

a very notable discourse, delivered by him in Solomon's porch, before a large audience of the Jews, he declares: 'Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. [Unconditionally? No.] Unto you first, God having raised up his son Jesus, *sent him to bless you*, [How?] *in turning away every one of you from his iniquities.*' (Acts iii. 25, 26.) Now I have no objection to all men being saved, providing they all submit to be turned away from their iniquities. Peter here declares most positively, that they cannot be *blessed*, according to the promise made to Abraham, unless Christ does turn them away from their iniquities. And this he is to do *here*, by his *first* mission. [Mark the language.] 'God having raised up his son Jesus, *SENT him to bless you*;' not, *will send him to bless you* at the resurrection! But did Peter tell them in that discourse, what plan Christ had appointed, in order to turn them away from their iniquities? He certainly did. '*Repent ye therefore and be converted, that your sins may be blotted out,*' [verse 19,] or, [which is precisely the same] that you may be *turned away from your iniquities.* From this testimony it is incontrovertibly established, [if Peter understood the subject correctly,] that the *blessing* promised in the seed of Abraham, is forgiveness of sins, to be enjoyed by '*all nations*' in this life, and is suspended upon the conditions of *repentance* and *conversion*!! This utterly excludes Universalism from the kingdom of Heaven; for Peter, having the keys of that kingdom, has forever locked the door against it.

"11. We shall next hear the testimony of Paul, the great apostle to the Gentiles, and plenipotentiary minister of Jesus Christ. Universalists will certainly not object to his testimony; for they claim him to be a regular Universalist preacher. But let us hear what he says: 'When God made promise to Abraham, because he could swear by no greater, he swear by himself,—that by two immutable things, in which it was impossible for God to lie, *we might have strong consolation who have FLED for refuge to LAY HOLD on the hope set before us.*' (Heb. vi. 13, 18.) From this we discover, that the *consolation*, or the *blessing* included in the promise to Abraham, was for those only who *fled for refuge*, and who *laid hold on the hope* set before them in the gospel. Thus Paul's explanation of this promise, so far from favoring the incongruous theory of Universalism, leaves the old ship BALLOU without helm, anchor, or rudder, to plough its way towards its unconditional harbor with TEKEE, inscribed in large capitals upon every sail. But let us hear this apostle again: 'The scriptures foreseeing that God would *justify* the heathen *through faith*, preached before the gospel unto Abraham, saying: in thee shall all nations be *blessed.*' (Gal. iii. 8.) According to this, the *blessing* referred to in the promise to Abraham, was nothing more nor less than *justification by faith*. If this be not true, then Paul did not understand the subject correctly; and if it be true, then three things must follow: 1. That the promise to Abraham is conditional. 2. That all who are not *of faith* have no share in the blessing promised. And 3. That Paul was not a Universalist. In order now to determine whether we have correctly understood the apostle's view of this subject, we ask him this definite question: Who are to participate in the *blessing* promised to Abraham?