

future and enduring life in some form or other. The New Testament assures us, that this universal desire will be gratified; for, in the wisdom of his Providence, Deity has determined to confer an immortal existence on the minds of all people, when they shall place them in the spiritual bodies of another and better world. It was for this purpose that Christ rose from the dead, bursting the ceremonies of the grave, to reveal the great truth of the "resurrection of the dead," to the waiting sons and daughters of Adam. Hence, of the Saviour, Peter said, "who God hath raised from the dead." Acts iii: 15. Hence Paul had hope "that there should be a resurrection of the dead, both of the just and unjust." Acts xxiv: 15, and that "as in Adam all die, even so, in Christ shall all be made alive." 1 Cor. xv: 22. And it was not the least of his joys when he felt empowered to say, "for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. v: 1.

With these instructions for our guide, we, rejecting the doctrine of annihilation, believe that there will be a resurrection from the dead of the whole human family—that each and every son and daughter of Adam will be made to exist forever after they depart from this life—that as they are on earth weak, they will be raised in power; as they are on earth corruptible, they will be raised incorruptible; and we fully believe that the resurrection state will be glorious; for the language of the Saviour spoken to the Sadducees, exactly expresses our views. "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven." Matt. xxii: 29, 30. We freely confess, that we do not believe that the resurrection state will be one of dishonor and sinfulness. For, as the all who die in Adam, are to be made alive in Christ; and as Christ is the first fruits of the resurrection, or but an exhibition of the glory of the whole resurrection, so it must be evident, that no blasphemous, sinful, and depraved wretch will be raised in that character in Christ—for it is as clear as light, that as in the heart we have partaken of Adam's sinful and imperfect nature, so in the resurrection, we shall put on heavenly natures.

V. The New Testament ascribes to Jesus the august name of "Saviour of the world." 1 John iv: 14. And it declares that he came to "call sinners to repentance." Matt. ix: 13. That he came to seek and to save that which was lost. Luke xix: 10. That he came to "save his people from their sins." Matt. i: 21. And that "God was in Christ reconciling the world unto himself." 2 Cor. v: 19. The ascriptions of the high and exalting duty to the Lord-Messiah of redeeming the whole world, is not made in the New Testament, without other testimony of his ability to accomplish the work, and of his being in agreement with the divine government.

It is on all hands admitted, that God is almighty in power, unlimited in wisdom, and unbounded in goodness. And it is very evident that the unbounded goodness of God would never permit his almighty power to create an intelligent being, when

his unlimited wisdom saw that said intelligent being would be endlessly miserable. Hence he says, that he "will not cast off forever." Lam. iii: 31. "For I will not contend forever, neither will I always be wroth; for the spirit should fail before me, and the souls which I have made." Isa. lvii: 16. Consequently, as the Lord will neither cast off forever, nor contend forever, the opposite of this must coincide with his will, pleasure and purpose. Paul declares that God "will have all men to be saved and come unto the knowledge of the truth." 1 Tim. ii: 1-6. While, in another instance he says, "having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the 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." Eph. i: 9, 10. So far from this testimony, we gather the sublime truth that the gathering together of all things in Christ, and the bringing of all to the knowledge of the truth, is in agreement with the will, purpose and pleasure of the Almighty. Consequently, as Christ is the "Saviour of the world," and the "propitiation for the sins of the whole world," in effecting the work of universal salvation, he will execute the will, pleasure and purpose of Deity—he will fulfil the word of Jehovah, for the word has gone forth from God, that "every knee shall bow, and every tongue shall swear, surely shall say, in the Lord have I righteousness and strength."

That the pleasure of the Lord will prosper in the hands of the Saviour: that Messiah will accomplish the will of God, which it was his meat and drink to do; that the purpose of God in Christ will stand; is demonstrated in Scripture. Sin shall be finished, Dan. ix: 24—tears shall be wiped from off all faces, Isa. xxv: 8—pain and sorrow shall have an end, Rev. xxi: 4—death shall be swallowed up in victory, 1 Sh. xxv: 8, and being the last enemy, shall be destroyed, 1 Cor. xv: 26—all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him, Ps. xxii: 27—then shall Christ see of the travail of his soul and shall be satisfied.

With these considerations, we are prepared to affirm that we believe, after unequivocally rejecting the notion that multitudes will be endlessly lost from virtue and happiness, that in the providence of God and in the fulness of times there will be a complete reconciliation of every son and daughter of Adam to truth and holiness, by the work and reign of the Saviour—and that, when Christ shall have subdued all things to himself, he will render up the kingdom to God the Father, who will be all in all. Beyond this period, we believe that there will not be any pain sorrow, sighing, tears, sin, error or death; but that each individual will be happy, will increase in knowledge, and go onward in offering the praise of intelligence and holiness to God and the Lamb forever and ever. In the fulfilment of this noble and divine doctrine, we find great consolation and moral power.

VI. It is clearly taught in the Scriptures, that violations of the moral law of God will be punished, and that sin will be

distinctly and certainly chastised. God "will by no means clear the guilty." Ex. xxxiv: 7. And no observer of actual life can fail of perceiving that vice is followed by painful consequences—for it is every where demonstrated that "the way of transgressors is hard." The sinner can not escape the just judgments of God.—But the punishment thus inflicted, is reformatory in its tendency; for God chastises with the hand of a parent. Hence it is said, "now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii: 11. When chastisement shall have effected its office in subduing the offender, then forgiveness will be extended; which forgiveness consists in blotting out his sins from remembrance and receiving him again into favor, the same as though he had not been sinful. Hence it is said, "speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. xl: 2. The wandering prodigal, though severely punished for his vices in the far-off land, yet was forgiven, when his father received him and forgot his sins in the joy of his recovery.

Therefore, while we have no faith in the doctrine of endless misery, yet we believe that the sinner will be punished according to his deeds—that pain will follow crime as a consequence—and that when punishment shall have effected its object, then forgiveness will be extended to sinners, and they will be received into favor and adopted into the glorious liberty of the children of God.

VII. When an individual is in error and in sin, it must be obvious to every person, that in coming to a knowledge of the truth, and to the practice of virtue, a change must take place—for if an individual ceases to do evil and learns to do well turns from error and embraces the truth, it implies that a change in his views and feelings has led to a corresponding change in faith and action. In this change we believe, and call it the "new birth"—a death to sin and error, and a "new birth" into the kingdom of truth and virtue.—This change is produced by the operation of truth and moral principle upon the understanding and the affections. Hence Peter said, being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. i: 23.

This change also implies "regeneration;" for the individual is regenerated from vice and error to the better condition of holiness and truth. And there is combined in it, the doctrine of "repentance"—for, when the individual so experiences a change as to realize his sinful acts, will he not repent him of his evil deeds? And will not the sincerity of that repentance be manifest in his future righteousness?

Therefore rejecting notions of a mysterious, miraculous, instantaneous new birth conversion and change of heart, we believe in the new birth and regeneration from sin and error to holiness and truth, produced by the power and influence of the "word of God;" and we believe in the necessity of true repentance; a "repentance not to be repented of," and which

leads to more correct action.

VIII. No careful observer of community can fail of perceiving, that with multitudes, religion is a mere outward show; is implicit faith in a creed, or a bigoted adherence to a sect, or a practice of certain ceremonies, or a strict attendance upon multitudes of meetings. Nor is it an error to say that there are many, who are not circumspect in their lives, who exercise no benevolence, or liberality, yet who are thought to be religious because very zealous for the advancement of a particular sect. Now, the New Testament is very far different in its descriptions of religion, from the frequent errors which have obtained in community concerning it. It sets forth that religion consists of virtue and benevolence; in the steady discharge of moral duty; in the exhibition of a pure life; in constant exertions to obey the will of God; in such an excellent conversation, and purity of thought, and holiness of action, as to deserve the approval of a correct conscience, and the blessing of the divine word. Hence, the prophet inquires, "he hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi: 8. While James no less distinctly affirms "pure religion, and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." James i: 27.

Hence, rejecting all fanaticism, excitement or ceremonious form, which may be denominated religion, we believe in a religion of good works, pure lives and holy conduct—a religion of the golden rule, "whatsoever ye would that men should do to you, do ye even so them"—a religion of discharging the various duties of life with fidelity and vigor—a religion whose highest aim is to purify the thoughts of evil, the conduct of sin, the soul of revenge, the actions of hypocrisy, and to fill the mind with sublime affection which expands into supreme love toward God and universal love towards all men.

To sum up the various points which have been advanced, we find them to be, 1. Faith in the one, only living and true God. 2. In the divine authenticity of the Bible. 3. In Christ as the Son of God. 4. In the resurrection of the dead. 5. In the reconciliation of the world. 6. In the punishment for vice and the reward for virtue. 7. In the new birth, regeneration, and repentance, produced by the word of God. 8. In a religion of good works. These are the great principles of faith which form the Restitution, and characterize the denomination of Universalists.

In view of them, I put the solemn inquiry to my readers, what is there in these principles which is so very evil? Why should they lead us to be a sect every where spoken against? Can a reason be found in them, why the Restitution and its believers, should be the subjects of continued misrepresentation, and of idle stories and stale anecdotes, in almost every protracted meeting which is started? The only reason which can be given is, that this faith declares that Christ will actually be the "Saviour of the world." And yet is it so very bad to believe, that the world will ultimately be saved from sin and sorrow, that it need be met with every stigma