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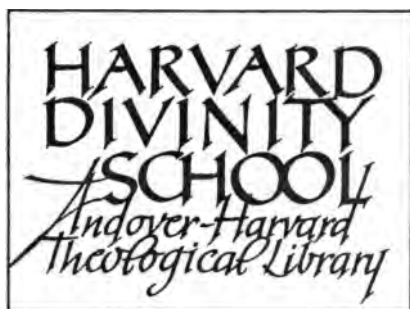
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L I F E
OF
REV. HOSEA BALLOU;

WITH
ACCOUNTS OF HIS WRITINGS,

AND
BIOGRAPHICAL SKETCHES OF HIS SENIORS AND EARLY CONTEMPORARIES IN THE UNIVERSALIST MINISTRY.

BY
THOMAS WHITEMORE.

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST." — Rom. 1: 16.

VOL. IV.

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PREFACE

TO VOLUME FOURTH.

I CANNOT send out this fourth and last volume of the biography of Hosea Ballou, without offering up a deep and heartfelt thanksgiving to my Heavenly Father, for permitting me to bring it to a close. To his mercy am I indebted for all I have enjoyed of health and earthly good, and for what I have been able to accomplish for the truth throughout my days.

My great object in this work has been to give a succinct and accurate biography of the man : a history of his rise and standing in the denomination of Universalists ; the position he held with his contemporaries, among whom must be included many of the fathers as well as the later preachers ; the influence he exerted on the denomination and the country at large ; a fair account of his opinions and his manner of defending them ; with a just view of his amiable, honorable, Christian life. I have not sought to praise him, but to tell the truth ; yet, in describing the character of a good man, it is difficult to avoid the form of praise.

I have sought to make the work as much as possible an autobiography. I would not intimate that I have ever had the slightest sketch of an autobiography of the man placed in my hands. What I intend to say is, that I had been in the habit, for more than thirty years before he died, of almost daily intercourse with him ; I had recorded and preserved all the scraps and fragments I had heard him utter, from time to time, in re-

spect to his life ; I had kept such an index of the subjects on which he wrote, that I was able to turn with facility to any volume of his writings, or to any fugitive articles in our periodicals, for such extracts as I desired ; and I have preferred to express his opinions, as far as possible, *in his own language*. It is probable that some persons will find things omitted that they hoped to see recorded here, and preserved. Obligated to make a selection, I exercised my best judgment in doing so. Had I preserved everything father Ballou wrote, the work would have swelled to twenty volumes, instead of *four*.

One characteristic of this work is, it shows father Ballou's life each year, just as it occurred. What he made prominent is prominent on these pages. The subjects he discussed in the latter part of his life, are brought out fully in the fourth volume ; and if I have said too much in regard to them, it is because they were of surpassing importance in his sight, even to the moment when his eye closed on all earthly things.

Some have regretted that the work was extended to four volumes, and have intimated that a larger number of copies would have been sold, if it had been comprised in *two*, at the most. This is doubtless true. My aim has not been to gain a dollar by the labor, but to do justice to the man, as a Christian, and as a theologian. How far I have succeeded must be left to my brethren to decide.

THOMAS WHITTEMORE.

OCTOBER 15, 1855.

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CHAPTER XXV.

VARIOUS LABORS; ENDLESS PUNISHMENT; LOVE OF THE
SCRIPTURES.

FROM JUNE 1844 TO JUNE 1846.

SECTION I. — THE PATRIARCH.

WE come now to the closing volume of the biography of Father Ballou—to that volume in which we shall treat of his full patriarchal dignity; of his maturest labors; of his retrospection of life; of his satisfaction at having “kept the faith;” of his faithfulness up to the very last; of his serene sickness and death, and of the honors paid to his memory.

He never aimed to gain any power over the consciences and hearts of Universalists; and no man was less aware of the influence he did exert than himself. He was now the only survivor of his father’s large family. On the death of his brother David, Dec. 20, 1840, he had been left alone; every brother, every sister had fallen [see vol. I. p. 32]. But yet he was not alone. His loving, faithful wife remained, and a large circle of affectionate children. No man ever did more to mould the

opinions of a people, or to create and nourish the spirit of Christian love and zeal among them, and to keep them united in a common cause. This he did, by a long, direct, and affectionate preaching of the doctrines and precepts of the Bible, and by a consistent example of humility, love, and faithfulness. It was altogether a moral power that he exercised,—the power that a good man must exercise, whether he will or not. There is manifest ground for a comparison between him and the patriarch Abraham. God had purposed to make Abraham the head and the leader of a great people; and He said, “Shall I hide from Abraham that thing which I do?” — Gen. 18 : 17. He revealed to the patriarch the great fact, that at last all the nations, kindreds, and families, of the earth, should be blessed in Christ, the promised seed. Abraham was the father of a great and mighty nation; but, in another and far more important sense, he was the chief father of all believers in the divine promises, in their fulness, through all ages. He was the father of all Christians, whether of Jews or of Gentiles. —Rom. 4 : 16, 17.

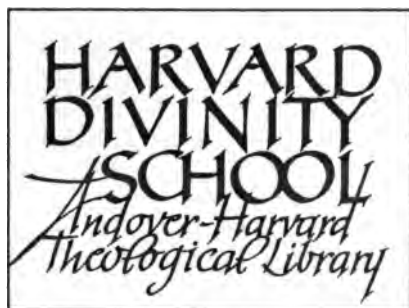
The respect felt by the people, both clergy and laity, for father Ballou, was manifested on all occasions. When he was present at any meeting, the people were glad; and when it was known he was coming, they would be there in large numbers, unless prevented by very unfavorable weather. Had he engaged to be present, no circumstances of weather prevented. At a dedication, he usually had the sermon, or the dedicatory prayer; at an ordination or installation, the sermon, or installing or ordaining prayer, or the delivery of the Scriptures and

charge. All parts were of equal importance in his sight; and he declined none on account of the opinion that one was less than another.

SECTION II. — MANY MANSIONS.

The views taken by father Ballou of the words of Christ, "in my Father's house are many mansions," were different from those of the great body of commentators. He had indicated them several times in the course of the few past years; but he brought them out fully in 1844. He did not suppose that the words referred to the future state.

"I believe that the general opinion among the learned doctors of the church, and among Christian professors, respecting the 'many mansions' which Jesus said were in his Father's house, is, that in the immortal world of bliss and glory there are different stations allotted to happy immortals; and that these different stations, or mansions, vary one from another, so as to agree with the various attainments in divine wisdom, and Christian virtue, which distinguish the characters of the saints here on earth. On the words, 'many mansions,' Dr. A. Clarke says, 'Though I have said before that whither I am going ye cannot come now, yet do not think that we shall be forever separated. I am going to that state of glory where there is not only a state of supreme eminence for myself, but also places for all my disciples; various degrees of glory, suited to the various capacities and attainments of my followers.' Especially does this general opinion agree with the calculations and expectations of many who look forward to the highest seats in the many mansions of the immortal state. If this general opinion concerning 'the many mansions' were true, it does not follow, necessarily, that those who are here promising themselves the most favorable distinctions in that future, immortal state, have adapted their course of life to the sure attainment



All this agrees with the prayer which Jesus offered to his Father. He said, 'Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me.' That it was not necessary for the disciples of Jesus to go into the immortal state to be with him and to behold his glory, appears from another passage in the same prayer: 'I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.' *

He proceeds still further to explain the passage:

"In the church of Christ here in this world, in the kingdom of Christ here on earth, in this house of God, are many mansions, allotments, or official appointments. It is evident that Jesus delivered the discourse, in which he spoke to his disciples of the many mansions which are in his Father's house, but a short time after he saw the workings of envy and strife among them, on the occasion of the request of James and John to sit, one on the right hand and the other on the left hand of Jesus, in his kingdom. And though he did not assume the right to make the appointments desired, he indicated, by his reply, that such appointments would be made by his Father. It seems not improbable, therefore, that when he spoke of the many mansions in his Father's house, he designed to quiet the minds of his disciples, by giving them to understand that there were suitable allotments for them all; and that they had no occasion to be troubled in relation to their future stations, or employments, as his servants, and as servants of his church. That these appointments would be sufficiently honorable, Jesus gave them full assurance in his reply to Peter's question respecting what they were to receive for their having forsaken all and followed him. In his reply, he said, 'Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' †

* * * * *

* Idem, pp. 131, 132.

† Idem, p. 133.

Having given his opinion thus far, we will look at the close of the article for his application of the subject to the moral profit of his readers :

“To whom would Christians, of the present day, assign a more important station in the church than to the apostle of the Gentiles? Was his station given him as a recompense of previous merit? This none will pretend. God gave to his church this gift of an apostle according to his own will and wisdom. And though there were none in the church more eminent than he, there were none who excelled him in humility, or in faithfully serving the church. And here it is of importance that we should be sensible of the fact, that no one of these appointments, or allotments in this house of God, this church of the living God, this pillar and ground of truth, was bestowed on any one as a reward of merit; but that they were, as the apostle says, ‘according to the grace that is given to us: but unto every one of us is given grace according to the measure of the gift of Christ. Now, there are diversities of gifts, but the same spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another, the word of knowledge by the same spirit; to another, faith by the same spirit; to another, the gift of healing by the same spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, diverse kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and self-same spirit, dividing to every man severally as he will.’

“To the foregoing considerations it is of importance to add, that in all the representations of the kingdom and reign of the Messiah, which are found in the writings of the prophets, the whole scene is laid in this world; nor is there found, in the whole of the Scriptures, any description of his reigning with his saints in the future, immortal state. Observe the song of the redeemed :

‘Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth.’ This agrees with Daniel’s declaration: ‘And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.’

“Having thus endeavored to set forth the true meaning of the house of God, and the many mansions of that house, I will close this article by expressing my fervent desire that we, who are employed as servants in this house, may constantly realize that it is a place which Jesus has, through his sufferings and death, prepared for us; that he is with us, showing to us his glory. And that we may remember, at all times, those teachings and admonitions of the divine Master designed to subdue that vanity and pride which strive for nothing, save who shall be greatest.” *

SECTION III.—INSTALLATION OF REV. T. D. COOK.

On the 7th of May father Ballou attended the installation of Rev. T. D. Cook as pastor of the Universalist Society at South Boston. Mr. C. had been preaching there for several months, and the society had prospered under his ministry. The Sermon was by Rev. C. H. Fay, of Roxbury; the Installing Prayer, by Rev. S. Streeter;

* *Idem*, pp. 135, 136. It is proper here to remark, that all Universalists did not agree with Mr. Ballou in this interpretation. Rev. L. R. Paige will be found to have considered this subject at length, in his Commentary. Father Ballou’s view is eminently scriptural. Was it the custom of the sacred writers to speak of *heaven*, in the immortal state, as the *house of God*? See *Trumpet*, xviii., p. 49. See also Mr. Ballou’s article on the Twelve Thrones of the Apostles, in *Universalist Miscellany*, vol. 1., p. 55.

the Delivery of the Scriptures and Charge, by father Ballou ; Fellowship, by Rev. Otis A. Skinner ; and the Address to the Society, by Rev. E. H. Chapin.

SECTION IV.—CONVENTION OF 1844.

Father Ballou did not attend the Convention this year. We are not able to state the reason ; but perhaps the distance, as the body met at Baltimore, may have been too great for him to attempt, at his age, in the hot weather which we sometimes have in September.

SECTION V.—PREACHING IN DIFFERENT PLACES.

He continued to preach as usual ; and, being now relieved of much of the parochial duty by the colleague pastor, he could go even more freely into the country. The change in the modes of travel also made it much more convenient for him to visit distant societies. Had he been obliged to travel on horseback, as he did in his earlier days ; or had he been confined to chaises, or the stage, as in middle life, he could not have endured the fatigue of going about so much. But the substitution of railways and cars for the old methods of intercommunication commenced about the time that age began to enfeeble him ; and he was able, therefore, to keep up his practice of visiting societies, even at a considerable distance, to the very close of his life.

SECTION VI.— REASONS AGAINST ENDLESS PUNISHMENT.

The object of this biography is to present the life of Rev. Hosea Ballou to the world just as it occurred,— to cause him, as it were, to live it over again, and to exhibit the teachings of his long ministry, so far as it can be done in the small compass of these four volumes, to the understanding of every man who reads them. If father Ballou said too much on any one topic, there will be found too much on that topic in these pages. The biographer does not propose to review the life of father Ballou,— to point out where it might have been different; but to show it as it was. From his nineteenth year father Ballou was a Universalist, always studying his Bible, always progressing, always “growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ,” yet never losing sight of the glorious hope of life and immortality for all men. That doctrine was the polar star to him; and although other stars might pass away from sight in consequence of the terrestrial revolution, yet this star was always above the horizon. He never forgot the horror he used to feel, when young, in the belief of the doctrine of endless misery, as taught by Christian teachers. His pity for those who believed that doctrine was great. He never thought his labor lost in opposing it. About this time he brought out a valuable paper, entitled, “Reasons for not believing in Endless Punishment.” He knew, as well as others, that there had been much said and written on this topic. But had all the people abandoned the error? Had all the clergy

ceased preaching it? Nay, it was still embraced in the creeds, and did not lay there as a dead letter. The services of the sanctuary, in by far the great proportion of the churches in our land, were based on the assumed fact that the horrid doctrine was true. God was besought in the prayers to save men from endless woe. Sinners were exhorted by the clergy to flee from the wrath to come, understanding thereby the torments of an endless hell. Father Ballou knew all this; and though he believed no new arguments were required to refute it, yet it seemed to him necessary to continue the work of spreading around the world the reasons which show that a doctrine so false, so corrupting, so dishonorary to God, so fatal to the happiness of man, wherever believed, should be abandoned.

REASONS FOR NOT BELIEVING IN ENDLESS PUNISHMENT.

“ 1st. The first reason I would here offer for not believing the doctrine of endless punishment is, the entire absence of any evidence of its truth. I say the entire absence of any evidence of the truth of this doctrine. This reason may surprise some very honest and sincere people, who have, from childhood, been taught to believe this doctrine, and to believe that it is plainly taught in the Scriptures of the Old and New Testaments. But the fact that this doctrine has been generally believed in the Christian church for many centuries, and that the Holy Scriptures teach it, is not, in fact, any evidence of its truth. All Protestants must acknowledge this. They know that the papal doctrine of transubstantiation and of purgatory has been long believed to be a Scripture doctrine; but they do not allow that this fact is any evidence of its truth. All Unitarians allow that the doctrine of the trinity has been most religiously believed to be a Scripture doctrine by far the greatest part of the church for ages; but they will not allow that this fact is any evidence of the truth of this doctrine.

Nor will any candid, enlightened Christian, of any denomination, contend that the fact that a dogma has been long and generally believed, ought to be allowed as evidence of its truth. Will it be said that if the general belief of the doctrine of endless punishment is no evidence of the truth of the doctrine, the plain testimony of the Scriptures is? To this it is sufficient to reply, that no such plain testimony in favor of endless punishment is found in the Scriptures. Will it be said that, though there is no passage in the Bible which in just such words expresses this doctrine, yet there are very many which convey the same meaning? In reply, I may simply contradict the assertion; and this direct contradiction, to say the least, is as good as the assertion. There is no solid argument in either. That the assertion here contradicted is not true, may easily be made to appear, by considering the following facts: 1st. If there cannot be found one portion of Scriptures, which, by itself, proves the doctrine in question true, any number, ever so great, when placed together, would fall short of supporting it. 2d. When the defence of the doctrine of endless punishment is undertaken, even by the most learned, no one passage of Scripture is ever relied on as sufficient to sustain the argument. There is no portion of the Scriptures which has been more used to enforce the doctrine of endless punishment on people's minds than the discourse delivered by Jesus to his disciples on the Mount of Olives, in reply to questions by them stated. This discourse is recorded in Matthew 24 and 25. But can any one now believe that any well-informed defender of this doctrine would be willing to rest his whole argument on these two chapters? That there is no evidence of this doctrine in this whole discourse, any one will easily discover by asking the question, Can we prove, by anything stated in these chapters, that man will have a future state of existence? Only ask this question, and then read the whole discourse, for the sole purpose of answering it, and the work is done. If there be no proof, in this whole discourse that man will exist after this mortal life ends, it certainly follows that it contains no proof of endless punishment.

“2d. The second reason which I will here offer for not believing the dogma of endless punishment, is its entire inconsistency

with the law of man's existence. Punishment is an infliction of pain, either to the body or mind, or both. We may, therefore, call it suffering; for that which does not cause suffering may not properly be called punishment. Now, all physical suffering evidently has a tendency to its own dissolution or end; and the more it is increased, the sooner its end comes. The same principle, unquestionably, applies to mental and moral suffering. As physical suffering tends to weaken and destroy the body, so does mental suffering tend to weaken and destroy the mind; and the more the suffering is increased, the sooner is the mind destroyed. This principle, which I here offer as a reason for not believing in endless punishment, is plainly expressed in the following passage (Isa. 57 : 16) : 'For I will not contend forever, neither will I be always wroth : for the spirit should fail before me, and the souls which I have made.' Not only is this passage as direct a contradiction of the doctrine of endless punishment as can be stated in words, but it is a clear proof of the principle I here offer for not believing this doctrine. An eminent writer has very justly said that 'those who say that God will contend forever, and will be always wroth, ought to give as good a reason for what they say, as God has given in this passage why he will not contend forever, nor be always wroth.'

" 3d. The third reason which I here present for not believing in the doctrine of endless punishment is, its evident opposition to the revealed purposes of our heavenly Father. These purposes are expressed in the gospel promises made to Abraham, Isaac, and Jacob, that in Christ all the nations and families of the earth shall be blessed. This promise, which was made to Abraham, St. Paul says is the gospel, and that the blessing promised is justification. He moreover says : 'The promise which God made to the fathers he hath fulfilled the same unto us their children, in that he hath raised up Jesus again.' And of Jesus he says, that he 'was delivered for our offences, and was raised again for our justification.' St. Paul says to the Ephesians : 'Wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that, in the dis-

pensation of the fulness 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.' To the Philippians he says: 'Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' The same apostle exhorted Timothy to pray for all men; because God will have all men to be saved, and that the one Mediator had given himself a ransom for all, to be testified in due time. He says to the Corinthians, that 'as in Adam all die, even so in Christ shall all be made alive.' He says to the Hebrews that Jesus, by the grace of God, tasted death for every man. And Jesus said, 'And I, if I be lifted up from the earth, will draw all men unto me.' He also says, 'He that cometh unto me I will in no wise cast out.' The prophet Isaiah says, '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 veil 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 he take away from off all the earth; for the Lord hath spoken it.' Again, the same prophet says: 'It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.' Again he says: 'The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God.' Jesus told the Sadducees, that in the resurrection all live unto God, are equal unto the angels, and that they shall die no more. Our limits do not allow of a continuance of quotations from the Scriptures. The foregoing are but a sample of what are found in the divine word, all of which speak in general and universal terms of human salvation. Now, what I here offer as a reason for not believing in

the doctrine of endless punishment is, that this doctrine is evidently in open opposition to the passages above quoted, and a multitude more which speak of the same subject.

“ 4th. The fourth reason I propose to offer for not believing the doctrine of endless punishment is, that this doctrine evidently tends to harden the hearts of those who believe it, and to render them indifferent to the welfare of their fellow-creatures. The doctrine is full of cruelty, revenge, barbarity, retaliation ; and is, in its very nature, unmerciful and unforgiving. To deny that these morally vile characteristics necessarily belong to the doctrine of endless punishment is a violation of common sense, and can be supported only by the most unjustifiable and offensive sophistry. Let no one be offended at the strong terms in which I have here expressed my views. I wish to give no offence to any one ; but feel bound in duty to give this doctrine its true character, without feeling the least want of charity for any one who is so unhappy as to believe it. That this doctrine has hardened men’s hearts, and rendered them cruel, revengeful, and barbarous, the history of the church fully proves. The blood of millions is this moment crying in our ears against the cruelty which has justified itself on the ground of this doctrine, and on no other.

“ 5th. The fifth reason which I here offer for not believing in the doctrine of endless punishment is, that its spirit is the exact opposite of the spirit of Christ. The spirit of Christ, and the spirit of his gospel, and the spirit of all his divine precepts, is love to sinners — love to the enemies of God and man. It teaches us to overcome evil with good, and teaches to overcome evil by no other means. Love is omnipotent, for God is love. Every genuine Christian in the world is possessed of this spirit of Christ. I care not what may be his creed, or his denominational name ; if he has the spirit of Christ, he is in spirit opposed to the spirit of the doctrine of endless punishment.

6th. The sixth reason which I will now assign for not believing in the doctrine of endless punishment consists of two evident points. 1st. The more people live and act in conformity with the spirit of this doctrine, the more will they act and live in oppo-

sition to the spirit of Christ, and contrary to the blessed precepts of his gospel, and the more sinful will they become. 2d. The more people live and act in accordance with the spirit of Christ, of his gospel, and his precepts, the better will be their lives and actions, and the less will they conform to the spirit of this doctrine.

“ 7th. The seventh and last reason I now propose to offer for not believing in the doctrine of endless punishment is, that it is a doctrine which dishonors the Author of our being, and the Father of our spirits. If we say that this endless punishment was designed by the Creator, we impeach his goodness; and if we say that he did not intend this punishment, but that man compels him to inflict it, or to suffer the creature to inflict it on himself, we deny the perfection of his wisdom and power. While God is thus dishonored, while men view him in this revolting character, they may draw near unto him with their mouths, they may honor him with their lips, but their hearts must be far from him, and their devotions loathsome even to themselves. How deplorable is it, that our Creator, ‘ who is good unto all, and whose tender mercies are over all his works;’ whose glory shines throughout all creation, and in whom we live, move, and have our being; who commended his love to us, while we were sinners, in that Christ died for us, arose for our justification, and brought life and immortality to light, should be dishonored by a belief which robs him of his adorable attribute of Father, and, like a gangrene, corrodes the soul, and renders existence a burthen! From such an evil may the Lord deliver us! ”

SECTION VII.—WRITES FOR DIFFERENT PUBLICATIONS.

At this time father Ballou wrote, more or less, for all the Universalist publications in Boston. Sometimes he contributed to the *Quarterly*, which had changed its character somewhat from the *Universalist Expositor*, of which work it was the successor; sometimes he wrote

for the *Universalist Miscellany*, a smaller, but still a valuable work, which had been begun in July, 1843, and which continued for six years. At other times he would send articles to the *Trumpet*, or the *Freeman*, or the *Repository*; and there was scarcely a month in which he did not contribute something to one or the other of these publications. His articles were read attentively, and were deeply pondered by all honest inquirers who saw them.

SECTION VIII.—JUDGING OF THE QUICK AND DEAD.

In the early part of 1844, father Ballou brought out an article on Judging the Quick and the Dead, founded on 2 Tim. 4 : 1,—“I charge thee, therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.” After speaking of the error of divines in regard to the scriptural doctrine of Christ judging the world, he then went on to state one very important fact, namely, “that the general theme of Christ’s judging the world, as it is set forth by Christ himself, places this judgment at the *commencement*, not at the *close*, of his kingdom.” To prove this he quoted Matt. 16 : 27, 28. Again, the disciples of Christ, in the apostolic age, lived in expectation of his coming. See 1 John 2 : 18. Compare Matt. 24 : 5. See also the latter part of the 24th of Matt. and 1 Thess. 5 : 1, 2. Again, said father Ballou :

“That St. Peter did not believe that the judgment of the quick and the dead would be delayed until some time now future, we

learn from his words. See 1 Peter 4 : 5. — ‘ Who shall give account to him that is ready to judge the quick and the dead.’ It would seem an unaccountable wonder if eighteen hundred years ago the judge was ready to judge the quick and the dead, and has not yet even commenced doing it ! On the above passage Dr. A. Clarke says, ‘ *To judge the quick and the dead.* They shall give account of these irregularities to him who is prepared to judge both the Jews and the Gentiles.’ If by quick and dead, in the passage from Peter, he meant Jews and Gentiles, as no doubt he did, it seems perfectly reasonable to suppose that by the quick and the dead the apostle Paul, in 2 Tim. 4 : 1, meant the same.’*

In Acts 17 : 30, we are expressly informed that in the times before the gospel, the Gentile nations were not, like the Jews, called on to obey God. Paul had been speaking of the idolatry of the Gentiles, before the gospel came. They had not been called on to repent. But, through the gospel, the command came to every creature under heaven. The times of the former ignorance God winked at ; but *now* (saith the apostle) commandeth all men everywhere to repent, that is, both Jews and Gentiles, because he hath appointed the day, the gospel day, the accepted time, the day of salvation, in which he would rule or judge the world (not the Jews only, as under the law) in righteousness, by that man whom he had ordained (Jesus Christ), whereof he had given assurance unto all men in that he had raised him from the dead. See Acts 17 : 30, 31. We have thus reduced to a brief compass the substance of a long article, that we may not encumber these pages too much, and

* *Universalist Miscellany*, vol. 1., pp. 230, 231.

may give a just view of the valuable articles to which we refer.

SECTION IX. — REV. D. FORBES' SERMON.

On the 9th of October, Rev. Darius Forbes delivered a sermon in South Reading, before the Middlesex Quarterly Conference of Universalists, on the so-called Connection between the Present and Future Life. He had been appointed, at a preceding meeting of the conference, to consider a subject somewhat of this nature. He took for his text 1 Tim. 4 : 7-9 ; but he did *not* seek to prove his theory so much from the Scriptures, as from human speculations and fine-drawn theories. If the sacred writers did not know the doctrine of future punishment, or discipline, to be true, how does it happen that men in the present day are so much wiser ? And if the former did know it to be true, why did they not teach it ? Why did they leave it to men in subsequent times to deduce it by way of inference from considerations of philosophy or analogy ? It is not, however, our purpose to introduce our own remarks, but to show the opinions expressed by father Ballou in regard to the views taken by Rev. Mr. Forbes. Mr. Forbes had expressed himself, near the close of his discourse, in the following manner :

“ Our happiness or misery, then, in a future state, comes not from overt acts of wrong, but from the want of a conformity of the soul to the very atmosphere of that world — from its right or wrong moral condition, its good or evil volitions, brought in direct contrast with the perfect purity it is made to see and feel.

“ And now I submit it to the candid and serious consideration

of every person within the sound of my voice, to say if there are not more powerful inducements in these views to abstain from evil and sin, and to cultivate moral purity and excellence, than there are in that which would confine all the effects of our habits to this mortal state. Will not these views have a stronger tendency to restrain the evil-disposed, give the tempted new power of resistance, and afford a more powerful stimulant in the right cultivation of our spiritual nature? It so seems to me.

“ These views include all the present rewards and punishments for good and evil conduct that are contended for by the most rigid and fastidious stickler for the present effects of men’s conduct; and they add to this those remote and recondite effects they produce upon the soul itself, and which it carries with it into the future world, to make it happy or miserable, according to its character.

“ Is there not, then, in these views, an additional reason, and one of no small importance, why we should carefully guard our habits of life, and cultivate the most exalted piety and virtue? It surely is so.”

Father Ballou was not convinced, by the reasoning here given, of the correctness of the positions taken by Mr. F. In commencing his reply through the columns of the paper which had published the sermon, the veteran said :

“ My object is simply to have it known, as extensively as convenient, that I am of the number of those who hold the divine testimony in higher estimation than I do the speculations of men, however learned, pious, esteemed, or even virtuous, those men may be.”

He further said, concerning the passage we have quoted from Mr. F.’s sermon :

“ What is here quoted from the sermon embraces a subject of no small importance. Whatever exerts an influence on the human

heart to restrain from vice, to resist temptation, and avoid sin, must be highly esteemed by all lovers of virtue. That on which Mr. Forbes relies for such an influence, is the belief that the moral character men form in this mortal state will continue in the immortal, and will there determine the degree of enjoyment or misery which will, in that state, be enjoyed or suffered. The preacher makes a solemn appeal to all his hearers to consider, with candor, the question whether his views respecting the future state will not exert a more powerful influence on men to abstain from sin, than can the belief that the consequences of sin and of virtue are experienced in this life wholly? So confident is he on this point, he says, 'It surely is so.'

But father Ballou did not believe that the greatness either of the punishment or of the reward was the circumstance that deterred the sinner from sin, or encouraged the good man in his righteousness. Dwelling on the last words of Mr. Forbes, "*It surely is so,*" father Ballou said :

"I would here ask why is it surely so? And I have no doubt respecting the answer the preacher would give to my question. The only answer that any one can give is, that his views present greater consequences resulting from virtue and vice, in this mortal state practised, than do the views of those who believe that virtue and vice, practised in this world, are both here recompensed according to their deserts. The principle on which the correctness of this answer rests is, the greater you make the reward of virtue, and the greater you make the retribution of vice, the more salutary and effective will these rewards and punishments be in their influence. Now, if this principle be correct, the preacher's reasoning must be allowed, and the door is open, and the way is clear; and what we have to do, in future, is to join in with those who have for ages exerted all their faculties to represent the retributions of eternity as great as possible; and if we can make any improvement, so as to attach greater rewards for our virtues, and

greater and more horrible damnation to vice, than divines in the dark ages held up to the people, we may feel satisfied that we are rendering good service to the cause of virtue. And as it is a fact, which history confirms, that the Christian clergy who have preached to the people as horrible torments as they could invent were themselves most abominably vicious, and the people were their disciples in vice, if any improvement can be made, it should not be delayed.

“ But, for one, I am persuaded that the principle on which the preacher’s argument rests, is not the true gospel doctrine. It is radically wrong.

“ If we duly regard those motives which exert the strongest influence to induce men to action, we shall find them to be those which promise them the greatest enjoyments in the present life. The man who looks on worldly wealth as the chief object of pursuit, will use all the means in his power to accumulate this chief desire of his heart. For it he labors incessantly, often deprives himself of needed rest, and often exposes his health, and even his life. And this he does without the least expectation of any recompense in a future state. And what we are authorized to say concerning this motive we may safely say of all other motives of those we call worldly-minded men. There is no vice which men practise in this world which they expect will avail them any advantage in the future state. Now, is it not as clear as the sun at noon-day, that if men believed that moral virtue would yield them far more enjoyment in this life than they can gain by a contrary course, they would prefer it? It is that which men esteem and love which draws them after it. Look carefully at this question. If wickedness, in all its varieties, is so abundantly practised in this world, without the promise of any good hereafter, do we not lessen the intrinsic value of righteousness by contending that it needs the promise of some recondite recompense in the immortal world?

“ Mr. Forbes contends that our happiness or misery in a future state comes from the right or wrong moral volition of the soul, ‘ its good or evil conditions brought in direct contrast with the perfect purity it is made to see and feel.’ The preacher did

not mean that *good* volitions will be brought in contrast with perfect purity. This was a mistake. He meant that *bad* volitions only would be brought in direct contrast with purity. We find him, then, on this ground. The infelicities the soul will be made to suffer in the future state depend on bad volitions in that state, and the bringing of these bad volitions in direct contrast with the perfect purity the soul is made to see and feel. Having got into the future state, and being able to give us so much information about it, why did not Br. F. give us a little more? For one, I should like to know by what influence bad volitions are to be produced in the immortal world. Not without temptation, of course; for they are never here produced without temptation. Well, will the same temptations present themselves in that state which draw men into sin in this? Or will there be a new set of temptations provided? And who will provide them? Suppose the old fleshly temptations remain, is there no danger of their effect on the best who may be found there? Moreover, why did not the preacher inform us how bad volitions can exist in presence of that perfect purity which the soul *sees and feels*."

At the close of Mr. Forbes' sermon, he gave the following quotation from one of Fox's sermons on Christian morality :

"There is a change of circumstances implied in the idea of immortality, which illustrates the retributory nature of the world to come. Immortal man cannot be dependent on food, nor can there therefore be the necessity of labor, nor any of its results, in wealth, rank, power, and all the other consequences so abundant here. Now, mere existence, in a world where wealth is unknown, must be a judgment of condemnation on these bond-slaves of Mammon, who here only exist for its attainment. Mere existence, in a world where all earthly distinction of rank is abolished, must be a judgment of condemnation on the vain ambition that lives in others' admiring eyes and obsequious homage. Mere existence, in a world where sense is but the agent of mind, must be a condem-

nation on those whose pleasure is nothing better than animal gratification. Mere existence, in a world where the perfections of Deity will be so exhibited as that their display is called his presence, must be a judgment of condemnation on profanity. And the same process that punishes must also reward. The circumstances which are torture to the avaricious, the vain, the sensual, and the profane, must be blessedness to the generous, the meek, the pure, and the devout. They only make another ascent in the graduated scale of being." — *Fox's Sermons on Christian Morality*, pp. 290, 291.

To this father Ballou replied :

" According to what we here have from Fox, some men will be bond-slaves of Mammon in an immortal state, and some will be actuated by vain ambition ; some will desire animal gratifications, and some will be profane. Merely because men are of such propensities in this world, surely does not prove that such propensities will render them miserable in an immortal state, if they do not possess them there. Such people, in this world, if any circumstance takes place which produces a discontinuance of such propensities, are set free from their evil effects ; or of what use is reformation ? But Mr. Fox supposes that the immortal state will afford no means for the gratification of any of those vile propensities or passions. What, then, we may ask, will support their existence ? "

But Mr. Forbes also quoted the following passage from Dr. Channing :

" If we are to live again, let us settle it as a sure fact, that we shall carry with us our present minds, such as we now make them ; that we shall reap good or ill according to their improvement or corruption ; and, of consequence, that every act which affects the character will reach in its influence beyond the grave, and have a bearing on our future weal or woe." — *Channing's Works*, vol. iv., p. 161.

How did father Ballou meet this? Hear him :

“ Dr. Channing gives us to understand that, if we are to exist in a future state, ‘ we shall carry with us our present minds, such as we now make them.’ This supposes that men make their own minds. He cannot mean that men make their mental powers. His meaning is, then, that we make the bent, inclination, or habits of our minds ; and that as are the bent, inclination, or habits of our minds in this world, such will they be in the future state. Let us suppose that the doctor is right, and it follows that all the Roman Catholics who exist hereafter will be of the same sentiments there as they believe here, and will be as much opposed to all Protestants in that world as they are here ; and will believe in the everlasting damnation of all who leave this world out of the pale of the church ; and the Protestant denominations will have no more charity for the Catholics, or for each other, in the world to come, than they have here. Many reverend divines have gone out of this world fully persuaded that a disbelief in the doctrine of the trinity would consign such an infidel to everlasting condemnation ; and we have no reason to doubt that Dr. Channing left this world in a settled belief of the divine unity, in contradistinction from the doctrine of the trinity. Now, look into the future world, and inquire how these different and conflicting minds are disposed toward each other in the future state. According to the sentiment under consideration, they may treat each other with gentlemanly civility, but nothing more.

“ Many virtuous and pious parents have seen their sons and daughters go out of this world most miserable sinners, and have been exercised with deep sorrow of heart on account of the wickedness of their dearly-beloved children ; and, with minds depressed with such sorrows, have sunk into death. According to the doctor’s opinion, both these virtuous and pious parents, and their wicked children, go into the future state carrying the same minds with them which they had here. It follows, then, that the wicked children will be wicked still, and the sorrowing parents will sorrow still. I ask, for mercy’s sake, where is this to end ?

“ All genuine Christians, who go out of this world possessed of

the spirit of Christ, have minds imbued with divine love to all mankind ; and if they carry those minds with them into the future state, and there see millions in sin and misery, what will be the amount of their enjoyments ?

“ But I will not long dwell on such anti-Christian speculations. If Mr. Fox or Dr. Channing knew of any divine testimony which expresses the sentiments we find in the above quotations, why did they prefer to neglect the word of God, and give us their own ? And I must be permitted to ask, if brother Forbes knew of any passage or passages of Scripture which teach what he quoted from those authors, why should he turn his back on the divine testimony, and give us that of fallible men ? If we enter fully into the belief of their doctrine concerning man’s immortal state, in room of rejoicing in hope, we must tremble with fear ; for evil is surely there, if their doctrine be true. Nor does it furnish the least ground to hope that such evil will ever terminate. Where, in this doctrine, do we find ‘ the Lamb of God which taketh away the sin of the world ’ ? ”

SECTION X. — DEATH OF COL. WM. PEARCE.

In the month of February of this year, father Ballou was called to Gloucester, Mass., to officiate at the funeral of his steadfast friend and early patron, Col. William Pearce, of that town, who had fallen asleep in death, at the age of ninety-three. Col. Pearce had listened to the preaching of Rev. John Murray as early as 1777, and he became a warm and active convert to the great and distinguishing doctrine of that celebrated preacher ; a doctrine which he sustained as long as he lived after his conversion, namely, a term of sixty-eight years. At the age of twenty-two, namely, in 1793, young Mr. Ballou first appeared in Gloucester, and found a resting-place at

the house of Col. Pearce. The colonel learned, even thus early, that the new preacher held to some minor doctrines that differed from those of Mr. Murray; and thought he saw in the young man a humble spirit, a searching intellect, and a fine mind, though necessarily somewhat uncultivated at that early period. There was a difference of twenty years in their ages. Through life they loved each other; and whenever Mr. Ballou visited Gloucester, he was affectionately invited to make his home at the colonel's house. There were other faithful and loving men in this town, in whose society and Christian conversation Mr. Ballou ever took great delight. As the colonel drew nearer to the grave, the doctrine he had so long defended was the richest theme of his thoughts and conversation. The writer remembers very well the last time we ever saw him, namely, in the month of April, 1842. We tarried, as we had long been accustomed to, at his house. He delighted to talk on religion. He would sit for a long time and converse on this theme. His whole heart was in it. If any man ever gave his heart to Christ, it was he. We see him before us now. His eyes at once sparkle with joy, and again they are suffused with tears. He speaks of Murray, and all the joys and sorrows, pleasures and privations, which the early Universalists of Gloucester experienced. We asked him about his faith. "My faith," said he, "is as strong as ever — never weakened — no, sir, founded on a rock — the gates of hell cannot prevail against it." He was evidently much absorbed in meditation. He would give vent to his feelings in quotations from the Scriptures. "*Every* knee," said he,

“*shall bow, and every tongue shall confess. Does not this mean all? Yes, every one. God breathed into all the breath of life. He will not forsake his own work — he cannot hate himself.*” The good old man kept striking his hands with great animation, and repeating texts of Scripture. “Are we not Christ’s? Our life is hid with Christ in God. Who hid it? God. Who can take it away? None. God is the same yesterday, to-day, and forever. He cannot change.” “Here I am,” said he, “going on to ninety-one. I have a very short time to stay here; but I am ready — blessed be God! I have no fear. I trust in him. He is my support. I will fear no evil, though I walk through the valley of the shadow of death. How can I fear? I believe in God. He cannot fail me — he is a sure support.”

His death took place on Monday, February 3d, 1845. It was his desire, expressed in his last hours, and the desire of all his family, that father Ballou should be present, and lead the services at the time of his burial. The venerable preacher went down and complied with the request so generally expressed, and remained and preached upon the following Sabbath.*

* Col. Pearce, at one time in his life, was a very rich man. He was an eminent merchant, of the stamp of William Gray, William Bartlett, and Joseph Peabody. But this good man was overtaken by misfortune, said one of the papers of Gloucester, shortly before his death. He had outlived the common limit of human life, and had withdrawn from the bustle and turmoil of business, having, as he supposed, secured a competency for his declining years; when the commercial house of which he was the founder, and in which his name and property were still used, yielded to commercial reverses and other embarrassing causes, and was obliged to declare itself bankrupt. The sudden descent from affluence to poverty and dependence, is an ill not often borne with cheerfulness

SECTION XI.—LOVE OF THE SCRIPTURES.

Through his life father B. loved the Scriptures. From the time when he learned to read the Bible, in his father's primitive home, amid the forests of Richmond, to his last hour on earth, he loved the Bible. Some of the happiest moments of his life he had derived from the reading of the Scriptures, during which new light would beam in upon his mind, new senses of the divine word would open to his understanding. He said, in March, 1845 :

“ The Bible is a book remarkable in many respects, and differs from all other writings ; especially does it differ from other books in that it affords a fresh supply of needed instruction as often as it is carefully read. People deceive themselves when they think, because they have read the Bible through several times, they have possessed themselves of all its treasures. After having made this book my principal study for half a century, I am surprised to find new things which I never before saw. Surprised, I say ; for there those excellent riches lay unseen ; not because they were not

and resignation. But it was now that the crowning excellence of the character of our venerated townsman was called into exercise. It was now that he exhibited evidences that, though he had labored for the meat which perisheth, he had not neglected to labor for that which endureth to everlasting life. He had long been a professor of religion, but it was not till now that he realized to himself, and manifested to others, the utter insignificance of earthly treasures, when compared with the durable riches of a firm trust in God, and faith in the Lord Jesus Christ. In many conversations it has been our happiness to hold with him, we have never heard him mourn the loss of his property. No repining escaped his lips, but rather the beautiful accents of resignation ; showing, with a holy apostle, that, though having nothing, he yet possessed all things.

plainly expressed ; but, owing to some cause, of which I was entirely insensible at the time, were overlooked."

Whenever he preached, he made his *text* the groundwork of his sermon. He did not select a text merely to have a passage of Scripture stand at the head of his discourse : but he expounded it ; he drew instruction from it ; he seldom preached a sermon of which the theme was not found in the text. Speaking of the advantages which he had derived from the contemplation of the Scriptures, he said :

" I have often thought of these things when listening to sermons from chosen passages of Scripture. The preacher would read his text, announce the book, chapter, and verse, where it is recorded ; and, when this was all done in due order, neither text nor Bible would again be noticed by the preacher, nor thought of by the congregation, who would be occupied in listening to a discourse, the subject of which was never thought of by any inspired writer. It really seems that this method of preaching has become fashionable, and that many congregations are wonderfully fascinated while listening to an elegantly-written and handsomely-delivered essay on some subject, which they as well understand as the preacher. If the discourse is very short, so much the better. If any make remarks on what they have heard, they are not in reference to the *subject*, but to the composition, and the pleasing manner of delivery ; and some, perhaps, may allude to the good appearance the minister makes in the pulpit.

" In this way the minister can save himself the labor of strictly, and carefully, and prayerfully studying the divine word ; and as there are, in his well-selected library, many well-written essays on various subjects in the science of ethics, it will cost him very little labor, and no study, to make selections sufficient for his purpose. But, while he makes this saving of study and labor, he remains destitute of the knowledge of those substantial sentiments, those divine truths, those sublime and heavenly treasures,

which constitute the real bread of life ; and his congregation remain with him in the same destitution. Thus, while the Bible is honored outwardly, always kept in the pulpit, and on the cushion before the minister, its rich and heavenly treasures, its substantial food for the human soul, its living waters of everlasting life, remain concealed ; while both minister and people appear to be satisfied with such food as Socrates, Plato, Epictetus, and other ancient philosophers, gave their pupils. Yet it is too often the case that they appear to be more satisfied with the *theory* of morals which those philosophers taught, than in earnest to practise their *precepts*. In this way the spiritual wants of the people are neglected ; the bread of life, so bountifully supplied by the gospel of the Son of God, is scarcely known ; while the old doctrine of the Pagans is taught in its room ; christened, however, by the name of Christianity.

“ It appears probable that it will take some time yet for our doctors of the church to be prepared for the great and good work of searching the Scriptures with a single eye to discover their true system of doctrine, on account of the diversity of sentiments in which they have been schooled. If they study the Scriptures, they find that they are driven to do so for the purpose of defending their conflicting opinions. And this they do without first asking themselves the important and honest question, whether their opinions may not be wrong. The pride of opinion often exerts a stronger influence over the mind than the love of truth. And while this is the case, the Scriptures will be made subservient to the interest which lies nearest the heart. Now, while doctors of different schools are using the Scriptures for the sole purpose of disproving each other's tenets, and not for the more commendable purpose of finding out their true riches, it seems reasonable that those who are not wedded to creeds should profit by any light which may break out in the midst of the darkness.”

But, while father Ballou felt some fear that certain of his ministering brethren were indulging too much in the practice here mentioned, he had a hope that the majority

of them would seek to be Bible-preachers. He desired them to feed the people with knowledge and understanding.

“ May we not hope that Universalists will consider these things, and take little interest in the victories or the defeats which may happen in the wars carried on between those who are equally wrong in their opinions ; and, making a judicious use of all the light which may be caused to appear by means of conflicting arguments, go directly to the fountain of truth, not to support preconceived opinions, but to draw the waters of life, fresh and unmixed, from its pools? Should it not be the earnest endeavor of the ministers of our denomination to preach to their congregations the word of truth in its simplicity? Should not our sermons be such as to bring the substantial doctrines of the Bible to the clear understanding of those who hear them? I must confess that I am not edified, am not satisfied, as some are, to hear our preachers deliver sermons which those who are avowed opposers of our doctrine are pleased with. I have felt mortified, if not ashamed, to be told by professed believers in Universalism that brother A. or B. preached at such a place, and on such an occasion, and that some Orthodox, some Baptists, some Methodists, &c., heard the sermon, and said they could not see that the preacher differed in sentiment from preachers of their denominations. When Jesus preached, ‘ the people were astonished at his doctrine.’ It was not what they had been used to. And who believes that the apostles of Jesus endeavored to preach so as to please unbelievers? They preached for the purpose of convincing such of their errors.”

SECTION XII. — DEDICATION AT BARNARD, VERMONT.

We have shown that Mr. Ballou settled as pastor of several Universalist societies in the vicinity of Barnard, Vt., early in 1803; and was re-ordained, in September of that year, at that town [vol. I., p. 172]. He resided there

until the month of September, 1809, when he removed to Portsmouth, N. H. [vol. I., p. 311—315]. In 1845, in the beautiful month of June, at the age of three-score and fourteen, he was earnestly invited to go up to Barnard to officiate at the dedication of the new Universalist meeting-house. He was not in good health. The railroad to Nashua had been finished, but beyond this he was obliged to ride in the stage. He was told he would arrive at Windsor, Vt., at nine o'clock in the evening; but at ten he had only reached Claremont, and did not reach Windsor until midnight. Stopping only to exchange horses, the weary old preacher was dragged along, and arrived at Woodstock Green at four and a half in the morning; and, renewing horses again, he kept on until he arrived within three miles of Barnard, when he was placed in the care of a kind farmer, who carried him to the town. After twenty-three hours of ceaseless riding, the reader may judge, he was exhausted and nervous. "Having had no sleep," said he, "I found myself in a state of extreme exhaustion. The whole of this day I remained in doubt whether I should so recover my strength as to be capable of conducting public services on Wednesday, the day appointed for the dedication. But, as kind Providence ordered, I had a comfortable and refreshing sleep on Tuesday night, and on Wednesday morning found my nerves quiet, and my spirits revived. The perfectly comfortable accommodations of the house of Mr. Richmond, where I lodged in Barnard, and the kind attention shown me by the amiable lady, Mrs. R., and her household, contributed much to restore me to my usual strength."

The day of dedication came. It being generally known that father Ballou was to be present, the concourse of persons was immense. In the words of Rev. R. Streeter, who was present, "Not only was the new, capacious and elegant church full, but a very large number were utterly unable to gain admittance. There was an immense congregation. Never, never in the country have I witnessed such a collection on such an occasion."

Father Ballou spoke of the gathering in the following terms: "As the time of the public services drew nigh, the people began to collect. They came from the four winds of heaven; from all the towns in that region; so that the multitude was large. All the seats in the meeting-house were said to be filled with ladies; all the aisles were crowded with men, and as many as could be accommodated outside at the windows availed themselves of that chance to hear; and, after all, very many could no way be accommodated. It was believed that not more than half the people got into the house."

The Scriptures were read by Rev. G. W. Bailey; the invocation was made by Rev. J. B. Morse; the sermon, by father Ballou, was from John 4: 24: "God is a Spirit: and they that worship him must worship him in spirit and in truth." It was a powerful, argumentative, and deeply impressive discourse, as might have been expected at that place from the venerable preacher. The dedicatory prayer was offered by Rev. R. Streeter, and then came the customary closing services. A series of meetings followed, and father Ballou preached again on the following day. But this was not enough. By earnest intercession, he tarried over the next Sabbath; some

of the Universalist societies in the vicinity omitted their proper services, and went to Barnard once more. Taken altogether, this occasion was one of great joy to people and preacher. They honored him sincerely, and he rejoiced to meet again such as remained of his former friends, and to see their sons and daughters flourishing around them. He said: "As Barnard was the place of my residence more than forty years ago, there abide there still many who were my former friends and associates, whom I was glad to see, and who gave me a very cordial reception. Their sons and daughters, with others, are now the strength and life of the Universalist society in that town, which is in a prosperous condition. There are now living but a few who engaged me to settle in Barnard, and to preach in that region. But, though they who remain are well stricken in years, they are steadfast in the faith which more than half a century ago made them free from the bondage of creeds that limit the divine favor."

The veteran preached in South Woodstock on Wednesday; and at Woodstock Green, on the following Sabbath, three sermons. The congregation was much crowded. On Monday he took the stage for Keene; and on Tuesday he again was under way for Lancaster, Mass., where Mrs. Ballou was tarrying for a few days at the house of her daughter, Mrs. B. Whittemore. On the next Sunday, he rode with his son-in-law, Rev. B. Whittemore, to Fitchburg, where the latter preached in the forenoon, and the former in the afternoon. At the close, they returned to Lancaster; and the aged and happy pair left on the

following Friday for Boston. On arriving home, he wrote the following paragraph :

“ Thus have I been enabled to perform a journey which I had for months anticipated with interest and concern ; with interest in the object of the journey, and with concern for fear my strength would fail me. But it has pleased God to give me support, both of body and mind ; and it is no less a pleasure than a duty to acknowledge his goodness, and to ask the fellowship of my family and friends in the grateful service.”

SECTION XIII. — SLANDER.

Our Lord and Master said to his disciples, “ 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. 5: 11, 12. Mr. Ballou gave himself very little concern, at any time in his life, on account of the slanders aimed at him by his enemies, except to be careful not to deserve them, and to live so that none who knew him would believe them. In his habits we have shown that he was strictly temperate. He was among the first men in the country to show the unlawfulness of the traffic in intoxicating drinks, and the folly of *temperate* drinking, so liable was it to lead to excess [vol. II., 264–67]. But, notwithstanding his habits in these respects, he was wickedly misrepresented by men who ought to have known better ; and who either did know better, or else had neglected all the means of informing themselves upon the point. A certain elder Jacob Knapp, who was certainly at one time quite eminent

among the Baptists as a travelling preacher, described father Ballou, at several places, as a drunkard, profane swearer, and Sabbath-breaker. A clergyman at Erie, Pa., in July, 1845, addressed to a friend of father Ballou, in Boston, the following epistle :

“ The noted Jacob Knapp has been performing here for three weeks, and his sole object seemingly is to break down Universalism. Thus far he has done little or nothing in the way of making converts. He grows more and more abusive every day ; and last Saturday he stated publicly, ‘ That the Rev. Hosea Ballou challenged a Presbyterian clergyman to a public discussion ; that the clergyman agreed to accept the challenge provided Mr. Ballou would, previous to the commencement of the discussion, publicly answer him three questions. Mr. Ballou agreed to do so. The time and place were fixed upon, and the congregation all assembled. The clergyman arose and asked Mr. Ballou if he did not get drunk sometimes. Mr. Ballou answered that he thought the question impertinent. The clergyman said it was one of the three questions which he agreed to answer. Mr. Ballou then publicly admitted that he did get drunk. (I am giving his language.) The clergyman then asked him if he did not swear and use profane language. Mr. Ballou answered that he did. He then asked him if he did not break the Sabbath, and desecrate God’s holy day? Mr. Ballou answered that he did. The clergyman then turned to the congregation, and asked if they desired him to hold discussion with a man who had thus publicly acknowledged himself to be so low and debased. The people, with one accord, answered that they did not ; and the meeting was then dismissed. He said that Mr. Ballou was in the habit of giving parties, and having his table spread with bottles of spirituous liquors, and that drinking and carousing was practised on those occasions to an alarming extent.’ ”

Such was the slander which the Baptist elder uttered concerning one of the most temperate men who ever

lived — temperate in his whole habits of living; a man of singular purity of speech, who was never known to utter a profane word in his life, and who regularly observed the Sabbath day and kept it holy.*

SECTION XIV. — CONVENTION OF 1845.

This was the second meeting of the United States Convention in Boston. The first has been described, vol. III., 291, 292; but the second was the largest assembly of Universalists ever holden. The papers of the day stated that a few brethren began to arrive full a week before the meeting commenced. On Monday considerable numbers came in; and on Tuesday morning there was a great rush. The steamboats from Maine and the steamboat trains from New York arrived early, and

* One of the Universalist editors said, at the time, "I have been acquainted with the Rev. Hosea Ballou for twenty-five years, having, during the greater part of that time, been in habits of almost daily intercourse with him; and I freely bear testimony that he is one of the most temperate men, in all respects, that I ever knew. One of the most striking points in his character is, and ever has been, his rigid temperance in respect both to meats and drinks. As to intoxicating liquors, he makes no use of them whatsoever, having been for years a rigidly total abstinence man in regard to such drinks. There is no man in the United States of whom it may be more truly said, that he is a temperate man, both as it respects diets and drinks. I have no doubt that the story in regard to Mr. Ballou answering the three questions, as related by Elder Jacob Knapp, at Erie, is a sheer fabrication, invented by some man utterly regardless of truth.

"In respect to the other matters mentioned by Elder Knapp, they are unquestionably equally false. Mr. Ballou *never* was a profane swearer; never was a Sabbath-breaker; and as to his giving parties on the Sabbath, he never gives them at any time. He lives in a retired, quiet, unostentatious manner, with nothing about him to invite the attention of those who love convivial assemblies."

Cornhill, on each side, was well lined with persons who were in waiting. From the beginning a large assembly was expected; but many of our friends in the city found themselves preëngaged by messages they had received, from relatives and others, of their intentions to be present. The best arrangements under the circumstances had been made to accommodate visitors; but it was to be expected that in such an immense crowd some did not receive the attention that our brethren in Boston would have been glad to have paid them. Many preferred to put up at the hotels, rather than to avail themselves of the kindnesses proffered by the Universalists of Charlestown, Cambridge, Roxbury, and Chelsea; but many of the hotels were full, and some of them were obliged to send applicants away. On Wednesday the numbers were still more increased, nor did visitors cease to arrive until late on Thursday morning.

Tuesday was devoted to a Sabbath-school meeting; but the principal meetings were on Wednesday and Thursday. On the former day, the occasional sermon, so called, was preached by Rev. E. H. Chapin. It had been announced to be delivered in the School-street Church, at eleven o'clock. By nine the crowd began to assemble; and, the inner doors of the house being kept shut, the entries, steps, and street became densely thronged. There was no little intercession for admission; and when the galleries were thrown open, they were at once filled to great inconvenience. The people came pressing on like the waves of the flooding tide; and it was with the greatest difficulty that even a place to stand could be reserved for the Convention proper,

who adjourned their session at fifteen minutes before eleven, and, by a door that had been kept closed for their accommodation, entered the church. Free access was then given to all who could get in; and in every possible manner was the immense house filled. To one standing in the pulpit, the scene was peculiarly impressive and animating — an unbroken sea of upturned faces! But it was evident that there was a crowd without that could by no means get into the house. A loud voice at the front door proclaimed that almost as many were without as within, and that the meeting must be removed to another place. Some suggested Faneuil Hall, some Tremont Temple, and some Boston Common. It was finally agreed, however, that the people without should be requested to repair to the Warren-street Church, at which Rev. W. S. Balch, of New York, would deliver a discourse as soon as he could arrive there; and that Rev. Mr. Chapin would repeat his discourse in that place in the afternoon. This seemed to give satisfaction, and the outer crowd retired. But the School-street Church remained crowded in every part, even to the threshold of the outer door — every aisle, stairway, recess, and entry, being full; and many of the pews contained two rows, one sitting, the other standing.

It will be scarcely proper to take up room to describe all the exercises of this occasion. Father Ballou was requested to preach at the First Universalist Church [Rev. S. Streeter's] on the afternoon of the last day of the session. So many were in the city who desired to hear him once more, he was induced to yield to the solicitation of his brethren.

He had been feeble for several days, but he was enabled to preach for forty-five minutes, during which time the audience gave a fixed and unremitting attention.

The text was Zechariah, ninth chapter, first part of seventeenth verse: "How great is his goodness." He proceeded to say that the great proposition that God is good was acknowledged by all denominations of Christians; and it would be labor lost to attempt to prove it, for nobody doubts it. The object of the discourse, he said, would be to illustrate and set forth the *greatness* of that goodness. He proceeded to show that our ideas of greatness were matured in the mind by *comparison*; and he then spoke of the greatness of human goodness throughout the world, as it rises in little streams and forms a broad river; but all this is no more than a drop to the ocean when compared to the *greatness* of God's goodness.

The goodness of God, he said, is greater than all the wants of all the beings he has made; he openeth his hand and satisfieth the wants and desires of every living thing. The next comparison was that of moral and physical evil. How vast is this! and yet the goodness of God must be greater. He here showed that what we call evil, both moral and physical, originated in the goodness of God; that it must have originated in the divine goodness; that it could have originated in nothing else; for to suppose it to have had its origin in evil would be an absurdity, since it would suppose evil to have existed before there was any evil. Now, the divine goodness *must be* greater than all this evil, however great the latter may be; because if it originated in goodness, it

must have been designed for good, and must *result in good*. Thus the goodness of God is greater than all evil. Again, he said, that the goodness of God was as much manifested in the prevention of unnecessary evil, as in the conferring of more direct favors. Some thought that God merely *permitted* the evil there is in the universe, and then kindly and graciously overruled it for good; but this, he said, would make God *dependent* on his *dependent* creatures for the means of doing good!!

Then the preacher introduced what he called the *great principle of the gospel*, namely, to “overcome evil with good.” The greatness of God’s goodness must be equal to the greatness of his power and wisdom and knowledge; and all these must be employed in overcoming evil with good. To illustrate, he said, “Suppose my enemy attempt to do me an injury. I think really he has done so. Suppose I soon find that it all has turned to my good; shall I be justified in hating him on that account? But I make still another discovery! I find that his intended evil has not only turned to *my* good, but that I have the power to turn it all to *his* good. Shall I not do so? Is not this a divine, a Godlike principle? And if so, is it not a principle of the divine government?”

In closing, he recommended his brethren, both as Christian ministers and Christian disciples, to be governed by that great principle developed by the gospel; he urged them to reach on after all that is *good*; to part with nothing which they now have that is really good; that, whatever changes may take place in the times, these great truths must always hold; they should enter into

all our plans of ministerial education. We are all agreed that an educated ministry is necessary, although we may differ as to the forms and modes thereof; that the same great truths of the gospel are valid in all ages, like the same great truths in mathematics, notwithstanding mathematicians may advance in knowledge, and open new theories; that the same sun, moon, and stars, shine in the nineteenth century, which adorned creation at the beginning, &c. &c.

Some two hundred and ten preachers were present at this session of the convention.

SECTION XV. — REV. E. H. CHAPIN AS A COLLEAGUE.

In November, 1845, it was announced that Rev. E. H. Chapin, then of Charlestown, had accepted an invitation to become colleague pastor with Rev. Hosea Ballou at School-street. The choice was perfectly consonant to the wishes of the latter. Although the invitation had been accepted thus early, the labors of Mr. C. were not to commence at School-street until the January following. The installation took place on Wednesday evening, the 28th of that month. The Reading of the Scriptures was by Rev. T. D. Cook, of South Boston; Introductory Prayer, by A. Hichborn, of East Boston; the Sermon, by father Ballou; the Installing Prayer, by Rev. S. Streeter; Charge, by Rev. H. Ballou, 2d, of Medford; Fellowship, by Rev. O. A. Skinner; and Address to the Society, by Rev. C. H. Fay. The sermon was faithful and affectionate. The subject of it may be inferred from the text: "As every man hath received the gift, even so

minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever, Amen."—1 Peter 4: 10, 11. At the close the aged pastor made a very fervent and sincere address to the candidate, in which he invoked upon him great prosperity in his new office, and assured him of the faithfulness and integrity of the society in all their dealings with those who had labored with them in divine things, and especially with himself, who had been connected with them for nearly thirty years. From the time of the settlement of Mr. Chapin, father Ballou declined to receive a salary at School-street, but retained his position as senior pastor. By a long life of frugality and economy he had been enabled to lay up a competency for his old age. True riches, in his opinion, consisted, not in having much, but in wanting little. He had long ago learned the art of moderating his desires. He desired to have the society free and unembarrassed, that they might give their young and eloquent pastor a support that would place him above all anxiety.

SECTION XVI. — THE PROTEST AGAINST SLAVERY.

At a general meeting, held on the day subsequent to the meeting of the convention in September, 1845, a vote had been passed, electing and empowering a committee to draw up a plain, solemn, and earnest protest against American

slavery, and forward the same to each Universalist minister in the United States for his signature. It was sent by mail to all the brethren in the ministry. This was a very respectable committee, consisting of Revs. Henry Bacon, Sebastian Streeter, Sylvanus Cobb, Lucius R. Paige, and E. H. Chapin. The circular met with degrees of favor and disfavor in different parts of the country. It is only necessary that we add, in this place, that the name of HOSEA BALLOU was affixed to it, and stands there, with some three hundred others, as evidence that he readily joined his brethren in their earnest protest against the threatening evil. Nothing could be more unjust, in his view, than American slavery; and, although it was not forbidden by the Constitution of the United States, but rather recognized, still he felt it his duty to join his brethren in the protest. He would have affixed his name to no rash document; to nothing bearing marks of treason, or giving the slightest encouragement thereto; nor could anything of such a nature have received the sanction of the committee. Father Ballou regretted to see the spread of slavery, and the increase in the number of slave states. He did not believe that it was the design of Washington and Franklin, and the other great men who formed the Constitution of the United States, to foster the peculiar institution; but, on the contrary, to protect merely the claim of the master to the service of his slave for the time being; in the expectation that, under our republican form of government, under the wish of our people to be the guardians of liberty, and under the influence of the remarkable exordium of the Declaration of Independence, the long-hated and unnatural state of society

would die out all over the country, as it has at the North. He cherished with great veneration the words referred to : " We hold these truths to be self-evident, that all men are created equal ; that they are endowed by their Creator with certain unalienable rights, and that among these are life, liberty, and the pursuit of happiness." So sensible was he, however, that slavery was perhaps the most difficult matter on which the people could be called to act, that he would not, for a moment, have approved anything like rashness, or, above all, an attempt to incite the people to a civil war.

SECTION XVII. — INSTALLATION OF REV. E. W. COFFIN.

In April, 1846, the meeting-house erected by the Universalists at the south section of Boston was dedicated ; and in the evening Rev. E. W. Coffin was installed to the pastoral care of the society in that place. Father Ballou was present at the latter service. Reading of Scriptures, by Rev. A. Hichborn, of East Boston ; Introductory Prayer, by Rev. E. H. Chapin ; Sermon, by father Ballou, from 2 Tim. 4 : 2, — " Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort, with all long-suffering and doctrine ;" Installing Prayer, by Rev. T. B. Thayer, of Brooklyn, N. Y. ; Charge, by Rev. C. H. Fay, of Roxbury ; Fellowship, by Rev. T. D. Cook, of South Boston ; Address to the Society, by Rev. O. A. Skinner. The society, thus happily begun, was destined to meet great reverses. It happened, unfortunately, that one of their pastors became so deeply involved in spirit-rappings, and matters of that kind, that everything else was secondary in his sight. The society was

neglected; the spiritual wants of the people were not met; and, after a miserable existence of some length, they felt it better to close their doors than to maintain the mere forms of worship any longer.

SECTION XVIII. — SUFFERINGS OF CHRIST.

Father Ballou had clear and very correct views concerning the sufferings of Christ. He held that they were designed for the benefit of mankind, and that one important class of these benefits was the example set us by him for our imitation. On the latter point, he said :

“ If the doctrine which has been taught by the doctors of the church, and which is now believed by those who style themselves orthodox, be true, that Christ suffered, in room and stead of sinners, an infinite penalty of the divine law, of course his sufferings could not constitute an example for our imitation. Christians are not required to suffer an infinite penalty in room and stead of their wicked neighbors ; but they are under obligation to follow the steps of the divine Master, and suffer the just for the unjust, in any way which may lead the unjust to God. There are many instances in which good men may suffer much for the benefit of the wicked ; and if all who profess to be disciples of Christ were faithful in such service, sinners would be converted by thousands and tens of thousands, and converts would be as numerous as the drops of morning dew. There is a *fellowship* of the sufferings of Christ, of which Paul thus speaks : ‘ That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.’ — Phil. 3 : 10. The apostle has the same subject in view when he says : ‘ Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.’ — Col. 1 : 24. If Paul had believed that Christ had suffered an infinite penalty in room and stead of sinners, should we have read in his writings anything like this? ” — *Universalist Miscellany*, III., 251, 252.

CHAPTER XXVI.

LABORS FOR TWO YEARS; REFORM FESTIVALS BEGIN;
NEW PHASE OF INFIDELITY; CHANGES IN THE DE-
NOMINATION, ETC. ETC.

FROM JUNE 1846 TO JUNE 1848.

SECTION I. — CONSEQUENCES OF HUMAN ACTIONS.

It was in the month of June of this year that father Ballou gave a distinct consideration to the question, "Do the consequences of men's actions in the present life extend into eternity?" He had thought much on this matter. He had studied divine revelation carefully, and for a very long time, to see what light might therein be found. He sought diligently for the truth on this point. While he had no mere system to defend — while he was devoted solely to what he believed in his very soul to be the truth — he rose above all the speculations and mere fancies of men, and sought something more solid, more clearly scriptural, and more consonant to the eternal nature of God, who is the same yesterday, to-day, and forever. He expressed his thoughts in the following manner :

"It is no new thing for people to be told their actions in this world, both good and bad, will, in their consequences, attend them into the future state. And it has been generally believed for ages, in the Christian church and community, that people who are righteous in this world will be happy hereafter, as a consequence growing out of their well-doing; and that those who are wicked, and who practise vice here, will suffer for the same

in the world to come. And it has also been the general belief that the good effects of doing right, and the bad effects of doing wrong, will both be endless.

“ It must be allowed that this doctrine involves some questions of difficult solution, one of which grows out of the well-known fact that all men are more or less wicked, and that all do some things which are right. And, moreover, according to Scripture and history, some of the best of men have been some of the worst, sustaining these two contrary characters at different periods of their lives. If the good consequences of their virtues, and the bad consequences of their vices, attend them in the future state, it seems to refute the fact that the bliss of the future state will be free from the evil consequences resulting from wrong doing in this. It is true, our Christian doctors teach that it is the moral state or character in which men go out of this world, which will decide their happy or unhappy state hereafter. But, if this be granted, it must be hazardous to say, without reserve, that the evil consequences of sin reach into the future state, or that the good consequences of doing right reach into that state. If we say that the consequences of sin reach into the future state, and say this without reserve, we surely thereby may be supposed to mean that all sin, committed in this mortal state, will, in its consequences, reach into the future.

“ If we reason from what we know, which seems to be the most safe way to reason, another important fact claims our consideration. We see, in this life, that bad consequences result from virtuous causes, and that good consequences follow from causes which are bad. No one will doubt the fact that all the good and the evil in our world may be traced back to its creation, and the creation of man in it. We read (Gen. 1 : 31), ‘ And God saw every thing that he had made, and, behold, it was very good.’ There is no necessity, in this case, of debating the question, whether the Creator designed that man should ever do that which is evil, or not ; nor need we ask whether it was possible for man, being such as the Creator made him, to have avoided doing all that he has done ; it is enough for our present purpose that the fact be allowed, that whatever man has done could not have been

done if God had not created him. Moreover, it must be allowed that man could not have sinned, if he had not been constituted liable so to do. It is evidently safe to argue that man's liability to sin was not only good in the sight of him who made him thus, but an indispensable cause of the sin which followed. If the reader should say that this reasoning takes away all blame from wrong-doing, he is reminded that his inference involves a question which is not now under consideration. What we now are endeavoring to have seen is that evil or bad consequences may follow causes which are good."—*Universalist Miscellany*, vol. III., pp. 445, 446.

"The sinful conduct of the Jews in persecuting Jesus, the promised Messiah, whom they finally caused to be crucified, appears to be of the most atrocious character; and the immediate, and even remote consequences, to that people, which evidently followed, correspond with the heinousness of the sin. But, collateral with these evil consequences, we see others which are good, and for which the Christian world is rendering daily thanks to the Father of that mercy which is extended to mankind by means of the sufferings and death of the crucified. The Jews, by their wickedness, fulfilled some of the most important prophecies concerning the Messiah, which to us is one of the strongest proofs of divine revelation. And even the precautions which they employed to prevent the disciples of Jesus from taking away the body of their Master from the sepulchre, which were but a continuance of their wicked malice, furnished some of the best proofs of the fact of the resurrection.

"By the light into which our reasoning has brought us, we see that, if we allow that sin in its consequences extends into man's future state, it does not determine whether these consequences will be good or bad, whether they will be attended with happiness or misery.

"If we reason on the general principle of cause and effect, and if we reason philosophically, we shall find that whatever event takes place is attended with consequences which extend beyond all our means of tracing them. We shall also find that whatever event takes place, though we may be able to trace back, to some

extent, the causes which produced it, we are utterly incapable of following the chain so as to arrive at the first. There does not appear to be anything unphilosophical in supposing that all events which take place in what we call time, all that we call virtuous, and all that we call vicious, will, in their consequences, extend into the future state, and even to all eternity.* But this does not determine whether these consequences will be good or whether they will be evil. This must be decided by the wisdom of Him 'who worketh everything after the counsel of his own will.'

"It would be wise in us, no doubt, to avail ourselves of the instructions of the Divine Word, in which we are told that 'the secret things belong to the Lord our God; but those things which are revealed belong to us and our children forever.' Whatever God has revealed in his word, in regard to man's future state, is, doubtless, so revealed for our benefit, 'that we, through patience and comfort of the Scriptures, might have hope.' Those numerous speculations which seem to give a character to our times,

* This reminds us of a visit which a Methodist clergyman from Maine once made to father Ballou, in Boston, to question him on certain points of doctrine. One of his early questions was as to the time when father Ballou first came to believe that the consequences of sin were confined to this life? Father Ballou's reply was, that he could not say he ever believed any such doctrine. *He did not know but the consequences of sin would be endless.* This fact, he says, does not determine whether these consequences will be *good or evil.* But he adds, "That must be decided by the wisdom of Him 'who worketh all things after the counsel of his own will.'" True; and therefore we *know* that the consequences must be good. Nothing but good can proceed from God. Men mean sin unto evil, but God will overrule it for *good.* Shall we confine all this good to the present life? God had a wise plan in the movements of Joseph's brethren; he sent Joseph into Egypt himself, in fact; and the wicked brethren, although they knew it not, were furthering the purpose of God. God knew what *the consequences* of their sins would be, but *they* did not. God will not allow any consequences to result from sin but such as are consistent with his holy nature; and in this view of the matter, there is nothing repulsive to us in supposing that the consequences of sin will be *endless.*

and which have no foundation in the revealed word, can claim but small kindred with that bread of God which came down from heaven, and giveth life to the world."—*Same vol.* 448, 449.

SECTION II.—VARIOUS LABORS IN 1846.

On the 3d and 4th of June father Ballou was present at the session of the Massachusetts Convention of Universalists at Hingham, where he aided his brethren by his wisdom, and sweetened their counsels by the excellence of his spirit and amiableness of his precepts.

On the same month he united with Rev. J. G. Adams and Rev. Sylvanus Cobb (the three having been appointed a committee for the purpose) to make a reply to the peace address, sent on by the Sunday-school Teachers in England to the Sunday-school Teachers in the United States, strongly recommending the cherishing of the principles of peace, and especially the preservation of peace between the two countries. The political horizon at that time seemed to be growing black with the storm of war. The address prepared by this committee reciprocated the gentle, Christian, and amicable sentiments of our English brethren.

In the same month father Ballou went to Sterling, Mass., to assist in the ordination of Rev. Quincy Whitney as pastor of the Universalist society in that town. He preached an able discourse from 2 Cor. 4 : 5,—“For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus’ sake.” He also offered the ordaining prayer. The charge was by Rev. B. Whittemore, and fellowship by Rev. M. E. Hawes.

SECTION III.— FURTHER LABORS IN 1846.

Through this entire summer he was busily engaged in travelling and preaching the gospel; and it seemed as though he never enjoyed better health. So say my private records of this time. If we except Maine, he visited all the New England States. Everywhere the brethren gladly received him. They did not hear him preach for what he had been, but for what he then was. He always interested and instructed them; and the people in all the states we have named, rejoiced to know that he had a colleague to take charge of the society in School-street, and thus enable the venerable man to go out into the country towns, to dispense to hungry souls the bread of life. He continued to write, as he had opportunity, for the Universalist periodicals, but more especially the *Trumpet*, the *Freeman*, the *Miscellany*, the *Repository*, and the *Quarterly*. We have an article before us now, which appeared in the last-named publication for July, 1846,* on the subject of "Divine Love,"—a subject as common as the sunlight; but, pointed out by his finger, and with the help of his illustrations, it became clear as heaven itself. New glories were seen in the azure sky. Portal opened beyond portal, and the enchanted beholder would

"Almost think he gazed
Through opening vistas into heaven."

Besides all these labors, he made a journey to Vermont, principally with the object of attending the Convention of Universalists in that state, which met in September, at Montpelier. It was thought to be the

* *Universalist Quarterly*, vol. III., p. 246.

largest gathering of Universalists that was ever holden in Vermont. So far did the number of persons exceed the capacity of the Universalist meeting-house, or any other building in the place, that all idea of holding the services within doors was abandoned, and seats were placed in a neighboring grove. There, with a fine choir of singers, and instruments of music, the praise of God was sung, while the overarching heavens seemed to listen in quivering silence. It was an occasion long to be remembered. Father Ballou preached the last sermon. He knew not that he should ever be permitted to visit the state again. The thought mellowed his voice; a peculiar paternity seemed to rest upon him; and hundreds, yea, tens of hundreds, hung upon his lips. At the close, the communion service was administered by him, beneath the broad sky. The people all felt it was the last time they would receive this at his hands. *The last time!* What eloquence was in that thought! They looked on the venerable man, in his 76th year; and, could every one have spoken, the language of every heart would have been, "Farewell, dear father, farewell."

The editor of the *Christian Repository*, a paper published at the place where the meeting was holden, said:

"The last sermon, the usual addresses, and the communion service, were delivered by father Ballou, in his usually strong, energetic, and impressive manner. We thought his remarks on the Eucharist peculiarly appropriate and happy. A large number of communicants united in the ceremony of commemorating the life, sufferings, and death, of the Redeemer of the world.

"It was a source of gratification to very many, especially to the aged in our Israel, to see and hear once more that long-tried, faithful, and venerable servant of Jesus Christ, who has now

visited, for the last time, in all probability, the scene of his early labors in the gospel field. Probably many, if not all of us, have heard his voice for the last time. We shall probably see him no more in the flesh ; but we hope to meet him in heaven, where none shall be absent, and all shall bloom in immortal youth and beauty ; where all hearts shall beat in the unison of undying love, and all tongues be tuned with angelic eloquence to Him that sitteth upon the throne of universal empire, and to the Lamb for ever and ever."

Thus closed the great meeting at Montpelier, in September, 1846.

SECTION IV. — HIS WORK ON RETRIBUTION.

A revised edition of his work on Retribution was published in July, 1846. It had been much altered in form and arrangement by Mr. Whittemore, with father Ballou's concurrence. It was divided into chapters, to which headings were attached ; titles were affixed to the paragraphs ; and a table of contents, index, appendix, and foot-notes, were added. On receiving a copy of the work, thus arranged, father Ballou addressed Mr. Whittemore as follows :

"BROTHER WHITTEMORE: After returning you my thanks for a volume of your new edition of my 'Examination of the Doctrine of Future Retribution,' you will allow me to express my approval of the arrangement you have given to the work. Its division into chapters will render it more convenient to the reader ; your marginal notes furnish another convenience ; and your Appendix cannot fail to answer a valuable end, as the reader will there find many and strong corroborations of the principal arguments which the book contains, and these from various authors whose names command respect. Your index likewise

will assist those readers who desire to obtain a thorough acquaintance with this work, and may have occasion and opportunity to communicate to others the arguments it contains.

“It gives me no small satisfaction that you feel justified in presenting the public with a stereotype edition of this volume, as this not only indicates your favorable opinion respecting the doctrine contained in the work, but also your conviction that the wants of the reading community call for a supply to be furnished; which call you will be continually ready to answer.

“HOSEA BALLOU.”

SECTION V. — BOSTON ASSOCIATION OF 1846.

In November the Boston Association of Universalists held its annual session, at Malden, Mass., at which father Ballou was present, and in the presence of which he preached a sermon, much to the comfort and edification of his brethren. The subject was, James 1 : 25, — “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” We remember distinctly how lucidly he spoke to his brethren of the perfect law of God. The laws of men are imperfect, but the law of the Lord is perfect. There is no imperfection in God, — no want of goodness or of wisdom. The law was designed to convert the soul, and was perfect in its adaptation to that end. The design of the law was also the good of the subject; otherwise he could not be amenable. God sees and knows all the wants of man, and very wisely adapts his law to meet them.

“I never felt,” said a brother, after the sermon was concluded, “so much that the gospel is a reality, — a positive, indispensable reality, — as when I have been hear-

ing father Ballou preach. He is a sincere and devout man ; a strong believer in Christianity ; a close follower of his divine Master.”

SECTION VI. — THE REFORM FESTIVALS.

In the spring of 1847 commenced the Reform Festivals among the Universalists in Boston. They had formed a General Reform Association, holden during anniversary week, for the purpose of discussing the questions of War, Capital Punishment, Slavery, and the Rum Traffic. All sects were more or less engaged in these important matters; but the Universalists felt themselves peculiarly called upon to be active in giving their influence to the reforms; indeed, they were urged thereto by the benevolent tendency of their opinions. They held that all men are brethren; and that everything which harms or oppresses man should be discontinued. These were the general subjects discussed, more or less, by all sects, during anniversary week. The Universalists concluded their series of meetings this year with a festival in a hall on Bromfield-street. They were never wanting in effective speakers at these meetings, and on the occasion referred to, the company were entertained by addresses from the president (Hon. Richard Frothingham, Jr.); Rev. C. H. Fay, then of Roxbury; Rev. A. A. Miner, then of Lowell; Rev. J. G. Adams, Malden; Rev. Sylvanus Cobb; P. H. Sweetser; Rev. Henry Bacon, then of Providence, R. I.; and Rev. E. H. Chapin. The latter paid a very expressive compliment to the early fathers of our faith who were present; and thereby produced a deep

sensation. After him spoke Revs. S. Streeter, E. Thompson, J. S. Dennis, and J. M. Spear. Finally father Ballou was introduced by the president. He remarked (as reported by a friend, at the time) that his health was feeble, and he had neither time nor strength to tell the enjoyment he felt in this entertainment. It had been considered acceptable here if a speaker could express one idea, and he was of the opinion that he could get out as much as that; but the sentiment would be an ancient one, though the company would not expect anything else from him. The thought upon which he should dwell, occurred to him in the words of the Saviour—"The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." There is an idea, one idea, in this language,—and what is it? Is it not that the kingdom of heaven may be represented by a simile so familiar that all may comprehend it? that the result of the kingdom of heaven is so sure that none can mistake it? What is the "leaven"? What, but the spirit of divine wisdom, of love, of the gospel? Is it not still in the church, and at work in the world around us? and will it not continue working out its mission, till what is meant by "the whole is leavened" shall be accomplished? And did not the Saviour mean by this expression the same as when he declared, "I, if I be lifted up from the earth, will draw all men unto me"? Most assuredly; and the same Saviour has told us to "beware of the leaven of the Pharisees." The venerable speaker impressed it upon his brethren to beware of that. It might seem to be true, and right, and powerful, and yet be the "leaven of the Pharisees." The true leaven

is the spirit of love; that which was manifested in the labors of yesterday, and which reveals itself in those reform movements of the day that aim at the elevation of human nature and society. He could only say that he hoped the heaven might continue to work among us, and operate so favorably, that, instead of the two hundred who had met this morning, some larger room would be required to accommodate the hundreds that should come up in future years, to manifest the same spirit that has been manifested here.*

SECTION VII. — THE LARGE PORTRAIT.

In the summer of 1847, the society in School-street ordered a large portrait of their venerable senior pastor. He was now drawing closely towards his eightieth year. There was no good likeness of him; and his friends said, one to another, "How shall we regret, when he is gone, that we have obtained no good representation, which shall show to those who come after us the outward form of the man!" There was in Boston an artist, by the name of H. C. Pratt, who was engaged to execute the work. He made a picture large as life. The preacher is represented standing in the pulpit, as if engaged in the delivery of a sermon; the fingers of the right hand are introduced between the leaves of the Bible; the left is slightly

* This first of the festivals was held in the morning, and took the form of a breakfast. The hall was a small one; and there were perhaps some two hundred persons present. How clearly have the closing remarks of father Ballou been verified in the subsequent years, at Boylston Hall and Faneuil Hall, where from eight to ten hundred have been seated together at the tables!

extended. His spectacles lay at his right upon the hymn-book. The figure is erect. The likeness is altogether very good,—the best, perhaps, that there is in existence.* It was said, at the time: “He is now in good health, firm, erect; he preaches vigorously; his mind is unimpaired; he is strong in the faith to which the labors of his life have been given; and we do not see why he may not be able to preach for ten years to come. He preaches three sermons a day with but little fatigue, while some of the young men find it a tax upon their strength to preach twice upon a Sunday.” Alas! he lived but half the contemplated term of ten years.

SECTION VIII. — ALL MEETINGS NOT MENTIONED.

We do not seek to give an account of every meeting attended by father Ballou. Some of the minor Associations, Quarterly Conferences, and others, we pass over, selecting as the matter of our record the prominent or special occasions. He travelled so much, and derived a pleasure so deep from attending the meetings of his brethren, that we find him at a very large share of them.

SECTION IX. — CONVENTION OF 1847.

The United States Convention met this year in the city of New York; and, embracing all the meetings, it continued in session four days. Hon. Joseph Heally, of Washington, N. H., was elected Moderator. The occasional sermon was delivered by Rev. Dr. Ballou, from

* The engraving attached to the first volume of this work is a copy from the painting now described.

Luke 12 : last clause of 48, — “Unto whomsoever much is given, of him shall be much required ; and to whom men have committed much, of him they will ask the more.” Father Ballou preached at the Bleeker-street Church on Thursday afternoon. This sermon having been listened to with great attention, and the preacher having consented to write it out, after delivery, at the request of his brethren, it will not be proper to dismiss it in this place with a mere passing remark.

SECTION X. — SERMON AT NEW YORK IN 1847.

The text of this discourse was Rom. 12 : 1, 2, — “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” He called the attention of his hearers first to the word *therefore*, from which he showed them that the apostle referred to what he had said in the preceding section of the epistle, as the ground of his call upon the Roman Christians to obey the requirements he made upon them. The apostle had laid before them the great plan of God in respect to the salvation of Jews and Gentiles, as it may be found described in the eleventh chapter of the epistle. The Jews had fallen through unbelief ; but through their fall salvation had come unto the Gentiles. The blindness and unbelief of the Jews were not designed to result in their final exclusion from divine

favor, but were to be overruled for the salvation of the whole Gentile world; and when that great and glorious consummation was gained, then all Israel should be saved, and the whole world, both Jews and Gentiles, should be reconciled to God. Father Ballou quoted the language of the apostle as follows :

“ ‘ For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.’ Having brought this immensely-important and glorious subject to a close, and feeling his soul elated with views of divine mercy so vast and wonderful, he exclaimed, ‘ O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given unto him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory forever, amen.’ The next words are those of our text: ‘ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.’ ”

He felt it important to prove that Paul portrayed the divine mercy, and urged men, from considerations of that mercy, to the exercise of gratitude, obedience, and love.

“ By this we see that the mercy of God is not obtained by our obedience; but our obedience is the natural fruit of the divine mercy. And this is clearly expressed by the apostle to the Ephesians, thus: ‘ But God, who is rich in mercy, for his great love

wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. . . . For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' ”

But before he proceeded to enforce the duties enjoined in the text, he wished to answer the question, What benefit did God insure to the Gentiles from the unbelief of the Jews ? He illustrated this subject most luminously ; it would seem that nothing could be made more clear.

“ In order the more easily to throw the light of this subject into the mind of the hearer, we will suppose that the Jews, as a people, with their rulers and the whole estate of their elders, had received Jesus as their expected Messiah ; had all repented of their sins, and believed the doctrine he taught ; what would they have done more ? Or how would they have treated the Son of God ? They would have pressed him to their bosoms ; they would have carried him in state and splendor from synagogue to synagogue ; they would have called on all the people of the land to hear the divine Teacher ; and a glorious reformation would have been effected in the land. How your hearts now swell with delight at such a scene ! And how deeply do you regret that no such things took place ! But suppose these things had happened, would the prophecies of the Old Testament have been fulfilled ? Would the events described by Isaiah in his fifty-third chapter all have taken place ? Would Jesus have been despised and rejected of men ; a man of sorrows, and acquainted with grief ? Would he have been wounded for our transgressions, and bruised for our iniquities ? Would the chastisement of our peace have been upon him ? And should we have been healed with his stripes ? Would he have been oppressed and afflicted ? Would he have been brought as a lamb to the slaughter ? It is seen at once that, had not the Jews, as a people, been blinded as to the true character

of Jesus, they would not have persecuted and put him to death, as was foretold by the prophets. How, then, could the gospel have been established in the world, founded on the fact of the death and resurrection of Jesus, according to the testimony of the prophets? If those prophecies had not been fulfilled, and the disciples of Jesus had attempted to preach him among the Gentiles as the Messiah promised to the house of Israel, the Gentiles could have refuted them out of the prophets. But with what irresistible force of argument did the disciples proclaim the gospel to the Gentiles, founded on the entire fulfilment of all which the prophets had said ! ”

But some will object (says the preacher), and say, “You hold that the wicked conduct of the Jews was so overruled by the divine wisdom and the mercy of God, that it resulted in the benefit of the Jews themselves.” He was perfectly willing to meet this point. Suppose God should overrule the sins of men for the good of the very sinners who committed them, is there anything to be regretted in that? Is it wicked, or unwise, or improper? He met the objection at once.

“If it be objected to our arguments that we make out that the wicked conduct of the Jews was so overruled by the divine wisdom and mercy of God, that it resulted in their benefit, so far from denying the justice of the inference, we contend for the principle it embraces, and for its righteousness. No one acquainted with the Scriptures will deny, that God overruled the wicked conduct of Joseph’s brethren for their good. Now, this a righteous God would not have done, if it had not been right; and if it was right to do so in one case, it is right in all cases. This theory will justify itself in a practical trial. My friend, you have an enemy who wishes to do you harm, and wrongs you in various instances. Now, what is your duty in the case? In the first place, it is your duty to love your enemy. You have a right, if you can, so to overrule as not only to render your enemy’s wrongs

to you harmless, but beneficial. And it is right, also, to go still further, and if possible to render your enemy's wrongs beneficial to *himself*. This is overcoming evil with good; and this principle is the very foundation and essence of the gospel, and of all true religion. This is the pure wisdom of God; and all which comes short of it, or opposes it, has no higher origin than the wisdom of this world, which cometh to naught."

Truth so just; and stated with such clearness, commends itself to every man's reason and conscience.

From these points the preacher proceeded to enforce the duties enjoined in the text, on the broad foundation of the mercies of God, so grandly revealed by the apostle. We should offer our bodies a holy sacrifice unto God; that is, we should employ all our powers for the glory of God. Every man who employs all his powers for the glory of God, offers his body a living sacrifice, holy, and acceptable unto God, which is his reasonable service. Hear the preacher :

"In support of the reasonableness of this service, two arguments may suffice. Let us, for a moment, contemplate ourselves — our physical organization. How 'fearfully and wonderfully we are made' ! God is the author of every part and faculty belonging to our bodies. We had no hand in this work. We possess not a single member of our frames because we asked for it, or desired it. All our senses are the free gifts of our Creator; and are all organs of pleasure and enjoyment. Consider, for example, the eye. The gift, how precious ! All the wealth of the world could not tempt us to part with it. Its utility should be appreciated with gratitude to its Author. Who can estimate the value of that organ by which we behold the beauties of nature, and see the faces of those we love ! Consider the ear. It would require a volume to describe its worth, its utility, and the enjoyments it affords. May I speak of the tongue, and the faculty of

speech? Can we think a moment of this blessed gift, without adoring the Author of it? How weighty is the admonition never to use this faculty to dishonor the Giver! Were all to regard this subject as they ought, our ears would never be offended with words of profanity, nor would the tongue ever be employed to defame, or injuriously to deceive. If we duly realize that God is our Creator, and that we owe ourselves wholly to him, the reasonableness of the apostle's injunction is apparent. But this reasonableness appears evident from the fact that all the requirements of our heavenly Father, all the duties he has enjoined on us, are designed for our good, and for our benefit alone. For himself, he needs not our service. He is infinitely independent. Does he command us to love him with all our heart? It is because that in so doing we love everything that is capable of affording us enjoyment. Does he command us to love one another as we love ourselves? It is because we cannot enjoy ourselves, nor our fellow-creatures, without this love. Just as deeply as we are interested in our own happiness, we are interested in keeping the commandments of God. In this correct view of the divine requirements we plainly discover the reasonableness of the service enjoined in our text. And here, too, we have a clear understanding of the doctrine of the divine government in regard to rewards and punishments. Any compliance with moral duty brings a corresponding recompense of enjoyment; any departure from moral duty is a corresponding discount in our happiness. This perfect law of our moral nature is so duly administered, that no evasion can possibly be effected. For obedience, will any one ask for something better? Will he say that something more is due? Will he inform us what that something more, and better, is? Is there anything in the universe better than love to God, and love to mankind? The psalmist gives us a correct statement of our subject in the nineteenth Psalm. 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true, and righteous altogether. More

to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honeycomb. Moreover, by them is thy servant warned; and in keeping of them there is great reward."

Such are some of the leading points in this excellent sermon, written as with the pen of light. O, that all could read, understand, believe, and practise!

SECTION XI. — ADDRESS TO A SOCIETY.

We have repeatedly stated, that for the last twenty years, the part usually performed by father Ballou, at an installation, or ordination, or dedication, would be either the sermon, the principal prayer, or the charge. But there was one occasion in which he was requested to give the address to the society,— we mean the dedication at Canton, Mass. The few Universalists in that town had built a beautiful house, neat but not large, which was dedicated on Wednesday, 10th November. The dedicatory prayer was offered by Rev. Mr. Hichborn; the sermon by Rev. A. A. Miner, then of Lowell; address to the society by father Ballou; Rev. E. H. Chapin (soon to remove to New York) preached in the afternoon; and Rev. C. H. Fay (Roxbury), in the evening. As the reader will be pleased and profited to see father Ballou's views of the duties and obligations of religious societies, and of the individual members thereof, we here subjoin the theme of his thoughts on that occasion. See his sense of responsibility; his care for the financial arrangements of the society; his love of economy; his disapprobation of anything like debt; his love of peace; and his deep

sense of the value of woman's influence in serving the cause of Christ.

“ 1. All necessary societies have their origin in the mutual wants of those who compose them, and are called for by their mutual dependence. It necessarily follows that the specific object of any society must be something in which all its members have an interest. If men were able, in their individual capacities, to supply all their wants, they might dispense with the trouble and expense of forming and supporting societies.

“ 2. There is a price on all the immunities and privileges of which individuals avail themselves by entering into society relations. That price is a part of individual independence which must be surrendered for sake of obtaining those privileges. If an individual engages in an enterprise of which he has the sole control, and of the interest of which he is the sole possessor, he may manage the whole affair according to his own will ; but if he has a partner or partners in the affair, on whose aid and assistance the success of the enterprise depends, the will of those partners must be consulted. It follows, of course, that a majority must rule.

“ 3. That the expenses which are required to carry into effect the purposes of a society, should be borne by its members, as equally, according to their respective means, as possible, is the safest policy, there can be no doubt.

“ 4. I feel it my duty as a Christian, and as a friend to the cause of Christian virtue and true holiness, earnestly to advise all Christian societies to avoid all unnecessary expenses, expenses which serve no other end than to gratify a vanity and pride which are inconsistent with pure devotion. People who pay their devotions to the mere ornaments with which they decorate either their persons, or houses of worship, are the most miserable idolaters in the world, and no friends to the meek and lowly Master whose name and religion they profess.

“ 5. The contracting of debts and suffering the financial concerns of a society to be neglected, will surely tend to results most disastrous. If an individual follow such a course with his own

concerns, how soon is he ruined ! It is, if possible, worse with a society.

“ 6. You cannot, my friends, be too careful in guarding against every possible influence, which in any way tends to make divisions in your midst. We often witness disastrous consequences resulting from such causes. Some one or more may begin the trouble by opposing some measure adopted by a majority. Now if those who are thus opposed are persons of considerable property, they may think that their consequence has been too lightly regarded, and come to the hasty conclusion to withdraw from the society. This leaves too heavy a burden on the society, and, perhaps, effects its ruin. Possibly the minister may drop a word in the pulpit, or elsewhere, which may not suit all who hear. What comes next ? The offended stay away from public worship, and use their influence to bring the minister into disrepute. Who can say what amount of evil will grow out of this case ? Consider, my friends, the necessity of Christian charity and forbearance. Are we to expect angels from heaven to come to be pastors among us ? And if they should, would it be certain they would get a call ? Is it certain that all would be suited ?

“ 7. May I offer a few words to our beloved sisters in the Lord. I will not flatter ; but you will allow me to call on you for your aid in carrying the blessed ark of the covenant along the rugged way over which it is destined to pass. Without your exertions, progress, if there be any, must be slow. By your timely aid all difficulties will be surmounted. Remember the Marys and Marthas who administered to Jesus ; and forget not who it was who anointed him with precious and costly ointment, and who washed his feet with penitent tears.

“ Sisters in the Lord, do not allow your hearts' affections to be placed on vain things, but place them on things of Christ. If you are devoted to gaudy dress, and pay your homage to vain show, you will be compelled to burn with envy towards those who excel you in this vanity. But if the love of Christ and his cause warms your hearts, you will fear no rival.

“ 8. My brethren and sisters, forget not the assembling of

yourselves together ; cultivate a habitual love of the sanctuary and its devotions. Let no trifling excuse keep you at home on the Sabbath.

“ You are committed to God and to the word of his grace,” &c.

SECTION XII.—THE NEW PHASE OF INFIDELITY.

Not far from the year 1845, a small portion of the Universalist body became distinguished by a phase of German philosophy, as shown in this country preëminently by Rev. Theodore Parker. There seemed to be two classes, indeed, of these doubters among Universalists,—the one who sympathized with that singular individual, A. J. Davis ; and the other with Rev. Theodore Parker. None of the leading men in the Universalist fellowship were carried away by these delusions. There were some half dozen preachers who did not hesitate to speak doubtfully of the miracles of Christ, and of the authenticity of the scriptural account of Christianity. The fathers and stable men of the denomination took the ground that there could be no Christianity without Christ ; and that there could be no Christ, as the proper object of our faith, if the accounts we had received of him, from the evangelists and apostles, were not to be credited. In 1846, at the installation of a clergyman in the county of Essex, one of the young preachers spoke in a strain so repugnant to what Universalists had always regarded as true Christianity, that Dr. H. Ballou 2nd felt himself called on to rise at the conclusion of that part of the service, and declare that he had no communion with the sentiments which had been advanced ; that they were not approved by the great body

of Universalists ; and that the latter ought not to be held accountable for them. The subject was taken up about the same time, by Rev. A. A. Miner, at the Massachusetts Convention, in 1846, before which body, assembled at Hingham, Mass., he preached a very valuable sermon, on the "Seal of Christ's Messiahship," from the words, "Him hath God the Father sealed."—John 6 : 27. Dr. T. J. Sawyer also came out in an excellent article in the "Quarterly," entitled the "Relation of the Christian Miracles to Christian Truth." * Matters kept ripening for a crisis ; and in November, 1847, at the meeting of the Boston Association in Lynn, a brother asked leave to introduce the following subjects of inquiry : "What constitutes a Christian minister in full fellowship with the Boston Association ?" "How far does this tie bind one brother to exchange pulpit services with another ?" And, "What should be believed by one who calls himself a Christian ?" Some brethren had serious doubts whether they ought to continue the practice of pulpit exchanges with those who had adopted the semi-infidel notions. After some discussion, the questions above quoted were referred to a committee of brethren, to consider and report what action the Association ought to take in the matter ; and this committee consisted of the venerable Rev. H. Ballou, Dr. Ballou 2nd, Rev. R. Breare, Rev. J. M. Spear, and Rev. T. D. Cook. They reported a resolution, in the hand-writing of the chairman of the committee :

Resolved, That this Association express its solemn conviction, that in order for one to be regarded as a Christian minister with

* See Quarterly, vol. iv., p. 346.

respect to faith, he must believe in the Bible account of the life, teachings, miracles, death, and resurrection of the Lord Jesus Christ.”

This gave rise to a long and earnest debate, which was not finished when the hour arrived at which the brethren were to separate for their homes. It was accordingly resolved to call an extraordinary meeting of the Association, for the full consideration of this subject, to be holden at Cambridgeport, on Wednesday, December 1st.*

At the last-mentioned meeting the subject was discussed with great earnestness and ability. The adoption of the report of the committee, viz., that a man cannot have the fellowship of Universalists, as a Christian min-

* One of the Universalist editors of Boston, speaking of the meeting at Lynn, said: “The important business seems to have been left until the last day. There was a very vigorous discussion as to the faith necessary to constitute a man a Universalist. There seemed to be an impression among a large number of the clergy and lay delegates, that it was time to define what is Christian faith, in order to meet the exigencies of the times. The main question seemed to be this,—whether a man ought to be sustained as a Christian clergyman, who sets aside the peculiarly divine character of the Lord Jesus, and the scriptural account which we have of his miracles, and of his resurrection, the greatest miracle of all. It was thought that a man who did not believe in the resurrection of Jesus could not be in faith a Christian; and no man who disavows miracles can believe in the resurrection of the Lord, our Saviour. It was thought that there have been such signs of defection among a few self-styled reformers, that it was necessary for the Association to define the ground on which it stands.

“The subject was discussed with much ability on Thursday; but, as there was not time to come to a definite conclusion, the Association adjourned to Cambridgeport, there to hold an extraordinary session on Wednesday, the first day of December. There will probably be a very full attendance, both of clergymen and lay delegates, and a very spirited meeting.”

ister, who does not believe in the Bible account of the life, teachings, miracles, death, and resurrection, of the Lord Jesus Christ, was advocated by Revs. E. Fisher, L. R. Paige, Sylvanus Cobb, T. Whittemore, T. D. Cook, C. H. Fay, H. Ballou 2nd, J. G. Adams, Hosea Ballou, and A. A. Miner. We quote the following from a report published at the time :

“ At the conclusion of Rev. Mr. Adams’ remarks, all were glad to see arise the venerable Hosea Ballou, of Boston, who was the only surviving member of the committee appointed by the General Convention in 1802, which reported in the session of 1803 the Profession of Belief. The utmost silence prevailed while he said : *Br. Moderator and Brethren* : The discussion in which we are engaged has taken quite a different course from what I had expected. At our commencement this morning, we had under consideration an amendment to the report of your committee and the adoption of that amendment. It was my expectation, therefore, that the question of the adoption of the amendment would have been the subject of discussion, until, by a distinct vote, it was adopted or rejected. But the main current of the discussion has been directed to the question of adopting the report in preference to the proposed amendment. This being the present state of the debate, what I have to offer will be intended to set before my brethren, in a distinct manner, the main question, and my reasons for voting in the affirmative, or of adopting the report of the committee. It has been suggested that by adopting the amendment, in room of the report, we should declare to the public that we prefer the profession adopted in 1803, by the Universalist Convention, to the Sacred Scriptures. As this suggestion may possibly lead some to suppose there is some discrepancy between the two, it seems necessary to state, distinctly, that as the profession fully acknowledges the sacred validity of the Scriptures, as does also the report, no discrepancy exists between the two. The profession was framed and designed for the purpose of distinguishing Universalists from all other Christian denominations ;

and this it effectually does. But the report of your committee, which is now under consideration, is designed for a distinct purpose, which purpose was not directly recognized in the profession, though it is virtually comprehended. This report, now under consideration, does not distinguish between us and any other Christian denomination. This report has one object, and but one; and that one is, to set forth, in a clear and distinct declaration, what a man must believe in order to entitle him to the just appellation of a Christian preacher. Here is no special regard to any particular denomination of Christians; but the report presupposes that no man can justly be regarded as a Christian minister who does not believe the scriptural account of the life, teachings, miracles, death, and resurrection of the Lord Jesus. It has been asked, if there be no difference between the profession of 1803 and this report, what is the necessity of the report? The brethren must now see that the report defines a certain point, which the profession was never intended to embrace. I give my vote for the report, because I am satisfied that the condition of our ministry, and that of our Societies, and, in a word, of the Christian cause, demands such an expression."

After the conclusion of father Ballou's speech, one other brother (Miner) addressed the meeting, when the question was taken, and resulted in the adoption of the resolution, by a vote of 77 to 16.* The resolution, therefore, passed as follows [see next page]:

* Extract from the records of the Association :

" Voted, That the decision be by yeas and nays.

" The question was now put, ' Shall the resolution reported by the committee now pass ? ' It appeared that thirty-four clerical and forty-three lay delegates were in favor of the passage of the resolution; and eight clerical and eight lay delegates opposed to it. The resolution accordingly prevailed, by a majority of sixty-one." Thus far the records. It remains to be said, that after this vote, the leaders in the minority lost their influence. Some left the denomination, and others seemed to review the ground on which they had stood. Quiet was restored, and the Bible lives in the hearts of our people.

*"RESOLVED, That this Association express its solemn conviction, that, in order for one to be regarded as a Christian Minister with respect to Faith, he must believe in the Bible account of the life, teachings, miracles, death and resurrection of the Lord Jesus Christ."**

The part which father Ballou took in this matter was most honorable to himself. Nothing was more proper than that he should have been placed at the head of the committee for drafting the resolution. He was a member

* The following paragraph appeared in one of the Universalist papers of that day:

"The Bible has been attacked by men claiming to be Christians. Here lay the danger. They claimed to be Christians while they undermined the foundation of Christianity. A few were more bold than others, and seemed to reveal more fully the hostility to the Bible. In their private conversation, in their anecdotes, they jeered and ridiculed the miracles of the New Testament. It soon became evident there must be a crisis. The great body of our clergy and laymen have from the beginning venerated the Book of God. How could these two parties go on together? For some time, ministerial exchanges have been principally suspended between them. Publications had been issued on the one side and the other. The matter of difference concerning the authority of the Bible came up in the Boston Association, and was settled at Cambridgeport. The number who wish to impair our veneration for the Scriptures is very small. Only sixteen out of upwards of ninety delegates voted against the resolution which passed; but this is not to be regarded as proof that the sixteen would sanction the new views, for some of them stated they had no sympathy for those views, but (as we judged) had sympathy merely for the men who hold them. We are very glad this meeting has been holden. The ground on which the Boston Association stands is now known. No man has the right to follow his own whims and fancies in determining what is the word of God. There certainly is such a thing as the word of God; and it is not what any man's whims may see fit to make it. Let those who believe in the word of God, as distinct from the whims and fancies of men, maintain it; and while they have compassion on those who are in error, let them not, in any way, give influence to the infidel notions which are tending to undermine all revealed religion."

of the committee appointed by the General Convention in 1802, to draft the Profession of Belief, which, having been adopted in 1803, has remained, until the present year, as the only creed the Universalists have ever adopted. The object of the Profession of 1803 was to show that the Universalists were not Congregationalists [as the Judges of the Supreme Court of New Hampshire had decided they were], nor could they be joined with any other sect for the purposes of taxation; that they were a distinct body, and had a form of faith of their own. Up to that time they had been held liable in New Hampshire to pay taxes to the dominant sects; but from the adoption of the Profession, they took rank as a sect, and their rights were respected accordingly. Such was the necessity for the adoption of the Profession of 1803. That Profession began with the declaration, "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God," &c. &c. The Resolution of 1847 was designed to maintain, that a man ought not to be recognized as a Christian preacher who did not believe in the *scriptural account* of the life, teachings, miracles, death, and resurrection, of the Lord Jesus Christ. Since the action in 1847, the tendency to the views of such men as A. J. Davis and Theodore Parker has been broken up in the Boston Association.

SECTION XIII.—STRANGE DECLARATION OF DR. BELLOWS.

Rev. Dr. Bellows, of the city of New York, intimated that in his opinion the doctrine of Universalism, to be placed first and foremost in Christian education, was worse than the doctrine of endless misery. This decla-

ration caused father Ballou no little astonishment, and he felt himself called upon to notice it. He said :

“ The Rev. Mr. Bellows, of New York, is evidently involved in the old error concerning the utility of preaching and believing in the doctrine of endless punishment. He shows himself to be in this situation by the following statement : ‘ It is a doubtful question in my mind, whether of the two the doctrine of universal salvation is not worse than the doctrine of endless misery, to be placed first and foremost in Christian education.’ By this statement we see that he considers both doctrines to be bad, and the preaching of them and the believing of them of evil tendency. It is very reasonable to suppose that he believes one of these doctrines ; for if he does not believe in the doctrine of endless misery, he believes in universal salvation. And this he acknowledges. Of universal salvation he says : ‘ I believe it on philosophical grounds, and as an inference from the character of God.’ But he is not willing to allow that the Scriptures teach this divinely glorious doctrine, which he believes on philosophical principles, and which he infers from the character of God.

“ It seems natural to inquire how Mr. Bellows acquired his knowledge of the character of God. If the Scriptures reveal the Divine Being in such a character as gives evidence of universal salvation, it follows, necessarily, that just as clearly as the Scriptures reveal the divine character, they reveal the doctrine of universal salvation. We may also inquire, how it came to pass that the Creator should reveal a doctrine embracing the salvation of all men, on philosophical grounds, but omit to reveal the same doctrine in the Scriptures which specially treat of the mission of the Son of God, who testified that God sent him not to condemn the world, but that the world through him might be saved ?

“ But, after all, why should this divine consider both the doctrine of endless misery and that of universal salvation to be bad, and rather incline to think that the latter is worse than the former ? And, moreover, why should he regard a doctrine which he believes is true, to be worse than one he believes is false ? Here take notice : he does not pretend that the doctrine which

he *believes* is worse than that which he does *not believe*, but that it may be worse to inculcate it in preaching. Well, we may now understand his real position. He thinks it his duty to preach to his people that doctrine which, in his judgment, will have the best moral and religious effect on them. And as he is rather inclined to think that what *he believes to be true* is worse than what *he believes to be false*, though both are bad, he must preach neither the one or the other, but what he calls the 'retributions of eternity;' not defining the duration of those retributions, or deciding whether they are endless or not.

"Here then we find the ground on which he stands, and the means on which he depends to dissuade people from sin, and to lead them in the paths of virtue and holiness. These means are the 'retributions of eternity;' by which he intends the punishments which people who are sinful in this mortal life must suffer in the future state.

"Where did the Rev. divine find this language, 'the retributions of eternity'?' Surely not in the Scriptures. No such doctrine is taught in them. Does he believe this doctrine on philosophical grounds, or does he infer it from the character of God? Our experience teaches us that our heavenly Father has ordained what the Scriptures teach, viz., that in keeping his commandments there is great reward; and that 'the wages of sin is death;' but none of the living have learned from experience, or history, anything about 'the retributions of eternity.' In fact, this is nothing more than a clerical cant phrase, like that of 'eternal death,' neither of which is found in the Holy Scriptures."

SECTION XIV.—CHANGE OF PASTORS AT SCHOOL-ST.

Early in 1848, a society of Universalists in the city of New York, who had for some little time worshipped in a hall, purchased a Presbyterian meeting-house, in Murray-street; and they set their hearts on obtaining Rev. E. H. Chapin to settle over them as their pastor. He was happily situated in Boston, as colleague with

father Ballou, whom he most deeply respected. The intercourse between the senior and junior had ever been of a very tender and pleasant character; in fact, it could not have been more so. The society in School-street was in a very prosperous condition; nor was there anything which could have induced the junior pastor to remove, except the belief that his services were more needed in the city of New York than in Boston.* When it became known that his intention to go was formed, there were several sad, yet pleasant, meetings of his friends. The mind very naturally reverts to one, at which the writer was present. The thoughts of all were fixed on the fact of Mr. Chapin's speedy removal to New York. It was the last opportunity of meeting previously thereto; perhaps the last they would ever enjoy of being all to-

* The papers said at the time,—"Mr. Chapin's style of preaching was very different from that of Mr. Ballou; and their faiths were not in all respects similar. Yet they were both good men; their spirits both had been bathed in the fount of Christ's love. They therefore loved and respected each other, and there were occasions when the senior could be present, and then he listened to his colleague with great satisfaction. Under the pastorate of Mr. Chapin, the society participated with him more or less in the great reforms of the day, especially on the subjects of temperance, the reform of the criminal code, and opposition to American slavery. But his stay in Boston was destined to continue but two years. The friends of Universalism in the city of New York felt that they had need of his great talents in that place, and one of the Universalist societies there purchased a large and elegant meeting-house, and united all their energies to secure his removal. When his purpose was made known, it produced not a little sensation in Boston. His ministering brethren felt that he had been all that a Christian brother could be, in kindness, cordiality, humility, and benevolence. They could not, however, have given him up without the most poignant grief, had they not believed that by his removal he would not be lost to the cause of truth at large."

gether on the earth. After an hour of free and generous intercourse, and when the party had left the table and convened in the parlor, billets were handed to each person, which, on being opened, were found to contain appropriate stanzas. Gathered around the piano, the company, with voice and *heart*, chanted the words in the tune of Auld Lang Syne.

The singing, though it was not necessary for the purpose of bringing the hearts of the company into one chord of feeling, deepened all their emotions; and when it was finished, one of the party, self-moved, arose and expressed the feelings which he possessed in view of Mr. Chapin's departure. He bore testimony to the uniform kindness and urbanity of Mr. Chapin to all his ministering brethren; and concluded by the expression of the earnest prayer, that the blessing of God might attend him to his new field of duty, and crown his labors with great success. He intimated that it would be pleasant to the company to have a parting word from him. Mr. C. said (what was evident to all), that it was difficult for him to make an address under the strong emotions which he then felt. To speak to a few friends, at such a time, and on such a subject, was difficult — the heart almost overpowered the mind. He responded to the sentiments that had been uttered. He had found himself surrounded in this vicinity by as good friends as it was possible for a man to have. It seemed to him his duty to go from us; but he should not be far away. He should often, very often, be present in spirit; and hoped to be among his Boston friends at the approaching anniversaries.

The thoughts of the society in School-street were

turned at once to Rev. A. A. Miner, of Lowell, who accepted their invitation, and was installed on the evening of May 31st. The sermon was preached by Rev. Mr. Chapin; the installing prayer was offered by father Ballou; the charge, by Dr. Ballou; fellowship, by Rev. C. H. Fay, of Roxbury; and address to the society by Rev. S. Streeter. Thus the senior, although he felt deeply the loss of Mr. Chapin's services, soon came to feel himself supported and cheered by his new helper. Between father Ballou and Mr. Miner, up to the hour of the former's death, there was as perfect love and confidence as there had been between the senior and his colleague, during the pastorate of Mr. Chapin.

SECTION XV. — DEDICATION AT FITCHBURG.

In the month of January, 1848, father Ballou was called to Fitchburg, Mass., to attend the dedication of the new meeting-house in that town. The Universalists, with great perseverance, had erected a neat brick edifice; and they desired to consecrate it to the honor and worship of God. Prayer was offered by Rev. Mr. Lincoln, of Westminster; the Scriptures were read by Rev. Mr. Coolidge, of Shirley; the dedicatory prayer was by Rev. B. Whittemore, of Lancaster; and the sermon by father Ballou. He took for his text, John 4: 24, — "God is a Spirit; and they that worship him must worship him in spirit and in truth." A ministering brother, who was present, said at the time:

"The sermon was replete with profound wisdom and instruction, giving most lucidly a true exposition of the doctrine of

divine worship. The introduction presented the historical connection of the text, with the remark, that, however costly and magnificent the temple might be, which was erected for worship, yet this was no sure test that God was worshipped. God is a spirit, and true devotion can only be rendered him by the exercise of the same spirit in the hearts of his children. He must be worshipped by his *own spirit* of wisdom and love. And this devotion must be spontaneous in the soul; fear on the one hand, and reward on the other, will not beget in it the true sentiment of devotion. This was most forcibly illustrated, from several cases in the *sacred record*, and from instances in civil society. All *spurious* worship, of which the Scriptures speak, was induced either from fear or the promise of reward. The people of this country did not honor and venerate Washington, or Lafayette, from *such* causes; but for the moral worth and excellence of their characters. The venerable speaker illustrated the harmony existing in the divine attributes, showing, in the plainest and most forcible manner, that they all blend in the almighty principle of love. It could not be that there was a surplus of any one of these attributes, where *love* was not found. But the divine character, and the love of God to man, presented a weighty consideration for him to worship the infinite Father from an indebtedness to his goodness. We acknowledge our inability to do anything like justice to the discourse under consideration."

This sermon touched all hearts, and led the people to confess they could not see that the energy of the aged preacher abated at all. He seemed even to "renew his strength."

SECTION XVI.—INSTALLATION AT WEST CAMBRIDGE.

Shortly after the dedication at Fitchburg (and on the 20th of the same month), the installation of Rev. W. Spalding took place, as pastor of the Universalist society

at West Cambridge. Brother S. had been one of the minority at the late meeting at Cambridgeport; but, having assured the council (of which father Ballou was moderator), that he had no doubts of the truth of the scriptural account of the life, precepts, doctrine, death, and resurrection of the Lord Jesus Christ, he received installation as a Christian pastor. The sermon was by Rev. C. H. Fay; installing prayer by father Ballou; delivery of the Scriptures by Dr. H. Ballou 2d, &c. &c.*

SECTION XVII.— CHANGES IN THE DENOMINATION.

Dr. Ballou, editor of the *Universalist Quarterly*, gave to the public, in the number for January, 1848, an article on the "Dogmatic and Religious History of Universalism in America." In this article he took the following position :

"Our denomination, since its rise in this country, has gone

* Appended to the published account of the doings of the council, was a note of the following import :

"Rev. Mr. Spalding, it will be recollected, was one of the eight clergymen who voted in the negative at the late meeting of the Boston Association in Cambridgeport. It became a very important matter, therefore, with the council, to inquire into the reasons of that vote. He confessed that he believed fully in the Bible account of the life, miracles, character, death, and resurrection of the Lord Jesus Christ; and that he did not vote against the resolution because he did not fully believe in the facts above named, but because he did not wish to say that men could not be Christians who differed from him on the matter of the miracles. Such is the understanding we have received from those who were present; and the installation was performed on the express profession that the candidate believed fully in the scriptural account of the Lord Jesus Christ."

through two noticeable changes of doctrine, and consequently of religious character; for the latter naturally follows the former. There are indications, also, that it has now entered on the third. Its history, therefore, is naturally distinguished into periods corresponding in time. Neither of these changes can, of course, be assigned to a precise date, as they took place but gradually, like all transitions of the kind — new influences first mingling with the old, and, even when these had gained the ascendancy, the elements of the former state of things still reaching forward into the succeeding. The first of them occurred about the commencement of the present century, when the former doctrines of the trinity, of the vicarious or penal character of Christ's death, and of Antinomianism, began to give way to Unitarian views on these points. The second took place between the years 1817 and 1824, when the tendency, which had long been increasing, to confine all sin and its consequences to the present life, assumed a more determinate character, and became predominant. The third change, if it prove to be general, may be said to have begun within a few of the last years,* when the current of opinion has run more strongly in favor of a moral connection of the present life with the future; and when the sharp outlines of doctrine in general have been softened down, if not sometimes obliterated, to say nothing of certain movements occasioned by the rationalistic and transcendental tendencies without." †

This remark did not fail to attract the attention of father Ballou. He was desirous to know if there was such a change going on among Universalists. In the first place, said he:

“Has it ever been the general opinion of Universalists, that all

* The sermon of Rev. D. Forbes, described on pp. 27—33 of this volume, was one of the most prominent efforts which had been made at the time to establish certain opinions, from which might be inferred the doctrine of punishment in the future state for the sins of this life.

† See *Universalist Quarterly*, vol. v., p. 80.

the *consequences* of sin are confined to this life? For myself, I never understood the matter thus. The mortal existence of millions of our race has resulted from what the sacred writers call sin; and who among us have ever believed that all the consequences of their mortal existence are confined to this life? I have never been sensible that such a sentiment was entertained by any Universalist. Of the vast multitudes of human beings who owe their mortal existence to causes among which sin is found, are doubtless many who are wise and great, pious and virtuous, valuable members of human society.

“If, then, in the wisdom of the Creator, it was appointed that these human beings should exist here in this mortal life, and hereafter in an immortal life, it clearly appears that the consequences of sin may extend into the future existence, not only harmless, but to the honor of the divine wisdom and goodness. If the statement, which is here noticed, had been so varied as to confine sin and its *evil* consequences to this life, it would, as far as I have been informed, have been correct.*

“It seems almost impossible to prevail with people to reason on these subjects with liberal candor. It is hard to make them see that sin may be attended with immediate evil consequences to the sinner, and afterwards, in many remote effects, result in good even to himself. And yet there is no truth more fully supported by Scripture, or by human experience. The wicked conduct of Rebecca, and her son Jacob, in deceiving aged Isaac, and wronging Esau, was attended with immediate consequences destructive of the peace of the family, and which compelled Jacob to flee into a distant country to avoid the resentment of his injured brother. But it was while he was on this journey that the father of the twelve tribes was favored with wonderful visions from God, and received the divine promise which secured to him the unnumbered blessings with which he was favored in his future life.”

But when father Ballou came to speak particularly of

* Dr. Ballou subsequently said, that he intended to be understood, by the consequences of sin, its *evil* consequences.

the change that it was supposed had then recently taken place, he had many queries to propose.

“ What the editor says about a third change in our denomination, suggests some queries. He says : ‘ The third change, if it prove to be general, may be said to have begun within a few of the last years, when the current of opinion has run more strongly in favor of a moral connection of the present life with the future ! ’ What is here meant I am unable to understand. Does it mean that if a man, in this life, is virtuous, it necessarily follows that he will be so in the future ? Or does it mean that, as he is a moral agent in this life, he will be such in the future ? Or does it mean that, as all men have sinned and come short of the glory of God, in this life, they will do the same in the future ? Or does it mean that the most righteous in this life will be the most righteous in the future ? For one, I most sincerely hope and pray that, when a change takes place and becomes general in our denomination, if while I am continued in the flesh, it may be so defined and so proved by divine testimony that I, as well as others ; may understand it, and enjoy its excellency. Old and feeble as I am, I love Universalism. I espoused it in my youth ; and my life and humble powers have been devoted to its propagation and defence ; and any new attainments in its favor will give me joy, if I am enabled to understand them.

“ As to any moral connection between this life and the future, which accords with the testimony of Jesus and St. Paul, when they speak on the subject of the resurrection and the future state, it must, undoubtedly, be true. But should any of our brethren endeavor to set up and maintain a moral connection between this life and the future which conflicts with the plain sense of the divine record, I hope I may abide by the record still. In closing I will just observe, that I think it probable that this last change, which the editor intimates has not become general, has already prevailed in an exact ratio with the custom of leaving the Scriptures and their testimonies as obsolete and useless, and running into speculations dictated by the wisdom of this world, which cometh to naught. ‘ To the law and to the testimony ; if they

“speak not according to this word, it is because there is no light in them.””

The subject touched upon was a very delicate one to the venerable man. How desirous was he to understand the new form of Universalism! Was it founded in fact or fancy? Did it rest on the word of God? or was it a mere phantom, changeable as the form and hue of a cloud, and just as baseless? If the denomination were about to change, father Ballou wished to change with it; that is to say, if the change were worth the having; but he wished to see the change defined, and shown to be consistent with the Scriptures. With trembling articulation he said: “Old and feeble as I am, I love Universalism. I espoused it in my youth, and my life and humble powers have been devoted to its propagation and defence; and any new attainments in its favor will give me joy, if I am enabled to understand them.”

He wished every theory to be planted upon the Scriptures. Human speculations about eternal things were vain in his sight. He feared that the change, of which the editor of the *Quarterly* had spoken, had prevailed in an exact ratio with the custom of leaving the Scriptures as obsolete, and indulging in speculations which spring from the wisdom of this world.

SECTION XVIII. — PRESENT AND FUTURE LIFE.

On the connection between the present and future life, there was evidently a difference of opinion increasing among Universalists. Whether the characters which men bear here are to have an effect on them in eternity, was a point on which Mr. Ballou felt much doubt; and

he preferred to abide by the teachings of the sacred writers on that topic. A gentleman sent him the following queries :

“REV. H. BALLOU. Dear Sir : Do you wish to be understood as denying any ‘moral connection’ whatever ‘of the present life with the future?’ Is he who sedulously and practically cultivates his moral and intellectual nature in this life to be in no better condition in the future than if he had pursued an opposite course, and followed the unnatural desires of his depraved animal propensities? Is Dr. Channing to be no better off than Hunnewell, whose sentence of death the Governor has recently commuted to imprisonment for life? If so, then it appears to me that the inducements to endeavor to put in practice Christ’s Sermon on the Mount are shorn of half their force. Will you, dear sir, have the kindness to enlighten me upon this subject?”

To these queries father Ballou returned the following kindly answers :

“DEAR SIR : To your queries I must honestly confess that I am unable to return such answers as will afford you any definite knowledge.

“My religious studies have been so confined to the Scriptures, and to the purpose of learning what it has pleased God to reveal to his children therein, that I have had little time, and as little means of finding out things not in them treated of. By the Scriptures I am told ‘that secret things belong to the Lord and God ; but those things which are revealed belong unto us and our children forever.’ I have never found those parts of the Scriptures which treat on the subject of a ‘moral connection between this life and the future.’ I have learned from the Scriptures, as well as from experience and observation, that men are very changeable beings ; that at some periods of life a man may be commendably virtuous, and at other times very vicious. These changes are caused by an infinite variety of contrary influences. I have not learned from the Scriptures that men in the future state will

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away one half of our inducements to practise the duties enjoined in Christ's Sermon on the Mount? Look at the beatitudes. Would any one of them be less valuable because Hunnewell was made holy and happy? Consider the third, 'Blessed are the meek, for they shall inherit the earth.' Would the earth be worth no more than half its present value if Hunnewell was made holy and happy? Look at the next, 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.' Filled with what? With righteousness. Would not righteousness be worth more than one half its present value if Hunnewell was filled with it?

"I think, dear sir, that if we loved our enemies, as Christ has, in his Sermon on the Mount, commanded, we should rejoice to see them made holy and happy."

SECTION XIX. — ADDRESS OF THE CLERGY OF BOSTON.

In the summer of 1848, a meeting was called of the clergy of Boston, of all denominations, for the purpose of taking measures for the suppression of vice in the city. Father Ballou attended this meeting, at which it was finally resolved to prepare and issue an address to the citizens on this momentous subject. We do not suppose that the address had much effect, either the one way or the other; but the clergy felt moved to action, and, being gentlemen of leisure, they could, without any great trouble, hold a meeting, vote an address, and have it accepted, and sent out. It was the most natural thing in the world that they should incorporate into this address the doctrine of future retribution. They knew no other way of making men virtuous but by threatening them with torments in the future state; and, although they had often tried this remedy without the desired success, they still had no other. They knew little of the

power of the goodness of God to lead men to repentance; they knew little of the scriptural doctrine of punishment for sin. The church, for many hundred years, had threatened sinners with torments in the invisible world. The address was prepared, and we find the following paragraph incorporated into it :

“ Consider, finally, the consequences which, in a future life, must follow the indulgence of lewd desires and the enjoyment of infamous pleasures here. The soul, stained and branded with its vices, goes into eternity, to a God whose authority it has disowned, a judgment which it has defied, and a fate which it cannot avert! From that fate must we not desire to save those who share with us the gift of immortality? ”

Here was a point on which the Unitarians and Orthodox could well unite. It did not assert the absolute eternity of punishment, but still left room to have any one understand it to teach that doctrine, if he saw fit. We strongly suspect it was drawn by a Unitarian pen.

To this paragraph father Ballou made objections, when the address was read to the meeting; and stated some reasons why he could not vote in favor of it. He felt compelled to occupy more time in regard to this subject than he had any assurance would be gratifying to the rest of the clergy, as there was a large number present, many of whom he supposed were waiting for an opportunity to offer their opinions. He regretted that he was in the meeting, and so described his feelings; not because any disrespect was shown him, but because he was obliged, from a sense of duty, to bear testimony against a doctrine so large a number of clergymen, highly respected

for their learning and talents, as well as for their moral standing in the community, sincerely believed.

In respect to the paragraph quoted from the address, there seemed to him very weighty objections. Said he :

“ In the first place, the future, eternal condition of some of our fellow-creatures, who are the acknowledged offspring of our Heavenly Father, is represented as a fate from which it is desirable to save these offspring of God ! Let us look at this subject with an eye of candor. Do clergymen suppose that men can go into eternity, and there have an existence, by any other power than that by which the crucified Redeemer was raised from the dead ? Taking it for granted that it must be by this same power that men will have a future life, let us, in the next place, ask clergymen how they know that that power will carry men into that state ‘ stained and branded with their vices ? ’ They spoke of this as if they knew it to be a fact, as well as they know the most common things which are daily occurring. Jesus and Paul spake of the resurrection of mankind ; but neither of them gave the least intimation that the resurrection would bring mankind into an immortal state ‘ stained and branded with their vices.’ Jesus told the Sadducees, who did not believe, that in the resurrection men shall be equal unto the angels ; that they shall die no more, and shall be the children of God, being the children of the resurrection. St. Paul told the Corinthians that, ‘ As in Adam all die, even so in Christ shall all be made alive.’ And to show the difference between the mortal and the immortal state, he said, ‘ 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.’ I ask, are the ministers of the gospel authorized to assert that men who shall be the children of God, being the children of the resurrection ; equal unto the angels, and who can die no more ; who shall be raised in incorruption, in glory, in power, in a spiritual body, are, in fact, to be stained and branded with all the vices of this state of corruption ? Are we authorized to represent

their condition in eternity as a fate which they cannot avert, from which it is desirable to save them? If the clergy have such authority, why do they not show it?

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“The paragraph under consideration represents our Heavenly Father as possessing a worse character than that of those ministers who have sent out this address. At the judgment of which it speaks, God, they tell us, will deliver over his offspring to a fate from which *they* are desirous of saving them. If God were as kind to these, his offspring, as these ministers are, would he abandon them to such a fate? Would he not be likely to provide some means by which their condition might be rendered more tolerable? Now, I do not doubt the kindness of these clergymen; but I cannot be persuaded to believe that our Heavenly Father is less kind than they are.

“Let us suppose ourselves present at the judgment of which mention is made in the paragraph to which we are replying. Here are those who have come to this judgment ‘stained and branded with their vices.’ Suppose, too, that these ministers are present. Do they now wish to save these stained and branded souls from the fate of which they speak? If they do not, they are to be less kind than when in this mortal state. On the other hand, if they do really desire to save these souls, and the Judge of all will not allow it, it seems to present us with a very wide difference between the will of God and the will of his saints! But the will of the Judge must prevail, and souls must be abandoned to their fate. How, let us ask, does all this agree with the spirit, the doctrine, and the precepts of Jesus? His spirit was love. ‘He loved us, and washed us from our sins in his own blood.’ He taught the people that God loves his enemies, and commanded his disciples to love theirs. St. Paul says, ‘Be not overcome of evil, but overcome evil with good.’ In order to overcome evil with good, will God abandon man to eternal evil?

“Suppose these kind-hearted ministers meet at the judgment some of their family connections, say fathers, or mothers, or wives, or children, or brothers, or sisters, whose souls are stained and branded with vices, can they see them delivered over to the

fate they speak of without enduring an agony of soul which no language can describe?

“The paragraph we are considering is open to another weighty objection. It diverts the mind from those considerations which are best adapted to the correction of the vice of licentiousness, as well as all other vices. By directing the sinner to some unknown evil consequence in another state of existence, it so magnifies that evil as to render the real miseries, which are attendant on vice in this life, of little influence. Indeed, it very naturally suggests the belief that wickedness, in itself considered, is very far from being the worst of evils. It speaks of *the enjoyment of infamous pleasures here*. If wicked men can persuade others to believe that sin can and will afford enjoyment, they gain the very object which temptation aims at. What are people in pursuit of while indulging in vicious habits? The true answer is, enjoyment. This they are told is to be found in vice, and they believe it, and act accordingly. They are fools, say the ministers; they will be punished hereafter with an awful fate for their present enjoyments. But those fools are cunning, if they are not wise; for they believe in part what the ministers say, at least so far as to think there is enjoyment in infamous pleasure; and, as to the punishment hereafter, they will take care and avail themselves of the means by which they can avoid that dreadful evil. This is no fancy sketch. It is all reality. Those who indulge in licentiousness, and other vices, have been brought up from their cradles to believe the doctrine of these ministers; and now what is the fruit of all these labors? Just what common sense and experience bear witness to. Let us ask ministers whether they really believe that the vice they have spoken of, and other vices, will be practised in the future life? If they answer in the negative, as no doubt they will, then, of course, souls will not, in that life, be vicious. But should they answer in the affirmative, as we are sure they will not, can they render any reason why infamous indulgencies will not afford the same enjoyment there as it is said they do here? All history, in relation to this subject, will show that the clergy of the church, who have believed in these torments of the future state, have, to an awful extent, practised the vices which it is said will be so

dreadfully punished hereafter. They always believed that they had the means in their hands by which they should escape all this torment. Let no one suppose I mean to involve the clergy of our times in these remarks, though I have no doubt they will lament the deplorable fact, as well as I, that many in our times have been openly disgraced by their vices.

“ If the writers of the address had said half as much to set forth the physical and moral miseries endured in this life, in consequence of licentiousness, as they have to give proof of its prevalence, then its salutary effects would, unquestionably, have been greater.

“ Let it be the endeavor of every Christian, of every friend to virtue, and every lover of God and man, to instil into the minds of the young, in particular, that sin is the worst evil to which moral beings are liable. Let all understand that, to be happy, we must be virtuous; and that the wicked have no peace. Teach every one, male and female, old and young, the beauty of holiness, the sweets of virtue, the enjoyments of a sober, Christian life. Secure these attainments, and licentiousness will be loathed and avoided as a deadly pestilence.”

SECTION XX. — CALL FOR THE AUTOBIOGRAPHY.

There was an earnest call made upon father Ballou, in the summer of this year, to induce him to write his biography. The Universalists at large saw that his life covered the most important changes which had taken place in their history. He was born about the time Murray came into the country; he had begun to make a deep impression on the community before 1797, in which year Mr. Winchester died; and these three men formed and guided the Universalist denomination, from the time of its commencement, in 1770, until one half the nineteenth century had passed away. The biography of

Murray, written in the fascinating style of that talented man, abounds with incidents, which his glowing imagination, ardent hope, and trustful heart converted almost into miracles. In this lies the secret of the very great and long-continued popularity of that work. The ministry of Murray, in America, covered a space — including his health and feebleness, activity and confinement — of forty-five years. The ministry of Winchester, as a Universalist, extended only from 1780 to 1797, some seven years of which were spent in England; while the ministry of Hosea Ballou, confined wholly to this country, was one continued scene of activity, reaching from 1791 to 1852, a space of sixty-one years. He was instrumental, by the blessing of God, in changing the faith of the denomination from the trinitarian and antinomian notions of Murray, and the belief in sensible purgatorial fires in the future state, as held by Winchester, to the forms of faith which have since been very generally adopted by Universalists. Several of the Universalist papers, among which we may name the *Banner*, at Augusta, Me.; the *Messenger*, at New York; and the *Watchman*, at Montpelier, Vt., called publicly on him to prepare a biography of himself. This, for several reasons, he could never undertake. He had an unconquerable aversion to writing about himself; but, if this reason had not existed, he felt himself too feeble to undertake so large a labor. It was his sincere desire that nothing might ever be written concerning himself which was not strictly true, and that there might be no magnifying of small events into important ones. In regard to his pulpit labors, the public, he thought, knew as much about them as they could know

if a memoir were written. His books would all be left in the world, when he should die. His family would be in possession of the acts of his private life. Although these reasons did not appear sufficient to the people, if father Ballou could have felt himself able to undertake the task, still they seemed sufficient to him; and no biography, except a few sketches, was therefore published while he lived.

SECTION XXI.—VISIT TO PHILADELPHIA.

We find in the *Trumpet*, of April 1, 1848, the following paragraph :

“If the health of our venerable father in the ministry, Rev. Hosea Ballou, shall be such as to warrant the journey, he will preach in the Lombard-street Church, in Philadelphia, on the second and third Sundays in April.”

We have no distinct recollection of his having made this visit; but we have no doubt he did so, and that he preached to the satisfaction and profit of the people.

SECTION XXII.—THE APOCALYPSE.

For more than forty years previously to this time, father Ballou fully believed that the Apocalypse was written before the destruction of Jerusalem, and that the events, referred to in the metaphors, took place early in the history of the Christian Church. He believed that the book was genuine, and was the production of John the Evangelist. When Mr. Whittemore's commentary came out,

father Ballou addressed to the public the following communication :

WHITEMORE ON THE REVELATION OF ST. JOHN.

To the Public: Having read most of this work, as it came out in the *Trumpet*, and having had an opportunity to examine the author's Introduction since the work has been issued in book form, I feel a desire to call the attention of the Universalist fraternity at large, as well as of all other denominations of believers of divine revelation, to a careful reading of the book.

To me, this Commentary is the more acceptable on account of the opinion which I have for more than forty years entertained of the Book of Revelation, so called. I fully believed that this work was written before the destruction of Jerusalem by the Romans ; and I was also entirely satisfied that the events set forth in it occurred in the early ages of the Christian Church. A long time ago it occurred to me, on reading Rev. 22 : 10, where John is commanded not to seal the sayings of the prophecy of the book because the time of its fulfilment was at hand, that Daniel's prophecy was sealed until the time of the end. Daniel prophesied but a little more than five hundred years before his prophecies were fulfilled. Yet many pious people are looking for events, the prophecy concerning which was ordered not to be sealed more than seventeen hundred years ago, because the time was then at hand.

If the reader will carefully examine and duly consider the Introduction to this Commentary, he will, no doubt, be of the author's opinion with regard to the genuineness of the book of Revelation, and that it was written before the final destruction of Jerusalem ; and it is moreover believed that the reader will be fully satisfied that the author has been at great pains to inform himself in relation to the general subject of his work, and deserves the thanks of the Christian community generally, and especially those of the denomination to which he belongs.

It may be that some who are in the habit of frightening weak minds with horrible representations, by the help of some passages in the book of Revelation, which they apply at random, may con-

damn the book at once; but I think it most likely that such will not read it at all.

SECTION XXIII. — THE FESTIVAL OF 1848.

The festival of the Reform Association this year became a dinner, instead of a breakfast; and the tables were spread in Boylston Hall. The numbers doubled upon those of the last year. B. B. Mussey, Esq., presided, who opened the intellectual part of the entertainment with a spirit-stirring speech. After him came Rev. A. A. Miner; Rev. J. G. Adams, Richard Frothingham, Jr., Esq., Rev. H. Bacon, Rev. Dr. Ballou, Rev. L. C. Browne, Mr. P. H. Sweetser, Dr. Charles Marsh (since deceased), when father Ballou was called on. The reporter said :

“ Father Ballou had an engagement in the country, and was about leaving, when he was called back. As he took his stand upon the platform, long continued applause greeted him, the most earnest of any that was heard on that occasion. He stated that he had started to leave the room, because he was afraid of being too late for the cars. He was urged to stop and say a few words. It was only a few that he could say. He was sensibly impressed with the goodness of his Heavenly Father. He spoke feelingly of the goodness of God, in permitting him to be there, in his time of life, before that beautiful assembly, — a goodness which had attended him all his days. He had enjoyed much this day. Excellent sentiments had been uttered in his hearing. I rejoice (said he) in the emotions that seem to radiate on every countenance. What can I add to what has been said? The enterprise, indicated by the name of this Society, is such as agrees with the will of Him who is the author of all good. Here the venerable speaker urged them not to forget, in their efforts to go forward, the *first principles* of truth. God was at the head of all reform. His wisdom defined in the constitution of men every

degree of improvement of which we are capable. Remember he is the author ; he will lead us on. We must not look at these efforts as being rendered necessary by some awful accident that God did not foresee. The wisdom of God is in all things. God will overrule reform. Reform is not a change in the nature of a thing, but in its *condition*. It is bringing it back to first principles. Let us remember there is no more darkness, no more condemnation than heavenly wisdom saw fit there should be, and no more than it will overrule to lead men on to eternal life, which is the gift of God. He then led the people to consider the similitudes used by the sacred writers to describe moral changes in men—such as the refiner's fire, the fuller's soap, the leaven, &c., &c. These change not the nature of the substances on which they act. Reforms change not the nature of men, but carry them back to the principles of right. We must be sure we are improving : changes are not always improvements : we must not forget the first principles of truth. We use the same numerals now that were used of old, and the first principles of numeration and multiplication still hold good. We do not forsake them. We find use for the same sun, moon, and stars now, which people used to see thousands of years ago. Don't throw everything behind you. Do not suppose you are going to *surprise your Maker* by any operation that you can perform.

“ We have seen (said he) great beauties of nature. We see these beauties sometimes with regret. What, regret? Some friend is absent whom we desire should enjoy them with us. O, if those friends were but present, our joy would be full. Now God has told us that his glory shall be revealed, and all flesh shall see it together. He then made a touching allusion to the fact that he might never meet them again ; but he had a hope that, if we never all met again to see the glories of God on earth, we should all see God's glory together in eternity. As he sat down, it was evident he had left the audience in a state of deep feeling.

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“ It had now got to be very late (about 6 o'clock), but the assembly would not separate until they had heard a few words from Rev. E. H. Chapin. He felt that the company ought not

to be detained much longer. He made a fine allusion to father Ballou, with whom he had enjoyed so friendly, so uninterrupted an intercourse. He is a conservative (said he), in the best sense; but still *he never will be too late for the cars.* [Applause.] His hoary hairs will glisten like a beacon to lead us on to truth and duty." [Renewed applause.]

CHAPTER XXVII.

CONVENTIONS; DEDICATIONS; INSTALLATIONS; DESIRE
TO SEE FATHER BALLOU AT CINCINNATI; SALVATION
IRRESPECTIVE OF CHARACTER.

FROM JUNE 1848 TO JUNE 1850.

SECTION I.—BOSTON ASSOCIATION APPROVED.

WE have shown, in a preceding chapter, that the Boston Association of Universalists, at an extraordinary session held at Cambridgeport, passed a resolution, drawn up by a committee of which father Ballou was chairman, in defence of the sacred Scriptures. This resolution was designed to discountenance the loose views concerning the Scriptures which had begun to prevail somewhat, especially in regard to the matter of the miracles. The ground taken by the Association was, that no man could or ought to be a Christian minister who did not believe in the scriptural account of the life, teachings, miracles, death, and resurrection of the Lord Jesus Christ. At the subsequent meeting of the Massachusetts Convention in Taunton, in June following, the action of the Association was fully confirmed by the chief Universalist body in the State.

“Whereas, the Boston Association, at its recent sessions in Lynn and Cambridgeport, resolved that ‘In order for one to be regarded as a Christian minister with respect to faith, he must believe in the Bible account of the life, teachings, miracles, death, and resurrection of the Lord Jesus Christ,’ therefore

“Resolved, That this Convention cordially approve of the action of the Boston Association on this subject.”

Father Ballou was present at this meeting, and took an active part in all its proceedings.

SECTION II.—CONVENTION OF 1848.

The Convention met this year in Hartford, Conn., and father Ballou, at the age of seventy-seven, was present and preached one of the sermons. He spoke, on his return, of his great joy in being able to be present. He had taken high satisfaction, especially, at the tone of the preaching.* The sermons on Wednesday were by Rev. Moses Ballou, Rev. G. W. Montgomery, and Rev. E. G. Brooks. Father Ballou spoke at a conference meeting this evening. On the next morning, a meeting was held at the grave of Elhanan Winchester, whose remains lie in that city.† The brethren and friends gathered around the stone, when a very impressive prayer was offered by father Ballou; an address was pronounced by Rev. S. Streeter, and the hymn composed by Winchester, to be

* “All who attended the Convention speak in high terms of the occasion. Father Ballou expresses his satisfaction at having been able to be present, and speaks of the services, and especially of the tone of the preaching, as peculiarly gratifying to him. Others have taken pains to declare their opinion that this session was truly a profitable one.” — *Trumpet of Sept. 30.*

† See vol. I. of this work, p. 122; also vol. II. p. 146.

sung in the hour of his death,* was read by Rev. E. H. Chapin. On the next day, sermons were preached by Rev. T. J. Sawyer, father Ballou, and Rev. E. H. Chapin, in the order named. Father Ballou's text was John 18: 37: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

SECTION III.—DEDICATION AT STOUGHTON.

In the month of October, our venerable father was called out to attend the dedication of the Universalist church at Stoughton, Mass. This had been originally a Congregationalist or Orthodox church, but the majority of the parish in due time became Universalists,† and settled a clergyman of their own faith. In 1848, a great change was made in the house, and it was thought proper to re-open it with appropriate services of re-dedication. The sermon was by Rev. A. A. Miner; the prayer of dedication, by father Ballou; address to the society, by Rev. H. Ballou 2d; concluding prayer, by Rev. Paul Dean, then settled as a Unitarian clergyman in the neighboring town of Easton.

* Extract from a Memoir of Winchester, by Rev. Hosea Ballou 2d. "His [Winchester's] death was fast approaching, and he contemplated it with serenity and joy. On the morning of his decease, he requested two or three young ladies, who were sitting by him, to join in singing a hymn, observing, at the same time, that he might die before it should be finished. He began with them, but his voice soon faltered, and the torpor of death fell upon him. They were disconcerted, and paused; but he, reviving, encouraged them to proceed, and joined in the first line of each stanza, till he breathed no more." The hymn was a long one, having twelve stanzas.— See *Universalist Magazine*, vol. VI. (June 4, 1825) p. 198.

† See vol. II. of this work, pp. 148, 149.

SECTION IV.—DEATH OF HON. OLNEY BALLOU.

A man of father Ballou's keen sensibilities could not fail to be deeply impressed with the decease of his long-cherished friend, Hon. Olney Ballou, of Cumberland, R. I. There was a difference of seventeen years in their ages, but they mingled like brothers in the toils and enjoyments of life. One of the secular papers of Rhode Island said :

“ We announced to our readers, in our last number, with the most sincere regret, the decease of the Hon. Olney Ballou, who departed this life at Cumberland, on the 14th December, in the sixty-first year of his age. After the labors of his farm, during the past summer, it became painfully apparent to his friends that his strength was broken, and that his health was declining. He was able, however, to give his attendance during a portion of the October session of the General Assembly at Bristol; expressing at the same time the presentiment that he was then engaged in his last public service. Shortly after his return he was seized with typhus fever, which induced a degree of prostration of the vital powers, from which the ablest medical advice and the most faithful assiduities of those who watched his decline were wholly unavailing to retrieve him, and which terminated his sufferings after an illness of nine weeks. His earnest wish, that he might meet the change that awaited him in the full possession of his faculties, undiverted by pain from the realities of that solemn hour, was gratified; and, feeling the approach of death, though then unexpected by those in attendance, he summoned his family to that parting interview; and, after expressing his trust in the Redeemer for a better life beyond the grave, tranquilly yielded up his spirit to Him who gave it.”

Both houses of the Legislature of Rhode Island, on hearing of his decease, passed honorary resolutions, and

at once adjourned as a testimony of respect for him. Father Ballou indulged the following expression of his grief:

“ In grief and sorrow low I bow
To the bereaving hand divine,
Which hath from earth and time removed
A well-beloved friend of mine.

“ An intellect as clear and bright
As sun-beams when the noon displays
The glories of the earth and sea,
And over all things light conveys.

“ A love of truth and human kind
Dwelt as God's image in the man,—
'Twas a benevolence so large
As could the vast creation span.

“ Nor are the rocks which ocean bound
And stay the foaming waves that roll,
More firm than his integrity,
The righteous purpose of his soul.

“ No partial creed of church or state
Could find acceptance in his heart;
The equal rights of all he prized,
And ever took the weak one's part.

“ With steady and undaunted eye,
He looked oppression in the face;
And though a host against him rose,
Never forsook his rightful place.

“ And as the rising beams of morn
Dispel the gloomy shades of night,
So the bright virtues of the man
Put all his enemies to flight.

“ With his dear family and friends,
My sincere heart shall heave a sigh,
And pray for that consoling hope
Of glory in a world on high.”

SECTION V.—RE-INSTALLATION OF REV. O. A. SKINNER.

On Sunday, twenty-fifth of March, Rev. O. A. Skinner, who had been invited to return to Boston, and resume the pastoral care of the Fifth Universalist Society, was re-installed. It was the earnest wish of both the pastor and his flock, that father Ballou should be present and take part in the exercises; but on that day the aged preacher was absent from the city, dispensing the word of life to the congregation at Concord, Mass. Let this circumstance explain his absence, should a reason for it ever be called for. There never was the slightest disaffection between him and his brother Skinner; no one honored him more sincerely than the pastor at Warren street.

SECTION VI.—INSTALLATION OF REV. E. A. EATON.

The installation of Rev. E. A. Eaton, as pastor of the Universalist Society at Cambridgeport, took place on Sunday, eighth of April of this year. The sermon was by Rev. T. S. King, of Hollis street, Boston; the installing prayer, by father Ballou; charge, by Rev. Hosea Ballou 2d, of Medford; fellowship, by Rev. J. G. Adams; and address to the society, by Rev. S. Streeter. An ordination or installation in any Universalist congregation in the vicinity of Boston, without the aid of father

Ballou, was a rare thing, and would not have been assented to unless some obstacles were in the way.

SECTION VII. — ENTERS HIS SEVENTY-NINTH YEAR.

On the 30th April, father Ballou entered his seventy-ninth year. He was absent at the time in the State of New York, engaged in his customary employment of preaching the gospel. It was his meat and his drink to do the will of his Father, and to finish his work.

SECTION VIII. — WILL HE VISIT OHIO ?

The Universalists of Ohio were exceedingly desirous that father Ballou should be present at the session of the United States Convention at Cincinnati, in September of this year. There came out a call as early as May, in the Universalist paper of that State, in the following terms :

“REV. H. BALLOU.—This great and venerable man entered upon his seventy-ninth year, April 30th. The Universalists in the West will experience very great disappointment if he does not attend the general convention next September. If he is in good health, we shall look for him with confidence. Will some brother please communicate to him the very great anxiety of our brethren West to see him on that interesting occasion ? ”

He feared it would not be in his power to attend that meeting. He had travelled much this summer. Cincinnati was a thousand miles from Boston, and he had numerous engagements in New England.

Subsequently, at a meeting of the Ohio Convention

of Universalists at Columbus, the desires above referred to took form; and were expressed to father Ballou in the following epistle, signed by the clerk of that body, and addressed to him by mail :

“ MARIETTA, (Ohio,) June 17, 1849.

“ FATHER BALLOU : At the ‘ Ohio State Convention of Universalists,’ held week before last, at Columbus, the following resolutions were unanimously adopted :

“ *Resolved*, That it is with pleasure we learn that, in compliance with an invitation, the ‘ United States Convention of Universalists’ has adjourned to meet in the city of Cincinnati, in September next.

“ *Resolved*, That the ministers and delegates composing this council heartily unite with the general brotherhood in the great valley of the Mississippi, and hereby extend an affectionate and cordial *invitation* to our preaching and lay brethren and sisters in the Eastern and other States to meet with us on that occasion; and especially would it be a matter of gratitude to be able to welcome to the Queen City of the West, our aged, long-tried, and venerable father, Hosea Ballou, of Boston, Mass., and other aged servants of the good Master.

“ There is a great desire on the part of thousands of good brethren in the West to see father Ballou among them at Cincinnati, next fall, at the convention, if it should be consistent with his health. They have long heard, and read, and talked of our aged pioneers of the East. They have a kindling enthusiasm to see them, hear them, and take them by the hand. It is not a vain, idolatrous desire; but a rising of an affectionate, fraternal feeling, occasioned by the bright sympathies nourished by the gospel of our common Father.

“ Will it be consistent with your health and consonant with your feelings to meet with your brethren at Cincinnati? If we do not see you then, we cannot reasonably expect to see you on earth. Could you not come safely by short rides, taking a little more time than is occupied by the quickest conveyances? We

should be happy to learn your feelings and expectations upon the subject. Yours fraternally, G. S. WEAVER, *Clerk.*"

He could not answer this affectionate epistle decisively; he did not know that his strength would permit him to go.*

SECTION IX. — FESTIVAL OF 1849.

The festival of this year was holden, like the last, at Boylston Hall. The day was very stormy without, but beautiful within. Rev. Mr. Chapin said: "He had attended all these festivals. He could not help contrasting this day with that beautiful morning in June [1847] on which the first of these reform festivals was holden. It was then delightful to look out upon the heavens, — this, however, is a day of clouds. But, sir, summer does not hang merely in the air; it may be *in the heart.*" He made some very respectful references to father Ballou. Kind allusions were also made to the old soldier of Christ by Rev. A. A. Miner, and more especially by Rev. J. G. Adams. The last-named referred to the address of father

* The only preachers who attended the Convention at Cincinnati from Boston were Revs. J. M. Usher and T. Whittemore, — the former the substitute for father Ballou, and he bore father B.'s credentials. In an account of the journey, given by the latter, after his return, occurred the following passage: "There was a very strong desire among the people to see father Ballou, of Boston; and they had not abandoned all idea of his being at the meeting, until they were assured by the preachers present from Massachusetts that he had not come. One old gentleman, a preacher from Indiana [by the name of St. Johns], tall, venerable, with a head looking white for the grave, said, 'Tell Br. Ballou I did hope to see him before I died; I hoped to meet him here; but probably now I shall never see him this side of Jordan. Give him the assurance of my warmest regards.' These, in effect, were the sentiments of many." — See *Trumpet*, vol. xxxii., p. 74.

Ballou of the last year, and endeavored to impress the sentiments thereof upon the people anew. The remarks of the last-named were reserved to the very close, when the president [T. A. Goddard, Esq.] called him up. He rose with great meekness. He felt that the call was made as a compliment to him—a kind compliment to an old, worn-out man. Still these compliments are pleasant. There were two thoughts impressed upon his mind: 1st, Progress; 2d, Reformation. After giving his opinions in general as to these subjects, he hoped, he said, that progress and reform would be carried on in the spirit of divine wisdom. Divine wisdom is full of mercy and good fruits, without partiality, and without hypocrisy. Let all law be full of mercy, let all doctrine be full of mercy, and let them all be without partiality. Let everything be done in the spirit of these two principles. He spoke of the gloomy day, the clouds, and the rain; but, said he, if we live to the middle of June, we shall rejoice to see the blossoms which these rains will produce. He drew a picture of the beauties of nature under the effect of these rains; and he hoped that the showers of truth which had fallen on this assembly would make all the virtues flourish among us, as in the garden of the Lord. Such is a mere epitome of his remarks.

SECTION X. — MASSACHUSETTS CONVENTION OF 1849.

This body met the present year at Salem. Some sixty clergymen were present. Father Ballou preached, on the afternoon of the first day of the session, from Isaiah 25: 6. This sermon was reported by a stenographer

present, and was subsequently published. At the close of the forenoon service on the following day, the Lord's Supper was administered to a large body of communicants, not far from three hundred. Fathers Ballou and Streeter presided at the table. The latter commenced with a tender and affectionate address, setting forth the benefits of this ordinance. Father Ballou, in the second part, spoke of some of the early corruptions of the service, which drove away the body of the people from the communion-table; and, although the Protestant church is now nearly free from these errors, still the influence of them is by no means fully overcome. He would have all who joined devoutly in the public exercises of the sanctuary—in the singing, in the prayers, and who listened attentively to the sermon—join also in the service of the Lord's Supper. Taken altogether, this was truly a spectacle morally sublime. The venerable father among our laymen, Nathaniel Frothingham, Esq., officiated as one of the deacons, an office he has holden for many years. He was assisted by Deacon Harvey Newcomb. Deacon Frothingham had been a prominent Universalist in Salem for more than fifty years; and he has ever been known and loved as a faithful, affectionate man in all the relations of life. He still lives (Aug. 10, 1855).

SECTION XI.—SALVATION IRRESPECTIVE OF CHARACTER.

In August of this year, father Ballou gave to the public an article with the above extraordinary title. The Christian church has generally believed that God will save men strictly in respect to their characters; that is to

say, that the righteous shall be saved, and the wicked shall be made miserable forever. . How would the wisdom of this world be puzzled at the proposition that God saves men, not because they are good, but, on the contrary, because they are wicked! Said father Ballou :

“ There is, at this time, no objection to the doctrine of universal salvation more pertinaciously insisted on by its opposers than that all men are to be saved irrespective of moral character, and in violation of the freedom of man’s will. The objection supposes that Universalists believe and teach that God has decreed the happiness of all men, and that he will make them thus happy and forever blessed, be their moral characters what they may — holy or unholy, clean or unclean, righteous or wicked. The amount of the objection is, that, as God will have all men to be saved, he will save them whether they will or not — whether they repent of their sins or not — whether they reform or remain sinful.

“ If we ask any opposer of Universalism whether he ever heard a Universalist state his doctrine in this way, or ever read such a representation of the doctrine in any writer in defence of the doctrine, he will answer in the negative ; but, at the same time, will say that the doctrine implies all this, and must thus be supported, or not supported at all. Now, if we do, as we always wish to do, exercise charity, and allow that our opposers are honest in alleging such an objection to Universalism, we must offend them by believing and saying that their objection, in room of disproving the truth of universal salvation, proves, beyond all controversy, that they are utterly ignorant of the nature of salvation, and know nothing concerning the process by which it is effected.”

The Christian world has had very erroneous views of *salvation*. Salvation has been thought to be, not deliverance from sin (the greatest of all evils), but deliverance from the wrath of God — deliverance from hell in the future world. Hence father Ballou said :

“The old doctrine of the church, ever since the corruptions of Christianity, has taught that salvation means a salvation from hell in the future state, or from the wrath of God, or from the punishment of sin, which both mean the same. But concerning such a salvation the Scriptures are silent, and no well-informed Universalist believes in it. The Universalist believes in a salvation which he finds set forth in the Scriptures as of divine authority. This is a salvation from sin. ‘Thou shalt call his name Jesus, for he shall save his people from their sins.’ Thus said the angel to Joseph. Now suppose Joseph had asked the angel whether Jesus would save his people from their sins irrespective of their moral characters? whether he would save them from their sins even if they continued to live in sin? Would not Joseph in this have shown that, either he did not understand the nature of salvation, or that there was insincerity in his question? Jesus said, ‘I came not to call the righteous, but sinners to repentance.’ What sense would there have been in the question, had any one asked him if he came to call sinners to repentance irrespective of moral character? Jesus said that he was the ‘bread of God, which came down from heaven to give life to the world.’ Suppose he had been asked if he would give life to the world irrespective of moral character? In what light would the question present him who asked it? Jesus represented the process of the sinner’s salvation by the recovery of a lost sheep which had gone astray. The owner, who went after it, found it, and carried it home on his own shoulder; and Jesus applied his parable by saying, ‘Joy shall be in heaven over one sinner that repenteth.’ Who recovered the sheep that was lost? The owner. Who saves the sinner? Jesus Christ. How does he save him? ‘By bringing him to repentance. Does he do this irrespective of moral character? The reader sees that the question proves either the ignorance or insincerity of him who asks it.

“God spake to the house of Israel on this wise, by Ezekiel: ‘Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out

of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.' Now, hear the learned divine of our times ask the grave question whether God meant he would do all this for his people irrespective of their moral character. Could God do this without working an entire change of their moral character? Look at these words: 'Then will I sprinkle clean water upon you, and ye shall be clean.' Here comes the wonderful, the profound question, Will God sprinkle *clean* water on that which is unclean? By the prophet *Isaiah*, God said he would give his elect 'a covenant of the people, for a light of the Gentiles; to open the blind eyes; to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. Does not the darkness of the Gentiles indicate their moral condition, and their blindness and imprisonment, their sinful state? And if Christ is to them a light, and if he opens their eyes, and brings them out of their sinful condition, is it reasonable to bring the objection to all this, that it is irrespective of moral character? that it does not allow the freedom of the human will? Jesus sent Paul to the Gentiles 'to open their eyes; to turn them from darkness to light; from the power of Satan unto God, that they might receive the remission of sins, and an inheritance among all them who were sanctified by faith which was in him.' Was all this to be done irrespective of moral character? Does it not necessarily imply an entire change of moral character? Could any sincere person reasonably object to all this because it is unconditional as to moral character? *Malachi*, speaking of the coming of the Messiah, says: 'But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' As no one can doubt that moral purification is here signified, would it not be a most unreasonable objection to the passage to say that this promise of purifying is irrespective of moral character?

"St. Paul, in his epistle to the Ephesians, thus exhorts: 'Hus-

bands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.' Now, as the same apostle informs us that the one mediator between God and men gave himself a ransom for all men, it is evident that he considered all men members of Christ's church, and that he gave himself for this church because he loved it in its unclean state, and that he might purify and cleanse it. How will the objection lie against the accomplishment of this work of purifying mankind, that it is irrespective of moral character? To Titus, Paul, speaking of our Saviour Jesus Christ, says: 'Who gave himself for us, that he might redeem us from all iniquity; and purify unto himself a peculiar people, zealous of good works.' Shall we object to the accomplishment of this work of purification because it is irrespective of moral character? When the Saviour was accused of being a friend to publicans and sinners, his reply was, 'The whole need not a physician, but they that are sick.' By this we learn that Jesus regards the sinner as the kind and skilful physician does the sick patient. Who ever complained of a physician because he healed his patient irrespective of the state and condition of his physical system? Modern doctors of divinity would allow the doctor to be very free with his medicine, and bestow it most liberally, on condition that his patient should first become convalescent. And they would most graciously excuse the Saviour of mankind, should he manifest compassion to such as should recover themselves from a sinful to a holy condition. But to go directly to a sinner, and save him from being a sinner, is saving him irrespective of moral character, and is therefore wrong! Did the Lord Jesus effect the conversion of Saul irrespective of his moral character? The whole subject is seen in this simple question: Was Saul fit to become a Christian? Is a sinner fit to be saved from sin? Is a sick person fit to be cured? Is a blind man fit to have his eyes opened? Are such as are dead in sin fit to be quickened into a life of holiness? We must put such questions as these to our opposers in order to open *their* eyes;

in order to turn *them* from darkness to light; from the power of Satan unto God. If we should ask a person who was about to wash a garment, whether so filthy a garment was fit to be cleansed, would the question indicate good sense? See Rev. 1: 5, 'Unto him that loved us, and *washed us from our sins in his own blood.*' Did Jesus love us when we were sinners? Were we fit, when sinners, to be washed from our sins? Were we washed from our sins irrespective of our moral character?

"If we can succeed in persuading the opposers of Universalism to consider, with a suitable degree of candor, the queries and suggestions which are here presented, a hope is entertained that some good may be the result; and that we shall hear less said against the salvation of sinners, because the doctrine is licentious.

"Many of our Unitarian brethren have lately manifested a disposition to show some favor to Universalism, if it can be so modified as to teach the certainty of a future state of rewards and punishments. This, they contend, is indispensable; and that it is licentious not to believe it. Now we desire to reason with these brethren on this subject, and endeavor to show them the impropriety of the position they have taken. We ask, in the first place, what they mean by rewards and punishments in the future state? Do they mean that righteousness, in this life, is to be recompensed in the future state? If so, when will the righteousness of that future state be recompensed? If the righteousness of this state is not recompensed here, why will the righteousness of the future state be recompensed there? According to such a theory, recompense will forever be one state of existence in arrear. The same argument will hold good in regard to punishment. If the wickedness of this state is to be punished in the future state, where will the wickedness of the future state be punished? Punishment must forever remain one state of man's existence in arrear. Contrary to this Unitarian theory, divine truth says:—'Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner.' If our brethren were not blind, they would see that to teach that wickedness is not fully punished in this world is the most licentious doctrine ever known; and is, in

the very nature of things, the only deception which leads into sin. Who in all the world ever committed a sin with an expectation of gaining any happiness thereby in a future state? or who did not hope, not only to gain something desirable here, but to avoid the punishment of his wrong? If wickedness does not sufficiently punish the transgressor, what is there which is so much worse than wickedness that can do it? And if righteousness does not sufficiently reward the well-doer, what is there so much better than righteousness that can do this?

“Notwithstanding these arguments, if our brethren will show us a ‘thus saith the Lord,’ to prove that sin and misery will exist in a future state, we pledge our sincerity to subscribe to its truth.”

The foregoing article seems to the biographer worthy to be read again and again. It is like apples of gold in pictures of silver. Although bearing somewhat the form of controversy, it was written in the spirit of love,—love even to those who oppose themselves to the truth of God; it was written with a solemn sense that the life of him who wrote it was drawing towards its close. How clear his view of divine things! Old age to him was like the clear sunset, when the west is all radiant, so that not even noon itself was so effulgent.

SECTION XII. — THE NEW LIKENESS.

One of the best artists of Boston was engaged, this summer, to execute an engraving from the large painting, mentioned in chap. xxvi., sec. 7. It was designed to be placed at the opening of a book entitled “Voice to Universalists,” which had been projected by Mr. J. M. Usher, bookseller. It was thought, at the time, to be altogether

the best engraving and truest likeness of the man that had ever appeared. It is the same which is placed in the first volume of this biography.*

SECTION XIII.— VOICE TO UNIVERSALISTS.

In September came out the work mentioned in the preceding section.† It was somewhat difficult to bring father Ballou to write another book; in fact, it was doubtful whether he would have undertaken it at all, had the publisher commenced with the proposition for a book. A General Epistle to Universalists was first obtained. The publisher's hope was to draw out a paper somewhat like Washington's Farewell Address to the people of the United States. But father Ballou did not consider himself as holding the preëminence which the issue of any work of that nature would have implied. After some persuasion, he wrote the epistle we have named. This gained, it became, through the intercession of the publisher, the leader of a series of very important articles.

* On the appearance of this likeness, it was generally pronounced the best that had then been engraved. The editor of the *Universalist Quarterly* said: "Our thanks are due to the publisher, for the only good likeness of Mr. Ballou which has ever been struck off,"—meaning, of course, up to that time.

† The whole title was, "A Voice to Universalists, by Hosea Ballou. Suffer me a little, and I will show thee that I have yet to speak on God's behalf. Boston: published by J. M. Usher, 1849." The following dedication was prefixed: "This volume is most affectionately inscribed to all the beloved brethren in the ministry of universal salvation, and to all who believe in that divine doctrine, as revealed through our Lord and Saviour Jesus Christ, and recorded in the Holy Scriptures; by their very humble and grateful servant, Hosea Ballou."

It is certain, that, had it not been for the publisher, the world would never have seen the series to which we here refer ; and although this would not have been regarded as a calamity by some, it would really have been such to every man who regarded father Ballou as a just expounder of the word of God. Written, as the series was, after its venerable author had completed his 78th year, it will be regarded as the last and most mature bequest of his opinions to the world on the subjects embraced.*

* The publisher says in the preface: "The work here laid before the public consists partly of original pieces written by Mr. Ballou for this volume, and partly of articles from his pen which have already appeared in different periodicals. To the former class belong A General Epistle to Universalists, Momentous Questions, Essay on Universalism, Advice to Young Men who design to enter the Ministry, The Doctrine of Universal Salvation, and The Utility of Evil. The latter class is made up of such selections from his writings as it was thought desirable to preserve in a more permanent form than that in which they first appeared.

"One object with the publisher was to call forth, from the venerable author, some new contributions to the great cause to which he has devoted his life; some additional counsels, which his brethren may receive as a legacy, and some fresh testimony, which the world may regard as the maturest dictate of long experience and reflection. His advanced age forbids the hope that he will many times again address the public in this way; and the latest thoughts and sentiments of such a man, on topics of so much moment as those which are here discussed, will be felt to claim respectful attention with all candid minds."

Rev. Sylvanus Cobb said: "We find the book as a whole to be such as we highly value. The 'General Epistle to Universalists' is itself worth the price of the whole. Tell us not that this might have been published in tract or any cheap form. It would never have served its mission thus to be read and thrown away. It should have been where it is, in a large, splendid book, to grace our centre-tables, and to be taken thence and read as often as once a month.

"The same remarks may be made in relation to the 'Advice to Young Men who design to enter the Ministry.'

"The 'Short Essay on Universalism,' 'The Doctrine of Universal

SECTION XIV. — POETICAL TRIBUTE.

On reading the work described in the last section, Rev. D. K. Lee, then of Southbridge, Mass. (but now of Ogdensburg, N. Y.), published the following poetical tribute :

LINES ON READING FATHER BALLOU'S VOICE TO UNIVERSALISTS.

“ A VOICE TO UNIVERSALISTS ” !
 And from the hoary chief
 Whose three-score years on Zion's tower
 Seemed moments all too brief *
 To give the holy word of God
 Sent down for him to speak,
 And war with Sin, and chide the tears
 From wailing Sorrow's cheek ;
 Whose left hand waves the charges now
 To lingering legions given,
 While with his right hand he has clasped
 The opening gate of heaven !

“ A Voice to Universalists ” !
 Commencing clear and strong
 With counsels and with promises,
 And closing with a song !
 My senses all leapt to my ears
 And feasted on the sound,
 As it came rolling o'er the hills
 And echoing around.
 And I cried, “ Thanks, brave watchman old !
 To thee and to the Lord,

Salvation shown to be included in the Divine Commands,' and 'The Utility of Evil,' are likewise valuable mementos of their author; and so are the two Convention Sermons.”

With honors and with orisons,
For that awakening word !”

“ A Voice to Universalists ” !
And well it may go forth,
And glad the ears of East and West,
And of the South and North ;
And thrill new souls with joy and hope,
And call new champions in
To help the hosts of Righteousness
Against the hordes of Sin !
Ho ! every one that loves that voice,
Bear on its note to more ;
And winds and waters waft it till
It rolls from shore to shore !

“ A Voice to Universalists ” !
To make the heavenly Word
Our Ægis and our Oracle,
And face each hostile horde.
O let us catch the counsel up,
And spurn the dreams of men,
And take the Bible on new trusts,
And hold it forth again !
’Twas the old hero’s victory,
And comforts his repose,
And it will be our might and meed
While vanquishing the foes.

“ A Voice to Universalists ” !
To RISE AS ONE and quell
The noise of that loud, lurid lie,
Still fabling endless hell.
To re-unite the family
Now scattered o’er the earth,
And give the people grace and peace,
And call new joys to birth.

O, be that voice our signal-sound,
 What foe soe'er may come,
 Till victory leads us through the wars,
 And heaven invites us home !

SECTION XV. — GENERAL EPISTLE TO UNIVERSALISTS.

Behold the aged servant of God, fully conscious that he has advanced to the very verge of human life. We see him stand, as it were, with the grave before him. He is soon, very soon, to leave the people with whom he has been so long associated as a professor of religion, as a preacher of the gospel, as a teacher, guide, and father ; he is requested to write an address to them, in view of his age, and of the fact that, in the course of nature, he must soon pass away. Not once in all his lifetime, since he had been brought to the knowledge of Universalism, had he ever doubted its truth ; and *we* may say, though *he* would never have made such a declaration, not once had he ever dishonored his faith by any act of his life. Thousands and tens of thousands are looking up to him as the patriarch of the denomination. Under these circumstances he utters a "Voice to Universalists." One of the shrewdest, calmest, and most reliable of the Universalist writers said :

" This title [' Voice to Universalists '] was probably suggested by the peculiar character of three leading articles in the work, namely, A General Epistle to Universalists, Essay on Universalism, and Advice to Young Men who design to enter the Ministry. These pieces are distinguished by that tone of familiar address and fatherly solicitude which the author's great age, services, and standing in our connection, render so proper and becoming in him. Nothing can be kinder than the manner in which he offers his suggestions, admo-

nitions, warnings, and advice to his brethren, both lay and clerical ; and we feel confident that the multitudes of believers, who have long venerated him, will desire to profit by these dictates of experience and love. The topics on which he insists, in his Epistle to Universalists, are of the simplest kind ; but they are fundamental to our individual welfare, and to our social prosperity and usefulness. He urges on us the faithful use of the Scriptures, and devout adherence to them ; observance of the Christian Sabbath, and attendance on public worship ; regular religious meetings of the lay brethren wherever there are not enough of them to support preaching ; formation of churches, and communion in the Lord's Supper ; religious education of children in families, and support of Sunday schools. To those who intend to preach, he earnestly recommends the attainment of a suitable education, as a preparatory step ; love of the gospel, and of the work of the ministry, as the determining motive in choosing that profession ; thorough study of the Bible, with judicious use of helps to understand it ; the Christian spirit and prudence in carrying forward the reforms of the day ; careful economy in pecuniary concerns, and an humble disposition. He dissuades them from entering the ministry with an aim at worldly honors, popular applause, or fashionable distinction, and warns them of the disappointment they will be likely to meet with in our connection, if these be their object ; he kindly admonishes them not to temporize in their preaching, in order to gain the patronage even of other denominations of Christians, but to be true to their calling. He points out the evils of suffering themselves to become involved in debts, to the injury of others, and of their own supporters. May the several points of advice and admonition be heeded by all who profess ' the grace of God that bringeth salvation to all men.' " *

SECTION XVI. — THE EPISTLE ITSELF.

And what is more proper than that we should intro-

* See *Universalist Quarterly*, vol. vi., pp. 417, 418.

duce, in this place, the epistle itself? Taking into consideration the form of the article, the subjects it embraces, and the circumstances under which it was written, it should be regarded as worthy the deepest attention of the people whom he had so long loved.

“ A GENERAL EPISTLE TO UNIVERSALISTS.

“ To the numerous fraternity of believers in universal salvation, through Him who gave himself a ransom for all men, pursuant to the will of God, who will have all men to be saved and to come unto the knowledge of the truth ; and to all who call on the name of our Lord and Saviour Jesus Christ, whithersoever this epistle may come : — Brethren, will you listen to the beseechings of your aged servant in Christ, who has long endeavored to serve you for Jesus' sake ?

“ All favors bestowed by the Giver of every good gift, and every perfect gift, impose corresponding duties and obligations on those who receive them. By what means, let your servant ask, were your minds enlightened, and brought out of darkness into the glorious light of universal love? You answer, By carefully and prayerfully searching the Scriptures. In what estimation, then, should you hold these Scriptures, which have granted you this deliverance from the gloomy horrors of never-ending woes? Does the Bible contain the divine promise, that, in the seed of Abraham, which seed is Christ, all the nations, all the families, all the kindreds of the earth shall be blessed? Does the Bible teach that the one Mediator between God and men gave himself a ransom for all, to be testified in due time ; that God has made known his purpose, that, in the fulness of the dispensation of times, he will gather together all things in Christ ; and that he worketh all things after the counsel of his own will? And does it teach us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world? And do the Scriptures teach us all things which pertain to life and godliness, through the knowledge of him who hath called us to

glory and virtue? If these things be so, allow your aged servant to beseech you to hold the Scriptures in that high regard which corresponds with the blessings you receive from them.

“Are there no reasons to fear that the blessed oracles of divine truth are less read and less regarded than they ought to be? Have not some of the professed preachers of the gospel manifested more regard for what is called science, than for the plain declarations of the divine word? And have they not been too much countenanced in this course by their hearers? A word to the wise is sufficient. Be exhorted, brethren, to regard the apostle’s solicitude, who feared that, as the serpent beguiled Eve, through his subtilty, his brethren’s minds would become corrupted from the simplicity which is in Christ. Are there no grounds to fear that some who have been open advocates of divine truth, have in some measure yielded to the popular influence exerted to dissuade them from its open defence, in hope of amalgamating with such as are so very liberal as to define no belief whether the will of our heavenly Father in man’s final salvation will be accomplished or not? ‘To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.’ It seems hardly necessary, brethren, to exhort you to beware of that meteor called Christianity, which is not founded on Christ; which does not acknowledge the reality of the wonderful works done by him; which would lose none of its authority by dispensing with Christ, his death and resurrection. ‘If Christ be not risen, then is our preaching vain, and your faith is also vain.’ Under pretence of progress, it seems that some have come to the conclusion that they must leave the Scriptures, Christ, and his apostles, all which only served for their times, and go on to perfection, adopting as a motto, *Upward and onward!* If, in room of leaving the Scriptures, they would only leave the false doctrines to whose support they have been erroneously applied, no fault could be imputed to their progress.

“Your aged servant would call your very serious attention to the consideration of the Christian Sabbath, and the devotional services it requires. That the observance of the Sabbath, for the purposes of public devotion, is of indispensable necessity, it would

seem no professed Christian could doubt. It is evident, according to the New Testament, that, soon after the resurrection of the divine Master, the apostles, and all who believed on Jesus, met on the first day of every week for the purpose of divine worship; and there is no doubt but they chose that day because it was the day on which Jesus arose from the dead. In view of these momentous facts, does it not appear most reasonable that all Christians, in all ages, should, as far as circumstances and means will permit, follow so good an example? Though there seems no probability that this custom will be soon wholly discontinued, we have even now, and in our populous cities, where the people have every needed convenience for attending public worship on the Sabbath, reason to fear that many neglect this privilege; and that among this class are some whose example has an influence on others, thereby depriving them of those enjoyments which none can well do without, and which are especially needed by the poor. Brethren, suffer the word of exhortation, not to neglect the assembling of yourselves together. Can any of you, rich or poor, seriously persuade yourselves that it is better for you, and for your neighbors, and for your families, that you stay at home, and not attend public worship on the Sabbath? According to the influence your example will exert in community, are the demands of community on you for such examples as may prove a blessing to others. Our time being short, let it be wisely improved. Who of us will regret, at the close of life, that we have devoted too many Sabbaths to the worship of God in public? Or who of us will not, at that period, be thankful for all the opportunities we shall have faithfully improved, in worshipping God in spirit and in truth?

“As it is undoubtedly the case with many believers in the doctrine of universal salvation, that they are, in many places, but few in number, and not able to be at the expense of a meeting-house, or of maintaining a public preacher, they may think it their duty to attend, with their families, public worship where a partial gospel is preached, and universal salvation proscribed. To such, it may be said, ‘Wisdom is profitable to direct.’ All circumstances must be taken into the account. How many true believers are there who can meet together? Two or three have

the promise of the divine presence. Let them meet in the private dwelling of some brother, who can best accommodate such as will attend. Let the Bible be the minister. Read some portions of Scripture ; converse on them ; and, if convenient, sing hymns, &c. In all parts of our country good sermons are now in print, and might be read to edification in very small assemblies. By such meetings some, who do not believe, may be induced to worship with you, and inquire after truth. From such meetings, large societies of our common faith had their origin ; and the oldest members thereof have confessed, that their early meetings were among those which they best enjoyed. Let all who wish well to Zion remember her in her low estate.

“ The establishment of churches, and the attendance on the Lord’s Supper, are privileges which ought not to be neglected. Could the prejudices of the people all be removed in regard to church membership and the Lord’s Supper, and the more rational practice of the first Christian believers be adopted, it would, no doubt, much improve our Christian communion and fellowship. All who were converts to Christianity were as freely admitted to the celebration of the supper, as they were to the public services of devotion. Indeed, the supper was one part of public service. What good reason can be assigned why three quarters of a Christian congregation, after joining in the prayers and praises offered in the sanctuary, and after listening to a fervent dispensation of the words of everlasting life, retire from the house of worship, and leave the other fourth to celebrate the death of Jesus, in which the whole congregation believe ? If the death of Jesus be allowed to benefit all, should not all join in its celebration ? Community at large join in celebrating the day of our national independence ; and the fact that this independence is a benefit to all justifies the whole community in so doing. But, brethren, your servant, who offers advice, assumes no right to command. The apostle says, ‘ Let a man examine himself, and so let him eat of that bread, and drink of that cup.’

“ Among all the great subjects embraced in the circle of Christian duties, none can have a greater claim on parents than the bringing up of their children in the nurture and admonition of

the Lord. Be exhorted, therefore, by the love of Christ to little children, and by your own most tender affection for your offspring, to neglect no opportunity or means which may be employed in promoting this object. The young and tender heart, like the pliant wax, is susceptible of any impression. How indispensable, then, is it, that the divine image should be as constantly before the mind of childhood as is possible! The more love is infused into the heart of the child, the more will that heart manifest the divine image. And the rule will hold good, in relation to this duty of parents, as in relation to all other duties, "Whatsoever a man sows, that shall he also reap." Parents in general, who have disobedient, ill-natured, and quarrelsome children, have used unreasonable severity with them, endeavoring to overcome evil with evil. The doctrine of Jesus should be taught to children while quite young. There is scarcely anything more easily taught. To render good for evil is the essence of the doctrine which Jesus taught and practised. In any instance in which chastisement is required, the child should be made to understand that it is inflicted for its good.

"The widely-spread custom of Sabbath schools, and the liberal patronage which is granted them, furnish wonderful facilities for the religious and moral culture of children. The writer of these suggestions was at Salem a few days since, at the Massachusetts Sabbath School Anniversary, where the many lovely children made a most charming display, and sang the praises of God with well-disciplined voices. The scene called up the comparison of these times with those of fifty years ago, and it was believed that fifty years, as well improved in future, would accomplish the divine promise, that all Zion's children shall be taught of the Lord, and that their peace shall be great. Parents and guardians would do well to give to children of their care all those multiplied advantages which distinguish our times.

"Superintendents and teachers in Sabbath schools are entitled to much gratitude for their faithful services, and it is hoped that their own religious and moral improvement will prove a rich reward, in connection with the happy reflection that they have

watered and nurtured many pleasant plants, which flourish in the garden of God.

“ If, by the foregoing suggestions and advice, any minds should be induced to a serious consideration of the duties mentioned, and any service thereby result to the cause of truth, of pure and undefiled religion, and of humanity, it will show that, by God’s blessing, small means may redound to his honor. The writer could not persuade himself that more than a few hints on the several subjects which have been noticed could be required of him, or be of any essential benefit to his readers.”

SECTION XVII. — SUMMARY.

One of the chief advantages conferred on Universalists by this epistle is, that it shows the leading matters of thought in the mind of father Ballou, in prospect of his death. He felt deeply his relationship to his brethren. He felt that age was upon him. He was their *servant*, not their ruler, nor master; he claimed no authority; it was with diffidence even that he assumed the task of advising them. Perhaps he was encouraged to do so by the fact that he had long endeavored to serve them. First of all, he refers Universalists to their duties and obligations; he wished them to survey fully the fields of action denoted by those two words. By the Bible they had been delivered from error; they had drawn from that source the waters of salvation; by the power of the divine word they had been freed from terror, from false views of God, from the fear of endless torments under which thousands, not of their faith, had dragged out a miserable existence on earth. Ought they not, therefore, to love the word of God? Fearful was father Ballou that the Scriptures were coming to be disregarded; or, if not, they were

regarded less than in former days. He knew the advantages the Bible had conferred on him; and he desired Universalists to love and to respect it, as the word of God. His mind turned also to the great doctrine of the final triumph of the cross, showing itself in the purity, exaltation, and happiness of all men. This great theme inspired his soul through all his manhood, but especially when he stood on the verge of the grave. He said at this time :

“ As respects the one central idea, in which all, who have ever professed to believe the doctrine, have agreed : this great and paramount idea embraces the final end of all sin in the human family, and the consequent holiness and happiness of all men. We deem it proper to consider all who embrace this one item of faith as Universalists, however they may differ in regard to the ways and means which have been, or may be, used to carry into effect the desired and glorious result; or however they may differ as to times and seasons in which divine wisdom may accomplish it. This item of faith evidently distinguishes all its advocates from all who believe that any of the human family will sin and suffer as long as the Creator shall exist.”

He reflected on the fact, that the German notions in regard to Christ and Christianity had crept in among his younger brethren. To him there could be no Christianity without Christ, and no Christ without his resurrection, and no resurrection of Christ without a miracle, and no assurance of a miracle without the Bible. To secede from Christ was not *progress*, how much soever the motto might be used, *Upward and onward*. Father Ballou called the attention of his brethren very particularly, also, to the Christian Sabbath. He desired the day might ever be respected by them; and that they might not forget the

assembling of themselves together for the worship of God, as the manner of some is. And as the number of competent and faithful preachers holding the great salvation is insufficient to meet the wants of all our societies, father Ballou recommended lay worship, where a preacher could not be obtained. If no chapel or other convenient edifice could be obtained, let them meet in the private house of some brother, who lived in a convenient location, and tune their hearts and voices in praise to God, and be profited by the reading of his word. He impressed on his brethren, also, the importance of the establishment of churches, and of the religious education of children, thereby illustrating the necessity of the Sabbath school. In view of death, such were the subjects which most deeply impressed his mind.

SECTION XVIII. — MOMENTOUS QUESTIONS.

But there was another subject which had great weight, at this time, on the mind of our aged father. He had always believed that God was the Ruler of the universe, and that he executed his will in the armies of heaven and among the inhabitants of the earth. Man is weak and blind; he is a creature, governed by circumstances over which he oftentimes has no control; and hence "it is not in man that walketh to direct his steps;" "man's goings are of the Lord;" "the preparation of the heart in man and the answer of the tongue is from the Lord." These truths were dear to father Ballou. Never in all his life had he inclined to Arminianism. He had prayed devoutly for light; he had honestly and for a very long time

studied the word of God ; all the power of his sagacious mind had he concentrated on these subjects, and the result was as we have here described it. He did not believe that man had any agency by which he could defeat the divine will. He believed that man had no freedom that God had not given him ; and God would not have given man a freedom which he foresaw would defeat His own will and purpose. The freedom of man, therefore, whether it be great or small, never defeats the will of God. Up to the hour of his death, these were the opinions of father Ballou. And in his " Voice to Universalists," he puts the following

MOMENTOUS QUESTIONS.

1st. If the Divine Being inspired the prophets to foretell events, involving what would be brought to pass by the schemes planned by kings, and executed by armies under their command, was it possible that such events could have been prevented by human agency ?

2d. If we allow that God, by his Holy Spirit, moved the prophet Isaiah to point out the sufferings of the Messiah, as we read in his fifty-third chapter, can we reasonably believe, that, by any human agency, those sufferings could have been prevented ?

3d. Can we reasonably believe, and on rational grounds defend the belief, that Peter was possessed of an agency by which he could have avoided denying his Master, as Jesus told him he would ?

4th. If we allow that Jesus Christ appeared to Saul, for the purpose of his conversion to Christianity, and to make him a minister and a witness of gospel truth to the Gentiles, can we reasonably believe that it was possible, by any agency which Saul possessed, to have prevented his conversion, or have avoided his ministry ?

5th. Have we any reason to believe that Saul was possessed of

any freedom of will, which was violated by the action of that power by which he was converted?

By stating these questions, we wish not to puzzle the mind of any one; but, believing as we do that the great subject embraced in them is not generally understood as it ought to be, it is hoped that, by calling attention to it, some useful inquiry will thereby be induced.

SECTION XIX. — UTILITY OF EVIL.

We have shown that father Ballou believed in the sovereignty of God; in his perfect wisdom, power, and goodness; that God executed his will in heaven and on earth; that man had no agency or freedom, except that which God had given him; and that God could not have given him any power by which man could defeat, or even temporarily thwart or disappoint, the divine will. The freedom of man, whatever it is, father Ballou held to be just as much a part of God's purpose as anything else. He held, as did the prophets and apostles, that man is in the hands of God as clay is in the hands of the potter. Why, then, do we find evil here on earth? for evil there surely is, when we look at the events of this life alone,—when we fail to see the grand resolution of human discords in the harmony of the divine purpose. Why do we find sin and guilt here, if God executes his will on earth as in heaven? The true solution, in father Ballou's theory, was, that there is a utility in the present temporary existence of evil. He held that the temporary existence of evil is useful to a definite end or purpose, and that it cannot fail of answering the purpose for which it

was designed, unless God has made a mistake in the choice of means which he employs.*

So important were these views in the sight of father Ballou, at the time he prepared the work entitled "Voice to Universalists," that he felt it necessary to impress them renewedly upon the attention of his brethren. He accordingly introduced an article on the "Utility of Evil." In his mild manner, he said :

"Reader, do not be offended at the title of this short article, and call it impious. Will you say you never before heard that evil is useful? Will you say the suggestion is wicked, and could be made by no other than one who is wicked? Well, suppose all which you imagine be true, may it not be well to be calm, and deliberately consider, that, though you have never before heard of this thing, it may, notwithstanding, be a divine truth? If you will be candid, and bring your mind into a suitable condition to be reasoned with, we will call you to the consideration of questions which, if properly answered, will lead us into the true light of our subject. 1st. Is evil self-existent? If no one will allow this, there is no need of argument to disprove it. It follows, of course, that evil had a cause which produced it; this is self-evident. 2d. Is it not equally self-evident that the cause which produced evil is good? If we say that the cause which produced evil was evil, we thereby say that evil existed before it existed. When these several points are understood, we are prepared to state the following axioms :

"1st. That which had no beginning had no cause to produce it. 2d. If we should say that good had an origin or a cause, we should be compelled to say that that cause was evil! 3d. If we allow that evil had an origin or cause, we must allow that the origin of evil is good.

* On this subject will be found a very valuable article from the pen of Rev. T. B. Thayer, of Lowell, in the *Universalist Quarterly*, VOL. III., pp. 167—185.

“ Will the reader now exclaim, and say, — This makes God the author of all the evil and sin which exist? Well, suppose it does, does that prove the axioms false? These are self-evident facts. That God is not the author of evil is not a self-evident fact. Two self-evident facts opposed to each other cannot exist.

“ That the position we here take is supported by divine authority we show by the following passage: Isa. 45 : 7, ‘ I form the light, and create darkness : I make peace, and create evil. I, the Lord, do all these things.’

“ Having arrived safely at the conclusion that God is the author or creator of evil, and having so done on scriptural as well as on logical authority, we feel safe in drawing the following inferences: 1st. Divine wisdom comprehends the fact that evil is useful to a definite end or purpose. 2d. That it cannot fail of answering the end for which it was designed.

“ Let us now proceed to consider the utility of evil. And we will do this by the light and guidance of divine truth. See Rom. 3 : 5—8 : ‘ But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid; for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory, why yet am I judged as a sinner? And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil that good may come? whose damnation is just.’ By what is here quoted, we clearly see that it was a doctrine which Paul preached, that the unrighteousness of men commends the righteousness of God, and that the truth of God abounds to his glory, through the falsehood of men. It is also evident that the enemies of the apostle understood enough of the doctrine of divine grace to induce them to report the scandal, that he said, Let us do evil that good may come. By observing the last of Rom. v., and the first of vi., we see the same subject alluded to. ‘ Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. What shall we say, then? Shall we continue

in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?' Thus we see, that the slander which is so generally reported in our times, unfavorable to those who preach that where sin abounded grace much more abounds, was rife in the days of the apostles.

" If unrighteousness or evil commend the righteousness of God, we see therein its utility. See Rom. 5 : 8 : ' But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.' Can any one avoid seeing that this commendation of the love of God could never have been, if there had been no sinners? Such a commendation of the divine love as is here set forth could never have been witnessed by the angels of God in heaven, nor could it ever have melted hard and sinful hearts into contrition and love, had sin never been. This subject may be well illustrated by an attention to what is embraced in the words of Jesus, where he says, ' They that be whole need not a physician.' Now, it is the sickness of the patient which commends the skill of the physician, and the virtue of the medicine which restores to health. All the medicines found in the mineral and vegetable kingdom would have been useless, and would have forever remained so, if there had been no disorders to be cured. And in this place it may be well to notice the impropriety of the slanderous report which has been mentioned above. The enemies of the truth say our doctrine leads into sin; and that, according to its teachings, we may do evil that good may come. Why, then, we ask, is it not reasonable to suppose that the patient restored to health should, on that account, endeavor to become sick again, that the skilful physician, with his efficacious medicine, may again cure him? Moreover, as our opposers contend that, if we allow that God has a purpose to effect by moral evil, we may, on that account, endeavor to commit all the sin we can; we ask, in return, why ministers who urge this argument do not, when they visit the sick chambers of their parishioners, say to the sick, that, as it is true that God sends sickness for wise and good purposes, they may consistently endeavor, not only to remain sick, but to increase their sickness by all possible means?

“ Who that has read of the conduct of Joseph, the son of Jacob, towards his brethren who sold him, and made himself well acquainted with his virtues, can fail to admire the man and his lovely character ? But who will tell us how that admirable character, and those shining virtues, could ever have been known, or adorned the page of sacred history, if Joseph's brethren had never wronged him ? Who can read the words of Joseph to his brethren, without tears ? ‘ And Joseph said unto his brethren, Come near to me, I pray you : and they came near. And he said, I am Joseph, your brother, whom you sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life. . . . But as for you, ye thought evil against me ; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.’ Do we not see here the utility of evil ; and the good end and purpose which God designed it for ?

“ Another instance wherein our subject is most clearly seen, is the adorable character and wonderful grace exhibited in the sufferings and death of the Son of God. When we approach this subject, we feel our inability to do it justice, and realize the poverty of language to express its divine excellency. To multiply words, or to attempt to be eloquent on this subject, would surely offend against good taste. All who admire the Saviour, or realize the power of his love, must see and acknowledge that, if Jesus had had no enemies, that love could not have been exhibited as it was in the prayer, ‘ Father, forgive them, for they know not what they do.’ As well might we expect to behold the rainbow with all its beautiful colors, without a cloud or any rain, as to behold the excellency of divine grace if no sin had existed. Who can so well appreciate the blessing of a physician, as the patient whose pains and sickness have been removed ? Who can so prize the grace of the Redeemer as those who say, ‘ Unto him who hath loved us, and washed us from our sins in his own blood ?’

“ It is not to be expected that what we have here presented to the reader will be approved by all into whose hands it may fall. We are sensible that our views differ widely from the theology of the church, and the doctrines of the schools. Many, no doubt,

will be surprised at the title which heads this short essay, and may regret to see anything so entirely new, and, to the public ear, uncouth. But let the reader consider that it has been the business of the writer, during the many years of his ministry, to be constantly putting forth sentiments and opinions which were offensive to the established doctrines of the church; but he has always been guided by an honest conviction, and a sense of duty. The sentiments set forth under the title of this article have been long believed, and in many ways, and in many instances, exhibited to the public; but never before under such a title, and with a design to have them remain in such a form, as to invite special attention and investigation.

“ It may further serve our purpose here to suggest some queries for the consideration of our doctors. They all agree in the opinion that God spake unto the fathers by the prophets; and that the prophets spake of a vast variety of events which were to take place in different ages, and in different countries. They believe that the rise and fall of kingdoms were foretold, and the desolations of wars pointed out, with great exactness. Now we ask these doctors how all this could be, unless the whole was planned by that wisdom which foresaw it? Was it possible that any agency with which the Creator had endowed mankind should work out results different from those spoken of by the prophets? Take, for example, the prophecies concerning events from the founding of the ancient Persian empire by Cyrus, to the fall of the Roman, which comprehend events spoken of by Daniel. Now look at all the moral and physical evils which were embraced in, or exhibited by, the infinite multitude and variety of events which took place through those ages, and say whether all those prophecies could have been fulfilled, and all this moral and physical evil have been avoided? As our doctors allow that God was the author of those prophecies, also of their fulfilment, also of all the benefits which have resulted from their fulfilment, will they endeavor to keep themselves in countenance while they say he was not the author of the evils? We have noticed the above section of time and prophecy, only as an example of all times and prophecies. We further ask our doctors to

consider the question, whether all those events above alluded to could have taken place, and all the evils have been avoided? Or could all those evils have occurred, and the prophecies not be fulfilled? The fact we desire the reader to understand is, that what we call good and what we call evil are so connected, and so essentially related, that the one cannot exist without the other, in the state of being in which mortal man exists.

“Whoever takes an enlarged, enlightened view of the divine economy and government, must, we think, be convinced that no wisdom short of the wisdom of God can claim the authorship, strictly speaking, of any event whatever. Let us, for a moment, look at simple facts which lie within the compass of the most common capacity. There is no plan, scheme, or enterprise which men contrive, but such as they are prompted to by circumstances with which they find themselves encompassed. Then it is plain enough that they are not, in a strict sense, the authors of these plans or enterprises. They have their origin further back. If, even in imagination, we endeavor to trace back through events which must be numbered amongst the causes of these recent contrivances, we can never stop short of God himself. And the like is the case with regard to the inevitable consequences of those plans which are devised by men. Those who contrive them can no more comprehend all which will in future result from what they contrive, than they can trace back through all events which are past, and which have caused them to devise what they have. It is often said by very pious and sincere persons, that we have reason to hope that God will finally so overrule all things as to have them terminate for the best. But if we do not understand that he, at all times, has the control of all events, what reason have we to believe that he ever will?

“Hoping that none may be offended at what we here present to the reader, and affectionately requesting a candid examination of the whole subject, we close in the very appropriate words of St. Paul: ‘O the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor, or who hath first given to

him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory forever. Amen.'"

SECTION XX. — HIS POETICAL ARTICLES.

The larger part of the *first* edition of the "Voice of Universalists" was occupied with the fugitive poetical articles which father Ballou, from time to time, had published. He did not claim to be a poet, and yet occasionally the poetical fire burned within him. His taste did not lead him to be critical in regard to his style, either when writing in rhyme or in prose. It is perhaps to be regretted that a selection of his poetical pieces had not been made by some careful hand. Many had been thrown off in a hurry; and, while some of them are good, others are indifferent. He said himself:

"The following metrical compositions were for the most part hastily written, without study, for the *Universalist Magazine*, while the writer was editor of that paper and designed to give it variety, and were mostly appropriate to subjects contained in it. Those pieces not taken from that paper, were composed on various subjects, at different times. The author makes no pretensions to being a poet, having never studied the art for a single hour; and it was with great reluctance that he consented that this volume should be presented to the public. To the publisher's solicitations he has yielded, not without a hope that, by so doing, he may gratify some of his numerous friends who have so liberally patronized his prose writings."

We shall give a few articles in this place. The following are among the best:

ISAIAH 1 : 27.

“Zion shall be redeemed with judgment, and her converts with righteousness.”

Go, saith the Lord, ye fires of wrath,*
That temple blast which sin hath raised ;
Bring all her turrets to the earth,
Where sacrifice profane hath blazed.

Her altars are disowned of God,
Her carnal priests high-places build ;
Their garments, too, are stained with blood,
With violence their hands are filled.

And yet to heaven their hands they raise,
And call upon my holy name ;
Up to my throne they dare to gaze,
While truth and grace they still disdain.

Ye, who to Baal's altars kneel,
Shall mourn to see that idol fall ;
And in your souls shall anguish feel,
Though loudly on your God ye call.

Go, saith the Lord, my angels, go,
For fire prepare that towering vine !
Lay all her spreading branches low,
Dash all her bowls of maddening wine.

God, with his judgment, shall redeem
His Zion ; and her sons shall shine ;
Her daughters in her courts be seen
With righteousness and truth divine.

HYMN.

“The earth, O Lord, is full of thy goodness.”

Thy goodness fills the earth, O Lord,
It swells the vernal bud,

* This article has been briefly noticed in this work, vol. III., p. 77.

It spreads through all the lands abroad,
And rolls along the flood.

In every ray of light it comes
From shining worlds afar ;
It visits earth from yonder suns,
And glows in every star.

I see it in the foliage green,
It covers hill and vale ;
It flows along each limpid stream,
And rides on every gale.

It swells the notes which cheer the grove
With melody and song ;
It kindles in the fire of love,
And dwells on every tongue.

GOD IS LOVE.

That God who made the sun and moon
Is love, unchanging love ;
That God who gives us night and noon
Is everlasting love.

That God who made the mighty seas
Is love, unchanging love ;
And bound them fast by his decrees
Is everlasting love.

That God who made the mountains high
Is love, unchanging love ;
Who filled with stars the azure sky
Is everlasting love.

That God who made the rivers flow
Is love, unchanging love ;
Who fills with fruits the valleys low
Is everlasting love.

That God who spread creation wide
 Is love, unchanging love ;
 Who holds the floods, and rules the tide,
 Is everlasting love.

That God who did us all create
 Is love, unchanging love ;
 He never can his creatures hate,
 He 's everlasting love.

CHRIST OUR LIGHT AND LIFE.

Behold the light ! now see it rise !
 How fast it spreads ! fills earth and skies ;
 While night and darkness flee apace
 Before the Saviour's day of grace.

The sun's bright beam shall now expire
 In brighter rays and warmer fire ;
 Nature, regenerate and pure,
 Shall rise to glory, and endure.

No winter shall these climes annoy,
 No chilling blasts young buds destroy ;
 The tree of life its fruits shall yield,
 And dying man of death be healed.

Seraphic raptures swell the theme,
 And joys bewilder like a dream ;
 Then wait, my soul, the perfect day,
 Yet walk the bright, the shining way.

PRAYER.

May that kind Wisdom's piercing eye
 Which scans events, and knows their end,
 Whose tender mercies never die,
 To my weak heart its favor lend.

Give me to feel as Jesus prayed,
When on the cross he bleeding hung ;
When all his foes their wrath displayed,
And with their spite his bosom stung.

Till death he loved his foes, and said,
Father, forgive ; then groaned and died ;
And when arisen from the dead,
His mercy to their souls applied.

For such a heart and such a love,
Kind Lord, I raise my soul to thee ;
O, pour thy spirit from above,
That I may like my Saviour be !

A PRAYER.

O Thou, whose power the mountains formed,
And made the sea its bed ;
Who set the raging waves their bound,
And all the caverns hid ;

The mountains thy commands obey,
The seas thy power confess ;
Thou dost their caverns deep survey,
And every dark recess.

O'er mountains of our sins, O Lord,
Wilt thou thy hand extend,
And to thy gracious, pardoning word,
Their lofty summits bend.

And o'er the raging seas of guilt
May thy rich grace abound,
While in the blood which Jesus spilt
Each angry wave is drowned.

In darkest caverns of the heart
Wilt thou thy light display ;

And to the visual power impart
Thy own eternal day.

A PRAYER.

With costly offerings why should we
Approach thine altar, Lord ?
Thine is the earth, and thine the sea,
And all the worlds abroad.

The oil that from the olive flows,
The wine the vintage yields,
And every herb and fruit that grows
In gardens and in fields,

Are gifts of thine, which we receive
As tokens of thy love ;
They please our tastes, our wants relieve,
And thy great goodness prove.

From coral beds of ocean deep
Could we rich diamonds bring,
And on a golden altar heap
Each shining, glittering thing ;

To thee they all belonged before,
Created by thy skill,
And treasured in thy ample store,
According to thy will.

The humble, contrite, broken heart
Thou never didst despise ;
To us, O God, thy aid impart,
To bring this sacrifice !

Let these suffice to show the poetic talent their author possessed. We have already confessed, however, that we have selected the best of his effusions. As a poet, he is not to be compared with Bryant, or Sprague, or

Longfellow. All his pieces are marked with piety, humility, love, and strong good sense. When we reflect how little discipline he had been accustomed to exercise, to obtain the art of fine writing, we almost wonder that those we have quoted are so well done, rather than that they are not of a higher order. He had a slumbering poetical fire within him, and, in spite of his strong habits of ratiocination, it would break out, at times, like a beautiful nocturnal blaze from some volcanic mountain.

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of Essex. Lowell was the most central place in the circle. At a meeting holden about this time, the brethren who were present passed several resolutions, which will be found below, as published at the time by Rev. Uriah Clark, then of Lowell.

Whether father Ballou supposed that the resolutions referred to were aimed at *his* teachings, we do not know. At any rate, he felt himself called upon to make a brief reply. Conscious of having preached according to the example of Jesus Christ and the general teachings of the word of God, he was ready to defend the course he had pursued. The first resolution reads as follows :

“ Resolved, That the wants of our denomination, at the present time, demand of its ministry a more affirmative method of ministry, dwelling more upon the positive truths of our theology, and with less direct attack upon the opposite errors.”

Father Ballou said in reply :

“ We think it was not the design of this resolution to signify that our ministry has not, heretofore, been sufficiently positive on the great doctrinal points which distinguish Universalists from other denominations of Christians, but that it has not confined its labors so exclusively to the positive as it ought ; but has indulged too much in attacking opposing errors. We think there can be little doubt, that, by exposing the unreasonableness and deformity of false doctrines, and their direct opposition to the Scriptures, and the dishonor they cast on the adorable character of our heavenly Father, our ministry has given great offence to the believers in those errors, which have been wasting away as darkness before the rising sun. Nor is it to be doubted, that, by so attacking the errors of the church, our ministry has subjected itself to a load of reproach, scandal, contumely, and abuse, which it might have avoided had it been prudent enough to

These resolutions were prepared and discussed, for the purpose of obtaining a better understanding of the various errors of the day. Each one called forth a variety of questions and objections. They were explained and discussed, and at all times were warmly adopted.

The present members of the Circle are Mrs. L. Brown, Misses, E. Smith, Mary Fisher, Elizabeth, Frederick, C. W. John, Charles, A. D. Taylor, William, K. Cooper, George, B. R. Thomas, Abner, N. B. T. W. Clark, N. B.; T. Lewis, T. W. Thomas, G. T. Clark, Leonard, J. J. Brown, W. H. Brown, A. E. Allen, and Mrs. W. W. Clark.

The whole plan is the subject of these resolutions, being by no means the most judicious. It is to be seen that the attempt is generally speaking, to be successful. It is to be seen that the attempt is generally speaking, to be successful.

The second resolution had respect to that important subject, called moral agency:

ominable doctrines alone! And it may appear most unaccountable that our ministry should have it, having such evident and forcible examples set in the Testament, in the ministry of Jesus and his disciples been prudent enough to let the errors and religious enemies alone, how smoothly might he have with the popular current! But, in room of this we engaged in the hazardous work of 'rooting up his heavenly Father had not planted.' Utterly foolish and delicate sensibilities of the most religious people of his nation, he called them hypocrites and impostors; and moreover told them that publicans and sinners enter the kingdom of heaven before them. Read the Gospel of Matthew, and be surprised at the language used in addressing the Scribes and Pharisees, calling them hypocrites, fools, and denouncing on them as children of hell. This was the last discourse he delivered and well did he know that it would so enrage them as to put him to death. This they soon accomplished. We are, for a season, much frightened, and evidently alarmed; but shortly after, they gained their courage, and followed the example which their divine Master had set them, and brought on themselves the loss of their lives. All this might have been avoided had they adopted a more prudent course, and given no offence to the pious enemies of divine truth.

How as our ministry seems to realize the consequences arising from making direct attacks on errors which have the sanction of prescription, the force of custom, the countenance of a long established hierarchy, and the support of all our theological schools, who can wonder at a resolution to abstain from a practice which has always led to such consequences as have been pointed out?"

The second resolution had respect to that important subject, called moral agency :

Resolved, That it is inexpedient and practically unprofitable to

teach that the exercise of man's moral agency is to have no part in the attainment of salvation."

"Here we are presented with a certain something, expressed by two words, neither of which is found in the Scriptures. 'Moral agency.' What is it? It is supposed to be something that belongs to man, which is exercised in man's salvation. Is it something which the Creator has made and given to man as an essential part of his being? If so, was it designed by its Author to perform a certain part of man's salvation? If so, it will certainly do it, if divine wisdom has made no mistake! Is it something which is included in the following words of St. Paul, recorded Eph. 2 : 8—10?—'For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' Is this moral agency also embraced in the following passage?—Phil. 2 : 12, 13 : 'Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure.' These passages plainly show, that what the Scriptures mean by salvation is effected pursuant to the divine purpose, and by a divine influence in the mind or understanding of man, rendering the will devoted to the service of God, as expressed by the converted Saul, who said, 'Lord, what wilt thou have me to do?' If what is meant by man's moral agency, as expressed in the resolution, is comprehended in those passages above cited, was it ever known that our ministry disallowed it? Our ministry has heretofore, and it is hoped it will continue, to disallow any power in man to prevent a work, even in his own heart and mind, which God in mercy has purposed to effect by his grace."

Father Ballou felt particularly interested in the third resolution. It was not carefully drawn, for no one had ever contended (so far as we know) that the consequences of the present life do not extend beyond the grave. It was expressed thus :

“Resolved, That we are unauthorized by Scripture, and that it is unprofitable, to preach that the consequences of the present life do not extend beyond the grave.”

Father Ballou said :

“In relation to this resolution, we are induced to ask whether our ministry has ever preached that the consequences of the present life do not extend beyond the grave? We did not know that such a belief was ever thought of by any Christian denomination. Let us look at the subject; and let us ask whether any Christian divine ever believed that a greater or a less number of the human family will exist beyond the grave than have had an existence in this life? Now if all believe that in order for man to have an existence beyond the grave, he must have one in this life, then the consequences of the present life extend beyond the grave. If, for instance, Adam had refused to comply with the divine command to multiply and replenish the earth, he would have been the only man who would have had an existence beyond the grave. So we see that his obedience to the Creator’s command extends, in its consequences, beyond the grave. And we may further add, that if, at any period past, men had refused to follow Adam’s example of obedience to the law of our common nature, then would have the number of human beings ceased to increase; and no more would have had an existence beyond the grave. We may also notice an instance of wickedness, and one, too, of the darkest shade, which was succeeded with consequences which extend beyond the grave. We mean the crime committed by David, king of Israel, by which he possessed himself of the wife of Uriah. Solomon, king of Israel, who builded the temple of God in Jerusalem, was the fruit of this connexion. Now Paul, in his Epistle to the Romans, informs us ‘that Jesus Christ, our Lord, was made of the seed of David according to the flesh.’ And according to the genealogy of Jesus, Solomon lay in the line; so that this fruit or consequence of David’s connexion with the wife of Uriah continued on until Jesus Christ our Lord was given to the world, and who has died for our sins, and who was raised from the dead,

and who has brought life and immortality to light through the gospel. How many thousands of cases might be noticed, both of virtue and vice, whose consequences extend beyond the grave! But their extending beyond the grave by no means proves that any unhappiness thereby accrues to any one. In this life David was sorely chastised for his crime. God, who sees the end from the beginning, and worketh all things after the counsel of his own will, is our Father, and knows how to overrule all things for the best good of his children."

Of the two remaining resolutions, the aged preacher spoke as follows :

" Resolved, That our ministry should retain the simplicity and tangibility of our leading doctrines, and should aim to enforce them with all the skill and beauty of composition and delivery to be attained by the aid of scientific and literary culture."

" All the skill and beauty of composition and delivery to be attained by the aid of scientific and literary culture.' Come, literature and science, to aid in the beauty of composition and delivery. And who is to judge of the beauty of composition and delivery? Now we know what our preachers are going to study! Now, or very soon, our pulpits will attract the eyes and ears of people with all possible beauty of composition and delivery! What a noble enterprise! It places St. Paul far in the background. See 1 Cor. 2 : 1 : ' And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring to you the testimony of God.' Verse 4 : ' And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power.' "

" Resolved, That a large proportion of our preaching, both in old and new societies, should be of a practical and devotional character."

" Such has always been the character of our preaching, in which we have continually labored to show that all human duty, both to God and men, was founded on the principles of the gospel of

God's impartial grace. Why, then, should resolutions now be put forth, indicating that such has not been the character of our preaching?

"The writer of the foregoing, who will be well known by his signature, has such a firm confidence in the kind and brotherly spirit of his brethren, the authors of the resolutions, that he expects their voluntary forgiveness for anything which they may judge to be improper in what he has here written."

SECTION XXIII. — THE NEW HAMPSHIRE DINNER.

On the 7th November of this year, took place in Boston what was called the New Hampshire festival. The occasion brought together a very large gathering of the sons of New Hampshire, who reside in Boston and vicinity. They sat down, to the number of twelve or fifteen hundred, in the largest hall in Boston, to a public dinner, at which the Hon. Daniel Webster presided. The occasion seems to have been a very happy one. It was said in some of the Boston papers that —

"The oldest subscriber present at the grand dinner given by the Sons of New Hampshire, in this city, was our townsman, Mr. Samuel Gregg, who resides at 18 Leverett-street. Born at Peterboro', N. H., in 1772, he came to Boston in 1799, just fifty years ago. His father and mother were both among the earliest settlers of his native place, having planted themselves on the banks of the Contocook about one hundred years ago."

Another journal, a few days afterwards, showed that the venerable Mr. Gregg was not the oldest native of New Hampshire who was living in our goodly city at that time :

"There was one man residing in Boston, who was born in New

Hampshire at an earlier day than that on which Mr. Gregg was born. We refer to Rev. Hosea Ballou, senior pastor of the Universalist society in School-street. He was a native of Richmond, N. H., and was born on the 30th of April, 1771. He was a settled pastor in Portsmouth, N. H., for several years. In 1817, he removed to Boston, and became the pastor of the society we have named, an office he has sustained with honor to himself until the present time. His father was Rev. Maturin Ballou, pastor of the Baptist church in Richmond, who moved to that town about ten years after the first white men settled there. The church in Richmond was the second Baptist church formed in that State; and Rev. Maturin Ballou was one of the first to bear the sentiments of the Baptists into New Hampshire, and *the first* to bear them into the region round about Richmond. Rev. Hosea Ballou will enter his eightieth year in April next; but he is very strong and active for a man of his age. He received an invitation to be present on the occasion, but was absent from the city at the time of the festival. New Hampshire has sent out few men whose influence has been more widely felt than his."

SECTION XXIV. — NOT FIT TO BE SAVED.

A man once came to father Ballou with three objections: 1st, God cannot, consistently with his moral government, prevent men from sinning in the future state; 2d, The impenitent are not fit to be introduced to the society of the holy; 3d, It is unreasonable so sudden a change should take place as that the wicked should be raised into the immortal state, holy. The replies were brief. He said:

"It is maintained that, though it is not agreeable to the will of God that the wicked should retain their moral corruption, and carry it with them into the immortal state, yet, as they are free agents, and will do so, he cannot, consistently with his moral government, prevent it. Let such Universalists as thus argue be

consistent with themselves, and allow that, as God cannot, consistently with his moral government, prevent the wicked from carrying their wickedness into the resurrection state, no more can he prevent their continuance in wicked works forever !

“ Again : It is said that what are called the *impenitent* are certainly unfit to be introduced into the enjoyments of the holy. That is the same as to say that an unclean thing is unfit to be cleansed ! an unholy person is unfit to be made holy ! a wicked person is unfit to be made righteous ! or a dead person is unfit to be raised from the dead ! or a sick person is unfit to be made well !

“ But it is said that it is unreasonable that so sudden a change should take place as would be necessary to raise the wicked at once into an immortal, sinless state. Let us ask how long time was required to convert persecuting Saul to an humble Christian ? or how long did it take to convert the murderers of Jesus, on the day of Pentecost, to become his meek disciples ?”

SECTION XXV. — FINALLY IMPENITENT.

A certain preacher of much note published a sermon at this time, in which he said : “ It is a calamity, vast and inconceivable, to die unprepared ; to go into eternity to learn, by personal experience, what is the nature and duration of the discipline which awaits the finally impenitent in that ‘ undiscovered country from whose bourn no traveller returns.’ ”

It met the eye of father Ballou, who queried as follows :

“ Here we are presented with a subject supposed to be of solemn importance, concerning death and a future state. We ask, where in all the Scriptures do we find this subject spoken of ? Where do we read of the finally impenitent ? Where do we read of people who died unprepared ? Where, for conscience sake tell us, where do we read in the Scriptures anything about the nature

And to the visual power impart
Thy own eternal day.

A PRAYER.

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Approach thine altar, Lord ?
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that we know of no passage of Scripture which, in any way, conflicts with what appears to be the apostle's meaning in the passage quoted." *

SECTION XXVII. — NATURE OF THE RESURRECTION.

In respect to the other inquiry, touching the resurrection of the body and its re-union with the spirit, he would reply :

" It seems safe to say that we have no account of any such re-union ; nor have we any account of any sentient state between the mortal and the immortal. But whether the Scriptures do clearly decide the question, as to the resurrection being attained as men pass out of this body of flesh and blood, or that a sleep, or suspension of sentient existence, follows natural death, until a simultaneous resurrection is to take place, is, to me, questionable. Though I regret my want of discernment or ability to harmonize all which St. Paul has written on this subject, I had rather present a few of his words for consideration, and leave others to make up their minds in regard to what they mean, than to attempt anything beyond the clear convictions of my understanding." †

* Rev. Mr. Shehane, of Alabama, propounded to father Ballou, in September, 1849, the following question : " Will man's spirit live when his body is dead ? " He replied : " As to my views in relation to your question, I am willing to acknowledge that I do not find the Scriptures so definite on the subject as to put it beyond all doubt. Yet it seems to me that St. Paul gives us to believe that he expected to be with *Christ* on leaving the body ; and to this opinion I am mostly, not to say strongly, inclined. Of one thing I feel confident, and that is, that God has ordered this matter for the best, as he has all other things."

† A very valuable sermon on " The Nature and Effect of the Resurrection, as defined in the Scriptures," may be found in the *Trumpet*, vol. XXI. p. 97. It is by Rev. E. Fisher.

SECTION XXVIII. — PAUL'S LANGUAGE.

At various points in his life, father Ballou was known to say that certain passages in Paul's epistles were difficult of construction. If Peter confessed there were some things which even he found it hard to understand (2 Peter 3 : 16) in the writings of his "beloved brother Paul," certainly it is not to be expected that men in our day, however diligently they may have studied the Scriptures, shall be able to make everything perfectly plain. After quoting 1 Thes. 4 : 13 — 17, in full, father Ballou said :

"This passage seems to correspond with what the same apostle says in 1 Cor. 15 : 51, 52 : 'Behold, I show you a mystery : we shall not all sleep, but we shall all 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.' These passages seem, evidently, to favor the idea of a simultaneous resurrection of all the dead and all the living. But it must be confessed that the language is so highly figurative as to raise a query whether we rightly understand the writer."

But, on the other hand, he saw passages which did not seem to denote a simultaneous resurrection :

"Phil. 1 : 23 : 'For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.' Dr. Macknight renders this passage thus : 'For I am straitened of the two, having a strong desire to be with Christ, because that is by much far better for me than to continue in life, bearing the toils and evils to which I am daily exposed while preaching the gospel.' Dr. A. Clarke's comment on the passage reads thus : 'For I am in a strait between two, viz. : the dying now, and being

have let those abominable doctrines alone! And it may appear strange and almost unaccountable that our ministry should have been so imprudent, having such evident and forcible examples set forth in the New Testament, in the ministry of Jesus and his disciples. Had Jesus been *prudent* enough to let the errors and wickedness of his religious enemies alone, how smoothly might he have gone along with the popular current! But, in room of this prudent course, he engaged in the hazardous work of 'rooting up every plant which his heavenly Father had not planted.' Utterly careless of the *pious* and delicate sensibilities of the most religious and devout people of his nation, he called them hypocrites and a generation of vipers; and moreover told them that publicans and harlots should enter the kingdom of heaven before them. Read the 23d chapter of Matthew, and be surprised at the language which Jesus used in addressing the Scribes and Pharisees, calling them blind guides, fools, and hypocrites, and denouncing on them the damnation of hell. This was the last discourse he delivered to the Jews, and well did he know that it would so enrage them that they would put him to death. This they soon accomplished. His disciples were, for a season, much frightened, and evidently were on their guard; but shortly after, they gained their courage, and, following the example which their divine Master had set them, they finally brought on themselves the loss of their lives. All this they might have avoided had they adopted a more *prudent* course, and given no offence to the *pious* enemies of divine truth.

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“Resolved, That we are unauthorized by Scripture, and that it is unprofitable, to preach that the consequences of the present life do not extend beyond the grave.”

Father Ballou said :

“In relation to this resolution, we are induced to ask whether our ministry has ever preached that the consequences of the present life do not extend beyond the grave? We did not know that such a belief was ever thought of by any Christian denomination. Let us look at the subject; and let us ask whether any Christian divine ever believed that a greater or a less number of the human family will exist beyond the grave than have had an existence in this life? Now if all believe that in order for man to have an existence beyond the grave, he must have one in this life, then the consequences of the present life extend beyond the grave. If, for instance, Adam had refused to comply with the divine command to multiply and replenish the earth, he would have been the only man who would have had an existence beyond the grave. So we see that his obedience to the Creator’s command extends, in its consequences, beyond the grave. And we may further add, that if, at any period past, men had refused to follow Adam’s example of obedience to the law of our common nature, then would have the number of human beings ceased to increase; and no more would have had an existence beyond the grave. We may also notice an instance of wickedness, and one, too, of the darkest shade, which was succeeded with consequences which extend beyond the grave. We mean the crime committed by David, king of Israel, by which he possessed himself of the wife of Uriah. Solomon, king of Israel, who builded the temple of God in Jerusalem, was the fruit of this connexion. Now Paul, in his Epistle to the Romans, informs us ‘that Jesus Christ, our Lord, was made of the seed of David according to the flesh.’ And according to the genealogy of Jesus, Solomon lay in the line; so that this fruit or consequence of David’s connexion with the wife of Uriah continued on until Jesus Christ our Lord was given to the world, and who has died for our sins, and who was raised from the dead,

that 'the whole herd of transgressors and infidels cease to sin when they cease to breathe.'"

To this, father Ballou added the testimony of Professor Stuart, in his commentary on the Epistle to the Romans :

"Professor Stuart, treating on this text, says: 'This text may be regarded as a kind of general maxim, or truth, in regard to all such as die physically or naturally. The object of the writer is to draw a comparison between the effects of *natural* death and those of *spiritual* death. The first causes men to cease from all action, and, of course, from their transgressions; and, by analogy, we may conclude that the second, which is a death unto sin, will do as much. The maxim, in its physical sense, was probably a proverbial one among the Jews.'

"That the learned professor, as well as other learned commentators, are right in understanding the apostle to mean *literal* death, where he says, 'For he that is dead is freed from sin,' we may be satisfied by carefully observing the use which he makes of the death of Christ in the context."

He then went into a full and careful consideration of the context, and showed that Paul evidently intended, as Professor Stuart understood him, that he who is dead in the literal sense is freed from sin.* But, to save room, we omit the argument. He then says :

"We repeat our first question: Will men sin after they are dead? We answer, We hope not; for if he that is dead is freed from sin; if, in the death of Christ, what is called our old man was crucified, and what is called the body of sin was destroyed, we hope that in the resurrection the old man, the body of sin, will not appear. We hope that in the resurrection all will be made alive in Christ; and, as the apostle says, 'In that he died, he died unto sin once; but in that he liveth, he liveth unto God;'

* See vol. II. of this work, pp. 187, 188.

so we hope that all who die will die unto sin, and that all who live hereafter will live unto God.

“ It is strenuously contended that so great a change as a discontinuation of all sin at death is unreasonable ; and yet those learned divines who thus contend will allow even greater changes at death in those whom they call righteous. If we ask them whether there are not, in all the Christian denominations, many who may be ranked with what they call the righteous, they are ready at once to allow it. But do they believe that the righteous hereafter will oppose each other, as they do here, and refuse to commune together ? No ; they will allow no such thing. Then will they meet with a greater change than would those in general who are called sinners, should they cease from all sin ? Will such as cannot allow so great a change at death as the discontinuance of sin, allow that the righteous hereafter will be afflicted and made exceedingly sorrowful on account of the vices and wickedness of their sons and daughters, of their fathers and mothers, of their brothers and sisters, &c. ? No ; they will not allow this. Then they must allow that the righteous will experience a greater change than the wicked would, should they cease from sinning. Will there, in the future state, be such an endless variety of religious opinions as are entertained in this mortal state ? If not, what an astonishing change must be effected !

“ Our general subject seems to suggest the momentous question, whether the Scriptures anywhere represent the resurrection state as a peccable one ? It must, we think, be allowed that, where Jesus spake to the Sadducees on the subject of the resurrection, in room of intimating that men in that state will sin, the contrary is reasonably inferred. Luke 20 : 34—38 : ‘ 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. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Ja-

cob. For he is not a God of the dead, but of the living ; for all live unto him.' If they are equal unto the angels, and if they all live unto God, and can die no more, it certainly favors the hope that there will be no sinning in that immortal world. And this most precious hope seems also to derive no little support from the description of the resurrection which we find in 1 Cor. 15, beginning at the 42d verse : ' 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. There is a natural body, and there is a spiritual body. And so it is written, The first man, Adam, was made a living soul, the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy ; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy ; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.' Surely no one can desire any comment on the preceding quotation, to make it appear favorable to the blessed hope that the resurrection will not bring mankind into a peccable or sinful state. Equally favorable to this most cheering hope are the words of the apostle, Rom. 8, beginning at verse 19 : ' 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 hath 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. For we know that the whole creation groaneth, and travaileth in pain together until now ; and not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption ; to wit, the redemption of our body. For we are saved by hope. But hope that is seen is not hope ; for what a man seeth, why doth he yet hope for ? But if we hope for that we see not, then do we with patience wait for it.' Who can believe that the apostle would have used such language

in describing an expectation of a state of sin for himself and all creation ? If the immortal state is a peccable state, then all who exist in it may sin. What the apostle says on the subject of the future state, in 2 Cor. 5, shows that he believed that state to be altogether desirable. Begin with verse 1 : ' 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. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven ; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.'

" It is worthy of notice, that the resurrection state is uniformly represented as a state to be hoped for ; and never, in a single instance, represented as a state to be dreaded by any portion of the human race. How very comforting are the following words : see Heb. 6, begin at verse 17 : ' Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath : that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil ; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec.' Who, let us ask, of any denomination of Christians among us, do not stand in need of the strong consolation which the foregoing passage seems to afford ? Who does not need that hope, and the consolations of that hope, which is an anchor of the soul, and which enters into that within the veil, whither our high priest has entered ? It would seem that a moment's survey of mankind, in this mortal, sinful state, would wean any sensible man or woman from all its fading glory. Who can survey all the oppressions, all the injustice, all the slavery, all the wickedness, all the pain and sickness, together with the certain prospect of soon parting with all the fond endearments of life, and of descending into the silence of the

tomb, and feel no need of that blessed hope of an immortality, where death shall be swallowed up in victory, and tears wiped from all faces ?

“ What can be more inconsistent than to argue, as some do, that a belief that the resurrection state is free from sin is dangerous to the interests of piety and virtue ? If we hope soon to be with Christ, and to be like him, and if we steadily exercise this hope, shall we not, by its benign influence, endeavor to keep ourselves from all moral pollution ? See 1 John 3 : 2, 3 : ‘ Beloved, now are we 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. And every man that hath this hope in him, purifieth himself, even as he is pure.’

“ That speculative doctrine, for which many now contend, that teaches a restoration from sin and condemnation in some future age or ages, in the future, immortal state, seems to be entirely without foundation in the word of God. And if we bring it to the test of sound reason, how can it be supported ? It must allow that man’s constitution, in the immortal world, will be a peccable constitution ; and if so, what can be relied on to prevent the continuance of sin as long as that immortal state shall endure ? We read of but two constitutions of man in the Scriptures ; the mortal and the immortal, the earthly and the heavenly. The Scriptures speak of sin in the earthly state, but never speak of it in the immortal.

“ Again we recur to our question : Will men sin after they are dead ? In addition to what has already been offered to answer our question, we refer to Heb. 2 : 14, 15 : ‘ Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ; and deliver them, who, through fear of death, were all their lifetime subject to bondage.’ If the tempter is destroyed by the death of the body, we have good ground to hope that sin will not continue. It is believed that the history of sin begins and ends in flesh and blood ; and surely we believe that there is no Scripture account of it out of our mortal constitution.”

SECTION XXXI. — FREE WILL.

Our good father still continued to meditate on this matter. "What is free will? Who will tell us?" he would say. "Was man the author of it himself? Had he any power to refuse it? Has he any power to throw it off? Is not the will controlled by the appetites and passions, and also by the outward circumstances in which we are placed?" But we give his own words :

"Who, of all the wise, of all the learned, and of all the knowing among men, can define what is meant by *free will*? I deem it utterly useless to endeavor to make out anything which is satisfactory on this subject, by studying authors who have argued and disputed about it. The alembics and crucibles which assayers have long used to solve this undefined something or nothing, as it may turn out to be, have not determined whether what is called free will is a simple, a compound, or a nonentity.

"Suppose we divide the subject by asking, in the first place, what *will* is; and if we can obtain a satisfactory answer to this question, we may then attempt to ascertain in what sense it is *free*. What is will? Is it a faculty of the mind of man? Does it exist in man, as an integral part of his nature? If so, was it not constituted in man by the Creator? and must it not be under the control of influences like other faculties by man possessed? Can man, by any possible means, dispossess himself of it? Again, let us ask, whether will, if not a distinct faculty, is produced by an act of the faculties? When a man wills to do a thing, or not to do such a thing, is this will anything more or less than an act of the mind? If a right answer can be obtained as to what will is, we have then to inquire, in what sense may it be said to be free? Is it free to be, or not to be? Is it free to exist, or not to exist? Did it come into existence without a cause? If not, is it not dependent on the cause which produced it for its existence? Has it power to annihilate itself or not? and in this

does its freedom consist? But this would suppose that will is an intellectual agent, and can become the author of a will!

‘ There are many other questions which might be proposed in relation to this subject; but if the foregoing queries be answered intelligibly, no doubt others may be solved in like manner.

“ In relation to the subject of free will, we deem it necessary that we should be fully satisfied as to the following question: If the Creator has given to man what people mean by free will, is it not derogatory to the character of our heavenly Father to believe that this gift can, by any means, so operate as to result finally in man’s everlasting ruin, or in anything contrary to the design of the ever-blessed and adorable Giver? If we are asked why this question should be insisted on, we answer, because it is and must be the pivot on which turns one cardinal point of doctrine on which Universalists and Unitarians are divided. If the Creator has given man a free will, or any other power, which may result in what was not designed by Him, the Universalist has no ground on which his doctrine can be maintained. The Unitarian is consistent with himself when he leaves the certainty or uncertainty of man’s final state undecided; for, as he believes that the Creator has given man a free agency, or a free will, which is not under his control, it would be quite inconsistent for him to determine what cannot be known by either man or his Creator.”

A few months afterward, a good brother had published a book, in which he said:

“ Mankind have been endowed by their Maker with moral agency or freedom. The power, the privilege of self-control, of governing their own movements and forming and executing their own plans,—of choosing between good and evil, between obedience and disobedience of the laws of God,—has been bestowed on every human being. However men may reason metaphysically on this subject, they all possess an inward conviction of having such a power, and act upon it in their proceedings during every hour of conscious existence. It is not to be supposed this free-

dom is unlimited. From the nature and capacities of man, it must necessarily be restricted to a compass, measured by his ability and sphere of action. He is free to *will* any and all things he pleases; but he can *execute* his will only to the extent that he is able to control the circumstances and influences by which he is surrounded. Within certain limits, his freedom is a practical power, which he constantly exercises. Beyond these bounds, he has neither liberty nor ability to go. Hence man's agency cannot conflict with God's sovereignty, or with any purposes the Creator may have formed with respect to the career, the progress, or the condition of those upon whom this agency has been bestowed."

It becomes our duty to show what ground father Balou took in regard to this important matter :

"In the statements found in the foregoing quotation, it appears to me that some things are expressed which are not metaphysically correct; and, in some respects, embrace what the author did not intend.

"In what I now intend to write, I purpose to be as brief as possible, yet to say enough to be understood. It is said, 'Mankind have been endowed by their Maker with moral agency or freedom.' Now it must be allowed, according to this statement, that, whatever may be meant by this moral agency or freedom, mankind are as necessarily possessed of it as they are of their existence. This is self-evident. In the next place, let us ask whether man can avoid using this moral agency or freedom? If we allow he can, it follows that we do not know that he does always exercise it. If we say that he cannot avoid the using of it, we find him governed by the strict law of necessity, so far as to be obliged to both possess and use this moral agency or freedom.

"Let us ask in what does this freedom consist? It is defined as follows: 'He is free to *will* any and all things he pleases.' Now what does this amount to more than to say, he is free to *will* any and all things he wills? I ask the candid reader to say if it amounts to anything more? I further ask whether man is

free to will what he does not please? or, what is the same thing, is he *free* to will what he does not will? Of what use is such freedom? We are endeavoring to find moral agency or freedom; but it keeps out of sight. Yet it is something that man cannot exist without, cannot avoid having, nor can he neglect using it. Wonderful freedom!

“Again, it is said: ‘The power, the privilege of self-control, of governing their own movements, and forming and executing their own plans,—choosing between good and evil, between obedience and disobedience of the laws of God,—has been bestowed on every human being. However men may reason metaphysically on this subject, they all possess an inward conviction of having such a power, and act upon it in their proceedings every hour of conscious existence.’

“I presume the author hereof did not mean all which the above quotation asserts. No doubt he will allow that all those human beings who have not lived until they came to the years of understanding, as we commonly say, never acted on the conviction of which he speaks. But I go much further. I doubt, and most seriously question, whether any human being ever acted on such conviction. When the hungry man sits down to eat, does he act on the conviction that he has the power given him by his Creator to choose to eat or not? When a thirsty man drinks, does he do it on the conviction that his Creator has given him power to choose to drink or not? One moment’s candid reasoning on this subject discovers its impropriety. When Saul was exceedingly mad, and persecuted the disciples of Christ, have we any reason to believe that he acted on the conviction that his Maker had given him power to choose so to do or not? When he cried out, ‘Lord, what wilt thou have me to do?’ did he thus act on the conviction that his Creator had given him the power to choose so to do or not? On these questions, is it possible that rational minds can come to different conclusions?

“But our brother says: ‘It is not to be supposed this freedom is unlimited.’ I ask, what freedom is not unlimited? He answers: ‘Of choosing between good and evil, between obedience and disobedience of the laws of God.’ He further says: ‘Within

certain limits, his freedom is a practical power, which he constantly exercises. Beyond these bounds, he has neither liberty nor ability to go. Hence man's agency cannot conflict with God's sovereignty, or with any purpose the Creator may have formed with respect to the career, the progress, or condition of those upon whom this agency has been bestowed.'

"Thus we are given to understand, that, within certain limits, in which man's moral agency or freedom is confined, the purposes of God in regard to man's career, his progress or condition, never enter! What follows? It follows that God never purposed that any human being should choose good in room of evil, or to obey his laws. The power of choosing is within the purview of man's freedom. If St. Paul, or any other Christian, ever chose the path of obedience to Christ and his precepts, it was not because God had so appointed; or if all men should be finally brought to love and obey God, it will not be in pursuance of any appointment of the Father of our spirits. Does our brother, or anybody else, believe this? If God has no purpose respecting man's choosing either good or evil, obedience or disobedience to his laws, I humbly ask, what moral interest we have in his purposes?"

Father Ballou closed this article by saying:

"I trust that all my brethren, who may not entertain my views, will accord to me the liberty I am happy to yield to them, of defending what I believe. I should not be careful respecting the subject on which I have written, were it not for the fact that it does positively involve the future and final destiny of man."

SECTION XXXII. — REFORM FESTIVAL OF 1850.

We are careful to name the reform festivals, because father Ballou took so active a part in them. In 1850, Wm. H. Richardson, Jr., presided, and after he had opened the "feast of reason," Rev. E. G. Brooks, then of Bath, Me.; Rev. T. B. Thayer, then of Brooklyn, N. Y.;

Rev. H. P. Cutting, of Highgate, Vt.; Rev. H. B. Soule, of Connecticut; Rev. T. Starr King; R. Frothingham, Jr., of Charlestown; and Rev. John Boyden, all addressed the assembly. The speech of Rev. Mr. Thayer contained a very touching allusion to father Ballou. Speaking of what had already been done, he said :

“ Behold what has already been done by Universalists ! See that old patriarch out there,* what a noble work has he done. We are all heartily glad to see him here to-day. Let us follow his example. His place at these festivals will by and by be vacant, — for he must depart; and when he goes, it will be like the falling of a giant oak, in the midst of the forest; when, from the echoes, it would almost seem as if every tree far and near had taken up a wailing for its fall. But we hope he will be with us many a year yet; and when at last thou shalt depart (addressing himself to the old gentleman, he said), return to us; come again after thou art gone, in the influence of thy gentle spirit, in the power of thy undauntable resolution, in thine example, and in the energy of that good old heart of oak.”

Language would fail us were we to attempt to describe the emotion among the people. Rev. H. P. Cutting, from Vermont, alluded to father Ballou's early labors in that State. He spoke of the recollections which many of the aged Universalists of Vermont cherished of father Ballou, who spent some of the most valuable years of his life among them. The speech of brother Thayer, who had preceded him, had had, he said, a peculiar effect upon his feelings.

Father Ballou having been alluded to in a sentiment,

* Meaning father Ballou, who sat at the head of the hall. Great cheering followed the allusion.

he was eagerly called for. Amid shouts and cheering he rose slowly, and spoke as follows :

“ On account of infirmities and weakness he would have been happy to have been excused from speaking ; but, believing that the invitation had come from good and honest hearts, and from good principles, he would comply. (Applause.)

“ Mr. President (said he, raising a glass of water in his hand), suppose I was looking on a large and rapid stream, and held a little water in this vessel, I need not be hindered from casting it in, even though the increase of the stream could not be perceived ; so in this case I may cast a few drops into the stream of good fellowship, which is flowing so fully here. (Applause.) It is the privilege of old age (said he) to be garrulous and egotistical. I will endeavor to guard against this habit of the aged ; but I will say a little about myself, — I cannot leave myself out altogether. (This remark, so humorously thrown in, and so singular for him, created much amusement.) The subject of Reform, he said, floated before his vision. He had heard what had been said, and his soul had been warmed with the theme. It was true, he had been compared to the old oak, that was just ready to fall in the forest ; but perhaps that old oak will make as much fire, if you get it ignited — (here the applause of the company seemed to break over all bounds, and when it closed, he continued), — I was going to say, even as *green wood*. (Great laughter, ending with three cheers.) I remember, said he, this cause sixty years ago ; I remember what we saw then in vision ; and what we saw then in vision *has now come to pass*. Why, said he, this work of *reform* has gone on so effectually that even the old partial god himself, in whom the theologians used to believe, has got *reformed*. He is so changed that the old clergy, if they were to hear him described now, would not know him. (Applause.) The old divinity is gone. Our heavenly Father has become our *real* Father. The Bible, too, has felt this reform. What was thought to be hostile to Universalism is now seen to be favorable to that doctrine. The prophets of Jesus and his apostles are all seen to favor that doctrine. All sects seem coming to harmonize on the great

truths of the paternity of God and the brotherhood of man. One thing struck him very forcibly, viz., that, although all the translators of the Bible were believers in endless misery, they had not given us a Bible that taught that doctrine.

“ He made acknowledgments for the references that had been made to him. He felt unworthy of them (his voice becoming tremulous). O, said he, could you feel sensible of your humble servant's mortification at his many shortcomings, you would have saved him the pain of being called up. If any good has been done by my labors, the glory is the Lord's, — it is all due to him who has held me in his hand. God has supported me. He referred very feelingly to Rev. S. Streeter, at his side. When I contemplate (said he) what we have encountered, and look now at this army of men who defend the truth, I feel *perfectly satisfied*; yea, I desire to glorify God; and I must refer to the aged Simeon, who took the long-expected babe Jesus in his arms, and said, ‘ Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.’ My brethren in the ministry, my brethren in the faith, my sisters in the faith, I feel encouraged! Again I say, I glorify God! The work is going on! It will go on to the end, and prosper!

“ He spoke of the disconsolate manner in which some of the brethren indulged in the forenoon. He did not like to see them so distressed. They must remember the confidence Mordecai had in God, of whom we read in the book of Esther. The Jews were doomed to destruction, but still Mordecai did not despair. Esther, the Jewess, had been chosen queen; and he desired her to go to the king and represent the danger in which all her countrymen stood. At first she was afraid to go; she was afraid the king would put her to death if she should enter his presence without his command. Mordecai said to her: ‘ Think not with thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and

who knoweth whether thou art come to the kingdom for such a time as this?' He applied this to his brethren. Do not despair; do your duty; deliverance will arise. If we are faithful, God will bless us. If we are persevering and do our duty, we shall have the satisfaction of doing good; but if we do it not, some one else will do it; for God has his cause in his own hand, and he will not see it destroyed."

SECTION XXXIII.—PREACHED AT DIFFERENT PLACES.

It is not possible, in all cases, to state where father Ballou preached at different times. No record has been kept. He unquestionably left some journal of his labors; but we have not enjoyed the privilege of an examination. From the public notices of his preaching, we learn that from the month of June, 1849, to June, 1850, he preached at Watertown; Portland, Me.; West Cambridge; Providence, R. I.; Acton; Charlton; Natick; East Bridgewater; Taunton; Cambridgeport; Danvers; Hingham; Abington; Middleboro'; Springfield; Salem; South Weymouth; Fall River; Marlboro'; Boston. The places to which the name of the State is not attached were in Massachusetts. When he preached at Middleboro', an event occurred which showed that, although he was about four-score years, he was prompt to fulfil his engagements. He took the train in Boston, and was instructed to stop at a station in Middleboro', some three or four miles distant from that part of the town at which he was to hold his meetings, and at which he was to tarry. When he arrived at the place at which he was to leave the train, a frightful storm of wind and rain was raging. He waited some time for the carriage to come and take him to the

place appointed for him, but none came. The station-agent told him that no one would think of coming up after him in such a night. "Well," said he, "we will wait a little longer;" for the station-agent was anxious to close up the depot and go home. Becoming fully satisfied that no one was coming for him that night, father Ballou inquired how far it was to the nearest house? He was told it was a mile, or half a mile, as the case might have been. "Would the station-agent have the goodness to lend him a lantern?" The favor was not denied; and, with his lantern, umbrella, and carpet-bag, he sallied into the storm, to find the dark way. The wind blew so violently it was hard for him to stand against it; but, with perseverance and caution, he at length arrived at the nearest house. He asked the good people, on being invited in, if they expected a clergyman there that night. They said they did not. "Well," said he, "we frequently have what we don't expect. I have come from Boston, to preach in Middleboro' to-morrow, and the person who was to have received me at the depot has been prevented by the storm from coming." He asked if they could give him shelter through the night? and if not, would they carry him to some family that would take care of him? The good people, who were Baptists, gathered around him, and said, if he would accept of such accommodations as they could give him, he certainly should not leave them. It was the family of a substantial farmer. They asked his name, in a delicate manner, and he said, "I am Hosea Ballou." They said they had often heard of him; they were very happy to receive him; they were not of his faith, but they hoped always to be ready to "enter-

tain strangers." They ministered fully to all his wants, which were few ; and, on the next morning, they sent him to the village at which he was engaged to preach. His brief sojourn in this Christian family was very pleasant. The man, who failed to go for him on the preceding night, knew not where to find him in the morning ; but he was at the appointed place in due time, and all his brethren were glad to see him there. The Sabbath was pleasantly and profitably spent.

CHAPTER XXVIII.

HIS LABORS IN DIFFERENT PLACES; HIS VALEDICTORY SERMON, AND REVIEW OF HIS MINISTRY; SENTIMENTS ON SLAVERY.

JUNE 1850 TO JUNE 1852.

SECTION I. — FATHER BALLOU AT TROY.

IN the month of June, father Ballou made a journey to Troy, N. Y., to visit the family of Rev. J. C. Waldo. Mrs. W. was his daughter. He always took great satisfaction in seeing the families of his children, and they were never happier than when they could have their father with them. We have no doubt he preached in the pulpit of the Universalist Society during his brief sojourn here, although we have no record of the fact. His health was good; he was able to preach two or three sermons on the Sabbath, each from forty-five to sixty minutes in length; he never was troubled with bronchitis (the clergyman's complaint), and his mind was as clear as ever it had been. He preached with a full voice, so that he could be heard in the largest assemblies, and invariably sustained the interest of his hearers.

SECTION II. — RE-DEDICATION AT LYNN.

In August of this year, the meeting-house of the first

Universalist Society in Lynn was re-dedicated to the purposes of religion and the worship of God. It had been entirely changed and renovated. The pastor, Rev. E. G. Brooks, preached the sermon, and father Ballou offered the dedicatory prayer. The other parts were performed by Revs. M. Goodrich and J. R. Johnson.

SECTION III.—VISIT TO NEW YORK CITY.

Shortly after the service at Lynn, he left Boston, on a visit to the city of New York. Rev. E. H. Chapin had gone to Europe, and he desired the services of father Ballou for his flock a part of the time while he was absent. A gentleman, who heard father Ballou at one of these occasions, addressed a letter to the *Gospel Banner*, of Augusta, Me., in the following terms :

“ I had the pleasure and profit of hearing the venerable father Hosea Ballou, last Sabbath, at the Murray-street church in New York. He occupied the pulpit for Mr. Chapin, who is now absent in Europe. I was surprised at the strength and clearness with which he dispenses the words of eternal life. He spoke of the loving kindness of God as being commensurate with his wisdom and power. I heard him preach seventeen years ago in Boston. His hair was then white with years ; yet he is still a mighty man in Israel, though he has outlived the allotted time of humanity. His eye of faith is as clear to discern the record of truth as ever. He preached to quite a large and intellectual audience, without notes, in a firm and clear tone of voice, while a rapt attention was necessary and generally given to follow his argument, which was clear, plain, and convincing, uniting in his whole discourse upon one single point, though gathered by divers analysis from various themes, viz., the loving kindness of God.”—*Banner of Sept. 21st.*

SECTION IV. — NOT AT CONVENTION.

The United States Convention for the year 1850 was holden at Buffalo, N. Y. Father Ballou was not there; his engagements did not permit. He attended but one more session of this body on earth.

SECTION V. — LINES BY A LADY.*

A lady who heard him preach, not far from this time, in the pulpit at School-street, Boston, wrote the following lines :

- “ God’s blessing on that good old man !
 My heart with love grew warm
 As I looked upon his silvery hair,
 His shrunk and time-worn form.
- “ His fainting voice within me stirred
 Deep thoughts of other years,
 When he, a valiant champion, stood
 Among Truth’s pioneers ; —
- “ When, doubting, trembling, and oppressed,
 The sons of Adam stood,
 And heard him fearlessly proclaim
 That ‘ God to all is good.’
- “ And saw, in spite of doubt and scorn,
 The flag of truth unfurled,
 Emblazoned on its glorious folds,
 ‘ Salvation to the world.’
- “ Alone, almost alone he stood, —
 Did not his spirit fear ?
 The good man’s spirit never faints,
 When truth and God are near.

* Mrs. Frances D. Gage.

“Farewell, old man! thy pilgrimage
On earth is almost o’er;
But in the far off spirit-land
We’ll meet to part no more!”

SECTION VI. — DOCTRINAL PREACHING.

Serious fears had our aged father that the ministers of universal grace were falling into the practice of neglecting the important doctrines of the gospel. That God is the Father and Friend of man, and that his purpose of grace embraces the final welfare of all, were truths inexpressibly precious to father Ballou. He felt deep sorrow to see doctrinal preaching neglected.

“I am seriously of the opinion that many of our ministering brethren are in error in supposing that the time has gone by in which doctrinal preaching is needed in our community. Especially do I believe them wrong in supposing that it is not now, as formerly, necessary for our ministry to labor to expose the errors and false sentiments which are believed, and preached to the people, who are opposed to the blessed gospel of God’s love to the world, and the impartial salvation of mankind, as revealed in the Scriptures. I would ask, why it was ever necessary to labor to expose the false doctrines of the Roman, the Episcopal, the Presbyterian, the Congregationalist, the Baptist, the Methodist, and other sects, who were known, not only to oppose the Scripture doctrine of a world’s salvation, but to hold, believe, and preach doctrines and opinions not only anti-scriptural and most horrible to the human mind, but most dishonorable to the character of our adorable Father in heaven? What answer can be given to this question? That the denominations referred to are now in the same condition, as to their doctrine, and their opposition to the truth as it is in Jesus, cannot be denied. Because the successful labors of Universalists have been so blest of God that our denomination has become somewhat

numerous, and we can assemble now in much larger conventions than we could forty years ago, may we think we are all the world, and that the enemies of the truth are all converted? How do Universalists now compare with all other denominations combined against them? As to numbers, we are very insignificant. Will it be said that one can chase a thousand, and that two can put ten thousand to flight? True, so they can, if they will but gird on their armor, and boldly rush on the phalanx of the enemy; but if they think the conflict is ended, and the war over, what may be expected? Just what is now known to be the state of things.

“ It is not one week since I was so situated as to have a most favorable opportunity to know the condition of one branch of that deadly Upas which has poisoned all Christendom. It was at a meeting called a prayer-meeting. And here I saw and heard the workings of the old abomination, which has been new modelled by clerical art. The object of the labor seemed to be to frighten young people to seek their salvation from the wrath of the Almighty! In order to excite them to immediate exertion, God was represented in a character so awful as to fill the soul with horror. A day of judgment in the future world was described in a most terrific manner; and, to crown the whole, hell, the doom which awaits all who neglect the means of salvation, was represented with all its imaginary terrors. The minister appeared to be well acquainted with those arts which have been of late practised to get up what have been called revivals of religion. These are so well known that it is not necessary to describe them here. A tormenting fear of God, a horrible dread of hell and its torments, were the means used and relied on to obtain the end desired.

“ On seeing and hearing these things, my mind reverted to the questionable enterprise of sending missionaries to convert the worshippers of Juggernaut to the abominable superstition displayed before my eyes!

“ Now, the scene I have represented was in one of our popular cities, where there are several societies of Universalists. How could I realize these things, and feel no fears that our ministry had

erred in supposing that we need no longer to labor to expose and refute the wicked doctrines which are in our midst, and the vain worship which dishonors God, and opposes the doctrine of our blessed Redeemer ?

“ As a further reason for making these suggestions, I feel it a duty to add that, within six months, I have travelled in five of our States, and preached in as many as fifteen towns to Universalist societies ; and it has been a very general complaint, made known to me, that the societies were favored with but a very little doctrinal preaching, and heard scarcely any sermons designed to make people understand the Scriptures, or the great truths taught therein. But sermons suitable for moral and scientific lectures were nearly all the food the pastors gave their flocks.”

There were many among the Universalists whose souls responded readily and earnestly to these remarks. Indeed, thousands felt their importance. We remember one highly respected brother in the county of Essex, Mass., who responded in the following strain :

“ Universalism is the doctrine of the Bible, and must stand upon the true interpretation of that book. No person can be a firm believer in that doctrine unless he believes that the Bible harmoniously teaches it. For a few years past, I find that a considerable portion of the Universalist ministers overlook that portion of the Bible which the partialists claim as teaching the doctrine of endless misery. These ministers preach what some are pleased to call scientific and practical discourses. Their minds are somewhat airy ; they soar far away from the Bible, and leave that good old book almost altogether. Now the preacher may tell his congregation to believe and repent, until he is gray, and he never will reform them, unless he shows them what to believe. Men must believe that Christ is ‘ the Saviour of the world,’ before that fact can save them. The Saviour says : ‘ Ye shall know THE TRUTH, and THE TRUTH shall make you free ;’ and St. Paul says that ‘ we which believe do enter into rest,’ implying that there is

no rest to the misbeliever, nor to the unbeliever. How, we ask, can the truth make the mind free unless the truth be known and felt? or how can the mind enter into the rest of the gospel unless the gospel is believed? and how can a person believe in the gospel unless he knows what it is?"

SECTION VII. — BOSTON ASSOCIATION OF 1850.

In the month of November, father Ballou attended the meeting of the Boston Association, at South Reading, took part in all its deliberations, and preached a sermon, in the afternoon of the last day, from the words of the apostle, 1 John 4 : 10, 11. This was one of the most interesting meetings of this association ever holden.

SECTION VIII. — PREACHES A VALEDICTORY.

Realizing that he was drawing near the completion of his eightieth year, he delivered, on Sunday, 10th November, at his old church, his *valedictory* to the world. He gave notice to the people, at the close of the morning service, that he should preach again in the afternoon, and that he should preach a sermon which he had prepared as his valedictory, and which he should desire to preach, if he knew it was the last time he would ever enjoy the privilege of addressing a congregation. So far as he could see, this sermon might have been longer delayed; but death came sometimes without great warning. Father Ballou preferred to deliver it, therefore, as his last sermon; and if he lived longer than he had reason to expect, he would continue to preach what his Bible, his reason, his heart, and his conscience taught him was the truth.

When he should rise to preach for the last time, could he be permitted to know the solemn fact that it was *the last*, the subject of this discourse would be his theme. He spoke, in reference to the sermon, in the following terms:

“There are many considerations which seemed to call on the author of the following discourse to attempt to compose it, and also to present it to the public, and especially to the numerous fraternity of believers in the blessed doctrine of the divine paternity, and the universal brotherhood and final salvation of all men, through the mediation of Christ Jesus, as taught in the Scriptures of divine truth.

“It having pleased our heavenly Father so long to continue the life and ministry of such an unprofitable servant, and to bestow on him so many and great, as well as unmerited, blessings, notwithstanding his numerous imperfections, he is not entirely ungrateful; but feels it not only a duty, but a blessed privilege, in this way to leave a testimonial of his gratitude to the Giver of all mercies.

“The favorable regard, and even respect, shown by the whole circle of our ministerial fraternity to one who not only knows, but feels, his unworthiness, lays him under great obligation to express his sense of their kindness, and to pray most devoutly that Heaven may bestow on them a rich and ample recompense. They will not only regard the wish of their brother, to have the things in remembrance, of which he has written, after his decease, but will impute whatever of error they may discover in them to no want of sincerity. There is no one thing which the author of the following discourse more desires of his brethren, than that they may continue satisfied that the Holy Scriptures contain a revelation concerning gospel doctrine, and man’s duty and final destination, sufficient to make us wise unto salvation, through faith in Christ Jesus. Speculations concerning man’s future state, and opinions founded on his free agency, not taught in the Scriptures, must endanger the brotherhood to divisions as pernicious as formerly arose in the ancient councils of the church. If all would duly consider that we have as much reason to be thankful to God for

the right use of all the faculties of the soul, as for those faculties themselves, it would, doubtless, keep us in that humble condition of mind which would preserve us from all vain-glory, out of which grow strife and contention.

“ In particular, and in a special manner, is this valedictory discourse presented to the author’s Christian friends composing the church and congregation in this city, with whom he has enjoyed pastoral connection for thirty-three years. Although the society has met with some painful trials, no difficulty has ever, for a day, disturbed the union which subsisted between the minister and his people. And, notwithstanding the minister felt deeply the afflictions through which the society had to struggle, he enjoyed a firm confidence that an all-wise Providence would overrule all for good ; and it yields him unspeakable comfort and repose to see what he is permitted to see, — the church, the congregation, and the Sabbath school, all flourishing, like a well watered garden, under the care and supervision of a pastor according to God’s own heart, who is able to feed the sheep and lambs of his flock with knowledge and understanding.

“ For all the favors the writer has ever received of his friends in Boston, and the ample support granted him and his family, by the society, he wishes to leave this testimony of sincere gratitude.

“ For all the writer knows, this valedictory might have been longer delayed ; for he has no special presentiment of mind that his decease is to be immediately. Yet one in the eightieth year of his age ought to be ready for an event which must effectually prevent further opportunities here on earth. Add to this the consideration that strength of mind has already sufficiently declined, to suggest that it may very soon be gone. ADIEU.”

SECTION IX. — THE SERMON ITSELF.

And what text did the venerable preacher choose for such a discourse ? It was this : “ *I will endeavor that ye may be able, after my decease, to have these things always in remembrance.*” 2 Peter 1 : 15.

“ To appreciate fully the important subject to which our text calls our attention, we must duly consider, who was its author ; the ministry to which he was appointed ; his important and eventful labors in that ministry ; and the interest which he must have felt in the benefits which should in future result from them. Peter was the first disciple whom Jesus called ; and it may not be improper to regard him as what he has sometimes been called, ‘ the chief of the apostles.’ At the time of his writing the epistle in which our text is found, he was sensible that his labors in the service of his divine Master were near their end, as we learn from what he says immediately preceding the words we have chosen : ‘ Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance ; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.’ It is believed that it was in the same year that this epistle was written that the author was crucified by the order of Nero.”

PETER'S MINISTRY.*

“ The ministry to which Peter, as well as the rest of the apostles, was appointed, involved the testifying of all which Jesus did, taught, and suffered, and the teaching of the same to all nations ; to which we may add, all those labors which were required to infuse into the minds and hearts of all who received the gospel, the spirit of Christ, and all the virtues inculcated by the precepts of Jesus.

“ The important station occupied by this apostle in the church of Christ, his signal services, and his faithful labors, we may learn from what we read of him in the Acts of the Apostles, and by his epistles. This disciple, having been constantly with the divine Master during his ministry on earth, had an ample opportunity of knowing the wonderful works which God did by him ; of learning the spiritual nature of the religion taught in all his dis-

* We have affixed titles to several parts of this sermon, in order to bring the different subjects embraced in it more distinctly before the reader.

courses, and what was indispensably required of all his disciples. He also learned his own imperfections and dependence. After the ascension of the Lord Jesus, we find Peter taking the lead in appointing one as a substitute in the place of Judas. It was he that answered the revilers, who, on the day of Pentecost, said the apostles were drunk with new wine; and he delivered that admirable discourse, in defence of Christ, which pierced the hard and stony hearts of the people, and caused them to cry out, 'Men and brethren, what shall we do?' It was Peter who said to the impotent man, 'Silver and gold have I none; but such as I have give I thee: in the name of Jesus of Nazareth, rise up and walk.'

"But it is not consistent with the design of this discourse to dwell at large on the acts and writings of this apostle. We all have the New Testament, and can, at our convenience, make ourselves acquainted with them, and avail ourselves of the profitable instructions they afford."

THE PREACHER'S ADVANCED LIFE.

"The author of this discourse has, for some time, been very deeply impressed with the important and solemn fact that his labors in the ministry, in which he has for many years been engaged, must, according to the course of nature, soon be brought to a close. These contemplations have often led to a general review of the somewhat peculiar character of the services which divine wisdom saw fit to allot him. In reference to this subject, it was natural for him to meditate much, not only on what he has endeavored to do, but also on what may, in future, when his frail body shall have returned to its mother earth, — his pen and lips shall have ceased to utter his thoughts, — result from what he has done. It was natural for such meditations to lead the mind to seek for something resembling the subject in which it was so deeply interested. The words of Peter, which head this discourse, and the burden of his subject, seemed appropriate. The apostle, by divine assistance, had done much to establish the kingdom of his divine Master in the world; and he had labored much and long to water the many gardens which he had sowed with the

word of truth ; and, as he was sensible that his labors were near their close, he felt no little concern that those gardens might flourish after he should walk and labor in them no more. Therefore he said, as in our text, ‘ I will endeavor that ye may be able, after my decease, to have these things always in remembrance.’

“ The readers of this discourse are reminded that its author would by no means compare himself with the apostle whose words he has chosen, or arrogate to himself either the sanctity or authority which belong to that servant of Jesus ; and yet we may allow, without vanity, that there may be many particulars, in the duties and labors of all the faithful ministers of the gospel of Christ, which have a resemblance to those of an apostolic character.”

HIS PREDECESSORS.

“ When the author of this discourse entered on the duties and labors of the ministry, to which he believes God appointed him, the pure doctrine of the Gospel of Christ, in regard to its great and fundamental principles, was not clearly understood by even the able and faithful professors of universal salvation, who labored much and successfully in its defence. They had been brought up and educated in the doctrines of the church, which, though Protestant, was but little improved in its creed from those of the Catholic schools. Their understandings were so far enlightened that they saw one bright and glorious star of truth in the dark firmament of theology. They believed in the final end of sin and of human suffering. And such was the effect of this discovery on their minds and hearts, as to inspire them with sufficient courage to proclaim it to the world ; while the unspeakable joy the truth afforded them more than compensated for all they had to suffer from its enemies. These servants of God had not discovered the errors of the church, in regard to the entire depravity of man’s nature ; the infinite demerit of human transgression ; the justice of endless punishment ; the vicarious sufferings of Christ ; the doctrine of three persons in the Godhead ; the existence of a personal devil, who was once a holy angel in heaven, who sinned and fell into eternal perdition, and who was the tempter of Eve, and

the procuring cause of all the moral and physical evil in our world. Moreover, it does not appear that they had clear views of the moral government of God, and the necessary connection between sin and its due retribution, and that of well-doing with its rewards, as taught in the Scriptures, and experienced by all moral beings. Nor does it appear that they had any doubts respecting the existence of what the doctors of the church mean by the word HELL.

“To many of our ministers, who have been recently called to labor in the dispensation of the gospel of universal salvation, it may seem very questionable how those fathers, who had not discovered the impropriety of those crude and unscriptural as well as unreasonable tenets above noticed, could, with any success, maintain the doctrine of Universalism against the host of learned doctors who opposed it. But, when we consider that these fathers were much better read in the Scriptures than were their opposers, they could overwhelm them by quoting passages of Scripture which so clearly express the truth of universal, impartial, and efficient grace, as to confound the opposer. Moreover, they could take the vicarious sufferings of Jesus, just as their antagonists held it, and, proving by plain Scripture testimony that Christ gave himself a ransom for all men, and, by the grace of God, tasted death for every man, gain a complete triumph.”

HIS MINISTRY.

“To the arduous work of disproving those erroneous opinions above noticed, and of showing, by the Oracles of God, that they were both unscriptural and unreasonable, the author of this discourse was early called, and to this work have his labors, in a great measure, been directed. In prosecuting these labors, he has ever kept in view the clear manifestation of divine truth, by the removal of those errors which had so long held the minds of men in darkness and bondage. It is not necessary here to recapitulate those arguments which have often been set forth in many assemblies, from many pulpits, and published in various works, designed to prove that the natural state of man is not that of

entire depravity ; that the infinite demerit of sin and the justice of endless punishment are not taught in the Holy Scriptures ; that the opinion that there are three persons in the Godhead, and that Jesus Christ is the very God, is both unreasonable and repugnant to Scripture testimony ; that the sufferings of Jesus were penal, and in place of the just punishment of sinners, is contrary to justice, and as unscriptural as unreasonable ; that the awful and God-dishonoring notion that the benign Father of the spirits of all flesh has contrived, ordained, and established what the doctors of the church mean by the word HELL, is not supported by any portion of the word of God ; that the Creator has made a being, and continues him in existence, who is wholly evil, and is the tempter who is the cause of all moral and physical evil, is both unreasonable and unsupported by divine authority. All these, together with their kindred errors, which were legion, were believed by the Christian clergy in general, and lay quietly in the minds of the early preachers of universal salvation. The labors to which the author of this discourse was called had to encounter this numerous host, which was firmly intrenched in the blind superstition that held the public mind in chains of darkness. When he now looks back on the conflict, and, with unspeakable delight, beholds the result, he realizes the truth of these words of St. Paul : ‘ God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are : that no flesh should glory in his presence.’ ”

DOCTRINE OF TOTAL DEPRAVITY REJECTED.

“ A few suggestions respecting these exploded errors, of which notice has been taken, may not be out of place in this discourse. When we realize that they are yet believed and taught by many in our times, it seems necessary often to present their refutation to the public. As to the belief in the total depravity of our nature, involving the idea that there is nothing good in man,

we see plainly its refutation in the fact that the Scriptures teach us that man is the object of the divine love. Jesus said: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.' St. Paul says: 'But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.' And again he says: 'But God, who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ.' It is most unreasonable to suppose that God should thus love that in which he could see no goodness.

"The opinion that sin is infinite, and deserves endless punishment, most evidently conflicts with the inspired declaration that, 'where sin abounded, grace did much more abound.' And again: 'The blood of Jesus Christ his Son cleanseth us from all sin.' Again: 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' And yet again: 'Behold the Lamb of God, which taketh away the sin of the world.' Many other passages might be quoted, which most evidently disprove the opinion that sin is infinite, and deserves endless punishment. And we may further add, that there can nowhere in the Scriptures be found any declaration in support of this refuted opinion."

TRINITARIANISM REJECTED.

"The doctrine of the Trinity, which makes Christ Jesus the one Mediator between God and men, equal in power and glory to the eternal Father, and asserts that he is the very God, is by no means free from contradiction; for how is it possible that there should be more than one infinite, almighty God? If the person of the Father be infinite, and the person of the Son be also infinite, are there not two infinities? And can we still add another person, the Holy Ghost, which is infinite, and yet have but one Infinite Being? As proof of the unity of God, we adduce the

following: Moses, who was commissioned by Heaven to teach the house of Israel the true worship, uniformly taught the people as expressed thus: 'Hear, O Israel; the Lord our God is one Lord.' Now it appears reasonable, that, if the true worship required a belief in a trinity of persons in the Godhead, Moses would have stated this fact in place of what we have just cited. If it be said that the doctrine of the trinity is more especially taught in the Christian Scriptures and dispensation, we may notice the teachings of Jesus on this subject. He was asked, 'Which is the first commandment of all?' and replied, 'The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord.' If Jesus had intended to teach the doctrine of three persons in the Godhead, as an improvement on the unity of God as taught by Moses, how can we account for his using the very words of Moses, which evidently disallow such doctrine? St. Paul was particular in giving instruction to Timothy on our subject, when he says, 'There is one God, and one Mediator between God and men, the man Christ Jesus.' But Trinitarian doctors insist that this *man* Christ Jesus is essentially God, being what they term the second person in the Godhead. And yet, this man told the people that he 'could nothing of himself; and that his Father was greater than he.'"

VICARIOUS SUFFERING REJECTED.

"The doctrine which holds that the sufferings of Jesus were strictly penal,—that he suffered in room and stead of sinners,—seems both unjust and contrary to Scripture. How can it be right and just to condemn one who is innocent or guiltless instead of the guilty? Jesus said to his enemies: 'But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.' With these words before our eyes, how can we believe that a God of holiness, who is love, could not only require a sacrifice in room of the guilty sinner, but appoint the innocent and guiltless Son of his love that sacrifice? But let us ask what this sacrifice was for? The answer is, it being instead of the guilty, it was for the purpose of

clearing the guilty. But God says that he 'will by no means clear the guilty.' And do not the Scriptures uniformly maintain that 'God will render to every man according to his works?' How unaccountable it seems, that divines, who contend for the vicarious sufferings of Jesus, making him the substitute for the sinner in his penal sufferings, should be so blind as often to quote the words of Jesus, where he says, 'For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.' If Jesus has suffered the full penalty of the sinner's guilt, and suffered it instead of the sinner, is he going to punish the sinner according to his works, after all? Moreover, these divines as often quote the words of St. Paul, where he says: '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.' May we not ask, why sinners could not as well suffer the full retribution of their wrong-doing without this vicarious substitute as with it?

"Are we asked how we understand the saying of Peter, where he says of Christ, 'Who his own self bare our sins in his own body on the tree?' We answer by Scripture authority. See Peter's declaration with its connection: 'But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow in his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.' Here we see that the sufferings of Christ are our example, which, if we imitate, takes away our sins. We are further instructed on this subject by comparing the following passages: 'When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias, the prophet,

saying, Himself took our infirmities, and bare our sicknesses.' The words in the prophet vary thus: 'Surely he hath borne our griefs, and carried our sorrows.' Surely no one can suppose that Jesus became sick instead of those whose sickness he cured, or that he became possessed in room and stead of those out of whom he cast foul or unclean spirits. Jesus bore our *sins*, not the *penalty* of our sins.'

LOCALITY OF HELL REJECTED.

"Little need be said in regard to the *hell* which has been so long and so much in use, not only by the professed ministers of the gospel, to frighten people to become religious, but by the profane and vulgar, to indicate and express their vile passions, and to show their pride in being indecent. We may not attempt to express our horror at the descriptions which learned ministers have long been in the habit of presenting to the people, of what they call *hell*. Surely we know of nothing which could be described more dishonorable to our adorable Father in heaven, than to ascribe the authorship of such a place to him. To do this, and, at the same time, to pretend that it is our duty to love the author of such a place, is, of all the inconsistencies imaginable, the most revolting! But, they say, we read of hell in the Bible. But does the Bible anywhere give hell the description which they give it? Surely not. Dr. A. Clark is candid enough to say: 'The word *hell*, used in the common translation, conveys *now* an improper meaning of the original word; because *hell* is only used to signify the place of the damned. But as the word *hell* comes from the Anglo-Saxon *helan*, to cover or hide, hence the tiling or slating of a house is called, in some parts of England (particularly Cornwall), *heling* to this day; and the covers of books (in Lancashire), by the same name; so the literal import of the original word *hades* was formerly well expressed by it.' Is it asked what *hades* means? It means the *grave*; and is the place to which the patriarch Jacob said he would go to his son Joseph, mourning. It is the place in which Job prayed that God would hide him, and keep him until his wrath was past. What

would an assembly of worshippers think, should they now hear their minister pray that God would hide him and his hearers in hell, until his wrath should be past? These hints and suggestions are here presented, in order to show to what perverseness, tradition and superstition have carried the use of this word. If there be, in all the Scriptures, any word or words which warrant or support the belief of such a place in the invisible world as the Christian clergy have represented by their use of the word hell, the fact has escaped the diligent inquiries of the writer of this discourse."

PERSONAL EXISTENCE OF THE DEVIL DENIED.

"It is even now very fresh in memory, how hard it was, many years ago, to reason with venerable and beloved fathers in the ministry of universal salvation, against the traditional belief of a personal devil. Notwithstanding his youth, more than half a century ago the writer of this discourse had to contend with age, experience, and learning, against the existence of such a being. But success was given to the labors of what may almost be termed weakness itself! That old serpent was compelled to yield his personality, and content himself with being nothing more or less than the father of lies. At this day, not an individual preacher of our faith is known to believe in the existence of that imaginary being, who has for ages held such a controlling power over the public mind; filled the hearts of millions, young and old, with an awful dread, and been one of the principal subjects of pulpit declamation. A volume might be written on the absurdities which have been believed respecting this superstition, without exposing but a small part of the immense mass. Sometimes he has been represented as wonderfully intelligent. Then he would be employed in the work of tempting and deceiving poor mortals. Sometimes he would be so ignorant as not to know so much as the preachers, who were sure he never could succeed in getting final possession of any of the human family who were, from all eternity, elected to salvation. Sometimes he would be represented as being confined in hell, from which he could not possibly escape. Then, again, he would be represented, even by the same person, as being

everywhere, tempting people in all parts of the earth at the same moment! But it is needless now to dwell on this subject, as the phantom has vanished. It has been here noticed, merely because it was one of the errors, the refutation of which was, in divine providence, allotted to the labors to which the writer of this discourse was appointed."

NATURE OF SALVATION DESCRIBED.

"The foregoing subjects form a class by themselves, somewhat distinct from a number of others to which the labors of the writer have been devoted. The former class consists of subjects which elicited much controversy with the fathers of our denomination, some of whom probably remained unconvinced until the close of their lives; though the most of them, it is believed, were enabled to see the truth and to embrace it joyfully. The latter class consists of many subjects which were new to the believing fraternity generally, but were at once received, and with joy believed. One subject of this class is that of the nature of that salvation of which the Scriptures speak, and which we obtain through the mission of our Lord and Saviour, Jesus Christ. It is an undoubted fact, that the Christian church and the Christian clergy have for ages utterly misunderstood the nature of this salvation. The salvation believed in by the clergy may be understood by a single article of their creed. In that, the question, 'What estate did the fall bring mankind into?' is answered as follows: 'All mankind, by the fall, lost communion with God, fell under his wrath and curse, and were made liable to all the miseries of this life, to death itself, and to the pains of hell forever.' From the everlasting pains of hell, our Christian doctors have believed, and taught the people to believe, that Jesus came to save mankind. These everlasting pains of hell constituted the wrath and curse of God, and the just punishment of man's transgression; so that salvation consists in being saved from the divine wrath, from the everlasting pains of hell, and from the punishment of our sins. We may put this subject in another form, and say, To be saved from the divine wrath is gospel salvation; and to be saved from

the everlasting pains of hell is gospel salvation ; and to be saved from the just punishment of our sins is also gospel salvation. Such is the salvation the Christian clergy have preached for ages, and such is the salvation in which the millions of Christian professors have believed. To obtain this salvation, prayers ascend from thousands of altars ; repentance of sin is required as a condition of obtaining this salvation ; preachers describe to their hearers, in the most terrific manner possible, the awful terrors of hell torments, in order to induce them to become pious, and love God, that they may thereby avert his wrath, escape the punishment of their sins, and avoid the pains of hell forever. This is the Christianity which the church has believed in, from generation to generation, for ages, and now prevails in all churches, both Catholic and Protestant, except a few Universalists, who are just opening their eyes to the true light of gospel salvation.

“ Much of the labor of the writer, within a few years, has been devoted to show that no such salvation, as has been believed and preached for ages past, has the least possible support from either Scripture or reason. In prosecuting these labors, the first necessary work is directed to show the inconsistency of the error, as expressed in its various forms. The supposition, that Christ Jesus was sent by the Father to save sinners from his own wrath, involves a most palpable absurdity. We should suppose a man to be insane, should he tell us he so loved his children that he was going to a large expense to save them from his own wrath ! Yet surely there would be no more an indication of insanity in this, than there is in the supposition that ‘ God so loved the world, that he sent his only begotten Son to save the world ’ from his own wrath.

“ If we look at the opinion that Christ saves us from the everlasting pains of hell in the future world, it suggests the question, Who made this hell, and for what was it made ? The answer is, God made it, to punish sinners in forever. If this all be true, is it not absurd, in the extreme, to suppose that God has provided means for saving sinners from going to the very place he made to punish them in ?

“ As for the opinion that Christ saves sinners from the just punishment of their sins, both the Bible and human experience

fully refute it. And it seems almost unaccountable, that preachers who have no other system of salvation to teach to their hearers than a salvation from a just punishment of their sins, should, with great vehemence, be constantly quoting the passages of Scripture which say that God will bring every work into judgment, with every secret thing, whether it be good or evil ; that God will by no means clear the guilty ; that whatsoever a man soweth, that shall he also reap ; that Christ, the righteous Judge, will render to every man according to his works. What seems most mysterious is, that multitudes who preach in this manner are men of deep learning, sober in their lives and conversation, of age and experience, and also of sane minds and sound judgment in all matters except the great and paramount subject of their profession ! And yet another mystery here presents itself : That the people who are in the habit of listening to such preaching, and are possessed of a good share of common sense, and have good judgment in all the common concerns of life, should hear such inconsistencies and contradictions, from Sabbath to Sabbath, and not detect them. Moreover, that they should not understand that all human experience demonstrates the fact that wrong-doing brings with it all the moral and most of the physical evils of our world, is passing strange and unaccountable.

“ That, in which the salvation taught in the Scriptures consists, is so clearly set forth and so intelligibly represented by various modes, none of which are in the least obscure, that it seems even marvellous that any, learned or unlearned, should misunderstand the subject. The angel who spoke to Joseph concerning the child which should be born of Mary, said unto him : ‘ Thou shalt call his name Jesus, for he shall save his people from their sins ; ’ not from the just punishment of the sins they had committed. Of Jesus, John the Baptist said : ‘ Behold the Lamb of God, that taketh away the sin of the world.’ He did not say, Behold the Lamb of God, that taketh away the punishment of the sin of the world, by suffering it himself in the room and stead of those who had committed it. Jesus said : ‘ I came not to call the righteous, but sinners to repentance.’ Gospel salvation saves sinners from the condition they are already in. Nothing is said in the Scriptures of saving

men from punishment, either in this world or the next. Jesus said he came to 'seek and to save that which was lost,' but says nothing about saving any from being lost in the future world. To represent the process of saving sinners, Jesus used the parable of the lost sheep, sought, and found, and returned to the fold by its owner. Also, he used the parable of a lost piece of silver, being sought and found by its owner; and, also, the prodigal son, who, after spending his estate in riotous living, repented of his madness and folly, and returned a penitent to his father, who received him gladly.

"The prophet Malachi represents the Saviour by a refiner's fire, and by a fuller's soap, and says: 'He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.'

"The prophet Isaiah represents this salvation thus: 'I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.'

"The process of washing is used to represent our subject. To the Ephesians, St. Paul says: 'Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.' Here the apostle presents us with the whole church of Christ in a state of uncleanness. In this unclean state, the church was the object of the Saviour's love. Moved by this love, he gave himself for it. But for what purpose? Answer, that he might sanctify and cleanse it. By what means? Not by becoming unclean in its room and stead, but by the washing of water by the Word. Of how many did this church consist? Answer, of all for whom Christ gave himself. This same apostle says that the one Mediator between God and men gave himself a ransom for all men; and again he says: '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.' Here, then, we see that all men constitute the church which Christ loved ; that this church is an unclean church ; and that, from its uncleanness, Christ is to wash it, sanctify it, cleanse it by the washing of water by the Word. And in the book of Revelation we read the ascription : ' Unto him who hath loved us, and washed us from our sins in his own blood.' The apostle John says : ' The blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

" Again, salvation consists in being reconciled unto God. St. Paul says : ' All things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.' We need not, here, longer dwell on the question respecting what the Scriptures mean by salvation. The subject is too clear to be mistaken by any."

THE DIVINE GOVERNMENT.

" Another important subject, to which the labors of the writer have been devoted, is that of the moral government of our heavenly Father, embracing what the Scriptures teach in regard to rewards and punishments. As believed and taught by the doctors of the church, the divine discipline takes cognizance of all the works of men, whether good or bad, and has appointed a day of judgment, which will take place when all mankind shall rise from the dead, at what they call the end of the world. At this judgment, good works are to be rewarded with immortality and eternal bliss ; and works of unrighteousness are to be endlessly punished by consigning the doers of them to the pains of hell forever, according to the due demerit thereof. In proof of this doctrine regarding the moral government of our heavenly Father, and the divine discipline, many passages of Scripture are by those doctors quoted, but none more relied on than a passage in Ecclesiastes, and one in

2d Corinthians. The former reads thus: 'God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' The second reads thus: '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.' Many other passages are quoted, and applied in the same way, but it is as well to take these two as a sample, and, with all possible candor, look at the surprising inconsistency which presents itself in such a use of the divine word. Let us take a fair view of the thing as a whole. God does not judge men in this world, nor does he here reward them according to their works. Here, it is argued, the righteous are not recompensed for their good conduct, but suffer more than the wicked; and here the wicked enjoy much more than the righteous, their punishment being reserved for the future eternal state. Having the subject thus before us, let us ask the pious divine whether he has ever done any good things in this life? He answers that he trusts he has, by the help of divine grace. We will then suppose that he is to be hereafter rewarded, at the day of judgment, in which he believes, with immortality and eternal bliss. And now we ask him if he has not, some time in his life, done some wicked things? He at once answers that he has, and humbly confesses that his sins have been many. What follows? It follows, if his use of Scripture be correct, he must be sentenced, at the day of judgment, to a state of endless suffering! Neither of the texts says that God will reward some men with endless happiness for a few good deeds which they did by God's assistance, and let them go unpunished for the many evil works of which they have been guilty. Let us carefully consider that God will bring every work into judgment, whether good or evil; and that every one is to receive according to that he hath done, whether good or bad. It would be utterly inconsistent with the divine testimony to punish some men to all eternity for their evil deeds, but allow them no reward for their good ones. Seeing, then, that this whole scheme is most grossly absurd, and, of course, untrue, we may consider the fact that there can be found, in all the Scriptures, not a single passage which indicates or speaks of a day of

judgment in our future state of being, or of punishing any for their wicked conduct in this life, nor yet of rewarding any for their good deeds done here.

“ The question may now be considered : What do the Scriptures teach respecting the subject under consideration ? And here we may inform the reader, that the Scriptures teach us that God judges men, and rewards and punishes them, in this world, and that they give us no account of his doing this work in man’s future state. Moses says : ‘ He is the rock, his work is perfect ; for all his ways are judgment ; a God of truth, and without iniquity, just and right is he.’ David says : ‘ He is the Lord our God ; his judgments are in all the earth.’ When Moses describes how God would deal with his people, in Leviticus 26, he sets forth both the rewards which God would bestow for their obedience, and also the dire and awful punishments he would visit them with, if they rebelled against him, and violated his precepts. And here let the reader duly consider that neither rewards nor punishments extend into man’s future state of being. If we read all God’s dealings with men, as represented by the writings of Moses, we shall find that all rewards and punishments had reference to man’s state here.


“ Let us now consider how the Scriptures represent the divine economy under the reign of the Messiah. God speaks by Isaiah thus, in regard to this subject : ‘ Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my spirit upon him ; he shall bring forth judgment to the Gentiles ; he shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till he have set judgment in the earth ; and the isles shall wait for his law.’ Jesus said, ‘ The Father judgeth no man ; but hath committed all judgment to the Son.’ Again he says, ‘ For judgment I am come into this world.’ Again, ‘ Now is the judgment of this world.’ David says, ‘ Verily, there is a reward for the righteous ; verily, he is a God that judgeth in the earth.’ Solomon says, ‘ Behold, the righteous shall be recompensed in the earth ; much more the wicked and the sinner.’ Jesus said, ‘ For the Son of man shall come in the glory of his Father, with his angels ; and then he shall reward every man according to his

works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.' And here let it be understood, that Jesus never spoke of his coming to judge men at a later period than in the generation then living."

PHILOSOPHY OF REWARDS AND PUNISHMENTS.

"As the Scripture doctrine of rewards and punishments is so entirely different from what the doctors of the church have believed and taught, they will naturally desire to know how this discipline is carried on. In order to understand this subject, it is necessary to understand our moral constitution, and that constitutional law, according to which we are recompensed exactly according to our doings. All the divine requirements have our happiness as their ultimate object. Love to God and love to mankind comprehend the whole which God requires of us. Now, nothing can be more plain, or more easily understood, than the fact that our highest, our sweetest and most precious enjoyments and happiness are the necessary consequences of our obedience, — of our loving God with all our hearts, and our fellow-creatures as we love ourselves. And so says the divine word: 'In keeping of them there is great reward.' When is this reward, and where is it? It is when and where men love God and one another. Here, then, we understand when, and where, and how good works are rewarded. Surely, it would be a waste of labor to say much to show when, and where, and how disobedience brings its due retribution. It must be when and where disobedience is. How plainly is all this expressed in Scripture language: 'Great peace have they who love thy law, and nothing shall offend them. And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever.' 'The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.' Just as pure as are our hearts, just so pure are our divine enjoyments; and just as foul as are our affections and desires, just so bitter is our woe.

“ Professors of religion, generally speaking, expect a reward hereafter for duties done in this life. Now, if there be any propriety in this expectation, it follows, of course, that obedience to the divine commands does not fully reward its own labors. This being allowed, it follows that a real adequate reward for obedience is something better than obedience. What is it? What is better than love to God, and love to mankind? Again; if loving God and our fellow-creatures does not adequately recompense itself here, in this world, will it do this in our future state? If not, something better must be provided, or those who love according to the divine command must go forever without a full reward. The Scriptures give us a truer idea of obedience, by representing it as something to eat and to drink, which is good and sweet to the taste. ‘Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk, without money and without price. Wherefore do ye spend money for that which is not bread; and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter, also, than honey, and the honeycomb. Moreover, by them is thy servant warned; and in keeping of them there is great reward. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.’ Such is the language of the Scriptures respecting the blessed enjoyments of obedience to God’s commands; and they evidently exclude the idea of any extraneous recompense.”



FREE AGENCY — DIVINE SOVEREIGNTY.

“ What is called the doctrine of free agency, which maintains that man is capable of rendering all the means which our heavenly Father has appointed, for the purpose of his salvation, ineffectual, — so that, although God has declared, in his word, that he wills the salvation of all men, it is not proof that all will be saved, — is a doctrine which the author of this discourse has found it necessary to contend against in his ministry of universal salvation. The opposition to Universalism exerted by this supposed free agency is very easily overcome, by showing the entire fallacy of contending that the all-wise Creator has been the author of something which may and does frustrate his own purpose, Whatever agency or capability man possesses, God, who created him, must have been its author. Whatever God creates, he must design for a definite purpose, which purpose is certainly as infallible as is his wisdom. This short and simple argument, corroborated by the divine declaration that God ‘ works all things after the counsel of his own will,’ is as effectual in refuting the existence of the agency contended for, as a treatise could possibly be.

“ There are some Universalists who are able defenders of our doctrine, some of our brightest talents and best scholars, who hold that man possesses a moral freedom, or agency, to a limited extent ; but do not allow that it can finally succeed in frustrating the divine purpose of the universal holiness and happiness of our race. About such a freedom, or agency, debate would seem to be useless, except merely for the sake of mental and intellectual exercise, as the subject is not allowed to involve any vital principle of Christianity. How this limited agency is strictly definable, the writer of this is unable to understand. If it has an existence, it must have a duration of time in which it exists. Is it limited in regard to duration ? If it be essential to man’s constitution, as a rational moral being, it would seem not to be limited as to duration, if man is always to exist. Is it limited as to what it is able to do, at any given time ? If so, must it not be restricted to the doing of just that and no more than the Creator appointed it to do ? If it be thus limited, the question comes up, is it capa-

ble of not doing that for which it was created? If it can do nothing more nor less than the Creator designed, in what sense has it freedom? This metaphysical disquisition may here close, with the following question: 'For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?''

CONNECTION OF PRESENT AND FUTURE LIFE.

“Of late, the writer of this has seen an inclination, in some of the professed preachers of Universalism, to adopt some of the peculiar opinions of our Unitarian fraternity. Among other things, is the opinion that men carry into the next world the imperfections of this; so that their moral condition, hereafter, will depend on the characters they form while here in the flesh; but that they may, and will, improve and progress in virtue and holiness, in the spirit world. This opinion being rather newly adopted, and as it seems to ingratiate them into favor with Unitarians, it is quite natural for such preachers to devote not a small share of public labor to lead the minds of their hearers to the adoption of such views of the future state. Whenever the writer of this discourse comes in contact with these labors and opinions, he feels it to be his duty, in a friendly, brotherly, and candid manner, to endeavor to bring them to the test of some acknowledged standard. It is worthy of consideration, that the New Testament gives us but little on the subject of man's future state. There can be no doubt but Jesus was known to believe and preach a doctrine embracing the fact of the resurrection, and an immortal state for the human family. All this is clearly manifested by the question asked him by the Sadducees, respecting the resurrection. In the answer which Jesus returned, we have all which gives us any account respecting the state of man hereafter, which was spoken by him. In this answer we are told the following facts: 1st. That, in the future world, they will neither marry nor be given in marriage. 2d. That, in that state, men will be the children of God, being the children of the resurrection. 3d. That they will be equal unto the angels, and

that they can die no more. 4th. That the doctrine of the resurrection was shown by Moses, and that God is not the God of the dead, but of the living, for all live unto him. St. Paul says more on the subject of the resurrection, and of the future state, than did Jesus. He says, 'As in Adam all die, even so in Christ shall all be made alive.' He also distinguishes man's state and condition in the future, or resurrection state, from his condition here, as follows: '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.' Thus we are taught that our future state will differ from the present, as incorruption differs from corruption; as glory differs from dishonor; as power differs from weakness; as a spiritual body differs from a natural body. Now, if we allow ourselves to carry our speculations respecting our future state, not only beyond all the Scriptures say on the subject, but so as to adopt distinctions in that state which evidently conflict with the divine word, do we not say, by so doing, that divine revelation is not only incomplete, but also inaccurate?"

COMMENDS HIS BRETHREN TO GOD.

"Entertaining a hope that these things, of which notice has been taken, will be favorably remembered when the writer shall be no more seen among his beloved brethren on earth,— shall no longer enjoy their fellowship, and reciprocate their greetings, in conventional meetings and elsewhere,— and shall no more labor to persuade people of all ranks that a life of obedience is sure to be a life of peace and happiness, and that tribulation and anguish are the present rewards of every one who doeth evil,— he will close this discourse by commending the whole fraternity of his friends to God, and to the word of his grace, which is able to build them up, and to give them an inheritance among all who are sanctified."*

* One of the Methodist editors of Boston said: "The Rev. Hosea Ballou, of this city, not long since preached what he called his valedictory, being a sermon near the close of the sixtieth year of his public ministry. It is known universally that this venerable gentleman was the prin-

We have thus given entire the valedictory of father Ballou to the world, but more especially to his brethren of the household of faith. *It was the last sermon he ever wrote*, though he continued to preach somewhat longer, and with energy and effect.

SECTION X. — HE PREACHES AT CHARLESTOWN.

We have an epistle from a friend, who heard him preach, about the close of 1850, in Charlestown, Mass. It was written at the time.

“DEAR SIR :— Last Sunday we had the pleasure (and I assure you it was a great pleasure) of listening to two interesting and highly-instructive discourses, from the aged soldier of the cross. It was indeed a season of refreshing to many souls, — a refreshing which gratified not the ear only, but the eye also. To look upon that venerable form, which, like some aged tree, having stood the blasts for many years, begins to yield and bow its head; and upon those snowy locks, whitened by the frosts of eighty winters; and then to reflect that for so long a period all his time, talents, energy, his very heart and soul, have been devoted to the glorious cause in which he is still engaged, was conveying a silent lesson to the heart, as impressive as it was beautiful. And then the hymns selected were so touchingly in harmony with the occasion. They were somewhat *valdictory* in their character, and gave expres-

epital founder of the Universalist denomination in the United States. He has been, in his day, a man of great industry, and indomitable courage and perseverance. He is an original thinker, and possesses a strong intellect; and we have always thought him honest and conscientious in his religious opinions, to which he steadfastly adheres, down to extreme old age. He has left his impress, his lasting mark, on his age; and the sect he has done so much to found bids fair to continue in all the future, numbering respectably among professed Christians. Right or wrong, there is no doubt Mr. Ballou will die strong in the faith he has taught with extraordinary success for sixty years.”

sion to the thanksgivings of a fervent heart for blessings received during a long life upon earth, and a resigned and trustful looking forward to that life which is to come. When father B. rose to commence his sermon, every heart seemed touched and every eye kindled. His text in the forenoon was from Ecclesiastes: 'For God shall bring every work into judgment, with every secret thought, whether it be good, or whether it be evil.' Some people would call it an 'old-fashioned doctrinal discourse.' It was so. And, for the interest of our denomination universally, I think it would be well if we had a little more of such preaching than our ministers, at the present day, seem disposed to give us. It was interesting, instructive, and convincing. To those strong in the faith, it must have added strength and re-assurance. To the young and inquiring, it was plain and easy to be understood, giving light where light is so much needed.

"At noon father Ballou visited father Balfour,* and I doubt not the interview between these two aged ministers of Christ was pleasant and cheering to their hearts.

"In the afternoon there was even a larger attendance than in the forenoon, the house being entirely filled. The text was: 'The grace of God, which bringeth salvation to all men, hath appeared.' It was another 'old-fashioned discourse;' but you know, Br. W., that some old fashions, on being revived, 'take' better than they do at first. At all events, this sermon took the attention of all hearers, and was received with universal pleasure and approbation.

* Father Balfour lived until January, 1852. The closing scene of his life was thus described:

"The last scene was rapidly drawing near. His mind remained unclouded. On all the great events of his life he looked back with satisfaction; and he held fast the doctrines he had defended. Not the slightest doubt passed over him in regard to them. He trusted in God; he trusted in Christ; he had a hope full of immortality. When the new year dawned, it found him still alive, but very, very feeble. He lay utterly helpless. His voice had become a whisper; the heart almost refused to act. Still, however, he lingered until Saturday, January 3, 1852, at 9 A. M., when he expired, gently as a babe falls to sleep." — *Mem. of Balfour*, p. 218.

“May the life of this aged servant continue to be very precious in the sight of God; and may he yet be the means of turning many from darkness unto light, and from the power of sin and wickedness unto the truth.

“Charlestown, Nov. 28, 1850.”

SECTION XI. — PROVE IT BY THE BIBLE.

If the doctrine of future punishment be true, father Ballou supposed it could be proved from the Bible. If the sacred writers did not know that doctrine was true, how can any one know it at the present time? Can any Christian teacher of the present day be reasonably expected to be wise above what is written? Our aged friend was not gratified to have men, who certainly *knew* nothing more about the future state than he did, speak authoritatively in regard to the matter, as if their mere assertion, in such a case, could be of any avail. He said :

“To me it is unaccountable why a divine of Dr. Channing’s reputation should, in a discourse professedly controversial, state the following :

“The miseries of disobedience to conscience and God are not exhausted in this life. Sin deserves, calls for, and will bring down future, greater misery. This Christianity teaches, and this Nature teaches.”

“The learned author of this passage was sensible that some professed Christians did not believe that the Scriptures teach the doctrine of the punishment of the sins of this life in the future state; and it is evident that he had this fact in his mind when he wrote the discourse in which we find the above passage. Why then did he not even attempt to prove, *by reference to the instructions of Christ*, the truth of what he asserted? If this whole subject be of such a trifling concern as to deserve no proof, is it

not too unimportant to preach to the people? If Christianity teaches this doctrine, is there not a single passage in the Christian Scriptures which speaks of it? If there be such a passage, my earnest request is, that some one will be so kind as to name the book, the chapter, and the verse where it is."

If the objector asked, why are you so urgent on this subject? Is it of *great importance* to make men believe that all punishment is in the present life? Why are you so urgent to have the proof-texts brought forward?—

"I am free to answer. As I am persuaded that there is no such passage in the Scriptures as I ask for, I entertain a hope that if any one shall search to find such a passage, he will become convinced that the Scriptures do not contain it. And my fervent wish is that many may engage in the search, and find such doctrine is not taught in the word of God. If I am asked why I desire to have the doctrine of a future state of punishment disbelieved, and why I desire that people should expect a full retribution in this life, for the wrongs they commit here, I answer: It is because I am persuaded that divine wisdom has so appointed, and that such a belief would exert a much more powerful influence against wicked conduct than does the common doctrine. The opinion that sin does not, in this life, bring on the sinner a full recompense, does necessarily mitigate the dread we ought to feel when tempted to do wrong; for it is the doctrine of the Scriptures, as well as the doctrine of all Christian people, that if the wicked will forsake his wickedness and obey the commandments of God, he will not be further visited with punishment. If sin be not punished in this life according to its demerits, and the sinner can, by repentance, avoid punishment in the future state, will he not believe that his wicked propensities may be indulged with impunity? Does not the history of the church present us with a most appalling display of the abominations which have grown out of the doctrine of indulgencies, and can less evils be expected from a belief that a few moments of repentance will save transgressors from a full retribution for years of wickedness?

“ Could our eyes be opened ; could we see the true condition of society, we should behold the present miseries produced by wrongdoing, to answer truly to the words of wisdom, ‘ All they that hate me, love death.’ ”

SECTION XII.— ANOTHER CLASS OF OBJECTIONS.

The objector would say to Mr. Ballou : “ If all mankind are to be finally saved, by what means is their salvation to be effected ? You will doubtless say, by or through Christ, as there is no other name given whereby men may be saved. But salvation, you teach, is a process pertaining to the present life. You hold all will be freed from suffering, and, of course, from sin, before entering upon a celestial existence. If, then, salvation is excluded from the future state, it must, if it is accomplished at all, take place in the present ; and how is Christ to effect universal salvation in this world, since a great majority of mankind die in entire ignorance of his existence, and without any effect of his grace upon them ? ”

Father Ballou would reply :

“ If I rightly understand this subject, the question may be thus stated : How is Christ the Saviour of those who live and die without any knowledge of him, while they live in the flesh, on the supposition that this salvation cannot be accomplished after the body dies ? I believe this question, thus stated, covers the ground of the subject under consideration. Now, I ask all who have read my writings, to show me wherein I have excluded the operations and the efficacy of divine truth, as manifested in Christ, from mankind after the death of the body. Where are those disciples of the divine Master who are free from all moral corruption ? How many can we find in our Christian churches, who need no

more refining, no more washing, no more humility, no more love, no more gratitude, no stronger faith, no brighter hope, no warmer charity? St. Paul said: 'To depart and to be with Christ, would be far better than to remain in the flesh;' but did he expect to carry with him that law in his members which, in the flesh, warred against the law of his mind, and which brought him into captivity to the law of sin, which was in his members?

"Should it please the glorified Redeemer to reveal himself to a sinful Pagan, on his departure from this mortal life, as he did to Saul of Tarsus, and as St. Paul hoped he would to him, on his departure from the flesh, should not such a discovery have as favorable an effect on the departed Pagan as it had on Saul at the time of his conversion, or on St. Paul on his departure from the flesh? What reason do the Scriptures furnish to the contrary? I ask for no man's speculation; for no man's mere opinions. Jesus said, if he was lifted up from the earth, he would draw all men unto him. And he also said: 'He that cometh unto me, I will in no wise cast out.'

"We ask again: If the resurrection, in Christ, of all who die in Adam, as St. Paul affirms, involves an entire deliverance from all the imperfections of flesh and blood of those Christians who but very imperfectly walk in the truth while in the flesh, do the New Testament writers affirm that the resurrection will not effect the same deliverance of all who are made alive in Christ?

"In 1 Cor. 15, St. Paul, reasoning on the subject of the resurrection, says: 'As in Adam all die, even so in Christ shall all be made alive.' What this resurrection will effect may be seen by the apostle's very particular and luminous description. '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.' Now the facts are the following: All who die in Adam die, as says the text, in corruption, in dishonor, in weakness, in a natural body; and are all raised in incorruption, in glory, in power, in a spiritual body. How often have we presented these plain facts to unbelievers, who will not consent to even notice them!

"The testimony of the apostle above quoted is fully sustained

by that of Jesus to the Sadducees, when he says : ' In the resurrection they neither marry nor are given in marriage ; but are as the angels of God in heaven.' How very different must the resurrection state be from the present. The sacred ordinance of marriage will be abrogated. If the resurrection effects such a change as to render useless an ordinance so necessary in this life, why should we wonder if it should dispense with all sinful lusts ?

" In his epistle to the Hebrews, St. Paul, speaking of the divine sanctifier, says : ' Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ; and deliver them who, through fear of death, were all their lifetime subject to bondage.' Let those who believe that sin, death, and the devil will survive the resurrection, show us how Jesus destroyed them by passing through death."

SECTION XIII. — DEATH OF ASAHEL BALLOU, ESQ.

In the spring of 1851, father Ballou was called to part with a very dear and long-cherished friend, Asahel Ballou, Esq., of Halifax, Vt. Thus another tie was broken which bound him to the earth, — another admonition given that he, too, would soon leave this mortal state. The deceased was one of the brightest examples of virtue and integrity. He was nephew of father Ballou, although he was an older man, as he completed his eightieth year in January. He was the oldest son of father Ballou's oldest brother (Benjamin), and Asahel and Hosea were acquaintances for nearly seventy years. They were both originally Baptists ; and when Hosea became a Universalist, there were very serious conversations between them, and earnest arguments, until, in the course of a few months, the latter also embraced the

same glorious faith. Asahel was of the happiest, tenderest disposition, which endeared him to all who knew him. He remained a Universalist as long as he lived; and his descendants may point to his life as an illustration of the fact, that, when a man sincerely believes in Universalism, it must have a favorable effect on his soul. Seven sons survived him, of whom Dr. Ballou, recently installed president of Tufts College, is the oldest. Two others are preachers, namely, Rev. Wm. S. Ballou, and Rev. Levi Ballou, of Orange, Mass.

Father Ballou gave vent to his feelings in a series of stanzas, from which we take the following :

“ And so we lived, and so we loved,*
 For many happy years,
 In hope of everlasting life,
 And free from gloomy fears.

“ And happy changes we have seen
 Throughout our favored land ;
 Redeemed from superstition's night,
 Thousands in union stand.

“ We saw the mustard's tender shoot
 Just started from the seed ;
 We 've seen its branches widely spread,
 From every hindrance freed.

* In a brief notice of him, father Ballou said : “ He was a son of my eldest brother, and was some three months older than myself ; so that the uncle was junior to the nephew. Being so near of an age, as well as so near akin, and having an opportunity of an early acquaintance, we became, while quite young, much attached to each other ; and, had we been twins, I know not that we should have loved each other better than we did. I will further add, that our friendship never met with the least interruption during our lives.”

See also vol. I., p. 23, under the account of Benjamin Ballou.

“ But loving friendship, here on earth,
 Must end when death draws near ;
 My faithful friend is gone from me,
 Though prized by me so dear.

“ He 's gone to join our kindred, where
 Earth's sorrows never come ;
 Where the whole race of man at last
 Shall find a peaceful home.

“ So will a message reach my ears,
 Ending my labors here ;
 And bid me leave loved ones behind,
 To join my kindred there.”

SECTION XIV. — ALTERATION OF SCHOOL-ST. CHURCH.

Every event which served to checker the life of our aged father, and that was interesting to him, is worthy of note in this place. The society in School-street resolved to alter the church,—in one word, to modernize it. To add value to the basement, the large brick edifice was raised up several feet, and set back somewhat, to give more room in front. The entire front also was changed in appearance ; and, both internally and externally, the house was much beautified, at an expense not less than fifteen thousand dollars. Father Ballou was as happy as any of the worshippers in view of these changes. On the Sabbath preceding the suspension of public worship, namely, March 30th, the services were somewhat appropriate to the occasion. Rev. Mr. Miner preached an excellent sermon in the morning, on the stability and certainty of the divine promises. In the afternoon, father Ballou preached, who had been induced to change his

plans for the day, that he might be present. He officiated in the same house on the first Sabbath on which it was opened for public worship, in the year 1817, and it was thought very proper that he should preach on the last Sabbath previously to the great change which was to take place in the structure. We were present, and heard the discourse. He confessed himself sensible of his weakness and inability to do justice to the occasion; but he had one consolation,—it gave him great encouragement,—he firmly believed that every person who was present had the disposition to make all due allowance for advanced age, and the want of suitable ability to address the audience. Whatever you see amiss, you will pardon and forgive.

He took for his text, Prov. 9 : 1—6,—“*Wisdom hath builded her house, she hath hewn out her seven pillars. She hath killed her beasts ; she hath mingled her wine ; she hath also furnished her table. She hath sent forth her maidens : she crieth upon the highest places of the city, Whoso is simple, let him turn in hither : as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live : and go in the way of understanding.*”

He went on to show why men build houses, namely, for shelter, convenience. To make them pleasant and honorable to themselves, they adorn them with taste, and make them suitable for the objects for which they are designed. The language of the text is borrowed from what men do. God also is a builder ; he built the vast

creation. "He that built all things is God." — Heb. 3: 4. In the metaphorical language of the text, Wisdom is said to build a house; she hath hewn her pillars; she hath prepared her provisions; she hath furnished her table; and, everything being prepared, she hath sent forth her maidens; and from the places from which she is most likely to be heard, she cried: "Ho, ye simple, turn in hither; ho, ye who want understanding, come, eat of my bread, and drink of the wine which I have mingled;" or, in plain language, "Forsake the foolish and live, and go in the way of understanding."

He then proceeded to take a view of the house which infinite wisdom had built; it was the vast creation. God's wisdom is unerring. "O Lord, how manifold are thy works; *in wisdom* hast thou made them all." All, all are made in wisdom. Has the wisest philosopher ever detected a want of wisdom in any part of the universe? The wiser men are, the more they discover the wisdom of God, and the wise adaptation of one part of his works to another; and the more are they convinced that there is no failure, no imperfection, no manifestation of a want of wisdom in any part of the boundless universe. We must obtain an idea of the peculiar characteristics of this wisdom. It is described by the apostle as follows: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." — James 3: 17. This is the moral character of God's wisdom. Now, shall we turn to the moral, spiritual universe? We know the one as well as the other; we know there is a spiritual as well as a natu-

ral order of things. This fact was followed out by large illustrations. He came then to consider the question, whether infinite wisdom has made as good a provision for the supply of our moral wants as for those of the body; or, in other words, has God taken as good care of our spirits as he has of the part which perisheth? There is neither in the natural or the moral world anything which is unmerciful and partial, for "the wisdom which is from above is full of mercy and good fruits, without partiality and without hypocrisy."

The preacher then went back again to the imagery of the text. Wisdom fully prepared her house; she fully prepared her provisions; she fully furnished her table; and she sent out the great and general invitation to all who were in need of wisdom to come and eat of her feast. Now, my brethren, said he, let me call your attention to the great fact, that God has made the most abundant provision in Mount Zion (or the gospel) to satisfy the spiritual wants of the whole world. He quoted the remarkable passage in Isaiah 25: 6—8: "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 veil 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." What are these provisions? A feast? Yes. What is it? Hear the voice. A feast of fat things, of rich, substantial, nourishing food. Hear the invitation which God sends out: "Ho, every one that thirsteth." All may

come, every want may be supplied; every soul may be satisfied; there is no want, no hindrance. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." — Isa. 55: 2. He introduced here, in a beautiful manner, the metaphor of the fountain of living waters; but it is impossible for us, at this distance of time, to preserve the strain either of language or of illustration.

"Forsake the foolish and live." This, said he, is partaking of the provisions. Eat of the feast which wisdom has prepared. Jesus is the bread of life; his doctrine is the bread of life. To yield obedience to him, to have faith in his teachings, is to partake of the feast. He spoke of the mistake which some make in supposing that we must do these things to gain the favor of God. The gift proves his favor. He is good; he calls on us to enjoy his favor, to forsake the foolish and live. But when shall we be rewarded? What reward shall we have if we eat of this bread? Your reward will be found in your obedience. But man has a will, a stubborn, intractable will. True: the wildest beasts are drawn to the fountain to drink; and men who are most opposed to the gospel can be overcome without any violation of their agency, like Saul of Tarsus, and tens of thousands of other sinners who have bowed the knee to Christ.

He then turned to the question, what men do in building. They unite their wisdom and their means. God builds with *his* wisdom; but men must build by the help of the united wisdom they possess. In former

times, they built according to the taste and the wisdom they then possessed ; but as they grow wiser, they make alterations. What reason is there that it should not be done? He spoke of the aged men of the society making no objections to the proposed alterations. All these things are reasonable and necessary. It was a matter of great satisfaction to him, that the members of the society were so happily united ; he hoped they would continue to be so. " I pray God," said he, " to smile on the enterprise ; may there be no accident to cause you sorrow, and nothing in any way to be regretted. In a few days we shall meet again in this house, if we live. We may not all be here ; but if a few of the aged pass away to the better world, we trust it will be better for them, and full as well for you. God never sends a messenger too soon. May God bless you, my brethren, abundantly, with all spiritual blessings in Christ Jesus ! And O remember the voice of wisdom ; she says, and she keeps saying, " Forsake the foolish and live, and go in the way of understanding."

Thus closed the sermon. The report of it must not be considered in any sense perfect. It merely gives the heads of the illustrations and occasional sketches of the language.

SECTION XV. — NO APPROVAL FOR SLAVERY.

Let none suppose that father Ballou had any approval for slavery. He lamented most deeply that the institution existed in our country. He knew it was permitted by the constitution ; still he could not but regret

it. He mused upon it; and when he mused the fire burned.

“LET US CONSIDER OUR WAYS.

“Do we, dear Saviour, follow thee,
When men to bondage we consign;
Those whom to set from bondage free
Thou didst thy precious life resign?

“Is this the way our robes to cleanse,
And make our garments white and clean?
Does this thy gospel grace commend,
And make it lovely to be seen?

“Of us what will the heathen say?
Or what believe concerning Him,
Who came to change our night to day,
And man redeem from death and sin?

“If Christians into slavery bring
Their brethren of the human race,
What glorious victory may we sing,
Achieved by th' Redeemer's grace?

“For shame let us our faces hide!
In Gath let not the thing be told!
With crimson sin our robes are dyed,
And right is bartered off for gold!”

SECTION XVI.—HE ENTERS HIS EIGHTY-FIRST YEAR.

On the close of his eightieth year, he made to his loving and affectionate wife a poetical address, from which we take the following stanzas. They show the affection he bore his dearest earthly friend, and the gratitude he cherished towards God.

" TO MY WIFE.

- " To-day, my dear, my eightieth year *
Ends by the flight of time ;
This simple monument I rear,
And make the token thine.
- " The past fond memory reviews—
Its many scenes surveys ;
Childhood and youth it both renews,
And talks of early days.
- " When first we saw each other's face,
Warm was affection's fire ;
And memory now is pleased to trace
Our well-approved desire.
- " How little then to us was known
Of what we since have seen !
From tender shoots strong trees have grown,
And spread their branches green !
- " A circle large we now behold
Of children old and young ;
To us how precious is that fold,
Which from our union sprung !
- " How much, my dear, we owe to Him,
Whose providential care
Has us preserved, and who has been
Forever with us near !
- " With rapture and delight we trace
That providence divine ;
And laud the fulness of that grace,
Which does our hearts refine.

* One of the Boston papers said : " The venerable Hosea Ballou entered his eighty-first year on Wednesday of last week, April 30th. He is remarkably vigorous for a man of his age. We do not see why he may not preach for ten years yet."

“ O, may the remnant of our days,
 Though they be less or more,
 Be spent in Wisdom’s peaceful ways,
 Better than heretofore.

“ HOSKA BALLOU, aged eighty.
 “ *Boston, April 30th, 1851.*”

SECTION XVII.—DEDICATION AT MILFORD, MASS.

On the day after he closed his eightieth year, he went to Milford, Mass., to attend the dedication of the new and elegant Universalist meeting-house in that place.* How seldom do we find a man so far advanced in life, remaining still so zealous and active in the service of his divine Master. He was in good health, and preached with his accustomed vigor. At the services of dedication, prayer was offered by Rev. J. G. Adams; the Scriptures were read by Rev. E. A. Eaton (brother of the pastor); the prayer of dedication was offered by Rev. J. Boyden, Jr.

The sermon was preached by father Ballou, who, thirty years before, on the 10th of January, preached at the dedication of the old brick meeting-house.* He seemed to have the vigor of youth within him on the occasion of this year, and spoke with more than his usual ease, earnestness, clearness, and power.† His text was

* See vol. II., pp. 186—188.

† One of the Boston papers said, a few days afterwards: “ May-day was a happy day to the Universalist society in Milford. There had been a warm rain through the preceding night, and the morning was obscured with clouds. But by nine o’clock the clouds became thin, the light of the sun seemed struggling to break through them, and all appearances betokened that the rest of the day would be fair. We left Boston at half-past eight o’clock, in the Milford train, arriving there, thirty-five miles, pre-

1 Chron. 16 : 29, — “ Give unto the Lord the glory due unto his name : bring an offering, and come before him ; worship the Lord in the beauty of holiness.”

He inquired, in the first place, what is meant in the text by the name of the Lord. It is his whole character — the sum of all his attributes. He then proceeded to show that God asked of us only what belonged to him, the glory that was *due* to *his* name. He did not desire the glory due to other gods, nor would he give *his* glory to another. The preacher then went on to show that God is infinite in wisdom, knowledge, power, justice, mercy, and love ; and love, he said,

“ Is the central sun
Of all God's glories met in one.”

All Christians, of every sect, agree that God is infinite in all these attributes. He referred to James' description of the characteristics of divine wisdom. “ But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good

cisely at ten. Carriages were pouring into town from every direction ; and it could be seen, at a glance, that the house would be densely crowded. It is a beautiful structure ; it is, in fact, a pattern church, one of the handsomest we have ever seen, and *must have cost* not less than ten thousand dollars. It is altogether the handsomest building in Milford ; and its towering spire of one hundred and forty feet in height is a marked point of observation from all the surrounding region. At eleven o'clock the ministers of the gospel who were to conduct the dedicatory services came in, and chief among them moved the tall, straight, venerable form of Rev. Hosea Ballou, of this city, with the flowing locks of eighty years upon his head. He was accompanied by Rev. J. G. Adams, Rev. E. A. Eaton, and Rev. Henry A. Eaton, pastor in Milford. Soon the choir arose, and broke upon the stillness of the hour with a very appropriate voluntary,” &c. &c.

fruits, without partiality and without hypocrisy."—James 8 : 17.

He showed what offering the worshipper should bring. It should be the offering of a humble and contrite spirit, — a spirit of love, deep love, and of gratitude. He should neither be bought nor driven. Fear casts out love, and spoils true worship. He referred to the worship of Nebuchadnezzar's golden image, produced by the fear of the fiery furnace. He referred, also, to the effort of the devil to buy Christ to worship him ; and he said the partialism of our times seems to have learned, both from Nebuchadnezzar and the devil, the motives of fear and of extraneous reward.

He referred to the honor conferred on the illustrious Washington, and his fellow-patriot Lafayette, as an illustration of the nature of true worship.

We must worship God from a sense of dependence, of love, of gratitude, and thus we shall worship him in the beauty of holiness.

This is a very meagre sketch of a sermon which the venerable orator was fifty-five minutes in uttering.

In the afternoon the pastor, Rev. H. A. Eaton, was installed ; and in the evening the recognition of the church took place.

After the above services were concluded, the Lord's Supper was administered to a large body of communicants, by father Ballou, aided by brother O. A. Skinner. It was a solemn and interesting season ; and thus closed the day, so great in the annals of the Universalist society in Milford.

SECTION XVIII. — REFORM FESTIVAL OF 1851.

From some reason to us unknown, father Ballou was not present at the Reform Festival of 1851. He may have been temporarily unwell, or he may have been absent in the country. It was a matter of sorrow to all the brethren that he was not there. A sentiment had been prepared to draw him out, in the expectation he would be present.

Our Denominational Fathers: May their children be as sure as they have been, to read aright "The Signs of the Times."

The president, on this occasion, was Hon. Israel Washburn, from Maine, member of Congress. He said, on rising:

"I am glad to be here to-day. I have been deeply interested in the occasion which draws us together. To increase the interest, and to extend abroad the noble subjects of the reforms of the day, we must labor zealously and untiringly. We must be enabled to present ourselves before the world a body of men who have something to do, and who will do it. It *shall* be done. There are some of our fathers in the gospel present with us to-day. I see some here who have rocked the *cradle* of Universalism, but I think it would be rather difficult to find one who shall follow its *hearse*.

"I had hoped to have seen here that good old soldier, father Ballou, who has done more for the cause of Christian truth than any man living. We may not all agree with all his distinctiveness, but we can all honor, respect, and esteem him. May we be as faithful and successful as he has been.

"But our day is not his day. Fifty years have wrought a great change in the Christian church, and in the duties of its ministers. Then the faithful few labored hard in schoolhouses, in barns, or

in the open air, to address such as could be gathered together in Christ's name, for the promulgation of the great Christian truth of universal salvation. Now, *organization* and *centralization* should be our aim. It is necessary now to attend to the organization of churches and societies. We must now *work*. What right have Universalists to live in the old Bay State, unless they take hold and do something?" *

SECTION XIX.—DIFFERENT PLACES AT WHICH HE
PREACHED.

During the year from June, 1850, to June, 1851, he certainly preached in the following places, and we have no doubt in many others. In some of the places named he preached two or three Sabbaths. Natick; city of New York; Roxbury; Lowell, both for the First and Second societies; School-street, Boston; Amesbury Mills; Portsmouth, N. H.; Amesbury again; North Attleboro', Mass.; Lowell again; Dover, N. H.; Charlton; Providence, R. I.; Lowell again; Westford; Beverly; Canton; Brentwood, N. H.; Worcester; Kensington, N. H.; Sandown, N. H. In all these places he gave great satisfaction. Large collections of people were present to listen to him. In some cases he preached three sermons upon a Sabbath without great fatigue, keeping up the spirit of his theme to the last. On Monday he would show not unusual signs of having tired himself the day before. He was the source of great good in his extreme old age.

SECTION XX.—EXPRESSION OF VENERATION.

Rev. Abel C. Thomas, of Philadelphia, who studiously

* See report in *Christian Freeman*, vol. XIII., p. 21.

seeks to avoid all man-worship, entertained always the profoundest veneration for father Ballou.* It was not cultivated on the part of Mr. T.; it was spontaneous, it was irrepressible. To show how deeply the senior engraved himself in the hearts of his brethren, we give the following. The effect resulted from his life, as the growth of plants from the rays of the sun, or as the transfer of the image by the daguerrean process.

“ REV. HOSEA BALLOU.

“ FATHER, revered these many years
As one of Nature’s searching seers, —
TEACHER, transfigured in my sight
By Revelation’s holy light, —
To thee I come with friendship’s chime,
Embodied in a rambling rhyme,
To breathe of thee my high esteem
And deepest love. Pray do not deem
My phrase the strain of flatterer’s art,
But rather language of the heart;
Albeit rhymes, and reasons too,
Unfold, as judgment’s vision true,
Thy hoary head a glorious crown
Of righteousness and true renown.

“ The fabled Atlas, who of yore
The heavens upon his shoulders bore,
Shall evermore a symbol stand
Of men who in all ages band
Themselves together to uphold
The systems of the times of old.
Conservators of things that are,
Shall *they* be called. But greater far

* See his “Autobiography,” pp. 95, 108, 109.

Would Atlas be, in truthful ken,
 Had artist's pencil, poet's pen,
 Described him struggling, working out
 From earth's dark centre, with a shout,
 To feel the thrill of life begun
 In gazing on the noon-day sun.

“ Atlas of fable stands on clouds —
 And so stand e'er the mystic crowds :
 But thou, BALLOU, art what my rhyme
 Declares an Atlas more sublime.
 From earth's dark heart I see thee break,
 And through all strata upward make
 Thy way with struggling. Glowing light
 Is all around thee — for thy might
 Hath rent the veils, and triumphed o'er
 The reign of creed-craft. Not the lore
 Or title of the schools is thine,
 But glory of that love divine
 Which through all nature shouts and sings,
 When TRUTH to sunlight upward springs,
 And RIGHTEOUSNESS from heaven looks down
 On MERCY with the radiant crown ;
 And kisses PEACE in all the streets,
 When TRUTH with these high kindred meets.

“ Great was the triumph. Other hearts,
 Filled with the yearning prayer imparts
 (And which itself is holiest prayer),
 Had uttered on the ravished air
 The hopeful faith of gospel grace,
 Assured in Christ for all our race.
 But those good hearts (God bless them all !)
 Were bowed beneath the olden thrall
 Of dogmas dark. Save *that one thought*
 Of universal good, inwrought
 With monstrous notions were their creeds —
 One *flower* amidst a score of *weeds*.

They held the systems that begin
 In heaven's high realm the reign of sin ;
 And dreamed that e'en a witless child
 Could be in paradise beguiled
 But by archangel, self-defiled !

“ Faith, started with this Pagan creed,
 (Born of old chaos) could but breed
 A host of errors. Man, depraved
 By nature, could alone be saved
 From wrath incurred, by triune God,—
One to upraise the vengeful rod,
 And one to bear it — that the third
 Might sanctify the guilty herd !
 Thus sin, transmitted to us all
 Through taint of Adam's fearful fall,
 By imputation and its woe
 Was passed to Christ the Son below ;
 That God, now reconciled above,
 Might show the wonders of his love,
 Restoring man to state the first
 By imputation (thus reversed)
 Of righteousness to race accursed !

“ Broken were all these links amain,
 When once thy reason felt the chain,
 And knew its galling, O BALLOU !
 And glowing hell was quenched with dew,
 And all things were created new !
 When, in the light of nature's face,
 Thy quickened reason rushed apace
 To Revelation's warm embrace.
 How clear the subject then became,
 As viewed by Truth's own eye of flame !
 Adam, in paradise who smiled,
 Was but an *allegoric* CHILD,
 To dress and keep the garden sent —
 (Not *righteous*, only *innocent*) —

And not until o'er earth's domain,
 Subduing wilds of hill and plain,
 Dominion we behold him gain
 (Conforming to creation's plan,
 Ere yet the garden-scene began),
 In Adam do we see a MAN.

“ Not *restoration*, then, we deem
 The ultimate of gospel scheme —
 Not restoration to the love
 (Not forfeited) of God above ;
 Nor to the station of a child,
 Haply to be again beguiled —
 But *forward march*, by holy aid,
 To *righteousness* of highest grade ;
 And plainer pathway none may scan
 Than that which Christ the witness trod,—
 In *doctrine*, love of God to man —
 In *morals*, love of man to God.

“ And thou, whose word from early youth
 Has testified this simple truth,
 Still preachest stoutly! Years four-score
 Are now upon thee, yet the roar
 And rush of battle, as of yore,
 Dismay thee not. For in the ranks
 Of Christ's elect, a firm phalanx,
 We see thee showing noble thanks
 To Him who called thee into light
 From deep abyss of doleful night.
 And *we* will gird ourselves anew,
 And show ourselves ‘ good men and true,’
 That, when we lay our armor down,
 Our heads, as *thine*, may wear the crown
 Of righteousness and true renown.” *

* See the work named in the preceding note, pp. 395—398.

SECTION XXI. — MASSACHUSETTS CONVENTION OF 1851.

This was the last session of the Convention which father Ballou was permitted to attend. On the next year, when the brethren had gathered together, the startling intelligence reached their ears, that their dear and venerable father, friend, and guide, had been stricken suddenly by disease, and it was feared he could not recover. But we will not anticipate the solemn dread of that hour; we will reserve the painful duty of describing the event to its appropriate place. Too soon, even then, will it devolve upon us.

The Massachusetts Convention met, in 1851, at Chicopee. The occasional sermon was by Rev. J. G. Adams, and the subject was the whole work devolved upon Universalists as a Christian denomination. Sermons were also preached by brother E. G. Brooks, brother T. S. King, Dolphus Skinner, and father Ballou. If it could have been known that this was his last sermon before that body, with what extraordinary interest would it have been listened to! He took for his text the words, Psa. 40 : 16,— “ Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The Lord be magnified.” The reporters said, at the time: “ It was an eloquent, animated discourse, and occupied an hour and ten minutes in the delivery.”

SECTION XXII. — HE PREACHES AT BRENTWOOD.

On Sunday, June 1st, father Ballou preached at Brentwood, N. H., a small town in the County of Rock-

ingham. Previous notice had been given, and the people came together from all the surrounding towns. A friend, writing from that town, said :

“ The Rev. Hosea Ballou, agreeably to notice given, preached at the Universalist meeting-house in Brentwood, on the first Sabbath in June. The day was delightful, and the house filled to overflowing. I attended the meeting, and believe that it was one of the best and richest which I ever attended. Text in the forenoon, Eccl. 12 : 13, 14, — “ Fear God, and keep his commandments ; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.’ In the afternoon the veteran preached from the words in St. Paul’s Epistle to Titus, 2 : 11, 12, of which the correct rendering is : ‘ For the grace of God, which bringeth salvation unto all men, hath appeared,’ &c. The sermons were excellent, and the people listened to them almost in breathless silence. I believe I never went to so good and interesting meetings, unless I except that at Deerfield, in 1835, when the Rockingham Association met at that place, or when said association met at Poplin, in 1841. Father Ballou still appears to retain the vigor of youth, and may he long live to defend the doctrine he so fondly loves ! He may be justly termed the palladium of Universalism.” *

SECTION XXIII.—REÖPENING AT WORCESTER.

On the next Sabbath after he preached at Brentwood, he was at Worcester, Mass. (namely, on June 8th), whither he went to assist in a re-consecration of the Uni-

* A writer said : “ There was a general ingathering of brethren and sisters, not only from Brentwood, but from Exeter, Kingston, Danville, Sandown, Poplin, Raymond, and other adjacent towns. The day was delightful, and the gathering was such as Brentwood had not seen for many a year.”

versalist meeting-house at that place. A friend, who was present, said, under date of June 9th :

“ The Universalist church in this place was reopened for public worship yesterday. The day was favorable, and the house was crowded. Father Ballou was with us, and, as usual, in the spirit of the gospel. He preached through the day. His audience was attentive, and deeply affected by the great and joyous truths which he uttered. His subject in the forenoon was True and False Worship. Text, John 4 : 24. In the afternoon he ably vindicated the doctrine of a world's salvation against the charge of licentiousness. Text, Rom. 6 : 1, 2. I have heard father Ballou preach many times, but think that I never heard him when he spoke with more energy, power, and effect, than he did yesterday. It is astonishing that a man of his age should retain the mental strength and activity of youth as does he.”

SECTION XXIV. — AT KENSINGTON, N. H.

On the 15th of June he preached at Kensington. A friend said :

“ Our venerable father was perhaps never doing more good, by preaching the gospel, than at the present moment. He has almost the activity, both of body and mind, which he had at fifty years of age. On Sabbath, 15th of June, he preached in Kensington, N. H., and such a day that town hath seldom seen. The heavens were clear ; the atmosphere was that of balmy spring ; and the people poured in from the surrounding hills, until there was scarcely room to receive them. The meeting-house was totally filled. The occasion was a gospel jubilee. Such meetings do great good. Hundreds were instructed in the principles of gospel truth on the day referred to. Who will fill father Ballou's place when he is gone ? ” *

* Well might a dear brother in Buffalo, N. Y., in writing to a Christian acquaintance in Boston, say : “ May the grace of Almighty God be with our

SECTION XXV. — AT FALL RIVER.

One of the editors said :

“ Rev. Hosea Ballou preached at Fall River, a town sixty miles south of Boston, on Sunday, June 22d. He drew out a *very large* congregation. The people listened to him with great attention. At the present day, although he is in his eighty-first year, his labors, we are told, are continually sought after, as a preacher of the gospel. How rarely falls it to the lot of man to enjoy so vigorous and useful an old age! He has delighted in the law of his God, and meditated upon it day and night; and God has promised to such a man, that ‘ He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; *his leaf also shall not wither.*’ ”

Thus he labored, if indeed we do right to call it labor. He preached because he loved the duty; he loved to visit his brethren in different parts of the country; he loved to help onward the cause in which he had been so long and so zealously engaged. He felt able to preach; and, as the brethren sought his services, and gathered in large numbers to hear him, he judged that his usefulness was not entirely passed. He was under no necessity of preaching from any pecuniary consideration; his wants were all supplied, and more than supplied. No man came nearer than he the happy condition of needing nothing. His reasonableness of expectation, his moderation of all desires, his temperateness in food, in raiment, and, in fact, in all the habits of his life, made him more

venerable father Ballou, that he may continue to go forth to preach to the people the gospel of Christ Jesus our Lord! May God bless all of you in Boston, all of the ministers all over the land that teach that God is love!”

than rich. He must have preached because he loved the work, because he loved to do good, because he loved to be a co-worker with God.

SECTION XXVI.—AT SANDOWN, N. H.

On the last Sunday in June, he went up to the quiet little town of Sandown; and, from all accounts, the brethren enjoyed on that day one of the most heavenly meetings ever known. A friend said at the time:

“He goes about doing good, now in Vermont, now in New Hampshire, now in Massachusetts, now in Rhode Island, now in Connecticut. We are doubtful whether he ever did more for divine truth than he is doing now. Last Sabbath he officiated in Connecticut. A brother living near Sandown sent the following account of the meeting in that place:

“‘Father Ballou preached at Sandown, as you know. The day was fair and bright, but very warm. The people came in from Chester, Danville, Derry, Brentwood, Hampstead, Kingston, Poplin, Raymond, and very likely from some other towns. It was such a meeting as has not been seen in that place for many years. A young gentleman told me, who lives near the meeting-house, that he had never seen such a crowd here before. The speaker opened the exercises of the morning by reading the nineteenth Psalm. The portion of Scripture used as the foundation of his discourse you will find in Psalms 36: 7, 8, — ‘How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.’ The sermon was one of the happiest of the old gentleman’s efforts. The good old man had to suspend speaking several times on account of the continual rush of the people into the meeting-house.

“‘In the afternoon the audience was even more numerous, if pos-

sible. Text, Rom. 6 : 1, 2, — “ What shall we say, then ? Shall we continue in sin, that grace may abound ? God forbid. How shall we, that are dead to sin, live any longer therein ? ” An excellent discourse ! the hearers paid the most profound attention, and listened to catch the words as they fell from his lips. The old pioneer delivered his sermons extemporaneously, or at least I saw no notes. ’ ”

SECTION XXVII.—REÖPENING AT WATERTOWN, MASS.

On Sunday, 13th of July, the venerable preacher went to Watertown to assist in the reöpening of the Universalist church, which had been changed essentially, so that a special service seemed deeply appropriate. He preached on the occasion in a manner which caused much satisfaction to the very large audience that were present. The services were not merely appropriate, but they were very spirited and interesting. He endeavored to impress on the people the fact that God was worthy of their love, reverence, and obedience.

SECTION XXVIII.—VIEWS OF ATONEMENT UNCHANGED.

Up to the hour of his death, father Ballou’s views of the great points of doctrine, for the defence of which he had been distinguished, remained unchanged. Efforts seem to have been made, sometimes, seemingly with the desire to learn whether he had begun to waver or change in the least. A gentleman, residing in Connecticut, wrote him as follows :

“ In the most prevalent systems of theology it is a fundamental doctrine that the sufferings and death of Jesus Christ were *penal* and *vicarious* ; that, without having committed any personal sin, Jesus actually suffered the penalty of God’s violated law in room

or stead of real sinners ; and that those sinners, on the condition of their faith and repentance, will be exonerated from the punishment which they justly deserve for their own transgressions.

“ Is that doctrine contained, or is it not, in the following passages of Scripture, namely :

“ He was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed. All we like sheep have gone astray : we have turned every one to his own way : and the Lord hath laid on him the iniquity of us all.’— Isaiah 53 : 5, 6.

“ He hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him.’— 2 Cor. 5 : 21.

“ Christ hath redeemed us from the curse of the law, being made a curse for us.’— Gal. 3 : 13.”

Father Ballou made the following very candid and respectful reply :

“ It is extensively known that I wrote and published many arguments in opposition to the commonly-received doctrine of the church, which represented the suffering and death of Christ as penal, and in room and stead of the endless sufferings of real sinners, more than forty years ago. And it is moreover extensively known that I have, during my ministry, constantly opposed this vicarious doctrine, as dishonorable to our heavenly Father, unscriptural, and unreasonable.

“ We learn the meaning of what Isaiah says of the sufferings of Christ, in his fifty-third chapter, by comparing it with the following : ‘ When the even was come, they brought unto him many that were possessed with devils : and he cast out the spirits with his word, and healed all that were sick ; that it might be fulfilled which was spoken by Esaias the prophet, saying, himself took our infirmities, and bare our sicknesses.’— Matt. 8 : 16, 17. Nobody ever thought that Jesus became possessed of demons, or became sick in room and stead of those who were possessed,

and who were sick, that he might deliver them from their afflictions.

“That St. Paul did not mean to teach the Corinthians that the sufferings of Christ were endured in room and stead of the sufferings of sinners, we may learn from what he says to the Colossians: ‘Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.’ No one supposes that Paul’s sufferings were penal, or in room and stead of the sufferings of sinners.

“The true doctrine respecting this subject we also learn from the following: ‘For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.’—1 Peter 2: 20—25. We are here given to understand that the apostle considered the sufferings of Christ, the just for the unjust, as an example for his disciples to follow. And it is very plain that Peter here had the same subject in his mind of which Isaiah spake in the fifty-third chapter. But no one will contend that the disciples of Jesus were required to suffer in room and stead of the unjust. See 1 John 3: 16.—‘Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.’ In this passage the words of God should be omitted.

“By such passages as we have above quoted, we see that the apostles represented the sufferings of Christ, not only beneficial to sinners, but as an example to be followed.

“The true light in which we should view the death of Christ

is thus set forth: 'For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners Christ died for us.'—Rom. 5: 6, 7, 8.

"If Christ died in room and stead of sinners, as held by the doctors of the church, in place of a commendation of God's love, it was a most fearful manifestation of unutterable wrath!

"If we believe what Jesus taught, that God so loved the world that he sent his only-begotten Son that he might save the world we cannot believe that our heavenly Father is possessed of that inexpressible wrath towards mankind which requires our never-ending woe."

SECTION XXIX.—DOCTRINAL TEACHING STILL NEEDED.

Returning about this time from Connecticut, he made the acquaintance of a family in the town of Webster, in which (as he related the facts to us) there was an interesting little girl who attended an Orthodox Sabbath-school. "She repeated to me, with a most modest and pleasing demeanor, the following question and answer, which she was taught to repeat in the Sabbath-school lesson: '*Question.* What are you by Nature? *Ans.* I am an enemy to God, a child of the devil, and an heir of hell.' This answer *struck me with horror*; but it brought to my mind the blessed words of our adorable Redeemer, who said: 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.'

"As I further pondered on this subject, I could not but marvel that some Universalists contend that there is not

now any call for doctrinal preaching, to disprove false doctrines ! ”

SECTION XXX. — PREACHES IN CONNECTICUT.

Father Ballou continued his labors in the gospel field with great success. In the sultry season, the young men grew faint. They had to leave their societies, and go to the sea-side, or to the White Mountains, or the country, for the purpose of recreation. But the veteran of eighty-one years tired not. He preached with as much ease, and apparently with as much effect, as ever he did. He enjoyed a happy, useful, fruitful old age. In him were fulfilled the words of the psalmist : “ The righteous shall flourish like the palm-tree ; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall *still bring forth fruit in old age.* ” — Psa. 92 : 12—14. A friend and brother in Connecticut wrote as follows :

“ Agreeably to notice, father Ballou was with us the first Sunday in July. The day was pleasant. We have not seen such a meeting in this place since our meeting-house was dedicated, some nine or ten years ago, when, as now, there was not room for all with extra seats in the aisles. There were some twenty old gentlemen present, near father Ballou’s age, who seemed to say, by the expression of their countenances, it is good for us to be here. All the congregation seemed to be abundantly satisfied, as they listened in almost perfect stillness to the word as it fell from the lips of our venerable father. His discourses were excellent ; his illustrations plain, simple, and to the point. He spoke with much more energy than we anticipated ; he seemed to be in the prime of life (and may it be the prime of life to him, for may he

live many years to dispense the gospel to the poor and needy!) Br. Holmes, who preaches at Thompeon (Quinebaug), was with us, together with a good delegation from his society, and friends from Pomfret, Eastford, Union, Stockbridge, Dudley, Webster, and we presume from other towns. May the words spoken teach them and us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in the present world!"

SECTION XXXI.— AT NEWTOWN, N. H.

We next find the aged preacher at Newtown, N. H. This is a small border town, adjoining the eastern section of Haverhill, Mass. The meeting-house was a large square building, out of repair, and resembling on the outside a barn. But the congregation heeded not the homeliness of the place; the number was very great. What an opportunity for preaching the gospel! His text, one part of the day, was, 1 Peter 1: 8, 9, — "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory: receiving the end of your faith, even the salvation of your souls." It is a somewhat remarkable fact, that this was the first time he had ever preached from that passage. On the next Sabbath he preached at Concord, N. H. This being the last year of his labors, we describe them with the more particularity.

SECTION XXXII.— PREACHES AT NEWBURYPORT.

It was not uncommon that notice was given in the Universalist journals of his appointments; and this was especially the case when he went to a town where his

brethren did not enjoy the privilege of regular public worship. An advertisement, which appeared at this time, showed his industry :

“ BR. HOSEA BALLOU *will preach in Concord, N. H., next Sunday ; in Weare, N. H., the third Sunday in August ; in Newburyport, the fourth Sunday in August ; in Tyngsborough, the fifth Sunday in August ; in Sandown, N. H., the first Sunday in September ; in Kingston, N. H., the second Sunday in September.*”

To all these appointments he was faithful. One of the secular journals at Newburyport said :

“ Rev. Hosea Ballou, of Boston, the oldest preacher of the Universalist denomination and one of the ablest in the country, will preach at the Middle-street Church, next Sunday. Mr. Ballou is nearly eighty-one years old, but is in good health, retaining the full powers of his mind, and preaching nearly every Sabbath. Within these few months past, he has travelled through several states, awakening that interest that necessarily attaches to a man of so much talent, who is one of the fathers of a church, that he has lived to see starting from the smallest beginning, spreading over the whole land, and becoming one of the most powerful denominations in the Union.”

SECTION XXXIII. — U. S. CONVENTION OF 1851.

And now we come to the last session of the United States General Convention which the patriarch attended on earth. It was holden in the city of Boston. It was organized by the choice of Rev. T. J. Sawyer, D.D., of the city of New York, *Moderator* ; and Rev. J. O. Skinner, of Chester, Vt., and Rev. J. W. Dennis, of New London, Conn., *Clerks*. Two hundred and twenty preach-

ers were present. Sermons were preached by Rev. W. S. Ballou, Rev. O. W. Wight, Rev. Eli Ballou (occasional), Rev. John A. Gurley, Rev. N. M. Gaylord, Rev. A. C. Thomas, Rev. W. R. G. Mellen, and father Ballou. So many persons were in the city who were desirous to hear him, that, although the convention was holden in the place of his residence, still he was earnestly urged to preach. He did not feel it his duty to decline. For his text he took the words of the prophet Jeremiah, 31: 14,—“And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.”

The speaker said the text referred to the melancholy subject of an *unsatisfied* priesthood. He then adverted to the causes of unsatisfaction on the part of the Jewish priests, and came naturally from this point to the cause of unsatisfaction among the partialist priests of the present day. It was their dogmas, especially the doctrine of an unreconciled God, and the general belief entertained by them that the means employed to bring mankind to God, would in a large measure fail. They were unsatisfied, unhappy; their desires were not met. The preacher then described the minister of the truth as Jesus declared it. He showed that his doctrine caused him to rejoice with joy unspeakable and full of glory. These were the main features of the sermon, delivered without manuscript, showing that the mind of the preacher was clear, and that he kept up a continuity of thought and theme, from the beginning to the end.*

* Rev. A. C. Thomas says, in his autobiography: “The patriarch of the

SECTION XXXIV. — HIS LAST VISIT TO RICHMOND, N. H.

In the month of October, eight months before his death, he made his last visit to his native town. The people had been desirous for some time to see him in that town again, and hear the word of life from his lips. A correspondence was begun, which resulted in an engagement, on his part, to visit them at the time mentioned. He described this visit with a mingling of sadness and joy.

“ When I arrived at the dépôt in Fitzwilliam, I was met by a worthy and respected friend, from Richmond, who came solely to convey me to his hospitable dwelling in the neighborhood of the place of my birth. Our road passed through the farm on which I was born, and on which my childhood and youth were spent. All around lay the hills and the mountains, the valleys and streams, which I always carry with me on the map of fond memory. But where were the father, the mother, the brothers and

Ballou tribe (indeed, of all the tribes of Israel) preached the closing sermon of the session, at the age of four-score. He is an exception to the ‘ labor and sorrow ’ affirmed of those who, ‘ by reason of strength, ’ attain that period of life. He was indeed feeble in body ; but ‘ his eye was not dim, nor his natural force abated. ’ He saw as clearly as ever into ‘ the root of the matter, ’ and largely exemplified his peculiar force of argumentation. Was there ever a clearer or more forcible illustration than the one he presented regarding a mother and her child ? There was nothing new in the thought, for the gospel-reason traces all beneficent operations to their origin in the love of God for sinners. But it was set forth in a most comprehensive and simple form : ‘ Your child has fallen into the mire, and its body and its garments are defiled. You cleanse it, and array it in clean robes. The query is, Do you love your child because you have washed it ? or, Did you wash it because you loved it ? ’— pp. 400, 401.

sisters, who watched over my infancy and guided my youth? The hope of the gospel answers, IN HEAVEN."

Beyond all doubt, he passed through these scenes of his youthful days with deep interest. He thought of his honored parents, and other departed friends; and unquestionably realized that very soon his head must lie as low as theirs. But let us continue his description :

" Before the Sabbath, I was conveyed, by our worthy brother Britton, the beloved pastor of the Universalist society, to the dwellings of a number of my kindred and friends, who received me with a welcome corresponding with the esteem in which they were held by me. But some bitter drops were mingled with the sweet cordials of friendship and love. Some deaths had recently removed the beloved and respected, causing those sanctifying sorrows to which love and friendship are heirs.*

" When the Sabbath came I was conducted by brother Britton to the house of devotion, and into the pulpit where he is wont to break the bread of life to the flock of his charge. I was agreeably surprised at beholding the crowded congregation, which filled the house to its utmost capacity with people, who came, not only from all parts of Richmond, but from all the adjoining

* Rev. J. Britton, Jr., spoke of the sorrows of father Ballou at the recollection of departed friends, in a letter of subsequent date : " It may be proper to state that father Ballou had no very near relatives here ; none, I believe, by the name of Ballou. He was a cousin of father Luke Harris, and with him and family he spent a portion of his time quite pleasantly. Father Harris' children, of whom there are several in town, were greatly attached to ' Uncle Hosea,' as he was familiarly called by them, as well as by others here. And this attachment was reciprocal. Mrs. A. H. Chase, deceased, known to the readers of our papers, was a daughter of father Harris. One other daughter, Mrs. Swan, died a year previous to this visit. These, with some other deaths, particularly that of father Luther Cook, awakened some melancholy thoughts in the mind of father Ballou ; but in all other respects he seemed happy at being once more in his ' native Richmond.' "

towns. Swanzey, Fitzwilliam, Troy, Warwick, Royalston, Orange, and Winchester, were all well represented. When I beheld this large assembly, all of whom seemed to be moved with one spirit, every countenance presenting the same expression of desire and expectation, I felt oppressed with a sense of my weakness, and lifted my desires to Him who is able to strengthen the weak, and from what seems a scanty portion to feed the multitude. I could not avoid a comparison between what I then saw with the condition of the cause of divine truth sixty years ago, when I first attempted to speak in its defence, in a private dwelling, in this Richmond. Then but a few could be collected to hear the impartial and efficient grace of the Redeemer proclaimed and defended." *

The manner in which father Ballou spent his time is more fully described by Rev. J. Britton :

" For three days the writer accompanied father Ballou while he made calls upon various families in different parts of the town. We were everywhere kindly received, and those not acquainted with father Ballou can hardly conceive of the ease and success with which he familiarly approached all — the young, the middle-aged, and the aged. He had brief interviews, but they were agreeable and profitable. Prayer was offered with and for the sick, and others. In one or two instances we met with those whose minds were in doubt on doctrinal points. These, of course, listened to a few words of explanation ; then there was the going back to former days, and a rehearsal of time's numerous changes.

* In a further description of this visit, father Ballou said : " The Universalist meeting-house in Richmond is quite respectable for size, conveniently constructed, and neat in appearance. The society which worships here is not very numerous, yet I believe more so than that of any other denomination in town. As far as my acquaintance enabled me to judge, I had reason to believe that better-disposed disciples of the divine Master are seldom found. Brother Britton preaches here one half of his time. He is a sober, candid, well-educated, and faithful pastor ; and highly esteemed by his society here, and also in Winchester, where he labors successfully the other half of his time."

“ We visited the old burying-ground, and stood by the graves of the parents of my aged friend. We visited the homestead, the place where he was born, and spent his boyhood. This was changed and unchanged. The buildings, fences, and some of the fields, presented a new aspect, but the valleys and hills remained as before.

“ At the homestead we entered the orchard, where the owner was engaged picking apples. We walked about and found apples, of which we ate, though my companion declined taking any, a short time previous, on an adjoining farm. We also, by invitation, dined here, and had a pleasant interview with the two families occupying the new house. This farm is a mile and a half east of our meeting-house. ‘Grassy Hill’ is on its eastern border, and overlooks the valley in which it is situated. Some will recollect the poetry of our friend, ‘My Native Richmond.’ He repeated this, at my suggestion, at a dwelling in full view of this eminence; and, as the words ‘Grassy Hill’ were spoken, he gracefully waved his hand in that direction, his countenance expressing satisfaction and delight.

‘ MY NATIVE RICHMOND.

‘ There are no hills in Hampshire New,
Nor valleys half so fair,
As those outspread before our view
In happy Richmond, where
I first my mortal race began,
And spent my youthful days;
Where first I saw the golden sun,
And felt his cheering rays.

‘ There is no spot in Richmond where
Fond memory loves to dwell,
As on the glebe outspreading there,
The home-place at the dell.
There are no birds which sing so sweet
As those upon the spray,
Where, from the brow of “Grassy Hill,”
Comes forth the morning ray.

' Unnumbered flowers, the pride of Spring,
Are born to flourish there,
And round their mellow odors fling
On all the ambient air :
There purling streams have charms for me,
Which vulgar brooks ne'er give ;
And winds breathe sweeter down the lea
Than where magnolias live.'

"Several times during his stay the inquiry was agitated, Will you come to Richmond again? His reply was, 'Tis uncertain; I may; should life be spared, and my health continue as good as it is at present, I think I may.' But, as we had some reason to expect, this proved to be his last visit. He was conveyed to Winchester on Friday, where he preached on the following Sabbath. He returned on Tuesday, the 21st. I made a few calls with him on the afternoon of that day, and in the evening he spent an hour in our singing-school, tarrying with us at night. On the following morning we bade him 'good-by,' and he proceeded homewards, by the way of Lancaster, Mass., where he visited a daughter and family, rejoined his wife, and in due time reached their home in Boston."

SECTION XXXV. — REÖPENING AT SCHOOL-STREET.

Early in December the church in School-street was opened again for public worship. A great change had taken place. The front had put on a new and striking appearance. A vestry had been constructed in the basement, which was a room of great convenience and beauty; but when the spectator entered the great room, or chapel, he was most forcibly struck with the greatness of the change. The walls were beautifully colored, and back of the pulpit was an elegant design, executed in imitation of fresco. The old pews were entirely removed, and new ones, of a modern style, were put in, arranged in segments of cir-

cles, so that every person sat facing to the speaker. The pews were all trimmed with a material of uniform fabric and color. The desk was of a new pattern, built of rosewood, and was of an exquisite workmanship.

The Prayer of Dedication was by father Ballou; the Sermon, by the pastor, Rev. A. A. Miner. Revs. O. A. Skinner, S. Ellis, H. Ballou, and S. Streeter, also took part in the services.

SECTION XXXVI.—HIS LAST VISIT TO NEW YORK.

Father Ballou made a visit to New York (it proved to be his last) in the month of December, and spent four Sabbaths. The description will be most readily and correctly given in his own language, written at the request of a friend in Boston.

“ On Thursday preceding the second Sabbath in December, I left Boston for New York; arrived at Bridgeport, Conn., in the afternoon, where I tarried with my kinsman, Moses Ballou, pastor of the Universalist church and society in that city, the following night. It was very pleasant to find the son of my worthy and much-beloved brother David, who was for many years my fellow-laborer in the ministry, so comfortably settled, and with prospects encouraging. Here, too, I had an opportunity of seeing a new church of our order so nearly completed that it has been since dedicated. This house speaks well for its builders and owners; and for beauty and convenience is all that could be desired.

“ The next day I arrived in New York, and, as I was directed, stopped at No. 41 East Fifteenth-street, and put up with a family of the name of Burdett. This was my home during my stay in the city; and I was as kindly cared for as I should have been in my own house and with my own family. As long as I live I shall remember the kindness of these friends.

“ The next Sabbath I preached, morning and afternoon, to the

Fifth Society of Universalists, whose meetings are now held in a large and convenient hall in the Medical College, in East Fourteenth-street. In the evening I preached in the Orchard-street Church, where our worthy brother Fay is now pastor.

“ The next Sabbath I preached in the hall, forenoon and afternoon, and in the evening went to Brooklyn and preached a third sermon. Here our esteemed brother Nye is pastor, where our equally esteemed brother Thayer once so successfully labored.

“ And now came Christmas week. On Christmas eve I again preached in Brooklyn ; and the next day, Christmas, I preached in the morning in our church in Bleeker-street, where our faithful and successful brother Balch has long been pastor. In the afternoon I went to Newark, N. J., and preached a dedication sermon in a neat and convenient church, built by the Second Universalist Society in that city. Here our young, worthy, and promising brother Farnsworth is pastor.

“ The fourth Sabbath in December, being the last Sabbath of 1851, I again preached to the Fifth Society in New York, forenoon and afternoon. This evening I had an appointment in Williamsburgh ; but the weather was so unfavorable it was omitted. The first Sabbath in January, 1852, I preached to the Fifth Society again, forenoon and afternoon ; took an affectionate farewell of my much-beloved and highly-esteemed brothers and sisters of said society, and went to Williamsburgh and preached a third sermon to our kind and highly-esteemed brother Lee's society and church, and assisted brother Lee in administering the sacred communion service. This Sabbath night I enjoyed the hospitalities of my aged and long-beloved friend, James Hall, Esq., and his accomplished lady.

“ The next morning I was safely returned to my lodgings in New York ; and, taking an affectionate leave of friends long to be remembered, I took the eleven and a half o'clock car for Bridgeport, where I tarried with my kinsman on Monday night, who was careful to put me on board the express cars from New York for Boston on Tuesday morning. This day, at evening, by the blessing of a kind Providence, I arrived at my home in the city, and found my family in usual health ; for all which favors I feel

most grateful to Him who has so long been my constant benefactor.

“ Without attempting to be particular, I think I am justified in saying that the cause of divine truth was never in a more favorable condition than at present, or had brighter prospects for the future, in this great and growing city of New York. The same, I think, may be said of our cause in Brooklyn, Williamsburgh, Newark, and other places in that region.” *

SECTION XXXVII. — LAST DEFENCE OF HIS VIEWS.

The last special defence which he made of his opinions on the subject of retribution was in April, 1852, only a few weeks before he died. He was, to all appearance, as strong and healthy as usual; and his friends were in the belief that he might live yet for some years. His mind was clear, and his step was firm. The defence of his opinions of which we have spoken was drawn out in the following manner: Rev. Dr. E. S. Gannett, one of the Unitarian pastors of Boston, preached a series of lectures, during the winter, on subjects of doctrine, in the course of which came one sermon on Retribution. The doctor did not cause his discourses to be published; but they were reported for the *Christian Register*, and

* At this time there were five Universalist congregations in the city of New York, namely, the Orchard-street, Rev. C. H. Fay, pastor; the Bleecker-street, Rev. W. S. Balch, pastor; the Murray-street, Rev. E. H. Chapin, pastor; the Fourteenth-street, without a pastor; the Twenty-fourth street, Rev. N. Snell, pastor. The three first-named had fine church edifices. The fourth had recently sold its church (situated in Fourth-street) with a view to building in a better locality.

There were two flourishing congregations of our faith in the immediate vicinity of New York, namely, that at Brooklyn, under the charge of Rev. H. R. Nye, and that at Williamsburgh, under the charge of Rev. D. K. Lee.

appeared in that paper; at least, this was true as to the discourse to which we refer. The reporter said:

“ Dr. Gannett's twelfth Lecture, Sunday evening, March 14, 1852, from Gal. 6 : 7, 8, Rom. 2 : 3—10, Heb. 10 : 27, as the texts, was on RETRIBUTION.”

Then followed the synopsis. The principal object of the preacher evidently was to establish the doctrine of punishment in the future state. In his opening, by way of reply, father Ballou referred to the spirit of persecution which had been engendered by the belief in future torments, and to the terrible results which had been seen in the Christian church. And now, in this late day, an attempt was to be made to prove that doctrine by the Bible. Ought not this to have been done before so many hands were dyed in human blood? Would there ever have been so much persecution in the church, if the clergy had been more zealous to proclaim the love of God as a Father, and less so to describe the terrors of future torments? It was said by some that Dr. Gannett held to a very mild kind of future punishment. On this point it is not our duty to decide. There were those among the doctor's brethren who spoke in very decided terms on that subject.* Father Ballou felt moved to examine the doctor's arguments so far as they had appeared before

* The celebrated Dr. Dewey, in behalf of Unitarians, described the doctrine of future torment in the following language: “ We believe, then, in a heaven and a hell. We believe that there is more to be feared hereafter than any man ever feared, and more to be hoped than any man ever hoped. We believe that heaven is more glorious, and that hell is more dreadful, than any man ever conceived.” This certainly carried the doctrine of hell torments further than any man ever carried it before.

the public. In his sight, the subject was a very important one. The doctor had quoted the three following passages in support of his position :

1st. Gal. 6 : 7, 8.—“ Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption ; but he that soweth to the spirit, shall of the spirit reap life everlasting.”

2d. Rom. 2 : 8—10.—[The reader will turn to the passage and peruse it.]

3d. Heb. 10 : 27.—“ But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”

Father Ballou proceeded to say :

“ These three passages would, doubtless, be sufficient proof of the doctrine of a future state of sin and punishment, if they bore any testimony in regard to it. But it is a fact that neither of them testifies of any such thing. Why did not the doctor endeavor to show that these passages do evidently testify to the truth of a future state of sin and punishment? If three witnesses were called on to testify to a certain fact in a court of law, and neither of them could testify to that fact, would the court, or anybody else, believe that the fact was proved by their testimony? Have we not a right to believe that the reason why the preacher did not attempt to show that even one of these passages testifies to the doctrine which he seeks to defend, is that he believed his hearers would take it for granted that this was truly the case? This is a uniform practice of many preachers, when treating on this subject, to quote a text, depending on the prejudice of the hearer to take it for granted that the text teaches what the preacher is endeavoring to prove. By such remarks we would not impeach the honesty of the preacher ; he may really believe the

text quoted teaches what he applies it to ; and, after all, it is the 'blind leading the blind.'

"Now, to us it is an unquestionable fact, that no man, learned or unlearned, can prove by either of those passages, or by the three together, that mankind will *exist* in a future state of being. There is nothing said in these texts which necessarily speaks of man's existence in a future state ; nor do we believe that the writer of those passages designed to speak of man's immortal state. Look at the first text, Gal. 6 : 7, 8,— 'Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption ; but he that soweth to the spirit, shall of the spirit reap life everlasting.' Be careful, reader ; 'he that soweth to his flesh shall of the flesh reap corruption.' How can he reap corruption from the flesh in the future state, where neither flesh nor blood will be known ? Would a sensible farmer sow in one field and expect to reap the harvest in another ? Should any one think, because the apostle says that he who sows to the spirit shall of the spirit reap life everlasting, he must have reference to a future state, we reply : even if it were so, it would not prove that corruption would be obtained from flesh where flesh will not exist. But we do not believe that the apostle meant to speak of the future state, even when he spake of *life everlasting*. He unquestionably had reference to that eternal life of which Jesus spake in his prayer ; see John 17 : 2, 3, — 'As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.' The true Christian, who lives in the spirit of Christ, lives on the sweet fruits of the spirit of life, which St. Paul describes as follows : Gal. 5 : 22, &c. : 'But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.' Thus the disciples of Christ live on the fruits of the spirit ; and such a life is the everlasting life which he reaps who soweth to the spirit. This fruit of the spirit Paul contrasts with the fruit of the flesh.

See what he says preceding our last quotation : ' Now the works of the flesh are manifest, which are these : adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.' When shall the doers of such things not inherit the kingdom of God? Answer : During all the time in which they do them. See 1 Cor. 6 : 9, &c. — ' Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived ; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you ; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.'

“ Now, if Dr. Gannett is correct in applying his text to the future world, or the immortal state, then he must also suppose all these vile fruits of the flesh will be seen there, too ! And yet we do not believe that he will allow any such thing. Can any reasonable person believe that all these works of the flesh will be carried on in the future, eternal state? The doctor seems to favor this notion, and even plead for it. He says : ' The choice and habits of this life may doom the soul to a sinful course forever, — and then suffering must continue forever ; for so long as sin continues, suffering must last. Man must always be free to choose good or evil. Habit will predispose the impenitent to continue in sin.' Here the doctor evidently confounds himself. He contends that the choice and habits of the sinner here will predispose his soul hereafter to continue in sin ; and yet is positive that he will always be free to choose good or evil. How, then, does he know that any will choose evil hereafter? This he cannot prove, unless it be at the expense of his whole argument. Why does the doctor endeavor to persuade his hearers to believe that they may, by their sinful habits in this world, be predisposed to choose sinful habits in the world to come? If they

love those habits now, will they feel any concern for fear they shall enjoy them hereafter? Common sense will teach us better. As the doctor is certain that all will be free hereafter, as well as here, to choose good or evil, he can be no more certain that those who here choose the ways of evil will choose the same hereafter, than that those who here choose the ways of righteousness will hereafter choose the ways of evil! If all are perfectly free to choose good or evil in the world to come, there is no ground on which we can fix any confident belief that any of the human family will *always* choose good or evil. They may forever be changing from one to the other.

“ Let us now notice the doctor’s second text: Rom. 2: 3—10. —‘ And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? 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; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile.’ We here remark, in the first place, that this passage of Scripture is utterly insufficient to prove that either the righteous or the wicked will exist after this life. How, then, can it prove that men will sin and be punished hereafter? It is evident that all of which this passage speaks is experienced by men in this life; and moreover by the same persons. St. Paul himself had experienced the whole. Dr. Gannett cannot deny what we here state. Why, then, does he pretend to prove by this Scripture that men will sin and be punished in the future state? He can no more show this than he

can show that St. Paul is now a sinner, and enduring punishment !

“ The third text on which the doctor founded his arguments in support of retribution hereafter is the following : Heb. 10 : 27.— ‘ But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.’ Here again we say the text does not prove that men will exist in a future state. It says nothing about a future state. This is evident to any candid mind.

“ Here we might end this communication. But we wish to add some remarks, and to show that the general theme and doctrine of the discourse we have been noticing differs widely from the divine testimony. This doctrine of our Unitarian brethren evidently rests the reconciliation of mankind to God neither on the will of our heavenly Father, nor on the mission of His holy child, Jesus, whom he sent, in love to the world, to save it ; but on the will of man and the doings of men. Nothing can be more evident, or more plainly to be understood, than the fact that, if their doctrine be true, there is no certainty that any of the human family will be holy and happy hereafter. All men now have their freedom to choose good or evil, and of this liberty they will never be deprived. Of course no one can know that all men will not choose evil forever, nor can any one know that all men will not choose the ways of holiness and life forever.

“ Now, to us it is evident that the Scriptures teach a different doctrine. See Jer. 31 : 33. — ‘ But this shall be the covenant that I will make with the house of Israel : After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord ; for I will forgive their iniquity, and I will remember their sin no more.’ Isa. 45 : 23. — ‘ 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 swear. Surely shall say, In the Lord have I righteousness and

strength.' John 12: 32. — Jesus said, 'And I, if I be lifted up from the earth, will draw all men unto me.' See 1 Tim. 2: 3—6.— 'For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.' See also Eph. 1: 11.— '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.' Time would fail us to quote half the passages of Scripture which plainly testify the doctrine of universal salvation *pursuant to the will of God.*'

"In conclusion, we would say, that there are many things said in the lecture which we have noticed which we fully approve, and which we, in our public labors, earnestly contend for. What we have here endeavored to do is to show the preacher's utter failure in proving that men will sin and be punished in the future state."

In subsequent communications which father Ballou made to the public, he showed still further his opinions in reference to the course pursued by Dr. Gannett. Our aged friend paid no respect to any man's mere opinion concerning the future state. For instance, the doctor said:

"Is retribution experienced here, or hereafter? We answer, both here and hereafter; for, 1. We observe and feel it here. But, 2. It is incomplete in this life, as we see in numberless cases of both the good and the bad. Therefore, from what we have said of its certainty, it must be continued hereafter. Those are in error who think that a good God cannot let any of his creatures be unhappy in another state. Because God is good, because he is our Father, he must punish the disobedient. The misinterpretation of Scripture by those who deny future punishment is such as does violence to the language of the New Testament."

On this father Ballou remarked :

“ We think there is a want of propriety in the round, broad assertion, that retribution is both here and *hereafter*. The impropriety of such an assertion is very evident from the fact that the doctor was sensible that his evident design was to vindicate what some in our Christian community do not believe that the Scriptures teach. In such a case, is it strictly fair to assert the fact which he allows to be the thing in dispute? Would he think he was fairly answered, should we assert that retribution is in this state, but does not extend into the future? If not, then he must allow that he was not, in this case, doing as he would be done by.”

But father Ballou replied to the doctor's attempted argument in this matter.

“ Will the doctor endeavor to justify his unqualified assertion by referring us to his argument designed to sustain it? Let us see how he does this. ‘ For, 1. We observe and feel it here. But, 2. It is incomplete in this life ; as we see in numberless cases of both the good and the bad. Therefore, from what we have said of its certainty, it must be continued hereafter.’ Reader, do you see the force of this reasoning? The doctor asserts that retribution is incomplete in this life ; and he moreover asserts that we see this fact in numberless cases of both the good and the bad. Do we not here see that the way by which he proves his assertion is by making another? By such means what may not be proved? Suppose we should assert that retribution in this life is complete ; and that we see it to be so in numberless instances, both of the good and the bad. Would not this be a fair way to reply to the doctor? But how should we appear in the eyes of the public, or how should we appear in our own eyes, when we should assert that the divine Governor had completed his work of retribution both of the good and the bad : and that, therefore, he must not carry retribution into the future world? We think in such a case we should pass judgment presumptuously ; but not more so, surely, than we should do if we asserted that the divine

Governor does not render his retributions complete in this lifetime of man ; and that this we see evidently in both the good and the bad : and that, therefore, he must carry this work into the future state, in order to complete it there. Have mortals the right, or have they the knowledge, which can enable them to judge thus, and thus to assert ? On due reflection, would Dr. Gannett be willing to designate an instance, out of the numberless cases, both of the good and bad, of which he speaks, in which God left the work of retribution incomplete ? We ask, furthermore, how it is that our learned doctors proceed thus without even attempting to show that the Scriptures teach anything like what they are constantly asserting to their congregations ? ”

There is another point too important to be overlooked. If God does not punish men in the present world for the sins committed here, does not this lead to the belief that he will not punish them in the future world ?

“ There is another particular point suggests itself here ; and that is, the question whether we are certain that divine retribution will be any more complete in the future state than it is here. The doctor, speaking of the future state, says : ‘ Man must always be free to choose good or evil. Habit will predispose the impenitent soul to continue in sin. God may use new instruments of conversion ; but these may be resisted.’ Now, if Dr. Gannett knows that new instruments which God may use for the conversion of impenitent souls may be resisted, will he not allow that God knows whether they will be resisted or not ? And if he knows they will, who can tell us what he uses them for ? Allowing that man *must* always be free to choose either good or bad, as the doctor asserts, how does he know that any will choose to do that which is bad in the future state ? If he knows this by divine revelation, or by any other means, or even allowing that God himself knows it, what sense is there in saying that those are *free* to choose to do that which is good, who God knows will not ? And if God knows that any will choose to do that which is evil in the future state, and has revealed this in the Scriptures ; and, more-

over, has authorized our doctors to preach all this to their congregations, does it appear reasonable to say that men will be *free* to render all this false? Here is something mysterious, and apparently absurd. Nor does the doctor's assertion that the wicked habits of the impenitent will predispose them to continue in sin, throw any light on the subject; for if, after all, the impenitent soul is *free* to choose the good, surely he cannot be embarrassed by any predisposition to continue to sin!

“ Another point presents itself in what the doctor says, as has been cited, which he thus states: ‘ Those are in error who think that a good God cannot let any of his creatures be unhappy in another state.’ And then he adds, ‘ Because God is good, because he is our Father, he must punish the disobedient.’ We find it difficult to apologize for such statements. The doctor cannot suppose that those of whom he speaks, and who he says are in error, ever denied the goodness of our heavenly Father in rendering unto every man according to his deeds; and yet, if we understand him, what he says certainly carries that idea. But does he suppose that because God is good, and because he is our Father, and that he will, as such, punish the disobedient, that all this goes to prove that he has ordained, and revealed in the Scriptures, that we shall be wicked and disobedient in the future world, and there be punished for the same? Of those things concerning which the doctor speaks, there is scarcely anything more plainly taught in the Scriptures than that some of such as have been faithful disciples of Jesus have been weak enough to pierce themselves with keen sorrows, by yielding to temptations. Instance Peter, as an example of thousands. He denied his Master repeatedly, and was compelled to feel, and feel keenly, that retribution, which was, no doubt, both just and kindly intended. But do such instances prove that the saints in heaven are to experience such trials, or that they will be liable to them? If not, then there is no force in the doctor's argument.

“ Another objectionable idea the doctor states as follows: ‘ The misinterpretation of Scripture by those who deny future punishment is such as does violence to the language of the New Testament.’ Here is another broad assertion, and merits nothing but

rebuke. Suppose we should publicly announce to a congregation, from any of our pulpits, that the misinterpretation of Scripture by those who assert the doctrine of future sin and punishment is such as does violence to the language of the New Testament, and yet mention not one passage of Scripture which they ever misinterpreted, — how should we appear to our sensible hearers? or what should we think of ourselves?

“ Respecting what the doctor says of those who *deny* future punishment, we call on him to inform us who among us have ever taken the responsibility on them to *deny* future punishments? Can he point us to a single passage, in any of our writings, where such denial is found? The writer of these remarks, it is true, has been made glad, and even joyful, in the belief that the Scriptures do not teach the doctrine of sin and punishment in the future immortal state. But no man ever heard him *deny* that doctrine, nor does he believe he was ever so presumptuous as to make such *denial*. Why should the learned doctor use such language? It does not become the meek disciple of Jesus to deal in round assertions when speaking of the infinitely important concerns of eternity. And we think that scholastic speculations, unguided by the divine word, are worse than useless, tending more to inflate men with pride and other vanity, than to lead us to the sweet water of life.

“ If Dr. Gannett, or any other believer in the doctrine for which he contends, has a desire to convince us of the truth of that doctrine, we make to such an one the following humble request, namely: Point us to the first text in the Bible which necessarily teaches that man’s future state is a peccable state, and that sin and its punishment will there exist. We do not ask for anything but this one passage.”

There were two or three other articles published in regard to this matter, and among them a brief letter from Dr. Gannett. He stated that he had not treated the subject of retribution at length in his sermon, and that it was only a report of it which Mr. Ballou had seen; that

his object was to treat of the subject in general, and that the three texts were used as a proper introduction to that subject. Still, he could not give up the belief that those texts referred to the future state. We can easily perceive how the doctor, educated as he had been, should not be able to see at once that, so far from furnishing proof of future retribution, they did not even furnish proof of a future existence. Father Ballou often asked why men would use texts to prove a future state of *punishment*, which they would never think of using to prove a future state of existence.

SECTION XXXVIII.—REVIEW OF PAST YEAR.

Father Ballou entered his eighty-second year on Friday, 30th April. For the previous twelve months, as we have shown, he had been engaged, as usual, in building up the cause of his divine Master. He had visited several States of the Union, and preached almost every Sabbath-day; and he still pursued the same practice. It was his meat and drink to do the will of his Father, and finish his work. He wrote the following stanzas on his birth-day. We publish them for the sentiments — not for the poetry.

“ MY LABORS LAST YEAR.

“ How swiftly on the wheel of time
Twelve months have passed away,
And, by a Providence divine,
Brought this my natal day !

“ And, O, how kind to me has been
My heavenly Father's care,

Thus to sustain me, and to bring
To me another year !

“ In many vineyards of our Lord
My labors have been spent,
To plant the doctrine of his word,
By skill which he has lent.

“ And large has been the sweet reward
My soul has garnered up,
While drinking deeply of the word,
From an o’erflowing cup.

“ Who would not live a thousand years
To feed the lambs of Him,
Who died to banish all our fears,
And save the world from sin ?

“ But God will many laborers send,
When I am called away,
His cause and doctrine to defend :
For their success I pray.

“ HOSEA BALLOU, aged 81.

“ *Boston, April 30th, 1852.*”

SECTION XXXIX. — PLACES AT WHICH HE PREACHED.

The places at which he had preached, since the preceding month of May, were as follows : In June, Kensington, N. H. ; Fall River ; Sandown, N. H. In July, West Woodstock, Conn. ; Roxbury. In August, Newtown, N. H. ; Concord, N. H. ; Weare, N. H. ; Newburyport ; Tyngsboro’. In September, Sandown, again ; Kingston, N. H. ; South Weymouth. In October, Atkinson, N. H. ; Richmond, N. H. In November, Taunton ; in December, Lowell ; Saco, Me. In January,

Portsmouth, N. H. ; School-street, Boston ; Lynn. In February, Newburyport ; in March, Providence, R. I. ; Quincy. In April, Medford and Tyngsboro'. It is not certain that these are all the places at which he preached. In all cases in which his appointments were not advertised, we have no means of tracing them.

His last pulpit labors were in the following places : Sunday, May 2nd, in Lawrence, Mass. ; May 9th, in Providence, R. I. (for the First Universalist society) ; May 16th, in the Baptist meeting-house in Chester, N. H. ; May 23d, in Canton, Mass. ; May 30th (his last public service), in Woonsocket, R. I.

The following is the last advertisement of his labors. Death prevented the fulfilment of the appointments.

Brother Hosea Ballou will preach in Canton, Mass., next Sunday. In East Boston, the second Sunday in June ; and in Manchester, N. H., the third Sunday in June.

SECTION XL. — LAST FESTIVAL HE ATTENDED.

How near he was to his death, and yet we knew it not ! His dear wife had been sick, though not supposed to be very dangerously so, for some two or three weeks. Surrounded by everything that could contribute to her comfort, with affectionate and experienced daughters to watch and aid her, she wanted nothing that human aid could bestow. He was rendered somewhat anxious and concerned by these events. The annual Reform Festival was at hand. The brethren were very desirous that he should be present. He acceded to their wishes, fre-

quently and earnestly expressed. The meeting was at Boylston Hall. It was the great occasion of the week. As said the reporter of one of the Boston papers : "The festival was quite the best of any that has taken place during the present week. The speeches were of a high order. All who had the good fortune to attend the festival will not forget its enjoyments, intellectual and physical. Boylston Hall was splendidly decorated. At either end American flags were disposed with great taste ; while from the centre, in every direction, were extended pennons. On the sides of the hall were pennons, in tasteful festoons. The whole presented a fine appearance, and reflected much credit on Mr. Yale's well-known skill in the decorative art."

After the substantial and elegant feast, the chairman (B. F. Tweed, Esq.) arose and introduced the services with a neat, chaste, and appropriate speech. Rev. Sylvanus Cobb was next called up, and gave an address, when the following sentiment was announced :

"OUR DENOMINATIONAL FATHERS : Old in years, the vigor of youth still animates them. We honor them for what they WERE, for what they ARE, and for what their glorious life-power shall BE in the strife and progress of the future."

On the words "Father Ballou" being pronounced by the chairman, there was long-continued cheering, which finally subsided into perfect silence. The patriarch commenced :

"He did not know, he said, whether he had sufficient discernment left to see and understand the compliment paid to old men.

He acknowledged that he was an old man ; and he would avail himself of the privilege of an old man. And what is that ? Answer : to be a child. ‘ Once a man and twice a child.’ Well, he was once a child ; and he remembered that child. That child was fond of praise, and loved to be petted and called a good boy. [Cheers and laughter.] Now, said he, I am an old man, and I find myself again a child,— the same boy,— and of course I love to be praised now. Well, said he, I have now said enough about myself, and I will turn to something of more importance. He supposed he must speak about *reformation* ; he believed that was the word, or else it was *progress*. [Which, said he to the chairman, is the proper word ? The chairman replied ‘ *progress*.’] Ah, he liked that word better, because that would not imply that he had been wrong. [Much laughter.] ‘ *Progress* ! ’ well, he was posted up on that. There were certain Scriptures relating to *progress*, which came up before his mind. He referred to the ‘ handful of corn upon the top of the mountain, the fruit whereof should shake like Lebanon.’ This was *progress*. Placed it might be in a sterile soil, yet it shall be exceedingly fruitful, and there shall be a great increase. The same law of *progress* is seen in the Saviour’s metaphor of the leaven hidden in the meal — it should work until the whole was leavened. There is nothing in the nature of meal opposed to the operation of the leaven. He spoke also of the figure of the mustard-seed. ‘ I,’ said he, ‘ saw the Universalist denomination when it was like that handful of corn upon the top of a sterile mountain ; I saw it when it was like a grain of mustard-seed, and I have seen it as I see it this day. Does not the increase shake like Lebanon ? [Cheers.] I have lived to see and to realize, and to be confident, that there is not an opposer of Universalism in the world who is not at heart a Universalist. And how long do you suppose they can keep that out of their heads which is in their hearts ? ’ He thanked the company for their very kind notice of him and the old men of the denomination, and for their attention to his remarks, and sat down. [The assembly here rose to their feet, as if moved by but one impulse, and gave three hearty cheers.] ”

This is a mere sketch of the subject, and in no sense a report of the words used by the venerable speaker. When Rev. A. A. Miner spoke, he made a very complimentary allusion to his aged associate at School-street, with whom he had enjoyed so high a degree of satisfaction, and between whom and himself there had never been the first thing to regret. A toast in regard to New Hampshire was designed to call up Rev. B. M. Tillotson, of Manchester. He was not in haste to rise, when his name was called a second time.

“ He was full of humor ; and in such a press, and on such an occasion, it must needs overflow. He thought it wrong that the great city preachers should have previous notice that they were expected to speak, and their poor country brethren should be obliged to rise on the spur of the moment. He supposed some of these city preachers had been studying their speeches for weeks. How must these poor country pastors feel when they come down here to the great meetings, and be called on to speak without any preparation ? It is quite dismaying. But, if the country clergy were so appalled in Boston, the city preachers could do but little when they came up into the country ! [Laughter.] What would the city be without the country ? What would Massachusetts have been without the sons of New Hampshire ? [Cheers.] The speaker here referred to father Ballou. That brave old oak [the speaker's voice modifying into tenderness], *that brave old oak* was transplanted from the New Hampshire fields. [Here there was spontaneous rising all over the hall, with cheers, and waving of scarfs and handkerchiefs.] New Hampshire, said he, is the home of the Streeters, the Miners, the Adamses ; and once of your *Star King*. What would Massachusetts do without New Hampshire ? Almost all your rivers take their rise in New Hampshire. He referred to the grand scenery of the Granite State ; to her Mount Washington. The grand scenery inspires the people. No wonder they are lofty and fixed in their principles. The New Hampshire

boys have always been true to their country ; and the best historians tell us that the New Hampshire troops did noble service in the great battle of Bunker Hill. At the close of this gushing eloquence, the speaker assumed a sober, moral strain. The peroration was beautiful."

CHAPTER XXIX.

LAST SICKNESS; DEATH; HONORS TO HIS MEMORY.

SECTION I. — SICKNESS OF MRS. BALLOU.

HE went from the festival, described at the close of the last chapter, to his house, fearful in regard to the sickness of Mrs. Ballou. On Saturday he did not leave home with his accustomed readiness to go to his appointment. He inquired of her, "If she was perfectly willing that he should go to Woonsocket to preach." If the doctor ordered any medicine, or any other matter for her, no power on earth could prevent his attending to it himself. He had vacated his chamber, and gone to an upper room, to accommodate those who took care of her.

SECTION II. — HIS LAST SABBATH IN THE PULPIT.

On Saturday afternoon he went down to Woonsocket, R. I., where he was to preach on the following day, the last Sunday in May. His labors were sought after up to the last hour. The people loved to hear him; they had rather hear him than almost any other man. A clergyman regarded it as a bright day if he could have his pul-

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word. All that is necessary to be done is to change the position of the words of the text. I will now read as I believe the apostle intended to be understood. 'For the grace of God, which bringeth salvation to all men, hath appeared, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world.'

"My hearers will readily see that there is a vast difference in the sentiment conveyed by the two readings. They will also as readily discover that the last reading is perfectly consistent with the fact. 'The grace of God, which bringeth salvation to all men,' had appeared at the time of the writing by the apostle. We think, therefore, we have succeeded in establishing, beyond a cavil, the truth of the remark with which we commenced this discourse.

"Now, let me do an act of justice to the translators. The rendering which I have given to the text was also given to it by them, and was printed in the margin of many of the earlier editions of the Bible, though I do not see it in the one before me. You will perceive, therefore, that this rendering is not an invention of the speaker; but has for its sanction and authority the original translators of the Bible, men of learning and integrity, and who could not be suspected of warping the translation of any portion of the Scriptures to favor the particular sentiments advocated and preached by me. I will here also take the liberty to remark that the translators of the Scriptures were men eminent for their learning, and were all of them believers in a partial system of salvation. Yet, with all their prepossessions in favor of their own peculiar system of theology, they have not given to us a Bible which can prove and defend the doctrine of endless misery. This is a striking fact, and as such is worthy of the most serious consideration; and I address it particularly to those who are too prone to adopt the opinions of the learned, as infallible standards of religious truth.

"I will now proceed to the consideration of that subject which the text informs us 'the grace of God' has revealed. We will premise by saying, that upon no subject, in which all mankind have so much interest, has there rested so deep a darkness and mystery. What is the idea of salvation as taught and expounded

by our eminent divines, and so implicitly believed by a large portion of the world? 'The grace of God' bringeth salvation from what? 'From endless misery in the world to come!' reply thousands of the human family, who seem to have taken their views of the subject rather from the pulpit than the Bible. Perhaps we cannot express the popular idea of this matter better than to quote the language of the creed:—'Mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, and to death itself, and to the pains of hell forever.'

" 'Did God leave all mankind to perish in the estate of sin and misery?'

" 'God, having out of his mere good pleasure from all eternity elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.'

" You have here, in their own language, the opinions of learned and eminent doctors of divinity upon this matter; and which, through their zeal, has become the popular idea of the doctrine of salvation.

" I am not aware, my hearers, of any divine authority for so repulsive a sentiment. The Scriptures constantly teach us the impartiality of God's goodness and wisdom, and they also inform us that 'all have erred and come short of the glory of God.' The psalmist tells us that 'God is good unto all, and his tender mercies are over all his works.' The apostle teaches that 'the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.' The Saviour himself assures that 'God sent his Son into the world, not to condemn the world, but that the world, through him, might be saved.' Now, my friends, what evidence do you find in the Scriptures that all mankind 'are under his wrath and curse, and made liable to the pains of hell forever'? The Bible furnishes no authority for such an opinion. Yet hundreds of pulpits are this day ringing with this doctrine, and, by all the power and capacity that preachers can command, impressing upon their hearers the conclusion, that, in the world to come,

God will make a final and eternal distinction and separation between portions of his human family. I am not by any means exaggerating the sentiment; and I presume many of my hearers have heard this doctrine so often announced and zealously urged, that it hardly makes any striking or novel impression upon their minds. At least, it has become so familiar to many of its hearers, that its enforcement does not even disturb their propensity to sleep. Now, let us reason upon this matter from the divine paternity. That God is the Father of the human family is a truism that cannot be denied; and the idea that he has made any such distinction as the learned doctors of the church would have us believe, is opposed to all our ideas of his paternity. I will endeavor to simplify the subject. Suppose I should say to you that in the city where I reside there is a gentleman of great wealth, immense intellectual power, and a large family of children, who possesses every disposition to make his children comfortable and happy. He employs his fortune for that purpose; and all the faculties of his great and powerful mind are exercised to make them virtuous and happy. You would instantly say to me, There is nothing strange or surprising in this information; it is just what we all should expect a father to do; and you would all readily and naturally believe the narrative. Suppose, however, I should say to you that this gentleman of great wealth and mind had selected four of his children, whom he makes the constant recipients of his favors, and employs all his hours to make them comfortable and happy, and at the same time would impart no favor to the remaining eight children, but uses his wealth and mind to make them miserable and unhappy, and had made such provision that these remaining eight could by no possibility derive any advantage from his means or power. What would be your remark upon so strange a story? You might give the narrator credit for telling what he honestly believed to be true, but you would at the same time say to him, 'The story is incredible. No father could make such a distinction as you relate, and you must have derived your information from some persons who are ignorant of the circumstances, or who are this man's enemies.' Such a reply would be very natural, because the conduct imputed to

the father is so strongly opposed to all our knowledge and ideas of parental affection. If such partiality in an earthly parent be so abhorrent, how much more so in the Father of us all! There is nothing, then, in the paternity of God, that sustains the idea of the distinction so many learned divines contend for.

“Let us look to the revelation of God in the works of nature, and see if we find in the bestowment of physical blessings anything savoring of this system of salvation, so extensively embraced. In that beautiful Sermon on the Mount, the Saviour says: ‘Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.’ Now, did any of my hearers ever hear of any distinction made by our heavenly Father in the distribution of these blessings? Did you ever know of any person receiving more sunshine or rain than another? Do the dews of heaven descend more copiously upon the fields of the righteous man than upon those of his unjust neighbor? No! all nature confirms the truth of God’s impartial, boundless love for all his human creatures. We then look in vain to nature for any evidence of partiality on the part of our Creator. Where, then, shall we find it? We do not see it in the revelation of his will. We can discern no traces of it in his paternal character, and all nature daily and hourly repudiates it. I will tell you. It is found only in the creed I have quoted to you from the catechism. God never made any of his creatures ‘liable to his wrath and curse, or to the pains of hell forever;’ and they, therefore, stand in need of no such salvation as the creed sets forth.

“This representation of God’s wrath towards his creatures is opposed to all the exhibitions and examples of his moral government. The disciple whom Jesus loved tells us, ‘Herein is love; not that we loved God; but that he loved us, and sent his Son to be the propitiation for our sins.’ The coming of the Saviour was not the cause, but the result and evidence, of God’s love for mankind. If God had hated the creatures he had made, had placed them under ‘his wrath and curse, and made them liable to the

pains of hell forever,' would he have sent his only-begotten Son to reconcile himself to them? Suppose I should tell you that a parent, having a son living at a distance from him, had imbibed against him, with or without cause, the strongest feeling of hostility. This would sound strange in your ears; but if, at the same time, I should say to you that this parent thus hating his son had sent to him as a present the largest portion of his fortune, because he hated him, and had done so in order to reconcile *himself* to him who was under his wrath and curse, the story would seem strangely inconsistent and absurd. Yet this common idea of the salvation in the Bible involves an idea equally inconsistent and strange. It represents God as hating the sinner, 'placing him under his wrath and curse, and making him liable to the pains of hell forever,' and yet sending and sacrificing his only-begotten Son to reconcile *himself* to the sinner; so strangely have the doctrines of men been mixed up with the doctrines of the Bible.

"Well (says the hearer), you have examined the popular doctrine of salvation, and have told us what learned theologians believe and enforce; will you now tell us what is the salvation of which the Bible treats?"

"I feel happy, my friends, in being able, as I believe, to do this in the very language of the Scriptures. 'Thou shalt call his name Jesus, for he shall save his people from their sins.' This was the announcement of the angel of the Lord to Joseph, and does not depend upon creeds or catechisms for its authenticity. It heralded his coming, and foretold his message. When Jesus himself entered the house of the publican, he announced also the object of his mission. 'For the Son of man is come to seek and to save that which *is lost*.' The salvation of the gospel is a salvation from sin itself, not from its punishment or penalties. The mission of the Saviour was to seek and to save that which is lost, not that which is in danger of being lost in another world; to save from sin here, not from the pains of hell hereafter. His object is so distinctly stated that none can misunderstand. The apostle Paul tells us that 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.' This is

the salvation of the Bible; and how widely different it appears from that which I have quoted to you from the creed, and which is so generally believed! The salvation of the creed teaches us the reconciliation of God to man. The salvation of the Bible teaches the reconciliation of the *world* to God. The one speaks of his wrath and curse, while the other announces his impartial, unbounded love.

“But (says the hearer) does not the doctrine of salvation, as you explain it, represent God as the friend of the sinner, and loving him? Yes, and so does the Bible. It is the glorious distinction of the gospel that it proclaims the affection of God for those ‘who are alienated from him by wicked works.’

“I will endeavor to simplify this matter. The mother has a sick child: she is fearful of losing it. The deepest anxiety pervades her mind. All the means known to herself, and those she can ascertain from others, are employed to restore her child to health. She watches over it with unceasing vigilance and care. She passes restless days and sleepless nights. At last the means she makes use of for its recovery are, under the blessing of God, successful. The child is restored to health. Now, ask this mother, ‘Do you love this child because you nursed it and watched over it when sick? or did you nurse and watch over it because you loved it?’ and what would be her reply? I need make no answer to this question. There is not a father or a mother in the world who does not respond with the whole heart. As the child is to the parent, so is man to the Deity. He has wandered far from his father’s house. He is broken down with sin, and, like the prodigal son, is ready to feed upon husks. Now, the gospel of Christ breaks in upon his darkened and benighted soul, and he there beholds the affection of his heavenly Father, and, like the prodigal, he returns to his father’s house, who sees him when he ‘was yet a great way off, and has compassion on him.’ Nor is this a mere inference from the paternal character of God. You recollect the language of the apostle Paul, in his epistle to the Ephesians: ‘Husbands, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present

it to himself a glorious church; not having spot or wrinkle or any such thing, but that it should be holy and without blemish;’ and, immediately succeeding our text, the apostle continues, ‘Looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.’ You here see, my hearers, that the whole object and purpose of salvation is to redeem us from all iniquity and sin. This is the theory of the gospel; and God must love the sinner, for his purpose is to reconcile him to Himself. Was not the ‘church’ spoken of in Ephesians ‘unclean’? and was it not sanctified and cleansed with the washing of water by the word? and did not Christ love the church and give himself for it; and when he did so, were they not sinners? And were not those who were ‘redeemed from all iniquity’ sinners when Christ gave himself for them? There can, then, be no doubt of the nature of salvation, or of the love of God for sinners.

“We now inquire into the extent of this salvation. The text tells us ‘the grace of God which bringeth salvation to all men hath appeared.’ The same apostle says, ‘God will have all men to be saved, and come to the knowledge of the truth.’ And in his epistle to the Ephesians he declares, ‘Having made known unto us the mystery of his will, which he hath purposed in himself; that, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are in the earth, even in him.’ The Saviour himself tells us, — ‘And I, if I be lifted up from the earth, will draw all men unto me.’ The mission of the Saviour was for the salvation of the whole world, and we are assured that ‘he shall see of the travail of his soul and be satisfied.’ It was the design of our heavenly Father to accomplish this object, and His power, wisdom, and love, are combined to perform it, and the means he has instituted must and will be effectual for its accomplishment.

“And what, my hearers, should be the effect of this glorious doctrine on us? I feel that I am addressing a congregation of Universalists, who understand the doctrine they believe, and truly

appreciate its importance. My friends, the whole system is founded in pure, unbounded love; and should it not produce in us the deepest reverence and affection for our heavenly Father, and at the same time impress us with a deep sense of our duties to each other? Our text informs us that this system of divinity 'teaches us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world.' 'If God so loved us, we ought also to love one another. What can contribute so much to our happiness as a feeling of pure and unmingled love for all men? What can render us more uncomfortable and unhappy than to nurture and cherish a feeling of hostility or enmity towards our neighbors or others? If we live in a neighborhood where no feeling but that of pure love existed, what happier position could you wish? You cannot be happy where hatred exists. It is love that is the foundation of all our felicity here, all our hopes hereafter. Imitate, then, the example of the Saviour. Cherish this divine disposition. It will remove from us the causes of all unhappiness, and will convert our residence on earth into a heaven. Amen."

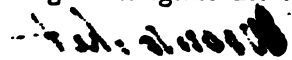
SECTION IV. — HIS LAST SICKNESS.

On Monday, 31st May, he returned to Boston. His first inquiry was after the health of Mrs. Ballou; and, on being told that the fever had turned, and that she was better, he was very happy. He spoke pleasantly of his visit to Pawtucket. On Tuesday, 1st of June, it was known he had not rested well during the preceding night. He had been heard to cough frequently. He had had a pain in his shoulder; and, on being questioned as to his health, he allowed that he was "rather feeble." He rose early on Wednesday morning, preparatory to going to Plymouth, where the Massachusetts Convention of Universalists was to meet on that day. Descend-

Pawtucket

ing to Mrs. Ballou's chamber, he inquired affectionately after her health. He smoothed her pillow, kissed her, and, it being understood he was going a journey, he expressed the hope that he should find her better on his return. He went down to the breakfast-room and took his seat at the table; but he felt very weak — took, perhaps, a cup of tea, and then arose, and immediately laid himself upon the sofa. He must have realized that he was too weak to go to Plymouth. His daughter (Mrs. Wing) suggested this to him. He looked faint, and chills came on; but he complained not. He made no expression, such as "I am very sick," "I am very weak," as the sick often do; but made himself comfortable as he could, and said nothing to excite alarm in his daughter. Her watchful eyes, however, detected the fact that he was failing fast. She became alarmed; her father and mother both sick; and she despatched at once a telegraphic despatch to her brother (Rev. M. B. Ballou, of Stoughton), who she had reason to believe had gone to Plymouth to attend the meeting of the convention. This was the despatch that so greatly alarmed the members of that body.

The son arrived, and found the father failing so fast that the different members of the family were notified at once. In the mean time, the brethren at Plymouth felt their fears somewhat allayed, for the clergymen who left Boston in the morning train for that town, stated that they had not even heard of the sickness; and, during the day, all supposed that the fears of the family had been too deeply excited. On Thursday, however, the train brought intelligence not only that there was sickness,



but that it was alarming; and in all the remaining prayers the anxiety of the brethren was made fully manifest. They besought earnestly that the life of their spiritual father might be spared.

To return to Boston. The aged sufferer grew no better. His children living in or near Boston were almost constantly at his bedside. They avoided weeping in his presence. They knew that his soul was sustained by the divine promises. He desired not to alarm them. He remembered his sick wife; and on her account he would excite no fear in regard to himself. It was decided to be necessary for him to have a watcher on Wednesday night. Every member of the family was earnestly seeking to do everything possible to save the sufferer's life,— to alleviate his sufferings, and restore his health. The disease, notwithstanding all efforts, overcame him so rapidly, that after his clothes were taken off on Wednesday morning, they never were put on again. His mind remained perfectly calm. His home was all the world to him; and, thank God, although usually so much absent, he was now at home. On Saturday he said he was "very sick." This was said, not by way of complaint, but as if he desired to open the truth in this respect to his children. On Sunday, as he was sitting in the bed, he fainted, and they laid him back upon the pillow. His children looked fearfully at each other, and talked in whispers. On opening his eyes, he said, pleasantly, and with a smile, "You did not *understand* what each other said." He had probably heard their whispers indistinctly as his consciousness was returning. *He* did not *understand* them himself; and so accustomed

was he to wish to *understand* everything, he was led to make the remark we have mentioned. He was always prepared to die. His faith in God was strong. As to the doctrine which he had preached, he had long felt that it was a fountain of peace. From a small beginning, he had seen it prosper greatly. He had seen the wilderness rejoice and blossom as the rose. He had often said he felt like aged Simeon, who, when he took the long-expected babe of Bethlehem in his arms, prayed, "Now lettest thou thy servant depart in peace." The prayer of Simeon was granted to him, — he did depart in peace. Not a sigh, nor murmur, nor complaint, escaped his lips; not so much as the words, "This is hard for me to bear." "Mark the perfect man, and behold the upright; for the end of that man is peace."

On Sunday, the day before his death, he had restless sleep. He awoke as from a dream, and seemed very much fatigued. In his dream, he had been at a convention; he had had much to engage his attention; had been on several committees, seeking the prosperity and happiness of the religious order to which he belonged. He grew no better—rather worse; but still he complained not. He was, as we have said, always prepared to die. He had long contemplated his dissolution; and often said to his family that, at his age, his hold upon life must be very slender; and that, as he was so much away from home, they must realize that he might not be with them when he died. He was not only ready, but he was resigned, he was happy.*

* At a conference meeting, on a certain occasion, he showed how the prospect of death was brightened by cheering intelligence concerning

Said his daughter, Mrs. Wing (in whose family he died): "My father was perfectly calm, perfectly resigned. During his sickness, I sat up one night all alone with him; I wished to do it; I desired to have no one with me — it was a luxury to me to be with him through that night. He was so calm, so pleasant, so happy, that I felt calm, and almost happy myself, for I could not feel otherwise. It was good to be there; I could not bear to be interrupted." The end of that man was "peace."

Such, in brief, was the last sickness of father Ballou. During the night before he died, he made several very affectionate inquiries in regard to Mrs. Ballou, whom he

the cause of God and truth. He illustrated it by the case of the patriarch Jacob, when intelligence was brought him that his son Joseph was yet alive — "Now let me die, since I have seen thy face." And in the case of Simeon — "Now lettest thou thy servant depart in peace." And when the tidings were brought to the dying General Wolfe, "They fly," "they fly," he said, "I die contented." The great object of father Ballou's life had been gained; and on one occasion he expressed himself as follows: "After nearly sixty years of contest with the enemies of the doctrine we profess, I can truly say that all trials and burdens have been rendered comparatively light by the constant cheering tidings, 'They fly!' 'they fly!' In myself, feeble and weak as a child, I saw in truth itself the strong arm of conquest and certain victory. And now, old and weak in body, I lean on that paternal arm which has been my defence and support. And when I see around me, as it were, a host of fellow-soldiers, in the vigor of manhood and youth, all devoted to the defence of the gospel, and hear the good tidings, from various parts, of the onward march of truth, I can hardly believe that the heart and spirit of old Jacob were more revived by the sight of the wagons which were to carry him to his beloved Joseph, than mine are by surveying what is spread out before me.

"Should it please God to grant me my reason at that day and hour when I shall be called away from earthly scenes, and from duties here, may I hear from you, my brethren, — let me say my children, — the cheering cry, 'They fly!' 'they fly!'"

had not seen since he left her chamber and went down stairs on the morning he was seized with illness. A couch had been prepared for him below, immediately on his being taken sick, and there he died. On Monday morning, 7th of June, he was evidently worse. All felt that he was *very* dangerously sick. His friend, Dr. A. R. Thompson, of Charlestown, called to see him. The hand of death, although the family knew it not, was then on him. He was about to be released. In parting with him, Dr. Thompson made some remark, which the failing ear of the dying man did not distinctly catch; and, a moment afterwards, seeming to arouse a little, he uttered the words, "I do not think I *understood* what the doctor said." These were the last words he ever spoke. That eminent trait of his mind we here see active to the last, — a desire to *understand* everything to which his attention was drawn.

SECTION V.—HIS DEATH.

It was vouchsafed to the writer to see the dying man in his last hour. With the consent of the family, I passed into the room where he lay. I did not seek to hold conversation with him; I knew he was too far gone; I was not, indeed, sure that he would recognize me. Shortly after I entered, and while standing at the foot of the bed, he opened his eyes and saw me; and at once extended his hand and smiled. I took the hand and kissed it. He was evidently past recovery; but we knew not that he was then dying. He made no complaint, no expression of sorrow; he was as calm as a man could be. After leav-

ing the house (it being Monday morning), I went immediately to Cornhill to see the ministering brethren, who were in the habit of meeting there on the first secular day of the week;—a day of rest after the labors of Sunday. I informed them that I feared father Ballou was about to leave us; and, meeting his relative, Dr. H. Ballou, 2d, I advised him to go immediately to the house of his uncle, although I did not think death was so near as it proved to be.

I then went to my private room at 37 Cornhill, where I sat in deep reflection on the loss we were about to sustain; and in not more than thirty minutes from the time I had left his bedside, a gentleman came to me and said, "Father Ballou is dead; he has just expired! I have come directly from the house; I am now going to summon the parish committee." Prepared as I was for the blow, yet I was not expecting it at that moment, and it was paralyzing. I could not prevent the following reflections: "Father Ballou is dead! What an event! How will it touch the hearts of the thousands of his brethren throughout the land! The dear, venerable man is gone. That voice which we have heard so often in prayer, which has thrilled us so deeply when expatiating on the themes of the gospel, we shall hear no more on earth. That example of humility, justice, faithfulness, and charity, which I had had before my eyes for more than the last thirty years, I should see no more, except as I should see it in that indelible image of his life, which a long acquaintance with him had impressed upon my memory. The last struggle is passed! He cannot return to us, but we shall go to him."

The aged wife lay upon her sick bed above stairs. Who shall convey to her the tidings that her long-loved husband is gone? The daughter who bore the message scarcely knew how she did it; it was a loss so great, so much more great than the children could realize ever before to have felt, that there could be *nothing* worse. She went up to her mother, and, with a swimming eye, said to the widowed one, "*Well, he is at rest; he will suffer no more.*" The bereaved wife bowed to the will of Heaven. She felt that in the midst of her deep afflictions she had reason to bless God that he died in the bosom of his family. Like her husband, Mrs. Ballou believed that God overrules all things for the best. She could not, therefore, mourn without hope. No event could be more severe; but she repined not. As she said, at the hour of her own death, nine months afterward, so undoubtedly she felt now:

"But, if I must afflicted be,
To suit some wise design,
Then man my soul with firm resolve
To bear, and not repine."

SECTION VI. — VOICE OF THE PUBLIC PRESS.

As soon as it was known abroad that the aged pastor was dead, the public press spoke very distinctly of his virtues and labors. All differences of opinion seemed to be forgotten. The following testimonies are from the Boston secular journals of the day succeeding the death:

“ He was settled as pastor of the society in 1817. He was, at the time of his death, we believe, the oldest minister in Boston, having been a preacher for sixty years. He was justly regarded as the patriarch of the Universalist church. Mr. Ballou was present at the Universalist Festival, anniversary week, and made a very interesting speech. He appeared then in good health and excellent spirits.”

* * * * *

“ We believe that Mr. Ballou had officiated occasionally in the pulpit until within a very short time past, retaining the vigor of his intellect in a remarkable manner. His loss will be deeply felt by his church, and by the community in which he was so generally known and respected for his many virtues. He has closed a long and well-spent life by a calm and tranquil death, after a brief sickness, which was alleviated by the care and affection of family and friends.”

* * * * *

“ The venerable Hosea Ballou, who has been pastor of the church in School-street for about thirty-five years, and until within a few years has performed the sole duties thereof, died yesterday at the age of eighty-one years, after a short illness of bilious fever. He will be remembered by some as one of the most uncompromising of his school of theology. He remained, to the last, with an intellect clear and vigorous, and his memory will be cherished by a large circle of friends.”

* * * * *

“ ‘ Father Ballou ’ was a man of great simplicity and purity of character, and doubtless owed much of his tenacity of life and vigor to early and consistent temperance. His literary attainments were very moderate, but his controversial abilities were decided. He belonged to the old school of sermonizers, believing devoutly in the literal and unqualified inspiration of the Scriptures, and making up his sermons largely of quotations from their pages. He had an earnest distrust of modern philosophy, transcendentalism, German theology, and criticism, which, in his view, tended strongly to the corruption of the popular faith in

Christ, and the substitution therefor of a rationalistic deism. He published several controversial works, the most important of which is his 'Treatise on Atonement,' insisting that the great end thereof is the reconciliation of man to God, who never needed to be reconciled to man. This work was one of the first published in this country which maintained the doctrine that Christ is from and subordinate to the God and Father of all, from whom he derives his existence. 'Ballou on the Atonement' is still a text-book with the Universalist denomination."

SECTION VII.—THE FUNERAL.

The society in Boston of which he had been pastor at once asked permission of the family to make the arrangements for the funeral, and bear all the expenses attending it; a request which was readily and properly complied with. The following Wednesday (9th June) was appointed for the solemn services. An immense concourse of mourners assembled at School-street church at an early hour in the afternoon.

Prayer was first offered at the house, in the hearing of the widow, who had not left her chamber, and scarcely her bed, for many days. This part of the services was strictly private. The corpse was then taken to the church, with the members of the family in carriages.

The church had been very appropriately put in mourning for the occasion. The large portrait in the vestry was shrouded in crape, showing nothing but the figure of the aged preacher, as he stood in the pulpit. In the great chapel, the pulpit, and the recess back of it, was dressed in drapery of black crape. The entire front of the gallery, all around the house, was festooned with

black. The organ also was appropriately dressed in mourning, in good keeping with the other arrangements.

A full half-hour before the services were commenced, every seat and foothold upon the floor, aisles, window-sills, and recesses, excepting reserved pews, were occupied. At three o'clock the corpse arrived. The clergy, numbering somewhat between sixty and a hundred, proceeded from the vestry to the pews assigned them. The members of the Second Universalist Society also had their appropriate places. The corpse was borne to the position in front of the pulpit, the bearers proceeding in the following order :

Rev. Daniel Sharp, D.D.,	THE BODY.	Rev. Edward Turner,
Rev. S. Barrett, D.D.,		Rev. S. Streeter,
Rev. S. Cobb,		Rev. T. Whittemore,
Rev. L. R. Paige,		Rev. Josiah Gilman.

During the entrance the organ gave forth a mournful prelude. The sight was a most affecting one : a vast multitude, with a deep expression of sorrow upon their countenances.

THE SERVICES.

The full time having arrived, and the people having settled into perfect silence,—

1. A Funeral Chant was sung.
2. Scriptures were read, by Rev. O. A. Skinner.
3. Hymn,

“ On Zion’s holy walls
Is quenched a beacon light.”

4. Prayer, by Rev. Thomas Whittemore.
5. Hymn, "Vital spark of heavenly flame."
6. Sermon, by Rev. A. A. Miner, junior pastor, from 2 Cor. 5 : 1,— "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."
7. Hymn, "Unveil thy bosom, faithful tomb!"
8. Concluding Prayer, by Rev. Sebastian Streeter.
9. Benediction.

PROCESSION TO THE TOMB.

During the singing of the last hymn, persons began to press around the coffin to get a last view of the departed. Notice was therefore given, at the close of service, that the coffin would be placed in the entry, and all would have an opportunity to see as they passed out; but, on account of the great number, each must content himself with a brief farewell view. The funeral procession was formed in the following order: 1st. Bearers in carriages. 2d. The body. 3d. The committee of the society. 4th. The clergy of the Universalist denomination, amounting to nearly a hundred. 5th. The members of the Second Universalist Society. 6th. The friends from the neighboring towns. 7th. The mourners in carriages.

This procession extended from the head of School-street to the corner of Boylston-street, being nearly half a mile.

An immense body of people had arrived at the ground previously to the funeral procession. The corpse was borne to the temporary resting-place, in the burying-

ground at the foot of the Common, where it was deposited. The lid of the coffin was raised, and those who desired passed by once more, and then the solemn scene was closed.

SECTION VIII. — THE FUNERAL SERMON.

Rev. Mr. Miner commenced his discourse as follows :

“ Our father has fallen ! Loved, venerated, full of years, as he was, he has passed from the places of his love to the home of his hope. His personal work is ended. He will speak to us no more, save by those affectionate words, those holy deeds, and those blessed memories, in which centre at once the joy and the grief of this solemn hour. The presence of his inanimate clay repeats to us the declaration of the Master, ‘ I have finished the work which thou gavest me to do.’

“ And now, as we are gathered here in a deeper affliction than we have ever known before, in what terms shall I appear before you ? I, who am myself a mourner ; who, did not my official position forbid, would gladly be seated in your midst, and listen to the solemn admonitions and appropriate consolations of this occasion, from the lips of some of the fathers who remain to us. Ye children of the honored dead, ye worshippers at the altar of his love, ye ministers of that gospel which was the delight of his heart, what words can befit this place and hour ? The house of God, the presence of death, our grateful love, our cherished hopes, these all raise our thoughts to heaven. The declaration of confidence by the great apostle to the Gentiles, in the opening of the fifth chapter of his second Epistle to the Corinthians, shall be at once our text and our ground of comfort.

“ ‘ 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.’

“ What a blessed assurance ! How unhesitating the confidence

it expresses! '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.*' How beautiful is the figure by which this hope of a blessed and immortal life is communicated! This body is but the 'house we live in.' The sufferings it endures, the pains that pierce it through, the diseases by which it is disquieted and wasted, warn us that 'our earthly house' must be 'dissolved.' But it is only our *house* that falls into decay. The invisible dweller there, allied unto the angels and unto God, rises from the falling tabernacle to an enduring building, the house of God, eternal in the heavens. Death comes thus clothed with promise, and animated with hope. It is a removal from an old and decaying tabernacle, to a new one, enduring, glorious, and blessed. No longer an enemy, the 'grim messenger' relaxes his visage, and the 'king of terrors' lays down his sceptre. Death becomes the 'gate to endless joys,' and we no longer 'dread to enter there.'"

The preacher then proceeded to speak of the relations of death to the body. All the processes through which man passes are necessary parts of one whole. The power of death over the body is absolute and final, but it has no such power over the soul. Death may be the occasion of great good to the soul.

"Can there be any doubt that the event of death removes one from all those temptations which originate in the flesh, or which stand necessarily connected with the body? Can there be any doubt that it may quicken our sensibilities, and awaken anew the holiest aspirations? We refer to death while in *prospect*, and exhort men to faithfulness and diligence in duty. Can it have less power in its actual presence? May not the wonderful experience it brings to every soul, unprecedented and unrepeatable, be to it an occasion of unsurpassed good? Must we consider it, unlike every other providence of God, without moral utility, and without significance? Does it rend asunder the

veils of prejudice and of passion, and shall it not bring the soul into closer proximity to truth? Shall it not present us where we can behold God as he is, in all his paternal love? — Christ in all his brotherly affection, self-sacrifice, and purity? — the angels in their own loveliness, and the ‘spirits of just men made perfect’? Shall not the soul perceive, in more vivid contrast than ever before, the blessedness of purity, and the indwelling woe of impurity? No longer seeing ‘through a glass, darkly,’ but ‘face to face,’ — no longer knowing in part, but knowing even as also we are known, — why shall not this additional truth prove, what the truth always has proved to him that hath it, ‘*the power of God unto salvation*’?

“Thus, to the soul *unredeemed*, death may be an occasion of great good; not itself the source of that good, but the instrumentality by which the soul is mellowed to receive the good, and by which it is brought into more immediate contact with such truth as is the source of it. At the same time, to the man of God, it is an entrance upon those immortal joys which have been the theme of his meditations by night and by day. While it is destruction to the earthly house, it is completed redemption to the heavenly-minded dweller there; a deliverance from the ‘bondage of corruption, into the glorious liberty of the children of God:’ that adoption for which Paul declared himself and brethren to be waiting, ‘the redemption of the body.’ Death remains no longer death. It becomes the completion of birth, and the beginning of absolute life.

“We will not say, then, that our venerable father has fallen. Nay, he has risen. To sense, he has gone down like the sun at the close of a glorious summer day; but, to the eye of faith, he has ascended to the home of our God. In him has been fulfilled the promise, as the weight of years was upon him, — ‘Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.’” — pp. 9—11.

The speaker then proceeded to speak of the departed; the great and good man who had died.

“ May we not pause here to glance at the man ? Not that his reputation can be affected by our poor eulogies, nor that he is not known, both here and elsewhere ; not only throughout our own country, but beyond the Atlantic. It is not that he is unknown, but that he is so well known, that we will speak freely of him. Our hearts are so full of what he has been, and of what he is, to us, that we can but speak of him. Has he not been in all our thoughts — a bond of union throughout our borders ? Have we not all felt ourselves his children in the gospel, looking upon his face with joy wherever the interests of our cause centred for the hour ? ” — pp. 11, 12.

From this the attention of the vast auditory was turned to a very rapid sketch of the life of our departed father ; first, from his birth to the time when he removed to Boston, and then through the rest of his days. A review was then taken of the result of his labors, in the changes that had taken place in public sentiment, and in the growth of the denomination of Christians to which he belonged. The character and qualities of the man were well delineated. At the close, the speaker detailed the circumstances of sickness, death, and mourning, as follows :

“ One week ago this morning, he rose at an early hour, to make preparation to join his son, according to previous appointment, in attending the session of our State Convention at Plymouth. But he was not permitted to depart. Death knocked at the door, and demanded an entrance. Before the close of the day, that son received a message summoning him to the bedside of his father. The members of the convention were filled with anxiety ; and a few days have verified their saddest apprehensions. While we were hoping against hope, the solemn intelligence came to us that our venerable father was no more. He died full of years, and full of honors. He ‘ died with his armor on.’

“ Thus a great and good man has fallen — a man of unspotted life, of extraordinary labors, of rare usefulness, of unflinching devotion to God and the good of men. Through good report and through evil report, the purpose of his heart was ever the same. The singleness of that purpose, through all his life-toil, continually appeared. When, in the prime of life, he was frequently solicited to remove to other fields of labor, and was urged thereto by the most flattering pecuniary inducements, he uniformly suffered such solicitations to pass unheeded. While thoroughly devoted to the good of our cause at large, he was no less devoted to the good of this society; and he believed that his usefulness could not be increased by his removal to any other field of labor. In later years, when the society, having endured many reverses, felt the need of more ample resources, in perfect harmony with the spirit of his whole life, he cheerfully and voluntarily relinquished his own salary, placing the revenue of the society entirely at its command. Yet not a jot nor a tittle of his interest in the society was abated. Thus ‘ a good man, out of the good treasure of his heart, bringeth forth good things.’

“ There are many other particulars in a life so rich with instruction, which, would time permit, might well claim our attention. But why speak of the character and goodness of such a man? Why say that the sun shines? His character is ‘ known and read of all men.’ Ah! it is the utterance of our hearts. Affection clings in fondness to these sacred memories. Are not his remains before us? and his children in the gospel must speak freely of him.

“ I am aware that the family, gathered here in sadness, must look upon this providence from a position peculiar to themselves. All that he was, as a distinguished servant of God, and an honored minister of Christ, is eclipsed by what he has ever been to you, — the wise, the affectionate, the honored and revered father. In the fulness of your regard for him, his every wish had the authority of a command. You have cherished him with an ardor of filial affection from which death alone could sever him, and which will sweeten your every memory of him.

“ But you will permit me to say that, in this hour of affliction, you have many reasons for gratitude. Your father has been spared, through the good providence of God, to a great age. He has been blessed with a remarkable measure of health and of strength. When sickness came, it found him at home, in the bosom of his family. You have been permitted to do all for him that the most assiduous love could accomplish. The soundness of his mind remained unimpaired, even under violent disease, to the end of life; calling forth expressions of surprise from his experienced physician. He was, probably, not unaware of his approaching end, having intimated that he thought his last sickness was upon him. His words, however, were few; nor was there need that they should be many. The labors of his entire life had served to prepare your minds and hearts for this hour. He had many times uttered his thought on the great themes, life, death, and immortality. It seems better that he should leave an example of silent, all-supporting trust; that he should show the sturdy power of his faith by dispensing with the encouragement of oft-repeated sympathy, and leaning confidently on that staff which had been his support through every trial of life.

“ Besides, he had often exhorted his companion to hold herself in readiness for his departure, forewarning her that every separation from her might be the last. But a few days previous to his death, he had renewedly impressed this upon her mind. What a sublime spectacle was this! At more than four-score years of age, braving the rigors of mid-winter, and the extreme heat of summer, and regardless of the dangers that attend the rapid conveyances of our time, this veteran preacher ‘ takes his life in his hand,’ and goes forth continually to promulgate the everlasting gospel! The sentiment ever in his thought is, ‘ 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.’ His death finds his numerous children in health, and able to come together to participate in the solemnities of this occasion. If he must be taken from us, these several circumstances are what you would have them, and become reasons for gratefully acknowledging the divine Hand.

“ I need not speak to you of consolation. Several of you are preachers of the gospel, and are accustomed to administer its consolations to those who are in affliction ; and all of you are familiar with that gospel, as applicable to yourselves. The consolation it proffers you already possess. You have been prepared to cherish it by your education in childhood, by the pulpit instructions with which you have been familiar in maturer years, and by the home counsels of your honored parent. Besides, you will not forget that your griefs are shared by others, — not only by this society and congregation, but by thousands of believers throughout our Zion.

“ Those of you who have always resided under the same roof with him who has gone from us must feel yourselves peculiarly afflicted. You will miss his genial presence, his kind voice, his daily counsels and communion. But to the cherished parent who remains to you there arises the duty of an increased manifestation of sympathy and filial regard. I find joy in the thought that I shall be permitted to share in the discharge of this duty. My relations to our beloved father — permit me to speak of him thus — have ever seemed to me of the most sacred character. So perfect and uninterrupted has been the good understanding existing between us, that I have never hesitated to turn to him with the most undoubting confidence. Communion, therefore, with his companion in her returning strength, and with his family, surrounded by those circumstances in the midst of which I have been accustomed to meet him, while valued for its own sake, will also be valued for the vividness with which it will bring before me my many communings with him whom I venerate as a father.

“ But, sacred as is your grief, here is a wider circle of mourners, who also claim our thoughts. Of this Christian church and society he was the loved and honored pastor. Some of the aged men before me have toiled with him, hand in hand, these thirty-five years. When you reared the walls of this temple, and established the society which has ever since held so conspicuous and honored a position in our midst, you called him, with one heart and one voice, to lead you in the way of salvation. He heard your call. He has devoted himself to your interests, and to the

cause of his Master. His eloquence has again and again thrilled your hearts with the power of divine truth. He has dwelt among his people. His manhood and his honored age have been cheerfully given you. Through every vicissitude he has labored for you, and counselled you for good. He has cherished you ; and you have cherished him. But death heeds not affection, usefulness, or honor. You have seen one after another of your number pass to his rest, until, in this bereavement, you have suffered an irreparable loss.

“ When the junior pastor of this society was inducted into his sacred and responsible office, an honored brother, as the organ of the installing council, solemnly charged him to seek advice and counsel from his venerable senior. God knows how faithfully I have endeavored to obey this charge ; and he alone knows how much of the success which has attended my feeble labors should be attributed to the aid I have thus received. Never did I seek that aid without feeling that it was rendered with the most entire disinterestedness, and with a true regard to your spiritual welfare as a society. And never has my thought recurred to him who has honored this place during so many years of faithful labor, whether he was present with us or ministering elsewhere, without feeling that his very name is a ‘ tower of strength.’ In this bereavement, therefore, you suffer a double loss.

“ The presence to-day in sorrow of our ministering brethren, assembled in unexpected numbers, — unexpected, because of the shortness of the notice, — shows that this affliction is deeply felt, also, by our entire denomination. There is sorrowing to-day in all our churches. Our Zion is in mourning. Our head and leader has been taken from us ; and we need to pray that God will sanctify his death, as he has sanctified his life, to the good of believers throughout our land.

“ This father in our Israel will be with us no more. The devoted husband, the affectionate parent, and the beloved friend, will no longer fill his place in the circle of cherished ones. The eminent Christian and honored servant of God will no more speak to us of the things of the heavenly kingdom. I am aware that no words of mine can utter the common emotions of our

hearts in this season of bereavement. It must remain, too, for a calmer hour, and a more skilful hand, to do justice to the memory of so great and good a man. In the mean time let us cherish the virtues which rendered beautiful his life, and imitate that example which has shed new lustre upon the Christian's pathway. And let the gospel which he delighted to proclaim assure us of a reunion with him in a world of immortality and unfading glory." — pp. 32—41.

SECTION IX. — VOICE OF THE UNIVERSALIST PULPIT.

It is probable that not less than a hundred pulpits in New England did honor to the memory of father Ballou on the Sunday after his decease. Some of them were appropriately shrouded in black, and from all there went up the mingled voice of mourning and gratitude,—mourning that his friends on earth were deprived of the services of so good a man, so wise a counsellor, so active a servant of Jesus; and of gratitude that the world was blessed with his labors for so long a time, and that so lasting an effect had attended them. No event for thirty years had so deeply and so generally moved the denomination of Universalists. They all felt that they had lost a FATHER. A writer from New York said: "The life and character of father Ballou will be made the topic for reflection and thought in our churches here, I learn, tomorrow, or on the following Sunday."

Several of the sermons preached on the occasion of father Ballou's death, by different pastors, were published.

SECTION X. — THE UNIVERSALIST PRESS.

Everywhere the Universalist press spoke in terms of

the highest respect, veneration, and love, of the veteran preacher, in announcing his death. Rev. Wm. A. Drew, one of the oldest of our editors, said :

“ And so the Rev. Hosea Ballou is no more on earth ! That name, which, from the time of our earliest acquaintance with the truth as it is in Jesus, was but another term for Universalism — a name in his early history hated and contemned by his enemies, but always revered and loved by his friends, and that in mature life and in his declining years had earned even the respect and homage of his religious opponents — that name we shall no more hear applied to a living, and breathing, and acting subject on earth ! He lived faithful to his own convictions of truth, never sacrificed a principle to the love of popularity, stood by his integrity as resolutely as ever martyr stood at the stake, brought no reproach upon his cause, but lived in the adornment of his profession, and died consistently with his life. ‘ The memory of the just is blessed.’ He believed and taught on earth that his Saviour’s grace was commensurate to the salvation of all men ; and we trust he is now where he beholds and rejoices in the living and demonstrable evidence of that same glorious truth, as it beams forth in lines of everlasting light from the throne of infinite love.”

But it will be impossible for us to give a tithe of the various articles that the death called forth. His life was his noblest encomium. A southern writer said :

“ I had fondly hoped that some propitious event would bring about the happy chance of my seeing him some day or other — a man whom I desired to see above all others living. Should the reader of this inquire the reason for my great anxiety to see this great man, I am ready with the answer.

“ When I was a boy, the intense dread inflicted on my mind by the preachers of the Orthodox church almost made me a maniac. I can never forget those horrid spectres, and lurid flames, that were

constantly and vividly exhibited to my mental vision, produced by their awful description of the torments of the damned.

* * * * *

“ He has done more for the world than any reformer that ever lived. His works will follow him. Like him, they will pave the way to happiness for hundreds and thousands, yea, millions unborn. His attainments none can reach. His theory and practice harmonized, and shone forth unsullied. To eulogize this great man would be useless. Language could not express his value to the world. But he is gone. May we all strive to leave, as he has done, a good name in the world when we depart, though it can never be as great ! ”

In Maine, Vermont, Massachusetts, New York, and in the states south and the states west, the Universalist press spoke very affectionately and respectfully on the departure of the good old man. The news of his sickness had not had time to go abroad, before the news of his death came. At a distance from Boston, *death* was the first word that was heard. All was over before the people generally knew there was danger. There was a sudden outburst of sorrow. In some cases the columns of the Universalist papers were dressed in mourning ; in all there was a notice of the man, his labors, and the good he had accomplished. The whole denomination felt that they had lost a father. He had done a great work, and he had done it well ; he had “ fought a good fight,” he had “ kept the faith ; ” and now he was gone, and the united testimony of his brethren was, that he would be honored as long as goodness and talent shall be remembered and honored among men.

SECTION XI.—THE SECOND UNIVERSALIST SOCIETY IN BOSTON.

This society, after having taken the lead in all matters appertaining to the funeral, reflected further on its duties in regard to the long-tried and long-loved pastor. A meeting of the members was called on the day after the solemn service of the burial. It was of a very interesting, serious, and earnest character. The following preamble and resolutions, drawn up by Thomas A. Goddard, Esq., were unanimously adopted :

“ *Whereas*, It has pleased Almighty God to call to himself our venerable Father in Israel, Rev. HOSEA BALLOU, the senior pastor of this society, who departed this life on the 7th day of June, 1852, aged eighty-one years; and *whereas*, in recurring to the events of his long and memorable life, we bring to mind the time when he first appeared as the fearless advocate of what he then, and ever afterwards, felt to be God’s truth as revealed in the holy Scriptures; the moral courage with which he sustained that truth amid all the assaults of learning, bigotry, and tradition, continuing faithful to the last in the path that was revealed to him as the path of duty; therefore,

“ *Resolved*, That the present prosperous aspect of the Universalist denomination, and the gradual infusion of its principles into those of other Christian denominations, are monuments of honor to its pioneers, of whom HOSEA BALLOU was one of the chief.

“ *Resolved*, That the denomination of Universalists have therefore lost, in this dispensation of Divine Providence, a champion whose latter days they have delighted to honor; a practical example of the working of the faith once delivered to the saints; and one who has most ably worn the breast-plate of righteousness and borne the shield of faith, and who has gone down to the grave ‘full of years and full of honors.’

“ *Resolved*, That as sole pastor of this society during a period of about twenty-seven years, and as senior pastor for about eight years, his career has been uniformly marked by a wisdom and

kindness in all his intercourse with its members, both individually and collectively, which prevented even the approach of any discord between them ; and by a large and broad charity, which made all mankind his brothers, and children of the same paternal God.

“ *Resolved*, That in the death of this venerable Christian, whom we have so long looked up to as a pastor, yea, even as a father, this society, especially, has met with a heavy loss ; and, while we feel deeply the weight of this afflicting bereavement, yet we would gratefully acknowledge the kindness of an All-wise Providence in having spared his life and continued his usefulness in so signal and uninterrupted a manner, during the protracted period of his connection with us.

“ *Resolved*, That in the simplicity of his daily life, which was most truly a life without guile, we see a proof of his devotion to principle, worthy of all honor ; and in his inflexible integrity he has left an eloquent lesson, which all, young and old, may read with profit.

“ *Resolved*, That we sympathize most sincerely with the afflicted widow, children, and other relatives of our deceased pastor, in their bereavement ; that we feel the poverty of language to administer consolation, and can only point them to the sublime truths of gospel grace, which their departed relative spent his life in teaching ; that we fervently commend them to Him who ‘ tempers the wind to the shorn lamb ; ’ and while we can hardly expect to assuage their grief with the wound yet so fresh, we would bid them sorrow not as those without hope, but remember how many a weary soul has found rest from the teachings of him they now mourn, and direct them to the glorious faith, that he is ‘ not lost, but gone before.’ ”

SECTION XII. — THE MONUMENT.

The tomb in which the body was temporarily laid was in the burying-ground at the foot of the Common. It was the intention, from the first, to regard this merely as a temporary burial. The society voted, at the meeting

already referred to, to purchase a lot at Mount Auburn as the permanent place of entombment, which was soon after done. Thither the body was carried, and placed in a vault properly prepared for the purpose; and there, also, was laid the body of the faithful, affectionate, discreet, and long-loved wife. They were united on earth; they were not separated in the grave; they are united in heaven. The idea of a monument soon made itself manifest in various parts of the country. Father Ballou had friends everywhere, many of whom, although they had never seen his face, loved him, and desired to honor him. The society in Boston would most readily have reared the shaft; but it was judged more fitting that the sum necessary should be raised by a general contribution, in small sums, from any who saw fit to give.* Several gentlemen were requested to serve as a committee to decide upon a plan, and oversee the erection; and although the monument is not erected at the moment of this writing, it will unquestionably be done within a very short time.

* The following is the style of the advertisements which were issued:

“The Second Universalist Society in this city voted, on Thursday evening of last week, to purchase a lot at Mount Auburn, to receive the honored remains. Under this view of the case, we take the freedom to recommend that a suitable monument be erected upon the grave, not by the society, which has voted to purchase the lot, but by the Universalists in general. Let the rule be, that no subscription shall be over one dollar, and as much less as the giver may please. Let some committee be appointed to have the charge of the funds, and the erection of the monument. Men have come forward, and begged, with tears, the privilege of subscribing for a monument ‘for that good old man’—such being almost the invariable phraseology they have used.

“The Universalists of Boston would gladly rear the monument; but objections are made—the brethren in other places desire the privilege of contributing.”

CHAPTER XXX.

THE MAN, PHRENOLOGICALLY, MORALLY, INTELLECTUALLY.

SECTION I.—INTRODUCTION TO THE CHAPTER.

HAVING thus gone through with the life of Hosea Ballou, showing the events thereof in the order in which they transpired, we propose now to attempt a description of the man, physiologically, morally, and intellectually. We must also attempt to describe him as a minister or clergyman, a public servant of the Lord Jesus and preacher of the gospel, and as a Universalist. We must seek to give an analysis of his opinions, his labors, and his influences.*

The first thought with which a view of father Ballou inspired a practised observer was, that he had a development favorable to long life. Tall, erect, robust; the muscles well covered, but not at all loaded with obesity; the eye clear and bright; the chest sufficiently broad; the respiration full and regular; the step firm;

* The author feels that this is the most difficult part of his whole undertaking. It is not very difficult to write down in order the events and labors of a man's life; but to describe the man, in his frame, in his moral characteristics, in the features and operations of his mind, and to analyze his opinions, especially in the case of such a man as Hosea Ballou, is a duty which we approach with diffidence.

a countenance indicating contentment,— these all combined to impress the beholder with the belief that the man would live to a serene old age, unless cut down by some accident, or acute disease. His mind had been active, but not so much so as to exhaust the animal vigor. He had not been particularly excitable; the general trait was that of uniformity. The powers were nicely balanced in him, and were full enough to give sufficient energy and aim to carry through his purposes, without any extraordinary wear of the machinery of life. In the use of vital strength he had followed out that one great rule of his life, to live within his means. This was what enabled him to sustain mental action, vigorous thought, for so long a time. He was remarkable for evenness of development; none of the organs were extreme, and he was addicted to excess in nothing.

SECTION II.— HIS PHRENOLOGICAL DEVELOPMENTS.

One of the first phrenologists of our country said, in describing father Ballou :

“ One of your leading traits is friendship — attachment and interest in friends; you still cling to your youthful friendships, and enjoy their society; this quality of mind enters largely into the whole tone of your feelings. You are also kind to children, and interested in them, and rather successful in entertaining them and adapting yourself to them. You are interested in woman, and are capable of enjoying particularly the social, domestic relations. You are a strong lover of home; but you lack continuity of mind, your thoughts and feelings are easily diverted; although you may finish a subject that you may commence, yet you enjoy variety in the general exercise of your mind. Your combativeness is of the higher order, connecting with the organs

above rather than with those below ; and it gives you the disposition to overcome the obstacles in your way, rather than the quarrelling propensity. You have fair energy without any surplus, and a full degree of appetite without being excessive. You value property for its uses and advantages, and are not selfish in money matters. You are remarkable for your candor, frankness, open-heartedness, truthfulness, and disinclination to deceive ; you speak the real sentiments of your mind as far as you speak at all. You are also confiding, and prefer to rely on the honesty of mankind, rather than to suspect and guard yourself against the dishonesty of others. You are not vain or showy ; you have merely ambition enough to stimulate you to do what is your duty without any reference to publicity ; but you are decidedly independent and self-relying ; you do not lean on the judgment of others, nor do you feel that your character depends on their opinions. You merely state your own opinion, and allow others to judge for themselves. Firmness is another strong feature of your mind. You are uniformly firm each day successively ; not stubborn one day and over-yielding the next, but consistently firm, steady, and persevering. You are particularly anxious to do as you agree, and are just as honest one time as another ; are consistent in your professions and pretensions, and you have always studied to harmonize and balance your character, rather than to encourage any extremes. You neither hope nor fear to excess ; you enjoy what good there is to be enjoyed, and you make the best of an unfortunate occurrence. Your mind is open to conviction ; are ready to look at new things and to be instructed ; but you are slow to believe, and require positive evidences before you give your assent. You have a marked feeling of worship, deference, and respect and regard for superiority and sacred subjects. Few persons have naturally more disposition for worship than you ; you derived it hereditarily from your parents, probably your mother. Your sympathies are also strong ; your feelings are tender towards objects of distress, either mental or physical. Imagination, and sense of beauty and perfection, are decidedly strong ; you are disposed to beautify your ideas, and make as much of them as possible, especially by way of elevating

the idea, and giving it a refined direction. You are not inclined to mimic and imitate others ; your ways are peculiarly your own. You are mirthful, and enjoy innocent, pleasant humor as you enjoy your food ; and it has been a difficulty on your part to suppress a joke. Your intellectual faculties are well balanced. The perceptive faculties are nearly all large ; you are quick of observation ; readily form conclusions from what you see ; and are very much interested in all classes of experiments. You are disposed to make yourself as much acquainted with this world as possible before leaving it, and are particularly inclined to study characters and motives, and the conditions of mind. You have a good perception of forms, outlines, shapes, and proportions, and have naturally a good memory of places, localities, and the whereabouts of things. You are quite particular as to order and arrangements, and must have everything done correctly ; are precise in your style of doing your work, or in arranging your ideas. Your memory by association is good, but of disconnected details not so good. You are a very punctual man to do as you agree, and in your engagements are careful not to consume another's time. You are never in anybody else's way, and do not go where you are not wanted ; and, from diffidence and fear that you may intrude yourself, you do not go where you are really desired. You are copious in the use of language, yet are not wordy. You reason by association and analogy, as well as from cause to effect. You readily see the adaptation of one thing to another. You seldom make enemies, and seldom fail to perceive the characters and motives of others ; are more successful than most persons in making friends, because you know how to adapt yourself to others agreeably ; you say and do things in a common, natural way.

“ The leading traits of your character are : first, your affection and friendship ; second, your independence and self-reliance ; third, your honesty, justice, and circumspection ; fourth, your devotion, sense of dependence, and respectful disposition ; fifth, sympathy and interest in the welfare of others, and general philanthropy of spirit ; sixth, your practical common sense and system, and availability of intellect.

SECTION III. — HIS MORAL CHARACTERISTICS.

Let us now seek to trace the moral characteristics of the man. He was of great integrity, and could not be corrupted; he would not do what was not right. One of the fixed principles of his life was justice. The precept, "Do justly, love mercy, and walk humbly with God," was admirably illustrated in him. He did not obey this command merely because it had the form of a divine precept; but because it was fitting and proper, and was suited to his taste, and because he saw in it the only true source of a useful and happy life.

This love of justice was seen in every department of his life. For nearly forty years before he died, he utterly refused to contract a debt, even to the amount of one cent. On being asked why he was so particular on this point, he would reply: "For several reasons. The apostles, and others of the sacred writers, advised Christians not to contract debts. 'Owe no man anything, but to love one another.'" This precept had much weight upon his mind; and again he would say: "There is no need of my contracting a debt—my purchases are few, and I prefer to owe nothing." This became so strong a habit with him, that nothing could have induced him to break it. When he heard (as he sometimes did) that a ministering brother was not careful of his pecuniary obligations,—that he not only contracted debts, but failed to pay them, and at the same time would spend money freely for matters not absolutely necessary,—he would reply: "I do not realize how any man can do so; I do

not see how he can live in peace with his own conscience."

Closely allied to his justice was his honesty. Who ever knew Hosea Ballou to do a dishonest act? His word, in a case where he could not have been under mistake, would have been believed by all who knew him, against that of any number of other men. In this respect, perhaps, there were never two men more alike than Hosea Ballou and Walter Balfour. They were both absolutely incapable of deception.* We find this trait of father Ballou's character clearly manifested in his treatment of the Scriptures. St. Paul had "renounced the hidden things of dishonesty; he walked not in craftiness, nor handled the word of God deceitfully; but by manifestation of the truth, he commended himself to every man's conscience in the sight of God." — 2 Cor. 4: 2. This is the way an honest man always seeks to understand and interpret the Bible. Hosea Ballou never gave a false sense to any part of the word of God knowingly. He sought most diligently to learn the true sense. If

* In preparing the Memoir of Walter Balfour, the present writer felt it a duty to say: "He was by nature an honest man. We will not say there never was one more so; but we must say, *we never knew* a person who excelled him in this respect. He was incapable of a lie, or of evasion. Who can call to mind an instance of the slightest prevarication or shuffling in him? So regardful was he of truth, so well defined was his character in this respect, that among all who knew him, he would have been believed, in a case in which he was not liable to a mistake, against the testimony of a hundred common men. It will be seen, then, that he could not endure hypocrisy, or evasion, and more especially falsehood, in any one. As surely as the metallic point draws the lightning, were hypocrisy and falsehood certain to draw from him a withering and almost annihilating rebuke."—*Mem. of Balfour*, pp. 219, 220.

he would have regarded it as a sin to misapply the words of one of his fellow-men, and intentionally pervert the truth into a lie, how much more wicked would he have regarded an intentional perversion of the word of God ! He set his face like a flint against the hidden things of dishonesty ; he did not walk in craftiness, nor handle the word of God deceitfully ; and the only way in which he sought to commend himself to every man's conscience in the sight of God was by the manifestation of the truth. We have said he studied constantly, earnestly, and sincerely, to learn the true sense of the divine word. Like the ancient Jewish teachers, he " read in the book of the law of God *distinctly* and *gave the sense*, and caused the people to *understand* the reading." — Neh. 8 : 8. He availed himself of all helps to a true interpretation. He never refused to study the commentators of any sect. He was willing to receive *truth* from any source. Like Dr. Dwight, he was ready to follow light wherever it led him, for he knew it could not lead him wrong. Enlightened as he had been by the rays of divine truth, having a mind of searching sagacity, he was never afraid to examine, but always ready to " prove all things, and to hold fast that which is good."

But the honesty of Hosea Ballou, which was eminently manifest in his treatment of the Scriptures, was seen in the whole life of the man. He was one of those of whom the world needs more, who are perfectly reliable in every position in which you can place them ; and with his honesty we must connect purity. If we heard of anything evil going on, of any party or cabal being formed for an improper purpose, there was one man who

we were sure had nothing to do with it, and that was Hosea Ballou. He would enter into nothing that he did not understand and see the benefit of. He was no man's agent, or hireling, or instrument. He could not be bought, or driven, or wheedled to do anything which was not right. But, with all this inflexibility, no man was more ready to listen to the tale of the weak one, the person in perplexity, or distress, or difficulty. He would bow readily to aid the poor and weak; but he would never bow to the proud, oppressive, or designing.

In Hosea Ballou there was nothing mean. He was ready to bestow gifts, according to his ability, in all cases where he saw it necessary. How much or how often he gave, it is difficult to tell. He did nothing from ostentation; and he would invariably be just before he would be generous. If you learned anything in regard to his charities, you could not learn it from him, unless there was some object in obtaining the information which would clearly be a benefit to you. His magnanimity of character rendered him very slow to resent an injury. Malice had no place in his bosom. If any hated him, he hated them not in return. He always had an advantage over an enemy, because he would not become an enemy himself. He would not render evil for evil, but would seek to overcome evil with good. This was the great rule of his life; he regarded it as the highest moral attainment; it is this which makes a man to resemble God. Rev. Sylvanus Cobb has given an illustration in point, which we use in preference to any other, because it is at hand:

“ Father Ballou was remarkable for his magnanimity and lib-

erality of spirit. With him there was no jealousy ; no envy of others' prosperity ; no little whispering, scheming and managing ; no troublous concern about who should be greatest. His great care was to serve his Master, doing good as he had ability, pleased always with the usefulness and prosperity of others.

“ We feel called upon, in justice to the name of this departed man of God, to relate the incidents of our first visit to Boston, and our first introduction to his acquaintance. It is not to revive any unpleasant reminiscence of others, but to set forth in a strong light the above-named quality of mind in him.

“ In February, 1822, thirty years ago last February, we seated ourself in our own single sleigh, and started from Waterville, our then pleasant home, for Boston. We had never seen Boston, nor any of its ministers. We reached Salem Saturday evening, Feb. 16, and, in compliance with the solicitations of Br. Barzillai Stroeter, who was then preaching there, we tarried and preached for him on the Sabbath. After meeting he accompanied us to Charlestown, and introduced us to Br. Edward Turner, who was then pastor of the Universalist society there. We spent Sunday night with him. Monday we visited Br. Paul Dean, in Boston, and Tuesday we had our first introduction to Br. Hosea Ballou.

“ At this time the scheme was in vogue with a few brethren, among whom Brothers Turner and Dean were conspicuous, for a division of the denomination, and the erection of a new order, which it was calculated would be the leading order, nearly swallowing up the other, to be entitled ‘ Restorationists.’ We impute no evil motive to any one ; but those on whom we called before reaching Br. Ballou, felt it to be their privilege to make the projected scheme the chief subject of conversation, and to express much of the feeling of dissatisfaction towards Mr. Ballou. We were made to feel quite unhappy ; and as we had heard of Br. Ballou as a stern and severe man, we expected to be even more harassed with a talk of ‘ troubles and difficulties’ when in company with him. At length we were introduced to his presence, and took his friendly hand. He sat down by us, and with much interest and affection he inquired into our labors and prospects, and into the interests of the cause in Maine. We waited to

hear him introduce the subject of the 'difficulties,' but we waited in vain. At length we attempted to draw him out, by asking him of the nature of the 'difficulties' among the brethren here. 'I am ignorant,' said he, 'of any real difficulties. Certain brethren are believers in a limited future punishment; but I cannot see that that is any occasion for difficulty. Certainly I know of no reason why I should have any trouble with those brethren, or esteem them any the less, for their seeing cause to believe as they do. But, if they require me to believe it as essential to the Christian faith, I feel that it is proper for me to call on them for the proof of the doctrine. We cannot see with each others' eyes; we must be willing to allow each other to judge for himself. I love those brethren, and wish them prosperity and happiness.' And tears started from his eyes when he spoke. We felt that he spoke from the heart. There was no envy, no scheming, no party spirit, about him. He sought a knowledge of God's word, and would 'speak God's word faithfully,' and accord the same right to others.

"And such we have ever found him. We have lived in neighborhood with him twenty-four years, and have found him one of the most modest, unassuming, liberal-minded, and true-hearted men we ever knew. He was always pained to see one crowding upon another. He would see all working and prospering, and rejoicing in each others' prosperity and happiness. May his spirit be with us all!"

As a husband and parent, no one could be more kind than father Ballou. To see him to the greatest advantage, was to see him in the illustration of his domestic affections,—to see him at home. Often, men who appear well before the world seem to be different persons when you see them at their own firesides. Father Ballou's virtues shone more brightly *at home* than anywhere else. A man so much in controversy as he had been might be expected to contract some severity of manner, which

would show itself when he threw off restraint. We have seen somewhat of the world, and have been the inmate of many families; but we are obliged to say, we have never known a family where love reigned so uninterruptedly, or a father who exercised a strict parental authority with so gentle a sway. His very word, or wish, or look, was paramount law to his amiable companion and children. It was enough for them to know that he desired anything, and it was done. This effect had been produced by his own kindness, the kindness of many years. It would be impossible for any woman to go beyond his dear wife in tenderness and affection for her husband. We have often said, if we were called on to select the best earthly illustration we ever knew of the power of love to beget love, it would be selected from the government of father Ballou over his family. The fear of future punishment was never known in that family. As a husband and as a parent father Ballou could hardly be excelled. To the world these facts might not be known; but to one who had been an inmate in former years, and afterward a constant visitor, they were known.

He had a great love of liberty, more especially of religious liberty. He hated slavery to forms, creeds, and more especially to vice. His advice to men was given often in the words of Paul: "Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." — Gal. 5: 1. He took a right view of forms, regarding the observance of them as helps to a religious life, but not alone as the life itself. Creeds he had no respect for, except as expressed in the language of the Scriptures, applied in the true sense.

He often warned men against the enslaving influence of creeds ; and how melting, salutary, and efficacious, have been his exhortations to his hearers and the world, to be on their guard against the power of vice ! He was the embodiment of the spirit of religious liberty. He sympathized with all popular movements for the general welfare of the world. When he heard that any people were breaking their fetters, it made him happy indeed. He saw the true basis of religious liberty in Christianity. He never felt any sympathy for that so-called reform which repudiated, in the slightest degree, the authority or teachings of Christ and his apostles ; for that was *not* reform. True reform, in his sight, drew men towards the kingdom of heaven ; and anything that drove them from it was the result of phariseeism, ignorance, and bigotry. He held to men's rights as individuals ; but he would have them not use their liberty for purposes of sin, but as the servants of God. The bondage of sin is grievous.

It was, perhaps, owing to his inflexibility in the matter of religious liberty, that he was tenacious of his own opinions. What he professed, he believed ; and what he believed, he could not be moved from. He was always open to conviction, and ready to examine and reëxamine the grounds of his opinions. Yet he did not frequently change his mind. He formed his judgment maturely in the first place, and had not frequent occasion to alter. His opinions were dear to him ; he saw the pure light of truth upon them, and he could not regard them as unimportant. But, with all this tenacity, he never undertook to "lord it over God's heritage." He left every man as

free as he desired to be himself. He called no man master, and he desired no man to call him master. He regarded no power as being supreme, but God, and Christ, and truth. To them every man was accountable, but not to any earthly tribunal. For these reasons, while he would submit to no human power in matters of religion, so he would accord to every man the same freedom and rights. He never molested the religious liberty of any one; but left every brother and every man, however young and uninstructed, free to express and enjoy what he fully believed. He did not believe that the secular arm was needed to support pure religion. He wished the state to leave religion free. See vol. II., p. 96—98.

We must not pass from this part of our subject until we speak of his love of peace and harmony. His life was peaceful, and so was his death. If any one attempted to get up parties or divisions among Universalists, he set his face like a flint against it. When he came to differ from some of his brethren on the subject of punishment in the future state, and to take the decided position that the sacred writers do not teach that doctrine (about the year 1816 or 1817), he could see no need of any coldness, ill-will, or separation, among Universalists. Let each one, he said, enjoy the expression of his own opinion, but let us be careful not to condemn one another. "If my views are not correct, show it, and I will thank you; but do not ask me to change them, until you satisfy me they are wrong. I shall love you none the less because you differ from me; and I do not wish your affection for me to diminish on that account."

SECTION IV.—HIS INTELLECTUAL TRAITS.

From the phrenological view which has been taken of the man, the reader has already anticipated that he had a great mind. The first thing that strikes us is *originality*. Hosea Ballou was not so much a reader as a thinker. We do not mean that he did not read at all, but that he gave himself more to thought. He relied more upon the fountain of his own mind for knowledge than he did upon books. The Bible he studied again and again, from his boyhood to his extremest age. It was to him the book of books; but, in studying the interpretation of it, he compared passage with passage, spiritual things with spiritual, the Old Testament with the New, the prophets with the apostles, and the apostles with Jesus. Always, his inquiry was, What is its true sense? If he looked into a commentary, his object was not to arrest his own thinking, but to supply new material for thought. As the Spirit moved over chaos, so would father Ballou's mind brood over any difficult subject, until light and order came forth. He used books, but he was not the slave of books. For the reasons here named, his opinions were often new and striking. To the last he was heard with great interest; there was something new and striking in his sermons,—either a new opinion, or a new illustration of an old one,—that kept the people always on the *qui vive* to hear him. It was a wonder, sometimes, when he was deeply engaged in thought in the midst of a discourse, without a particle of manuscript before him, that he should preserve the proper forms of

language as well as he did ; but, if he committed a grammatical inaccuracy, the hearer, yea, the learned hearer, was so intent on the facts that were being evolved, that he would scarcely perceive it. He was attached to nothing old, to nothing new, any further than he found it true, by the searching operations of his own mind.

But, growing out of this great talent and habit of originality, was a remarkable readiness. He spoke freely when in the pulpit. In a debate no man could be more at home. He was the most dangerous opponent in a controversy that any errorist could have. He needed no books, no manuscripts, no briefs ; he was most skilful in wielding the sword of the Spirit. This is not praise, but truth. Every one who knew him knows it is truth. But this readiness was not merely readiness of language, but of thought. At times, when excited in an oral controversy, as in his days of middle life, his mind would seem to stream up with light, flash after flash, like some remarkable aurora borealis. The arguments of the opponent would be answered at once. He entertained no long controversies. Like Nelson upon the sea, wherever he engaged, matters were soon ended. Never, in his life, did he have a debate of two or three days. He would demolish the whole theory of an opponent in half that time. If men attempted to confine him within the walls of their cunningly-contrived systems, he would bring them all down, almost with a single effort, as the last blast of Joshua's trumpeters brought down the wall of Jericho — "The wall fell down flat." He had a wonderful power to bring down a whole system at a single blow.

From what has been said, it will be perceived he had clear logical acumen. Nothing was more common among the people than the impression that he was a *great reasoner*. He saw deeply and quickly, and was naturally capable of the nicest discriminations. As telescopes reveal to us that some stars which appear to the naked eye single are indeed double and triple, so his mind would show you clear distinctions where you were not expecting any. He was metaphysical in his thoughts and reasonings; still, he made no profession of being a metaphysician, and, perhaps, never thought he was entitled to such a distinction. But he sought the reasons of things. He endeavored to obtain just thoughts concerning the nature of the human mind, as well as of the outward world. The intellect, the will, the conscience, were all matters of deep study to him; the relation of man to the world and to God; the nature of God's law; our responsibility and obligation to obey it; and the sources from which the obligation flowed;—all these subjects were familiar to him. But, although he was so deeply metaphysical, still he was very simple. It was once said, by a person of some distinction, that Hosea Ballou could not be considered a metaphysician, because he did not deal in abstruse science. Now, the truth is, abstruse science became perfectly plain in his hands. It ceased to be abstruse science; but this, so far from proving him not to be a metaphysician, showed him as one of the higher kind. He made everything plain. He would untie a tangled knot of metaphysics with great ease; and his illustrations on these apparently dark subjects were very striking, and revealed hidden truths to

the listeners like flashes of lightning in a very dark night. He had great simplicity, coupled with great power. To all this it may be added, he had a great knowledge of human nature. He studied men, and was scarcely ever deceived as to a man's character; but he was very careful as to the expression of his opinion on such matters.

SECTION V. — AS A CLERGYMAN.

For more than sixty years he was a clergyman. He gave himself wholly to the work of preaching the gospel. He had great power as a speaker. He was heard, not only on account of his sound sense, but on account of his *eloquence*. True, his style of preaching was winning; he would point an argument with a repartee, and illustrate with an anecdote, and these things added to the interest; but at times he was truly eloquent. His exclamations, his metaphors, his comparisons, had great effect. He was fervent, and rose occasionally into the sublime, in which cases he would speak with surpassing power. His imagination was fine, although he was so highly logical.

In all his discourses there was a unity of design. He never read a sermon in the pulpit, and seldom had notes of any kind, not even a skeleton. But his sermon was in his mind as a unit. There was a design running through the whole. Distinct one from another were all his discourses. They did not mingle in a confusion of ideas, but each preserved its place on the tablet of his memory. This is somewhat strange, but it was owing to

his habit of perpetual thought on each theme. We have shown, at various times in the life of father Ballou, that he was a diligent student of the Scriptures. The Word of God was his all-absorbing theme of meditation. He made dark passages plain. It were too much to say he never erred in interpretation. There were cases in which he differed from his brethren, and from the writer of these pages, and hence we say he erred; but, perhaps, it remains yet to be seen which, after all, is correct. He read the Bible almost continually for seventy years. It was not only a habit of his youth, but of his manhood and of his old age. A sight of his Bible would convince any one that it had been used a very long time, and with great care, too. His love for the Scriptures, and his long habit of studying them, made him peculiarly a *scriptural* preacher. We have known him to commence a discourse in a peculiarly metaphysical strain, reasoning from the nature of God and of man, showing the justice, the permanence, and the fitness of God's law, and the beauty and advantage of obedience thereto; and, after pursuing the theme for some time, at least, until he had completed his intention in this part, he would turn to the Scriptures, and quote the opinion of this sacred writer, or the other, and all would be seen to blend beautifully into a system, as the colors of the rainbow blend in one another. He was metaphysical and scriptural. He reasoned much from the moral wants of man, and the adaptation of the gospel to those wants; and, after having treated this matter very lucidly, and shown that error never satisfies men, he would turn to the Bible, and bring forward the metaphors employed by the prophets,

Jesus, and the apostles, such as that Jesus was the "bread of life," the "water of life," the "light of the world;" and the Bible and metaphysics would be seen to be harmonious. He was a *textual preacher*. When he quoted from the Bible, he gave the quotations distinctly as from that book. Sometimes there would be a golden thread of Scripture running through an entire discourse. If his theme were the divine promises, he would illustrate it by many quotations; or, if he were expounding some passage which had been commonly used against the truth as he held it, he would bring in one passage after another, illustrating and confirming the views he entertained. *He was a Universalist preacher*. He did not always preach on that distinct theme, but he did so frequently. This doctrine to him was a great doctrine. He loved the thought that there will be a glorious consummation to the purpose of God. Whether he reasoned from the nature of God or of man, or from the direct testimony of the Scriptures, he came to the conclusion that "God will have all men to be saved, and to come unto the knowledge of the truth." As the sun is to the solar system, so was this truth to the theology of Hosea Ballou. It won his warm heart when he was in his nineteenth year. It approved itself to his intellect, it engrafted itself upon his affections. For more than sixty years he preached it, and he loved it more and more. It had never failed to comfort him; he had always been able to defend it, by God's blessing, against all the attacks of its enemies. The learned Joel Foster; the cunning Lemuel Haynes; the astute and logical Isaac Robinson; the affectionate, ardent, and nervous

Joseph Buckminster; the impetuous and amiable Joseph Walton; the petulant and bigoted John Kelly; the plausible Timothy Merritt; and many others whom we might name, had none of them been able to refute Universalism. Sometimes, when preaching in the country, and least expecting any attack, some opponent, at the close of service, would spring upon him, like a wild beast from his lair; but he was always ready to defend himself, because the doctrine he preached was capable of defence against ten thousand adversaries. For this reason also he prized it. It was *true*; it was "a faithful saying," and "worthy of all acceptance." For many important reasons it was worthy the attention and faith of all men. It was necessary to the vindication of the divine character, and to sustain the claim of God to be a Father. It was a source of consolation to the mourning, the fountain of living waters to the thirsty soul. The doctrine was regarded by Mr. Ballou as being indispensable to man's happiness. For these reasons he loved it; and he remained, to the last Sabbath of all his earthly labors, a *Universalist* preacher. He sometimes preached on the subjects of the atonement and the trinity; and, on those occasions, declared his opinions with great freedom, and set off the absurdities of those doctrines with great effect. He was a *preacher of retribution*. On this point he was peculiarly powerful. How often has the sinner trembled as the preacher showed the certainty of punishment! He admitted of no way of escape from a just retribution for sin. If men would sow to the flesh, they *must* of the flesh reap corruption; but if they would sow to the spirit, they should reap life ever-

lasting. He aimed to make men do more than merely abstain from sin. He exhorted them to love one another. He that loveth his brother hath fulfilled the law. Father Ballou insisted, again and again, that all the commandments are fulfilled in this one word, "Thou shalt love thy fellow-man as thou lovest thyself." God is love, and out of this fountain of love father Ballou saw flowing all the blessings of the atonement. The love of God was reflected by Jesus, as the light of the sun is reflected by the moon; but, if the sun were not light itself, the moon would not shine. The love of God is the source of all love. O! how affectionately, how earnestly, how yearningly, have we heard father Ballou plead with men to love one another! "If God so loved the world," he would say, "we ought also to love one another." In his sight, this was the highest attainment of the Christian. He could not conceive that any man loved God, whatever his profession might be, who did not love his fellow-men; for, "if a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Such was Hosea Ballou as a preacher. No man ever contributed more to the upbuilding of public virtue than he; no man ever was more successful in setting up the reign of God in the human soul.

SECTION VI.—AS A REFORMER.

Not every pretender is a reformer; but a reformer is one who aids successfully in a reform. He lives where a reform is needed, and he has the power and the heart

to push it onward. A reformer is an innovator, and Hosea Ballou was truly such. He introduced many changes, and broke in on the established order of things, though he never introduced a change merely for the sake of a change. He labored not merely to produce a change, but to make men wiser, holier, and happier. The gospel of Christ itself was an innovation; as far as this succeeded, old things passed away, and all things became new. One of the earliest reformers of whom we read in the New Testament was John the Baptist. He called on the people to reform, because the kingdom of heaven was at hand. We compare Hosea Ballou with him. John produced a great sensation in Jerusalem, and all Judea, and all the region contiguous to Jordan. He called on the leading people of his age to repent; those who were most holy and pious in their own sight, — the pillars of the Jewish church; those who prayed often and fasted often, and who were the leaders in the measures for proselyting, both at home and abroad. To these he cried, with a loud voice, "O ye generation of vipers, who hath warned you to flee from the impending wrath?" With all their pretended godliness, their lives were not what they ought to have been; and he called on them to bring "forth fruits meet for repentance." Much of the same character, decision, and energy, possessed Hosea Ballou. The religious people among the Jews, in John's time, were the greatest hindrances to reform that were ever known. Notwithstanding they prayed, and fasted, and paid tithes, and sent out missionaries, professedly to convert men to the truth, yet in fact they "shut up the kingdom of heaven against men;

neither entering themselves, nor suffering those who would enter to do so." Who can fail to see a striking resemblance between John the Baptist and the religious Jews of his day, on the one hand, and Hosea Ballou and the leading ecclesiastics of his time, on the other? If John the Baptist was a reformer, so was Hosea Ballou. It is right for a reformer to assault prevailing errors. How can he have any success, if he does not? Hosea Ballou assaulted the Calvinism of his day. He opposed it; he refuted it; he showed its contradictions; he ridiculed it; and he was not more careful in regard to the terms he applied to its defenders, than the Baptist was in regard to the titles he applied to the religious Jews. Hosea Ballou loved truth. He opposed nothing but falsehood, as he viewed it. Some reformers are more interested in one theme than another; yet, if they assault error, and preach truth, and are honest, judicious, and successful men, they are all reformers. Hosea Ballou called on the leading religious men of his age to reform their creeds and their lives. He told them a new brightness was about to dawn on the church; that old systems, old doctrines, were to pass away, and all things were to become new. He told them that the effect of the new doctrine he preached, like the effect of the descent of the new Jerusalem, would be to "wipe away all tears, to abolish death, and sorrow, and crying, and pain, and to make all things new." He said to them, therefore, "Repent, for the kingdom of heaven is at hand." They put their trust in their eminent fathers; called themselves the sons of the Puritans, as the Jews prided themselves on being the children of Abraham.

Which was really the most like the kingdom of heaven, the stern Calvinism that prevailed at the commencement of father Ballou's ministry, or the mild, peaceful, lovely doctrine which he preached — a doctrine which revealed the character of God as a father, and won men to love him because he first loved them? Hosea Ballou was a true reformer, sincere, earnest, truthful, and successful. He turned many souls to Christ. Men spurned him as of old they spurned the Christ; they said Ballou was a false teacher, a child of the devil, a heretic of great ability, and a very dangerous man. But, notwithstanding all this opposition, he was a reformer, and did a great work. He was more of a Luther than a Melancthon; Edward Turner held, for many years, the same relation to Hosea Ballou that Melancthon held to Luther. The latter was a man of courage, energy, decision. He could beard the lion in his den. He was not fearful of consequences. He did what he thought was right, and left the consequences to God. He burned the Pope's bull; and he would have denounced his Holiness to his face, could he have had the liberty of an audience. Melancthon was gentle, scholarly, and prudent, and, although a friend of the Reformation, he did not push it forward like Luther. The Reformation needed both these kinds of men; and in the age in which Hosea Ballou lived just such a man as he, was needed. When he was young, men despised his youth; when he became older, they denounced him as an unlearned and ignorant man; they charged him, pure as he was, with an abandoned life; but this is the way in which reformers are always treated. Like John, like Jesus, like Luther, he bore reproach and scorn.

CHAPTER XXXI.

ANALYSIS OF THE DOCTRINES OF HOSEA BALLOU.

SECTION I. — HIS STRONG FAITH IN GOD.

THE first fact which strikes us, in taking a view of the opinions of father Ballou, is his strong faith in God. In this respect he reminds us of the patriarch Abraham, who most fully and devoutly believed in God, and every word of God, and it was counted unto him for righteousness. — Rom. 4 : 3. He “staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God.” Hosea Ballou felt himself always in the presence of God; and, although weak and feeble as a child in his own sight, he felt that he was a creature and child of God. He believed, beyond all doubt, in the attributes of God; to wit, his infinite wisdom, knowledge, power, and goodness. These qualities could not be increased: no addition could be made to God’s power, or wisdom, or goodness, or knowledge. If anything could be added to them, they would not be infinite. God’s attributes are not only greater than those of any other being, but they are greater than those of all other beings. The aggregate wisdom, knowledge, goodness, and power,

of all other beings, would not equal his ; in one word, father Ballou held that the attributes of God are absolutely infinite, — that nothing can be added to them or taken from them. This he believed was true of every attribute ; not one of them was limited. How often was he heard to say that God's goodness was great as his wisdom, great as his power ; that, *all* God's attributes being infinite, one could not be greater than another. God's power made all worlds, and all beings ; he not only made them all by his power, but he made them all in wisdom. "O Lord (said the Psalmist), how manifold are thy works ; in wisdom hast thou made them all." — Ps. 104 : 24. But the goodness of God is equally visible in every part of the creation. "The earth is full of his riches." "The Lord is good to all, and his tender mercies are over all his works." — Ps. 145 : 9. God has not only infinite wisdom, but infinite knowledge. He knows all events, past, present, future ; there can be nothing new to him ; he knows the end from the beginning, and the things that have not transpired, as though they had actually been done.

Father Ballou believed that God was the Creator of all worlds and all beings. The innumerable worlds that revolve in infinite space were all made by him. The immensity of the universe, surpassing all our powers of conception, is small to him. All beings have been produced by his skill and goodness. Every form of life is an attestation of his divine existence and agency. But man is his noblest work. Man was made scarcely lower than the angels, and was crowned with glory and honor, and set over all the other works. He was made in the

image of God; he is the child of God. God is not the Father of man, merely because he is the Creator, for he is the Creator of all things; but he is our Father because he created us in his own image. Man is a moral and intellectual being; and God made him such, and designed him to be such, and hence men are his offspring. God made his creature man for a certain purpose. Even a human being himself never makes anything without some purpose; and when he has made it, he regards it exactly in proportion as it answers the purpose for which he made it. No man makes anything for no purpose. Hence it is evident that God had a purpose in creating man; and in relation to all the dignity of that purpose he must regard the creature he has made.

The motive power of man lies in his appetites and passions. Without these he would be like the steamer without its engine. Father Ballou never regarded the appetites and passions of men as evil in themselves, though they often led men into excesses, dangers, and miseries, as the improper use of the engine would blow the vessel to atoms, instead of carrying it to its desired haven. When God made man, he foresaw all things that would happen to him. When he gave man the appetites and passions, he had an object in doing it, and that object was a good one. He knew precisely what effect would grow out of the appetites and passions, and he gave them to man with that perfect knowledge. God has not been disappointed. Men are tempted to sin by their appetites and passions. From these come wars and fightings, bitterness, revilings, selfishness, gluttony, drunkenness,

theft, and every form of sin. Is it to be supposed that God did not know, when he gave man the appetites and passions, that these consequences would flow from them? He certainly knew it, if he knew all things from the beginning. It was wise that he should give man the appetites and passions. God made the element of fire. By an injudicious use of fire much evil has been done; yet, on the whole, the element has been a great blessing to the world, — an agent of immense benefit. When a passion is misdirected, — when an appetite is permitted to have too much control, and is not kept under the dominion of the reason, — then pain, misery, and sin, ensue. The sin, however, does not consist in being tempted, but in yielding to temptation; for Christ was tempted in all points, like as we are, yet without sin, because he invariably resisted temptation.

By these facts concerning the appetites and passions father Ballou accounted for the origin of sin. He believed in no other tempter. These were the serpent who tempted our first parents in Eden, and the devil that tempted Christ.

SECTION II. — HIS BELIEF IN CHRIST.

Father Ballou believed in Christ as the Son of God. The subject of his preëxistence he seldom discussed. He was perfectly clear upon the point that Jesus was a distinct being from the Father, a created being; and was sent into the world to do the will of God in reclaiming men from sin, and reconciling them to God. This was one of the great parts of God's vast plan. Christ is the

sent of God ; and the scheme of redemption, as wrought out by him, originated in the Father's love. God so loved the world that he gave his only-begotten Son to die for it. We have clearly shown, in these volumes, that father Ballou resisted, with all his force, the theory that Christ died to quench the Father's wrath. Nothing appeared so absolutely absurd to him as the supposition that God should send a Saviour into the world to save men from his own wrath. From his early ministry he opposed such a notion. He refuted it again and again with irrefragable evidence. In his later years he did not give it so much attention, because he thought it unnecessary ; but he sometimes exposed its absurdity in a very forcible manner. To him God was essentially love ; all his acts were acts of love ; he never loved sinful men any more or any less than he does now, and never will. The Saviour came into the world to reconcile man to God, and not God to man. Man receives the atonement. Jesus died for all ; he is the head of every man. Father Ballou held also that Christ would certainly accomplish the purpose for which he died. God did not mistake in choosing the agent of redemption ; he laid help on one who was mighty to save. It was the meat and drink of the Saviour to do the Father's will. He had all power in heaven and on earth ; and he could not, therefore, fail. Whatever work was committed to Christ to be done would certainly be accomplished.

SECTION III. — THE HOLY SPIRIT.

Father Ballou did not believe the Holy Spirit to be a

person, but a personification of the power, and wisdom, and energy, of God. The Holy Spirit was the Spirit of the Lord; and the Spirit of the Lord is the "spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." — See Isaiah 11 : 2. This is the spirit with which Christ ruled in his kingdom (see verses 3—9); the spirit with which he baptized the nations, Matt. 28 : 19, 20; the spirit by which all acts ascribed to the Holy Ghost were performed.

SECTION IV. — THE HOLY SCRIPTURES.

Father Ballou believed that the Holy Scriptures were the word of God. He believed in the inspiration of the prophets, and of Christ and his apostles. The prophets foretold future events, which they could not have done, had they not been divinely inspired. The events showed the correctness of their prophecies. They prophesied of the rise and fall of empires; of the coming of the Son of God, and the establishment of the gospel kingdom; of the treatment he received from his enemies; of the defection of Judas; of Christ's crucifixion and death; of his resurrection and the triumph of the cross, and the restitution of all things. Jesus foretold the events of his own life, his crucifixion, death, and resurrection; and the apostles were endowed with power from on high to work miracles, and to attest that God was with them. All these facts father Ballou believed for years, and proclaimed from the pulpit with all the power of his eloquence, with all the efficacy of his illustrations; and

thousands were won to Christianity, and confirmed in the faith, by his labors. How often, in the ordination or installation of clergymen, especially in the presentation of the Scriptures, did he express his strong faith in the word of God, and assure the candidate that the service was founded on the belief that the candidate, as well as he who performed the service, held fast to the word of God. In his defence of divine revelation against the attack of Kneeland (as recorded in vol. II., 112—126), how ably did he defend the Bible.

SECTION V. — THE DIVINE SOVEREIGNTY.

Having shown father Ballou's belief in God, and in Christ as the Son of God, and in the authenticity of the Scriptures, we come now to speak of his views of the divine sovereignty. We have already shown, in the course of this analysis, that man was regarded by him, not merely as the *creature*, but the child of God, from the fact that he is a moral being, and that he was created in the image of God. At the first, although created in the divine image, man was designed for this lower state. He was made subject to vanity, liable to temptation, liable to sin. God saw fit to make him so, with a full foreknowledge of all the consequences that would grow out of it. God could have made man above the power of temptation and sin, had he seen fit; but he did not see fit so to constitute him. It was not agreeable to his own vast and gracious plan. Had God made man above the power of sin, father Ballou held, there could have been no redemption, no Saviour, no salvation. All that is in-

teresting to us as sinners, in the just and amiable life of Christ, in his meekness, patience, resignation, forgiveness, in the whole process of the love of enemies and overcoming evil with good — all this would have been lost to the world. Suffice it to say, God saw fit that man, for a time, should be a sinner; and when sin entered into the world, God, in the view of father Ballou, was neither surprised nor disappointed. The law entered that the offence might abound. Man became a sinner, because, in the vast plan of God, he saw fit that it should be so. "Even so, Father, for thus it seemeth good in thy sight." The existence of sin is consistent with God's wisdom, goodness, and purity.

Father Ballou held that God is the sovereign Ruler of the universe. This lower world, a mere atom compared with the whole, is his, and he made it. — Ps. 95: 4, 5. He made it for his pleasure. — Rev. 4: 11. He made it as a theatre for the exhibition of his goodness and grace to all that are here. It is his world, and all the creatures who are in it are his. He has the right to do by them as he pleases, for he can do them no harm. His dominion over them is the best. He consults their good, no less than his own glory, in all that he does for them. His sovereignty is therefore perfectly consistent with his benevolence. "Of him, and through him, and to him, are all things, to whom be glory forever." God, then, said father Ballou, is the author of all things. What God permitted, having the power to prevent, he preferred upon the whole. He did not prefer everything for what it was in itself singly, but as a part of the great whole, and for the consequences which he foresaw would result

from it. Father Ballou then avowed it as his undoubted conviction that everything which takes place is wisely permitted by God, for holy and beneficent purposes. In itself sin is repulsive, and on the part of the sinner it is wrong; but on the part of God it is right. He has a good object in permitting it, and will certainly overrule it for good. The kind parent will submit his tender child to a very severe pain, even to the amputation of a limb, or anything worse, if possible, to save the child's life. He permits the pain for the attainment of a great good, and he is right in so doing. It is precisely on the same principle that God ordains the evils of the present life; not that they are to be long-continued evils,—they shall be changed into blessings; and he who has a strong and proper faith in the benevolence of God will hold that He will overrule all for good. Rev. G. H. Emerson has said: "That God is a sovereign, working all things after the counsels of his own will, though an idea of immense importance in father Ballou's theology, was by no means a new idea with him. This idea, in fact, is older than the Bible; philosophers in Greece and Rome had found out so much. This fact I understand Paul to recognize in the first chapter of Romans. But the credit of giving this idea a fixed and intelligible form in Christian theology is due to John Calvin; a service which will ever go far to compensate for much of error in the Geneva reformer. Father Ballou did not, then, first give a definite form to the idea of God's complete sovereignty; but he did first give a definite form to the idea of God's *benevolent* sovereignty. Understand me, I do not say that Hosea Ballou first taught this idea; I simply say he

first gave it an *intelligible and consistent form* as a part of Christian theology. Thus viewed, it became his ruling, inspiring genius; and, warmed and impelled by it, he has emphatically made an epoch in the religious history of the world."

The fact that God is a sovereign, and is the author of all things, Mr. Ballou believed all his life long. We see it fully and clearly stated in the Treatise on Atonement, published in 1805; and more especially in the sermon entitled "God the Author of all Things," preached in 1829. — (See vol. III., pp. 42—57.) If it be said God is not the author of all things, what possible reason can be assigned why he is not? Is he not the absolute governor of the world? Mr. Ballou allowed that he is not the sinful author of anything. He fully believed that the cause of what is called evil may be innocent. He believed that God is the innocent cause of even criminality itself. The innocence of the cause consists in the fact that God's design is good; but the sinfulness of the sinner consists in the fact that his design is evil. In sending Joseph into Egypt, God's design was perfectly good; but his brethren sent him there in malice and wickedness. God's object in permitting the brethren to entertain malice against Joseph was good. He overruled it for good. Had he seen fit, he might have prevented it, or induced the brethren to send Joseph to Egypt for other reasons; but suffice it to say he did not so choose. "Even so, Father, for thus it seemeth good in thy sight." If Joseph's brethren had been governed by a good design in sending him into bondage, then they would have been worthy of praise; but their design was to crush him, to

put him out of the way of their ambitious purposes. God had a good purpose in sending Joseph into Egypt; they had a bad one. We must, said father Ballou, recognize the double purpose. Joseph understood it so himself. "Be not grieved nor angry with yourselves, that *ye sold me hither; for God did send me before you to preserve life.*"— Gen. 45: 5. God sent Joseph to Egypt, and yet the brethren sold him to go there. Again, "Ye thought evil against me, but God meant it unto good."— Gen. 50: 20. Father Ballou held that there was a use, a purpose, a benefit, in the present temporary existence of evil. Who can forget the article written by him, in the last years of his life, and entitled "The Utility of Evil"? He showed that evil must have originated in good; and, if it originated in good, there must be a utility in it. If evil is not self-existent, it must have had a cause to produce it; and if it had a cause to produce it, that cause must have been good. If we say that evil was produced by evil, we say there was evil in existence before evil existed! If we allow that the present existence of evil was produced by good, then we must allow that there is a utility in it; for infinite wisdom would not permit evil to exist without a wise and good design. The truth is, the "unrighteousness of men commends the righteousness of God." The love of God to sinners could never have been manifested if there had been no sinners. The angels of God could never have seen it, nor could it have melted hard and sinful hearts into contrition and love. The sickness of the patient commends the skill of the physician, and the power of the medicine with which the disease is treated. Did not the unright-

eousness of Joseph's brethren, commend his goodness in a most striking manner? Did not the malice and wickedness of the Jews, in crucifying Christ, commend the love, purity, meekness, forgiveness, and amiableness, of Christ to the world? In him dwelt all the fulness of the Godhead bodily, all the glory of God; and without Jesus could we ever have seen so much of the glory of God as we see now? The exhibitions of God in the scheme of redemption, through Jesus Christ, far excel anything revealed of God in nature.

“ Those mighty orbs proclaim thy power,
Their motions speak thy skill,
And on the wings of every hour
We see thy patience still.

“ But when we view thy grand design
To save rebellious worms,
Where wisdom, power, and goodness, shine
In their *most glorious* forms,

“ Then the full glories of the Lamb
Adorn the heavenly plains;
Sweet cherubs learn Immanuel's name,
And try their choicest strains.”

Who can fail to say, with the apostle, “O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him, are all things, to whom be glory forever. Amen.” It should be remembered, that on the system of Mr. Ballou, as to the existence of evil, its endless continuance is absolutely excluded. Evil exists under the government of God no further than it can be overruled for good to those who suffer.

SECTION VI. — THE FREEDOM AND ACCOUNTABILITY
OF MAN.

Mr. Ballou believed in *necessity*, in a certain sense. He believed it is necessary that the will of God should be done; that God should have his own way, for it is the best way; it is necessary that the creature man should be governed in the best possible manner; that nothing should be permitted to creep into the moral system of the universe without God's consent; it is necessary that there should be nothing, on the whole, to regret; that everything should be subservient to the will of God, and should be overruled for the highest possible good. In all these senses Mr. Ballou was a necessarian. He believed not, like the Calvinists, in a necessity which included the dreadful result of endless misery.

But is man free? Mr. Ballou would reply, Man has all the moral freedom that God foresaw would be for his good. The doctrine of the fore-ordination of all events does not take away the freedom of man. Man, of course, has not an unlimited freedom; but he has none the less because of God's wise fore-ordination of events. One of the events which God has fore-ordained is, that man shall be a moral being, free to exercise the powers which God has conferred upon him; and every man acts as if he had this freedom. Mr. Ballou would say, We can never do any one act, or neglect to do an act, because we believe that all events are fore-ordained, or fore-known, by the Divine Being; for, though we may believe this, we are ignorant entirely in regard to the

future, and know nothing what God intends shall take place. This ignorance in regard to the future is wisely appointed; but it leads men to acts they would not otherwise do, for we often find them doing things which result in the entire overthrow of what they wish to accomplish. Whether it be better that the will of God or the will of man shall be done, is a point on which there can be no difference of opinion. God governs men through the free use on their part of the powers of their own minds, just as he governed Joseph's brethren, when he sent them down to Egypt to bow before Joseph, and just as he converted Saul of Tarsus, and brought him to bow before Jesus, and say, "Lord, what wilt thou have me to do?" God's plan, God's fore-ordination, God's government of the world, are all consistent with the free use of the powers which he has given men. In regard to the so-called free agency, it is not always easy to tell what men mean by it. Mr. Ballou would say, "How came man by this agency?" The answer would be, "God gave it to him." "Did God give it without any design?" "O, no; God had a design in giving it." Well, "Does it answer God's design?" No one dare say it does not, for this would be to say the purpose of God had failed. The free agency which God has given men (if the phrase free agency be a proper one) cannot thwart any of God's purposes, unless the All-wise intends to counteract his own designs. Can free agency prevent the accomplishment of God's will, or the purposes of God's gospel? We are pleased with the remarks of one of our writers on Mr. Ballou's faith in man's accountability. "People," he said, "who wanted the candor, or the in-

telligence, to view both sides of a subject, have been in the habit of representing father Ballou as denying the accountability of man as a moral agent. They reason thus: If God is an absolute and universal sovereign, as Mr. Ballou taught,—or if he regulates all events, causing all evil to eventuate in good, as Mr. Ballou delighted to affirm,—why, man is nothing but a machine; can have no responsibility; right and wrong are terms without meaning; all events are links in the chain of fate. Now, it is to be granted, I suppose, that, if all these demoralizing inferences are rightly deduced from the doctrine of divine sovereignty, and, further, if father Ballou *believed* that such were the legitimate fruits of his system, then, most assuredly, he is obnoxious to the charge of ignoring the doctrine of human accountability. But, in the first place, the demoralizing inferences named are not legitimate, do not come from the doctrine of God's sovereignty; and, in the second place, father Ballou did not *believe* them to be the consequences of his theology. That divine sovereignty is a true doctrine, is just as certain as the divine existence is true; and that human accountability is a true doctrine, we *know*. That to the finite mind these two ideas *appear* to conflict is admitted; how to show their harmony we cannot tell; but, to assume that the two doctrines are actually contradictory, is what no human mind has any right to do. Father Ballou gave especial prominence to the doctrine of God's sovereignty; and hence, to a superficial thinker, might *appear* to set aside the fact of man's moral accountability; but, as he never arrayed either of these doctrines against the other, it is simply a piece of misrepresentation to represent him

as denying the responsibility of man as the subject of a moral law. It was certainly no greater error in father Ballou to give his whole soul to the great truth that God reigns, than it was for Dr. Channing to give his soul to the other great truth, that man is accountable. It would be as just and as logical to represent Dr. Channing as leaving man without hope and without God in the world, as it would be to represent Hosea Ballou as leaving God without man and without responsible subjects in the world; and, in either case, the representation would be false."*

SECTION VII. — JUDGMENT AND RETRIBUTION.

There was a great difference between judgment and punishment, in the theology of Hosea Ballou. Judgment, in his view, was the reign of Christ. Christ's judging the nations was not a trial of men at the bar of God in the future state, but it was the ruling and governing of the world by Christ in his kingdom. To judge is to rule. (See vol. II., 83—87; III., 19, especially his sermon on the judgment-seat of Christ, III., pp. 207—212.) Much that is said, in both the Old and New Testaments, on the subject of judgment, which has been used to describe the pomp of a day of judgment in eternity, is a scenic representation of the events pertaining to the establishment of the kingdom of God upon the earth. But the word *judge* undoubtedly signifies, sometimes, to adjudge to *punishment* or reward, as when

* Rev. G. H. Emerson.

we read, "God will judge men according to their ways," "God shall judge the righteous and the wicked." This is what is generally termed the doctrine of "retribution," although that is not a scriptural term. Mr. Ballou held, strictly, that God will reward men according to their works; that the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him; that whoso doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons with God. No man preached the doctrine of a full and adequate punishment for all sin more strictly than he. He taught men there was no happiness in sin; that, if they would live a happy life, and enjoy the largest share of bliss here below, they must govern their passions, bridle their tongues, and cultivate a peaceful spirit. His views were precisely those of the apostle Peter, as the apostle quoted them from the 34th Psalm. "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good, let him seek peace and pursue it." He believed that the recompense, both for righteousness and wickedness, was in the earth. — Prov. 11 : 31. Nothing can save men from the proper punishment of sin; there is no escape. Such were the opinions of Hosea Ballou, in the matter of retribution. He thought it very dangerous to teach sinners that happiness can be found in the paths of sin in this world. No matter how great is the punishment threatened as appertaining to the future state; men will seek for present happiness, and hope to escape all future retribution by the process of repentance.

But Mr. Ballou did not believe in punishment in the future state. He did not find that doctrine revealed in the word of God. He had studied the Bible faithfully, in reference to that point, and was obliged to confess that he saw no proof that sin or misery will exist beyond the grave. He frequently called on the believers in future punishment to show him the scriptural proof; and, to make the matter the more definite, he would call for the first passage in the word of God in which it was revealed. In none of the threatenings of the Old Testament was there any reference to future punishment; neither in the case of our first parents, or of Cain, or of those lost in the deluge, nor the Sodomites, nor Korah, Dathan, and Abiram, &c. &c. It is a little remarkable, if the doctrine of future punishment were needful to be known, that it was not revealed to the persons here named. The New Testament is a revelation, not of future punishment, but of "life and immortality." Mr. Ballou saw no revelation of future punishment in the "better covenant which was established upon better promises."

He used to say that he never denied the doctrine of future punishment; that is, he never took it upon himself to say it was not true. That course would have been presumptuous. He said merely he could not find it revealed, and there he left the matter. But it must be remembered that his views of the state after the resurrection, seem absolutely to have excluded the possibility of sin or misery there. Again and again he quoted the language of Jesus and Paul, to show that that state was glorious, holy, heavenly, in which men are equal to the angels, and are the children of God, being the children of the

resurrection. On his theory, there could be no sin or misery after the resurrection; he saw no proof there was any after death.

The matter of rewards, with him, ran parallel with that of punishment. If the doctrine of future punishment was not revealed, so was not that of future rewards. Men, he said, find their punishments when and where they are sinners; they find their rewards when and where they are righteous. He believed in the happiness of the immortal state; and that all men will possess and enjoy it, but not *as a reward*. It will be the free gift of God. What the sacred writers call "eternal life," we are expressly assured is a gift, never a reward. The resurrection, the glory, and the incorruptibility, of the immortal state, must be the gift of God, as much as our present existence. They cannot, in any sense, be a reward, and are never so called by the sacred writers. The salvation revealed in and produced by the gospel is not a reward. It is not by works of righteousness that we have done, but of God's own mercy, he saves us, by the washing of regeneration, and the renewing of the Holy Ghost.

SECTION VIII. — SALVATION.

Mr. Ballou's views of salvation were purely scriptural and rational. He believed in a salvation that was adapted to the wants of men. He did not believe in salvation from an endless hell; for men were never exposed to it. He did not believe that salvation is a deliverance from God's vindictive justice; for God had no justice of that

kind, no justice from which it is needful to save men. He did not believe in salvation from the penalty of God's law, and the just punishment of sin; for every man must receive according to what he hath done, whether good or evil. He did not believe in saving men from the wrath of God; for God is love; and he commendeth his love towards us, in that while we were yet sinners Christ died for us. Mr. Ballou was particularly careful to show that Christ came to save *sinners*. He did not come to call the righteous, but sinners, to repentance. There were no righteous in such a sense as to need no salvation; and, if there had been, they could not have been saved. Mr. Ballou repudiated the whole system of salvation as held by Calvinists, namely, delivering *some* of the human race from the wrath and curse of God, saving them from going to a fiery hell in the future world, and sending them to heaven to praise God, while thousands, no worse than they, are consigned to hell, to suffer forever. This whole system, both as it respects salvation and damnation, Mr. Ballou repudiated. His theory was the New Testament theory, that God loves sinners, and sent his Son to die for *them*, to save them from their sins. — Matt. 1: 21. Jesus came to save men from their lost estate; he came to seek and to save that which was lost. The sinner was represented by the lost sheep, the lost piece of silver, the lost son; and all the salvation that was necessary was to save them from their lost condition. Salvation is purification; and hence the sacred writers use the figure of *washing* to represent it, or of the purification of the metals by fire. God does not love men because they are pure; but he makes them pure because he loves them.

From Mr. Ballou's views, then, it resulted, that it is not the righteous who are to be saved, but the wicked; and wickedness, so far from being an objection to salvation, is the very thing which renders salvation necessary. They that be whole *need* not a physician, but they who are sick. On which side is salvation needed,— on the part of the righteous, or of the wicked? Evidently the latter; and, as Christ gives salvation where it is needed, he will save the sinner. Men, governed by the wisdom of this world, said that Mr. Ballou held to men being saved irrespective of their moral character. He held to nothing of the kind. It was the lost and impure condition of the soul which rendered salvation necessary. God always has respect to the character of men in saving them: because, if they are sick, they need a physician; if they are unclean, they need to be washed; if they are lost, they need to be restored to the true path; if sinful, they need to be saved. Nothing seemed to Mr. Ballou to spring so directly from ignorance of the gospel system of salvation, as the objection that some are so sinful they are not fit to be saved. He would ask, in his turn, "Was Saul fit to become a Christian? Is a sinner fit to be saved from sin? Is a sick person fit to be cured? Is a blind man fit to have his eyes opened? Are such as are dead in sin fit to be quickened into a life of holiness?"

It will be seen, then, that Mr. Ballou believed in the salvation of all men from sin, by the grace of God. Some objected to his system in this manner, namely, that, as he held salvation is a deliverance from sin by the power of Christ, and as many die without ever having

heard of Christ in this world, and as men are excluded from the operations of divine grace after they die, how can all men be saved on his plan? We reply, that he did not exclude men from the operations and efficacy of divine truth, as revealed in and through Christ, after the death of the body. (Vol. iv., p. 223.) There are none who are wholly free from moral corruption in this world; none who need no more washing, no more refining, when they come to die. This is true of some of the most eminent members of the church. Now, as they are to be saved hereafter without any further process of punishment than they experienced in this world, so may other sinners. St. Paul thought it would be far better for him to depart and be with Christ, than to remain in this world; but did he expect to carry his sins and sources of temptation with him? No; Jesus will be revealed to all in the future state, as we have never seen him here. Will not all bow before him, and say "our Lord!" "our God!" and glorify and praise him, and wish to serve him, as did Saul of Tarsus? Men are to be made alive in Christ by the resurrection of the dead. What this resurrection will effect may be seen by St. Paul's luminous description of it, as recorded in 1 Cor. 15: 42, and onwards. All who enter that state will be holy and happy, because they will see, know, love, adore, and glorify, the Father and the Son.

SECTION IX. — THE RESURRECTION.

Mr. Ballou held that the word resurrection was used in different senses in the word of God. (See Vol. III., pp. 255, 256.) The primary signification of the Greek

word *anastasis* was a rising, merely — as rising from a seat, or from an obscure condition to eminence, or from oppression to freedom; but the word was applied secondarily to the resurrection of the dead. Is the resurrection simultaneous or progressive? Is it a resurrection of the body, or of the spirit? Mr. Ballou would have replied, that, according to Paul's description (1 Cor. xv.), man did not seem to possess an immortal constitution until the resurrection. Previously to that event, he was a mortal and corruptible being. It is somewhat difficult to understand Paul's language as applicable to all these points of inquiry. In some places it seemed to imply a simultaneous resurrection of all the dead, and all the living, to immortal glory (as in 1 Cor. 15 : 51, 52); but, on the other hand, there were passages which seemed to assert individual entrances into the immortal existence, as 2 Cor. 5 : 1—8, and Phil. 1 : 23. Although we may not be able to understand fully the teachings of the New Testament writers on all these subjects, Mr. Ballou thought there is enough revealed to supply all the comfort and consolation we need in regard to the momentous subject. There shall be a future life for all the dead, in which they shall be as the angels of God in heaven. All shall be made alive in Christ. That which is sown in corruption shall be raised in incorruption; that which is sown in dishonor shall be raised in glory. There is nothing to be dreaded, either in the immortal state, or in any intermediate state, supposing the latter to be established. If we believe that Jesus has absolutely confirmed the doctrine of immortality by his own glorious resurrection, we ought not to deprive ourselves of the sweet comforts, the strong conso-

lations of the Christian's hope, because we are unable to comprehend all the particulars which our inquisitiveness may aspire to know. Mr. Ballou had no belief that men would sin after death. They would be immortal, glorious, happy. In the words of Paul, "He that is dead is freed from sin;" and, to his last day, Mr. Ballou believed this to refer to the actually, literally dead.

We have already shown that he cannot be said to have believed in an intermediate state. There is no sentient state, he said, between the mortal and the immortal; but this is not to be construed in a way to conflict with the fact that all the dead live unto God, for He is the God of the dead as well as of the living. (See Vol. II., 383; iv., 167, 168.)

When it was said to him, in 1828, that he believed in "death and glory," or death and immediate happiness, he replied, "Owing to my want of discernment, I have not been able to reconcile all the passages which seem relevant to a fair support of either side of the question," that is, immediate happiness, or an intermediate state. "The question is not one of any great consequence. Being fully satisfied that the Scriptures teach us to believe in no moral state between the death of the body and the resurrection, it seems to me immaterial whether we enter immediately after the dissolution of the body on the resurrection state, or sleep in unconscious quietude any given time before that glorious event shall take place. In either case it is 'death and glory;' for it makes no difference as to the length of time during an *unconscious* state. In such a state no moral preparation can be effected."

It was objected to the theory of the resurrection which

Mr. Ballou deduced from the Scriptures, that "it left no room for the agency of Christ in the salvation of the world; it made death the Saviour, rather than Jesus. There is no other name given among men, whereby we may be saved, except Jesus Christ. How is Christ the Saviour of those who live and die without a knowledge of him?" In answer to this, we refer the reader to what has already been said on the subject of salvation, on page 364. It is not expected that pious Christians will carry with them into the future state the sins that attach to them at death. By what process are they to be cleansed? There must be some divine process, aside from punishment in the future state, by which men can be saved from the sins which attach to them at death, or else all men must be punished hereafter. There need be no other means of saving men, except the revelation of Jesus to them; and should it please God to reveal Jesus to all, on their entrance into the future state, even though it be no more vividly than he was revealed to Saul of Tarsus, every soul will be conformed to the divine will, and be filled with the spirit of obedience, love, and adoration. The full glories of the eternal world, who can describe? The full effect of those glories, when seen by the immortalized spirits, who can foretell? All are to be made alive *in Christ*; they shall be as the angels of God in heaven; they shall be free from earthly appetites and passions; they shall be immortal and incorruptible; they shall die no more, and shall be the children of God, being the children of the resurrection. Jesus then will be the Saviour of all men, even though they may not have heard of him until they enter the state where he shall be all

in all; or, if they have heard of him, may have denied him, like Peter, or persecuted him like Saul. Appearing before them in the full glory of the ascension, every knee will bow, and every tongue confess him Lord, to the glory of God the Father.

SECTION X. — THE LORD'S SUPPER.

Mr. Ballou gave his influence, through his long life, to the perpetuity of the Lord's Supper. He believed it to be a morally beautiful and useful institution; and wished Universalists to observe it with a rational, grateful, pious spirit. On public occasions, when he was present, as conventions and associations, he was usually invited to officiate at the table. He did not believe that the supper was enjoined, by a positive command, to be observed by the church in all ages; but he held that it was an important means of Christian culture. He regretted deeply the abuses of the service in past times, the effect of which, to this day, had by no means passed wholly away. He did not believe that it was a service for a few only, but for the whole body of sincere Christian believers; and he regretted the establishment of creeds, invented by the wisdom of this world, to which persons were required to give assent before they could be allowed to approach the Lord's table. Jesus did not institute a creed for his followers to subscribe, before they could be admitted to the table. All who sincerely believe in him may come. Let every man examine himself; and, if he feels that he desires to live a Christian life,—to become more and more like Christ, and to honor him as the

Son of God and the Saviour of the world,—let him approach the table, and the service shall aid him to grow in grace and in the knowledge of the Redeemer. The establishment of churches, and the attendance upon the supper, were privileges, in Mr. Ballou's sight, which Universalists ought not to neglect. If people of this age could go back to the custom of the primitive church, it would improve our Christian communion and fellowship. All who worshipped God, and acknowledged Christ as his Son, were admitted, in the apostolic times, to the service; and it should be so now. What good reason can be assigned why a large part of a Christian congregation, after joining in all the other parts of the public services, should retire from the house, and leave the rest to celebrate the death of Jesus, in whom the whole believe? This subject was regarded by Mr. Ballou as of so much importance, that through his whole life he attended upon the service—never declined to officiate; and made it a special point of exhortation on various occasions, and especially in his General Epistle to Universalists, written near the end of his life.

SECTION XI.—OTHER MATTERS.

In regard to the subject of baptism, Mr. Ballou believed that all outward forms were but signs or figures of the true baptism, which was the immersion of the soul in the fountain of divine truth. It was the baptism into the name, or spirit, of God and of his Son. No mere use of water should be considered as anything more than *a sign* of an inward grace; and if viewed in that light, it made

little difference whether the water were applied by sprinkling or immersion. Perhaps all the forms of outward baptism were adopted by the Jews. The true baptism is that wrought in us by the purifying power of divine truth — the baptism of “the Holy Ghost and of fire.”

Mr. Ballou's views of theological institutions, as they had been conducted, did not lead him to regard them as being favorable to the purity of the church, and the simplicity there is in Christ. When, in 1841, an effort was made to establish a theological seminary among Universalists, he did not lend it his aid; and his views were but slightly modified to the end of his life. He was the friend of education — he was not opposed to theological education; but he desired to have men educated in the school of Christ; educated, not as Saul was, at the feet of Gamaliel, but as he was subsequently educated, at the feet of the great Teacher. The gospel preached by Paul was not after man, neither did he receive it at any theological institution, “but by the revelation of Jesus Christ.” — Gal. 1 : 12.

If there were any views which Mr. Ballou held more sacred than any others to the very end of his days, they were his views of the being and love of God; the mediation of Christ; God in Christ reconciling the world unto himself; the sovereignty of God, violating in no case the moral powers of men, but securing all things, ordering all things, conducting all things to a glorious consummation; the existence of nothing that God would not overrule for good; the punishment of sin when and where it exists; the purity and glory of the immortal state, and the

happiness and exaltation of all men through Jesus, "the resurrection and the life."

Death he regarded as the sinking of the body to rest, under the weight of disease or age. He supposed the last struggle to be more dreadful to the beholder than to the dying. Death is like going to sleep; and, as no man knows when he goes to sleep, so no one knows when he dies. Men may, in some cases, have reason to believe that death is approaching; but when they die they fall to sleep — they know it not. God's goodness attends us to the very end of life, and death is but a passport to a fuller manifestation of his love. "Though I walk through the valley of the shadow of death, I will fear no evil: for thou, O Lord, art with me."

CHAPTER XXXII.

HIS MISSION; HIS LABORS; HIS INFLUENCE; CHANGES
IN THE THEOLOGY AND TEMPER OF THE COUNTRY.

[EMBRACING THE WHOLE TERM OF HIS LIFE.]

SECTION I. — WHAT LED HIM TO PREACH.

HOSEA BALLOU was made a preacher by some power higher than himself,—the power of God,—the power that moved the heart of Saul of Tarsus, and guided him to the knowledge of the gospel. That was the power which turned the mind of Ballou, won his heart to the truth, enlightened his intellect, warmed his affections into life, and caused them to entwine themselves around the cross. If he had been asked why he preached the gospel, he would have said, even when a young man, “Because I believe it is true; because I love it; because God in Christ reconciling the world to himself is, of all facts, the one that most fully captivates my soul; because the doctrine I preach is a source of hope and consolation to me, and all who believe it: it prepares for faithful, cheerful duty in life, and serene trust and reconciliation in death. For these reasons I am ready, if necessary, to labor and suffer reproach in the cause I have espoused.” These promptings in his inmost soul

sent him out to preach, and sustained him in the midst of all his arduous labors.

Mr. Ballou saw such divine sweetness, mercy, and love, in the gospel, that he was dissolved into softness and gratitude. Before his mental vision was presented the bleeding lamb of God, freely shedding his blood for the redemption of sinners. Never was such glory, such beauty, such heavenly compassion, before seen. All the honors and riches of the world became less than nothing in the blaze of such a vision. He found himself a forgiven sinner, and a chosen vessel of divine mercy. In the next place, he saw embraced in the gospel of Christ the sinful house of Israel, and the fulness of the Gentile world. Pardoning mercy, like a wide and flowing stream, spread out before him with all its attracting influence. He saw the triumphs of salvation over all the sins of the world, death conquered, and life and immortality brought to light. These discoveries wrought in him a radical cure of all his former errors, sanctified him, won him in heart and soul, and all his powers, to the gospel; and, from that time to the day of his death, he knew not anything else but Christ and him crucified.

SECTION II.—HIS INFLUENCE AS A PREACHER.

His labors as a preacher are to be viewed in a four-fold course: 1st. At home, among the people of his charge; 2d. His Sabbath preaching in different places; 3d. His preaching at ordinations, installations, dedications, conventions, associations, and other public meetings; 4th. His preaching in various parts of the land, at

the call of his friends or inquirers after truth in the several New England States and more distant places. How great must have been his influence from these sources alone! His manner of preaching was peculiar and striking. He selected the most interesting subjects, — those that entered into men's hearts and souls. He was a preacher for "the common people;" they "heard him gladly." He was argumentative, and thus commended himself to the inquiring, and to men of sound minds. He was fond of apt illustrations, of comparisons, metaphors, parables. He spoke without notes; never, in any case, reading a sermon. He spoke with force, and with a readiness of utterance that commanded attention. The God who called him into the ministry had fitted him for it.

SECTION III. — INFLUENCE AS AN AUTHOR.

But Mr. Ballou's preaching was not the sole source of his influence. He was an author, and, for some years, an editor. He was a controversialist. His controversy with Foster; his Notes on the Parables; his Treatise on Atonement; his controversy with Haynes; his protracted and elaborate controversy with Robinson; his controversies with Buckminster, Walton, and Forrester, at Portsmouth, N. H.; his controversy with Kelly while at Salem, Mass.; his scores of sermons, published after his removal to Boston, at first distributed singly as they came from the press, and afterwards in two compact volumes; his labors as editor of the *Universalist Magazine* for eight years; his controversy with Merritt; his controversy with Kneeland, in which he defended Divine

Revelation in a powerful manner; his work on Future Retribution; his "Voice to Universalists," etc. etc., besides all the articles in the Universalist journals,— he kept up the practice of writing for these almost to the close of his life,— all tended to increase his influence. It could not be otherwise. He did not write merely to gain influence, but to do good. And here the inquiry very properly arises, What good did he accomplish?

SECTION IV.— CHANGES IN THE THEOLOGY OF THE COUNTRY.

Calvinism never showed itself in severer forms than it had put on in New England. The old writers, like the elder Edwards, held a great sway over the land. They moved the people as winds move the waters of the ocean. They taught the absolute eternity of hell torments,— torments in literal fire.* They taught men

* "To help your conception, imagine yourself to be cast into a fiery oven, all of a glowing heat, or into the midst of a glowing brick-kiln, or of a great furnace, where your pain would be as much greater than that occasioned by accidentally touching a coal of fire, as the heat is greater. Imagine, also, that you were to lie there for a quarter of an hour, full of fire, as full within and without as a light coal of fire, all the while full of quick sense; what horror would you feel at the entrance of such a furnace! How long would that quarter of an hour seem to you! But what would be the effect on your souls, if you knew you must be there enduring that torment to the full for twenty-four hours! And how much greater would be the effect if you knew you must endure it for a whole year; and how vastly greater still if you knew you must endure it for a thousand years! O, then, how would your heart sink if you thought, if you knew, that you must bear it for ever and ever! — that there would be no end! that, after millions of millions of years, your torment would be no nearer to an end than ever it was; and that you never, never would be delivered! But your torment in hell will be immensely

to believe that they would see their own kindred in the devouring flames; that parents would behold their offspring writhing in the most excruciating agonies, with a full sense that the torment would be endless, and without the slightest mitigation. The torment would surpass all pain ever endured on earth. If all the pain ever felt by all men on earth were concentrated in a single soul, it would fall short, very far short, of what one of the damned will suffer in eternity. A single moment's suffering in hell will equal, according to the old theology, the aggregate suffering of all men on earth.

And the damned, it was said, comprised by far the greater number. The road to death was broad; thousands pressed along to destruction while the path of wisdom was narrow, and showed only here and there a traveller.

The effect of these doctrines on the hearts of men was terrible. They expected to behold, with complacency and

greater than the illustration represents."—Edwards' Works, vol. vii., pp. 387, 388. This language, let it be remembered, did not proceed from one of the inferior clergy; but from the celebrated Jonathan Edwards, the elder,—the greatest American divine, so called, and metaphysician, of his day.

Since the commencement of this century, the change in public opinion and feelings has been so great that none can now preach as their fathers did. An orthodox editor at Newburyport said:

"Where are the preachers who dare stand in the sacred desk and talk of death, judgment, and eternity? A few are left, here and there; but they are regarded as *curiosities*, and visited as we would visit a *heathen idol*, or any other *relic of barbarism*." . . . "Where is the Assembly's Catechism, with which every child should be familiar? It has been driven, successively, from our common schools, our Sabbath-schools, and our firesides; and is now hardly allowed a place on the dusty shelves of our libraries."—See the paper called the *Watchtower*, Newburyport, June 8th, 1849.

joy, their dearest kindred in hell. One of the New England divines said, about the beginning of the present century, "The redeemed in heaven are completely holy. They look down and see their own dearest kindred in hell, under all the bitter agonies of death, and they stand unmoved at the sight; they maintain *perfect calmness*, and *undisturbed joy*. They hear the great Judge pronounce the final sentence; they see all the wicked sink down to hell, and hell moved with devouring flames to meet them, — a sight infinitely more dreadful than the sinking of worlds. At the same time they begin the triumphant song. They see the power of God employed in the most terrible manner to make their *dearest* and *nearest* connections forever miserable. And for *this* display of his power they ascribe unto him blessing, and glory, and wisdom, and thanksgiving."* Good God! what a theology was this! How calculated to harden the heart, to freeze up the sympathies, and to make men cold and indifferent to each others welfare! How unlike the effect of the gospel, which leads us to love our neighbor as ourselves; to love even our enemies, and to be kind to the unthankful and the evil; to weep with those who weep, and to rejoice with those who rejoice; and to know if one member suffer all the members suffer with it; and if one rejoice, all rejoice with it! The difference between the author quoted and other divines of the same school, was that he was a little more direct than they in his teachings. All who believe in the doctrine of endless torture must take the same ground, when

* See "*Universalism Confounds and Destroys Itself*," by Josiah Spaulding, A.M. Northampton, 1805, p. 356.

pressed upon the subject, unless they allow that there is to be no heaven at all. But look out at this day upon the happy people of New England. How few are there who are willing to avow an undoubting faith in the endlessness of torture! Even of those who have subscribed to creeds which assert it, how few have an undoubting faith in it! Those who are rendered insane by their opinions may be supposed to hold it sincerely.

As to the numbers to be saved the case is reversed; the many are to be saved, the few are to be damned, and damned quite mildly too. Dr. Lyman Beecher was among the earliest to modify the popular opinions on the subject of hell. "Who can believe," said he, "that the universe, which was called into being, and is upheld and governed, to express the *goodness* of God, will exhibit, in fact, equal evidence of malevolence? How could the government of God be celebrated with such raptures in heaven, if it filled with dismay and ruin half the universe?" Dr. Joel Parker went further than this. In regard to the comparative extent of hell, he said, "We know not the comparative magnitude of the prison of hell. It may bear a proportion to all the moral intelligences of Jehovah's empire, not unlike a *county jail* to the inhabitants of the world at the present time." Rev. Mr. Cummings, editor of one of the popular orthodox journals of the country, said, in 1841, "The proportion of the lost may be only as one to many millions of the saved." The celebrated Professor Stuart, the leading spirit of the Theological Institution at Andover, Mass. (the principal school of the kind in New England), said, "That the final proportion of men who will be redeemed,

must be greater, yea, *much* greater, than that which will be lost, seems to be made certain by the ancient promise, that the seed of the woman should bruise the serpent's head, Gen. 3: 15. But how can this promise be true, if, after all, Satan shall destroy the larger portion of the human race?"* These divines saw that the fathers of Calvinism, in New England, had gone too far; that they were lessening the power of the church. Universalism had begun to prevail somewhat widely, and thousands were renouncing the doctrine of endless torture altogether. It became necessary, therefore, to modify the popular creed, to save it from going into disrepute altogether.

The changes in the theology of our country have many forms. It was formerly held that sin was infinite, and that even *one* sin deserved infinite punishment,—that each sin deserved, of itself, infinite torment: now it is held, that eternal punishment will rest upon the fact of a continued and eternal transgression. Compare such writers as Stuart and Barnes with Spaulding, quoted above. Spaulding was filled with raptures, or expected to be when he reached heaven, at the sight of his fellow-beings, yea, his nearest and dearest relations, writhing in hell-fire; but Barnes said, it is all "dark, dark, dark to my soul." For those who have doubts as to the endlessness of punishment, Professor Stuart spoke in a strain of apology in his article in the *American Biblical Repository* for July 1840. Fifty years ago, it was generally held in New England, among the Calvinistic divines, that hell is a place of actual fire; but now it is regarded

* "*Hints on the Interpretation of Prophecy*," p. 127. Dr. A. Barnes is to the same purport. See his *Notes on Rom. 5: 15*.

merely as pain of conscience, being fire merely in metaphor. There is no small change of opinion as to the means of grace; for, whereas once it was held that the terrors of endless torture must be preached to turn men from their sins, it is now held that the most powerful means of turning men to God, is the preaching of the love of God to the guilty. The clergy of the popular churches insist much more than they used to do on the fact of a retribution for sin in the present life. One divine (Rev. Mr. Wishart), while he does not deny the doctrine of future punishment, has written a book to prove that the Bible most clearly establishes the fact of a present retribution for the sins of this life. Dr. Chalmers gave the weight of his authority to the same opinion. Some partialist divines (like Mr. Shinn, of the Methodist Church) allow of the conversion of souls in eternity who have not bowed to the sceptre of Christ in the present world. Many passages of scripture which were formerly used in proof of the doctrine of endless misery are now entirely abandoned, so far as that purpose is concerned; and some reliable writers among the partialists have told us, that many members of the so-called orthodox churches have ceased to believe in the doctrine of endless torment altogether. How great a change is this! It comes from the influence of the gospel upon the hearts of the people.

SECTION V. — MR. B.'S INFLUENCE IN THESE CHANGES.

Hosea Ballou unquestionably did his part in producing these changes. It is highly worthy of observation, that all the changes which have taken place in the last fifty

years, as it respects salvation, and punishment, and kindred themes, have brought men nearer to the doctrines which were defended by him. In no case can we see a change, touching these subjects, which is of a contrary tendency. They are all one way; they all bring people nearer to Universalism. The labors of such a man as Mr. Ballou, as a public speaker, as an author, and as a writer, must have had great power and success in modifying the theology of our country, since the beginning of this century.

SECTION VI. — UNIVERSALISTS REJECT TRINITARIANISM.

There is still another view to be taken of this matter. Not only as a Universalist did Mr. Ballou exercise a great influence, but also as a Unitarian. We have shown in these volumes that soon after he began to preach, and certainly as early as 1794 or 1795, he had become convinced that the doctrine of the trinity, and certain kindred doctrines, were false. The Calvinistic view of atonement, namely, that Christ died to satisfy divine justice, and quench the fire of God's wrath, while at the same time he was very God himself; that he suffered and died in the room and stead of the sinner, so that the sinner could be saved from deserved punishment—all these notions were abandoned by Mr. Ballou. He had preached his opinions in all the New England States, and occasionally in the State of New York, before the year 1805, at which time he published his *Treatise on Atonement*,—a book of Unitarian Universalism. It was rank heresy in the view of father Murray and other of Mr. Ballou's seniors; but the power of its logic soon brought over the Universalists

almost entirely to its author's opinions. What other means God might have provided to redeem the early Universalists from their Calvinistic views of the trinity and the atonement, if Hosea Ballou had not been born, we cannot tell. Would they have remained attached to Calvinism in every respect, except in the point of the salvation of all men? A great gain, indeed, it was to introduce that glorious doctrine; but it was not all the change that they needed. He went forward, and led them out of darkness into marvellous light.

We see, then, that Mr. Ballou was instrumental in changing the whole denomination of Universalists from Trinitarian opinions, and in causing them to throw off the whole series of Calvinistic errors in which they had been educated. No leading Universalist, before him, had ever believed, much less preached, the doctrines by which he was distinguished.

We have sought to utter the truth, and not to magnify the man. Give God the praise; for of him, through him, and to him, are all things. Amen.

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