

value of religious hopes increase beyond expression. Then comes the all important—the thrilling inquiry. Shall I live again? Jesus answers the question: “because I live, ye shall live also.” He hath brought to view life and immortality; and he hath shed around the tomb the light of glory and endless bliss. And thus has he opened to the spiritual vision of man scenes in futurity that disarm death of its terrors—take away his sting, and put into the mouths of the dying the song, “O death where is thy sting? O grave where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ!”

If it need be, deprive me of all things else—but give me, O give me this blessed hope of immortality; and through dark clouds cover the path-way of life, I will still hope—hope that if sorrow is my lot here, and storms of grief beat against me—soon I shall have an entrance into that world where all is fair, bright, and beautiful. With such prospects, I am in possession of immortal riches.

#### SCRIPTURAL ARGUMENTS IN PROOF OF THE FINAL HOLINESS AND HAPPINESS OF ALL MEN.

##### No. I.

Inasmuch as any doctrine which cannot be fairly established by a few permanent citations from the sacred oracles is, in my judgement, unworthy to be considered a part of the Christian *crendenda*, the scriptural passages which I shall adduce in proof of the final holiness and happiness of all mankind will not be numerous, though I am entirely satisfied they will be found to stand, as does the faith of the Universalist, “not in the wisdom of men, but in the power of God.”

In Gen. xxii. 18, we find it recorded, as the language of the Lord to Abraham, “In thy seed shall all the nations of the earth be blessed.” In the same promise confirmed to Jacob, it is written, Gen. xxviii. 14, “In thee and in thy seed shall all the families of the earth be blessed.” And when cited by Peter, in Acts iii. 25, it is on this wise—“In thy seed shall all the kindreds of the earth be blessed.” Paul, in Gal. iii, terms this promise the *gospel*: And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, “In thee shall all nations be blessed.” And he adds—“Now to Abraham and his seed were the promise made. He saith not, and to seeds, as of many; but of one, and to thy seed, which is Christ.”

In the light of these concurrent testimonies we discover, that the eventual blessedness in Christ of all nations, families and kindreds of the earth, is guaranteed by the promise of the Almighty who “is not a man that he should lie, neither the son of man that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” Numbers xxiii. 19. Moreover, “When God made promise to Abraham, because he could swear by no greater, he swore by himself. . . . For men verily swear by the greater; and an oath for confirmation, is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his council, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us,” Heb. vi 13—18.

That language of the promise conveys

the idea of universality, you will not be inclined to dispute—inasmuch as no individual can be found who belongs not to some nation, family, or kindred. In the angelic annunciation of the advent of Messiah, the truth of such tidings as embrace the final blessedness of all our race, is implied: “Fear not: for behold, I bring you good tidings of great joy, which shall be to all people,” Luke ii. 10. Indeed good news, or glad tidings, is the literal import of the term *gospel*—and, as before shown, Paul thus denominates the preaching of the Lord to “faithful Abraham.”

In what way will you attempt to evade the force of this testimony in proof of final holiness and happiness of all mankind?

Should you allege that the blessedness indicated in the promise was to be enjoyed through faith, and that as faith is not exercised by all the nations, families and kindreds of the earth, so the prospect of universal blessedness in Christ is an illusion, this is my reply:

1st. The promise is the thing to be believed, and as such is either true or false. If it be false, no one can justly be required to believe it; and if it be true, its validity cannot be affected either by the faith or disbelief of man. Your argument virtually involves the absurdity, that faith creates the object of faith—in other words, that the promise which we are required to believe is not true until we believe it! The promise in question is either absolute or conditional. If it be absolute, the doctrine of universal salvation is clearly established thereby; if it be conditional, consistency requires an acknowledgement of the absurdity. If you deny that the promise is the thing to be believed, I remark, (1.) That with equal prosperity you might deny that the *gospel* is the thing to be believed—for when God made promise to Abraham, he preached the *gospel*, saying, in thee shall all nations be blessed, Gal. iii. 8. (2.) The *gospel* was thus preached, that the heathen might be justified through faith. Faith in what? Certainly in the doctrine preached. And will you contend that any man can be justified by faith in that which is not true before it is believed?

2d. It is written, “They which be of faith are blessed with faithful Abraham,” Gal. iii. 9. How was Abraham blessed? Plainly in believing that in his seed all the nations, families and kindreds of the earth should be blessed: His blessedness was consequent of faith in universal blessedness—and the presupposition is, that the fulfilment of the promise was not, in any sense dependent on the exercise of faith by him. And as they who believe the *gospel* are blessed in like manner, it follows that the alleged conditionality of the promise is based in error.

3d. “Abraham rejoiced to see the day, and he saw it, and was glad,” John viii. 56. He saw it by faith; and the rightness of his faith was predicated of the absolute character of the promise which announced the coming of the Saviour.

In 1 John v. 9—11, we read as follows: If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not in God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. It is the province of a witness to make that known which is already true, and by disbelieving his testimony we impeach his veracity. Now the record of God is, simply, that he has given us eternal life in his Son; and the fact that the unbeliever by not accrediting the record, makes God a liar, (that is, impeaches the Divine veracity) proves that God has given eternal life to the unbeliever. The gift is absolute—“for what if some did not believe? shall their unbelief make the faith [rather faithfulness] of God without effect? God forbid: yea, let God be true but every man

a liar,” Rom. iii. 3, 4. It is written, “for God hath concluded all in unbelief, that he might have mercy upon all,” Rom. xi. 32. And in view of this glorious object, most heartily can the true disciple exclaim, “O the depth of the riches both of the wisdom and knowledge of God! . . . For of him, and through him and to him, are ALL THINGS: to whom be glory for ever. Amen.”

I feel no disposition to deny that conditions are appended to many Divine testimonies—such, for example, as the following, “if ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it,” Isaiah i, 19, 20. And I also hold, that while the promise of universal blessedness in Christ is absolute, our present happiness is in a great measure, dependent on the hearty acknowledgment of the truth. Nevertheless, should every soul of our race live and die in total ignorance of the promise in question, the ultimate purpose of the Almighty would not be defeated thereby. And I am satisfied that this statement is fully sustained by the arguments already presented.

In 2 Cor. i. 18—20, Paul writes as follows: “But as God is true, our word toward you was not yea and nay. For the Son of God Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.”—Now, sir, it appears to me, that your doctrine of conditions to be performed by the creature, contradicts the spirit of this sacred Scripture. You affirm, in effect, that if the promises be believed, they will be yea; but if disbelieved they will be nay. So, instead of averring with the apostle that all the promises of God in Christ are yea and Amen, you virtually contend that they are either yea or nay, according to the faith or disbelief of man! Your doctrines of conditions goes farther than this: It involves the Athiestical ground, that the Divine promises are neither yea nor nay, until they are either acknowledged or denied!

Jesus said, “And I, if I be lifted up from the earth, will draw all men unto me,” John xii. 32. In this language our Lord does not intimate that he would draw those only to himself who in after times should believe in his name; but he states, positively, that he would draw all men unto him, if he should be lifted up from the earth. So soon as the condition was performed, the declaration was numbered with the promises of the Lord, which are yea and Amen.

The language of the Almighty to Abraham, is absolute and unequivocal. No conditions are expressed—no conditions are implied, “In thee and in thy seed shall all the nations, families and kindreds of the earth be blessed.” The thing promised is clearly expressed; and unquestionably the Lord had at his disposal all the means which are essential to the fulfilment of his purpose. I am “fully persuaded that what he has promised he is able also to perform;” and consequently I “stagger not at the promise of God through unbelief;” but am “strong in faith giving glory to God.” Sin indeed abounds but grace abounds much more than sin, Rom. v. 20. Unbelief prevails—nevertheless “he is faithful who promised.”—Heb. x. 23. Men are in bondage—but the “creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Rom. viii. 21.

In the Scriptures which treat of the immortal condition of man, the thing to be accomplished is as clearly stated as heart can desire it to be; and that the Supreme Being either immediately or immediately will accomplish the work in his own time and way, is a prominent doctrine of Divine Revelation. The Serpent’s head will be bruised, yea the devil and his works will be destroyed—but not by man. The enterprise will be accomplished by the seed of

the woman, the Son of God, Gen. iii, Heb. ii. 14; 1 John iii, 8. “The shall be raised incorruptible”—but not the power of man. The energies of quickening spirit of the Most High, clothe us upon with immortality, that mortality may be swallowed up of life. We will be swallowed up in victory, tears will be wiped from off all faces—but not by man. “The Lord hosts . . . will swallow up death victory; and the Lord God will wipe away tears from off all faces,” Isaiah xxv. 8. these passages, and in others of correspondent tenor, every thing essential to final blessedness of all our race, is clearly pointed out; and the eye of faith is directed to the Almighty, as the being by whose power the glorious consummation will be effected. So, when the Lord preached the *gospel* to Abraham, he promised more than he was abundantly able and finally determined to perform. He clearly perceived what difficulties, if any, would arise; and wisely adapting his means to the production of the end he designed, work is being prosecuted in the manner which seemeth good in his sight; and the issue will prove the righteousness of faith of the “Friend of God.” A. C. T.

#### LET US GO WITH THE MAJORITY

This is the practical theory of not a few both in religion and politics. Whatever is popular, whatever the fashionable multitude approve, they approve—no matter how absurd it may be, or how many against their actual interest. How many there are who upon religious subjects, never think of searching, investigating, drawing conclusions for themselves, whose motto is, “let us go with the majority.” And the most of them seem to think that this is the safest rule they can adopt and believe that the mass around them must be correct; that it is not possible for the minority to possess the truth, when the great majority are in error.

Such views to us appear too evidently absurd for a man of any pretensions to knowledge necessary for every day purposes, to entertain for a moment. Deciding in this way by ballot, upon the truth or falsity of christian doctrines, is about the same in amount, as to disown them entirely. For, the same principle carried out a little farther, would result in the rejection of christianity itself. The Pagans far outnumber the christians, which would give them a decided advantage in a vote of this kind, and at once establish the truth of their opinions. And if this were made the test all over the world, the protestant religion in many countries would be obliged to give way to the universal prevalence of catholicism.

A religion that is popular in one place may be exceedingly unpopular in another. In some sections of our own republic, we find the Presbyterian church to contain the most of the inhabitants—and in other parts Methodism is the ruling religion. The fashionable religion in some towns and cities, is Unitarianism; while in others, is Universalism—allowing that to be the most fashionable which has the most mirrors or supporters—particularly among the better portion of community. In many places in New England the two latter classes of christians are altogether the most popular. And a man therefore to be with the popular party, must change his faith about as often as he changes his residence—and he may be one month a Presbyterian, the next a Baptist, the next a Quaker, the next a Unitarian, and the next a Universalist; and so on to the end of the chapter of sects.

Such a person is not deserving, and will not long have the respect of any community where he may reside. A man that will barter away his conscience for popularity, or sell for dollars and cents his religious opinions, is unworthy the name christian at any point of view. And nothing is more disgusting to a man of principle, let him belong to what denomination he may, than that anxious enquiry of a certain class