

1. *On the supposition that all are to be saved, what are we to make of all those passages of Scripture which speak of the righteous and the wicked by way of contrast.*

"These shall go away into everlasting punishment, but the righteous into life eternal."

"Men of the world who have their portion in this life." "But I shall be satisfied when I awake in thy likeness."

"The hope of the righteous shall be gladness, but the expectation of the wicked shall perish."

"The wicked is driven away in his wickedness, but the righteous hath hope in his death."

If these passages were intended to teach universal salvation, they seem strangely ambiguous, and the writers should have explained. The Universalist, I am sure, would explain. Some of them sound very much like the utterances of those ministers who preach a judgment to come, and unless they have two meanings,—a surface one and a hidden one,—it seems difficult to understand why there should be such a difference made between the two characters. Why distinguish them at all, if both are going to the same place, and both going to be happy? The language of our Lord Jesus Christ, too, is very much of the same sort:—

"Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."

"He shall gather the wheat into his garner, and burn up the chaff with unquenchable fire."

"The world is a net full of good and bad; the good to be gathered into vessels, the bad to be cast away."

"All that are in their graves shall hear the voice of the Son of Man, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

If it were designed that all at last should fare alike, it seems passing strange the Scriptures throughout should make such a contrast, and set the good and bad in such opposite states one to the other.

2. *On the supposition that all will be saved, how can we account*