

"The discipline, or means used, if any, must be either, 1. The punishment itself. 2. The word of God, read or preached. 3. The sanctified efforts of the righteous. 4. the mediatorial or intercessory offices of Christ; or, 5. The influence of the Holy Spirit leading to repentance and faith in Christ, and promotion of holiness and obedience." (p. 85.)

These propositions are severally discussed with much ability. The following is an extract of our author's reasoning :

1. *The punishment itself cannot be the means of purification to the damned.* Here, Mr. McLeod very appositely quotes the masterly argument of the late Dr. Adam Clarke, a part of which we here transcribe :

"I presume it will be taken for granted, that there was no *suffering* in the world previously to the introduction of *sin* : suffering is an imperfection in nature ; and a creature in a state of suffering, is imperfect, because a miserable creature. If an intelligent creature be found in a state of suffering, and of suffering evidently proceeding from the abuse of its powers ; it necessarily supposes that such creature has offended God, and that its sufferings are the consequence of its offence, whether springing immediately from the crime itself, or whether by Divine justice as a punishment for that crime. As it would be unkind, if not unjust, to bring innumerable multitudes of innocent beings into a state of suffering or wretchedness ; hence, the sufferings that are in the world, must have arisen from the offences of the sufferers. Now, if *sin* have produced *suffering*, is it possible that *suffering* can destroy *sin* ? We may answer this question by asking another : Is it possible that the *stream* produced from a fountain can *destroy* the *fountain* from which it springs ? or, is it possible that any effect can destroy the cause of which it is the effect ? Reason has already decided these questions in the *negative*. Therefore, suffering, which is the *effect* of *sin*, cannot possibly destroy the *sin* of which it is the effect. To suppose the contrary, is to suppose the grossest absurdity that can possibly disgrace the understanding of man.

"The sun, at a particular angle, by shining against a pyramid, projects a shadow, according to that angle, and the height of the pyramid. The *shadow*, therefore, is the *effect* of the *interception* of the sun's *rays*, by the mass of the pyramid. Can any man suppose that this shadow would continue well defined, and discernable, though the pyramid were annihilated, and the sun extinct ? No. For the *effect* would necessarily *perish* with the *cause* : So, *sin* and suffering ; the latter springs from the former : *sin* cannot destroy suffering, which is its necessary effect ; and suffering cannot destroy *sin* which is its producing cause : Therefore, salvation by *suffering* is absurd, contradictory, and impossible."—(p. 86—88.)

2. The damned will not be favoured with the word of God for their own perusal—or with the ministry of that word.

"After the judgment, it is possible, if not certain, that all the Bibles and Testaments will be no more, as doubtless they will have been destroyed by the great and general conflagration, when the "earth, also, and the works that are therein shall be burned up." (2. Peter, iii. 10.) In the day of dread decision itself, it is also more than probable, that the "wicked" will be too busily employed in "hiding themselves and crying to the rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb,"—to secure, were it possible, from the general wreck, the precious Bible, which, in this world, they had neglected, and, perhaps, discredited." (p. 102.)

3. With the society, examples, exhortations and

prayers of the righteous, the damned will never be favoured.

"Not one solitary child of God will ever walk that land of darkness, lamentation, and woe, with the message of reconciliation, to entreat them to be at peace with God, or to supplicate on their blasted, cursed, spirits, the refreshing dews of heavenly grace. O Hell ! how cheerless are thine abodes ! The *gulph* is still fixed ; and none that might desire to go as a messenger of consolation can pass the bounds, which the decree of God has established and declared to be impassable to saint or sinner." (p. 103.)

4. They will not be blessed with an interest in the mediation and intercession of Christ.

"It would be the height of absurdity, to suppose, that, after he had himself, as Judge, condemned, and pronounced the doom of the finally impenitent at the Judgment Day, he would intercede for the mitigation or the suspension of the punishment he himself had appointed ; and yet, to this absurdity are they driven who advocate the interest of the damned in the intercession of the Saviour. Christ will no longer be their mediator and intercessor ; for, at the resurrection, Christ is to judge. The Scriptures designated Christ as the one appointed to judge the world. And can he *judge* and *advocate* too ? or, after having adjudged them to pain and woe, will he turn their advocate ?—for what will he intercede ? that the extent of his judgment may not be executed upon them ? or, will he intercede that they may not suffer any more than he decided that they should ? The former would be inconsistent, the latter unnecessary." (p. 105.)

5. The influence and operation of the Holy Spirit does not extend to the lost in another world.

"My Spirit shall not always strive with man," is the language of Deity itself on this subject. (Gen. vi. 3.) Now if this were spoken of sinners in this world, how absurd to suppose that he must necessarily strive hereafter with obdurate offenders, who, in this life, resisted all his motions !" (p. 107.)

Our author next anticipates and answers an objection which has often been urged by Universalists, which is : "God can work as well without, as with means."

To this, Mr. McLeod replies :

"As to what God can do, there is no doubt. All things not implying an impossibility, and a violation of his veracity, or any other of his attributes, assuredly come within the range of his power. But let us suppose a case. For reasons satisfactory to himself, the Deity declares that no unholy soul can be admitted to heaven, but at the termination of natural life, shall be cast into hell : he determines to make none holy but those who *repent* and *believe* in Christ, and that none can thus *repent* and *believe* except in *this life* ; no provision for the exercise of these fruits of the Spirit in the future world being made :—then, we are warranted in affirming, that the Deity himself cannot take an unholy soul, as such, *out of hell*, that, in *this life*, *repented not*, and *believed not*, neither was *made holy*, and place it in heaven with his sanctified and glorified spirits. This, in a moral sense, is as impossible, as, in a physical sense, it is for a thing *to be* and *not to be* in the same moment of time. For the contrary of this would make the God of truth a liar ! But it is 'impossible for God to lie.' Heb. vi. 8. Hence, if the case supposed be the real doctrine of the Scripture, which it undoubtedly is, as will appear from the preceding chapter of this work,—then, the doctrine of future restoration and the *use of means to that effect*, falls to the ground ; and it is well, if in the greatness of its fall, it overwhelms not many of the sons and daughters of Universalism in its ruins." (p. 112.)

The manner in which Mr. McLeod answers the ob-