

his letter to Titus is this statement—and the reading that I give is authorized in a marginal note by King James' translators—"The grace of God that bringeth salvation to all men hath appeared." Could anything add to the plainness and the force with which this language declares what the end is to be? Perhaps enough has been said to indicate clearly the peculiar teaching of the Universalist Church, and to show on what grounds the teaching rests; but it is likely some of you are thinking that my statement is altogether one sided, and therefore incomplete. And so if you will listen to me yet a little longer, I will refer to the principal objections which men urge against this teaching. In the first place, it is said that as matter of fact this faith is not "well founded." However plausible the argument may seem, it is said, experience shows it a delusion. The terrible fact remains that God does *not* save all men. To this our answer is that what is asserted needs qualification. We agree at once that many men die in their sins, but who is to say that God cares for his sinning children only while they are "in the body?"

Paul said—"Whether we live or die we are the Lord's." Why undertake to hedge God in with the narrow bounds of time and earth? In the "Father's house are many mansions." Are we to suppose that his love does not fill them all—that its strength is exhausted in this little world where we live for a day? What if his workings beyond the grave are hid from us a while, must we, therefore, deny its existence and its power there? It seems to me nothing strange that infinite Love should take the poor spiritual beggar, covered though he be with the leprosy sores of sin and pollution, and, stripping him of that nature whose passions and appetites have overmastered and degraded him, bear him away from a life with which he has proved unfit to cope, a life whose temptations he was too weak to conquer, and tenderly place him where holier associations and purer influences shall *cure* his loathsome malady, and make him an obedient and loving child of God. Is it easier to believe that the Father who, Jesus said, is kind to the evil, and the unthankful will torture him for ever?

We hold then the circumstance that men die unsaved by no means prove that God has cast them off for ever; for we believe that such are "better off than they had been alive, in that God has taken it in hand more sharply to consume their evil." Again, it is said that certain passages of Scripture contradict this belief, as I have said that certain other passages teach it.

Now, if this is true, it proves, not that my conclusion is wrong, but that there is a *seeming* contradiction in the letter of Scripture, which bears upon this subject, and the reconciliation of this difference is the work, not of a lecture like this, but of patient and faithful study. I must be content with a brief glance at those