

his tears to smiles. He went to the sepulchre, and the sisters with him. And when he saw the anguish of their hearts, and heard the outbursts of their grief, his soul was melted in sympathy, and he wept with them in sorrow. And he cried with a loud voice and said, "Lazarus come forth!" and he that was dead appeared in the habiliments of the grave, and he restored him to his sisters.

Here is the spirit of Christ. I pray you examine the matter. See him going about doing good, cleansing the lepers, casting out devils, giving sight to the blind, hearing to the deaf, legs to the lame, comfort to the afflicted, and life to the dead. Behold him in the hovels of the poor, in the chambers of the sick, and in the mansions of the dead. See him at the bier of the widow's son, touched with compassion for her woes, and exerting his power for her relief. Behold him I pray you, weeping at the grave of Lazarus, and restoring the dead to life; and tell me, does the doctrine of infinite and unforgiving wrath, present you with a spirit akin to this? Nay, Well, then, so certainly as this is the spirit of Christ, so surely is that doctrine anti-Christian in its spirit. It may be said that I have examined the spirit of Christ, only as manifested towards his friends, whereas the doctrine in question only relates to his enemies.

We turn then to his treatment of his enemies, for he himself said "If ye love them that love you what reward have ye? Do not even the publicans the same? On a certain occasion the disciples found some whom they regarded as very dangerous enemies of Christ. And they came to him and desired permission to call down fire from heaven and devour them. This was their spirit; but how unlike the spirit of the Master. He said unto them, "Ye know not what manner of spirit ye are of, for the son of man is not come to destroy, but to save." I ask you here, to try the spirit of the doctrine in question, and see which it most resembles. That which would call down fire from heaven? Or, that which would pity and save even an enemy? The latter is the Christian spirit. The former is anti-Christ. Again, Jesus stood upon the mount, and the great city of Jerusalem with its temple and palaces, and all its magnificence and grandeur, was spread out before him. There his bitter enemies were congregated; there he had been persecuted and maltreated; and there he knew were the hands that would soon seize him and bear him away to an ignominious death. How did he feel towards them, and how did he treat them? Did he hurl red bolts of vengeance at them, and curse with wrath and bitterness? Nay; but when he saw their blindness and knew that they would madly rush on to ruin, he was moved with compassion, and tears of pity fell fast and freely from his eyes, as he cried in the tenderness of his spirit: "Oh! Jerusalem! Jerusalem! how oft would I have gathered you, as a hen gathereth her chickens under her wings, but ye would not. And now your house is left unto you desolate, and ye shall not see me henceforth until ye shall say, Blessed is he that cometh in the name of the Lord."

A few days after, we find him in that same city, betrayed into the hands of his enemies, seized and dragged to the judgment hall, accused as a malefactor, false witnesses standing up against him, and an infuriated multitude crying out: "Crucify him! crucify him!" The crown of thorns is plaited and put upon his head. He is reviled, smitten and spat upon. But he bore it all with meekness, and no word of wrath proceeded from his lips. The cross is laid upon his shoulders and he is led forth to Calvary. He is nailed to the tree, and the blood runs streaming from his hands and feet, an angry mob wag their heads, and mock him, saying, "If thou art the Christ come down from the cross." But his was a spirit of kindness which could not be overcome of evil. And when he asked for drink, and they gave him vinegar and gall, even in the agonies of death, he lifted his voice and prayed for his murderers, "Father forgive them for they know not what they do," and he bowed his head and died. O! ye who would hurt and destroy, and anathematize and curse one another; look hither and learn mercy of Jesus, and see here the spirit of the gospel of Christ.

Behold the blessed Saviour standing upon the mount pouring out his tears over the woes of that city where his enemies were even then taking counsel to destroy him. Behold him upon the

cross lifting his feeble, dying voice to heaven, in prayer for God's blessing upon those who were even then taking his life, and in the name of all that is just and true, tell me, is there a spirit like this in the doctrine of endless wrath and damnation? Nay, but light and darkness are not more widely, and irreconcilably at variance. Every word and act of the life of the meek and lowly Jesus, rises up in judgment, and stamps the mark of anti-Christ upon any, and every doctrine that allows or breathes the spirit of wrath and cruelty. He who wept for the woes of humanity, and prayed even for his enemies, has breathed his own spirit into his religion, and by this standard you may try the spirits whether they be of God.

As I intimated in the beginning, so I now repeat, the religion of Jesus Christ is essentially a system of peace and good will; and it is no more certain that sweet and bitter waters do not flow from the same fountain, than that doctrines of love and hatred do not both belong to the gospel. One or the other must be abandoned, for if one be Christ, the other is anti-Christ. And hence it was that the Apostle said, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." They ought to abandon one or the other, for both could not be of God. And so I say, Let those sons of thunder who alternately deal out salvation and endless damnation, take to themselves the reproof of the Apostle; let them either curse or bless, nor think it is in their power to bring about an unholy union between Christ and Belial; for "what fellowship hath Christ with Belial? or, what communion can there be between the spirit of love and hatred?"

It may be, as it often has been said, that it is necessary to preach the "terrors of the law," as well as the promises of the gospel. Very well; if ye are then ministers of the law, why then preach the law; but if ye be ministers of Christ, then preach Jesus Christ in the fullness of his love; and the vast extent of his grace and truth. But it may well be doubted, if even the principles of the law, which asked an eye for an eye, and a tooth for a tooth, would, for a moment, sanction the spirit of the doctrine of endless misery. The law set bounds to the operations of a spirit of wrath. It said to the avenger of blood, "thus far shalt thou go, and no further;" and it gave no permission to pursue an offender with infinite wrath. In fact, in no instance does the law itself pursue the sinner one line beyond the grave. It uttered its thunders, and spoke its awful warnings, and pursued the sinner with the scourge; but when death came, it gave him up and asked no more. And yet this is called the ministration of wrath and condemnation! How then can the spirit of endless wrath be made for one moment to harmonize with the spirit of that "new and better covenant, established upon better promises and speaking better things than the blood of Abel." The truth is, the emblems of the spirit of God, which is more clearly portrayed in the gospel, are in the law far less terrible than is usually imagined. "My doctrine (said the great teacher of Israel) shall drop like the rain, my speech shall distil like the dew, as the small rain upon the tender herb, and as the showers upon the grass."

Here then you see an emblem of that gentle and peaceful spirit, which breathes from the doctrine of God at all times, and through all generations. And although in the law, as it is called, there are instances recorded which would seem to breathe a different spirit, yet, it should be remembered, that the Jewish government was a Theocracy. God was to that people, not only a moral governor, but a civil and political king. He gave to them, not merely religious principles, but civil laws, suited to their wants and circumstances. Hence, it is a most pernicious mistake, to confound these temporal laws, which were made for an ignorant and barbarous people, and designed to remain but for a season; with the eternal principles of gospel grace and truth. As great a mistake as it would be, to proclaim a municipal law of one city as a universal law of nations. The fact seems to be overlooked by the advocates of the law, that this law was a temporal affair in its letter, designed for

one nation, and that it died when the government of that nation was abrogated, and of course we are not now under the law, but grace.

The fact, however, is, that the spirit of the real law of God is always the same. It is the spirit of love, for "God is love." That spirit has been developed in different degrees in different ages and dispensations. Dimly it was shadowed forth in the law of Moses, more clearly it is illustrated by the prophets of old, and gradually it was unfolded, until it blazed forth in its glory, in the person and ministry of Christ. But the spirit is at all times the same. Whether it drops like the rain, and distils like the dew, from the lips of Moses and the prophets, or falls in honied accents of mercy in the language of Jesus, makes no difference; it is the spirit of God. His spirit is love, and all opposed to that spirit is from beneath.

The old prophet in ancient days saw emblems of the spirit of God, and its opposite. The furious wind came and roared about his head. Madly it swept on in its fury, whistling in the crevices and moaning in the caves of the bare and rugged mountain. Loud was the voice of the tempest! but the Lord was not there! And there came a consuming fire—licking up the very dust—devouring every green thing, and leaving nought but smouldering ashes behind. Burning and hot was the fire! but the Lord was not in that fire! And behold! there came an earthquake, deep rumbling in the bowels of the earth. The lofty peaks of the perpetual hills did bow, and the firm foundations of the everlasting mountains did tremble! The solid rocks were rent asunder, and the earth heaved as the billows of the ocean lashed by the storm. Old Horeb's turrets reeled and trembled as a reed shaken by the wind. Grand and awful was the earthquake! but God was not there! The earthquake passed, and the elements were hushed and silent. And lo! there came a still small voice, softly and gently stealing over the senses, like the music of holier spheres, or the the far distant harps of angels in the paradise of God. It was the gentleness of heaven, the harmlessness of the peaceful dove. And God, in silent power, was in that voice!

Here is an emblem of the spirit of God as contrasted with the spirit of man. It is the spirit of the gospel, exhibited dimly, then, but clearly afterwards in Christ. Need I ask which of the two spirits the doctrine of endless misery most resembles? Nay, for it comes in the noise and din of the elements, in the fury of the tempest, in the throes and convulsions of the earthquake, and the burning desolation of the fire. Its corner stone is laid upon the corrupt principle of rendering evil for evil, cursing for cursing. It presents a God in whom storms of passion rise, and its scenery is such as humanity shrinks from in dismay. It stops to commune with the spirit of grim devils and infuriate fiends of darkness. It delights in the yells of the damned, and in the midst of the groans of suffering millions is "well pleased to hear a deeper groan." Its voice is roaring and war; and its very language, even when it comes from the pulpit, is such as you hear in the dens of iniquity and hells of depravity on earth, when "vice swags in guilty riot," and bacchanals pollute the midnight air with blasphemies against God. In Heaven's name I ask, once more, is this the Spirit of Christ? Nay; but it is anti-Christ in all its features. The gospel comes not in the wind, and the fire, and the earthquake, but in the still small voice that speaks of love and mercy. It comes down like the gentle shower upon the thirsty earth, and makes all nature revive and rejoice. I pray you then, look to Jesus. Behold in him that spirit of deathless love, that paused not at danger or difficulty in the way of doing good; that led him to embrace the cross for our sakes; that prayed for murderers there; and whenever, or wherever you find the doctrine opposed to this spirit, set it down, as a fact, that it is not true. Out with it from the Church; it has no business there. Out with it from

your hearts; for it checks the genial spirit of love and kindness there. Out with it from the world! It is anti-Christ, and hath no fellowship with Jesus.—[Continued.]

#### FALSE CHARGES AGAINST UNIVERSALISM.

"Neither can they prove the things whereof they now accuse me."—Acts xiv. 13.

These are the words of the Apostle Paul, in his defence before Felix the Governor, when accused of various misdemeanors by his enemies, the Jews. They are selected for the present occasion, as an appropriate text from which to deliver a discourse in relation to the common charges against Universalism and its advocates. We say, "Neither can our enemies prove the things whereof they accuse us."

It is common—too common—for all opposing parties, political, social, or religious, to misrepresent each other's views and practices;—sometimes intentionally; sometimes not. More especially, the many slander the few—those whose sentiments are not generally known and understood, are looked upon as innovations. Thus an impression against such sentiments is made upon narrow minds—those who esteem every thing new to them, to be untrue, necessarily. We and our Faith suffer in this manner, more than from any other cause.

I propose, therefore, to notice in detail some of the false charges against us, and misrepresentations of our doctrines; of course, for the benefit of those who are not familiar with our peculiar views. Let the people "come and see" hear for themselves; and not trust in common rumor—hearsay, especially of our enemies; for those who commonly oppose Universalism never represent our views as we hold them. Hence the necessity of occasionally delivering a discourse like the present.

1. They bring the broad charge against us, that we are *Infidels*, and that Universalism is *Infidelity*.

In the first place, let us enquire, What is meant by the term, *Infidel*? for that word is often used in loose, indefinite, improper sense. It is meant that we are *Atheists*? Nobody would be so bold as to affirm so palpable a falsehood.

The proper and usual meaning of *Infidel* is, a *Deist*—an unbeliever, or rather a *disbeliever* in the Scriptures as a divine revelation, and in Jesus Christ as the Divinely commissioned Saviour.

Well, are we *Infidels*, in this sense? I hardly need say, No; for the system of Universalism necessarily embraces faith in the Word of God, in Jesus the Messiah, and the future immortal Life. This faith is absolutely essential to the system. So, then, in no proper sense are we *Infidels*—and Universalism is not *Infidelity*.

But in one sense, we are *Infidels*; but only in such a sense as the Saviour and the Apostles were *Infidels*. We do disbelieve some things that *Partialists* believe, and reject their interpretation of some portions of the Bible. Therefore they call us *Infidels*. What a terrible presumption and arrogance!—as if a different system from theirs must be *Infidelity*, and justify them in using so opprobrious an epithet.

Suppose we return the compliment, as we may do, and say, They are *Infidels*. They do not believe what we do—they reject the great, central, most sublime doctrine of the Bible, to wit; that Jesus Christ is "the Saviour of the world;"—that all men shall finally be purified;—be made righteous, reconciled to God, and saved. Is not a denial of this, *Infidelity*!

2. We are charged with denying the *Divinity of the Son of God*.

We do not deny his *Divinity*; but his *Deity*. It is true that we do not believe that the *Son of God* is *God*; but we believe in the *Divinity* of his mission, the *Divinity* of his doctrines, his Gospel—that he was a Divinely commissioned Messiah, anointed with the Holy Spirit, to be King, Judge, and Saviour of all men. In the language of a Sacred Writer, we say, "To us there is *One God*,"—not a *trinity* of Persons, "Father, Son, and Holy Spirit," forming the *Godhead*; but, "to us there is *One God, THE FATHER*," whom, only, we are required to religiously "worship."