

*Lord.* But God has sworn that they shall eventually ; we must, therefore look beyond the grave for the fulfilment of this decree. This Universalists not only grant, but insist upon. They affirm that it has not and cannot be fulfilled in this world. And they are right ; for so decrees an Apostle. In censuring some of the dogmatic Romans for making a difference of opinion a matter of censure, he gives this excellent reason why they should not be over hasty in judging such matters : ‘ For we shall all stand before the judgment-seat of Christ ; for it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.’ *So then every one of us shall give an account of himself to God.*

“ You will perceive that the ‘ bowing of the knee,’—the ‘ confessing of the tongue,’—the ‘ judgment-seat of Christ,’—the ‘ rendering an account to God,’ are all coetaneous, or occur at the same time. If, then, the bowing of the knee be in a future life, so will be the ‘ judgment-seat of Christ.’ And if the confession of Christ’s Messiahship be after the resurrection, so will also the rendering of our account to God. What, then, will become of the Universalist no-future-punishment theory when this decree is fulfilled ?

“ But again :—It is said ‘ all that are incensed against him *shall be ashamed.*’ How humiliating to those who die in their sins, to think that God has decreed that they shall do homage to his son—that covered with shame they shall stand before his judgment-seat, and confess him to be Lord of all. Yet is it as clear as human language can make it, and as unavoidable as fate.”

But you say you cannot see how these Scriptures can be fulfilled, if any are doomed to ceaseless suffering, or blotted out of existence. The word does not assert that all shall say, “ In the Lord I have righteousness and strength ;” but “ surely shall *one* say,” and although *one* is supplied, yet those who say this are evidently contra-distinguished from those who are “ incensed against him.” But how can all this be “ to the glory of God the Father.” Mr. Taylor can certainly imagine a criminal whose crimes, according to the laws of the United States, subject him to capital punishment, so overpowered by the testimony presented against him, and the justice of his condemnation, as to confess to the glory and praise of the laws, that he is justly condemned !

IV. But Jesus came to save all—his mission will not be successful unless all are saved with an eternal salvation. This is your only remaining pillar.

This argument is based on the first, you having, it seems, taken for granted as an indisputable fact, that the will of the Lord is done. This is so far from the truth that all the sin and misery in the world has resulted from opposition to the divine will. But to your argument : He came to save *his people* from their sins ; sinners are his people ; all men are sinners ; therefore all will be saved. This is the strength of your fortress. Now for your defence. Are you certain that the phrase, “ his people,” refers to the whole human family ? There are, at least, two acceptations in which such language is taken, if not three. John, 11, “ He came to his *own*, and his *own* received him not, but to as