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"ONE IS YOUR MASTER, *even* CHRIST: AND ALL YE ARE BRETHREN."

The Topic for the Month.

Having promised to comply with the request of several parties who were present at the Orono debate, to publish the connected chain of argument, which then proved an invincible bulwark against all the assailing strength of universalism, I now proceed to redeem my pledge, by presenting the leading features of the argument, with its introduction, in the form of a single lecture, although in the actual delivery it extended through some sixteen half hour addresses:

THE ORONO DEBATE.

AUGUST 8th, 9th AND 10th, 1853.

Worthy Chairman, and much respected friends,—With heartfelt gratitude, I this day acknowledge the protecting and guiding hand of the Lord, in that I am enabled to meet you here at the appointed hour, for the purpose of again asserting, maintaining and vindicating, the ETERNAL 'SANCTIONS OF GOD'S HOLY LAW.

It is well known to you, that to certain teachers in the days of Ezekiel, the Most High addressed the following fearful rebuke:—"Ye have strengthened the hands of the wicked, that he should not return from his wicked way, BY PROMISING HIM LIFE"!!!—I need not inform you that here, in Orono, *life! eternal life!!* has been promised to *all men*, even to the most wicked and abandoned, irrespective of their repentance and reformation. These promises, too, have been proclaimed with amazing boldness and assurance—yea! with a temerity and recklessness that falls little short of appalling blasphemy. Endless misery, we have been told, is an idea "that could have originated only with a fiend!" And the actual consignment of ANY intelligent being to it, has been caricatured in this place, as an action fit for a demon!!!—If then, it be true, as God asserts, that the hands of the wicked are strengthened by promising him life, it is only too evident that this appalling work has been executed in Orono with a vengeance. And now, as the twelve

hour's discussion, lately here maintained against the Maker of these promises, resulted in greatly deepening a general conviction of the solemn truth of the eternal retributions of God's law, let all pray that this renewal of the argument may result, in rendering this conviction so Scriptural and permanent, as to plunge every soul into the necessary depths of contrition and self-abasement, before God, that each seeing the necessity of a Saviour in his own case, all may be led to commit themselves, as lost and ruined sinners to the *Mercy and Grace* of God. Pray! Pray earnestly; that thus the law may become to each a school-master, leading all to Christ. While earnestly warning all of "*the wrath to come*"—to the trembling culprit flying from that wrath, it is ours to cry, "behold the Lamb of God who taketh away the sin of the world."—That none may remain blind to impending danger, it now devolves upon me to sustain the affirmative of the following:—

QUESTION:—

Is it in accordance with reason and Scripture, that man should incur endless misery by the violation of the Moral Law, and that the infliction of the penalty, (upon the transgressor,) should be inevitable unless he here repents and believes.

Having been taught by the experience of the past, that universalism, when no longer able to maintain its peculiar position against the stern arguments, which uphold the affirmative of the question just stated, never fails to entrench itself anew under other issues, I deem it wise to cut off all such retreat, in this instance, by first meeting those issues so as to render falling back upon them impossible. These issues, are, all of them, resolvable into two;—*first*: If man must incur endless misery by violating the Divine law, is it reasonable that he should have been created with power to break such a law?—*Second*: If reasonable, could man be so created, by a Being of *infinite* benevolence, seeing it must have been posi-