

the only authorized and authoritative declaration of its doctrine. That Confession is in these words:

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

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

III. "We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men." [Adopted A. D. 1803.]

In speaking to you of the Teaching of the Universalist Church, I shall confine myself to what is peculiar and distinctive in that teaching.

All Christians assert their belief that the "Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind." All believe "there is one God, whose nature is Love, revealed in one Lord Jesus Christ," all agree "that believers ought to be careful to maintain order and practice good works," so I need not dwell upon these points in the Universalist teaching. They are not peculiar to that system, but are held in common by all Christian disciples. And although it is not so clear that all our neighbors agree with us in asserting that "holiness and true happiness are inseparably connected," it is not of that that I wish specially to speak. I stand here rather to speak to you of that idea which gives its name to the Universalist Church, the belief that "God will finally restore the whole family of mankind to holiness and happiness," to lay before you some of our reasons for holding and teaching this, and to ask your patient and thoughtful examination of these reasons. In the first place I ask you to note carefully the exact terms of this statement, and not confound it with an altogether different position.

What we say is that "God will finally restore the whole family of mankind to holiness and happiness."

Whenever it is said that the Universalist Church teaches that the bad man loses nothing by being bad; that no matter how great his wickedness, he is just as well off as the good man; the falsehood of the statement is clear from our positive declaration that "holiness and true happiness are inseparably connected;" and I challenge any one to show that the Universalist Church has ever failed to teach this. We do not say, observe, that there is no dif-