question.

The coming of the Lord Jesus Christ, in the final general judgment, as clearly established by the abundant proofs from the word of God as already adduced, is emphatically characterized by the following facts and circumstances. He "shall so come in like manner as ye have seen him go into heaven," which was personal, literal, and visible. "In the glory of the Father with all the holy angels with him"—"with the voice of the archangel and the trump of God;" and at his coming, all the dead shall be raised, "both the just and unjust"—"some to everlasting life, and some to shame, and everlasting contempt;" they shall come forth, "they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation;" the dead, "small and great, shall stand before God"—"every one"—"the angels that sinned"—"all nations"—"the whole world"—"must stand before the judgment-seat of Christ." "The heavens shall pass away with a great noise"—"the elements melt with fervent heat"—"the earth," literally, "and the works therein shall be burned up;" "every work"—"every secret thing, whether it be good or evil"—"every idle word," with all man's works of every kind—"they shall give account thereof in the day of judgment." And finally, the world of mankind shall be separated as is the flock by the shepherd; and Christ the judge "shall say unto the righteous, Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world," and they shall enter "into life eternal," "and so shall ever be with the Lord." But the Lord the righteous judge shall say to the wicked, "Depart ye cursed into everlasting fire," for the judge will come "in flaming fire," "taking vengeance on them that know not God and that obey not the Gospel of the Lord

Jesus Christ: who shall be punished with everlasting destruction from his presence and the glory of his power;" and "they shall go into everlasting punishment," "into the lake of fire," "the second death," "suffering the vengeance of eternal fire." That those grand demonstrations of the majesty and glory of the Lord Jesus, are to be exhibited within the range of the Divine administration toward man, either during time and the present constitution of this world, or at the close thereof, cannot admit of a single doubt, unless the Holy Scriptures prove a perfect failure, and wholly mislead and deceive the Church and the world on this, which is a subject of the greatest possible interest to mankind. And should Universalism, to avoid the fearful consequences of a coming judgment, choose to impeach the veracity and divinity of the Scriptures, its true character will then be known, and all may know where and how to meet it—not in the character of a Christian system, but that of open infidelity.

And if those sublime scenes belong to the Divine administration, they, as already shown, are either, 1. Past, and wholly accomplished; or, 2. They have commenced, and are now in progress, and will continue through all time; or, 3. They are yet future, and will transpire at the close of time, when the destiny of all our race will be fixed for eternity.

And to ascertain the fact in this case, with a clearness bearing some proportion to the great interests involved, we call up those principles already established, and which bear with the force of demonstration on the subject at this point; and they are of sufficient importance, in settling this question, to be introduced as rules—self-evident matters of fact.

**RULE 1.** "The operations and result of the final general judgment, including the approbation and disapprobation of God, the rewards of grace, and the punishment for sin, must of absolute necessity be the subject of individual ex-



perience, consciousness and knowledge, to all who are the objects thereof."

**RULE 2.** "The operations and final results of the general judgment must necessarily include the case of each individual of the whole human family."

**RULE 3.** "Therefore the conclusion is resistless, that the operations, progress, and final results of the general judgment, whenever and wherever it takes place, must of absolute necessity be matter of knowledge to the whole world of mankind in the aggregate; and, consequently, each individual of our whole race, without a solitary exception, must know it with precisely the same distinctness that they are the subjects of their own personal experience, consciousness, and knowledge."

The soundness and truth of those principles have already been established in another place, and to which reference may be had, to see the perfectly revolting consequences which must follow a denial of them.

And now, in the light of those incontrovertible facts and principles, in the light of the cloud of witnesses adduced from the Holy Scriptures, we appeal to the sober judgment of mankind, and ask, in the name of common sense and candor, in the name of sober reason, in the name of moral honesty, in the name of God; and we urge the inquiry by the incalculable worth of the immortal soul, by the deference due to the authority of the word of God, by the solemnities of the final judgment, by the hope of heaven, and the dread of hell, by all the obedience and reverence we owe to God, we ask, if the whole human family at any period in the past have seen, or if the whole human race now see, with all the distinctness of individual consciousness and knowledge, the Lord Jesus Christ coming with infinite grandeur and glory, with the company of all the holy angels of heaven; have heard, or now hear the voice of the archangel, with the awful trump of God; have seen, or

now see the dead, small and great, raised or rising; the living changed, or changing; have seen, or now see the separation of the righteous and the wicked; the latter suffering the vengeance of eternal fire, the former enjoying an eternal weight of glory, in the kingdom prepared for them before the foundation of the world? He who would answer these solemn inquiries in the affirmative, must contradict, absolutely, his own consciousness and knowledge; must contradict, unequivocally, the consciousness and knowledge of every member of the human family; must sacrifice common sense and all moral honesty; and, with demonstrations of depravity, and with a boldness of presumption that would shock the moral feelings of all the virtuous and pious of our race, utterly contemn the authority of the Bible, set at defiance the terrors of "eternal judgment," and even Jehovah himself. And, even then, the world would be a witness against him; for, should we inquire of each individual, if he knew the number of all the sins he ever committed against God, and the time when, and the place where he was judged and punished accordingly, he must answer, No. And if men do not know it individually, they cannot know it collectively; and, of course, if the world has been judged, or is now being judged, it does not know it. This, as has been shown, is more revolting than even atheism itself.

And now, Universalism has no alternative but either to attack the common sense, the experience, consciousness, and knowledge—the reason and moral honesty of each individual of mankind, of the whole world, and also the Bible, and even the Almighty, or admit that these awfully grand scenes are yet future. And then indeed, while the inspired Paul, by the authority of God, "reasons of righteousness, temperance, and judgment to come," the unrighteous, licentious, and deeply corrupt "Felix" of Universalism may well "tremble," in view, with all other guilty offenders, of

meeting a righteous Judge in a future and coming retribution, Acts xxiv, 25.

It must now be seen, from the foregoing, that if the Holy Scriptures sustain a position, prove a point, or demonstrate a doctrine within the whole range of their Divine testimony, with perfect clearness, it is that of a future, final, general judgment, and retribution at the close of this world, when every man's condition will be settled for eternity.

The great interest involved in this subject, will justify a few further remarks thereon before we close.

It has been seen, in the course of this investigation, that the Savior, as a consequence of the work of redemption, his resurrection and ascension to heaven, has received the power and prerogative as the only Mediator to reign, officially, in the kingdom of grace, and rule in the kingdom of providence, and finally, to judge the world in righteousness; honor and reward the holy in heaven, and punish the finally impenitent and wicked in hell. We have also seen the utter impossibility of the reign of mediation and grace, and of the final judgment at the same time; consequently, this life is a state of trial, a period of probation, and not of final judgment.

Man sustaining this gracious relation to God, and the abundant provision made for his recovery from sin, is commanded to repent; "God commands all men everywhere to repent," Acts xvii, 30. Man is surrounded with the means of reformation and salvation; the providence of God protects, his grace restrains and enlightens; the Gospel admonishes, invites, and instructs; the Church weeps and prays; the Holy Spirit moves upon the moral mass, melts and sanctifies; and Jesus Christ presents the merit of his death to move man to faith, obedience, and salvation. But in all this man is treated according to the constitution and character his Maker assigned him at the first—that of an intelligent, free, moral agent.

Man's works and character are daily ripening for the final judgment: the pious by perseverance in doing, and patience in suffering the holy will of God; the wicked by proudly opposing, and presumptuously arraiguing and censuring the will and providence of God. And also the Divine purposes are fast maturing for the last, the general judgment. His providences, his word, his ministers, his grace and Spirit, are waking up a stupid and slumbering world; infidelity, openly and under cover, is organized or organizing, to oppose; the battle is already joined; the conflict may be severe, but its termination will be comparatively soon; and the voice of the archangel with the trump of God, and with the suddenness of the electric flash will consummate the scene, and summon the world to the bar of final judgment; when the long line of Adam's posterity, without a member missing, will appear before the judgment-seat of Christ, together with the fallen angels, who kept not their first estate, and are reserved under chains of darkness to the judgment of the great day. Now, the Lord Jesus Christ personally and visibly appears, and every eye shall see him, and those who pierced and nailed him to the cross shall behold him. He appears, but not as the destitute babe of Bethlehem, not as the slaughtered lamb, or man of sorrows in the garden, or on the cross; but as the "Lion of Judah," the Lord of hosts. Not as a mediator to plead for sinners; not to offer them his grace, his Spirit, the merit of his death and eternal salvation; these, all of these, have been slighted, contemned, abused, and insulted by the wicked; but to sit in judgment, solemn and final judgment, upon his enemies—upon the world.

Man appears personally and visibly at his bar, not in the obscurities of poverty; not with the distinctions of opulence, or the honors of office; but in his true moral character, with all his works, immediate and remote; whether purposed and performed directly by himself in life, or whether

purposed, and means and circumstances organized while living, and accomplished indirectly after death; all his works, direct and indirect, that have a bearing on his moral character, will meet him in the last judgment. And now the awful developments that must take place; the character, every perfection, the laws, the government, and administration of God, have all been impugned and impeached; man has injured, oppressed, enslaved and murdered his brother; virtue and piety have been martyred, and sin has reigned in triumph; justice and mercy have been driven from their temples, and despotism and cruelty have reigned therein. The light of the final judgment must disclose the whole, and vindicate the Eternal throne against all the imputations of rebellious and unholy men. The midnight gloom, that concealed the blood of injured innocence, and covered from human eye and human justice, the darkest deeds of wickedness, will be dispelled by the light of eternity, and all will be seen, with all their connections, dependencies and aggravations. The sighs extorted from the innocent and humble, by the arm of cruelty and oppression, will now become vocal; the tears of the poor and pious, which either fell unheeded, or were matter of amusement for the profane, will now become eloquent; and the rising, spreading cloud, of all the works of all men, will appear at the judgment, in evidence as resistless as the consciousness of each individual; and in the light of the Divine omniscience, and the evidence (not merit) of their works, the destiny of each one of our race will be settled for eternity. Not, indeed, that the omniscient and omnipresent Judge needs these or any other external circumstance to guide to a correct decision in the case; but their works will be the evidence to the universe of their faith and obedience, or disbelief and rebellion, and shall operate upon the judged; and in the light of this evidence, every one shall see, that in his own, and in the sentence of every other one, the decision is

the only one the Judge can possibly render, without denying his own authority, and abandoning his own government and throne. And when the Judge shall say, Come, ye blessed; and depart ye cursed, and these shall go away into everlasting punishment, but the righteous into life eternal; every knee shall bow, and the tongue of every intelligent being in God's universe shall confess, that the decisions of the Lord Jesus Christ in judgment, are as just as the reign of his grace was merciful and glorious.

Reader, prepare to meet thy God in the final judgment at the last day; this done, all is gained; this neglected, all is irrecoverably lost.

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## CHAPTER XI.

### ENDLESS PUNISHMENT.

Endless Punishment—This Doctrine believed by the Jews—Testimony of Josephus—Not Contradicted or Corrected by the Savior—Hell represents a State and Place of Suffering—This Suffering confined to this, the future World, or may be Experienced in both—Cannot be confined to this World without making Christ the Author of Falsehood, Deception, and Self-contradiction—Restorationist View of limited Punishment after Death—Punishment of the Wicked after Death endless—Universalist Criticism on the terms For Ever, Everlasting, and Eternal—God either has, or he has not, used the best terms in revealing His Will to Man—If He has, the Question is Settled.

UNABLE to sustain itself on other ground, Universalism hopes to escape by the non-existence of hell, or a place and state of punishment in the future world.

We shall not stop here to notice its numerous, and not unfrequently, vain and absurd speculations on the original terms, *Tartarus*, *Hades*, and *Gehenna*, which are rendered hell in our translation of the Scriptures; but will proceed at once to the real question at issue. The question is not, whether the term hell refers to more than one thing, or to

things and places in time ; but whether it was used by our Lord to designate a place and state of punishment for the wicked in the future world, and whether he was so understood by those who heard him.

That the Jews, to whom these discourses were addressed, believed in the future and endless punishment of the wicked after death, Universalism has to admit ; and if it were disposed to deny this, it is susceptible of abundant proof. One example here will answer our purpose for the present : Josephus, the acknowledged historian of the Jews, and who was not himself a believer in Jesus Christ, in stating the belief of the Jews on the subject of Hades, or hell, as a place of punishment after death, says : “ In this region, (Hades, or hell,) there is a certain place set apart, as a *lake of unquenchable fire* ; whereinto we suppose no one hath hitherto been cast, but it is prepared for a day afore determined by God, in which one righteous sentence shall deservedly be passed upon all men ; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men as to God himself, shall be adjudged to this *everlasting punishment*, as having been causes of defilement ; while the just shall obtain an *incorruptible* and never-fading *kingdom*.” Discourse to the Greeks concerning Hades.

We have nothing to do now with the assumption of Universalism, that the Jews borrowed their notions of future punishment, with various other superstitions, from the heathens, during their captivities and other intercourse with them ; but simply with the fact, that the Jews, whatever source they derived it from, did unquestionably believe, at the time the Savior was on earth, in the future, endless punishment of the wicked in another world. Now, we have only to look into the New Testament, to see that Christ, in numerous instances, charges the Jews with errors

in doctrine, and ignorance with regard to their own Scriptures—the law and the prophets—their traditions, ceremonies, his own character and mission; and yet, in no single instance is it on record, that he charged them with, or attempted to correct their belief in future endless punishment. It is true, Universalism asserts, that though he did not directly, he did indirectly make this charge, and attempt to correct their error, by referring them to the resurrection of the body; but we have fully shown that this assumption is perfectly groundless, and that what the Savior there said cannot be even tortured so as to answer the purpose of the system on the point. He not only did not attempt to correct their faith on this point, but pursued such a course, and used such language, as could not fail, in the circumstances of the case, to confirm them therein; and such was the fact. For it must be conceded by all, that Gehenna, or hell, as recognized in the Scriptures, is considered as a place or state of punishment, and was so understood by the Jews, and so used by the Savior. To deny this, is to deny the plainest language of the New Testament; for the strongest terms of suffering and torment are used in connection with, and having direct reference to the term, hell; such as “everlasting fire”—“the fire that is not quenched”—“where their worm dieth not”—“destruction,” and “eternal damnation.” No language could more clearly express suffering, and a place and state of punishment of some kind or other, than this does; from which it follows conclusively, that the punishment which is implied in, expressed by, or connected with the term hell, must mean either, 1. Temporal, literal punishment, and is confined exclusively and absolutely to this world; or, 2. It must mean spiritual and mental punishment, and is confined absolutely to the future world; or, 3. It must necessarily mean both temporal, literal suffering in this world, and spiritual, mental suffering in the world to come.



None can doubt the correctness of this, without denying, in the face of proof as clear as demonstration itself, that hell was used at all to represent a place and state of punishment; and the man or the system that would do this, might be an object of pity or disgust for ignorance or dishonesty, but surely could neither be believed or respected. This subject, therefore, which has been matter of preposterous trifling and presumptuous speculation, is brought into so small a compass, that Universalism, by stern necessity, must take one or more of those positions. This it cannot possibly avoid, without openly rejecting the Scriptures as testimony in the case. And should it take either of the last two, and allow that hell is used to represent spiritual punishment in the future world exclusively; or that it represents this, and also literal, temporal suffering in this world, the question is conceded, that the Lord, in his teachings to the Church and the world, established the doctrine of punishment after death, and in the future world. And there is no alternative between this, and taking the first position above named; that hell, as used by our Lord, means temporal punishment, and that it is confined exclusively to this world, and cannot, by any possibility, extend beyond this life.

This, indeed, is the true ground of Universalism, and, consequently, it refers the term hell, generally, to the Valley of the Son of Hinnom, where the Canaanites anciently sacrificed their children to their great idol, Moloch; and into which, subsequently, was thrown the rubbish and offal of Jerusalem; and asserts that the punishment of hell, as denounced against impenitent sinners by our Lord, has exclusive reference to those facts and circumstances. It is only necessary to cite a few passages from the teaching of Jesus Christ, to show the utter absurdity of this view of the subject. "But whosoever shall say, 'Thou fool, shall be in danger of hell (Gehenna) fire,'" Matt. v, 22. "And if thy

hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched," Mark ix, 43-48. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," Matt. x, 28. "Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell," Matt. xxiii, 33. Others might be given, but here are four distinct cases; that of excessive anger, and calling a "brother a fool"—being led into error by an offending member, an "eye, hand, or foot"—want of proper filial fear of God, "I say unto you fear him"—general impiety of character, Pharisaical bigotry and pride; all of which are threatened with the danger and punishment of hell.

Now, Jesus Christ either did, or he did not, mean by this, literal punishment in this world, in the literal fire of Gehenna, or the Valley of Hinnom. If he did not, then the point is yielded; and he must have meant spiritual and mental punishment in the future world, and must have been so understood by the Jews, and they thereby confirmed in their doctrine of future punishment.

But Universalism has to maintain that the punishment was literal, and in this world. If so, those thus threatened

were either really in danger of it, or they were not. If they were, who was to inflict this punishment? Surely not Christ, and those who believed in him as the Savior. The boldest infidelity would not assert this in the face of all the facts to the contrary. It then follows, if they were really in danger at all, it must have been from among themselves; that the unbelieving Jews would take up those offenders mentioned by the Savior, and burn them in the fires of Gehenna. But were such the facts in the case? Most assuredly not. And it is utterly impossible that Christ could threaten offenders with punishment from any such source; and to suppose he did, is to make a desperate and reckless effort to save a sinking system, at the sacrifice of the entire character of Jesus Christ for truth and honesty. And the consequences cannot be changed by asserting, that they were not really in danger; for this will make Christ utter deliberate falsehood, in attempting to alarm their fears, by threatening them with punishment to which he knew they were not at all exposed. For it is too plain to require proof, that the Jews had no law to punish men any where, or in any way, for the moral offenses that the Savior here enumerates. This was known to Jesus himself, and perfectly understood by all who heard him; and yet Universalism makes him say, in substance and meaning, "Whosoever shall call his brother a fool, and whosoever shall be led into sin by an eye, hand, or foot, shall be in danger of being literally burned up in the fire of Gehenna, or in the Valley of the Son of Hinnom. And ye serpents, (the Pharisees, who possessed the power chiefly, and controlled the affairs, both civil and ecclesiastical, among the Jews at the time,) how can ye escape the damnation of hell? that is, ye shall surely be literally burned in the Valley of Hinnom, for your pride and Pharisaism!" All of which would have been consummate folly, and utterly false; for they knew perfectly that they were no more in danger of

any such literal punishment and fire, than they were of being drowned in the sun, or destroyed in an earthquake in the moon.

Further, the Savior says, "Fear not them which shall kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Here, also, Universalism makes Christ not only utter nonsense, but contradict himself in the same sentence. He had just told his disciples that they would be hated of men, brought before magistrates, persecuted and delivered up to death, and now tells them in all this to rejoice, and not to fear them that could kill the body; then, in the same breath, solemnly warns them to fear him (some one of the multitude we suppose) that could destroy them in the fire of Gehenna; that is, utterly disregard death, and rejoice in the prospect of it in any and every form; and at the same time entertain fear of it in one form—fear and not fear on the same subject, at precisely the same moment!

That Jesus Christ could be the author of such unhal- lowed trifling, is what none but a reckless infidel can believe; and yet Universalism, by inevitable consequences, attributes all this to the blessed Savior; for there is no alternative between charging Jesus Christ with falsehood, deception, and self-contradiction, and totally rejecting the dog- ma, that sinners were in danger of the literal fire of Ge- henna. Falsehood, in threatening offenders with a punish- ment to which they never were exposed—for we hazard nothing in saying, that no man living was ever punished with the literal fire of Gehenna for the offenses designated by the Savior; deception, in alarming their fears, when they were in no possible danger of the threatened punish- ment; self-contradiction, in teaching his disciples to fear, and not to fear death, at the same time. And Universalism must either make this charge, and thereby openly reject Christ, as it does now by its consequences, or admit that

he threatened offenders with a punishment that they never did, and never could, experience in this world, and, consequently, that it belongs to the future world; and that this punishment is represented by being "cast into hell"—"the fire of hell"—"the fire that never shall be quenched." Then the doctrine stands a sublime and solemn truth, declared by the Son of God, and an awful warning to sinners; while its opposite, as maintained by Universalism, is alike opposed to the teaching of Jesus Christ, the faith of his Church, and the interests of man; perfectly useless to the pious, and only calculated to minister a false comfort to the ungodly and profane.

The preposterous assumption, by the less informed, and more reckless advocates and votaries of Universalism, that conscience, in this world, is the only punishment, or hell, to which sinners are liable, has been fully exposed in another place, and need not be farther noticed at this time.

Aware of the portentous alternative of rejecting Christ and avowing open infidelity, and allowing the doctrine of the judgment and punishment of the wicked after death, a portion of the advocates of Universalism, calling themselves Restorationists, have endeavored to evade the consequences, by admitting a future judgment, and that the term hell, as used so frequently by the Savior, implies a state, and place of punishment for the wicked after death; but maintain, at the same time, that this punishment is limited as to its duration, and that the punished shall thereby be prepared for, and finally saved in heaven. To that refuge, therefore, we follow this fragment of the broken system of Universalism.

And, first, the ground and necessity of that supposed limited punishment after death, and in the future world, must be absolutely and without doubt, the claims of God and his law upon the sinner, on account of his moral depravity and delinquency, or it is not. Now, if it be said that it is not, and that neither God nor his law requires any

such suffering, then it is clear even to a demonstration, that such suffering is not only useless, but unjust and cruel; from which it is just as clear, that the claims of God's law are the ground and necessity of the sinner's punishment in the future state, as it is perfectly clear that God cannot be unjust and cruel. Those claims must extend to the obligation of present obedience alone, wholly irrespective of the past; or they must extend to present obligation to obey, and also, to past delinquencies. If Restorationism takes the position, that the claims extend alone to present obligation of obedience, to the exclusion of past delinquencies, it follows without the possibility of evasion, that the Bible is not the word of God, or that he will deny and contradict his own word; for it has been seen, that the Bible unequivocally declares, that "every secret thing" shall be brought into judgment; "that every idle word that men shall speak, they shall give account thereof in the day of judgment;" and that this refers to past delinquencies and sins committed previously to the day of judgment, the Scriptures place beyond all doubt: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Now, as the Bible connects men's past sins and evil works with the day of judgment, and the punishment of the wicked, if God excludes those past delinquencies from that judgment and its results, the above consequences follow with resistless force, that the Bible is not the word of God, and wholly misrepresents the case; or if it be his word, he will wholly deny and contradict it, and proceed in the judgment and punishment of sinners on an entirely different plan. This view, therefore, as it must necessarily impeach either the character of God, or his holy word, must be rejected as utterly false and pernicious. It follows then, conclusively, that the Divine claims, which form the ground and necessity of the

punishment of the wicked after the judgment, extend, not only to the obligations of present obedience, but also to the past, with all its crimes and moral delinquencies; and to meet and relieve the case at all, it is perfectly undeniable that the sinner, thus condemned to punishment, must render perfect obedience for the present, and at the same time suffer, in exact proportion, according to the decisions of eternal justice, to the strength and extent of obligations violated in the past.

But what is the extent of the moral obligations of obedience which sinners violate while living? It must be, either, 1. Greater than man's powers and capacities to obey; or, 2. Less than his capacities of obedience; or, 3. Precisely equal to his capacities of obedience.

To suppose the first, is to suppose that God can be unreasonable, unjust, and cruel, in requiring more of man than he has given him capacity, means, and opportunities to perform; and then punishing him for not performing impossibilities. To suppose the second, is, as has been shown in another place, to render man wholly independent of his Maker, by just so far as God has given him powers and means of obeying, but does not require them to be employed in his service. If this is a correct position, then man may obey and serve God acceptably, while those powers of his nature to which the Divine claims of obedience do not extend, are employed in the commission of all manner of crime; than which a greater absurdity cannot be imagined, or a greater indignity be offered to God and his government.

If, then, the claims of God upon man cannot be either more or less than, they must be precisely equal to, his entire capacities, means, and opportunities to obey, and, consequently, the punishment for the violation of those obligations must be as extensive as the claims violated; and, if so, it must of necessity be precisely equal to his capacity of obedience. From which it is unquestionable, that the

sufferings of the wicked, condemned in the last judgment to this supposed limited punishment, must be, either, 1. Precisely equal to the Divine claims for present obedience, to the entire exclusion of the past; or, 1. This punishment must be precisely equal to his violations and delinquencies for the past, to the entire exclusion of the obligations of obedience at the present; or, 3. He must render perfect obedience for the present, and, at the same time, suffer in exact proportion to the Divine claims of obedience, and his own sins and delinquencies in all the past.

If the first position be taken, then it follows that the claims of God, and the delinquencies of man for the past, are not taken into the account; and if so, as has been shown, the Bible is not the word of God, or he will contradict and deny his own word. But, as the Bible is the word of God, and he will not contradict or deny it; and as, according to this position, the punishment of the wicked in the future world does not include past delinquencies; and, as the system utterly rejects the pardon or remission of the punishment for sin, those delinquencies unpardoned must remain an eternal charge against him, stamp him with eternal delinquency unpardoned, and make him the object of endless punishment.

And if the second member of the case be assumed, that his punishment is just in proportion to past obligations, to the exclusion of the present, the consequences are no less fatal. For, as we have clearly seen, the extent of the claims in the past were equal to his entire capacity of obedience, should he, by suffering, instead of doing or obeying, succeed in repairing the delinquencies of the past, it must of necessity be at the expense of present obedience, in violating present obligations, and, consequently, contracting a new debt just as great as the old one discharged; or, by involving himself in delinquencies for the neglect of present obedience, just as fearful as those which he had met.



Therefore, in this view also, he must remain an eternal delinquent, and, consequently, the subject of endless punishment.

And the last position, that his punishment is equal to present obligations of obedience and past violations, is more hopeless, if possible, than the others; for it involves an absurdity—a contradiction—an utter impossibility. If the claims of God extend to the entire capacity of man to obey, it is perfectly undeniable that this claim, in the case before us, for present obedience, requires the exercise of his whole powers and capacity in rendering present perfect obedience; and then to suppose that he, at the same time, can effect a work, whether by suffering or otherwise, of equal magnitude to cover past delinquencies, is as impossible as to raise the dead, or create a world.

From which it follows, with a conclusiveness which cannot be resisted, 1. That God must relinquish his claim upon the condemned sinner, either for present or past obedience, and thereby deny and contradict both himself and his word; or, 2. That the sinner thus condemned to punishment, must accomplish an impossibility equal to that of raising the dead or creating a world; or, 3. The punishment of the wicked so condemned must be eternal. But God will not deny and contradict himself and his word, and man cannot, either in this or the future world, perform impossibilities; therefore, the unreformed, impenitent, and unpardoned sinner, who meets his crimes in the final judgment at the bar of God, and is therefore condemned to punishment in the future world, must suffer “the vengeance of eternal fire;” and, consequently, from whatever point you may view the subject, limited punishment in the future world, as it regards time, is not only wholly unauthorized and unsupported by the word of God, but is, in the very nature of the case, utterly impossible.

But, secondly, should we, for the sake of argument,

allow the doctrine of future punishment for a limited time, so far would it be from supporting Bible Christianity and honoring Jesus Christ, that it would flatly contradict the plain doctrines of the former, and, to all intents and purposes, exclude the latter from being the Savior of all such as should be thus punished. The proof of this, which we will here adduce, is short, but plain and conclusive.

This supposed limited punishment in the future world, is strictly and absolutely necessary to prepare the sufferer for, and without which, according to God's purposes and government, they could not possibly be saved in heaven, or it is not. If it should be said that it is not absolutely necessary, and yet God inflicts this punishment, it must be either unnecessary, or a matter of entire indifference; and to charge the Almighty with either, would be an impeachment alike of his goodness and justice, and indeed of his whole character; and it is impossible, without making this charge against Deity, to avoid the conclusion, that this punishment is absolutely necessary, and without which their salvation in heaven is impossible.

With these facts before us, it follows, beyond the power of successful contradiction, that notwithstanding all Jesus Christ has done, is doing, or can possibly do for them, he has failed, and must for ever fail, to save them without this punishment. To deny this, is to render the punishment unnecessary, and involve the consequences shown above. It then follows, with the utmost clearness, that suffering does for them what Christ must fail to do; and, of course, they are not saved by Christ, but by suffering; not saved by grace through faith in Christ, but wholly independent of grace and without faith; not saved by the blood of the cross, by the washing of regeneration, and the renewing of the Holy Ghost, but by the purifying of punishment, and the virtue of personal suffering. Then they will not enter heaven as a gracious reward, but demand it as their abso-

lute right, having met in their own person and removed every obstacle out of the way. And while those saved on the principles of the Gospel, by Jesus Christ, sing, "Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever," Rev. i, 5, 6; these must sing, Unto the punishment we endured in our own persons, and that fitted us for heaven; unto this be glory and dominion for ever and ever!

It cannot, therefore, be denied, that as the Scriptures everywhere teach salvation by Christ, through grace, and the system of limited future punishment teaches, by its unavoidable consequences, salvation without either grace or Christ, it clearly contradicts the word of God, and totally rejects Jesus Christ as the Savior of all such as thus procure a qualification for heaven by their own personal sufferings.

We are not, however, unapprised of the fact, that this modification of Universalism endeavors to escape those consequences, and keep up appearances, by assuming that this limited future punishment does not itself prepare the punished for heaven; but only humbles them into penitency, and thereby brings them to Christ, that he may save them. This is wholly begging the question, and is little, if any thing, less than dishonorable evasion. The assumption is most positively denied; and the world might be challenged to adduce the proof, that God has made provision for the repentance, reformation, moral change, and salvation in the future world, of those who live and die unholy and unpardoned in this world. And deep and dark must be the corruption, and bold the infidelity of that system, that will set the revealed will of God at defiance, and challenge man to peril his eternal interests on its own presumptuous dogmas; such, however, is the character of this branch of Universalism. But knowing that the assumptions of the system,

however unscriptural and absurd, if unnoticed, are claimed to be unanswerable, before leaving this point, we will endeavor to remove this last resort of the Restorationist feature of Universalism.

What is recognized in the Holy Scriptures as sin, unholiness, rebellion and crime, by this modification of the system, is called by the mild name of a "moral disease," with which mankind are afflicted; and all suffering or punishment, whether administered in this or the future world, is the merciful remedy which God applies to cure man of this moral malady. And if it is not effectual, which is often the case, in this life, it must be continued, and in all probability greatly increased, in the next world, till it finally effects a cure, and the sufferer is thereby humbled, brought to Christ, prepared for, and saved in heaven.

Now, this moral disease, which renders this future limited punishment necessary, and by which it is supposed the sinner will be brought to Christ and saved after he leaves this world, must necessarily have its origin in, or be the result of, either, first, the constitution man received from his Maker, and over which he has no possible control; or, second, man's own voluntary moral conduct. Any other supposition will take the case out of the hands of both God and man, and involve the absurdity of representing God as inflicting and man enduring punishment, in a case where man is not a delinquent, and where God has no claims.

This cannot be avoided, only by allowing one or the other of the above positions. If it is said that this moral disease has its origin in, or is the result of, man's moral actions, such moral actions must have reference to God's moral law and government, and be recognized by the Divine law as delinquencies, otherwise we must suppose the revolting sentiment, that God punishes men for obedience to his holy law and government. This brings us directly and necessarily to the same ground already examined—that man, in

consequence of his moral conduct, is a guilty delinquent to God; and the Divine government, if he lives and dies in sin, requires his punishment. Here, also, precisely the same conclusions and consequences follow as in the above case, as already shown.

From those consequences, so ruinous to their speculations, Restorationists, or the advocates of limited future punishment, have no escape, other than to take the second position allowed them, and make this moral disease, to cure which the wicked must be punished for a time in the next world, the unavoidable result of the nature and constitution man received from his Maker.

But even this assumption can afford no relief, but, if possible, must aggravate the difficulties of the system; for it, by unavoidable consequences, charges the Almighty with the whole mass of man's moral pollution and delinquency, by giving him a constitution and nature which must inevitably, and to an absolute certainty, result in all the depravity and crime of which man is guilty, and over which he has no more control than he has over the color of his hair, the complexion of his skin, or the revolution of the planets. And, to aggravate the case, God has sternly forbidden all this depravity and crime, the existence of which he has rendered inevitable by the constitution which he has given to man; and to consummate this cruelty and injustice, he punishes man in this, and the future world, for the invincible consequences of that defective constitution which he gave to him; while, as we have seen in examining this subject, other positions, to maintain future limited punishment, cannot be sustained without impeaching the Bible, and rejecting Jesus Christ as a Savior. This view must attribute a character to the Almighty, to own which, the most cruel tyrant on earth might well blush. This modification of the system must therefore either reject the holy character of God, together with his best gifts to man—

Christ and the Bible ; or yield the doctrine of limited future punishment after death, as a mischievous subtilty of a designing infidelity, which has not magnanimity enough openly to discard the Bible and Christianity, but seeks their overthrow by fraud and deep deception.

With the facts so clearly before us, that men immersed in crimes of the most aggravated character, in utter impenitency and unbelief, die and leave this world ; and that they must meet God in the final judgment ; that there is a hell, or state and place of punishment for the wicked after death and judgment ; and that this punishment is not, nay more, cannot be limited as to duration, without impeaching either the character of the Bible, or the character of God, (the former would establish infidelity, the latter atheism,) the conclusion, even in the absence of all direct proof, defies all evasion, that the punishment of the finally impenitent in the future state is endless.

But, before closing this part of our work, we will adduce some direct proof on this point. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. \* \* \* And these shall go away into everlasting punishment : but the righteous into life eternal," Matt. xxv, 41, 46. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. i, 9. "Where their worm dieth not, and the fire is not quenched," Mark ix, 44. That this solemn language has reference to the future and endless condition of men, has already been shown in this investigation, and need not be farther noticed in this place.

The only point, therefore, to be settled, is, Do the terms, everlasting, for ever, and eternal, when applied to man in his future state, express his unchangeable and endless condition ? Universalism, alarmed at the accumulating difficulties, and the impossibility of averting the application of this

language of the word of God from the condition of man in the future world, makes a desperate effort to destroy, or at least diminish its force, by concentrating a mass of pseudo-criticism to show that those terms are necessarily limited in their signification, and are of no force in settling the endless destiny of man in the future state. As we do not wish to treat those master critics with neglect, neither do we intend to be diverted from the main question at issue, we will, therefore, give a quotation or two, which may be considered as a fair specimen of the whole.

We quote first Mr. A. C. Thomas, to whom reference has been made before. "In reviewing your criticism on the Greek noun, *aion*, and its derivative adjective. \* \* \* No adjective can express any more than is expressed by the noun to which it is relative. \* \* \* From hence it will follow, that if the *aion* does not strictly signify eternity, the adjective cannot, in itself, express an endless duration. \* \* \* From the foregoing considerations, the conclusion is obvious, that of whatever words the noun, *aion*, may be formed, it does not signify eternity; and, consequently, its derivative *adjective* cannot, in itself, signify an endless duration. In perfect agreement with those facts, we find, that the word everlasting is applied, in the Septuagint, to the priesthood of Aaron, which was abolished to make room for the priesthood of Christ; to the *everlasting* covenant of the law, which was superseded by the Gospel covenant; to the *everlasting* possession of the land of Canaan, which the Jews do not now possess; and to other everlastings, which not only had *no reference to a future existence*, but were *temporary* in their character, and limited in their duration." Theol. Dis., pp. 113-115.

We give next Mr. J. Kidwell's views: "This is the sense in which the Hebrews used the term *olem*, and the Greeks *aion*. When they spake of the servitude of a man for life, they called it *olem-aion*; or, for ever. When they

spake of the time Jonah was in the fish's belly, although it was but three days, they expressed the length of time by the very same term. By a careful examination of the subject, it will be found that the terms for ever, everlasting, and eternal, are always to be understood in this sense, as Scripture terms: this rule of construction is invariable. According to the present use of terms, the English word, *age*, would come much nearer expressing the sense of the original terms, than the words *everlasting* or *eternal*." An Original Essay on the coming of the Son of Man, pp. 66, 67.

We might inflict upon the reader much more of the same kind of criticism; but as this is a fair specimen, and as we do not design to bestow but a few passing remarks on it, more would be unnecessary, and but a waste of time.

It is seen, that notwithstanding Mr. Thomas is much more cautious and ingenious in covering the absurdity of his criticism than Mr. Kidwell, they both arrive at the same conclusion; and in this they agree with all Universalist criticism on the point, in excluding the idea of endless duration from the terms under consideration, and restricting their proper meaning to an "age," or an indefinitely "long, but certainly limited period." And, indeed, if this cannot be done, the case of Universalism is hopeless.

Instead of following the system in a pretended tour of the world, in the character of criticism, in which itself, with all who attempt to follow it, are lost in darkness dense as that which shrouded Egypt when under the curse of God, we will endeavor to bring it to points and facts which may safely defy all this display of criticism.

The terms for ever, everlasting, and eternal, in their Scriptural import and meaning, must be either, 1. Absolutely unlimited in their nature and signification, and applied properly to objects and things of endless duration, but used in an accommodated sense, to represent things limited in their existence and duration; or, 2. They are absolutely limited in



their nature and signification, and restricted in their proper application to objects and things which are necessarily limited in duration, and applied improperly, or in an accommodated sense, to represent objects and things of endless being or duration. In this view, the whole range of speculation indulged in by the system is reduced to two points, one of which must necessarily be the truth.

Universalism cannot possibly take the first position without yielding the entire question, and wholly relinquishing the contest. And the system has no choice, but must risk all on the second position—that the appropriate signification of the terms is limited, and that they are applied to objects and things of endless duration only in an improper sense.

This is the true position of the system, as is seen by the quotations given above; and this assumption is made in defiance of the most learned authorities in Christendom. For that the *aion* in the original, which is rendered in the New Testament everlasting and eternal, is compounded of *aei* (always,) and *on own* (being,) means literally and properly always being, or being without end, endless, is what no one can deny, but at the peril of his reputation for knowledge or honesty, or both. And we have not yet found even a Universalist author, competent to judge, whatever may have been his evasions and equivocations on the subject in general, that has ventured openly to deny the fact. Even Mr. Thomas, as quoted on the subject, has tacitly admitted it, in not saying a word on the point, when a denial that the literal meaning of the compound word is, being without end, endless, if true, would have been of incalculable advantage to him, by fully sustaining his point. And as far as we have been able to discover, this is the general policy, to pass in silence, or cover in obscurity, the first and primary meaning of the original word, and pour in the greatest profusion their criticisms on other and minor features of the case, till, in their hands, the chaste and sublime language

of inspiration is rendered little less than a chaos of the greatest nonsense.

But we have a "more sure word of prophecy," or means of instruction on this weighty subject, so full of interest to our whole race; and instead of depending on men's mere wisdom and skill in criticism, we refer the subject for a final decision, to infinite and unerring wisdom.

Now, God either has used the best terms, and in their proper and most appropriate sense, to represent his own eternity, power, and Godhead, the reward, glory, happiness and life of the saints in heaven, *or he has not*. To deny that he has, is directly to impeach his infinite wisdom with regard to his method of revealing himself, the glories of heaven, and the life and happiness of the holy in their future state—his goodness, justice, and truth, in thereby misleading and deceiving the pious and the Church in all ages on these points.

To avoid this charge against the character of God, even the insinuation of which for a moment would be consummate blasphemy, we are compelled to admit that he has used the best terms, in their most appropriate sense, in those sublime communications to man.

But what are the terms used by the infinite wisdom of God on these points? The following will answer: "And Abraham planted a grave in Beer-sheba, and called on the name of the Lord, the *everlasting* God," Gen. xxi, 33. "The eternal God is thy refuge, and underneath are the *everlasting* arms," Deut. xxxiii, 27. "Hast thou not known? hast thou not heard, that the *everlasting* God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding," Isaiah xl, 28. "Even his **ETERNAL POWER AND GODHEAD**," Romans i, 20. "But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the *everlasting* God, made known to

all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen," Romans xvi, 26, 27. "Now unto the king *eternal*, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen," 1 Tim. i, 17. "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained *eternal* redemption for us. \* \* \* How much more shall the blood of Christ, who through the *eternal Spirit* offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix, 12-14. "That when ye fail, they may receive you into *everlasting* habitations," Luke xvi, 9. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," 2 Cor. v, 1. "They which are called might receive the promise of *eternal* inheritance," Heb. ix, 15. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and *eternal* weight of glory. For the things which are seen are temporal; but the things which are not seen are eternal," 2 Cor. iv, 17, 18. "But the God of all grace, who hath called us unto his *eternal* glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you," 1 Peter v, 10. "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with *eternal* glory," 2 Tim. ii, 10. "Who shall not receive manifold more in this present time, and in the world to come *life everlasting*," Luke xviii, 30. "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end *everlasting* life. For the wages of sin is death; but the gift of God is *eternal* life through Jesus Christ our Lord," Romans vi, 22, 23. "But the righteous (shall go) into *life eternal*," Matt. xxv, 46. These are but a few of the many declarations of

the word of God that might be adduced, bearing directly on the vitally important point under consideration; but those amply show the language the unerring wisdom of God holds on the subject.

Here, eternal, everlasting, and for ever, are used to designate the eternity or endless being of the "Godhead," with all his "power" and "glory"—the eternity of the "Holy Ghost"—the "redemption" of Jesus Christ—the "habitation," "inheritance," "glory," happiness, and endless "life" of the righteous in heaven.

It has already been shown, that the infinite wisdom of God, in the selection and application of terms to the condition of man in the future world is above all human criticism, and that there is no alternative between blasphemy and submission to the Divine authority in the case; and it only remains to be seen whether the same wisdom applies the same terms to the finally impenitent in the future world, as descriptive of their endless condition, as are applied to the righteous. "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation," Mark iii, 29. "To be cast into everlasting fire," Matt. xviii, 8. "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power," 2 Thess. i, 9. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. \* \* \* And these shall go away into everlasting punishment," Matt. xxv, 41, 46. The devil and his angels "He hath reserved in everlasting chains under darkness unto the judgment of the great day;" with the inhabitants of Sodom are "suffering the vengeance of eternal fire," Jude 6, 7.

Numerous others might be given, but these declarations sufficiently show, that the very same language is used to designate and describe the "chains," "darkness," and "fire," (emblems of anguish and misery,) the "sufferings."

“punishment,” “destruction,” and “damnation” of the finally impenitent, after the resurrection of the body and the general judgment, that is applied to the holy and happy in heaven; for, that this language applies to man in the future state, has been fully shown in treating on a conditional salvation in heaven, the general judgment, and a state and place of future punishment. And we have now reached a point from which we can clearly see whether “age, or an indefinitely long, but certainly limited period,” is, according to the criticism of Universalism, the proper and literal signification of the terms for ever, eternal, and everlasting; or whether the contrary is true, according to the analogy of faith, and the wisdom of God.

“Abraham \* \* called on the name of the Lord, the everlasting (age, or an indefinitely long, but certainly limited) God.” “The eternal (age, or an indefinitely long, but certainly limited) God, is thy refuge, and underneath are the everlasting (age, or an indefinitely long, but certainly limited) arms.” “Even his eternal (age, or an indefinitely long, but certainly limited) power and Godhead.” “Now unto the King eternal, \* \* (age, or an indefinitely long, but certainly limited,) wise God.” “Having obtained eternal (age, or an indefinitely long, but certainly limited) redemption for us.” “Who, through the eternal (age, or an indefinitely long, but certainly limited) Spirit, offered himself without spot to God.” “For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal (age, or an indefinitely long, but certainly limited) in the heavens.” “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal (age, or an indefinitely long, but certainly limited) weight of glory.” “But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end ever-

lasting (age, or an indefinitely long, but certainly limited) life.”

From the above, which might be abundantly extended, it is seen with a clearness that defies resistance, that the Universalist interpretation of those terms, would not only disprove the endless punishment of the wicked, but attribute the language of consummate confusion and contradiction to God, and also, disprove the endless life and glory of the righteous, and even the eternity of God. But, allowing that this language is used in its proper sense when applied to God, and to man in relation to his future and endless state, it is perfectly easy to see how it is applied in an accommodated sense to things of limited duration; such as the priesthood of Aaron, the land of Canaan, a dispensation, and to this world.

But Universalism, aware of the accumulating consequences, makes a last desperate effort to escape, by affirming that there are other words in the original more expressive of proper eternity, or endless duration, than those under consideration; such as are rendered indissoluble, or incorruptible; and, as they are not used to represent the endless punishment of the wicked after death, therefore no such punishment is taught in the Holy Scriptures. This method of disposing of the case, is considered by some of its votaries as equivalent to a perfect triumph; but, however plausible this may appear at first sight, when viewed in its true light, it is a fearful aggravation of an already desperate case. For it will be seen upon examination, that in no place in the Bible has God spoken of “indissoluble and incorruptible” life and happiness, of “indissoluble and incorruptible” death and punishment; while, on the contrary, the common language of the Bible on the subject is, eternal and everlasting life and glory, eternal and everlasting death, punishment, destruction, and damnation.

The fruitless attempt at evasion, then, amounts to this:

Universalism, drawn from its concealment, pressed from every point by the force of Divine truth, and exposed in its true character to the light of the Holy Scriptures, rises in the malevolence and infidelity of its spirit, sets the word of God at defiance, joins issue with the throne, and charges God, in effect, with having given the world an improper revelation, and presumes to dictate to, and select the language, the Deity should have used in communicating his will to man.

To avoid this undisguised and revolting infidelity, the system has no choice but to submit to the sovereign authority of the word of God, which applies the same language, (always being—being without end—endless,) that is used to represent the eternity of God, of heaven, of the life, happiness, and glory of the holy in heaven, to the punishment, perdition, and damnation of the finally impenitent in an endless hell.

And now, as “the day of judgment, and the perdition of ungodly men,” 2 Peter iii, 7, are, according to the purpose of God, inseparably connected, we solicit all concerned to revert to the proofs given in their proper places in this investigation: 1. The utter impossibility of a past general judgment and retribution. 2. Of a progressive general judgment and retribution. 3. The evidence—the demonstration, if the Bible be revered as the word of God, that the final general judgment and retribution is yet future, and subsequent to the general resurrection of the dead. 4. The evidence of a state and place of future punishment for the wicked after death. 5. The impossibility that the punishment of the finally impenitent in the future world can be limited as to its duration. 6. That after the unerring investigation of the final judgment, and the separation of the righteous and the wicked at the last day, the very same language that is employed, in the infinite wisdom of God, to represent the endless life, happiness, and glory of the saints

in light, is used to represent the endless misery and perdition of the unholy in their hopeless darkness. 7. The consequences which must inevitably follow a denial of this doctrine.

1. To escape a future general judgment, Jesus Christ is removed from the throne of mediation, and placed on the throne of final judgment; thereby, the reign of grace and salvation eternally terminated. 2. To escape a place and state of future punishment, Jesus Christ is made to indorse the errors of the Jews, and to lead the Christian Church into the same errors; is made to dissemble, utter falsehood, and contradict himself. 3. To limit the punishment of the finally impenitent after death, Christ is wholly excluded as their Savior; and they, after all that Christ can do, are to secure heaven by their own personal sufferings. 4. To escape the eternal punishment that awaits the wicked, the wisdom and character of God must be impeached for using improper terms and language in revealing his will to man; his "eternal power, wisdom, glory, and Godhead," must last but for an "age that is certainly limited;" the "Holy Ghost" and the "redemption" of Jesus Christ must last but for a "certainly limited age;" the happiness, glory, and life of the saints of God, and even heaven itself, can last only for an "age that is certainly limited." And what an eternal blank God's universe will be, when this certainly limited "age" of Universalism terminates!

If Universalism attempts to meet and sustain these consequences, it must sink under them as the feeble moth beneath the ponderous wheel; if it shrinks from this, it must bow to the plain literal meaning of the word of God, which warns the world that the wicked shall go away into endless punishment, where their worm dieth not, and the fire is not quenched; they shall be punished with endless destruction from the presence of the Lord, and from the glory of his power. And now, leaving it to fall at once under the accu-



mulated force of eternal truth, or to struggle for a brief existence in the character of open infidelity, we close with a word of admonition to all into whose hands this may fall.

With all who believe in the immortality of man, time, with him, is but a brief space which holds him out of eternity; and it is a fact, whether men will seriously consider it or not, that the greatest interests of earth are but transient trifles compared with the changeless concerns of eternity; for, should all the happiness of this world be lost, should he gain the bliss of the future, his greatest welfare and highest interests would be eternally consummated. But on the contrary, all beside could not compensate for the loss of heaven and its holy delights. If, then, the future endless punishment of the wicked is only within the compass of bare possibility, (and the boldest atheist cannot deny but that it is,) and if there is safe ground in all the provisions of God, sober reason would admonish us to occupy that ground. And if such punishment is probable, the inducements for safety are proportionably increased. But when, in the absence of all proof to the contrary, the word of God places its certainty on the same ground with the endless existence of God, of the Holy Spirit, of heaven, and the endless life and glory of the pious in heaven, common sense, enlightened reason, an honest conscience, and every motive that should prompt human actions, conspire to warn man of his danger, and call upon him to make a speedy and willing sacrifice at the cross of Christ, of every prejudice and speculation, and seek, by humble faith and holy obedience, that sanctifying influence of the Holy Spirit, which will secure him against all possible danger in time and eternity; but which can be neglected by none, only at the peril of their eternal interests.

## CHAPTER XII.

## UNIVERSALISM BUT A MODIFICATION OF INFIDELITY.

Universalism but a Modification of Infidelity—Rejects Jesus Christ—His Character and Work as a Savior—Sin cannot be Pardoned and Punished at the same time—Rejects the Holy Spirit as the Agent of Man's Sanctification—Virtually Rejects the Holy Scriptures as the Rule of Faith and Practice—J. Kidwell's Testimony—Relieves Man from all the Restraints drawn from the Retributions of Eternity—Argument and Conclusion.

FROM the foregoing investigation, some may suppose further animadversions on the system of Universalism unnecessary; but as its infidelity has been more than intimated, before closing we design to show, that this charge has not been made without foundation and reason.

In this we do not mean to be understood as charging Universalism with an open and frank disavowal of the Bible and the Christian system; but we do mean to say, that the legitimate consequences following its cardinal doctrines and positions, contain all the elements, and are but a dangerous modification of infidelity; and whenever its friends and votaries shall claim and act on the privileges and liberties which it gives them, it will result in, not only a rejection of the Bible and Christianity, but, also, the government and being of God.

That this is a serious view of the subject, we readily admit, and only ask an honest and unprejudiced hearing of the evidence and arguments by which it is sustained.

I. Universalism, by inevitable consequences, rejects Jesus Christ as the Savior of mankind. 1. By denying to him the means and power of a Savior; and, 2. By withholding from him the work of salvation in the case of man. If Jesus Christ possesses the character, power and means of a Savior, he must necessarily effect the work of salvation; either, 1. By mere omnipotent power; or, 2. By

grace through the merit of his vicarious sufferings and death ; or, 3. By the influence of his instruction and doctrine ; or, 4. Through the force and influence of his example.

Now, if he does not save by any or all these means, it is utterly impossible to conceive how he possesses the least particle of the character or power of a Savior ; and we now inquire for the character of Christ as a Savior at all these points. And, first, does he save sinners by the mere omnipotence of his power, to the exclusion of all other means and instrumentalities ? This, according to Universalism, is wholly impossible ; for it will be recollected, that it has already been established in the course of this investigation, from the highest Universalist authorities, that the Lord Jesus Christ, in his most exalted character, is a created and absolutely dependent being, and, consequently, wholly destitute of almighty or omnipotent power ; and it has also been shown, that the delegation of such power to a created being is literally impossible ; therefore, according to a fundamental position of the system, it is impossible for Christ to be a Savior by the mere omnipotence of his power.

But could Universalism even demonstrate the contrary to be true, such demonstration would convict the Bible of falsehood and misrepresentation, for it throughout ascribes the salvation of man to moral influence and Divine grace, and not to mere omnipotent power. Universalism is, therefore, compelled either to abandon the Bible, and wholly change its position with regard to the character of Christ, or admit that he is not a Savior by mere sovereign power. The former will fully confirm the charge of infidelity ; the latter must prepare the way for it.

But, secondly, does Jesus Christ save by grace, through the merits of his vicarious sufferings and death ? This is absolutely impossible on the principles of Universalism. For having boldly and unequivocally rejected the unorigi-

nated divinity of the Lord Jesus Christ, he could not possibly by his sufferings and death merit grace and salvation for the world. But we are not left to reach this conclusion by inference or consequences; for as has been clearly proved, by unquestionable Universalist authority, the total rejection of "the doctrine of *vicarious* atonement" by Jesus Christ is made a cardinal doctrine of the system. And, furthermore, by referring to the place where this point has been examined, it will be seen that should Universalism attempt to maintain the doctrine of the atonement, or the merits of the death of Christ, in view of other positions it has taken, it must do it at the peril of its very existence. From which it follows, with a clearness that cannot escape the notice of the most common observer, that Christ cannot save, according to Universalism, by the merits of his death, as there is no possible merit belonging thereto.

Third; is Jesus Christ a universal Savior, through the influence of his instruction and doctrine? On this point Universalism greatly delights to dwell; but in the midst of its flourishes, matters of fact, which defy resistance or controversy, give a verdict against it. The fact is too plain to require proof, that to be saved from error, or sin of the head, heart, or life, simply by doctrine and instruction, it is absolutely necessary that such doctrine and instruction should be heard, believed, and obeyed; and without, salvation by such means is utterly impossible. But it is a fact no less plain, that millions of mankind never heard the doctrine and teaching of Jesus Christ, and of course could not believe and obey them; consequently, by this means alone, they were not and could not be saved; from which it is just as undeniable, that Jesus Christ is not the Savior of all men by his doctrine and instruction, as it is that all men have not heard, believed and obeyed them.

Fourthly, and the only remaining point. Is Jesus Christ the Savior of all mankind by the force and influence of his

example? Here the same conclusion must necessarily follow as in the case above; for there can be no salvation by mere example, where such example has never been known or followed; but all the millions of the earth that lived and died previously to the incarnation, and subsequently to the crucifixion and ascension of the Lord Jesus Christ, never knew, and consequently could not be, and were not saved by the means simply of example; and the conclusion is perfectly resistless, that Christ is not and cannot be the Savior of the world by the influence of his example.

No combination of those points that it can make, will relieve the difficulties, or diminish the force of the charge against the system. Universalism is fully aware of this; and the fact has many alarming illustrations, in the movements of those who promulgate and attempt to defend the system. They can make every thing, or nothing, of the character of Jesus Christ as a Savior, just as circumstances and occasion may require; and we have not yet met with one, who, when pressed hard on the subject, and required to give a specific character and work to Christ as a Savior, has not been thrown into great embarrassment and confusion. The reason is obvious; the system either directly, or by unavoidable consequences, profanely robs the adorable Redeemer of every vestige of divinity, merit, and dignity of character that essentially belong to, and absolutely constitute the character of a Savior.

Undisguised infidelity is fully satisfied of this, and consequently cherishes a warm fraternal regard for, and evinces a deep interest in, the operations and movements of Universalism; patronizing its periodicals, and rejoicing in its real or supposed success.

But the system rejects Jesus Christ, by denying to him all the work of a Savior, and leaving him nothing to do in the salvation of man. Salvation necessarily implies loss, suffering, or danger; and the mind can scarcely conceive of

a greater absurdity than to talk of salvation, where there is neither loss, suffering, or danger. As sin is the sole cause of man needing a Savior, if he is saved by Jesus Christ, that salvation must be either, 1. From the commission or practice of sin; or, 2. From the punishment and consequence of sin in this world; or, 3. From the danger of future and endless punishment in the world to come.

First; according to the showing of the system, does Christ save men from the danger of future endless punishment? Most assuredly not; for to allow that he does, would be an admission that such danger really exists, which Universalism boldly denies—constantly proclaiming that man never was, is not now, and never will be, in any such danger. And, furthermore, this is a theme for constant opposition to “orthodoxy,” because the latter warns sinners to “flee the wrath to come,” and urges the danger of endless perdition, as a motive to reformation, faith, obedience, and holiness; therefore, demonstration itself cannot make it plainer, that Jesus Christ does not, according to Universalism, save man from the danger of future endless punishment; consequently, Christ has nothing in the universe to do as a Savior at this point.

But, secondly, does Jesus Christ save man from the punishment of sin in this world? This, Universalism exultingly denies; and charges “orthodoxy” with the horrible offense of informing man, if he will repent and believe in the Lord Jesus Christ, he shall be saved—pardoned, and the punishment due to his sins be averted, and he be justified freely, and saved from all the punishment that sins unrepented of exposed him to. Universalism also maintains, “as the moral power” of the system, that every man shall, infallibly, and beyond all power of escape, be punished in this world in exact proportion to the number, character, and aggravation of all his sins; consequently, it follows with an absolute certainty that excludes all doubt, that

Christ cannot possibly save man from the punishment of sin in this world, as the punishment for, and pardon of sin at the same time, is preposterous—a flat contradiction. Bold as the paradox is, however, Universalism attempts to keep up appearances by maintaining it. The anxiety of some may be excited to know how this is done. Well, while it maintains the position above, that God *punishes all SIN* in this world, it contends that he at the same time *pardons the SINNER*. As its friends attach great importance to this subtilty of the system, we will expose it a little more at large.

The system here slyly assumes that *sin*, in the *abstract*, is the subject of *punishment*; while the fact is, it has but a relative existence, and can only be *punished* in the *person*, and by the *pains* or *sufferings* of the *perpetrator*.

Again; it contradicts the language of the Holy Scriptures on the subject, which, throughout, speak of the pardon of sin by remitting the punishment; a few examples of which we will here give. “Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word,” Num. xiv, 19, 20. “I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin,” Psalm xxxii, 5. “But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath,” Psalm lxxviii, 38. “For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee,” Psalm lxxxvi, 5. “And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee,” Matt. ix, 2. “Then said Jesus, Father, forgive them; for they know not what they do,” Luke xxiii, 34.

“And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you,” Eph. iv, 32. “Even as Christ forgave you, so also do ye,” Col. iii, 13. “And the Lord shall raise him up; and if he have committed sins, they shall be forgiven him,” James v, 15. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,” 1 John i, 9.

To present all the proof at command on this point, would be to transcribe much of the Holy Scriptures; but what we have given must satisfy any candid mind, that the pardon and forgiveness of sins is not merely nominal, but real, and consists in the “turning away the anger,” and “not stirring up all the wrath” of God against the sinners in “destroying,” that is, punishing them for their iniquities, if they “acknowledge,” “call upon,” and “confess their transgressions and sins” to him, with true penitence, faith, and reformation.

Till these Scriptures, and all of a similar character, can be converted into exquisite nonsense, and God be made the author of consummate confusion and contradiction, the idea of pardoning the sinner, and at the same time, punishing him to the full extent for all his sins, must be preposterous in the extreme; and the system that maintains it an object of contempt, with all the candid and intelligent part of community. But let us look at this subject in the light of illustration. Sin is hinted at in the Scriptures in the character of debt. Then let us suppose a case, and many such there are, of the man who, by his folly, misfortune, or both, has become deeply involved, and owes his neighbor ten thousand dollars. The claim is urged under the sanction, and by the authority of law; the unfortunate delinquent, in deep humility and distress, implores for indulgence—but all in vain. The rigors and vigilance of the law are not mitigated a single fraction; the first particle of



grace or mercy is not found in the whole process, till the law has wrung from the sufferer the last cent. And now, when the relentless claimant has received the entire amount, he turns, in great clemency, to the suffering victim of the law, and gravely announces to him that he graciously forgives the whole debt! Is the sufferer astonished? He surely is; but not at the clemency or grace of the creditor, but at his aggravated cruelty and consummate hypocrisy, in claiming a gracious character, and announcing a pardon, when he has exacted the very last cent.

Again; suppose the guilty offender arraigned in the temple of justice, on his trial for the violation of the civil system; and as a punishment for his offense, is adjudged to ten years' confinement at hard labor in the State Prison. He reflects, feels, and is humbled, and gives every proof of true penitency and thorough reformation; and that if pardoned, the punishment for past offenses remitted, he would not be a troublesome and dangerous, but peaceable and useful member of society. He, together with benevolent friends, implores executive clemency; but the executive sternly closes his ears against, and turns away from all entreaties in his behalf. But when the law has spent its entire force upon, and exacted the last particle of claim against the unfortunate sufferer; and when he has a right, on the principles of immutable justice, to *demand* his enlargement and restoration to liberty, and to detain him an hour would be a gross violation of justice, the heretofore relentless executive now, in a matchless exhibition of mercy, graciously informs the sufferer that he grants him a free pardon! would not even the broken spirit of a convict receive it as a most aggravated and unpardonable insult? And would not an intelligent community inscribe infamy upon such an executive, and pronounce such an administration as destitute of grace and mercy as if such virtues had no existence in the universe?

But by just so far as the administration of God is more sacred than that of man, and offenses against him of more magnitude than against human institutions, by just so much does Universalism, by resistless consequences, attribute this character and administration to the Almighty. And we now leave the reader, either to renounce the Bible to become a Universalist, or to renounce Universalism to revere and obey the Bible; and we take the system at its own word, that God never will pardon the sinner in the sense of averting the punishment, in part or in whole, but will absolutely punish, to the full extent, for all the sins committed. And then, the shining of the noon-day sun is not more clear, than the fact that Christ does not, yea more, cannot, save man from the punishment of sin in this world.

The next and only inquiry on this feature of the case, is, thirdly, does Jesus Christ save all men from the commission and practice of sin? Our only embarrassment here is, the weight of evidence to the contrary; for we have only to appeal to facts for proof that is overwhelming, even the world spread out before us, "lying in the wicked one;" including every grade and character of sin and sinners, from among which are hourly going into eternity in utter impenitence, those who have lived in the deepest depravity, and die in the utmost degradation and infamy of sin. Universalism may well turn pale at the picture, while it is compelled to confess that Jesus Christ does not save all men from the practice and love of sin in this world. But the system is always anxious to waive particulars with regard to the character and work of the Lord Jesus Christ as a Savior, and seeks to satisfy itself and the public with general views. Well, we will indulge it in this its great extremity, and inquire, Is not Jesus Christ after all, some how or other, the Savior of all men by his *death*? This, on Universalist principles, and in the light of facts, is utterly impossible; for, according to the showing of the system

itself, the *death* of Christ could not save man from the danger of future endless punishment, for no such danger ever existed. He could not possibly save them by his *death* from the punishment of sin in this world without totally destroying the system; for this is the vital principle, the "glorious moral power" of Universalism; and to save man by any means, either in this or the next world, from the punishment of sin, would utterly destroy its "moral power," and leave it, morally, a lifeless corpse; not only not a Christian system, but wholly destitute of "moral" principle and "moral power!" And incontrovertible facts show, that Christ, by his *death*, does not save all men from the love and practice of sin in this world. It follows, therefore, beyond all successful contradiction, that the *death* of Christ, on the principles of the system, not only does not save man, but is, to all intents and purposes, perfectly useless to the whole world. But is not Jesus Christ, somehow or other, a Universalist Savior by his resurrection? The entire impossibility of this has been fully shown in another place, to which reference may be had. It will there be seen, among other facts in the case, that Jesus Christ, as a mere resurrectionist Savior, the only real use, after all, that Universalism can attempt to make of him, is really ruinous to the whole scheme; for if he raises the dead, he will for ever destroy the system, by remitting the penalty of the law, and saving man from the consequence, that is, the punishment of sin, and thereby annihilate this precious "moral power" of the system, and with it the system itself. And if this is saved, Christ can never raise the dead, and of course his resurrection is useless to the world.

But, finally, does not Jesus Christ save the world by his mediation on high? This is more hopeless, if possible, than any other feature of the case; for Universalism has long since displaced the Lord Jesus Christ from his mediatorial throne and reign, and forced him into a premature

judgment of the world, to avoid the fatal consequences of a future general judgment and retribution after death. But if the system were to indulge him with a place on the throne of mediation, it would be wholly unavailing; for he would have nothing to do to prevent future punishment from falling upon man; and it would be perfectly vain and useless for him to intercede for the remission of the punishment of those who have sinned, for God will inflict that to the full amount. It is, therefore, clear to a demonstration, that the mediation of Jesus Christ, according to the principles of the system, if it would even allow him a place on the throne, would be a perfect farce as preposterous as Universalism makes it vain and useless.

We now see, in the light of facts as incontrovertible as that men live in sin and die unreformed, that the system of Universalism effectually rejects the Lord Jesus Christ as the Savior of mankind. With his character as a Savior—with his doctrine and example—with his life, death, and resurrection—with his merits and mediation—and with his works—it has nothing to do. Christ does not save from the love and practice of sin, and he cannot save from its guilt and punishment in this world; and man is in no danger of punishment after death. So that, after all its pretended boast of Jesus Christ as a universal Savior, Universalism, like the Inn of Bethlehem in Judea, has no place for Jesus, either on earth or in heaven; no, not even so much as a manger of straw for the glorious Redeemer—God manifested in the flesh.

II. In further proof of the infidelity of the system, it, by inevitable consequences, rejects the Holy Ghost as the only Divine agent of man's sanctification and thorough preparation for heaven and glory.

The proofs of this is found in the fact that it has no distinct views of his character, and makes the Holy Spirit real or ideal, intelligent or unintelligent—in a word, any

thing or nothing, as may best suit its convenience for the time being. But in all its speculations on the subject, it is uniform in either directly or indirectly rejecting the absolute divinity of the Holy Spirit, and thereby denying him that character of wisdom and power, so essentially necessary to effect the great work implied in the entire sanctification of our nature—the regeneration of the heart, the total eradication of that deep, hereditary depravity of our nature, and the assimilation of our intellectual and moral character to the likeness and image of the Lord Jesus Christ.

And, furthermore, it makes this real work of the Divine Spirit on the human heart a subject of contemptuous trifling and merriment, as the grossest fanaticism, superstition, and ignorance. But should the system even allow the infinite divinity of the Holy Spirit, as taught and maintained in the Holy Scriptures, it could not thereby escape the force of this charge; for, as has been shown, it maintains that man must meet and sustain all the claims of the law of God, and all the consequences of his own sins, by personal suffering, punishment, or obedience in this life. From which the conclusion is inevitable, that when man, by his own personal punishment as the consequence of his sins, has met the whole Divine claim upon him, he must stand acquitted before the throne; and there can be no obstacle in the way when he leaves this world, to prevent him entering heaven perfectly independent of the sanctification of the Holy Ghost. And there is no way by which to escape this charge of rejecting the Holy Spirit, but by giving up the “moral power” of the system, and allowing that man does not meet all the consequences of sin in his own personal punishment, but that they are removed by the Divine operation and agency of the Holy Spirit. This is certain death to the system.

III. The infidelity of the system is further proved, by its virtually rejecting the Holy Scriptures as a rule of faith

and practice; so far, at least, as man's final salvation in heaven is concerned.

It has been clearly seen, that the system, in order to maintain positions and principles, without which it would have no existence, has inevitably to reject Christ as a Savior, the Holy Spirit as the agent and author of our sanctification, and the pardoning mercy and grace of God in averting and turning away from the penitent believer the punishment and perdition to which his past sins had exposed him.

In this it places Jesus Christ, the Holy Spirit, and the grace of God, entirely beyond the reach of sinful man, and throws him on his own resources for salvation—to suffer in his own person to the full extent of the Divine claims for all his past sins, and to render obedience in the future, to prevent further punishment in this life; thereby totally denying him any salvation, and in effect denying all salvation by grace through faith in the merits and mediation of Jesus Christ. But as these are fundamental doctrines of the Holy Scriptures, including and implying the whole scheme of God's mercy to man, and man's obligations and duty to God; to reject them, is virtually a rejection of the sacred Scriptures as man's only sure guide to duty and heaven. And it must not be forgotten, that in this virtual rejection of the Holy Scriptures, it thereby rejects the whole system of Christianity, with its ordinances and institutions.

This charge does not rest alone upon fair and legitimate inferences and conclusions, but we introduce one of its distinguished teachers, Mr. J. Kidwell, as a witness, (and if we had room, more of the same character might be brought up,) who has embodied the very spirit of Universalism on the subject into living language, and proclaimed it to the world. After referring to "orthodoxy," which he says, "may justly be called the leaven of falsehood, malice, and hypocrisy," supported by "*ignorance and superstition,*" and that it "dishonors the Father of mercies," is "destruc-

tive" to "society, in producing infidelity, and a general disregard for the practice of true piety and devotion;" he proceeds, addressing his brethren, "Do you not see that mighty mammoth of superstition, error, and delusion, which is now growing up in the fertile soil of liberty! a soil enriched by the precious blood of our forefathers? Reflect for a moment that this monster of iniquity, (we mean *orthodox influence*,) is destined (unless speedily checked) to swallow up our unborn posterity in the vortex of gloomy and horrid delusion—reduce our happy, enlightened land of liberty and science, to a dejected population of enthusiastic fanatics, governed by a miserable banditti of aspiring, ambitious, and avaricious priests!" In exhorting Universalists to the work of exterminating "orthodoxy" from the earth, he says, "Once more we call upon the friends of religious and civil freedom, to come forth. Shall we sit still while these enemies of equal rights are preparing to blow the castle of liberty? No, no! let us attack them in their intrenchments, and batter down the walls of superstition before their recruits are marched into the field. Yes, yes! once more we say, burst your pitchers—*let your light shine*—stand forth in the cause of truth, and cry, '*The sword of the Lord and of Gideon.*'" Philomath Encyclopedia, No. 4, December, 1840.

In a notice on the cover of this number, Mr. Kidwell says, "In this volume, we shall show by an analytical review of the Pentateuch, (the five books of Moses,) its chronological inaccuracies, and its utter repugnancy to the well known history of other nations, in regard to many important facts: for instance, we shall show from the acknowledged history of the Egyptians, that the children of Israel, instead of being delivered from their Egyptian bondage by supernatural agency, obtained their freedom by the force of arms."

Surely, then, Moses must have been a grand impostor,

far exceeding Mohammed, and all others that have ever cursed the world; and how exquisitely must infidelity feel the strength of its obligations to Universalism, and to Mr. Kidwell in particular, for making the discovery! Fairly represented by this bold abettor of the system, its "speech," like fallen Peter's, "betrayeth" it; for who that is acquainted with the facts, cannot trace its paternity to the infidelity and atheism of France? which, under the name of reason, the love of liberty, and hatred of superstition, abolished the Sabbath, banished the Bible and religion from the realm, and aimed to exterminate them from the earth; broke down the altars of God, polluted his temples, and finally, drenched the thirsty earth with the blood of its own deluded victims! But we have not given this quotation with the intention of commenting thereon, but only as corroborative proof that Universalism does, either directly or indirectly, reject the Holy Scriptures, as too "inaccurate" to be relied on in "many important facts." And we have only to look into Universalist periodicals, to see that a universal war of extermination is declared against "orthodoxy."

But what is this so much hated "orthodoxy" in these United States, the portion of the world for whose special benefit Mr. Kidwell has written, and for which Universalism is laboring with so much interest and zeal? It is nothing more nor less than our beloved Protestant Christianity, which, to the exclusion of superstitious and blind tradition, proud and vain philosophy, and ambitious, bigoted reason, takes the Holy Scriptures as the only rule of faith and practice; and maintains the infinite character and unity of God, the Father, Word, or Son, and Holy Ghost, as existing in the one infinite and eternal Godhead, the Creator, Governor, and Preserver of all things; the universal, hereditary depravity of man; the unoriginated, infinite divinity of the Lord Jesus Christ; his incarnation; the redemption of man by the real merits of the sufferings and death of his human



nature, sustained therein by his infinite divinity; salvation by grace, through faith in the merits and mediation of Jesus Christ; the divinity of the Holy Spirit; the regeneration and entire sanctification of the penitent believer by his special, Divine power and agency; holiness of heart and life; supreme love to God and man here, in order to enjoy happiness in heaven hereafter; the resurrection of the dead; a future general judgment and retribution; as fundamental doctrines of the Holy Scriptures. And, as divinely authorized institutions, for the accomplishment of the great end of "orthodoxy," are, the holy Sabbath, a Gospel ministry, baptism, and the holy sacrament; individual private devotion and prayer; domestic or family, and public worship; the universal circulation of the Scriptures, and the establishment of Gospel and Christian institutions among all men on earth. This is "orthodoxy," and which is denounced by Universalism, and which must be "speedily checked," and, indeed, driven from the world. If this is not a virtual rejection of the Holy Scriptures, then, verily, language has no meaning, and premises afford no possible ground for conclusions and consequences.

IV. Its infidelity is further evinced, by removing all the motives and restraints from the conscience, heart, and actions of man, drawn from eternity, and with which the Bible abounds.

It has been clearly shown that Universalism has to confine all suffering, condemnation and death, to this world, and blots out, at a stroke, all apprehensions of danger in the future, and, consequently, leaves corrupt man undeterred, unrestrained, and perfectly free to choose between the entire gratification of all his lusts, pride, ambition, revenge, and every other unholy propensity and passion of his fallen nature; and to compass his objects by falsehood, perjury, slander, oppression, and every species of Jesuitical hypocrisy, and even murder itself; and the punishments of con-

science, which may soon become seared as with a hot iron, and cease to accuse the offender at all, or the punishments of human institutions; always assuring the guilty offender, that if he should even lose his life in the commission of crime, he will only thereby gain heaven so much the sooner. This cannot fail to strip a civil oath or obligation, which derives its force and authority, principally, from the responsibilities of eternity, of all its solemnity and sanctity, paralyze the whole moral sense in man, and circumscribe all motives of action to the narrow sphere of this world, and the brief space of human life; as nothing he can believe or reject, do or omit, can possibly affect his final holiness and happiness in eternity.

Let these atheistical principles and dogmas become universally prevalent, and who will care for the sanctity of the Sabbath? for the Bible, religion, or religious institutions; for civil obligations or institutions; for man or his Maker? Universal anarchy would be turned loose in all its horror, to rid the world of such a race. And we have seen that Universalism is rallying to the contest for the extermination of the former, under the name of "orthodoxy;" and as the stability of the latter depends on the moral principles of community in general, and those who administer them in particular; and as these moral principles cannot exist, if the motives drawn from eternity are annihilated, they must be endangered with the spread of Universalism, which destroys those motives, and expire with its triumph; and the revolutionary infidelity of France, (a disgrace to our species,) consign to one common sepulchre the Christianity and liberties of Christian America.

V. To remove all doubt from the mind that these are legitimate and inevitable consequences, we will demonstrate the infidelity of the system with a clearness that may defy all evasion.

That system which promises man an eternal exemp-

tion from all danger of suffering or punishment in the future world, and assures him of an unconditional and infallible admission into eternal happiness in heaven, although he should live and die in the total rejection and blasphemy of the Lord Jesus Christ as the Savior of mankind; the utter rejection of the divinity and sanctifying influences of the Holy Ghost; the absolute rejection of the Holy Scriptures as a rule of faith and practice; the profane rejection of all religion and religious institutions, all moral purity and virtue, all authority both human and Divine; is necessarily and absolutely, in its logical and moral consequences, as directly opposed to the whole scheme of Christianity as revealed in the Bible, as open and undisguised infidelity itself.

But Universalism promises man an eternal exemption from all danger of suffering or punishment in the future world, and assures him an unconditional and infallible admission into heaven and eternal happiness after death, although he should live and die in the most bold and blasphemous rejection of the entire nature and character of the Lord Jesus Christ as the Savior of men; the utter rejection of the divinity and sanctifying influence of the Holy Spirit; the absolute rejection of the Holy Scriptures as a rule of faith and practice; the profane rejection of all religion and religious institutions, all moral purity and virtue, all authority both human and divine; therefore, Universalism, in its logical and moral consequences, is as directly and absolutely opposed to the whole scheme of Christianity as it is revealed in the Bible, as open and undisguised infidelity itself.

If the correctness of these propositions can be clearly sustained, the conclusion must be resistless, and all the organized subtilty of the system cannot save it from the consequences.

Of the truth of the first position we apprehend there cannot be a doubt in the mind of any who have given the least attention to the subject. And, indeed, is it not too

plain either to require or admit of proof? If, therefore, there is any question, it must be raised on the second member of the statement with regard to the real character of Universalism; and if this be sustained, the consequences, however revolting to all true piety, and utterly ruinous to the system, must follow with all their deadly force against the whole scheme of Universalism.

To arrive at this by the most easy and short method, and to render it clear, and, doubtless, unanswerable, we put a few plain and direct inquiries, and require of the system direct answers; which it is bound in all moral honesty and justice to give, without equivocation or evasion.

1. Does the most bold and wicked rejection of the entire character of the Lord Jesus Christ as the Savior of men persisted in through life, and blasphemously reiterated and adhered to in death, expose the infidel offender to future and endless punishment, or at all endanger his eternal holiness and happiness in heaven after death? Surely no honest man, or honest system, would seek for a moment to evade this question. And yet some Universalists, and Universalism, writhe under it almost as in the agonies of death; several instances of which we have witnessed, but forbear to name them here. Nevertheless, to this point they must come, however reluctant.

Should the system answer in the affirmative, it gives up the whole struggle for existence, and admits that the willful and wicked rejection of Jesus Christ as the Savior of mankind persevered in till and in death, will close heaven against, and expose the offender to endless and hopeless perdition. Such an answer—such an admission—must prove the endless ruin of Universalism, without the possibility of its salvation, or the power of its escape.

And to answer this interrogatory in the negative, is a full admission of the practical infidelity of the system; and it thereby says to all the infidels in the land—in the world—

it would be well for you to become Universalists; you would thereby be made exceedingly happy in believing in the final, unconditional salvation of all men after death; you would also escape the punishment of sin hereafter in this world, if your faith should happen to reform you; which, however, rarely ever occurs, and there is scarcely a shade of probability that it would in your case. But, after all, should you prefer living and dying an unholy rejecter of Jesus Christ as the Savior, heaven is to you just as unconditionally sure as if you now wore its honors, were crowned with its glories, and sweetly overwhelmed with its holy and happy delights!

What better company, or more delightful brotherhood, could the boldest infidelity, with all its malignity of spirit, and deadly hostility to the whole system of Christianity, desire, than it finds in Universalism? Surely none.

2. Does the rejection of the divinity and sanctifying influences of the Holy Spirit—yea, more, the most aggravated blasphemy against the Holy Ghost, in life and in death, expose the daring perpetrator of the offense to punishment in the future world, or prevent his eternal happiness in heaven after death?

Here, also, an affirmative answer must for ever ruin the whole system; and to protract its life if possible, there is no alternative but to reply in the negative; and in this the system fully indorses the charge of its own infidelity; and says to such offenders, in direct contradiction of Jesus Christ, all your rejection of and blasphemy against the Holy Ghost, though you live in the practice and die in the consummation of the crime, can neither expose you to suffering and punishment, or keep you out of heaven after you leave this world.

Could the opposer of the Holy Spirit desire stronger encouragement, or better company in his work of rebellion against the Spirit of all grace, than he finds in Universalism?

3. Does the absolute rejection, and practical disregard in life and death, of the Holy Scriptures, as the rule of faith and practice, subject the offender to punishment in the future life, or endanger his eternal happiness in heaven after death? To this inquiry the system can give but one answer, in which it must say to all who utterly reject, and openly profane and contemn the word of God, that whatever advantages they might derive from a reverent belief in, and humble obedience to the sacred Scriptures, they are, nevertheless, as unconditionally exempt from punishment after death, and as absolutely sure of the endless happiness of heaven, in the total rejection of the Bible, as if they now rejoiced with the sanctified millions on high. What greater encouragement do the most impious want, who disbelieve the word of God, and make it matter of profane trifling, than they find in Universalism? Again,

4. Does the utter rejection of the Christian religion, and all religious institutions, ordinances, and sacraments, all moral purity, all authority human and divine, proudly persisted in through life, and presumptuously adhered to in death, endanger the bold offender's happiness in heaven, or subject him to punishment and perdition in the coming world after death? Here, too, the system cannot give an affirmative answer only at the peril of its own existence. To say that it does, to the inquiry, would be, emphatically, to perpetrate suicide in an instant! And to avoid this calamity it has no choice, and must announce to the world, that though men reject the Christian religion entirely, with all morality and virtue, all the institutions of God and man, and from the malevolence of their heart maintain the most relentless opposition to the peace of man, and the will of God, which hostility only ceases in this world when they expire in death; they are, nevertheless, not only exempt from all possibility of punishment after death, but are unconditionally sure of "an eternal weight of glory" in

heaven. Is it any marvel, then, that deep sympathies and warm fraternal regards should so steadily exist between infidelity and Universalism? But, finally,

5. Is it possible for men, in the full exercise of all their powers and means, employed through life and till death closes the scene, to commit crime sufficient, by rejecting the Lord Jesus Christ, the Holy Ghost, the Holy Scriptures, the Christian religion, all religious institutions, all morality and virtue, and in all the profanity and presumption of atheism, rejecting even the existence of God, to subject them to misery and punishment in the future world, or for a moment to peril their endless glory in heaven after death? In this view also it is perfectly clear, the system has no alternative; for should it concede that any, or all these sins against God and man, would exclude the offenders from heaven and consign them to the prison of the second death, the concession must inevitably be the endless perdition of Universalism. And, painful as it may be to the friends of the system to see its revolting moral depravity and deformity thus brought to light and exposed, we have a right, the world has a right, to ask and expect—yea, still more, to demand a direct answer to these solemn interrogatories.

But to the point it must come, and when brought to the bar, it must convict itself out of its own mouth of practical infidelity, if not atheism also, by proclaiming to the world that no crimes that men can commit, can expose them to punishment, or prevent their endless happiness and glory in heaven after death. Is it, then, a matter of so great astonishment, that there should be found men so bold in blasphemy as to set God at defiance in the face of his own altars, while Universalism assures them that such a course will as infallibly result in their eternal glory in heaven, as the most zealous and devoted piety?

In closing this investigation, we will give a case which

will clearly illustrate this point, and the reply of Universalism will fully settle the question.

When depraved and proud reason, prompted by a vain and false philosophy, had usurped all authority, and commenced the merciless and deadly war of extermination against the whole Christian system in France, and in the world—"and when, by death and banishment of the clergy, but few traces of Christianity could be found in the reprobate metropolis of the atheistical republic—one of the Churches was converted into a heathen temple, and the rest were used as places of public festivity and amusement. To these places the abandoned citizens of Paris thronged in multitudes; but not, as formerly, professionally to worship their Maker, but to hear his holy name blasphemed, his existence denied, and his eternal Son derided and ridiculed as an impostor." In connection with this outrage against God and religion, "an oath was taken by all the members of the National Assembly, that every exertion should be used to purge the earth of royalty; and it was decreed, that the convention should be, what they were pleased to term, *A committee of Insurrection against all the kings in the universe.* Claiming a diabolical pre-eminence above mere private assassins, they openly and systematically proposed to institute a band of patriots, who, either by sword, pistol, or poison, should attempt to murder the sovereigns of all nations. \* \* \* During the progress of this Revolution, a comedian, dressed as a priest of the Illuminati, publicly appeared, personally attacking Almighty God, in these memorable words: *No! thou dost not exist. If thou hast power over the thunder-bolts, grasp them, aim them at the man who dares set thee at defiance in the face of thine altars. But no; I blaspheme thee, and I still live; no, thou dost not exist.*" Appendix to Coke's Comm. on the Revelation, p. 36.

Of the infidelity and atheism of these times, and the tens



of thousands that were, either with their own, or the hands of others, hurried instantly into eternity, covered and polluted with all their bold, bloody, and blasphemous atheism against God, and his holy religion, there can be no doubt. Now, suppose Universalism an auditor when the above blasphemous, atheistical "attack" is made upon "Almighty God," and the following interview occurs:

*Universalism.* "What are your hopes and prospects, and those of your associates in the atheistical work of slaughter and death, after you leave this world—this state of being?"

*Atheist.* "Our hopes and prospects! Why, look at the inscriptions at our burying places, and on the walls of our theatres, and places of amusement, '*Death is an eternal sleep*;' this terminates all our hopes and prospects of the future, and wraps all our race in eternal shades, silence, and unconsciousness!"

*Universalism.* "No, sir, you are infinitely mistaken; but your error is perfectly harmless as it regards your future and eternal destiny. You may, indeed, meditate, and as far as it is possible, consummate the merciless slaughter of all the kings of the earth, with all other civil rulers; you may tear up human society and government from their foundations, and turn anarchy loose, to drive in lawless cruelty over a prostrate world; you may, indeed, martyr the ministers of religion, and cruelly murder the saints of the Most High; you may break down the altars of Christianity, and turn the sanctuaries of God into 'heathen temples' and theatres, and pollute them with all possible licentiousness and crime; you may 'deride and ridicule' the Son of God as a base 'impostor;' you may then even attack the throne of God, blaspheme and deny his existence, and set Jehovah at defiance in the face of his own altars; and thus, weary of the work of blasphemy and death, you may turn your diabolical phrenzy upon your own person, and consummate

your career of atheism in aggravated suicide. And then, instead of 'death being an eternal sleep,' you will live, not in suffering or punishment—for there is no punishment in the future, it is all confined to this world—you will live instantly in heaven with the singing millions in God's eternal sanctuary on high. And now, although no one man has meditated or committed all those crimes against God and man, yet they have all been meditated, and, as far as men had the power, the attempt has been made to accomplish the dreadful work; and men have died in the attempt, with hearts filled with malignity and revenge against both God and man, and with hands bathed in innocent blood."

Now, with reference to all such, and all others of lower grades of offenders living and dying in crime, we ask Universalism, and demand a direct answer, Are they received to heaven and eternal happiness, or are they lost in an endless and hopeless hell?

If it answers the latter, then it convicts itself of unmingled falsehood and corruption—gives up the agonizing struggle for life, and, without the power or possibility of escape, dies a death of infamy.

But if the former should be its answer, then the argument in proof of its deep and corrupt infidelity is complete—is conceded by the system itself: that Universalism promises man an eternal exemption from all danger of suffering or punishment in the future world, and assures him an unconditional and infallible admission into heaven and eternal happiness after death, although he should live and die in the most bold and blasphemous rejection of the entire nature and character of the Lord Jesus Christ as the Savior of men; the utter rejection of the divinity and sanctifying influences of the Holy Spirit; the absolute rejection of the Holy Scriptures as a rule of faith and practice; the profane rejection of all religion and religious institutions, all moral purity and virtue, all authority both human and

Divine, and even the being and existence of God; therefore, Universalism, in its logical and moral consequences, is as directly and absolutely opposed to the whole scheme of Christianity as revealed in the Bible, as open and undisguised infidelity itself.

And if society is infested with such a species of infidelity, which has neither magnanimity nor honesty enough to appear in its own proper character, but throws around itself the sanctity of the name and profession of religion and Christianity, to avoid suspicion, and the better to conceal its real character and designs, and is thereby sowing the seeds of infidelity thick and fast in community, and endangering the highest interests of men in this and the eternal world, how can the ministers of the Lord Jesus Christ meet their divine Master in the final judgment, and give an account of their stewardship, if they do not arouse themselves to the work, and arrest the ravages of this deadly moral poison, by exposing at once to public view its deep and malevolent infidelity, concealed under the specious and imposing name of liberal Christianity?

This is not so difficult a task to perform as some might suppose. The better informed friends of the system know its indefensibleness here; they see and feel it sensibly; and there is no point on which they dread an attack more than on that of the development of its infidelity; and when attacked here, its most zealous votaries and able defenders cannot keep its utter deformity and depravity concealed, or prevent its exposure. To this point every lover of truth and honesty should bring it without delay; and there is a short method by which this may be accomplished; that is, by urging upon the system, wherever it is found, and demanding a direct answer to those inquiries proposed. Let every minister of eternal truth demand an answer; let every pious, let every honest man—let the Church, let the world demand a direct answer. Universalism is bound, in all jus-

tice and moral honesty, to give a direct answer; and to hesitate, must excite suspicion even in the minds of the incredulous, that the charge of infidelity against it is sustained. To refuse an answer, is to confirm this suspicion; and to answer, is to open its own sepulchre, as a warning to the world, and inscribe thereon, with its own hand, trembling as in death, the following epitaph: "UNIVERSALISM, HAVING NO HOPE, AND WITHOUT GOD IN THE WORLD."

THE END.

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