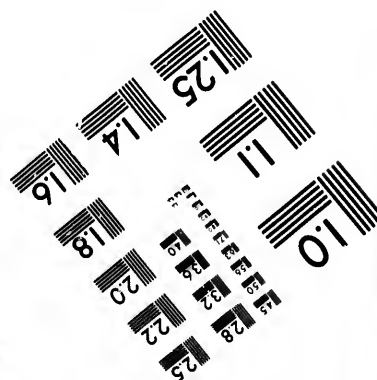
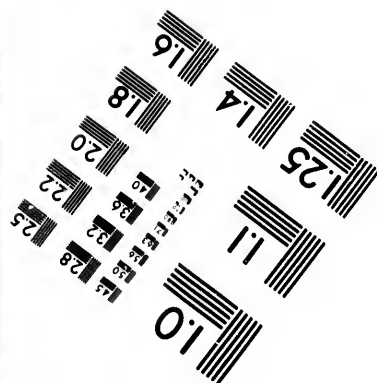
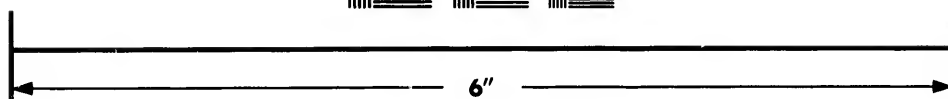
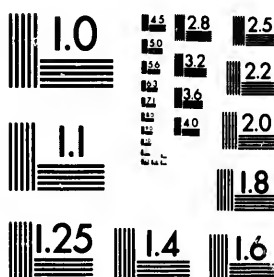


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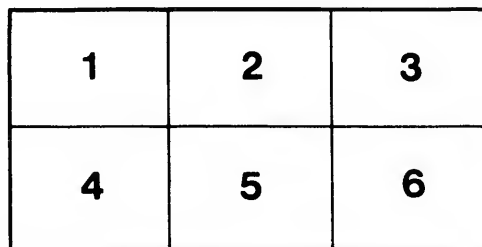
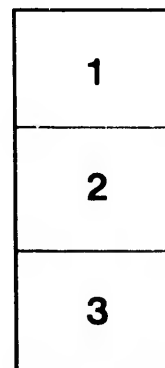
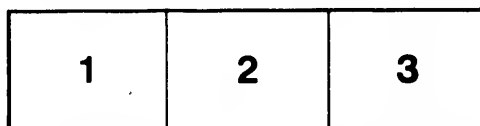
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# UNIVERSALISM UNFOUNDED

BEING

## A COMPLETE ANALYSIS

AND

## REFUTATION OF THE SYSTEM,

—BY—

E. STONE WIGGINS

Author of the *Architecture of the Heavens*.

"By thy Words shalt thou be condemned."

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TO  
MY WIFE,  
(NOW ON A TOUR IN HER NATIVE LAND )  
MY COMPANION, INSPIRER, AND ASSISTANT,  
IN HOURS  
OF EARLY STUDY,  
AS A MARK OF GRATITUDE,  
AND  
EVER-DEEPENING AFFECTION,  
**I Dedicate this Book.**

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## PREFACE,

Universalism has, of late, become so intrusive in our Canadian communities, in courting the smiles of that class of men who ever seek a cloak for their sins, and seducing our youth into the highway of folly and disregard of religion that, to say the least, *the Christian* part of the public must feel the necessity of the adoption of some measures to stem the torrent. It may be safely affirmed that with the exception of the book of Mormon, there is no system of religion pretending to be Christian, that is so well adapted to encourage vice and deceive the lovers of sin. Instead of being a fountain of reproof and warning to the sinner, it whispers in his ear the story of the elevating power of evil—that God is its author and man its subject, “for some future purpose of goodness.” Universalism therefore, cannot be expected to possess any moral power or exert any good whatever with the Christian, much less with the *irreligious* portion of the community, but on the contrary, must let loose every moral restraint and coolly permit the indulgence of every passion which humanity is heir to, and to which virtue itself has ever been repugnant.

Man in his unregenerate state has ever played the infidel as regards the future and awful character of God’s judgments. The history of the Antediluvians, Sodomites and Jews, is a lamentable witness to this truth, and hence the doctrine of Punishment, as taught by Universalists, is to the major part of mankind, not only palatable but dangerous in the highest degree. What men wish to be true requires but little evidence to convince them of its truth.

In the following pages Universalism has a fair analysis and exposure. Throughout the system is pinned to its *authors* and their logic is given no alternative, but to meet us *definitely* in the field—to thoroughly canvass all their ground and show up in the light of demonstration the fallacy of


their reasoning, their Scripture perversion and the deception of their arguments. We have treated the doctrine of our opponents as we treat the Bible—made it its own interpreter; and not an argument or proof-text has escaped our crucible, as we have sent the entire theory through the ordeal of criticism, and it will furthermore be seen that those very Scriptures which are adduced to establish the ultimate and unconditional salvation of all men, are not only deficient of such testimony but afford in themselves ample proof of the untenableness and fallacy of the system—a system in which there is no reason and for the support of which there is no evidence.

A public discussion held between Dr. S. K. Lake and O. K. Crosby, Universalist minister at Bloomfield, on which occasion I presided as Moderator, also a debate afterwards through the public journals conducted by me with the same gentleman, together with the manifest unkindness not to say insolence of Mr. Crosby in calling a meeting and reviewing a *funeral sermon* preached by the Revd. G. R. Sanderson, Wesleyan Minister at Picton, have justly subjected Universalism to a more vigorous treatment and we trust will be looked upon as a sufficient apology for the sharpness of the book.

Here every Orthodox minister and private Christian is furnished with a text-book on Universalism, containing a complete refutation of every position hitherto assumed either in the affirmative of Universal Salvation or the negative of punishment.

E. S. WIGGINS.

Bloomfield, July, 1867.

 In consequence of the Author's being unable to attend to the *proof*, he finds on reviewing the work a few errors that have escaped our notice. The principal are on pp. 92, 133 and 240. See *Errata*.

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## UNIVERSALISM UNFOUNDED.

### CHAPTER I.

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IT is the doctrine of Universalism and to some extent of Orthodoxy, that the penalty attached to Adam's transgression was moral death—that he should become *dead in sin* immediately on breaking the Divine command. The system has rejected the plain literal account of the Creation and maintains that man in his spiritual or intellectual nature was created in Christ, that subsequently he was formed of the dust of the ground, and that the Fall in no way affected his spiritual nature. That our first parents became morally dead the moment they sinned no one need dispute, but that moral death was the penalty itself we pointedly deny. Universalists are very well aware that such an interpretation of the text in Genesis, is an important item in their theology, and this position they assume meets with little opposition from popular belief. If however they be made to surrender this ground and forced to admit that this punishment connected with the interdicted tree, was not moral but temporal death, two-thirds of their citadel must fall at our first stroke. Nay, let our position be once fairly made out and no ingenuity or sophistry of man can save the system. We contend, therefore, that this "death" contained in the phrase "*In the day thou eatest thereof thou shalt surely die,*" was not moral but temporal, because

1.—No sane man could suppose that God would institute

a forfeiture which Adam did not understand. To accuse him of this would be to impeach him with injustice and deception. But did Adam understand the nature of moral death? Most certainly not, for he was the first that sinned.

2.—God said to Adam after he sinned: "Dust thou art, and unto dust thou shalt return." (Gen. 3: 19) Now if he had been subject to physical death before his disobedience, and knew it, which no one need dispute, since the word *death* was in the denunciation, why did God now inform him of something he already knew? The only rational conclusion is that Adam subjected his body to dissolution by transgression.

3.—All admit that this death was opposite in its nature to the "*tree of life in the midst of the garden.*" i. e. if the *tree* was *spiritual* so was the "death," or if the tree was temporal so was the death also. If therefore, we prove this was a temporal tree our position will be fairly made out. This is evident because, 1.—If the tree of life was spiritual it would have cured Adam, and hence God was unjust and cruel in driving him out of Eden. 2.—If this tree was spiritual Adam must have "eaten" of it constantly before his "*fall.*" No one will deny this. But the text denies it. "Now lest he take ~~of~~ *ALSO of the tree of life,*" (Gen. 3: 22) i. e., lest he put forth his hand and take also of the tree of life, as he took of the tree of the knowledge of good and evil.—Then he had never yet eaten of the tree of life before the fall, which is positive proof that it was a temporal tree. So then was the penalty of the Divine law *temporal* death. 3. The tree of life was *confined* to the garden, for the only reason why he was driven from the garden was that he might not eat of it,—"*Lest he put forth his hand and take also of the tree of life and live forever, he drove out the man.*"—Had the tree been spiritual he could have eaten as well outside the garden as in it. It seems plain that this tree as its name denotes, was a tree that had the remarkable prop-

erty of preserving life and vigor as long as it was resorted to, and therefore it appears that the expulsion of our first parents instead of being an act of vengeance as commonly believed, was, on the contrary, an act of mercy, for had they remained they must have lived forever upon the earth in their fallen state. Dr. Kennicott and other learned commentators strongly contend that this is the doctrine of the original Hebrew text.

4.—If the penalty threatened was moral or spiritual death, as Adam died that death when he obtained "the knowledge of good and evil", Satan asserted and contradicted himself in the same breath, for he said "Ye shall not surely die but shall know good and evil;" but to "know good and evil" was to die *moral death*: then it was equal to saying "*Ye shall not surely die but ye shall die.*" We are of opinion that this ancient gentleman would scarcely risk the success of his fraud upon such a palpable contradiction, or else Eve had less judgment, sense and penetration by far than our modern ladies. As big a devil as Satan is, he has never yet been accused of being a fool!!

Suffering is the inevitable result of man's constitution, and can only be attributed to sin; for with our present views of the Divine character we could not suppose that God would permit sinless beings to suffer, otherwise we have no security against the endless suffering of the wicked, or even of the righteous. "Let it be noted," says Luther Lee, "that God first threatened man with death in case he should disobey, and then *after* he had disobeyed he announced his mortality as the fulfilment of his threatening; '*because thou hast eaten,*' &c.; '*dust thou art and unto dust thou shalt return.*' God charges on man his mortality as a *consequence* of his own disobedience."

5.—The Mosaic account of the Fall is embraced in a series of historical events which, with this exception, are acknowledged to be literal, and is so connected with these as

to preclude all reasonable supposition that it was designed to be understood in an allegorical sense. We read, "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed." (Gen. 2:8). Now if the "garden" is a figure so is the man, and if the man was literal the garden was literal also. But the man cannot be a figure, as this would be putting a figure in the heart of a figure, and this would leave us with no historical account of the origin of the human species. And the garden could not be a figure of man's heart, since it is not only said to have been "planted" after man was created, but instead of being put into the man the man was put into the garden. It appears to have been some time after Adam was created till Eve was formed, for he had become a man and named the animals before the Lord made the woman. (v. 22). This would indicate that the Creator did not give Adam a heart till he gave him his wife, and what seems still more strange is that he got his wife *in* his heart, for Eve is represented in the garden. Let it also be noted that those who take this ground make God the direct author of the Fall and the origin of all sin, for if the Serpent was *created* in man as it tempted Eve in the garden, God must have created Adam immediately under the influence of Satan. It is not a little strange that some sects that maintain this doctrine also maintain that every human being is holy on coming into the world. We have often heard it asked, that if Eden was a real place, where is it now? Our reply is, that if they will point out the land of Nod, where Cain dwelt, we will point them out the garden of Eden; for as Nod was "on the east of Eden" (Gen. 4:16) Eden must have been on the west of Nod.

6.—Paul understood the death over which Satan obtained power at the tree of transgression to have been *temporal* death,—“Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the

same, that through death (physical) he might destroy him (Satan) ~~and~~ *that had the power of death*, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. 2 : 14, 15). This death of which Satan had power was temporal and not moral death, because, 1. The death that was feared is spoken of as future at the end of life—they feared this death "*all their lifetime*." 2. This death over which Satan had power was the same as that which was feared, and we cannot imagine how it could be said that they spent their lifetime in bondage through fear of moral death. 3. Moral death is nowhere in the Scriptures represented as being subject to the power of Satan, for in that case he could COMPEL men to sin; neither is there an instance where it is said moral death is to be *destroyed*. We only read, "O death, I will be thy plagues. O GRAVE, I will be thy destruction." (Hos. 13 : 14). 4. Universalists are bound to admit that the death over which Satan had power was not moral death, for they deny the doctrine of original sin, *i. e.*, that the death which Adam died was entailed upon his posterity, and Paul here testifies that this death then in the power of Satan extended to all. 5. This text shows that Satan, though he once had the power of this death, has not that power now, for it says that "*he might destroy him that HAD the power of death, that is, the devil*." Then it could not have been moral death, for Satan has the same power now over that death that he ever had.

Before the death of Christ mankind had no practical evidence that they would ever be raised from the dead, since no one had ever yet burst the barriers of the tomb, as Christ was "the first fruits of them that slept." Hence they looked upon death as the invincible monarch of the tomb, and as a consequence "through fear of death were all their lifetime subject to bondage." But now is Christ risen from the dead: he has broken the power of Satan and exclaims: "I am he that liveth and was dead, and behold

I am alive for evermore, Amen; and have the KEYS of hades and of death." (Rev. 1:18). The word *key* denotes power, and is proof that Satan lost that power at Christ's resurrection. Dr. Adam Clarke, in his comment on this passage in Hebrews, says that the Jews whom Paul addressed had a tradition that "the angel of death should be destroyed by the Messiah." Now if Satan had the power of physical death, he only obtained it through Adam's transgression—for in Adam all died—and this must therefore have been the penalty that was coupled with the Divine command.

7. We must suppose, in the very nature of the case, that the penalty made known to Adam was the most appalling and forbidding. There is nothing that thrills such terror through the human heart as the thought of the death of the body. The most villainous and profane, who are no way terrified with moral wretchedness, but continue to sin with impunity, are kept in restraint by the laws of capital punishment. The meaning, therefore, of the phrase, "*dying thou shalt die*," as it is in the original, is plainly this: "*As you see the lower animals die, so shall you die, Adam, if you be disobedient*." No other view can satisfy this text.

8. That the penalty of Adam's transgression, as made known to him, was temporal death is proved from the most authentic and reliable copies of the Old Testament. The Greek translation of Symmachus, instead of "*thou shalt surely die*," has "*thou shalt be mortal*." The Syriac, the most genuine of all ancient MSS., gives the same sense, and is accepted as the true by Jerome and the learned Grotius. The Arabic renders it, "*thou shalt deserve to die*." The paraphrase of Jonathan, "*thou shalt be subject to death*." Nearly all great commentators contend that the original Hebrew corresponds in sense to the Syriac and the translation of Symmachus.

9. The most prominent and learned of the early Chris-

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tians contended for this sense. Theophilus of Antioch, who belonged to the school of Justin Martyr, (A. D. 150) says— "Some one will ask, 'Was Adam by nature mortal?' By no means. 'Immortal?' Not thus either. 'What then?' I answer, neither mortal nor immortal; for if the Creator had made him from the first immortal, he would have made him a god. If mortal, then God would appear as the author of death. He made him, then, capable of becoming *either*; so that by keeping the command of God he might attain immortality as his reward, and become a god. But if he should turn to mortal things and disobey God, he would be himself the author of his own death. For God *made man free*, and with power of self control." (Ad Autolyceum 1, 2, c. 37). This I regard as a perfect exposition. Man's body, though earthy, would nevertheless continue to live forever by partaking of the life-giving tree. Augustine, "the great light of Orthodoxy," A. D. 400 leads off the same idea:—"Before man's sin the body might be called mortal in one respect and immortal in another: that is, mortal because it was capable of dying, immortal because it was not able to die." (De Genesi ad literam 1, 6, c. 25).

10. Universalists themselves have made public testimony which we adduce to favor our position. Mr. Abel C. Thomas, the compiler of the Universalist Hymn Book, in his discussion with Dr. E. S. Ely, while commenting on the much disputed passage, I. Cor., 15:22, remarks: "By dying in Adam I understand dying in the mortal constitution of the first man, who was of the earth earthy. \* \* That the death in Adam is a *natural* death you will admit." (Discuss. p. 56). Mr. Thomas plainly says all die temporal death in Adam. Now, the preceding verse reads: "For since *by man* came death *by man* came also the resurrection of the dead;" *i. e.*, according to Mr. Thomas, temporal death came by man; or in other words, Adam subjected himself and posterity to mortality by transgression.



Dr. J. B. Dods, a prominent Universalist writer, says :—  
 “The taking away the sin of the world by the Lamb of God, who is the resurrection and the life, is through *death* (physical). Through death to our faith and hope he has ‘destroyed him who had the power of death, that is the devil.’ ” Here he claims that the death of which the devil had power was physical death, and was hence the death Adam died by disobedience. (Dod’s Sermons, p. 107).

11. Universalists repudiate the doctrine of original sin—that Adam’s sin was entailed upon his posterity—and ridicule the idea in a manner approaching to blasphemy. They must therefore admit, for the following considerations, that Adam’s penalty was temporal death. 1. Paul says, “Death reigned from Adam to Moses, *even over them* ~~who~~ **THAT HAD NOT SINNED.**” (Rom. 5 : 14). Here we are explicitly told that the death pronounced upon Adam reigned from Adam to Moses over them that never committed sin; and as this death could not, even according to Universalism, be spiritual or moral death, it must be temporal. There is no twisting out of this conclusion. We must remark, however, that with all their denunciations against the doctrine of original sin, they nevertheless teach it in the strongest manner. To prove that all will be saved they quote: “For as by one man’s disobedience *many* were made sinners, so by the obedience of one shall *many* be made righteous.” (Rom. 5 : 19). Austin, in his debate with Holmes and Cobb with Hudson, strongly contended that this text is proof of universal salvation. In this they tell us the word “many” means all mankind, and that this text is proof that all will be saved; because the Apostle here says, “by the obedience of one (*Christ*) the *many* SHALL BE MADE RIGHTEOUS.” But stop a moment. The same text says these *many* “were made sinners by *one man’s* (*Adam’s*) disobedience.” Do Universalists believe the words they quote? This is the plain, unvarnished doctrine of original sin. 2. The strongest pas-

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sage that is cited as proof of the final happiness of all men establishes our doctrine of the Fall: "As in Adam all die, even so in Christ shall all be made alive." (I. Cor. 15:22) And here we find Universalists again adopting the hated "dogma" of human depravity, for the moment they adduce this to prove that all men will be saved from sin, that moment they admit that all were lost through the sin of Adam. But this is not all. In making this admission, and still clinging to their exposition of the passage as having reference to the spiritual and not the mortal part of man, they turn topsy-turvy their entire system; for mark the fact—"As in Adam all become morally dead—dead in sin—EVEN SO in Christ shall all be made alive." That is, if they die in sin, EVEN SO shall they be in the resurrection state—still morally dead. But Universalists tell us, as did Flanders in his debate with Strickland, that "all men die in their sins," therefore all will be raised in their sins; and as the same authority informs us that misery and moral wretchedness go hand in hand, hence all mankind must certainly and inevitably be eternally lost. There is no alternative. Universalists must give up their exposition of this text, and admit its reference to temporal death, and that it is simply a proof of a general resurrection of the dead; *i. e.*, As in or through Adam's transgression all go down to the grave, even so in Christ shall all be brought up from the tomb—*be made alive again!* But these theologians have a method of disguising their contrarieties by raising a dust against their opponents. Accordingly, when confounded on their doctrine of the Fall, they immediately accuse Orthodoxy of teaching that the Divine mandate to Adam was coupled with *eternal* death—that he forfeited final happiness by transgression. This, however, will not relieve their case, for Universalism predicates the selfsame penalty. This is apparent from their great proof-text that we have just noticed, (I. Cor., 15:22), which they contend teaches that what was

lost in Adam was gained in Christ, or conversely, what was gained in Christ was lost in Adam. But according to Universalism, we gain final holiness and happiness in Christ, then we lost it in Adam, or were subject to *eternal* death.

Dr. Cobb, in his New Testament with Notes, reaches this conclusion in another way. In his comment on I. Cor., 15: 18, where Paul says, "If Christ be not raised then they which have fallen asleep in Christ are *perished*," (through the Fall), he remarks: "As the word *perished* is in *opposition to the life immortal*, it means a *loss of existence*." Why did not friend Cobb, when he admitted that the word "*perished*" is put in *opposition* to the *life immortal*, say "it means *death eternal*," the opposite of immortal life? Because this would not suit the gentleman, for it would look too much like "the soul-withering and God-dishonoring doctrine of endless misery." But as it stands, it proves our point that Adam's transgression subjected him to death eternal, for "a loss of existence" is eternal death. Dr. Dods also says that "*perished*" in this text means annihilation. (Sermons, p. 87). Mr. Austin, in his discussion with Rev. David Holmes, contends that "the lake of fire," Rev., 20: 14, implies utter destruction. [p. 708]. Every writer upon Universalism maintains that the casting of *hades*, (translated *hell*), into the lake of fire means the end of its being. Hence those that shall "have their part in the lake of fire" will be blotted from existence; that is, the punishment of sin is eternal death.

The great dogma of Universalism, that the sinner must inevitably suffer the full punishment of his sins, also proves that the penalty of the "forbidden tree" was death eternal; for as that punishment was death, and as Adam could not according to their doctrine be saved from that punishment, it follows as a legitimate corollary that he will remain dead forever, since death is in its own nature eternal. And if this death was moral—a death in sin as they with equal fer-

your contend—and as nothing can shield from just and deserved punishment, and death being in its nature eternal, therefore Adam is now and forever will be the slave of sin; and as they likewise teach that misery is the necessary concomitant of evil, therefore our first parents must suffer endless misery.

But Universalists commit themselves even more palpably to the doctrine of the endless nature of the penalty of sin. To prove that all will be saved, they cite Rom. 6: 24, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Here eternal life they tell us means the life immortal; then we must in turn tell Universalists that the *death* which is put in antithesis to it must, according to their own showing, be death in the future world—*death eternal*. And that they are correct in this the preceding text is evidence for this eternal (*aionion*) life is there said to be reserved beyond this life—"the END everlasting (*aionion*) life." Let us therefore, hear no more of this Universalist blustering about the orthodox doctrine of the infinity of the punishment connected with Adam's transgression.

But it is asked: If Adam and his posterity were in danger of eternal death, how is it that it is never once mooted in the Pentateuch? This they deem a triumphant interrogatory; but we might ask, in reply: How is it that the nature of heaven and the immortal world were concealed from man till Christ "*brought life and immortality to light through the gospel*." (2 Tim., 1:10)? Will Universalists now tell us that the ancient Jews believed in the doctrines of the resurrection and future life? So also did they in the doctrines of future judgment and punishment, and these are as plainly taught in the Hebrew scriptures (the prophecies and Psalms) as the doctrine of the resurrection. It is well known that the Jews in ancient times claimed eternal life for themselves, and regarded all nations as outcasts

from the blessings of final salvation and happiness. Indeed Universalists no sooner deny that the ancient Jews had the slightest idea of eternal death till after the times of Malachi the last of the prophets, and that endless punishment is a doctrine of the Old Testament, than they turn around and quote passages from Isaiah and the Psalms to prove the final holiness and happiness of all mankind. How could Isaiah and David contradict future punishment without admitting that such a thing as future punishment exists? Here they virtually admit the very thing they deny. But we reply, that the Mosaic dispensation dealt only in temporal punishment, and it could not be expected that Moses would legislate outside his province. If such a place as Hell exists, and men are in danger of it, we are not to suppose that God was bound to reveal it to our first parents, and write it in flaming, immutable characters upon the heavens, as Universalists assert. He has written it upon a more intelligible and a less changeable record—*upon every man's heart*—a fact to which even the dying infidel assigns his testimony. What Universalist will read the death of Voltaire and then tell us there is no hell, when even he who boasted that with *one* hand he would overturn that edifice of Christianity that required the hands of twelve apostles to build it, and “crush” the son of God—when even he in the struggles of death cursed the existence of his maker, and with all the horror of perdition exclaimed, “I shall go to HELL!!” If the existence of a place of future punishment was not made known to the Hebrews, the same ground was covered by the penal denunciation of the Divine law. The threat of the death of the body was brought to their own faces as an assurance of the awful nature of sin. The inflictor stood before their eyes to execute the punishment, while even Jehovah himself was soon forgotten and blasphemed, notwithstanding he revealed himself in lightning and thunder. If the terrors of temporal death should fail to guard the law, the

threat of eternal death could be no more effectual Universalist doctrine is that of the rich man—if one should rise from the dead and declare with a vehement tongue the terrors of future woe, men would certainly repent; but Christ says, “If they hear not Moses and the prophets ~~neither~~ *neither will they be persuaded though one rose from the dead.*” — (Luke 16:31.) This is, we think, sufficient to forever silence Universalism upon this objection.

It is said, however, that if the death threatened to Adam was *temporal*, he died physically the day he sinned, whereas we find that he lived nearly 930 years afterwards. This is generally considered a valid objection, but there are several ways of explaining this apparent difficulty. Many very learned men regard the phrase, “In the day” as a *prolepsis*, or anticipation of the future as if present. When the first-born of Egypt were cut off the Egyptians cried, “We be all dead men.” We are not to suppose they were that moment dead, surely, but merely that their death appeared to them certain. The words of Korah were somewhat similar,—“Behold we die, we perish.” God said to Abimelech, “Behold, thou art but a dead man.” Hence in this light the Creator’s words to Adam were equal to saying “In the day thou eatest thereof thou shalt be considered as a dead man.” We have a parallel passage in Exod. 10:28, where Pharaoh said to Moses “Get thee from me; take heed to thyself, see my face no more; for *in that day* thou seest my face thou shalt surely die.” If Moses had appeared immediately before the king would the latter be considered as slighting his word even had the execution of Moses been deferred for months or years? Also, in 1 Kings, 2:36, 37, Solomon says to Shimei, “It shall be that on the day that thou goest out and passest over the brook Kedron thou shalt know for certain that thou shalt surely die.” Now by the context we learn that Shimei *did* go all the way from Jerusalem to Gath and then from Gath to Achish, several days’ journey and

still no one would suppose that Solomon's threat was therefore out of date. The last words explain his meaning, "Thy blood shall be upon thine own head." Other learned men with Dr. Greenfield, contend that the word translated "in" (Gen. 2:17) should have been rendered by "from" or "after" as it has a variety of meanings in the Scriptures. This would preserve the veracity of the text even if Adam had escaped the penalty a thousand years after the *day* mentioned. In Num. 28 : 26, the same word is translated "*after*"—"after your weeks." There *in* could not have been used without destroying the sense. But admitting the current translation as true and the death to be temporal, the objection is easily removed by considering that the word *day* has in some places in the Scriptures a very extensive meaning. Peter says "One day with the Lord is as a thousand years (perhaps referring to this very place) and a thousand years as one day." The illustrious Hugh Miller and other eminent Geologists give the opinion that each of the "six days" of Genesis were geologic periods consisting each of several thousand years. To the most careless reader it must be plain that the *third* day was more than twenty-four hours, nay consisted of years, for the trees grew out of the ground and bore fruit before the close of that day. And what is it that measures the day? is it not the sun? What then measured the *first*, *second* and *third* days when there was no sun; for he was not made until the *fourth* day? And it is admitted that the original text does not, strictly speaking, mean twenty-four hours but a regular period. But we will let Universalists tell us the scriptural meaning of the word 'day.' When we quote Acts 18:31 "Because he hath appointed a day in which he will judge the world in righteousness" they tell us in order to keep a future judgment out of the Bible that the word 'day' here means the Christian dispensation. Now over 1866 years of this day have already passed and Adam could have lived, eaten and

died *twice* in this day.

That Adam's punishment was not moral death even Universalists themselves must admit, or recant from the sentiments of the leading writers upon the subject who contend with the sect of the Manichees, that sin resides in and is the necessary concomitant of matter. Read what Universalist author you may you will find the sentiment of George Rogers who says, Pro and Con page 290, "The notion of a free will is a chimera" that "God is the author of sin" and that "all events take place agreeably to the unalterable decree of Jehovah." Mr. Ballou the First says on the Atonement, page 31, "moral evil or sin owes its origin to natural evil". On page 64 he adds, "man is dependent in all his volitions and moves by necessity." Hence on page 104 consistent with himself and his cause he remarks that "the Almighty had no occasion to dislike Adam *after* the transgression any more than he had even before he made him." The Rev. E. E. Guild on page 309 of his "Universalist book of Reference" a book that is found in the possession of every frater of the society, is still more explicit in making Adam a subject of moral death at his creation as seen in the following logic, "God cannot create a being equal to himself. If therefore, he creates beings at all they must be inferior to himself. Imperfection is an evil, and as imperfection exists necessarily hence God could not exclude all evil from the universe". These are the gentlemen who are no *limitarians* and that make man a part of God. How long, reader, have you ever talked with a Universalist upon the nature of holiness, before you were told that man is in his natural constitution a sinner, and that the apostle taught this doctrine to the Romans when he said that "the creature *was made subject* to vanity" (ch. 8:22). Now if Adam was subject to sin in creation how did he subject himself to moral death by transgression? There is no alternative. Our opponents must either relinquish their dogma of sin having



its source in the flesh, an admission which would prostrate their entire system, or yield the point for which we contend that Adam's penalty was temporal death.

One of the most glaring and anti-scriptural assertions demanded by any doctrine in Christendom is made by Universalists—that God is the author of sin—the first cause of that which of all that can exist is the most repugnant to his nature. No wonder our Universalist friends are so unconcerned about the most holy obligations and so regardless of the Divine commands, although we must confess it is only showing their faith by their works, and he who refuses to enjoy the pleasures of sin and yield to the promptings of our carnal nature may very properly be looked upon as not being a practical Universalist. We are informed by these philosophers or rather philosophists that man would be unqualified to participate in the glory and joys of the future world if he had not undergone the drill of sin and the pangs of contrast. “It is only by contrast,” said “Alpha” in his debate with “Omega” (p. 346) “that we can know when we are happy; and we could not enjoy the pleasures of holiness and purity had we never committed sin.” We are subject to a *disciplinary* course to be trained and fitted for the kingdom through the medium of that all-elevating agent *sin* ! It follows then that the greatest sinner will be the happiest in heaven. Korah and Balaam will have a higher seat in Paradise than Moses, and Judas than John. Infants will enjoy but a glimmer of glory, having never experienced the corruptions of terrestrial evil, and even the angels will find themselves unable to string as loud a harp as the toper that has chanted his hi-iddle-didd'le over his grog at the bar. But when the drunkard is a long while in heaven he will forget how he used to feel when he got drunk and will require something to jog his memory to keep up the happiness of contrast. This would call for a distillery in heaven. Universalist ministers are frequently heard to say that the great

object of their doctrine in opposing Orthodoxy is to do away with the "tormenting fear of hell." But why not let us proclaim endless misery and make people frantic and die raging lunatics, as our maligners assert they will feel all the better and will obtain a higher seat in glory when they get to Heaven and find their mistake. There seems, however, to be more than one inconsistency. They preach that God made man subject to sin with the view of elevating his moral nature, (notwithstanding his being a part of God) and yet that he "gave his only begotten Son" to save all mankind from sin. This would indicate that God was disappointed, which they deny being possible. They teach also, that all will be saved because *God is love*, a phrase which they boast in large capitals and yet that he "made the creature," (which they translate *creation*) "subject to vanity not willingly," i. e. made all mankind subject to sin against their will. Further, that all will ultimately be saved because God is the Father of all mankind, and yet that the more we disobey him in breaking his law and committing sin the more will he eventually love us, even should we be doomed to be driven away in wickedness from his presence, and from the glory of his power. Let us not therefore be like Enoch who "walked with God," and thereby frustrated his object of healthful discipline, but "let us," in the words of Paul, "go on in sin that grace may abound"!

Universalists resort to the following arguments to support the assumption that God is the author of all evil, and that all will be saved.

1.—They contend that God must have known before he created man that he would sin, and that to foreknow a thing is to decree it, or as Mr. Rogers expresses himself 'to appoint it.' The author of the Pro and Con after asserting that 'God is the author of sin,' exclaims, page 286, "Convince me that my Maker can do what is wrong or omit to do what is right at one time, and I shall at once despair of his doing otherwise at any time." The gentleman then may already

begin to despair, as he is bound to admit, according to his own logic, that God will continue to do wrong to all eternity, or deny that wrong exists in the universe, for he not only repeatedly says that 'all events take place *agreeably* to the unalterable decree of Jehovah,' but that he is unchangeable. His reasoning on page 187, also makes sin eternal, for he says "Life must be absolutely eternal, (why?) *having its well-spring in the eternal God.*" But his "unalterable decree of Jehovah" is scarcely dry before he stultifies it and literally denies the foreordination for which he contends, for on page 172, speaking of Christ he observes, "He would have enraged the people against him, and the catastrophe of his death would have been *hastened before the other great objects of his mission were fulfilled.*" Similarly, on page 190, we read "We are directly informed that the common people heard him gladly (Mark 12:37); but for them he *would have fallen a victim to the malice of his foes before he did.*" Here friend Rogers tells us that Christ only just saved himself from altering "the unalterable decree of Jehovah" by his mysterious language. And these circumstances it appears were possible, hence it was possible to break that unalterable decree; and if one unalterable decree can be broken why not another? Where then is the certainty that all men will be saved, even had God decreed it? We therefore see that even George Rogers, who stands as one of the most prominent advocates of the doctrine that what is foreknown is decreed, actually does not believe the sentiment himself. But admitting that foreknowledge and foreordination are the same, then it follows that there was a time when God foreknew nothing, as there must have been a time when nothing was ordained. For instance: if a thing be ordained there is a time when it is done, and if a time when it is done there must have been a time *before* it was done, and if a time before it was done then it was not done from all eternity as Universalists assert, unless eternity had a be-

ginning; and as there was therefore a time when nothing was ordained or decreed, then it follows logically, that there was a time when nothing was foreknown. Orthodoxy has been accused with making God a fool in teaching that He did not necessarily foreknow the certainty of man's fall, but here is a similar conclusion from their own premises.

The scriptures plainly teach that foreknowledge and foreordination are not the same. Why did Christ try to prevent the overthrow of Jerusalem if its fate was decreed, for no one will deny that he foreknew that event, even was he 'a created dependent being,' as Universalists maintain, for he emphatically declares it. The only reasonable conclusion is that he foreknew it but had not ordained it. We read, "And the Lord repented of the evil that he had thought to do unto his people" (Exod. 33:14). Did God *think* to do evil unto his people? The text says so. Did he know it? No, for he did not do it. Then certain it is that God decreed it but did not foreknow it.

It is worthy of note that the word *foreknow* in every place it occurs in Scripture misrepresents the meaning of the original text, notwithstanding its being a literal translation. Mr. Campbell in his preface to the New Testament in noting similar difficulties in other words observes that Rom. 11:2; "*God hath not cast away his people which he foreknew*" is "literal enough and yet not the meaning of the passage. The translators" he continues, "have rendered Acts 26:5, quite differently, "*The Jews which knew me from the beginning*" not *foreknew me*. In another place they have rendered *Proieka* very properly, "I have said before" because it would have been absurd to render it literally, "*I have foretold*". In the phrase "depart from me, I never knew you," it ought to have been rendered, "*I never approved or acknowledged you*. The passage in Romans therefore means "God has not cast away his people whom he acknowledged", or approved.

Universalists very frequently amuse themselves with

quoting what they call Orthodox scripture: "As the tree falls so it must lie; as death leaves us so judgement will find us" expressions which they smilingly tell us are not in the Bible, but appear to have been taken from Josephus' discourse on Hades, nevertheless they in an oppressive debate on foreordination will quote a passage which we have heard cited scores of times, and which does not contain a scriptural idea: "God foreknew from all eternity whatsoever cometh to pass". Flanders quoted this in his debate with Dr. Strickland. There are some passages that teach a very extensive foreknowledge, but there are none that extend it back anterior to the creation of the world. The strongest that can be mentioned is Isa. 46:9,10, "I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done". But why say "the beginning" if it was from all eternity? Because it was *not* from all eternity. Where did he declare this? The very next verse they quote answers, "Known unto the Lord are all his works from the *beginning* of the world". To what does this have reference but to the promise to Eve? And even this text does not tell us that God knows all man's works, but simply "His works". The only warrantable position that can be assumed upon the foreknowledge of God is that he has power to know and power not to know, just as he pleases, but to say that God must know all things because he has wisdom to know, would be similar to saying that God must do all things because he possesses infinite power. That there are objects foreknown and also decreed we do not presume to dispute, but it is equally true that there are others that may exist or they may not, i. e., while some are absolute, others are conditional. The sacrifice of Christ was absolute because predetermined; the salvation of man in this life is conditional; he may be saved or he may not be, the issue is with himself. Now the absolute are ne-

cessarily known to God but the conditional not always. The very idea of a moral law being given to Adam precludes the supposition that God willed to know the future of his conduct when he constituted him a free moral agent—endowed him with power to do and power not to do just as it pleased him. But Universalists accuse us with “limiting the Holy One of Israel”, while they pronounce themselves as being no *limitarians* but in the same breath will tell us what God *must* do and what he *can not* do,—that by some irresistible necessity over which He, even the Deity himself could not prevent the awful future of the human creation from entering his mind. The following passages seem to teach that all things are not necessarily known to God, and I think we may bid defiance to Universalists to explain them.

\*“And they built the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Moloch: which I commanded them not *neither came it into my mind* that they should do this abomination to cause Judah to sin” Jer. 32:35

And the Lord said “Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it which is come unto me; *and if not I will know*”.—Gen. 18:20,21.

“And thou shalt remember all the way which the Lord thy God led thee this forty years in the wilderness to humble thee and to prove thee, to know what was in thine heart whether thou wouldst keep his commandments or no”.—Deu. 8:2.

“Howbeit in the business of the ambassadors of the princes of Babylon who sent unto him to enquire of the wonder that was done in the land, God left him to try him that he might know all that was in his heart”.—2 Chron. 32:31.

“And it repented the Lord that he had made man upon

the earth, and it grieved him at his heart".—Gen. 6:6. Here is positive testimony that God was disappointed in man's creation, for if he foreknew that man would sin why did he not grieve from all eternity as well as when he actually saw his wickedness? If seeing man's sin would grieve him, why should not foreknowing he would sin prevent his creation? We must conclude, if the Bible be true, not only that God did not choose to know the future fall of man, but that if he had known he would not have created him.

2.—They take the ground that the remedy for sin was provided before our first parents were created, and therefore that God intended that Adam should fall. To support this they are able to bring up but a single passage, 1 Pet. 1:20, "Who (Christ) was verily foreordained before the foundation of the world". Here they tell us that the Greek word rendered *world* is not *aion* which has a variety of meanings, but *kosmos* which never means anything but the literal earth. "Now", says Mr. Flanders, "If God before the foundation of the world ordained Jesus Christ to be a Saviour, as the apostle here declares, then it follows that God must have known before the foundation of the world that man would need a Saviour, and this could not possibly have been had he not known that man would commit sin in order to have something to be saved from".

"God must have foreordained that mankind should sin,  
That Christ might perform what was ordained for him;  
As Christ was ordained and his work he must do,  
Then mankind must sin to carry it through!"

But are Universalists sure that Peter means that Christ was slain in promise before Adam's transgression? We think hardly, for this would be arraying the Bible against itself, for the apostle John says not "before the foundation of the world," but "*from* the foundation of the world",—Rev. 13:8. We must therefore let Peter explain himself. Let us now ask if there was a literal earth existing before the one we now inhabit? Peter replies: "For this they are willingly ignorant of that by the word of God the heavens

were of old and the earth standing out of the water and in the water whereby the world (*kosmos*) that then was being overflowed with water *perished*, but the heavens and the earth *which are now* by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. 3:5,6). Here the apostle is speaking of the world or *kosmos* *before* the Flood, in contradistinction with the world *after* it. The *kosmos* before the Flood *perished*; then "before the foundation of *the* world," which can only be understood of the present earth means in the language of Peter before the Flood, and very plainly refers to the promise made to our first parents. Thus John and Peter, though in different language, both refer to the same event, and according to our interpretation perfectly agree.

We cannot pass this criticism without informing Universalists that they do not even believe the doctrine of their own proof-text, that Christ was the Lamb slain "before the foundation of the world" to redeem us from sin. Mr. Thomas in his discussion with Dr. Ely says, "I reject the doctrine of the vicarious atonement". So Hoshea Ballou, Dr. Thomas Whittemore and every Universalist of note now living. And this is not all. Universalism denies that Christ is a Saviour at all, but is simply as Ballou has it "a created dependent being". Surely if Christ was foreordained before the foundation of the world to be a Saviour, he must save from *something*? How does he save? Does he save by Omnipotent power? No, for he has none—he is "a created dependent being". Does he save through the merit of his atonement? No, for he never made atonement for any man's sin. Does he save by example? No, for in that case he would not save all mankind, for millions have died and never heard the name of Jesus. Does he save through mediation? No, for mediation is unnecessary, besides according to Universalism he is now judging, and therefore cannot act as a mediator. Then *from what* does he save? Does



he save from condemnation? No! To be saved from condemnation is to be saved from punishment. Does he save from sin? No, for then he could not be the *Saviour of the World*, for thousands have lived and died in sin, besides all sin arises from our fleshy nature. It is only "he that is dead is freed from sin" (Rom. 6:7). Does he save from inward defilement? No, unless one could be undefiled when he is in sin. Does he save from punishment? No, for every man must suffer the full penalty of his sins. Does he save from hell or eternal death? No, for there is no hell, and as for eternal death, no one was ever in danger of it. Then how is Christ a Saviour? Who can tell! All this pedantry and flourish of trumpets about Christ being "the Saviour of the World" when tested vanishes into thin air, and instead of proving universal salvation expunges all salvation from the Bible. Hence J. Kidwell in his debate with E. Ray, and in perfect consistency with his cause, says that he "discovered that to collect the system of salvation out of the Bible was like collecting jewels from a heap of rubbish"! (page 11).

Before closing this subject let us briefly review this logic of Mr. Guild, which makes God the author of sin—"Imperfection is an evil". What kind of evil? Sin! If so then the angels are sinners, and so every martyr of the Christian religion, for all are imperfect compared with the Deity, and as misery is a concomitant of moral imperfection, hence all in heaven are now and eternally will be miserable, and all this fuss about universal salvation or salvation at all, is an empty parade. Again, Christ was not God but a "dependent created being," and hence this Saviour of the world instead of securing through his merit, eternal happiness for all mankind is doomed himself to be endlessly miserable, because God cannot create a being equal to himself," and "imperfection is an evil". It will nevertheless be admitted however humble or imperfect Christ may have been, that he was a person of truth, and we find him saying "Be ye

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therefore perfect even as your father which is in heaven is perfect" (Matt. 5:48). God said to Abraham "Walk before me and be thou perfect". (Gen. 17:1) and commanded the children of Israel, "Be ye holy for I am holy". (1 Pet. 1:16) Universalists have two or three texts which they adduce as proof of this doctrine. The ever ready one is Isa. 45:7, "I form the light and create darkness, I make peace and create evil, I the Lord do all these things." Very good; but what kind of evil? Certainly not sin, by any means, for this is the very object of the Divine displeasure. The original word means vengeance, judgment, chastisement. God said "I am bringing *evil* on Jerusalem" (2 Kings 21:2); but the context explains it to mean judgment or physical evil. He surely did not bring sin into Jerusalem as a punishment for sin. God also threatened to bring evil upon the Ninevites, but this was only the evil Jonah preached—the destruction of their city. "And God saw their works that they turned from their *evil* way and God repented of THE EVIL that he said he would do unto them, and he did it not" (Jonah 3:10). Another text from Isaiah is also used freely to support their argument that "Whatever is right," viz. Ch. 46:10, "My council shall stand and I will do all my pleasure." Well, is it his pleasure to create sin? Then can you think of anything that incurs his *displeasure*. The Psalmist says, "Thou art not a God that hath pleasure in wickedness" (5:4.) But is it his pleasure to destroy the wicked? It is or it is not. If you say *it is not* then he does what is not his pleasure, for all admit that he destroyed the Antediluvians and Sodomites. But if you say *it is* then he will always destroy them, for God is unchangeable. That is, according to Universalism, God took pleasure in creating men sinners that he might have the pleasure of destroying them. The text however, does not say that all that happens is according to the will of God, neither does it say that man does his will, nor that all God does is his pleasure, but simply that all

that is his pleasure he will do. How the Creator can be executing his vengeance upon the wicked and at the same time be doing his pleasure we leave with Mr. Universalism to explain.

A passage from Romans (Ch. 11:36) is also considered strong proof of the Divine origin of sin: "For of him and through him and to him are *all things*." Sin is supposed by Universalists to be one of the all things mentioned by the Apostle, in consideration of which he added, "*to whom be glory forever*"! Mr. Rogers quotes this not only to prove the doctrine under notice, but the final salvation of all men (p. 81). But there are parallel texts which show by the use of the word "all" that it is to be regarded in a limited sense. The same apostle says, "Charity believeth *all things*" (1 Cor. 13:7): that is all true or good things; so the 'all things' which are of God must mean in the language of the same person, *all good things*. But John will clear Paul of teaching that God is the author of all the evil in the world. Listen to him, "All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life are *not of the father*" (1 John 2:16.) Who shall we believe, John or George? If we were to adopt Universalist logic we could prove that God is not the author of *anything* in the world, for John says, "all that is in the world is not of the father" as plainly as Paul says "all things are of God." But their position here is consistent with their theory of man being a part of God, for if a part of him commits sin the whole may on the same principle.

The most important text which is quoted upon this point shall now be examined, Rom. 8:19-23, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God; for the creature was made subject to vanity not willingly but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious

liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they but ourselves also who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies."

This is said to be the strongest passage Universalists can summon, and indeed some have gone so far as to say that if this were the only text in point within the Bible that appeared to favour their doctrine they would nevertheless believe it; but we are of opinion that a very slight comment will be sufficient to show not only that they have a flimsy foundation for their faith, but that it contradicts the very doctrine it is adduced to prove. This passage has puzzled more biblical critics than perhaps any other in the Bible, and it will be found that it is its mysticism rather than its doctrine that favours Universalism. But whatever may be its import, we shall at least wrest it from the service of those who cite it to gull the ignorant. A Universalist is never heard to quote farther than the word *vanity*, as they are ashamed to add the 'not willingly' which would show that God made man a sinner against his will. They tell us that the Greek word *ktisis*, here translated *creature* signifies the whole human family, for it is rendered creation in v. 22. Mr. Flanders took this position in his discussion with Dr. Strickland, but immediately contradicted himself by saying it did not mean infants. Dr. MacKnight, whom they cite as authority, says the word here means "every human creature, all mankind." It is to be observed, however, that none of them ever present this exposition unless driven to do so; but rather quote the text in such a way as to leave the impression that the *creature* that was made subject to vanity or sin was Adam, which leaves the conclusion that it was God that thus subjected him. But the text does not say so, but only "by reason of him who hath subjected the same

in hope." Paul in different instances speaks of mankind being made subject to sin, but never once refers this consequence to God. But let us inquire who it is that *hopes*? Surely not God, for he never hopes. There can be no such thing as hope with a being who does all his pleasure, "sees the end from the beginning," and "foreknew from all eternity whatsoever things cometh to pass." The very next verse to the one under criticism explains this hope to which the Apostle refers, to be of man, and he brings it in as a reason with the conjunction *for*. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope for." They admit that Paul meant Adam when he said "For as by one man's disobedience *many* were made sinners, so by the obedience of one shall *many* be made righteous" (Rom. 5:19), for they quote it with this sense to prove universal salvation. Now if *many* here means all Adam's race, and *creature* means, by their own showing, "all mankind," that is, they mean the same thing, and if the *many* were made sinners or made subject to vanity by Adam, surely the same writer could not mean that God subjected them to vanity for that would be attributing the same effects to two different sources. The only possible conclusion is that this text teaches that all have become the subjects of sin by Adam's fall—that is in the infant creation. Those who may have lived to accountable years had offers of salvation through repentance, and those that died in infancy, the Apostle here tells us, will be saved—"shall be delivered from the bondage of corruption." That he means the infant creation in particular is apparent from his language. The *creature* it is plain cannot mean the adult creation, for he says "the creature waiteth for manifestation of the sons of God." Then the *sons of God* were no part of this creation, for the creation could not have waited for the manifestation of itself. Again, the creature "shall be delivered from the bondage of corruption into the

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glorious liberty of the children of God." Then the *children of God* were not considered in this creation. Neither did the Apostle consider himself nor the Romans he was addressing a part of this creation, for he adds, "and not only *they*, (i. e. the whole creation) but *ourselves also*," showing that "ourselves" was not included. The word *ktisis*, here rendered *creature*, must therefore mean the infant creation those who are never spoken of as "sons of God" or "children of God." They were made subject to vanity—to disease, pain and death—"not willingly" or "of its own choice," as the A. B. U. renders it, not by any choice, will or disobedience of their own, as was the case with our first parents, who willingly transgressed and brought sin and its consequent miseries upon their innocent offspring.

Universalists boast that they are no Limitarians, and warn others against "limiting the Holy One of Israel," (Ps. 78:41) and yet they argue with Guild that God could not make man better than to be a sinner. How could God subject man to vanity if it was out of his power to create a perfect being? Thus we see themselves being judges that Adam was never subjected to vanity by the Creator, for according to their showing he was never subject to anything else, and a person must be subject to one thing before it could be said he was made subject to another. But if Paul should certainly mean to say that God made man subject to vanity, he not only contradicts himself, but subverts the Bible and Universalism to boot. He would contradict himself where he says "Let not sin therefore reign in your mortal body" (Rom. 6:12.) He would contradict Solomon who testifies "That God hath made man upright" (Ecc. 7:29) and would charge Moses with falsehood for saying that after he had made man that "God saw everything that he had made, and behold it was VERY GOOD" (Gen. 1:31,) and alas would contradict Universalism which preaches Christ as the Saviour of the world when all must die in sin. And

could God not have saved man without passing him through this ordeal of sin? He could or he could not. If you say he could, and might have secured man's eternal felicity without sin you impeach his goodness and mercy and blemish his love, that he did not do it; but if you say he could not you are a *limitarian* and deny his infinite wisdom and power. But admitting that God did subject man to vanity and foreordain that Adam should eat of the forbidden tree, we must draw the following conclusions: 1. That God acted the hypocrite with Adam in *pretending* to prevent him from doing what he *willed* and had decreed should be done, and which he could therefore no more avoid than he could reverse the moon in her orbit; 2. That he acted the part of a most cruel tyrant in punishing Adam for doing his will; 3. That Satan was more desirous that God's will should be done than he was himself, for while God tried to prevent Adam from doing his will the Devil persuaded him to do it; 4. That God commanded Adam not to eat when he had decreed that he *should* eat, thus unmercifully placing him between his command and decree, so that he should either break the one or violate the other. When a man becomes so far blinded to reason as to admit the half of these absurdities he is fit to graduate and to lay aside his bible.

'Tis one thing now to read the Bible through,  
Another thing to read, to learn and do,  
'Tis one thing now to read it with delight,  
And quite another thing to read it right  
Some read it with design to learn to read;  
But to the subject pay but little heed,  
Some read it as their duty, once a week;  
But no instruction from the Bible seek,  
Whilst others read it with but little care,  
With no regard to how they read, or where.  
Some read it as a history, to know  
How people lived three thousand years ago.  
Some read to bring themselves into repute,  
By showing others how they can dispute;  
Whilst others read because their neighbours do,  
To see how long 'twill take to read it through.  
Some read it for the wonders that are there;  
How David killed a lion and a bear;  
Whilst, others read, or rather in it look  
Because, perhaps, they have no other book.  
Some read the blessed Book, they don't know why,  
It somehow happens in the way to lie;  
Whilst others read it with uncommon care;  
But all to find some contradictions there.

Some read as though it did not speak to them ;  
But to the people at Jerusalem.  
One reads it as a book of mysteries,  
And won't believe the very thing he sees.  
One reads with father's specks upon his head,  
And sees the thing just as his father said.  
Another reads through Campbell or through Scott,  
And thinks it means exactly what they thought ;  
Whilst others read through Cobb or H. Ballou,  
And if it cross their track it can't be true !  
Some read to prove a pre-adopted creed. —  
Thus understand but little what they read,  
For every passage in the Book they bend  
To make it suit that all-important end.  
Some people read, as I have often thought,  
To teach the Book instead of being taught ;  
And some there are who read it out of spite :  
I fear there are but few who read it right,  
So many people in these latter days,  
Have read the Bible in so many ways,  
That few can tell which system is the best,  
For every party contradicts the rest !



## THE JUDGMENT.

### CHAPTER II.

THE doctrine of the judgment as taught by Universalists is complicated and indefinite. Indeed I greatly doubt they understand it themselves, or that if called upon could define their position. There is, it is certain, no point of Orthodoxy more emphatically and lucidly revealed in scripture than the doctrine of a future general judgment, and there is none more fatal to Universalism. The judgment is decidedly against the system, hence the system is decidedly against the judgment. With all the daring Universalists are chargeable in dealing with revelation; none have ever yet attempted to deny the doctrine as apostolic and scriptural, nevertheless, the most sanguine efforts have been made and the favorite sciences of *perversion* and *dodgery* consulted to confine the event to this world: At one time they quote passages to prove, 1st.—That God always has been the judge of the world—that he was judging the world under the older dispensation. On this point, Mr. Austin in his discussion with Holmes quoted, “Verily he is a God that judgeth *in the earth*”, Ps. 58:11. “His judgments are in *all the earth*”, Ps. 105:7. “I am the Lord which exercise judgment and righteousness *in all the earth*”, Jer. 9:24. Observe these passages were written nearly a thousand years before the Christian era. 2nd.—That Christ came the first time to judge the world. Proof, “For judgment *am I come* into this

world ", John 9:39. " *Now* is the judgment of this world ", John 12:31. Mr. Austin says the judgment "commenced at the introduction of the Christian era", Dis. p 631. 3rd "That the judgment exists throughout the whole Christian dispensation". Proof, "For he hath appointed a day in which he will judge the world in righteousness", Acts 17:31 "For the time is come when judgment must begin at the house of God", 1 Pet. 4:17. "For we must all appear before the judgment seat of Christ, that every one may receive the things in the body [they reject *done in his body*] according to that he hath done, whether it be good or bad", 2 Cor. 5:10. "And as he reasoned of righteousness, temperance and *judgment to come*, Felix trembled", Acts 24:25. 4.—That Christ came the "second time" at the destruction of Jerusalem; and that then and there was the judgment. It is known, we admit the fact, that the judgment will take place at Christ's second coming, and hence to prove he came then one quoted the following: "Verily I say unto you this generation shall not pass till all these things be fulfilled", Matt. 24:34. "For the Son of man shall come in the glory of his Father, with his angels and then shall he reward every man according to his works". Verily I say unto you, there be some standing here that shall not taste of death till they see the Son of man coming in his kingdom", Matt. 16:27,28. "But when they persecute you in this city flee ye into another, for verily I say unto you, *ye shall not have gone over the cities of Israel*, till the son man be come", Matt. 10:23. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and *then shall the end come*", Matt. 24:14. This last must refer to the destruction of Jerusalem, for Paul declares that "the gospel had been preached to *every creature under heaven*", Col. 1:23. Christ conversing with Peter concerning John, said, "If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren that that dis-

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ciple *should not die*. Yet Jesus said not unto him, he shall not die; but if I will that *he tarry till I come* what is that to thee?" John 21:21-23. G. W. Montgomery relied principally upon this text to prove the Lord came the second time at the destruction of Jerusalem. Again, the coming of Christ, it is said, is spoken of as right at hand. "Be ye also patient; establish your hearts; for the coming of the Lord *draweth nigh*." James, 5: 8. "For yet a *little while* and he that shall come will come and *will not tarry*." Heb. 10:37. "Behold *I come quickly*, and my reward is with me to give every man according as his work shall be." Rev. 22:12. "Blessed is he that readeth and they that learn the words of this prophecy and keep those things which are written therein, for *the time is at hand*." Rev. 1: 3.

Here are four judgments. Sometimes one is argued; sometimes another, and when struggling against a judgment in another world they come up "on all fours;" and it must be confessed that to a person not versed in Scripture either of the four positions would appear somewhat plausible, but when these guards are examined they will prove to be only men of straw. It must be acknowledged that these are but the desperate efforts of a most desperate system, and no amount of reasoning would induce men to renounce their principles who would brace themselves with such palpable absurdities; and in exposing this sophism I have no hope of reclaiming any man who has become so dead to truth, so void of reason, and so impenetrable to the voice of God's Word as to be bound up with the iron shackles of Universalist prejudice and its most contradictory and inconsistent theory; and the only good that might be expected from its exposition is to prevent its prejudicing the uncommitted and gulling the ignorant. Universalists are now in doctrine not the Universalists of the days of their founder, the Rev. John Murray. He and his coadjutors preached the judgment as taught in the Bible. His biographer says: "He looked for-

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ward to a judgment *to come*;" nor did his successors become sufficiently reckless to deny his teachings till they were convinced that if tolerated they would upset the whole theory of a universal salvation; for it is plain, if there is to be a judgment in the future state, then the future state is a state of retribution, and as punishment always follows condemnation, the condemned will receive subsequent punishment. If we admit the Universalist views to be the true, we cannot admit four judgments which would involve an absurdity; hence there are three of the positions that are untenable and must be abandoned, and the loss of any three of them will effectually uproot the fourth. We will now examine the proof, and show that neither of the four is the true.

1st. Mr. Austin, one of the most prominent and able Universalists now living, as has been observed, quoted the texts under this head to prove that God was judging the world in the time of the Psalmist and the Prophets, but in one minute after said that the judgment "commenced at the introduction of the Christian era." But if it commenced then, it did not exist before, and therefore God has not always been judging the world. "By thy words thou shalt be condemned"! The first text, "Verily he is a God that judgeth in the earth," is shown by the preceding verse to refer to the "vengeance" of God upon "the wicked." The idea of the original word is not decision but punishment. So "His judgments are in all the earth" can, with the context, only be interpreted to mean *reward*. A parallel passage occurs in Is. 26:9, "For when thy judgments *are in the earth* the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, yet will he not learn righteousness." Mr. Paige, in his *Selections*, quotes from Cappe, who says, "the word *judge* signifies to rule." So, Mr. Austin, "To judge men is to rule over them as a Prince or Sovereign." *Disscuss.* p. 630. But this idea can have no weight

with this passage. It says, *WHEN* thy judgments, &c., showing they are not always. It is *punishment* that is referred to, for the wicked are spoken of "who will not learn righteousness." Why? Because his judgments [punishments] are not always in the earth; "for *when* thy judgments are in the earth the inhabitants *will learn* righteousness." *The inhabitants* means the wicked, for it is only they who have not learned righteousness, if the righteous are righteous; and if it means the wicked, then these judgments are not always in the earth & they would be righteous, "for *when* thy judgments are in the earth the inhabitants of the world *will learn* righteousness." The judgment could not have been going on in those ancient days, for hundreds of years after it is spoken of as still future. Solomon says—"But know thou that for all these things God *will bring thee into judgment.*" Ecc. 11:19. Paul reasoned of righteousness, temperance, and *a judgment to come.* Acts 24:25. "For he hath appointed a day in which *he will judge* the world in righteousness." Acts 17:31.

2nd. Christ came the first time to judge the world.

1. "For judgment I am come into this world." We believe this as much as Universalists. Christ did come into this world "for judgment," that is, *to be judged.* The prophet Isaiah says: "He was taken from prison and from judgment." ch. 53:8. Do you say Christ meant by this text that he came to judge the world? If you do, you impeach him with falsehood, for he says: "I *CAME NOT* to judge the world." John 12:47. Universalists to buy a seat in Paradise could not reconcile this discrepancy, yet this is only a sample of the havoc they make with the Bible. I will not omit to observe here, that Mr. Austin, in his discussion with Mr. Holmes, fought to maintain that Christ came to judge the world at his first advent, and quoted, "For judgment am I come into the world"; but marvellous to add, when struggling to carry the doctrine of Universal

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salvation he adduced as proof John 12:47, "I came not to *judge* the world but to *save* the world." Mark the word *judge* in both instances is in the original identically the same.

2. "Now is the judgment of this world," exemplifies the truth of the above exposition. This might very properly have been rendered with the possession. Now is this world's judgment. Let us read the whole of the passage and it will explain itself. "Now is the judgment of this world; now shall the prince of this world be cast out." Some suppose that the phrase "Prince of this world" refers to Satan. This is the way Dr. Cobb and all who contend for the judgment being in this life, explain it. This however we reject, 1. Because the same phrase occurs in ch. 14:30, which Wakefield explains to mean Christ. Dr. Clarke, as may be seen from his note on the latter passage, sanctions the view we have taken. 2. The Saviour told his disciples that he would send the Comforter, and "he will reprove the world of judgment, because the *Prince of this world* is judged," ch. 16:8-11. That is, he will reprove the Jews (says Clarke) because they have condemned Christ. Will Universalists tell us that Satan is the Prince of this world, and in the same breath argue that all will be saved because God is "the Father of all men." I ask, does not this judgment refer to the casting out or condemnation of Christ before the tribunal of Pilate? Acquittal or condemnation follows judgment, but "God sent not his son into the world to condemn (this should be to *judge*) the world, but that the world through him might be saved," John 3:17. The Greek word for "judge," *krinein*, *kriscos*, cannot mean here "to rule," or give the idea of dominion, as Mr. Austin asserted, for Christ says, "I came not to judge the world, when God had given him dominion over all the works of his hands." Donegan, an author who is reliable and much quoted by Universalists, says *krinein* is from *krino* "to judge,

to separate, to put asunder, to discriminate, to decide a difference, give a verdict, pass a sentence." 3. That the judgment exists throughout the Christian dispensation. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness." When we read that Christ is "the Saviour of the world," Universalists tell us the word *world* means all mankind that have ever lived, that live now or will live. The word here cannot be less limited else some will escape the judgment, and if Christ is to judge this same world, and if this judgment begins "with the Christian era," then those millions who lived before that era are now being judged. Here is judgment after death. But the apostle speaks in the future, a day in which He *will judge*. One of two conclusions is evident. Either Paul was not a Universalist and did not understand their judgment hobby, or the judgment was still future. To evade these meshes the passage is then shifted to bear upon the destruction of Jerusalem. Well let us see, "God commands all men everywhere to repent, because he hath appointed a day in which he will" destroy Jerusalem. All you Gentiles here in Athens must repent, for in about twenty years from now a fuss is to be kicked up some eight hundred or a thousand miles from here, down yonder at Jerusalem. between the Jews and the Romans!! What a wonderful inducement this was to persuade the Greeks to repent!!

2. "For the time *is come* when judgment must begin at the house of God." This certainly proves the judgment was then going on, for the time *is come* when judgment must begin. But Universalists have been kind enough to tell us that those words which are italicised are not in the original Greek, but were supplied by the translators to make sense in the text. Hence the little word "one" in Isa. 45:24 has been "thrust out" by friend Ballou and his coadjutors, be-

cause with it this sweeping Universalist proof text could not evidence that all men will be saved. So in the passage below, 2 Cor. 5:10, the words "done" and "his" are excommunicated, because if allowed to remain the passage would teach a judgment after the death of the body. Now I will pay these gentlemen back in their own coin by saying the words *is come* in this text were supplied by the translators, and I reject them for this infallible reason. The phrase "*is come*" cannot harmonize with the remainder of the text. The time *is come* when judgment *must begin*. Here *must begin*, which is in the Greek, is in the future tense; how then can "*is come*" agree with it when it is in the present? It should read "For the time *will come* when judgment must begin at the house of God." The translators made the very same mistake in Romans 11:11, "I say then, have they stumbled that they should fall? God forbid; but *rather* through their fall salvation *is come* unto the Gentiles to provoke them to jealousy." The words *rather* and *is come* are supplied here, and, as any one can see, is an incorrect translation. It should read, "but *that* through their fall salvation *might come* unto the Gentiles." But if "*is come*" were in the original the Universalist idea of the judgment could be offset by examples from the New Testament, where the present is used very frequently for the future. "Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed," Matt. 26:2. "By which also ye ARE saved *if* ye keep in memory what I preached unto you," 1 Cor. 15:2. Here *is* and *are* both stand for the future.

3. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad," 2 Cor. 5:10. The words *done* and *his*, as I noticed above, have been rejected. The text without them teaches the Universalist dogma that the righteous and the wicked



will be recompensed here. Then there is no reward in heaven for the Christian. The Saviour was mistaken when he said to his disciples "Rejoice and be exceeding glad for *great is your reward in heaven.*" So was Paul, "knowing in yourselves that ye have *in heaven* a better and an enduring substance. Cast not away therefore your confidence which hath *great recompense of reward,*" Heb. 10:34-35. Now we see why the translators did supply those two words, because without them the passage would controvert the very doctrine of Christ and his Apostles. But here the usual fate awaits Universalism. *We must* is future, which shows the Christian dispensation has nothing to do, in point of time, with the judgment, for it had then been going on sixty years, yet the Apostle still puts it in the future. When he was condemned to die he wrote to Timothy, "I am now ready to be offered, (*i. e.* to die) and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith, Henceforth there is laid up for me a crown of righteousness". When will you get that crown, Paul? "which the Lord the righteous JUDGE SHALL *give me at that day* (the day of judgment) and not to me only but unto all them also that love his appearing", 2 Tim. 14:6,7,8. Here, when he was about to die, he speaks of the judgment as still future, which can only be understood as a judgment after his "departure" or when "absent from the body." In the above text we see that the reward takes place at the Judgment. "We must appear before the judgment seat" that *we may receive* the reward. Sylvanus Cobb, the only Universalist who imagined he could succeed in giving a commentary on the New Testament, says that "the crown of righteousness" which remained unto Paul is "the honor with which his name should go wreathed down to the after ages." Now, when Paul said "they strive to obtain a corruptible crown, we an incorruptible", 1 Cor. 9:25, the crown was corruptible after all. Pretty soon when we come

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to treat of endless punishment we will be told that the word *aphthartos* which is here rendered corruptible, means *endless*, but here means *ending*. Strange indeed that Paul all the while was seeking worldly honor! But the text says "and not to me only" will this crown be given, "but unto all them also that love his appearing." Thousands of Christians who lived in the days of Paul have died and gone into the region of forgetfulness. Will Mr. Cobb tell us how their names came "wreathed down to after ages?" He again says "that day" means "the day of his departure." Then all those who have *loved* or ever will *love* Christ's *appearing* received their "crowns of righteousness," when Paul died!! What a beautiful sense Mr. Cobb makes with the Scripture. Yes, what a beautiful nonsense! But this text refutes Universalism, which teaches that punishment immediately follows transgression, whereas this text makes the reward future. These difficulties are seen however, and as a last resort it must refer to the destruction of Jerusalem. Allowing all those persons to have lived till Jerusalem was destroyed it is quite probable the Corinthians were all taken to Jerusalem.

4.—"And as he reasoned of righteousness, temperance and judgment to come, Felix trembled", Acts 24:25. Paige and Cobb tell us that Harveis renders this "the judgment which is ready to be revealed", and Sawyer, "the judgment about to come". But this does not help their case, for those very words so rendered do not mean an impending judgment, but something distant. Cobb explains this judgment as referring to the expulsion of Felix from his office, which took place shortly after; but this cannot be entertained, for Paul was reasoning with him "concerning the faith in Christ", v. 24. Mr. C. here renounces his favorite hobby that the Christian dispensation was the day of judgment, for he makes out that the judgment only had reference to Felix, and hence there is no "all men" in the case. For thirty years the judgment of Christ had been going on, and

yet Felix had not been judged, and after all had to go to Rome before the judgment seat of [not Christ but] the Roman Emperor, Nero. Josephus says of him, "he had certainly been brought to *punishment* unless Nero had yielded to the importunate solicitations of his brother Pallas, who was at that time had in the greatest honor by him". Here he came before Mr. Cobb's judgment seat, and yet escaped the punishment. Ah! this text must have reference to the destruction of Jerusalem. But Felix was a Roman Governor, and would Paul's preaching to him about the destruction of Jerusalem by the Roman soldiers make him tremble? Felix, to all appearance at that time, might have been the very man to lead on the Roman legions, and yet he was so frightened he *trembled*!!! This Roman governor, who had Jonathan, the high-priest of the Jews, killed, because he hated him, and led a band of Roman soldiers against the Jews, who "slew many of them and took more of them alive, and permitted his soldiers to plunder the houses of the citizens", (as says Josephus) was seized with a terrible ague, when he found they were soon to destroy Jerusalem!!

4.—That Christ came the second time at the destruction of Jerusalem, and that then and there was the judgment. We have found that the other three judgments are without a single particle of evidence. The last resort is the destruction of Jerusalem, and should we succeed in defeating the large army of Scripture texts which Gen. Universalism has rallied round Jerusalem, the old gentleman will be obliged to seek a place elsewhere to locate his judgment seat, and this can only be in eternity, for he has been driven from every point in time, and hence must either deny the judgment and have none at all or else admit it is after death.

1.—Mr. Austin in his discussion with Holmes, p. 630, says, "In reference to the time when he should come with his holy angels to judge the world, the Saviour declares, "Verily I say unto you this generation shall not pass

till all these things be fulfilled." Here Mr. Austin makes out that the judgment was FULFILLED when Christ came at the destruction of Jerusalem. Then we and Mr. Austin will escape the judgment. But the text says "This generation shall not pass till all these things be fulfilled." All what things? Till the Jews be carried away "captive into all nations," Luke 21:24. Till Jerusalem "be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," till Christ shall come, &c., &c. But were the Jews carried away captive into all nations before or when Jerusalem was destroyed? Nay, verily, but they continue in the captivity referred to by Christ at the present day. We have good Universalist authority to corroborate this exposition. G. W. Montgomery in his sermon on the 24th and 25th Chapters of Matthew, makes the following remarks: "If the term everlasting reproach was applied to 70 years captivity, why may not the phrase everlasting punishment be applied to the Jews *when they have endured the punishment for nearly 1800 years*, rather over 25 times 70 years", Sermon, page 21. Here is indubitable evidence that this captivity or *tribulation* yet continues. The *times of the Gentiles* are not yet fulfilled, for Jerusalem is yet trodden down by them, and Christ says he will not come till all these things be fulfilled. But Christ was not to come at any tribulation but AFTER the tribulation of those days" (Matt. 24:29). This tribulation yet continues, hence Christ has not yet come. The word *generation* is not employed, as Universalists would like to make out, to express the life-time of individuals, but the character of a class of people. "For God is in the generation of the righteous," Ps. 14:5. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," 1 Pet. 2:9. Again "O generation of vipers how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh \* \* even so shall it be also unto this wicked generation." Matt. 12:

34,35. The word *genea*, rendered generation in the text under consideration, is translated by Martin Luther and Dr George Campbell *race*. "This *race* shall not pass away till all these things be fulfilled." The same word is translated "nation" in Phil. 2:15, "In the midst of a crooked and perverse *nation*," but the French translation of Ostervald has the latter passage "au milieu de la *race*." Dr. Clarke, remarking on the phrase, "*This generation shall not pass*," observes, "*E genea ante, this race*, i. e., the Jews, shall not cease from being a *distinct people* till all the counsels of God relative to *them* and the Gentiles be fulfilled"—*Com in loco*.—Also the phrase, "This is an evil generation," Luke 11:29, he translates, "This is a wicked *race* of men." He remarks the same on the word "generation" in 1 Pet., 2:9, Luke 11:31,32. The Dean of Canterbury says, "generation of vipers" (Matt. 3:7) "O generation of vipers," (ch. 12:34) "ye generation of vipers," (ch. 23:33), "O generation," (Luke 3:7) should be rendered "*race of*." The Jews, though now scattered among all nations, are yet a distinct people; this race or generation has *not passed away*, but will exist till Christ comes again "to judge the world in righteousness."

2. "Verily I say unto you, there be some standing here that shall not taste of death till they see the Son of man coming in his Kingdom." Universalists contend that this "coming in his Kingdom" is the same as his "coming in the glory of his Father to reward every man according to his works." But this is not correct. Verse 27 refers to the coming of Christ spoken of in the passage we have just examined, while verse 28, the one now under notice, refers to his coming from the dead. This is proved by the fact that the whole subject of his discourse is his sufferings and death. He has never yet said a word of the impending ruin of the Jewish capital. The mere fact that the two verses stand together in Matthew, is no proof they refer to the same subject, for in Mark they are separated by chapters.

But did not the kingdom of God come before the destruction of Jerusalem? I have heard Universalists more than a dozen times, to keep the kingdom in this world, quote "Behold the kingdom of God is within (or among) you", and Christ said this long before Jerusalem was destroyed. Christ said before his death, he was a king. "I am the king of the Jews". When he rode into Jerusalem they cried, "Blessed is the king that cometh in the name of the Lord." Now a king implies a kingdom, and Christ came into his kingdom when he broke the barrier of the tomb and commenced his mediatorial reign. Dr. George Campbell strengthens this view, for he renders the passage "Till they see the Son of man *enter upon his reign.*" But let the text mean what it may, it does not teach that Christ made his second advent at the destruction of Jerusalem.

3.—But when they persecute you in this city flee ye into another, for verily I say unto you ye shall not have gone over the cities of Israel, till the Son of man be come." But Paul, many years before the destruction of the Jewish capital, says, that the gospel had been preached "to every creature under heaven." Then Christ came too soon for Universalism. But this coming could not mean his second advent, for the gospel must be preached among all nations and *then* shall the end come," Mat. 24:14. The text says, "Ye shall not *have gone over the cities of Israel* till the Son of man be come." Its import is the same as that of the last and means the coming of Christ from the dead. The gospel has not yet been preached among all nations, then Christ has not yet come. How then is it Paul says "Their sound went into all the earth and their words unto the end of the world" Rom. 10:18. We reply that this can only refer to the countries then known. No one would argue that the Apostles preached in America, nor in the one thousandth part of the world. Augustus Cæsar issued a decree that "All the world

should be taxed", Luke 2:1, yet this could mean only the Roman world.

4.—"If I will that he tarry till I come, what is that to thee? follow thou me." "Then went this saying abroad among the brethren, that that disciple should not die." Yet Jesus said not unto him he shall not die; but if I will that he tarry till I come, what is that to thee," John 21:21-23.

Universalists contend that Christ taught here that John should not die till he came the second time—that he *should tarry* till he came. We can see plainly that the disciples were no Universalists, for when Christ said, "If I will that he tarry till I come, what is that to thee". They all immediately drew the conclusion that that disciple should not die. Then they thought Christ's coming farther off than the destruction of Jerusalem, for John's natural life continued thirty years after that event. Now, mark the fact that Christ was now risen from the dead; he had been drilling his disciples in the great fact of his coming in about 46 years, to reward every man according to his works at the destruction of Jerusalem, as Universalists contend, yet, notwithstanding all this they persist in believing that Christ will not come till the end of time, for they imagined if John was to tarry till he came, he would never die, and of course would be the end of time when there would be no *more death*". I prefer the judgment of the twelve disciples to that of Mr. Montgomery and Mr. Ballou.

5.—"Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh", James 5:8. "For yet a little while and he that shall come will come and will not tarry", Heb. 10:37. How long is a little while? Well, *a day*—the day in which Christ will judge the world in righteousness, is as long as the Christian dispensation of which over 1800 years have already past; and this *little while* extended over a space of twenty-three years, according to Universalism. Now if a day can mean 1800 years or the

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Christian dispensation, surely twenty-three years might be made to extend at all events to as distant a period. But if Paul used the expression *a little while*, as we now use it, and Mr. U. contends it is literal, then it cannot possibly mean to point an event 23 years in the future. The context explains the difficulty. Paul is speaking of the "great fight of afflictions" which they endured, v. 32, and encourages them to hold fast their "confidence which hath great recompense of reward", v. 35, saying, "ye have need of patience", and that soon they would find deliverance through him that would come to relieve them, and would *not tarry*. The very next words are, "The just shall live by faith," as much as to say, Believe and ye shall be rescued and comforted. Paul was writing to converted Jews, and it is not likely he would comfort them with the idea they should soon "receive the promise", v. 36, because Jerusalem, their beloved city in which were probably a number of their friends, was to be destroyed.

6.—"Behold *I come quickly* and my reward is with me to give every man according as his work shall be", Rev. 22:12. Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein, *for the time is at hand*. The phrase "the time is at hand", is relied upon as irrefragable proof that Christ came at the overthrow of Jerusalem by Titus, yet it is sheer assertion, for the text contains no such allegation. It is stubbornly urged, that this passage is *literal*, but strange enough when any portion of the Book of Revelation speaks of a day of Judgment, and the subsequent punishment of the wicked, Oh the language is "highly figurative," or as Mr. Austin has it, "a highly figurative description of the Jewish people". "Figure, figure, saith the preacher, all is figure"! How then is this *literal*? There is but one reply, only, because it seems to favor Universalism. But if this is *literal*, how will those figurative gentlemen explain 1 Pet. 4:7: "But *the end of*



*all things is at hand.*" Did all things come to an end at the destruction of Jerusalem? Yes, of course, for the "at hand" in the text is the "at hand" in the other. Historical evidence, however, goes to prove that this text was not written till some time after Jerusalem was destroyed, for John wrote the book of Revelation during the second persecution of the Christians, which was in the reign of Domitian, successor to Titus. This is confirmed by ecclesiastical history; by the translators, and most all commentators. How then can it predict an event that has already transpired? But we will let Paul tell Universalists whether the "at hand" referred to Jerusalem or not: "Now we beseech you brethren that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter, as from us as that *the day of Christ is at hand?*" 2 Thess. 2:2. This was written only 15 years before Jerusalem was destroyed, which was not sufficient time to make a *little while* for Universalists, and surely less than a *little while*, is *at hand*; yet Paul says the coming of Christ is not *at hand*. Here we have Paul on the one side and H. Bal-lou on the other.

We have now examined the evidences Universalists summon to prove Christ came the second time at the destruction of Jerusalem, and have found not only that these scriptures teach no such doctrine, but rather afford the most positive testimony that that event is still future. In addition to what has been said, we will now present the following reasons which must, in the mind of every person possessed of candour and judgment, set the subject forever at rest.

1.—Christ warned his disciples against the very error in which Universalists have fallen. When instructing them in the overthrow of the Jewish metropolis his language was, "Then (at the destruction of Jerusalem) if any man shall say, Lo, here is Christ, or there, believe it not." Matt. 24:23. The only Christs he advertises that would make

their appearance were what he denominated "false Christs," and if Universalists still contend that the Saviour in whom they believe was there, then their Saviour is a 'false' one.

2. Christ tells us exactly when he will come. "Immediately after the tribulation of those days.....and then shall appear the sign of the Son of man in heaven." Matt. 24: 29, 30. Luke tells us how long this tribulation shall continue: "There shall be great distress and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away *captive into all nations*; and Jerusalem shall be trodden down of the Gentiles *until the times of the Gentiles be fulfilled*." Luke 21: 24, 25. Now the Jews were certainly not carried away captive into all nations at the time Jerusalem was destroyed. And how long is Jerusalem to be trodden down? *Until the times of the Gentiles be fulfilled*. But Jerusalem is still "trodden down of the Gentiles," and "the times of the Gentiles" are not yet fulfilled. Then this tribulation to which the Jews were subjected still continues, and as Christ will not come till AFTER the tribulation, his coming is yet future. Paul understood the doctrine in this sense, for he says: "that blindness in part [to a part of them] is happened to Israel *until the fulness of the Gentiles be come in*. And so all Israel shall be saved." Rom. 11: 25, 26. This refers to the end of time, as Universalists themselves contend, for they quote the last clause to prove the universal salvation of Israel. From a thorough criticism of this passage, Clarke remarks that "the Jews will continue in a state of blindness till such a time as *a multitude of nations or Gentiles shall be converted to the Christian faith*; and the Jews hearing of this shall be excited by a spirit of emulation to examine and acknowledge the validity of the proofs of Christianity, and embrace the faith of our Lord Jesus Christ."

3. When weeping over Jerusalem, the Saviour made use of the following language: "Behold your house is left un-

to you desolate; and verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord", Luke 13:35. Did Jerusalem any time before its destruction make use of such language? No, and the name of the Prince of glory is to this very day hated within the precincts of Jerusalem. Mahomet is the object of Jerusalem worship on the hill of Zion, where a disciple of Christ is railed as "a Christian dog." But the day will come, as certain as Truth exists, when this now abased and trodden down Jerusalem shall say "Blessed is he that cometh in the name of the Lord."

The circumstances in connection with his coming.

4.—Christ will come as he went away. The angels said to the disciples, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven", Acts 1:11. In what *manner* did he "go into heaven"? "A cloud received him out of their sight", v. 9. The angels' testimony is verified by Luke, "And then shall they see the Son of man coming *in a cloud* with power and great glory", Luke 21:27. But did anyone see him *so come in like manner* at the overthrow of Jerusalem? There were plenty of Universalists there—did they see him? No, and echo answers no. Was he only to be seen by such a small number that the evidence might have been lost? "Behold he cometh with clouds and *every eye* shall see him" Rev. 1:7. "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered *all nations*", Mat. 25:32. "As a snare shall it come on *all them* that dwelt on the face of *the whole earth*", Luke 21:35. Here "*every eye* shall see him." How many eyes *is every eye*? When we read "every knee shall bow and every tongue confess to God," Isa. 45:24, this means every person that ever did or will live, because if it did not the passage would not teach a Universal salvation. Then did every eye see him

at the destruction of Jerusalem? If so we, who now live were at Jerusalem before we were born. And were *all nations* gathered at the destruction of Jerusalem? Again, the saints must have seen Christ, for when he comes "He shall send his angels and shall *gather together his elect* from the four winds—from the uttermost part of the earth to the uttermost part of heaven", Mark 13:27. "Now we beseech you brethren by the coming of our Lord Jesus Christ, and by our *gathering together unto him*," 2nd. Thess. 2:1. Here we see the saints were all present from "the uttermost part of the earth to the uttermost part of heaven," and surely could not fail to leave some evidence of the great advent of the Messiah. John who wrote the Revelations, and his two epistles, after he had witnessed the glorious assemblage, is mum upon the subject. Surely this silence is not attributable to his not enjoying the occasion, for "When he shall come to be glorified in his saints, and to be *admired* in all them that believe" 2 Thes. 1:10. Besides, when Christ, who is our life shall appear, then shall ye also *appear with him in glory*", Col. 3:4. The saints were glorified then. But how did he appear according to Universalism? If we can learn this we may have a general idea of what is called the great head of the Universalist church. We are told that the person who should come was Titus the Roman general." But general Titus came from Rome, a city noted for its idolatry and wickedness, whereas Christ was to appear from heaven. The Lord *himself* (not somebody else) shall descend from *heaven*", 1 Thess. 4. Christ was to appear suddenly. "As the lightning cometh out of the East and shineth even unto the West, so also shall the coming of the Son of man be." But Titus was six months getting from his heaven to Jerusalem, and then he came out of the West instead of the East. And Titus came upon the ground, not in a cloud of heaven. He was to be accompanied by holy beings, "holy angels." "Behold the Lord cometh with *ten thousand of his saints*",

Jude 14. "The Son of man shall come in his glory and *all the holy angels with him*," Matt. 25:31. Surely the blood-thirsty Roman soldiers were not intended as Universalism teaches. The saints were to be *gathered together unto him*, but Christ said when they saw Jerusalem encompassed with armies to "flee into the mountains." How were the saints to be gathered? by the angels "with a great sound of a trumpet". "But who heard the sound of the trumpet?" Matt. 24:31. Paul was a noted Universalist, and he speaks of the same trumpet. "For the Lord himself shall descend from heaven with a shout, with the sound of the archangel and *the trump* of God, and the dead in Christ shall rise first" 1 Thess. 4:16. In 1 Cor. 15:52, he explains this to be the seventh or last trump, for he speaks of the same events—the coming of the Lord—the resurrection, &c. "We shall not all sleep but we shall all be changed in a moment—in the twinkling of an eye, at the *last trump*." John who was another great Universalist, speaks of the self same trump. "And the *seventh* angel (which sounded the seventh trump) sounded, and there were great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and his Christ", Rev. 11:15. Was this fulfilled at the destruction of Jerusalem? The 16th and 17th verses of this 11th chapter say that "the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped, saying, "We give Thee thanks, O Lord God Almighty, which art and wast and art to come, because *thou hast taken unto Thee thy great power and hast reigned*." This is identically what the other Universalist speaks of in 1 Cor. 15:24, "Christ the first fruits, afterwards they that are Christ's at his coming; then cometh the end (of time or the Christian dispensation) when he shall have delivered up the kingdom to God, even the Father." Was the end when Jerusalem was destroyed? "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him

that *God may be all and in all*," 1 Cor. 15:28. Universalists quote this "all and in all" to prove that all will be saved. Then all were saved at the destruction of Jerusalem. But before the 7th or last trumpet sounded, John saw a mighty angel which stood upon the sea and upon the land "And swore by him that liveth for ever and ever \* \* \* that there should be time no longer", Rev. 10:6. Then the end of time was before the destruction of Jerusalem! By these texts we also observe that if Christ came the second time at the overthrow of Jerusalem, he then yielded up the kingdom to his Father, for Paul says in the plainest of sentences, "*Then* (at his second coming) cometh the end *when* he shall have delivered up the kingdom to God, even the Father". Then Christ reigned only till Jerusalem was destroyed. But "he must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death", 1 Cor. 15:25,26. But death, the last enemy, was one of the "all enemies" Christ was to destroy before he ceased to reign; and as he ceased to reign when Jerusalem was destroyed, then there has been no more death since the destruction of Jerusalem!! We find that nearly all those passages, which speak of Christ's second coming, mention the resurrection, the judgment and the reward of every man according to his works, as taking place simultaneously. But to cap all these great scriptural and religious truths are a dead letter, since they were fulfilled 1800 years ago! But if *every man* was rewarded, then how many are yet left that have not been? Here Universalists in their eagerness to get all men to heaven are nearly eighteen centuries ahead of time. This is also proved by the very scripture they quote to prove all will be saved. We adduce Acts 3:20,21, "And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Who ever combatted a Universalist twenty-

five minutes, who did not quote this to prove that all would be "restored" or saved? But if Christ came when Jerusalem was destroyed, then all things were restored at that very time, for the heavens received Christ *until* the times of the restitution—that is, when Christ came all things were restored. *We would like to have had Universalists among the number!*

We will now present some reasons why the divine administration must extend beyond this life; and will demonstrate by Scripture evidence, that the day of judgment is yet future, and will not take place till the end of time:

1. God is a just and perfect governor, therefore his laws are just and perfect. But a law cannot be just and perfect that has not an equal bearing upon all its subjects—that will not punish the guilty and reward the righteous to the full extent of their deserts—and God's law does not do this in time, and must therefore either be unjust and imperfect or reserves its rewards and punishments beyond this life. In this world vice sways the sceptre over virtue, which often receives the punishment due to crime, while vice bears off the reward due to virtue. There is no martyr to the cause of Truth that does not look forward with "upward earnest eye" to an approaching day of retribution when every wrong will be brought to account; when the oppressed and down-trodden will be recompensed, when evil will be dealt with for its crimes, and when every man shall be rewarded according as his work shall be. The Scriptures everywhere demonstrate the necessity of such a day of retribution through the imperfection of rewards and punishments in this life. "There be *just* men to whom it happeneth according to the work of the wicked: Again, there be *wicked* men to whom it happeneth according to the work of the righteous", Ecc. 8:14. That men are not rewarded in this life is also taught in ch. 9:2, "All things come alike to all; there is one event to the righteous and to the wicked;

to the good and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good so is the sinner, and he that sweareth as he that feareth an oath." That the day of retribution extends beyond this life is also conceivable from the extending and continuing nature of good and evil. Every good and impious act on the part of men sends its healing or poisonous influence downwards upon the tide as far and as long as the stream of life continues to flow. The good effected by Paul, Luther, Howard and Wesley did not act only till the terminus of their natural lives, but passed over to others,—to other countries, to other climes, to other ages. They did not seek their reward here but "in heaven." On the other hand the mischief and infidelity of Voltaire, Bolingbroke, Hume, and Paine still breathes its baneful and blighting taint upon the opening buds of virtue, blasts the flowers of society, and demoralises and jeopardises the character of after generations. Now as men cannot be rewarded "according to their work" till the good or evil of their conduct is matured, which cannot take place till human society ceases to exist, it follows not only that there will be a day of retribution in the future state, but that the day of judgment cannot in the very nature of justice take place till the end of time. This is moreover evident from the theory of Universalists themselves, for as the leading design of punishment is the reformation of the guilty, and as in millions of cases this object is not attained in this life, it follows, if attained at all, it must be in the future state or this theory of Universalism is false.

2. The Jews believed in a future general judgment. This can be undeniably proved from the Jewish Talmuds, from which we note the following: "When Rabbi Jochanad ben Lachai was sick, his disciples came to visit him, and when he saw them he began to weep. They say unto him, 'Rabbi, the light of Israel, the right hand pillar, the strong hammer, wherefore dost thou weep?' He answered them, 'If



they were carrying me before a king of flesh and blood, who is here to-day and to-morrow in the grave, who, if he was angry with me, his anger would not last forever, if he put me in prison, his prison would not be everlasting, if he condemned me to death, that death would not be eternal, whom I could soothe, with words or bribe with riches, yet even in these circumstances I should weep; but now I am going before the King of Kings, the holy and the blessed God, who liveth and endureth forever and ever, who if he be angry with me his anger will last forever, if he put me in prison his bondage will be everlasting; if he condemn me to death that death will be eternal, whom I cannot soothe with words nor bribe with riches. When farther, there are before me two ways, the one to hell and the other to Paradise, I know not in which they are carrying me, shall I not weep?" (Talmud, Beracoth fol. 28.) Josephus, who wrote when John was still living, in his discourse on Hades gives the doctrine of the judgment as believed by the Jews: "For all men, the just as well as the unjust, shall be brought before God the Word, for to him hath the Father committed all judgment, and he, in order to fulfil the will of his Father shall come as Judge, whom we call Christ. For Minos and Rhadamanthus are not the Judges as you Greeks suppose, but he whom God the Father hath glorified; concerning whom we have given a more particular account for the sake of those who seek after truth. This person exercising the righteous judgments of the Father toward all men hath prepared a just sentence for every one according to his works; at whose *judgment seat* when all men and angels and demons shall stand, they will send forth one voice and say *just is the judgment*, the rejoinder to which will bring a just sentence upon both parties, by giving justly to those who have done well, an everlasting fruition; but allotting to the lovers of wicked works eternal punishment." Justin Martyr, who lived A. D. 150, a few years after Josephus,

says that "Plato," the renowned Greek philosopher, "held that the wicked shall stand before Minos and Rhadamanthus to be punished by them. We hold the same event, but before Christ as judge; that they may be punished in their reembodyed souls, not a thousand years, as Plato said, but eternally." Dr. Cobb in his debate with Prof. Hudson, says, p. 447, "I was aware that the doctrine of a post-mortem judgment and retribution had entered the Christian church before the time of Justin." Our Lord was, as to his humanity, a Jew, and if that people to whom he was sent had been in error with regard to the judgment he most certainly would have corrected them; but we find that so far from doing this, his discourses upon the subject everywhere unequivocally teach the same doctrine. The learned Pharisees continually watched him that they might "entangle him in his talk", but never once was he accused of violating their doctrine of the general judgment, and to suppose he left them in error when he corrected errors of less importance, is to charge the Saviour with negligence and dishonesty. The only legitimate conclusion is that he taught the doctrine as they then believed it. Mr. Austin discussing with Holmes remarks, "Mosheim says that up to the third century all the doctrines which were inculcated by the preachers of Christianity were contained in the 'Apostles' creed,' which it is claimed was written either by the Apostles themselves, or by their immediate successors. It reads as follows: "I believe in God, the Father, Almighty, Creator of Heaven and Earth; and in Jesus Christ, his only Son, our Saviour, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; he descended into Hell; the third day he rose again from the dead; he ascended into Heaven; sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy

Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting.' In this creed it will be seen," continues Mr. Austin, "there is not one word or even hint of endless punishment, the Trinity or Vicarious atonement. And as the creed, according to Mosheim, contains all the doctrines inculcated by the early preachers of Christianity, we have thus positive evidence that these sentiments were not believed in the church for over two hundred years after Christ,"—till the days of Tertullian (Dissens page 765.) With this we wish to remark, as Mr. Austin not only admits, but argues that this "creed" was the doctrine of the apostles, two important points are yielded. 1. The resurrection of the body; 2. The doctrine of a future general judgment, for the above says Christ will come again "to judge the living and the dead." This observation of Mr. Austin perfectly annihilates his whole structure of universal salvation, and defeats his entire forces drawn up to negative the doctrine of endless punishment. But there are other forms of this creed. Lord King (Primitive Church, page 207) gives one which dates back to the second century, in which endless punishment is distinctly expressed. It begins with the usual form, *Credo in unum Deum*—"I believe in one God \* \* \* about to come in glory; the Saviour of those who shall be saved, and the judge of those who shall be judged, and sending away into *eternal fire* the perverters of truth and the despisers of his Father and of his coming."

Mr. T. B. Thayer in a late work, written in 1862, which he entitles "the Theology of Universalism," in which he makes the most sanguine efforts to show that the two passages, one in 2 Peter 2:4, the other Jude v. 6, were only citations from a traditionary book, and therefore that the doctrine of "fallen angels" is not taught by these texts, says, page 401, "About the time of our Saviour's birth, or just before, it (the tradition) appeared in full dramatic costume

in the celebrated 'Book of Enoch,' written by some foreign Jew." Mark, Mr. Thayer says this book was written about the time of the birth of Christ, and of course the sentiments it contains being the production of a "Jew" would fully represent the then prevailing doctrines among the Jews. Mr Thayer then to serve his purpose cites from this book these passages: "Then the Most High, the Great and Holy One spake and said to Raphael, 'Bind Azazyel hand and foot; cast him into darkness, and in *the great day of judgment* let him be *cast into the fire.*' To Michael the Lord said, 'Go and announce this crime to Samyanya and to the others who are with him; and when all their sons shall be slain, when they shall see the perdition of their beloved, bind them for seventy generations underneath the earth, even to the day of judgment.'" Here Universalists themselves prove that the doctrine of a "great day of judgment" in some future distant period, prevailed among the Jews in the days of Christ.

3. The Scriptures speak of the judgment only in the future tense. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart and in the sight of thine eyes, but know thou that for all these things God *will bring thee into judgment,*" Ecc. 9:9. "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained," Acts 17:30-31. "And as he reasoned of righteousness, temperance and a *judgment to come* Felix trembled," Acts 24:25. "But I say unto you that every idle word that men shall speak, they *shall* give an account thereof in the day of judgment." These are Christ's words and he is speaking to those who believe in a future general judgment. "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, *to be reserved unto judgment,*" 2 Pet. 2:4. Universalists, however, say Peter was not affirming that such a judgment would

take place, but was only repeating the doctrine which those to whom he wrote believed, for he uses the word *tartaros*, translated *hell*; besides the Apostle says, "*For if God spared not*" &c. This passage, however, has not all the force of the Greek text, and hence the American Bible Union render it thus: "*For if God spared not angels, having sinned, but casting them down to hell, delivered them over to chains and darkness reserved unto judgment*", merely assenting to draw from their own premises the conclusion that he would not spare them. But this text has a parallel in Jude, which will admit no such dodgery. "And the angels which kept not their own estate, but left their own habitation, *he hath reserved* in everlasting chains under darkness *unto the great day*", Jude 6. "But why dost thou judge thy brother? or why dost thou set at naught thy brother, for we must 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," Rom. 14:10,11. When Paul says "it is written", "As I live, &c," he quotes Isa. 45:23, which Universalists rely upon more than any other text in the Bible, as teaching a Universal salvation. They declare also, that this will be fulfilled at the end of time. Very well then, "every knee shall bow and every tongue shall confess", Paul says, "before the judgment seat of Christ" at the end of time. "The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished," 2 Pet 2:9. Job taught the identical doctrine here reiterated fifteen centuries before the time of Peter, "The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath," Job 21:30. These passages are so direct and specific in proving the doctrine of a future general judgment, that no comment is necessary to make them plain.

4.—The scripture most pointedly teaches a judgment in the future state. The apostles speak of Christ as *the judge*

of *quick and dead*. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom", 2 Tim. 4:1. "And he commanded us to preach unto the people and to testify that it is he which was ordained of God to be *the judge of quick and dead*," Acts 10:42. "Who shall give account to him that is ready to *judge the quick and the dead* ; for for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit", 1 Pet. 4:5-6. Universalists have but one loop-hole by which to evade this positive doctrine of the apostles, namely, by falling back upon the authority of Dr. Clarke on the latter passage, where the Dr. explains the phrase "quick and dead" to signify the Jews and Gentiles; but we object to this for the following reasons: 1. The Jews were dead as well as the Gentiles, "Even when we", says Paul, "were dead in sins," Eph. 2:5. 2. The text says, "The gospel *was* preached (not *is* preached) to them that are dead." Here the *preaching* is in the past tense, "*was* preached," while the *death* is present, "are dead." This could not be said of the Gentiles, for the gospel was only then being preached to them; and surely those who had already become Christians in Rome, Corinth, Colosse, Thessalonica and Ephesus were not then dead (in sin); 3. The object of this preaching was "That they might be judged according to men in the flesh." This could not mean the Gentiles for the gospel was not preached "that they might be judged according to men in the flesh", and according to Universalism they were judged before they ever heard the gospel. 4. If the judgment was at the destruction of Jerusalem those Gentiles "*who shall give account to Him*", escaped the judgment, as none but Jews were involved in it. 5. Peter, as Mr. Cobb opines, was writing to converted Jews who believed in the judgment of "the quick and dead", in the literal sense of that phrase, and no one

could imagine that Peter would use such an expression when he only meant the Jews and Gentiles then living. He was himself a Jew, and could certainly have avoided this phraseology if the Saviour had taught him a doctrine different from that of his ancestors, unless he meant to deceive.

6. Universalists urge with equal vehemence, that the phrase the "Lord of both the dead and the living," Rom. 14:9, can, as the context shows, only be acknowledged in the literal or common sense, yet the reference to the dead here and in this passage is precisely the same.

7. In Acts 10:42, this same Peter uses the *quick and dead* immediately in connection with the death of Christ, where no rule of interpretation could make it mean the dead in sin. In Peter it is "*the quick and the dead*", in Acts it is "*quick and dead*", the article being absent, and hence in the latter instance must refer to the death of the body.

8. Paul says, "who shall judge the quick and the dead at his *appearing*." But Christ as we have shown will not appear till the end of time, then the quick and the dead will not be judged till the end of time. Hence if this means the Jews and Gentiles, as all the descendants of Adam will then be dead, except the comparatively few then living upon the earth, they will nearly all escape the judgment.

9. But granting that Peter meant the Jews and Gentiles, Universalists are not entitled to the conclusion that he meant only the living, for in that case many would escape the judgment by death, for it was future—"who shall give account"—besides it would appear that he taught that Christ had no claim upon the dead. And even admitting the point, he must have considered the entire posterity of Adam, the dead as well as the living, in those two divisions, and here again we have the doctrine of a judgment after death. But we will let Mr. Cobb, who is current authority among all Universalists, tell us who are meant by *the dead*, v. 6. On this passage he makes the following sage remarks: "This verse (v. 6.) is closely con-

nected with the preceding, and *the same people are referred to by the dead*. Accordingly the subject here is the same as that of the 19th verse of the preceding chapter", *vide in loco*. We will read that 19th verse, "By which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah." Here, as Dr. Clarke and all good authorities opine, the antediluvians are intended, for certain it is no others "were disobedient in the days of Noah"; hence Mr. Cobb, with all his sagacity, must acknowledge from his own interpretation that "the dead" refers to past generations. "The gospel was preached to them that are dead," for Paul says it was preached to Abraham, Gal. 3:8.

The judgment after death is most lucidly taught in the following texts of scripture: "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel", Matt. 19:28. No one could say this was fulfilled in this life. Paul says, "Know ye not that we shall judge angels? how much more things *that pertain to this life*", 1 Cor. 6:3. The word *judge* is cavilled at by Universalists, and twisted into all shapes to prevent its meaning distinguishing or decision; but in this place no such jumble is practicable, for the apostle is chastising the Corinthians for going to law with each other. He says, "There is not a wise man among you, nor one that shall be able to *judge* between his brethren", v. 5. Here the favorite hobby of making *judge* to signify *to rule* was the cause of the apostle's complaint, for while he wished them to judge among themselves, it was this Universalist judging or *ruling* propensity that kicked up the dust of going to law. Mr. Cobb seems to succeed admirably in his work of garbling truth and scripture perversion, but seems nonplussed on approaching this passage. "I am writing a commentary,



and the doctrine this text teaches is one of the most hated, and opposed to my theory; nevertheless, to preserve my credit, as I dare not pass it silently, as I have done in many other instances which seemed of less importance, at all hazards something must be said"; and after this soliloquy, or something similar, he concludes that Dr. Clarke's interpretation is wrong, for he interprets the word *aggelous* to mean fallen angels or evil spirits. "The idea is in my mind," says Mr. C. "that the apostles were capacitated and privileged to judge, *i. e.* to examine, to discern, to pass decision upon (yes to judge, Mr. C., for this is in the text) the claims and the doctrines even of those who presented themselves as messengers from God". *Com in loc.* But, Mr. Cobb, Paul says, "Know ye not that we shall judge angels"? Then according to your interpretation they could judge as well as Paul! This is exactly what they thought. One imagined he had as good an idea of right as any person, and well he might if he was to judge angels in this life; another had an equally great idea of his capacities for judgment, and the result is they go to law. But the text finishes, "how much more *things that pertain to this life.*" Here, if there is any sense attached to words, the angels *did not* pertain to this life, as Mr. Cobb would like to make out, yet knows better, *but to the next life.*

"And delivered just Lot vexed with the filthy conversation of the wicked: the Lord knoweth how to deliver the godly out of temptation, and reserve the unjust unto the day of judgment, to be punished", 2 Pet. 2:7-9. Universalists generally have adopted the evasion of George Rogers on this text, p. 202. He says, "Peter evidently speaks of the time of the latter visitation (Sodom's destruction) under this appellation (day of judgment), for he adduces the facts of Lot's deliverance and the overthrow of the Sodomites." But were the Sodomites reserved unto the temporal judgments that befell them? No. They were destroyed imme-

diately on Lot's leaving the city. Then they are still reserved unto judgment. Peter was addressing Jews who had been converted to Christianity, and it seems very improbable he would speak of the Sodomites being reserved unto judgment when he only meant the one that befell them, and when his readers then and thousands after, believed that they were then reserved to a day of judgment at the end of time. An idea to have weight must have common sense.

"Woe unto thee Chorazin, woe unto thee Bethsaida; it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou Capernaum which art exalted to heaven shalt be brought down to hell; *it shall be* more tolerable for the land of Sodom, in the day of judgment, than for thee", Matt. 11:21-24. Upon this George Rogers remarks, "It must be evident this judgment was temporal. *is it* not too manifest for argument that nothing more is here meant than that in the time of visitation it should go harder with that city than it had with Sodom and Gomorrah? Well, did it go *harder*? No Sir. No such terrible judgment ever fell upon Capernaum as that which destroyed Sodom and Gomorrah, and Friend George is very careful to avoid the after historical state of Capernaum to prove his assertion. The unvarnished force of this text bids defiance to all the sophistry of Universalism. Here is plain testimony from the lips of him who cannot lie, that the men of Tyre, Sidon, and Sodom are all to be in the day of judgment. They, though long dead, "shall be" with the people of Chorazin, Bethsaida and Capernaum, in the day of Judgment. To suit Universalism Christ should have said, "*it was* more tolerable for the land of Sodom than it shall be for you in the day of your judgment."

"The men of Nineveh shall *rise in judgment* with this generation, and shall condemn it; because they repented at the preaching of Jonab, and behold a greater than Jonah is here.

The Queen of the South shall *rise up* in judgment with this generation &c. Shall condemn it, for she came from the uttermost part of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here", Matt. 12:41-42. Rogers and Cobb, two leading oracles of Universalism, make no criticism on this text. They very well knew that what *can* be said has been said already, and as soon refuted. The passage is invulnerable. The only remark Mr. Cobb makes in passing is that it is "a rhetorical figure by which the example of the dead is represented as appealing to the living." There was no *appealing* in the matter, for Christ speaks in the future tense. "The Queen of the South *shall rise up* in judgment", not *is rising up*. How will the Queen of the South condemn "this generation"? By example? No, not in the sense of the Saviour's words, for that example they had then. The Greek, here rendered "rise up", is *egerais*, the very word employed by Paul in 15th 1 Cor., which Universalists contend refers to the literal resurrection. This text unequivocally teaches that the Ninevites and the Queen of Sheba shall rise up in judgment. Dr. Clarke's translation of the passage makes this still more plain, "*A Queen of the South and the men of this race shall rise up in judgment &c*", Com. on Luke 11:31. Mr. Austin, in his discussion with Rev. David Holmes, says, "In the Bible the day of judgment and the literal resurrection of the dead are never represented as occurring at the same time, or in any way connected, but they are invariably described as events which will take place at different times, and at periods far apart", discuss. p. 630. "Whenever", says Mr. Whittmore, "the sacred writers mention a retribution, they are silent in regard to *resurrection*. And whenever they mention a resurrection they are silent in regard to a retribution". (Plain guide to Universalism, p. 164). But we ask whether the judgment and the literal resurrection spoken of in this text are not connected and simultaneous!! Read also John 5:28-9, where

the Saviour says, "The hour is coming in the which all that are in *the graves* shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the *resurrection of damnation*". Does not condemnation imply or rather in this teach a judgment?

"For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law in the day when God shall judge the secrets of men, by Jesus Christ, according to *my gospel*", Rom. 2:12-16. I have quoted the connection, leaving out the parenthesis. Mr. Cobb is very uneasy about this parenthesis, for the way the translators have placed it Universalism has no alternative but to lie down and die, for Paul here teaches that those who sinned under the law, including of course those who fell in the wilderness, shall be judged by the law at some future period—in the day "in which he will judge the world in righteousness"; hence Mr. C. says, "It is better (for the cause of Universalism of course) to embrace in the parenthesis all between verses 6 and 16. You can then read the essential doctrine (of Universalism) of the chapter in its entirety in these few words, 'Who will render to every man according to his deeds, in the day when God shall judge the secrets of men by Jesus Christ'". What a shifting and changing would Universalists have made had the scriptures but gone through their hands on its revelation to the world. What a reformation it would have made with its *hæc* and cry of figure! allegory! metaphor!! But Mr. Cobb need be no more easy now than before, for if we grant his own reading, which is only an imposition on common sense, the same doctrine is still there. Let us read it to accommodate the sagacious gentleman, and then ask, why "will he render to every man according to his deeds, in the day when God shall *judge* the secrets of men?" The answer is "For as many as have sinned in the

law shall also be *judged* by the law " When ? " In the day when God shall judge the secrets of men by Jesus Christ. Here then there is no alternative ; the Jews who had been dead a thousand years were yet to be judged.

"But the heavens and the earth which are now by the same word are kept in store reserved unto fire against the day of judgment, and the perdition of ungodly men", 2 Pet. 3:7. This text of scripture clearly and emphatically points out the day of judgment as simultaneous with the end of time, and the dissolution of the earth. The only attempt Universalists have ever been able to conjure up to explain away this most positive testimony of the judgment, is on the ground assumed by Cobb that it refers to the destruction of Jerusalem and the dissolution of the old dispensation. Very likely ; " But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" v. 10. Yes, the Mosaic dispensation was burned up at the destruction of Jerusalem, and its elements melted with fervent heat ! This day of the Lord it happens did not come then as a thief in the night, for the Jews were fully apprized of the approach of the Romans, and made preparations for defence. If by the phrase "*the world that then was*" Peter meant the literal earth, the expression "*but the heavens and the earth which are now*" must also be understood literally. This is obviously the only meaning Peter attached to these words, for he speaks of the earth that then was as *standing out of the water and in the water*. The phrase "*heaven and earth*" in Col. 1:20 means the entire universe, for if not it will not prove the salvation of all mankind, but here, marvellous enough, must mean only a dispensation. But there is not an instance in the Bible where it will bear this meaning, and here Mr. Cobb's "heavens and earth" comes to an end 37 years before he sees Titus the Roman general dis-

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solving it and melting its elements with fervent heat at the destruction of poor bear-all Jerusalem. Peter, however, wrote this epistle long after the Jewish dispensation had virtually closed, and the Christian dispensation had ushered in, yet he makes the day of judgment still future. There is not one instance of *the day of judgment* being applied to a temporal calamity, and we see plainly the apostle had reference to a period far in the future, for he immediately adds, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Peter continues, "Nevertheless, we, according to *his promise*, look for new heavens and a new earth". This is all a figure, and if Universalists make out that a *promise* of God is figurative in one case, it will puzzle a Jesuit to point out one that is certainly literal. These "new heavens and new earth" mean, we are told, the Christian dispensation; but if this is where "dwelleth righteousness", what must have been the *old* heavens and earth where sin dwelt! But it is asked, If you take Peter's language to be literal, pray how do you suppose the earth will be burned up, when more than two-thirds is water? We reply, "With God all things are possible." Water is composed of two gasses, hydrogen and oxygen, which when separated burn with great intensity. Could not God decompose these gasses by his almighty fiat and convert every grain of sand into powder as easily as into living insects, as was the case in one of the ten plagues of Egypt? The scriptures in several places teach that this earth will pass through a change similar to that which Peter calls a *destruction*. God said to Noah, "While the earth remaineth", Gen. 8:22, plainly indicating it was not always to remain. Christ said, "Heaven and earth shall pass away", Matt. 24:35, and "Behold I make all things new" Rev. 21:5. Paul's language can be applicable only to the physical Universe; "And thou Lord in the beginning hast laid the foundations

of the earth, and the heavens are the works of thy hands ; they shall perish but thou remainest ; and they all shall wax old as a garment ; and as a vesture thou shalt fold them up, and they shall be changed ", Heb. 1:10-12.

"And as it is appointed unto men once to die, and after this the judgment, so Christ was once offered to bear the sins of many," Heb. 9:27,28. This is a text on which Universalism breaks like a billow of the ocean on a line of granite rock. There is no passage that has been so desperately besieged by all the combined forces of ingenuity, sophistry and perversion, as this 27th in Hebrews, and there is none where defeat exhibits a more signal failure. It is one of those strong pointed scriptures, as true to its doctrine as the needle to the pole. Nothing it will admit from its premises but the one conclusion—a judgment after death ; and Universalists, as long as they admit the Bible to be true, may be challenged to bear it down—saddle it with all the figures, metaphors, new translations, twistings, and perversion which human language is capable of contriving. The exposition given is that *tois anthropois*, here translated *men*, should have been translated *these men*, meaning the Jewish high priests, who on going into the Holiest of Holies, died sacrificially or typically, but such a meaning is not possible from the following considerations :

1.—*Tois anthropois*, should not be translated *these men*, because the Greek article ought never, in a single instance in the New Testament, to be rendered by a pronominal adjective. The only place where it is rendered 'those' is Heb. 7:27, where '*the*' would be equally forcible and fully conformable to the original, and hence the American Bible Union, have thrown out "*those*" and use "*the*." The French translation has also "*the*". This is the example Mr. Thayer adduces to justify his translation of the above passage. Nowhere is it translated *these*. In the phrase "but now commandeth all men everywhere to repent," Acts 17:30,

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"All" is from the Greek article (*Tois*), but here it should have been left untranslated as in Heb. 9:27, for "men everywhere", is certainly *all* men without putting that sense on *Tois*.

2. The high priest did not die sacrificially, for he offered sacrifice for his own sins, as well as for the sins of the people. How could these gentlemen say the high priest died sacrificially, when they do not believe in the vicarious atonement? Neither was this death figurative, for the text reads, "*so* Christ was once offered", that is in the same manner. Hence if the high priest died figuratively, the death of Christ was nothing but a figure—he made a figurative atonement which purchases only a figurative salvation! The high priest entering through the blue veil of the temple into the Holiest of Holies, typified not death, but the very opposite, as it was a type of Christ entering through the blue veil of the skies into the temple not made with hands, where he enters upon an "endless life," Heb. 7:16, as a high priest after the order of Melchisedek.

3. There was only one High Priest at a time, but the plural form is used in the text, "It is appointed unto *men*."

4. The Levitical priesthood had passed away and the priesthood of Christ had taken its place, yet Paul uses not the past but the present tense, "It *is* appointed."

5. If the death here means the typical death of the High Priest, Paul was mistaken when he wrote this text, for allowing the high priest to enter upon his office at the usual age of thirty years, and to live to the age of sixty, and as he enters into the holy place only once every year, Heb. 9:7. the apostle should have said "It is appointed unto these men *thirty times to die!*"

6. What does "after this the judgment" mean? We have been told all along, on the authority of Cappe, that "the term judge signifies to rule". Is that the meaning here? Oh! no. This cap (Cappe) would not fit the high



priest. Here Universalists have at least five judgments. They laugh at the number of hells Orthodoxy preaches, but their number has never yet amounted to five! The high priest when he came out "*blessed the people*," Lev. 9:23. It is contended that *blessing* here signifies *judgment*. Let us try this on the promise to Abraham, which is stoutly argued to prove a Universal salvation. "In thy seed shall all the families of the earth be *judged*." If a *Universal judgment* be the *blessing*, Universalists are welcome to all the capital they can make of it.

7. If the *typical death* still be urged, then Paul could only refer to what died such a death, and hence *Tois anthrōpōis*, means the animals which were slain outside the camp for they typified the death of Christ outside Jerusalem. Paul then should have written "It is appointed unto the lambs and bullocks once to die, and after this be roasted."

9. If any change should be made in the translation the text should read, "It is appointed unto *all* men once to die", as this very word *Tois* as we have just observed, is rendered 'all' by the translators in Acts 17:30, "The times of this ignorance God winked at, but now commands *all* (*Tois*) men everywhere to repent." To the orthodox exegesis of this passage Mr. Thayer brings forward these formidable objections: 1. If the text means "*all men* once to die," then all died as a sacrifice for sin, for the text reads, "As it is appointed—*so* Christ was once offered." He observes, "The comparison here is generally overlooked, and yet the little words '*as*' and '*so*' are the key of the passage. Surely *all* men are not appointed to die as Christ died, *a sacrifice for sin*, to put away sin." 2. He then claims the passage as proof of universal salvation, "The high priest," he says, "made atonement for *all* the congregation, for *all* their sins; and he actually and legally justified all for whom he died. Now Christ died for all mankind, and if all mankind are not justified or delivered from all their sins, then he is not only

not *superior* but absolutely inferior to the Law priests", page 271, U. Th.

Here is another evidence of the desperate assumptions Universalists make to satisfy their deluded followers, and we doubt not that thousands have read these words of Mr. Thayer, and relying upon his honesty, secretly triumphed in the assurance that these objections are weighty and insurmountable. However, upon this we remark, 1. To draw Mr. Thayer's objection the passage should read, As it is appointed unto Christ once to die, so men were once offered, *i. e.* As Christ died a sacrifice for sin, so all men die (a sacrifice for sin). But as it reads from the pen of the apostle, it is capable of no such sophistry as Mr. Thayer labours to put upon it. 2. As Paul did not mean the High Priest here, the second remark can have no weight, but we merely add that every man was obliged to perform certain duties in order to have his sins expiated once a year by the High Priest. See Exod. 30:12-15, Lev. 17:4. The very next passage after the one under examination is proof that our individual salvation is conditional, "So Christ was once offered to bear the sins of many; and unto them that LOOK for him (not to those who exercise no interest) shall he appear the second time without sin (Gr. *a sin offering*) unto salvation." Heb. 9:28.

But their own exposition still retains the future judgment. for as the high priest, after his offering came out of the Holy place and judged the people; and this being typical of Christ, He is therefore yet to come from Heaven, of which Paul says the Holy of Holies was a typo, (Heb. 9:24) to execute his judgment, and they themselves say that the Heavens must receive him "till the times of the restitution" (Acts 3:21), which they argue to mean the end of time. Hence, at the end of time will be the judgment.

"I saw the dead both small and great stand before God, and the books were opened, and another book was opened

which is the book of life, and the dead were judged out of those things which were written in the books, according to their works; And the sea gave up the dead which were in it; and death and hell (hades) delivered up the dead which were in them, and they were judged, every man, according to their works; and death and hell (hades) were cast into the lake of fire; this is the second death". Rev. 20:12-14.

Universalists, when this text is quoted, pretend to do nothing but hang their lip. No attempt has been made hitherto to reconcile this with their theory of scripture doctrine. They try, however, to evade its force by resorting to the dylngery of figure! figure! figure!; but in the next breath will argue that it must refer exclusively to this world, because it speaks of *day and night*. Yes, the whole of Revelations is figurative, yet they stop all on a sudden and, thinking to make capital, take "day and night" to be literal. Who can account for this dodgery of which Universalists are so guilty? But the gentlemen themselves make *day and night* refer to the immortal state. George Rogers, on page 106, quotes Rev. 7:9, and applies it to the resurrection state. "And after this I beheld and lo a great multitude which no man could number, of all nations and kindreds and peoples and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." Friend George quotes this to prove that all men will be saved, for they will wear "white robes". We admit it refers to the post resurrection state, but it does not include all nations, kindreds, people and tongues, but a great multitude of all nations, kindreds, people and tongues. But what else does John say of the *white robes*? "And one of the elders answered, saying unto me, what are these which are arrayed in white robes, and whence come they? And I said, sir, thou knowest. And he said to me, these are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;

therefore, are they before the throne of God and serve him **DAY AND NIGHT** in his temple, (Ibid. 15-17). Then Universalists are bound to admit that *day and night* does apply to eternity. If we reject this scripture as referring to eternity because it applies language to the judgment which contains reference to things of time, then we may on the same principle deny that God will exist beyond the limits of time, for it is said concerning him: "Thou art the same, and thy years shall not fail." Heb. 1: 12. Indeed, there is no remedy but to admit that the day of judgment is at the resurrection, as is proved from the following words of Mr. Rogers: Pro and Con, p. 119, "Hell is fated to the same end. God says, by the mouth of the prophet 'I will ransom them from the power of sheol (grave or hell), I will redeem them from death. O death, I will be thy plagues. O sheol, I will be thy destruction.' Hosea 13: 14. John's description, (highly figurative, unquestionably), *must refer to the same event.*" And death and Hades were cast into the lake of fire; this is the second death." Here the great oracle of Universalism tells us that the lake of fire is when Hades and death are destroyed, which of course will not take place till the end of time. "The last enemy that shall be destroyed is death", 1 Cor. 15:26, which certainly cannot be till all are immortal. Now since the lake of fire is at the resurrection, the judgment must also be, for John makes them simultaneous. "And they were judged, every man, according to their works; and death and hell were cast into the lake of fire", Rev. 20:13-14. And "the fearful and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers and idolitars, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death". ch. 21:8.

## CHAPTER III.

### THE DOCTRINE OF PUNISHMENT.

The doctrine of Scripture punishment as taught by Universalists is of all dogmas the most vague, conflicting and obscure. On a close examination it will be found to have as many sides to it as a multiplying glass, and when in a discussionary light, changes its colors as often as the chameleon. John Murray, the founder and father of the ism, taught that there was no punishment for sin, either in time or in eternity. Mr. Winchester and Mr. Chauncy, on the contrary, promulgated the doctrine that sin would certainly be punished in this life and the next, and that none could grasp its duration. Hosea Ballou, who recast the whole system of Universalism as taught by Murray and his coadjutors, differed from both, and established the theory which everywhere prevails, that punishment is confined to this life, and never by any means extends into eternity. Mr. Abel C. Thomas, in his discussion with Dr. E. S. Ely, contended on this ground, that "the Bible furnishes no evidence of a punishment beyond the present life", p. 25, and that the righteous and the wicked shall be recompensed *in the flesh*. To support this doctrine they take the following positions: 1. That sin is only the result of our animal nature; that it does not affect the soul, and must therefore perish with the body. The disembodied spirit will then be free from sin, and consequently holy and happy. 2. That punishment follows as an unavoidable consequence *when* we sin; and that as we can sin only in this life, it is only here we

can be punished. 3. The Mosaic dispensation dealt only in temporal punishments, and the Scriptures assume that under its administration every transgression and disobedience received a just recompense of reward. 4. "That", in the words of Mr. Austin, "God's punishments are designed for *the good* of those on whom they are inflicted", and must therefore be limited. I will take up these heads separately and give the proof Universalists adduce, and show that the four positions are unscriptural and false:

1. Sin is the result of our animal nature, and does not affect the soul, and must perish with the body. I have quoted elsewhere from the leading oracles of Universalism, who take this ground. Mr. Ballou says, "Natural evil is the necessary result of the physical organization and constitution of animal nature". On the Atonement, p. 31, Mr. Austin says, "Sin proceeds from the animal or bodily portion of our nature, as it exists in this life, and not from the mind, spirit or soul." So A. C. Thomas, George Rogers, Pingree, Kidwell and others. They quote these two passages, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24. "He that is dead is freed from sin," Rom. 6:7. The former, it is said, teaches that the fleshy body or animal nature is "the body of sin", or "law of sin which is in my members", ch. 7:23, and the latter teaches that death frees man from sin. Here we find one of those pointed contradictions in Universalism. At one moment they tell us that death is the putting off the garment of sin, at another that all men die in their sins. At one time they argue, as above, that men must be sinners as long as they are in the body; at another that Christ is the Saviour of the world, and of course saves all men from sin before they die, and yet when the idea is pared down he never saves from anything. The first passage, "who shall deliver me from the body of this death", has reference to their prevailing custom of chaining criminals to a dead

body, when they were suffocated by its putrefaction. The apostle here does not mean to run a parallel between the criminal body and his body, but the body of sin existing in his members, for many things could deliver him from his fleshy body. But he says, "Ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you", Rom. 8:9. Then he was not in the flesh in the sense in which he is speaking, and was therefore already "*delivered.*" Can we not be freed from the body of sin before we die? "In whom also ye are circumcised with the circumcision made without hands, in *putting off the body of the sins of the flesh*", Col. 2:11. One thing is certain, if man must sin as long as he lives, and Christ saves from sin, then he can only save by removing the soul from the body. It then follows that Bonaparte saved more than Paul, and Robertspierre more than Peter. Is it not a pity the apostles did not understand this very easy and modern way of taking men to heaven? How many thousands of poor souls, tormented and afflicted with the blighted fortunes of this life, were everywhere in contact with the apostles, and yet they never made the first stroke to send them off to Paradise.

The import of the passage, "He that is dead is freed from sin", has been much disputed among commentators. Universalists to a man declare the impossibility of attaching to it any other meaning than the death of the body, yet as briskly contend that the term death, when connected with spiritual things, means death to sin. In the preceding verse occurs the phrase, "that the body of sin might be destroyed"—immediately after, "Now if we be dead with Christ"; meaning a death to sin. "For in that he died he died unto sin once", v. 10. Verse 11 reads, "Likewise reckon ye also yourselves to be dead indeed unto sin. Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof." Here we see that the whole connection has reference only to the death to sin. Peter has the

same thing in different words. "He that hath suffered in the flesh hath ceased from sin", 1 Pet. 4:1. Paul to the Galatians explains Peter, "They that are Christ's (dead to sin) have crucified the flesh", ch. 5:24. The gentlemen try to play sharp when told that this death refers to sin, for they immediately read it, "He that is dead *in* sin is freed from it"; nay, this is counterfeiting the text, but "he that is dead *to* sin is freed from it." This death cannot be physical, 1. It would make nonsense of Paul's words, *The dead man is freed from sin*. Sin is the transgression of the law, and the law is not given to dead men. 2. If this death be temporal Paul differed widely from his Universalist brethren at the present day, for who of their ministry when warning of the danger of sin, seldom as it may be, and beseeching the wicked to reform, would say, even though he believed it, "Nevertheless, he that is dead is freed from sin", as much as to say, "You had better repent and turn from your sins now, for when you come to die you will be saved from them anyway." What! Do Universalists preach salvation from sin? Yes, and turn upon their heel the next minute and declare that it is only the dead man that is freed from sin. "He *that is dead* is freed from sin." 3. By making this death temporal the apostle established, in general truth, in his assertion, for the negative is as true as the affirmative, *i. e.* he could have said, "He that is not dead is free from sin." Paul was alive, I suppose, when he wrote this, yet he says, "How shall *we*, who are dead to sin, live any longer therein"? v. 2. "Being then *made free from sin* ye became the servants of righteousness", v. 18. Here we may be free from sin without passing through the change of physical death. Now let us consider the absurdities which arise as legitimate conclusions from premising that all sin arises from the animal nature, and has not its origin in the soul. 1. It charges God with inconsistency and folly by designedly giving man a constitution so imperfect and disposed



to sin as to necessarily subject him to the commission of sin, and then gravely enacts a law connected with the severest punishment against the sinner. That is, he makes man a sinner and then punishes him with death for sinning.

2. It robs God of his holiness by making him the direct author of all the evil in the universe, and contradicts his word, which declares that he hates sin and is of purer eyes than to behold iniquity. Universalists say that man is only a part of God, and if a part of God commits so much sin, what think you will the whole of him do?

3. It makes the Deity the basest of all hypocrites. He has forbidden all sin when he knew we must sin of a necessity. Mr. Thomas says that "man is a moral agent. Nevertheless we hold that he who gave has power to impart to the agency of man such *impulses*, and to his *will* such a *direction* as infinite benevolence may prompt." Here we see God, through *impulses* and *directions*, prompts man to every act of sin, and yet hates sin and the sinner, and to cap all, is guilty of this treachery through a *pure and benevolent desire* to promote the happiness of his creatures.

4. God is unjust and cruel. He is the author of man, sin and punishment, and forbids sin, wills it, and punishes it. Instead, therefore, of being the fountain of goodness, he is the fountain of evil and the highest example of injustice in the universe.

Hence one of three conclusions must follow: 1. God gives a false account of his character in the Bible, and is therefore a hypocrite; or 2. The Bible gives a false testament to the character and government of God, and is therefore not a divine revelation; or 3. Universalism gives a false view of the Bible and its holy Author, and is therefore highly dangerous, blasphemous and false. Here is a dilemma with three horns, and Universalists must take one of them on which to hang their *ism*.

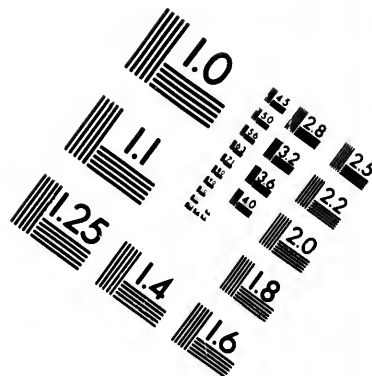
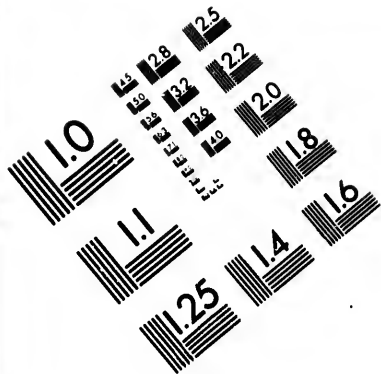
There is no Scripture that attributes sin simply to the

animal passions, and the passages quoted are only adduced to brace an inference. On the contrary, we are assured that man was made "*good*" and "*upright*" in the beginning. The Scriptures instead of attributing sin to the body point out its origin in the soul. Solomon, the wise and renowned Universalist of ancient times says, "The soul of the wicked desireth evil", Prov. 21:10. The Lord himself said, "The imagination of man's heart is evil from his youth", Gen. 8:21, and that it is "deceitful above all things and desperately wicked." Christ says, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies—these are the things which defile a man", Matt. 15:19. "Do ye think the scripture saith in vain, 'The spirit that dwelleth in us lusteth to error'?" James 4:5. Universalists virtually admit that the soul is the fountain of evil, or why, on the principles of justice, is it punished? Nothing could be more unjust than to punish a pure spirit for the crimes of a sinful body, and this punishment to be executed with such severity and precision that all its pleadings would be unavailing in saving it from the consequences due to the depraved constitution of man as a physical being. By making sin the unavoidable result of the physical organization, there is no such thing as sin as a *moral evil*; hence when the soul is absent from the body it is incapable of sinning and destitute of a moral character. Then it follows that nothing in time can affect the soul in eternity. Mr. Flanders, in his discussion with Dr. Strickland, made use of just such language: "Actions in time can in no case extend in their effects into eternity." Where then is the use of this "disciplinary course" to which man has been subjected to fit him for greater bliss and holiness in heaven, which, according to Universalism, was the chief and only object of God in creating the human species. How does subjection to earthly trials and changes elevate the soul when timely actions do

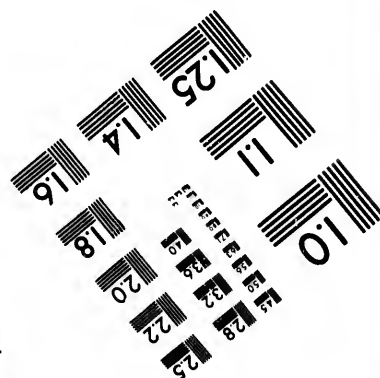
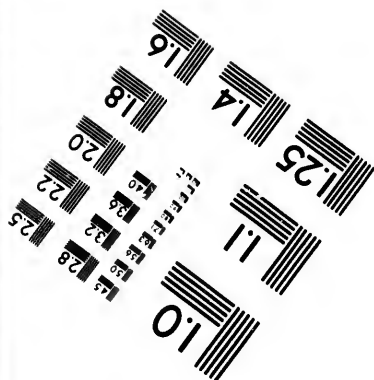
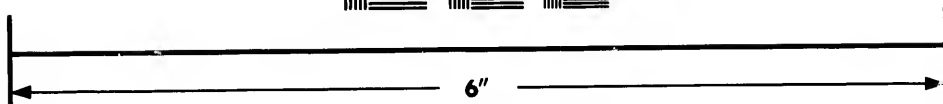
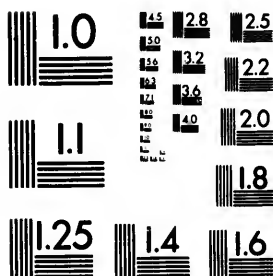
not extend in their effects into eternity? Here is a direct lampoon upon common sense, and all this Universalist prate about God's design in subjecting man to vanity dissolves into a phantom. If we grant the sublime and doctrinal hobby of Universalism that sin has its origin in a physical source, still this does not help their case; for as they teach that the soul endures punishment for the sins of the body, it must then be shown that the soul ceases to be punished when the body expires, an assertion incompatible with reason and Scripture. Universalists declare that "*sin shall not go unpunished*", and seem to take a great pride in that expression, just as if we denied it. But what of the marauder who coolly murders the innocent family of a hated neighbour, and chances to lose his life when in the midst of his work of horror? Where receives he his punishment? It cannot be in this life, or he would be punished before he was guilty—an objection Mr. Austin brings against the doctrine of future general judgment—and death could not be punishment, for, according to the Universalist doctrine, God punishes mentally, besides death has passed upon all men. Where then is he punished? Nowhere but in eternity. But we are told that no action in time can extend its effects into eternity; then he who dies in the act of shedding the blood of the innocent escapes into eternity unpunished!! But are Universalists sure that no action in time can extend its effects into eternity? Let us see. What of the sufferings and death of Christ. They were actions performed in time; do not they in their effects and consequences extend into eternity? Universalists to save their doctrine must answer *yes*, for they believe or rather preach that all will be made alive spiritually in Christ, and are therefore through him rendered everlastingly holy and happy in the future state. Paul says, "If in this life only we have hope in Christ we are of all men most miserable", 1 Cor. 15:19. The Apostle must have believed that Christ's

actions in time affect in eternity, for he writes, "If Christ be not raised, then they also which are asleep in Christ are perished", 1 Cor. 15:17-8. Now if the actions of Christ, who, according to Universalism, was a finite being, or in the words of Mr. Ballou, "*a created dependent being*", extend in their effects into eternity, are not the actions of any other finite being equal in point of duration, *i. e.* eternal? Will you back down now and take the ground that Christ is an infinite being? Quite possible. No one can tell the steps an uncommitted gentleman of that class will take, for they choose their ground to suit the emergency of the time being, no matter how much opposed to their common principles. Rev. John B. Power tells us that in his first discussion with D. R. Biddlecom, a distinguished Universalist preacher, that that gentleman "after evading the point for a time, when urged to it, he took his position and denied entirely the absolute divinity of Jesus Christ, and also positively denied that he was an object of religious worship. The same gentleman", says Mr. Power, "about a year subsequently, when circumstances brought us together again in the public discussion of Universalism, remembering doubtless the difficulties attending his former position, took the opposite ground on the divinity, and affirmed the infinite nature, perfections and divinity of Christ. And when reminded that he had either changed his position to avoid difficulties, or had really changed his sentiments on the subject, he chose to pass it without reply or explanation", p. 29. But let this "opposite ground" be taken and Balaam still sees the flaming sword in this unanswerable difficulty, for if Christ was an infinite being he made an infinite atonement, and sin must therefore be infinite; and if sin is infinite it demands an infinite punishment. Universalists ridicule no conclusion more than this, and yet it is the legitimate and logical deduction of their own premises, for as they make God the author of sin, sin must be infinite.





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George Rogers says, "Life is eternal, having its well-spring in the eternal God." Then, friend George, "sin is eternal, having its well-spring in the eternal God." But sin should not be measured by the dignity of the offender, but by the dignity of the offended. The meanest slave is as guilty when he violates the principles of law, as the greatest lord or duke in the realm. The same view is true of the Divine law. "He that despised Moses' law died without mercy, under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God", Heb. 10:28-29. "This man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house," Heb. 3:3. *Death without mercy* was the extreme of finite punishment, and as he who despises Christ suffers "a much sorer punishment" than the extreme of finite punishment, that punishment must be infinite. Sin is the violation of an infinite law, and is committed against an infinite God, which brought into requisition his infinite wisdom and power to check it; and as certain as God is offended with sin so certain is it an infinite offence. And even if we admit that sin should be measured by the offender and the offended, it will make out the case no better for Universalism unless it can be shown that the accountable or spiritual part of man is finite. Job says "Is not thy wickedness great and thine *iniquities infinite*?" ch. 22:5. "Abstain from fleshy lusts that war against the soul", 1 Pet. 2:11, and "let us cleanse ourselves from all filthiness of the flesh and spirit" 2 Cor. 7:1. From all this the conclusion is irresistible that the soul is the fountain of sin that is affected by the commission of evil in this life, and that punishment extends and is executed in the future state.

2. That punishment follows as an *unavoidable* consequence *when* we sin; and that as we can sin only in this life, it is only here we can be punished. Austin, in his discussion



with Holmes, to support this position, adduced the following passages, "Who *will* render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life. But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon *every soul* of man that doeth evil, of the Jew first and also of the Gentile \* \* \* For there is no respect of persons with God", Rom. 2:11. "He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons," Col. 3:5. "The soul that sinneth, it shall die", Ezek. 18:4. The righteousness of the righteous *shall be* upon him, and the wickedness of the wicked shall be upon him", Ezek. 18:20. "Though hand join in hand, the wicked shall not go unpunished", Prov. 11:21. "The Lord God merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will *by no means clear the guilty*", Exod. 34:6,7.

It is contended that these passages are unconditional as expressed by the word "shall", but this is only Universalists *ipse dixit*, as we will presently show. We will now present several reasons, amounting to the most positive evidence, that punishment does not follow transgression as an unavoidable consequence, and that men may be saved from just and deserved punishment.

1. Christ is a Saviour, "His name shall be called Jesus, for he shall save his people from *their* sins", Matt. 1:21. The word "*their*" can only be understood as referring to *past sins*, and hence must mean salvation from punishment. Paul makes this still more plain, "Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of *SINS THAT ARE PAST* through the forbearance of God," Rom. 3:25. Universalists

"deny the doctrine of vicarious atonement", but in this they deny the plainest of all biblical doctrines, "Christ hath redeemed us from the curse of the law, being made a curse for us", Gal. 3:13. Here the Greek word *kata* rendered 'curse,' means the *malediction, punishment, or penalty* the law inflicts upon the offender. St. Paul illustrates this point, "Scarcely for a righteous man will one die, yet, peradventure, for a good man some would even dare to die; but God commendeth his love toward us in that while we were yet sinners Christ died for us," Rom. 5:7,8. "Here to die for a man" says Doddridge "is to lay down one life in order to save another." "He died the just for the unjust that he might bring us to God." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed \* \* \* the Lord hath laid on him the iniquity of us all," Isa. 53:5,6. Here the Greek prepositions *anti* and *uper* translated by *for*, signifying *for the benefit or in the room* and stead of others. The distinguished theologian, Dr. Knapp, says "When this phraseology is used in the New Testament with reference to Christ, it always means that he died *in the stead* or *in the place of men* to deliver them." We are not, however, authorized to believe that he suffered the whole punishment due to sin, but only sufficient to bring us within the reach of God's mercy, "that he might be just and the justifier of him which believeth in Jesus," Rom. 3:26. Christ then must deliver from just and deserved punishment, for in no other sense can he save from *sins that are past*.

As Universalists pointedly deny that Christ died "in the stead" or "room of the sinner," for the sake of the reader we will argue the point further. It is contended that the preposition *uper* simply signifies "*for the benefit*" or "*in behalf of*" but the following passages show how it is used, "We pray you in Christ's stead (*uper*) be ye reconciled to

God", 2 Cor. 5:20. "Whom I would have retained with me that in thy stead (*uper*) he might have ministered unto me" Phil. 13. Here all must acknowledge that *uper* means "*in the place*" or "*in the stead of*", so the following, "He was made sin (a sin offering) for (*uper*) us" 2 Cor. 5:21. Verse 14 reads, "if one died for (*uper*) all, then were all dead." "It is expedient for us that one man should die for (*uper*) the people," John 11:50. "Christ hath once suffered the just for (*uper*) the unjust, that he might bring us to God", 1 Pet. 3:18. On Rom. 5:8, the celebrated Tholuck remarks, "While among men there is none who will thus die for *the innocent*, and not many who will die for a *benefactor*, the Holy One submits to death for *sinners*, for those who had offended against God himself. It was a noble demonstration of God's love, that while men were all involved in a situation of revolt from him, he suffered Christ to appear among them, who, in order to break the power of evil, took upon him the CONSEQUENCES of sin, even death and all its pains." Upon the same, Dr. Knapp observes, "This cannot mean that by his death Christ gave men an example of firmness or sought to reform them. For in verse 7th we read, There are but few instances among men (like that of Damon and Pythias) of one dying for an *innocent* friend; and, indeed, the examples are rare of one dying (as Peter was willing to do (*uper kristan*) for Christ, John 13:37), or even for a *benefactor* (*agathos*). But there is *no example* of one dying for *rebels* and *criminals* to rescue them from the death which they deserved; and yet so did Christ die for us." Dr. Adam Clarke says under v. 6, that Christ dying "for the ungodly" means he died *instead* of the ungodly. In this way the preposition *uper*, is used by the best Greek writers. On Matt. 8:17, Clarke remarks upon the phrase "*himself took our infirmities*", thus, "The Rabbins understood this place to speak of the sufferings of the Messiah for the sins of Israel: and say that all the diseases, all the griefs, and all the

punishments due to Israel shall be borne by him"—*com in loco*. Universalists assert that the doctrines of endless punishment, vicarious atonement and the Trinity, were introduced into the Church by heathens who were converted to Christianity, from the third to the fifth century. This is false. That the Trinity was a doctrine of the church in the *second* century is certain from a fact stated by Mosheim, viz: "The Christian doctrine concerning the Father, Son and Holy Ghost, and the *two natures* united in our blessed Saviour, were by no means reconcilable with the tenets of the sages and doctors of Greece, who therefore endeavoured to explain them in such a manner as to render them comprehensible." Here we have the Greek philosophy caviling with the Trinity, and this was led on by Origen, who is claimed as the early champion of Universalism, and who, as Mosheim and other historians declare, derived his philosophy from Plato. Dr. Mosheim says that in the hands of Origen the pure gospel suffered much from an admixture of Gentilism. Goodrich says of him, "he was a learned man, but *most unsafe guide*—he held to a hidden sense of the the scriptures, and endeavoured to give this; but always at the *expense of truth*." Hence if any heathen dogmas were brought then into the church it was through the medium of a Universalist. Another historian observes on the Trinity: "From the writings of Justin, Clement, Theophilus, Irenæus, Tertullian and others, we have abundant evidence that the doctrine of the Trinity *was strongly asserted by the church* in this (second) century, against the sectaries of every denomination", (Ruter's Ecclesiastical History, page 39.)

2. From the doctrine of forgiveness, through repentance, John the Baptist, the harbinger of Christ, preached the doctrine of repentance for the remission of sins. God forgives, "Even as God for Christ's sake hath forgiven you," Col. 3:13. "Daughter thy sins be forgiven thee." "Father forgive them for they know not what they do." "If ye for-

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give men their trespasses, your heavenly father will forgive you," Matt. 6:14. "Having forgiven you all trespasses," Col. 2:13. "I pray God that it may not be laid to their charge," 2 Tim. 2:4. Stephen prayed, "Lord lay not this sin to their charge," Acts 7:60. And forgiveness shields from punishment. "But he being full of compassion forgave their iniquities and destroyed them not." No one would say, especially a Universalist, that this *destruction* was not punishment, or was unjust, yet they were saved from it by forgiveness. Universalists take a great pride in twitting Orthodoxy of inculcating the doctrine that men may sin with impunity and escape punishment by repentance; but the idea is falsified and misrepresented. We do not teach that repentance is within the control of man, but that it is the gift of God through Christ. "Him hath God exalted with his right hand, to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins", Acts 5:31. "If God peradventure will give them repentance to the acknowledging of the truth", 2 Tim. 2:25. But what do Universalists make of repentance? They make nothing of it, but virtually deny that such a thing as repentance exists. They make God, whom they preach as a God of love, the most cruel of all hypocrites by denying him the least particle of mercy, in declaring that he never forgives till he has dealt out the last iota of punishment, and can be induced by no entreaty to spare the penitent offender; the most blasphemous assumption to be found in the entire universe. To illustrate forgiveness Christ said, "There was a certain creditor which had two debtors; the one owed him five hundred pence and the other fifty, and when they had nothing to pay he frankly forgave them both." Our Lord then referred to the woman who had washed his feet with tears and wiped them with her hair, and assured Simon that "her sins which are many are forgiven." Now if the debtors were released so was the woman exonerated from the

punishment or debt of her sins, which were then forgiven. If not, there is no force or illustration in meaning in language. Every time a Universalist preacher repeats the Lord's prayer he prays God to punish him, and this is probably the reason they so seldom say it. "Forgive us our trespasses", when translated into the language of Universalism is "Hurry, Lord, and punish us all we deserve till we are forgiven!" God says by Jeremiah, "At what instant I shall speak concerning a nation, and concerning a kingdom to pluck up, pull down, and to destroy it. If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them", ch. 18:7-8. Here God pledges himself that when he threatens punishment for sin if the threatened repent he will not inflict the punishment. Such was the case with the Ninevites. They repented, therefore "the Lord repented of the evil that he said he would do unto them, and he did it not," Jonah 3:10. Christ said, "If Sodom and Gomorrah had repented they would have remained to this day", Matt. 11:21-23.

3. Justification by faith. "Being justified by faith we have peace with God, through our Lord Jesus Christ", Rom. 5:13. Here the Greek word *Dikaio* signifies to vindicate, to acquit, to pronounce righteous, therefore to be justified is to be declared righteous through faith in Christ. The effect of this is "peace with God." Universalism makes justification the result of punishment; the Bible makes it the result of faith in Christ. If man cannot be forgiven till he is punished to the full extent of his deserts, then justification is by the law; whereas Paul says, "if righteousness come by the law then Christ is dead in vain", also, "by the deeds of the law shall no flesh be justified." Hence the apostle says "by him all that believe are justified, from which they could not be justified by the law of Moses", Acts 13:39. But when are men saved? They are never saved according to Universal-

ism, for they must suffer the penalty. Do you say they are ? Well, then, it must be done in one of three ways : 1. Before they are punished. 2. After they are punished, or 3. At the time they are punished. If before they are punished—if they are punished at all, it must be after they have become Christians. If after they are punished, then there is no salvation, for they are no longer guilty. If at the time they are punished, they are saved and condemned at the same moment. That is, they believe the moment they disbelieve. Here then there is no justification in the system. Universalists are not settled upon the length of the period necessary to punish the wicked before they are justified. When pressed upon the point, Mr. Skinner admitted that sinners would be punished in eternity, but does not tell us how long, while Mr. Winchester taught that some of the wicked could not be saved till they had suffered 144,000 years. How widely different is the doctrine of Universalism to that of the Bible, which says, "*Now is the accepted time, behold now is the day of salvation*" ! !

4. If man cannot be saved from just and deserved punishment, he cannot be saved at all, and must, therefore, suffer eternal damnation. This will appear first from the nature of punishment itself, which is death. "The soul that sinneth it shall die." "The wages of sin is death." Now as there is no life in death, therefore, death in its own nature is eternal. Man will be saved from this punishment or he will not. If he will not he must remain dead eternally ; if he is saved from it, which Universalists dare not deny, then he is saved from just and deserved punishment, and hence punishment does not absolutely follow transgression. Secondly, God's law demands our service to the full extent of our powers, hence, when sin is committed the offender can never expiate that sin by personal suffering, inasmuch as he has no moral powers to endure punishment that are not already pledged in serving God. While he is

enduring punishment he cannot love and serve God with all his heart, hence sin is increasing and so is punishment. He cannot cease to sin until he ceases to be punished, and he cannot cease to be punished until he ceases to sin. Therefore, if he cannot be saved from punishment, his punishment must be eternal.

5. The Scriptures evidence that punishment is not inflicted in this life to the intensity demanded by crime. The psalmist says, "He hath not dealt with us after our sins nor rewarded us according to our iniquities; for as Heaven is high above the earth so great is His mercy toward them that fear Him", Ps. 103:10. Here is salvation from deserved punishment through "mercy" on condition of reformation "*they that fear him*". Job says 11:6, "Know therefore that God exacteth of thee less than thine iniquity deserveth." "It is of the Lord's mercies that we are not consumed." This implies salvation from deserved punishment through "the Lord's mercy". Ezra says, 9:13, "After all that is come upon us for our evil deeds, and great trespass, seeing that thou, our God hast punished us *less than our iniquities deserve* and hast given us such deliverance as this." This is undeniable testimony of salvation from just and deserved punishment.

I will now examine the passages quoted under this head and prove to a demonstration that they instead of teaching the Universalist dogma of no escape from deserved punishment, are proof positive against the very position they are summoned to support. The first says "Who *will* render unto every man according to his deeds \* \* \* for there is no respect of persons with God." Read right on, and the very next words will tell why God will reward every man according to his deeds, and why there is no respect of persons with God. "For" says Paul in the same breath, "as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by



the law, in the day when God shall judge the secrets of men by Christ Jesus, according to my gospel." Alas for Mr Austin, this very text teaches instead of punishment in the present life, retribution in the future world, for all those who sinned under the law, including those of course who fell in the wilderness, are to be judged at some future period and rewarded according to their works. Then they were not punished in this life. It is well worthy of remark here, that this text contains a fact that takes Universalism by the throat, i. e. that "glory, honor, and immortality, are to be sought for, and are hence conditional.

"The soul that sinneth it shall die", Ezek. 18:4. "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him," 18:20.

We will let the prophet Ezekiel explain his own language and tell us whether the word "shall" is to be understood in an absolute or unconditional sense. "When I shall say to the wicked, Thou shalt surely die, if he turn from his sin and do that which is lawful and right \* \* \* he shall surely live, he shall not die. None of his sins that he hath committed *shall be mentioned unto him*; he hath done that which is lawful and right; he shall surely live," Ezek. 33:14, 16. It is plain then that the prophet meant that the "wickedness of the wicked", should be upon him, unless he turned away from evil, for by doing this "NONE of his sins that he hath committed *SHALL be mentioned unto him*."

"Though hand join in hand, the wicked shall not go unpunished," Prov. 11:21.

This text is seen and heard in every book and sermon of Universalism. But granting that it is unconditional, it contradicts the very object it is dragged out to support, for thousands of men in the very height of their wickedness, fall instantly dead and of course according to Universalism slip off to heaven *unpunished*. Then Universalists *join hand in hand* that the wicked might go unpunished. This text how-

over, does not refer to the justice of God in punishing sin, but to the Mosaic law which then rewarded men according to their works. If it be urged that God will punish the wicked irrespective of any condition to be performed on their part, then his words by the mouth of the prophet are not to be believed. "If the wicked turn from his sin none of his sins which he hath committed shall be mentioned unto him," Ezek. 33:16. But the text only says that God will punish the *wicked*, but as soon as they turn from their wicked ways they are no longer wicked, and consequently, no longer come under the declaration of this passage.

"The Lord God, merciful and gracious, long suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty," Exod. 34:6,7. This text instead of proving that there is "by no means" escape from deserved punishment, proves the converse and lays the axe at the very root of Universalism. This teaches that God is merciful and gracious, long-suffering and abundant in goodness, therefore, according to these gentlemen, he will punish the sinner to the very last mite!! Pray where is the *mercy*? Mercy consists in treating the sinner better than he deserves, and hence shields from just punishment. Universalists do not believe the text they quote, for they contend most determinedly that God will by *some* means clear the guilty, that is, by *punishment*. But no amount of punishment can make the guilty guiltless. The murderer is just as guilty after suffering twenty-one years imprisonment as he was the day he was taken into custody. The guilty, to escape punishment, must become innocent by complying with the terms of the gospel, by repentance and faith in Christ, whose blood washes away all our guilty stains and makes us "*new creatures*". This is the way and the only way we can conceive God to be *abundant in goodness* and yet will by no means clear the guilty.

T. B. Thayer in his "Theology of Universalism", p. 255, observes that "Paul says, Rom. 6:23, 'The wages of sin is death.' 'Wages' signify the daily pay of a Roman soldier. This is the literal meaning of the Greek word. So the sinner is represented as receiving daily his pay for the evil he does—not as reprieved to end of life and then receiving it all at once." Cobb urges the same text against Hudson. We admit at once that according to the law of our being, moral death is the daily fire of the sinner, which in a measure constitutes him miserable; but Paul used the word "wages" as illustrative not only of being paid as it were in a small measure for our iniquity *here*, but reckoned with and paid off when the time of service *has expired*, for the Roman soldier did not receive all his pay daily, but received only a small share for his support and was reckoned with at a stated period and paid off by the general. Indeed it is seen from the connection that Paul, as Dr. Clarke explains it, had reference to the *second death*. He says, "What fruit had ye then in those things whereof ye are now ashamed? for the END of those things is *death* \* \* \* (why?) for the wages of sin is death", vs. 21-23.

The third position taken to prove that punishment is confined to this life, is that the Mosaic dispensation dealt only in temporal punishments, and the scriptures assure that under its administration every transgression and disobedience received a just recompense of reward. They quote Heb. 2:2-3, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation."

"Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner", Prov. 11:31. "Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her

sins", Isa. 42:2.

These are the three texts Universalists rely upon as unshaken testimony that sin was punished to the full extent of its deserts, under the Mosaic administration. It is said they were then recompensed *in the earth*; received a *just*, i. e. a full recompense of reward for all their sins. This however is plastering these texts with Universalist *ipse dixit*, for this doctrine is taught by neither of the three, as we will presently show.

The first text would never have been quoted but for the word "just"—*'a just recompense of reward'*, which left a space where the hand of sophistry might be tried to make it appear that as they were punished under that dispensation, by a *just* recompense, hence God would be unjust to punish the same individuals after they had passed into eternity. A little inspection, however, will completely upset this pretty little castle Universalists have labored so tastefully and clandestinely in building. When our translation of the Scriptures was made in the reign of King James, the word *just* was used more in the sense of our word *certain* than at present; hence the mist thrown upon this text, which should have read, "*a certain recompense of reward.*" The apostle is not speaking, as any one may see, of the intensity or justice of punishment, but of its *certain*ty, for he exclaims, "How shall we escape"! "If the words spoken by angels were steadfast, and every disobedience was certain to receive punishment, how shall we escape", &c. In Dan 2:45, on the contrary, the word '*certain*' is used instead of *just*, see Isa. 29:21. The translators of the "American Bible Union" approach the true sense by reading the passage: "Every transgression and disobedience received just recompense of reward." "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner", Prov. 11:31.

In the previous text God was unjust to punish in eternity,

but now he is unjust in punishing in the earth, for he punishes the sinner "*much more*", *i. e.* much more than he ought to, for he recompenses the wicked and the sinner much more than the righteous. However, not to make inconsistency too glaring the word "especially" is forced in in the place of "*much more*"; but even now it teaches nothing for Universalism, for if the wicked are especially recompensed here, the righteous must be especially recompensed somewhere else, or God is unjust.

This language was spoken under and with reference to the Mosaic law, which directly gave no reward to the righteous, while it rigidly punished the wicked; hence the phrase "*much more* the wicked and the sinner." The righteous were blessed in the earth under that administration, by having in one hand the abundance of Canaan, in the other, the olive branch of peace.

But if we grant this text to Universalism without a word of criticism, nothing can be gained, for Christ positively teaches that we *cannot* be recompensed in the earth to the full extent of our deserts. "And thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed *at the resurrection of the just*," Luke 14:14. Then if God recompenses in the earth and also at the resurrection, he certainly goes beyond the mark "*much more*" than is just, and he that will be unjust in little will be also in much, and hence may punish sinners to all eternity, even after they are recompensed in the earth.

Speak ye comfortably unto Jerusalem and cry unto her that her warfare is accomplished—that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins, Isa. 42:2.

Mr. I. D. Williamson says the term "*double*" is uniformly employed in Scripture to indicate an exact amount, but how there can be an exact amount of anything and yet that be *double* the exact amount, we leave for the gentleman to

explain. It is somewhat remarkable that those three passages have been selected when neither, properly rendered, contains the smallest particle of testimony in favour of their position. The first contains a word that was capable of reflecting a double sense, and the other two,—as they would yield to forgery perhaps better than any others—are submitted to their theological lynch law—"much more" is pressed into "*especially*" and "*double*" into an "*exact amount*." The word *double* cannot relate to punishment, at least as far as Universalism is concerned, as it would prove too much, and consequently prove nothing. The word *double* occurs about thirty times in the Old and New Testaments, and in no one case can it possibly mean an *exact amount*. In Jeremiah we read, "I will recompense their iniquity and their sin *double* ; because they have defiled my land, etc., ch. 16:18. Also, "bring upon them the day of evil and destroy them with *double* destruction", ch. 17:18. In both these instances "*double*" *does* refer to punishment, and hence Universalists are bound to admit that either God is unjust or that punishment under the Mosaic law was not a sufficient recompense for sin. It cannot be said that Jeremiah predicts the double of which Isaiah speaks, and that the latter therefore must have reference to punishment, for Isaiah says they have already received that *double* which was more than a hundred years before the time of Jeremiah's prophecy.

The passage in Isaiah is obscure, and on this account is collared by Universalists. It is plain, however, that the prophet could have no reference to the punishment of Jerusalem, because he speaks of *her iniquities being pardoned*. How could they be said to be pardoned when she suffered "*double for all her sins*." My own exposition of the text is this, that the word "*sins*" should have been *evils*, as shown by the term *warfare*, which means *tribulation*, and therefore, the passage should read "her iniquity is pardoned, for she

hath received of the Lord's hand double (in blessings) for all her tribulations." Isaiah himself certifies to the truth of this rendering. "For your shame ye shall have double; and for confusion they shall rejoice in their portion, therefore, *in their land they shall possess the double; everlasting joy shall be unto them,*" Isa. 61:7. This reminds us of God's conduct to Job after his affliction. "And the Lord turned the captivity of Job when he prayed for his friends," also, the Lord gave Job *twice as much* as he had before," Job 42:10

4. That punishment is designed for the good of the offender. In proof of this Mr Austin cites the following Scriptures: "I will bring the thin part through the fire and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name and I will hear them; I will say it is my people; and they shall say The Lord is my God," Zach 13:9. But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver. And he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness," Mal. 3:2,3. If they break my statutes and keep not my commandments, then will I visit their transgressions with a rod and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from *him*, (not *them* as Mr. Austin quotes it) nor suffer my faithfulness to fail. "Furthermore we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits and live? For they verily, for a few days chastened us after their pleasure, but he for our profit, that we might be partakers of his Holiness," Heb. 12:9,10.

In addition to these to support the same hypothesis, "Alpha in his discussion with Omega, quoted the following: "Thou shalt consider in thy heart, that as a man chasteneth

his son, so the Lord thy God chasteneth thee," Deu. 8:5; "My son despise not thou the chastening of the Lord nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as with sons, for what son is he whom the father chasteneth not," Heb. 12:5.

These are the principal if not all the Scriptures quoted by Universalists to support this question, that to use the words of Ballou, "The Scriptures begin and end the history of sin in flesh and blood; and that beyond this mortal existence the Bible teaches no other sentient state but that which is called by the blessed name of life and immortality," Mod. Hist. pp 437-8.

There is a great diversity of opinion among Universalists as regards punishment extending into eternity. The older preachers did not confine punishment to this life, but of late the doctrine is fast gaining ground everywhere, that this state is the only place of retribution, and the above passages are relied upon as proof that punishment is reformatory in its tendency, and must therefore belong to this life. But there are other objects in view of which punishment may be inflicted under any well organized government. They are, 1. To sustain the honor and dignity of the administration. 2. To protect the innocent from the danger to which they would be exposed in permitting the wicked to go unpunished. 3. To be an example to those who should afterwards live ungodly; and 4. The reformation of the offender. Universalists take the broad ground that all punishment is disciplinary, and quote scripture which can only fall under reformatory punishment, while the other three objects are either slighted or forgotten. We admit that when God administers chastisement he does it upon the same principle as the father who chastens his son. But how is it when God takes vengeance upon the wicked? Is



this chastisement? The Scriptures make it obligatory upon the father to correct his son for his benefit, while men are forbidden entirely to in any manner exercise vengeance, for "Vengeance is *mine* and I will repay it saith the Lord." Hence it is as plain as the sun-light of noon-day that vengeance is not for the good of the offender, or why is it forbidden when we are commanded to do "good unto all men." In not a single instance where vengeance occurs in the Bible was it for the benefit of the punished; neither is chastisement ever denominated vengeance; but its object is to sustain the honor and dignity of the great Lawgiver. No one in possession of his senses could say the punishment of the Sodomites was reformatory or disciplinary; neither was that executed upon the antediluvians, nor that threatened against Ninevah. The apostle Jude speaking of the former says they were "Set forth as an *example*, suffering the *vengeance* of eternal fire, (Jude 7). Paul speaking of the wicked who fell in the wilderness, writes, "All these things happened unto them for *examples*, and they are written for our *admonition*", (1 Cor. 10-11.) It is said however that punishment is a means—never an end. This is true in the case of disciplinary punishment, but false when punishment amounts to destruction, which is never a means, but in reality the end the wicked bring upon themselves by their evil conduct. The apostle says, concerning those who were past reformation, "whose *END* is destruction", Phil. 3:18. When God exercises vengeance it is not as a father chastens his son, for it is unmingled with *pity* or mercy. "Therefore will I also deal in *fury*; mine eye shall not spare, neither will I have pity", Ezek. 8:18. "Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I will also laugh at your calamity and mock when your fear cometh. When your fear cometh as desolation, and your *destruction* cometh

as a whirlwind : when distress and anguish cometh upon you ; then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me ", Prov. 1:24-28. This is vengeance. The apostle says, " He that despised Moses' law *died without mercy* ", Heb. 10:28. These texts can have no reference to improving the punished, for the punishment is *without mercy*. By chastisement is not meant positive punishment for actual sins, but a disciplinary course by which its subjects are made better. God still tries the faith of his people, as he proved Abraham, and this is the very doctrine of Paul in 12th Hebrews, from which the above texts are quoted. " For, whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The evident implication is that there were others who were not received as sons. The passage continues, " If ye endure chastening God dealeth with you as with sons, for what son is he whom the father chasteneth not. But if ye be without chastisement, whereof all are partakers, then are ye *bastards and not sons*." Who are the sons of God ? " For as many as are led by the Spirit of God, *they are the sons of God* ", Rom. 8:14. " He that committeth sin is of the devil  
\* \* \* whosoever is born of God doth not commit sin.  
\* \* \* In this the children of God are manifest, and the children of the devil ", John 3:8-10. Ye are of your father the devil, for his works ye do. It is plain then that all, in the Scripture sense, are not the children or sons of God as Universalists try to make out. Chastisement is for the benefit of the righteous and is never applied to the wicked, " For they verily, for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness ", Heb. 12:10. And " It yieldeth the peaceable fruits of righteousness to them which are **EXERCISED** thereby ", v. 11. But suppose they are *bastards* and not sons, and will not be *exercised* by it ; what then ? They will of course not be reformed by it, and therefore to them

it will not yield "the peaceable fruits of righteousness." The apostle speaks of those who will not bear chastisement as growing more depraved instead of better. "Evil men and seducers wax worse and worse, deceiving and being deceived," 2 Tim. 3: 13. Here the wicked who, according to Universalism, are daily punished for their sins, are getting more and more wretched, and are therefore beyond the reclaiming power of reformatory punishment. There are innumerable instances of this kind, and God dare not punish them, as they would only grow more depraved under his stripes; they must therefore slip off to heaven unpunished. Universalists argue from the paternity of God that all will be restored, and that his infinite mercy would not permit his created beings to endure unreforming misery. Here mercy is called in to lend its sympathies; but I challenge the world to point out the slightest thread of mercy in the entire sheet that lifts all men to heaven. Mr. Austin says, Discuss. page 143, "Whatever a wise and good earthly father would do for his children, had he power, we may believe our heavenly father will do for his offspring, he having all power. A wise and good earthly father would have the punishment he inflicts on his children result in their reformation." But let us ask friend Austin if the destruction of the antediluvians and Sodomites was reformatory. If punishment is the antidote for wickedness, the pill which was then administered certainly killed more than it cured. It must be admitted that these were punishments that no earthly father would inflict, and hence the conclusion is irresistible that God is not a wise and good father, or Mr. Austin's reasoning is not worth a straw. A wise and good father would have his children happy now if he possessed sufficient wisdom and power, but God possesses that wisdom and power, therefore, as all are the children of God, according to Universalism, all are happy now. There are many things that God permits and does that are opposed to the sympathies of our earthly parents.

God will not screen a rebellious child, according to Universalism, from just and deserved punishment, when the natural affections of an earthly parent would protect his son from the demands of justice when guilty of some capital offence. Universalists ask, "What earthly father could see his children in flames and would not reach forth his hand to help them out, and does not God possess as much compassion as a man?" This very interrogatory has driven men into infidelity, by taking it for granted that God's compassion must be identical with the human, and yet the Bible furnishes examples which are palpably contradictory. But the idea is perfectly absurd. We can, by a similar process of reasoning, arrive at a directly *contrary* conclusion. Take one of the attributes of God, for instance, his holiness. Now as God is infinitely holy he must be infinitely just; but as sin is the direct opposite of holiness, it would lead him to enact the strongest possible penalty against sin; but the greatest possible would be the unconditional endless perdition of all transgressors; and as all have sinned, therefore all must be damned without remedy. This argument is positively as strong as that based upon the paternity of God; nay, it is as much sounder and stronger, a holiness, which is an attribute of God, is superior to a mere relation which may or may not exist without affecting the essential elements of the divine government. Facts demonstrate that the affections of God are intimately and inseparably linked with his justice, and will render assistance only in his appointed way. If men will sin and get into the flames, notwithstanding the warnings of revelation, they cannot expect that God will stretch forth his hand, when they would not render assistance to themselves. If Mr. Austin don't believe this just let him get drunk and fall into the fire, and see how long before the Lord will come to pull him out; and if I mistake not he will wait there till doomsday. He would be far more sensible in looking for assistance from the hand of his

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opponent, the Rev. D. Holmes. In short, God has left immutable testimony upon record that he is governed by no such passions as are common to earthly parents, and that when *chastisement* proves ineffectual vengeance must be taken. "If a man have a stubborn and rebellious son which will not obey the voice of his father or the voice of his mother; and that when they have chastened him will not hearken unto them, then shall his father and his mother lay hold on him and bring him out unto the elders of his city, and unto the gates of his place, and they shall say unto the elders of his city, 'This our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard'; and all the men of his city *shall stone him with stones till he die*", Deut. 21:18-21.

To take up separately the passages quoted at the head of this section, and give their exposition in detail, would be taxing the reader with space and verbiage that would, to say the least, be useless, for neither of those taken from the prophecies is personal in its reference, but national. The text immediately preceding the one quoted from Zachariah says that two parts of the Jews "shall be cut off and die"; and hence only the *third part* is permitted to go through Mr. Austin's reformatory punishment, which shows plainly that the other two parts *died without mercy*. The prophet here refers to the destruction of Jerusalem, and the third part means doubtless the Jews who still live and endure the trials of being "scattered among all nations." Yet they will as a people exist through this fiery trial, and ultimately repeat the language of the Saviour and say, "Blessed is he that cometh in the name of the Lord." This however will be experienced only by those who may then live, while the millions who die before that event will of course not come to know the Lord. The passage from Malachi is the same in substance, referring to the Jews as a race of people. The only wonder is that such scriptures should be adduced as sustaining a system

to which they could not possibly render the faintest support.

The passage from Psalms 89:33, requires a passing remark and exhibits a species of trickery that would reflect disgrace upon any cause, with the bare exception of Universalism. Mr. Austin in his discussion with Mr. Holmes, summoned this text to support his position, but took the liberty to substitute the word "*them*" for "*him*" thus altering the sense materially, by referring the dealings of God to his people generally instead of *David*, and when corrected by David (Holmes) the gentleman plead '*not guilty*;' but was reminded at the same time that Mr. I. Williams quotes this very text interpolating the identical word *them*, upon the strength of which he deals out a lengthy discourse in his "exposition of Universalism." It is also an object of surprise to find the same text similarly quoted in Adam's and Cobb's discussion, page 35; and I was once myself obliged, in a debate, to correct my opponent for this identical corruption of the language of the Psalmist, and the gentleman had the impudence or the ignorance to dispute the correction till his very eyes reigned him to confession. I have already noticed several passages which were sent through the purgatory of Universalist criticism before they could afford any support to that doctrine, but none furnish a specimen of deception parallel to that in the text from Psalms. Universalists have long been remarkable for their particular tact of giving argument the *go-by*, but of late, are winning as high a reputation in the art of Scripture perversion. The time has arrived when it is the next thing to sending the Bible begging to quote passages from it to sustain anti-Universalism. As an additional instance, it was found that a passage in Proverbs, 29:1 stood directly in the way of the boasted idea of reformatory punishment, for it says, "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed and that without remedy." Here it was found something should be done, for the head of Universalism must, at all hazards, be

kept above the water, and accordingly Mr. Austin renders the system a kindness by taking out the word "*remedy*" and supplying "*failure*," which is now quoted as genuine by every writer and braggadocio of the fraternity. There are two texts in the New Testament that have ever been eyed as a trouble and eye-sore to Universalism, namely, 2 Pet. 2:4, and Jude v 6, and finding after long experience, that no powers of ingenuity could explain them away without manifest distortion, Mr. Thayer has at length decided that they form no connection with the truths of the Bible. Accordingly, he manages the card to expunge them virtually from the scriptures by affirming that they are but citations from some traditionary book, as the book of Enoch. "The plain fact is," we find him saying, "that these citations are introduced for the purposes of illustration—just as *we* refer to the fictitious characters, the ghosts, and witches of Shakspeare, and to the popular traditions and superstitions of the past to illustrate an argument or narrative without at all endorsing the truth of the stories or the actual existence of the persons," (Theol. of U. p 405.) So Dr. Cobb in his discussion with Adams, p 282, so also in his commentary *in loco*. We remark, however, that there is no more emphatic affirmation in the language of the New Testament than that of Jude with regard to the angels having sinned. "And the angels which kept not their first estate but left their own habitation, HE HATH RESERVED, (Jude affirms it himself) in everlasting chains under darkness *unto the judgment of the great day*." We kindly advise Universalists and Mr. Thayer among the rest, to read Rev. 22:19, "If any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, (*Greek—from the tree of life*) and out of the holy city and from the things which are written in this book." I also must observe that Dr. Cobb in his debate with Prof. Hudson, quotes Phil. 2:10, taking out the word "*should*" and supply-

ing "*shall*", and it appears his opponent passed it without discovering the fraud, (Closing Review p 458.)

It may be candidly and fearlessly affirmed that Ballou's theory of Universal salvation has hitherto maintained its struggling existence only through the sagacity and whiffling of its supporters and their slip-shod logic. That so called excellent work "Paige's selections from eminent Commentators," is made up of a genus of plagiarism and misrepresentation where almost every orthodox Commentator finds his language unblushingly forced into connections and sentiments, for which it was never intended. For instance, friend Paige deliberately takes the comment of Dr. Hammond on Rom. 2:8-10, and transfers it to Rom. 2:3-5, when that writer is made to support a position he never assumed. So the comment of Dr. Doddridge on John 5:25, is removed to John 5:28,29, and thus Doddridge is made to utter a sentiment he would scorn to maintain. He also takes Dr. Whitby's note on 1 Pet. 4:6, and places it under John 5:28-29 as proof that this learned Commentator sustained the Universalist exposition of that text. Mr. Whittemore and Mr Austin are guilty of the same conduct. The latter to explain away the atonement, quoted Dr. Adam Clarke's preface to Galatians, to prove that there were Jews at Galatia, and then draws the inference necessary to his argument, that it was Clarke's opinion that the redemption mentioned in Gal. 3:13 was from the curse of the ceremonial law, whereas Dr. Clarke expressly makes the redemption refer to Christ's work of atonement in which he "bore the punishment due to sin;" but notwithstanding all his trouble to change the features of the Doctor's allegation, as great a marvel as it may be to the reader, the gentleman on the very next day of the discussion, was obliged to renounce his ground and actually affirmed, Biddlecom like, the very doctrine he had just condemned, i. e. that Christ came to fulfil "the great moral law of God," Discussion p 173. He also quotes this



same Commentator's remarks on *scourging criminals*, to explain the nature of *chastening*, while Clarke says on the very word under consideration, that "the original word *paideia*, does not imply *stripes* and *punishments* but the *discipline* of a child." What need we of further witness, and what must every person of sense conclude of a system that demands recourse to such a miserable subterfuge.

Let us now inquire the way in which the wicked are punished, according to Universalism. It may appear strange indeed to many that such a fuss has been raised to confine punishment to this life, and yet no arrangements made to present anything like a satisfactory and rational conclusion as regards the certainty, manner and intensity of its infliction. At one time all special punishments on the part of God are discarded, and conscience is subpoenaed to act as *hell*, when perhaps the very next moment the ritual law of Moses is summoned as proof that under its administration of external temporal punishments every man received a just recompense of reward. It is, however, generally thought proper to locate "the lake of fire" in the human breast, and accordingly every Universalist when conversing upon the subject is seen to manœuvre in that direction. In the Universalist Book of Reference we note the following language: "If the objector supposes that God, in the administration of his moral government, is under the necessity of interfering and directly punishing his creatures, this is a very great mistake. No, God is under no necessity of guarding the interests of his law by penal enactments and penal sanctions. It is a law, as we have seen, founded in the nature and fitness of things—a law written in the very constitution of man; God's law therefore does, by its own operation, secure the reward of virtue and the punishment of vice", page 110. From this it is plain: 1. That the law to which man is amenable is not that of the Bible, but of his own constitution. 2. The penalty of this law is the con-

sequences produced in our physical or intellectual nature by destroying the harmony of the constitution. If a person eats too much he will derange the digestive organs and pay for his folly by experiencing a disagreeable sensation in his abdominal region. If he gets drunk his cesophagal muscles will administer revenge by removing the nutriment of the body from the internal "magazine" to an external location, and the culprit will experience some reformatory qualms before he recovers. Paul says, "*Whose god is their belly,*" but *Universalists*, "*whose belly is their hell.*" This *lake of fire* of Universalism differs from all others in being on the migratory principle, or rather on the multiplying. At one time it is in the head; sometimes in the conscience; next in the stomach; and in fact everywhere and anywhere where there is affliction or pain. Thus in trying to oppose the existence of *one* hell they have made out almost as many as there were frogs in Egypt. But ask the infidel if he is punished for his sins and he will reply with equally good logic that he is recompensed no more than the beast of the field, and will very reasonably ask, if we are punished, how is it we do not know it, for if not where is the good arising from the execution of the penalty of a moral reformatory government. Yes, the sinner is all the while in the burning pit, and yet "takes pleasure in unrighteousness", (2 Thess. 2:12); and is "not in trouble as other men", (Psalms 73:5); neither is he "plagued like other men", but to him "wickedness is sweet", and his "soul delighteth in abominations", Job 20:12. How superlatively fine is this idea of hell; and how it must thrill the heart of the happy expectant sinner when he says to his partner in guilt: "If we go to hell we'll have company!" But they are in hell that very moment, and we are told that this hell is an agonizing conscience. It is in this way Mr. Austin and Universalists generally explain away Ps. 9:17. "The wicked shall be turned into hell, and all the nations

that forget God", *i. e.* shall endure *remorse of conscience, great mental ANGUISH*. But this is reversing the matter, for instead of the wicked being turned into hell, hell is turned into the wicked; and how is it they *shall* be turned into hell when they are already there, that is, already as a natural consequence suffering from the violation of that law of God which is "written in the very constitution of man." We wish here to ask a favour of Universalists when they laugh at the orthodox idea of hell being so near heaven that Lazarus was able to talk with the rich man; *i. e.*, that they would consider the space between their own perdition and paradise. To keep "the kingdom of God" in this world they quote Luke 17:21. "Behold the Kingdom of God is within you." Now if heaven and hell are both within man I wish to know how far they are apart!! But if conscience is the source of punishment it is either an unerring check or it is not. If not it is not of God, for his ways are not unequal; but if it is it demonstrates eternal damnation, for thousands have died witnesses to this doctrine. But conscience cannot be the seat of punishment, for the following reasons: 1. The greatest sinner would then suffer least, for he may become so hardened in sin as to get "past feeling," Eph. 4:19; when the conscience has become "seared with a hot iron", 1 Tim. 4:2. Mr. Rogers to smooth the absurdity says that a seared conscience is punishment of itself! Singular punishment truly, and not felt! 2. The more we fear God the more tender is the conscience; then those who do not fear him have no conscience; but Universalists teach that no one should fear God, then they have no conscience, and are therefore not punished. To defend the hypothesis that God is not to be feared, they quote 1 John 4:18. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." This, however, like a great many other passages, is applied in a way the writer never intended. The apostle in

the preceding verse tells us the subject of his discourse and what it is the Christian does not fear. "Herein is our love made perfect, that we may have *boldness in the day of judgment*." No one who loves Christ and obeys his commandments will have occasion to fear the day of judgment, for "there is no such fear in love; but perfect love casteth out (*all such*) fear; because (*such*) fear hath torment; he that feareth (*the day of judgment*) is not made perfect in love."

3. Wicked men often experience more anguish of mind when they do right than when they do wrong. The miser is happy when taking the rights of the orphan and widow, and unhappy when not engaged in penurious oppression. Would not an obligatory sentence from the civil court to return such plunder give him mental anguish? 4. God declares he will punish the sinner, but if conscience is the seat of punishment, he punishes himself as a natural consequence when he sins. 5. Universalism teaches that man is a machine and not a free moral agent. Mr. Rogers says, "the notion of a free will is a chimera." Then there can be no such thing as compunction of conscience; and if God's pleasure is always done no one can have remorse for doing it. No man will feel remorse of conscience for sinning away as hard as he can, and taking the shortest way to heaven, even if he should get there twice as soon as the Lord intended; for the blessed doctrine of Universalism informs him that it will all be overruled for his good. A Universalist can have no moral restraint from murdering his neighbour, for God foreordained it from the beginning of the world, and as it is only "he that is dead is freed from sin", he has done his neighbor a kindness in sending him off to heaven! 6. Those of whom we read in scripture who suffered temporal judgments, as the antediluvians, the Sodomites and Jews, all had consciences as well as we, and hence if the pangs of conscience were an unerring punishment those judgments they suffered were redundant, and God was unjust. 7. The Scriptures teach

that this world is not a state of perfect retribution. Look at the afflictions of the righteous and the prosperity of the wicked. Listen to Paul's description of the persecutions of the early Christians. "And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned; they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins, being *destitute, afflicted, tormented* \* \* \* God having provided some better thing for us", Heb. 11:36-40. The Psalmist declares, "*Many are the afflictions of the righteous*", Ps. 34:19. But what of the wicked. The Psalmist shall answer: "For I was envious at the foolish when I saw the *prosperity of the wicked*. They are *not in trouble* as other men (*i. e.* the righteous), neither are they plagued like other men \* \* \* Behold these are the ungodly who prosper in the world", Ps. 73:3-12. It is true the wicked, before the conscience has become seared, are, as the prophet says, "like the troubled sea when it cannot rest, whose waters cast up mire and dirt", Isa. 57:20; and that "there is no peace to the wicked" while in this condition; but it is also true that when conscience-seared and past feeling remorse they *have pleasure in unrighteousness*", 2 Thess. 2:12, and "*enjoy the pleasures of sin*", Heb. 11:25; "*count it pleasure to riot in the day time, sporting themselves with their own deceiving*", 2 Pet. 2:13. They "*have lived in pleasure upon the earth, and have been wanton, for to them wickedness is sweet*", and are therefore "*lovers of pleasure more than lovers of God*", James 5:5, 2 Tim. 3:4. Universalists can find no fault with this scripture sentiment, for if their doctrine, as its advocates contend, will let a man die in his sins and at the same time die *happy*, will it not on the same principle permit the wicked man to live in his sins, and at the same time go on his way *rejoicing*. 8. The reward of the righteous and the punishment of the sinner are always spoken of in the future

tense. Christ says, "And thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just", Luke 14: 14. "The Lord knoweth how to deliver the godly out of temptation and to ~~RE~~SERVE the unjust *unto the day of judgment*, to be punished", 2 Pet. 2:9.

But admitting all that is contended for, where is the propriety in condemning orthodoxy since it preaches compunctions of conscience—all the punishment Universalism advocates; and in addition to this, punishment after death, and therefore has all the incentive to deter from the commission of sin that Universalism possesses, and a great deal more. Does the moral power of Universalism consist, as is often asserted, in its doctrine of the certainty of punishment? Orthodoxy proclaims this identical doctrine, that there is no escape from the compunctions of conscience, that is, until it is seared, and therefore exercises the same moral power, in point of theory, as Universalism, while at the same time it holds out the infinite motive of future eternal punishment. Where then is the benefit Universalists expect to be derived from the promulgation of their doctrine? Does the wicked man not feel the pangs of an upbraiding conscience till he is informed of it by a Universalist preacher? If not, then for nearly eighteen centuries before Hoshea Ballou made his important discovery there was no such thing as punishment in existence; but if he does, then Universalism can save no one except the wicked from the hope of escaping punishment, or a preacher perhaps from starving.

That the wicked are not punished in this world, but that every man is rewarded according to his works, in eternity, is a legitimate corollary to the following immovable positions:

1. The scripture declarations of the death of the wicked in contrast to that of the righteous. The Psalmist says of

the latter, "Mark the perfect man and behold the upright for *the end of that man is peace*", Ps. 37:37. "Precious in the sight of the Lord is *the death of his saints*", Ps. 116:15. So Solomon, "The righteous hath *hope in his death*", Prov. 14:32. So the evangelists, "Lazarus died and was carried by the angels to Abraham's bosom", Luke 16:32. "Blessed are the dead that *die in the Lord*", Rev. 14:13. Paul speaks of "the *dead in Christ*", 1 Thess. 4:16, and "their falling *asleep in Jesus*", 1 Cor. 15:18. Listen now to the description of the dying sinner: Terrors take hold on him as waters; a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth; and as a storm hurloeth him out of his place. For God shall cast upon him and shall not spare; he would fain flee out of his hand", Job 27:20. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup", Ps. 11:6. "Transgressors shall be destroyed together; the *end of the wicked shall be cut off*", Ps. 37:38. "When a wicked man dieth *his expectation perisheth*", Prov. 11:7. "The wicked is *driven away in his wickedness*", Prov. 14:32. "He shall *die in his iniquity*", Ezek. 18:18. "The rich man died and was buried, and *in hell he lifted up his eyes, being in torments*", Luke 16:23.

Such is the exit of the wicked from this world, with all the guilt of unholy passion and corruption of criminal life upon their heads, and yet Universalism wipes its mouth "with sanetimonious seeming", and administers the musical encouragement that "your heavenly father is about to receive you to the gloriousness and blessedness of infinite love"!! But who could admit a conclusion so repugnant to the deductions of reason and analogy. Temporal death is only the dissolution of the body, and therefore does not change the moral character, which is only an innate condition of the soul; and as moral happiness arises out of moral character, hence corporeal death cannot effect moral happiness. The

wicked man dying in a state of moral depravity carries that depravity with him into the future state, which must place him in contrast with the righteous there, as to character and happiness, as it did here. This view is fully supported by the recent admission of the leading oracle of Universalism, Mr. Hosea Ballou, the Second. "To us the supposal of no intellectual and moral connection of the present with the future", we find him saying, "is so incongruous with all our forms of thought that we never could bring it distinctly before us and still retain the idea of another existence for ourselves. That death is a non-conducting medium, as it were, through which no influence can pass from this world; that all our personal developments perish there; that God's dealings with us here, in providence and even in the work of redemption, are absolutely shut up within this present life, and have no effect or reference beyond; that all the joys and sorrows through which we are disciplined bear no fruit but what we gather here, and that the seeds of this have no second growth; that the last hours of our agony and so many other sufferings are but waste pains; that our characters, *good or bad*, the product of so much toil, die utterly and forever with our bodies—all this is so *abhorrent to our very nature* that we would give but little for a future being under these annihilating conditions," *Universalist Quarterly*, Vol. 4. Mr. Ballou then reasonably admits, nay contends that there is "*a moral connection of the present with the future*"; that we gather the fruit of our conduct in eternity, besides "*what we gather here*"; and that our "*characters, whether good or bad*", are carried with us into the future state.

2. Final happiness is everywhere in the Scriptures suspended upon conditions—the conditions of faith and obedience, and as the wicked do not comply with these conditions, they, of course, have no claim on future happiness. The following Scriptures are palpable evidence to this po-



sition and positively exclude the sinner from the joys of future government.

"To him that overcometh will I give to eat of the tree of life that is in the midst of the paradise of God." Rev. 2:7.

This *paradise* can mean only the place of happiness in the future world. Paul's words to the Corinthians are proof of this as well as the context. "I knew a man in Christ about fourteen years ago, whether in the body I cannot tell or whether out of the body I cannot tell, God knoweth; such an one caught up to the *third heaven*—into PARADISE," 2 Cor. 12:2,3. Then *paradise* is in heaven, which is therefore conditional—~~to~~ "to him that OVERCOMETH."

"Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city", (Rev. 22:14).

The tree of life belongs to the paradise of God, the third heaven, as seen from the above text; and this passage precludes the idea of any partaking of it but ~~to~~ "they that do his commandments."

"Every man that striveth for the mastery is temperate in all things; now they do it to obtain a corruptible crown, but we an incorruptible", (1 Cor. 9:25).

That this text refers to eternity Universalists themselves will not deny, for D. Skinner in his debate with A. Campbell (Let. 17, par. 12), contended that the Greek word *aphthartos*, here rendered *incorruptible* is never once in the New Testament applied to anything temporal or limited, and certainly Paul did not strive to obtain a crown of a temporal nature. It is well known that the word *aphthartos* is the foundation stone of the Universalist argument from 15th of 1 Cor., that the wicked as well as the righteous will be saved in the resurrection state. This being established the incorruptible crown or diadem of future happiness is obtainable only upon the conditions of faith and obedience—*striving* to obtain.

"Wherefore then rather, brethren, give all diligence to make your calling and election sure, for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly in the everlasting kingdom of our Lord and Saviour Jesus Christ", (2 Pet. 1:10,11.)

This "everlasting kingdom" cannot mean the kingdom of grace on earth, for the persons addressed were already in this kingdom, for they are called "the people of God", (1 Pet. 2:10). Then the apostle teaches that "*diligence*" is necessary to make our entrance into the kingdom *certain*. This is another proof of the conditionality of future happiness.

"If so be that we suffer with him we shall also be glorified together", Rom. 8:17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory", 2 Cor. 4:17.

That the first passage refers to eternity is certain from the fact that Christ was not *glorified* till after his ascension into heaven, for John says that while on earth he "*was not yet glorified*," (7:39); and Peter testifies that this did not take place till the day of Pentecost, Acts 3:13.

The second text can bear no reference to temporal glory, for evidently Paul did not wish such distinction, besides Dr. Skinner, in his debate with A. Campbell, contended that this should read, "*a glory exceeding eternal to an excess*", and therefore could not be temporal. Now if both these passages refer to eternity they afford abundant testimony that our conduct in time affects our future and final happiness; heaven, therefore is conditional. We must *suffer* with Christ if we would be *glorified* with him.

"Who will render to every man according to his deeds; to them who, by patient continuance in well doing, seek for glory and honor and immortality,—eternal life", Rom. 2:6,7.

The blessings of *glory*, *honor* and *immortality* belong to the

future state, for several considerations. 1. The persons spoken of enjoyed the highest blessings of the gospel kingdom, and yet they were *seeking for immortality and honor*—certainly not immortality and honor here! 2. Universalists contend, as Skinner did with Campbell, (Let. 17, par 21) that the original, *aphtharsia*, signifies *endless happiness*, and therefore must refer to the future life. 3. Paul, in 1 Cor. 15 Chap., testifies that these distinguished blessings of *glory, honor and immortality* belong to the resurrection state. This being true, the promise of eternal life is only to those who *SEEK* for future happiness, which is another proof that heaven is conditional.

“Follow peace with all men and holiness, without which no man shall see the Lord,” Heb 12:14.

Universalists always quote this “Without Holiness no man shall see the Lord.” This is improper. The grammatical meaning is, that no man shall see the Lord without he *follow peace with all men and holiness*. This puts a different face upon the subject, for instead of teaching what Universalists quote it to prove, it positively affirms that if men do not follow Holiness, that is, live a pious life, they cannot see the Lord.

“For bodily exercise profiteth little; but Godliness is profitable unto all things, having promise of the life that now is and of that which is to come,” 1 Tim. 4:8.

The *life to come* could not mean the gospel life or reign of grace, for that life had already come, and Timothy, whom Paul called “a man of God,” already enjoyed it. The phrase can only be understood of the future life of the glorified, which Paul here suspends upon the practise of *GODLINESS*.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne,” Rev. 3:21. “Be thou faithful unto death and I will give thee a crown of life,” Rev. 2:10.

There is no promise of future happiness to any but he

that "*overcometh*," and the crown of life will be obtained only by him that continues ~~in~~ "*faithful unto death*."

"For he that is entered into his *rest*, he also, hath ceased from his own works as God did from his; let us labour therefore to enter into that rest lest any man fall after the same example of unbelief," Heb. 4:10,11.

The apostle here informs the Hebrews that they must *labour* to obtain *that rest* into which Christ entered when he had finished his work as God rested from his work of Creation. This "*rest*" cannot mean anything but future happiness, because, 1. Paul enjoyed all the *rest* that the gospel affords the Christian in this life, and yet he says, "Let US labour to enter into **THAT REST**." 2. The context explains this to be the true meaning, "Let us therefore fear lest a *promise* being left US of entering into HIS REST any of you (whom Paul calls "*holy brethren*", ch. 3:1,) should seem to *come short of it*." These persons addressed by the apostle had enjoyed all the rest of the gospel of peace, and yet they are reminded of a REST that is only yet to them IN PROMISE. Universalists try to evade this conclusion by quoting v. 3, "We which have believed *do enter into rest*"; but this does not relieve their case, for the *rest* of which the ~~text~~ under criticism speaks could not possibly mean rest in this life, not only because "**THAT REST**" is to the Christian, not in reality, but in promise, but the rest into which Christ entered was certainly not Christian enjoyment here; besides it never could be said that he *entered* that *rest*, for he never was *out of* it. But are Universalists sure that "*do enter into rest*" means a present rest? Not quite. Paul speaking of the general resurrection says, "But some man will say, how are the dead raised up, and with what body *do they come*", 1 Cor. 15:35. Here the same word *do* occurs, and yet it has no reference to the present, but the future. Doctor Adam Clarke, however, tells us that the phrase "*do enter into rest*" is by no means verified by all MSS. "Instead

of *eiserchometha gra*, for we do enter, A. C., and several others with the Vulgate and Coptic, read *eiserchometha om*, therefore *LET us enter*; and thus it answers to *therefore let us fear*, v. 1, (*Com. in loco.*)

This passage is very plain evidence that many through *unbelief* will *fall* short of final happiness. Beware, read "lest there be in you an evil heart of unbelief in departing from the living God", v. 12; "and he sware in his *wrath* that you shall not enter into his rest", v. 3.

3. The doctrine of a general resurrection is of course admitted by all Universalists, but a different idea is found attached to that doctrine to that advocated heretofore, that is, that this resurrection is *moral*, not *physical*. This shift was found to be necessary to save Universalism from impending ruin, for their old idea of the resurrection made the change in the body without reference to the character of the soul, which claimed all those passages which are now wielded as proof that all will be raised to newness of life. For instance, 1 Cor. 15:22, "As in Adam all die", &c., under their primitive notion of the resurrection state simply taught that all mankind would be physically raised, the body only being referred to, and hence the advantage promised by the change. But the doctrine of the resurrection of the body is all that is taught in this passage, as we will clearly show when we come to treat upon the subject of universal salvation. It is however found that their recent idea of the resurrection flourishes barbarously among those passages that speak of that event. When Christ promised that the righteous should be recompensed "at the resurrection of the just", he evidently must have meant to convey the idea that the just were to be raised; and to say he meant they would be raised from sin would only be saying the *just* were *not just*. Paul says, "Christ the first fruits, afterwards they that are Christ's at his coming", 1 Cor. 15:23. The first fruits of what? "The first fruits of them that slept", *i.e.*, the

first fruits of the resurrection, which can mean only the resurrection of the body, for no one could suppose that none of those who died before the Christian era were raised from sin. One of the two conclusions must be taken, either that those who died before Christ's time were still dead in sin, and, as a consequence, miserable in the spirit world, or that the resurrection here spoken of is that of the body, without any reference whatever to the soul. The words "*them that slept*," most certainly mean the "sleep of death", as does a similar phrase in v. 6, "*but some have fallen asleep*." It is plain a resurrection from sin could not then have entered the apostle's mind, as he would imply that Christ was a sinner, for how could he be the first fruits of a resurrection from sin and not be raised from it? Sylvanus Cobb contends that the resurrection here spoken of is a resurrection of all to immortal life and happiness, and not the resurrection of the body. Under v. 18 he says, "As the word *perished* is here in opposition to the life immortal, it means a loss of existence." Here his own exposition defeats his doctrine, and I wonder a man possessing the penetration of Sylvanus could not see it, for if what was lost in Adam was, as Universalists contend, gained in Christ, what Christ gained Adam must have lost; but if without Christ we would have suffered the "loss of existence", that is, if we gain immortality in Christ, we then lose it in Adam, and hence Adam's fall subjected him to an eternal non-existence. Here Mr. Cobb, to keep the word "perished" from meaning non-salvation or, in other words, eternal damnation, rather than yield to orthodoxy, Saul-like falls upon his own sword. This comment of Mr. C. will appear even more disgraceful when the reader is informed that this champion, in his discussion with Prof. Hudson, who contended that the word *perished* means annihilation, which he himself now asserts, promptly disputed the point, and explained it as only meaning that "they were martyrs to a falsehood, and they and

their faith are all as nothing", Discuss p. 252. But even admitting the point, an inexplicable difficulty presents itself, for if Christ's resurrection was the first fruits of a resurrection to immortality, it is plain none before his resurrection could have been immortal, for if so some one else was the first fruits and not Christ. Then all who died before Christ's resurrection had no existence after death till that event. It also presumes that Christ himself was in his spiritual nature mortal, for being the first fruits to immortality he must be mortal before he could be raised or become the first fruits of an immortal resurrection. But if it is only the soul that is involved in this resurrection, to please Mr. Cobb we will read some of the connection and see if it will bear this sense: "But some man will say, how are the dead (souls) raised up and with what body do the *dead* (souls) come. So also is the resurrection of the dead (soul); it is sown in *corruption*, it is raised in *incorruption*, it is sown a natural body (*i. e.* the soul is sown a *natural body*,) it is raised a spiritual body. For the trumpet shall sound and the dead (souls) shall be raised incorruptible, and we shall be changed; for this corruptible (soul) must put on incorruption, and this mortal (soul) must put on immortality." Universalists deny the resurrection of the body from its being material, and after decomposition is incorporated into other bodies; hence is inferred the impossibility of the resurrection. As they do not, however, believe in the resurrection of the *dead body*, they must believe in the resurrection of the *dead soul*; and if the soul dies it must be material, and therefore corruptible, as well as the body; and hence suffers decomposition, and is incorporated, if not in other bodies, in other souls. Here they deny the resurrection entirely as did the ancient Sadducees and those heretics advertised by Paul over 1800 years ago.

But Paul says, "As in Adam all die, even so in Christ shall all be made alive. but every man in his own order,

Christ the first-fruits, afterwards they that are Christ's at his coming", 1 Cor. 15:22-23. The phrase "*they that are Christ's*" plainly indicates that some *are not* his. The same phrase occurs in Gal. 5:24, where it plainly defines Christ's people. "They that are Christ's have crucified the flesh with the affections and lusts." Do those who die in their sins crucify the flesh in this sense? No, but all, according to Universalism, die in their sins; then there are none who ever did or ever will live that *are Christ's*. Paul nevertheless makes two orders; one for those who are Christ's, and one for those who are not his. Wherever we read of the resurrection we find these two orders—the just and the unjust, Acts 24:15. The same apostle speaks in Thessalonians of the first resurrection, "The dead in Christ shall rise first." So the Revelator, "This is the first resurrection", Rev. 20:5. Of course the *first* implies a second—two orders. The above reliable text of Universalism testifies to these two orders in the resurrection, the *holy* and the *unholy*, for it says, "As in Adam all die *EVEN* so in Christ shall all be made alive", that is, just as they go down to the grave by Adam, "*even so*," with the same moral character, shall they be made alive again by Christ. If they die in their sins, "*even so*" they shall be raised. If they are unjust, unholy and unsanctified, "*even so*" shall they be in the morning of the resurrection, for then will be brought to pass the saying that is written, "He that is unjust let him be unjust still, and he that is holy let him be holy still." Now I ask if men are to appear in the general resurrection in the same moral condition in which they lived and died, then is not the conclusion irresistible that the future state is a state of retribution?

The word "*in*" in v. 22 is pressed strongly to teach that all in the resurrection will be "*in Christ*"; and hence all will be saved, for it is only those who are out of Christ that will be in danger of punishment, if such exists in the future



world. This however is a poor hook to support the salvation of the world. Dr. MacKnight translates the original word "*by*"—"For as *by* Adam all die, even so *by* Christ shall all be made alive." This is indeed proved to be the correct rendering from the preceding verse. "For since *by* man came death, *by* man came also the resurrection of the dead; For as *by* Adam all die, (go down to the grave) even so *by* Christ shall all be made alive", (or be raised to life again). If it be contended still that the word "*in*" is the proper, then the doctrine of original sin must be admitted, for if all will be made holy *in Christ*, then all were made unholy *in Adam*, a doctrine spurned by all Unitarians. I must remark here that Mr. Cobb, in his New Testament with Notes, seeing that the phrase "*they that are Christ's at his coming*" indicates that there are some who would not be Christ's and therefore not "*in Christ*", and consequently would not be saved, dares to take the liberty to throw in a parenthesis in the text, so as to make it read, "As in Adam all die, even so in Christ shall all be made alive *at his coming*." Here the Reverend gentleman cuts off from v. 23 the phrase "*at his coming*", and reads it upon the end of v. 22. Of what will Universalists not be found guilty to carry their points! False reasoning is bad enough, but falsifying the Bible seems rather *too* bad. But this makes the case no better, for now the text teaches that none will be made alive in Christ,—that is, according to Universalism—be endowed with immortality, or be holy till Christ's second coming, which, as we have shown, will not take place till the end of time. Then those, both saint (as we call them) and sinner, either go out of existence or are dead in their sins, and consequently miserable till Christ comes again. So much for the dodgery, not to say scripture knavery, of Mr. Cobb. There are several texts which speak of the resurrection in such a way as either to imply or openly declare the destruction of *just* and *unjust* in the resurrection state.

For instance, Heb. 11:35, "Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain *a better resurrection*." Under this passage Mr. Cobb remarks: "Better than what other resurrection? Better than that of the deceased children who were restored to life in this mortal state; to wit, the resurrection unto deathless life." This is a sagacious shift on the part of Mr. C. to evade the force of the text, but on a little scrutiny will be found to afford no relief to his cause, except by throwing dust in the eyes of his readers. I ask, did those who were "tortured not accepting deliverance, that they might obtain a better resurrection"—did they or Paul imagine they would not enjoy a place in the general resurrection if they did not suffer persecution? Did they? Mr. Cobb to save himself must answer *No*. Pray then why did they suffer to obtain a resurrection "better than that of the deceased children", when they were, according to Mr. Cobb, sure of that better resurrection without that suffering! There is but one reply, only that they might obtain a distinction in the resurrection state—a resurrection *better* than they would have obtained had they not suffered for the cause of Christ. In another place Paul sets forth in the plainest terms the destruction of just and unjust in the general resurrection. "And have hope toward God, which they themselves also allow that there shall be a resurrection of the dead, both of the just and the unjust", Acts 24:15. But here again, as a matter of course, the blighting hand of sophistry has been at work. The wrinkle assumed to prevent the obvious meaning of the text is, that the terms *just* and *unjust* are only intended to teach a general resurrection, both of the righteous and the wicked, without any reference whatever to character. They illustrate by saying, "Suppose I were to say all the Methodists and Presbyterians in the house will be raised, would I mean they would be Methodists and Presbyterians after they were

raised"? But this case is not a parallel. Rather suppose it was goats and sheep that were to be raised, would they all be *sheep* after they were raised? I think hardly, and this case is exactly parallel, for while the resurrection may change the name, it cannot the moral character. It is also said Paul must have been a fiend to hope for the resurrection of millions to damnation, and yet, according to their own doctrine, Paul commanded his disciples to look forward with the blessed hope to the time when the Lord Jesus should be revealed from heaven with his mighty angels in flaming fire, at the overthrow of Jerusalem, taking vengeance upon his enemies in the person of Titus, who murdered a million five hundred thousand Jews and caused the greatest national tribulation that has been since the beginning of the world!! But Paul knew the Judge of all the earth would do right. John says he saw the souls of the martyrs under the altar, "And they cried with a loud voice saying, 'How long, O Lord holy and true, dost thou not judge and *avenge our blood* on them that dwell on the earth'", Rev. 6-10. Were they friends to cry in this manner? I thought Universalists had all holy and happy in a disembodied state. But who were the "they themselves" who persecuted the apostle? Mr. Cobb says the Pharisees, and we grant he is right for once, which is proved from the preceding verse. Now Paul said he hoped for the resurrection of the dead, both of the just and the unjust, as the Pharisees also allowed, evidently, as Mr. Cobb asserts, to show they had no cause for condemning him, as their doctrine was identical with his own. Then Paul must have preached that the just and the unjust would be raised as *just* and *unjust*, for this was the doctrine of the Pharisees. If Paul meant they would all be just in the resurrection, then he could not say "which they themselves also allow", for they allowed no such thing, but taught that the wicked would be raised to condemnation and punishment. In the very next verse Paul says, "And herein do

I EXERCISE myself to always have a conscience void of offence." But why "exercise" himself in view of the resurrection? If he had thought with friend Cobb that the just would be no more certain of bliss than the unjust, he must have known that *exercising* himself would have no effect upon his future condition. Such a conclusion destroys the sense of the text.

We will quote one more text to prove that the character of the righteous and the wicked will be unchanged in the resurrection: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation." Many are the shiftings Universalists have made to dodge the plain import of this text. Here the old cry of *figure* is again resorted to with redoubled fury, and every scrap that can be mustered from the pen of commentators for the last century that would throw the least shade of their interpretation upon the passage, no matter what may have been the subject of the writer, is summoned to the fight. Mr. Paige did his very best to explain it away by misapplying and misconstruing the writings of Dis, Doddridge and Whitby; but has only exposed the desperate demands of a desperate system. Mr. Cobb resorts entirely to his glorious and accommodating science of *figurology*, and explains the term "graves" by referring to Ezek. 37:13, where that word is used in a figurative sense. Hence he makes out that the text refers to the destruction of Jerusalem, and that the *resurrection* means *conversion*. Let us read the passage to suit the exegesis of friend Cobb, "Marvel not at this; for the hour is coming in the which all that are in their figurative graves (graves of sin) shall hear the figurative voice of the figurative Son of God, and shall figuratively come forth; they that have done good (in their graves of sin) to the figurative resurrection of figurative life; and they

that have done evil to the figurative resurrection of figurative damnation." Here he has figures in abundance!! This makes out that there are those who *do good* in their *graves of sin*; how could they be in their graves of sin when doing good?; also, as resurrection is conversion, that those who do evil in their graves of sin will be *converted to damnation*!! Bright indeed! But I deny that the resurrection here spoken of means conversion. The apostle asks the Corinthians, who believed in conversion: "Now if Christ be preached that he rose from the dead; how say some among you that there is no resurrection of the dead"? 1 Cor. 15:12. Hence conversion cannot mean resurrection. The word resurrection occurs in *thirty-eight* instances, and out of that number *thirty-seven* can have no other than a literal acceptance, and the only reason this must be figurative is that if literal it literally annihilates the doctrine of Mr. Cobb—universal salvation. The word "graves", which is also made figurative by applying the words of the prophet, reveals another specimen of twistery and sophistry. "Therefore prophesy and say unto them, thus saith the Lord God; behold O my people, I will open *your graves* and bring you into the land of Israel, and ye shall know that I am the Lord when I have opened *your graves*, O my people, and brought you up out of *your graves*." Any man with half an eye can see that neither is the case nor the language parallel. In the prophesy it is "*your graves*", in John "*the graves*", which is never used figuratively. It occurs eight times, and in every instance can mean only the literal habitation of the dead. The following is an example: "Behold the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent; and *the graves* were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many", Mat. 27:51:3. No possible means of interpretation could

make "the graves" in this passage to mean anything but the literal graves. Universalists when cornered upon the text generally take advantage of the ignorant by asserting that the Greek word rendered *graves* in John 5:28, is not the same as that generally applied to the literal habitation of the dead. This however is purely false. The Greek is *nemcion*, the very word used in the following passages: "Jesus therefore again groaning in himself cometh to the (*nemcion*) grave; it was a cave, and a stone lay upon it", John 11:38. "And he brought fine linen and took him down and wrapped him in the linen and laid him in a (*nemcion*) sepulchre, which was hewn out of a rock", Mark 15:46. And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the (*nemcion*) tomb", Matt. 8:28. "Woe unto you scribes and pharisees, hypocrites; because ye build the tombs of the prophets and garnish the (*nemcia*) sepulchres of the righteous", Matt. 23:29. Mr. Cobb, not likely to succeed very well in making such an ignorant assertion in a commentary, takes the opposite course by saying: "The general arousing or coming forth in this case is not from *Hades*, the invisible receptacle of the departed spirits, but from *mnemeiois*, the tombs or burial places of the body. The literal resurrection", he continues, "is never spoken of in the gospel as a rising of the flesh or its ashes from *mnemeiois*, the graves or sepulchres, but of mankind from *Hades*." St. Paul says that when the immortal resurrection shall be consummated the triumphant exclamation shall be raised, "O *Hades*! where is thy victory?" 1 Cor. 15:55. Then we raise the "triumphant exclamation", 'O Cobb! where is thy victory?' for you are caught in the meshes of your own net; for as *Hades* cannot be in this life, as all cannot be raised here, and if they were would not constitute an "immortal resurrection" when its subjects were mortal, hence *Hades* must be itself in the future state. Then resurrection meaning con-

version all those now in Hades are unconverted!!

We could, if necessary, add the names of nearly if not every one of the great critics of modern times, who defend the literal sense of John 5:28-29. Storr, Morus, Tittman, Schott, Kuinzel, Klee and Meyer, contend that vs. 24-29 are all to be understood as literal. Paulus says the expression, "all those in the graves" "is pertinent only with the view to distinguish these dead ones from those called spiritually dead in vs. 24-5." Olshausen paraphrases thus: "The less shall be outdone by the greater. Yea, even the *general* resurrection of the dead is the work of the Son of God! That the discourse is here of a *physical* resurrection appears from the expressions 'in the graves' and 'they shall go forth'; and from the remark that the evil as well as the good shall rise." De Wette takes vs. 28, 29 literally. Crusius, remarking that "in the graves" cannot be allegorized a spiritual way, refers to the Gnostics of Tertullian's day as explaining it of "the natural man." Lucke and the very noted and learned Thorluek agree with all our orthodox commentators that vs. 28-29 are to be interpreted literally.

George Rogers, in his Pro and Con, says John 5:28-29 cannot be understood literally, from the fact that all have done good as well as evil; hence "you have the monstrous conclusion that *all* shall arise to *life* and *all* shall arise to damnation", page 222. But how does the Pro and Con explain it? To have reference to the *coming forth* of the Jews at the destruction of Jerusalem, from "their graves of superstition and ignorance." Then as they had *done* both *good* and *evil*, the Pro and Con has "the monstrous conclusion that all shall arise to life, and all shall arise to damnation"—a conclusion as fatal to his own position as his opponents, and yet poor blind George could not see it! The objection, however does not possess the weight of a feather, for God says, "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness and commit ini-

quity *all his righteousness shall not be remembered*; but for his iniquity that he hath committed he shall die for it. Again, "When I shall say unto the wicked, thou shalt surely die; if he turn from his sin and do that which is lawful and right, he shall surely live, he shall not die; none of his sins shall be mentioned unto him; *he hath done that which is lawful and right*; he shall surely live", Ezek. 33:13-16.

Another objection is that if this means the general resurrection, infants will have no part in it, for they have done neither *good* nor *evil*. The man who raised this difficulty reminds me of the gentleman sheep that ran to butt Sambo, and through his eagerness to hit his mark, did not see the ditch before him, into which he presently tumbled. Universalists are certainly one-eyed philosophers. They themselves admit the very point they now raise as an objection, and hence its force is as much against their own position as ours. None dispute that Paul refers to the general resurrection when he speaks in Acts 24:15 of the "resurrection of the dead, both of the *just* and the *unjust*." Why not use the same reasoning here and deny the resurrection of infants because they are neither *just* nor *unjust*? Indeed the gentlemen are guilty of the very charge they lay against our premises, for as the resurrection is conversion, and as infants have never sinned, consequently they can never be raised. And they could not see that the objection bears the same weight against the position that the subject matter of the text is the destruction of Jerusalem as if taken to be the general resurrection!

When all these little forces are driven from the field we see the dust rising in another direction. We admit that Dan 12:2-3 and John 5:28-29 are parallel; hence if the former can be made out to be figurative and have reference to the destruction of Jerusalem, the latter must have the same signification. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some

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to shame and everlasting contempt; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever", Dan 12:2-3.

It is said this refers to the destruction of Jerusalem according to the first verse, "And at that time shall Michael stand up the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time." With this is quoted the language of Christ with reference to the overthrow of Jerusalem. "For there shall be great tribulation such as was not since the beginning of the world to this time, no nor never shall be", Matt. 24:41. It is asserted that these two texts are parallel, but this is unconfirmed by a particle of evidence. It is very strange indeed that the first verse of this chapter in Daniel is literal and refers to the destruction of Jerusalem, and yet verse 2, referring they say to the same movement, is all a figure! Mr. Rogers contends that the tribulation spoken of by Christ was not individual but national. We admit this; that then was the greatest national calamity that ever was, and, if we are to believe the Saviour, the greatest national tribulation that ever shall be. But what are we to understand by the word *never*? Not *eternally*; no, for those who go into *everlasting* punishment would not then get out in time for the universal salvation. Then Christ meant that there should not be such a thing as tribulation for a limited period; that is, there should be a greater one after this *limited* period had passed. But Daniel's tribulation is *individual*, and this will be the greatest that ever will be. The prophet is not speaking of the Jewish nation, but of individuals. He says, "Thy people shall be delivered, *every one* that shall be found written in the book." Who are his *people* that are to be delivered? If it was the Jews only, the tribulation may have been national; but instead of the Jews being de-

livered at the destruction of Jerusalem, they were the very persons that suffered the tribulation, which must be satisfactory proof that Daniel did not refer to that event. This exegesis is fully sustained by the last verse, "But go thou thy way till the end be, for thou shalt rest and shall *stand in thy lot* at the end of the days." Hence the prophet himself is to have a part in this resurrection, which is overwhelming evidence that it can be understood only as *literal*.

Another attempt to prove that this has reference to the destruction of Jerusalem is made by quoting verse 7, "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished." But we can tell Universalists then that their own shifting condemns their assumption that the resurrection took place at the destruction of Jerusalem, for as it did not occur till the holy people were scattered, and as this did not happen till after Jerusalem was destroyed, the resurrection must also have been after the destruction of that city. Again, the scattering of the Jews is not yet *accomplished*, neither will it be till they *cease* to be scattered and return to their own land. Hence, according to the evidence of Universalists themselves the resurrection spoken of by the prophet is still future.

The last attempt at cavilling is made with the phrase "*Many of them.*" It is asked, "If this teaches the doctrine of the general resurrection why did the prophet limit the number of those who were to be involved in it by the use of the word 'many'; why not say 'all'?" But if those gentlemen use the term "many" in one instance to mean the entire posterity of Adam, why object to its being equally extensive in meaning in another? To prove that all will be restored to primeval bliss they quote Rom. 5:19, "For as by one man's disobedience *many* were made sinners, so by the obedience of one shall *many* be made righteous." If the word *many* here, in either instance, does mean the entire poster-

ity of Adam, then Universalists have no business to quote this text to prove their dogma of universal salvation. But the many that sleep in the dust of the earth, as contemplated by Daniel, with those who may remain alive upon the earth at the end of time will include the whole human race, for "we shall not all sleep (or die), but we shall all be changed", 1 Cor. 15:51. "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air", 1 Thess. 4:17. But even all those who were sleeping in the dust of the earth when Daniel penned these words will not rise in the general resurrection as some of them arose at the resurrection of Christ. "And the graves were opened and many bodies of the saints which *slept* arose and came out of the graves after his resurrection and went into the holy city and appeared unto many" Matt. 27:52-53. No one would suppose those saints died again and went into the dust of the earth, for this would be dying twice, when "it is appointed unto men *once* to die." The only consistent conclusion is that they went with Christ on his ascension to heaven, and he shall again return with them, for he "*shall so come in like manner*;" for "Behold the Lord cometh with *ten thousand of his saints*", Jude 15. We now very clearly see how Daniel could say "Many of them that sleep in the dust of the earth shall awake (at the general resurrection—not *all of them*, as some awoke with the resurrection of the Saviour; but all that remain will come forth at the resurrection of the just and the unjust) some to everlasting life, and some to shame and everlasting contempt."

I have now proved that the wicked will be brought to suffer just and deserved punishment in the future state. First, from the scripture testimony of the death of the sinner, an event which effects no change in the soul, but merely seals the condition in which it then exists. Second, from the conditionality of final happiness as taught by the

New Testament scriptures. Third, from the resurrection, which being a physical change will have no effect upon the soul, but that the just and the unjust will still retain the character in which they died; and we add, Fourthly, that as we have proved that a day of judgment will take place at the end of time, before which the entire posterity of Adam will be assembled, the presumption is that acquittal and condemnation must follow the decisions of that tribunal. Under this head we have also shown that this world is not a state of perfect retribution; that here vice sways the sceptre over virtue, which often receives the punishment due to crime, while vice bears off the reward due to virtue; that the scriptures teach that the righteous and the wicked will be rewarded according to their works, at the second advent of Christ, which, as we have abundantly demonstrated will not take place till the end of time. Christ himself has placed the seal upon this doctrine of orthodoxy, that the wicked will be punished for their sins in eternity. One remark from his lips is sufficient for us to cite here, and although Universalists have tried to get around it, we will clear it of all the taints of sophistry and bring it up in clear bold relief as indubitable evidence to our position. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell", Matt. 10:28. If there is meaning attached to words Christ taught in these sentences that there was an object whom the disciples should fear, and this could not have been man, for he is simply able to destroy the body, whereas, Christ says not to fear him who can kill only the body, but to fear him "who is able to destroy both soul and body in hell", which can only be understood of God himself. "To destroy both soul and body in hell", as Matthew has it, is explained by Luke to simply mean to cast into hell, as his words are, "who hath power to cast into hell". Luke 12:5. The parallel passage in Luke reads,

"And I say unto you, my friends be not afraid of them that *kill the body* and after that have no more that they can do; but I will forewarn you whom ye shall fear; fear him which after he hath killed hath power to cast into hell." Here it is as plain as the sun-light of mid-day that there is a *hell* or place of punishment to which the wicked are exposed *after the death of the body*, and which may be avoided by our upright conduct in this life, or why are we commanded to fear?

To explain away these texts Universalists assert that the soul here means the animal life; the one whom they were to fear was the ruler of the Jews; and the hell means the valley of Hinnom. But the soul cannot mean the animal life, because, 1. To destroy the body is destroying the animal life, and hence it is all nonsense to talk of destroying *both soul and body*. This exposition makes out that Christ alleged nothing in his remark and contradicted himself to boot. To suit their exegesis Universalists must read it thus: "Fear not them which kill the body (*i. e.* destroy the animal life), but are not able to kill the soul (*i. e.* the animal life); but rather fear him who after he hath killed the body (*i. e.* the animal life) is able to destroy both soul and body in hell"; or, "Fear not them which kill the animal life, but are not able to kill the animal life; but rather fear him who is able to destroy both animal life and animal life in hell." Who ever heard such consummate nonsense! This not only makes the Saviour to teach that man has power to destroy the *animal life*, but that he is also able to destroy the animal life; and besides that some other person is so powerful that after he has destroyed the animal life is able to destroy it twice more in the valley of Hinnom!! 2. It is seen in the passage from Luke that this destruction of soul and body in hell is to take place *after* the death of the body, that is, after the animal life is destroyed—"who *AFTER he hath killed* hath power to cast into hell." The word

kill here is from *apokteino*, which Donnegan defines, "to kill, slay, slaughter; frequently to torture, torment, render miserable, destroy, remove, take away." I mention this to show that the word "*destroy*", as Matthew has it, cannot possibly mean annihilation, a conclusion Universalists try to force upon their opponents when told that God will "*destroy* both soul and body in hell."

But who were the disciples commanded to fear? Not man, for the Lord says, "Fear none of those things that shall come upon you", Rev. 2:10. Paul says, "In nothing be terrified by your adversaries", Ph. 1:28, and exclaims, "The Lord is my helper and I will not fear what man shall do unto me", Heb 13:6. Paul must have disobeyed Christ, for, according to Universalism, Christ taught him to *fear man*. "Honor all men; love the brotherhood; *fear* God; honor the king", 1 Pet. 2:17. "Serve the Lord with *fear* and rejoice with trembling", Ps. 2:31. It is plain then that we should fear God and not man. "Be not *afraid* of them that kill the body but after that have no more that they can do." Mr. Cobb has got sick of their old theory, on account of its absurdities, and hence in his comment on Matthew 10:28 says: "it appears from the nature of the subject to be *a punishment from the hand of God*", that is, the destruction of the soul and the body is "*a punishment from the hand of God.*" I see Mr. Cobb has a new wrinkle upon this passage. He reads the last part of it, "Fear him which after he hath *afflicted* (instead of *killed*) hath power to cast into hell." Skinner in his discussion with Campbell stubbornly urged that the word *killed* here meant utter extinction of being. Mr. Forbes says, "it proves annihilation if it proves anything" (Universalist Assistant p. 221); and T. B. Thayer: "If it teaches what is certain and not what is possible only, it necessitates the doctrine of annihilation" (History of the Doctrine of Endless Punishment, p. 135). So Balfour and Hoshea Ballou, Second, D. D. And Dr. Dods

says, God actually did "kill both soul and body, *i. e.*," he says, "the Jewish *church* and *religion*, in the destruction of Jerusalem"!!!! [Short Sermons, p. 279]. Now Mr. Cobb takes the opposite extreme and says it does not even mean the extinction of the animal life, but bodily affliction. Anything to close the mouth of revelation and prevent the truth of God from destroying a preconceived *ism*. Of course the only quibble that it was possible for Mr. Skinner to raise to keep the passage from teaching post-mortem punishment was to cast a blur upon the doctrine of orthodoxy, by making the word "kill" or "destroy" teach *materialism*, not considering of course that such an exposition is as much against Universalism, if it be after death, as against their opponents. But we have one evidence to present that will meet all such trifling in the future. It is this: *Spirits are immortal*, and therefore cannot be annihilated. Jesus says, "neither can they die any more, for they are *equal unto the angels*"—immortal. And as the wicked are to be cast into everlasting fire with the devil and his angels; and as these angels will ever exist, as they cannot die, the wicked being as immortal as they, will eternally exist also. Dr. Adams' remarks upon this point are good. "Some say," he observes, "It must be annihilation. But the valley of Hinnom is notoriously symbolical of *perpetuity*, the fire always burning, the worm ever breeding. Why, moreover, should any *place* be specified in which the annihilation, *which is the same thing everywhere*, should occur? Destroying both soul and body in hell seems to be equivalent to that expression,—"everlasting destruction"—[2 Thess. 1:9]; an apparent contradiction of terms, but conveying the idea of perpetual loss and misery" [Adams and Cobb, p. 21]. What to do with the word *hell* here, to suit his emergency, Mr. Cobb does not know. At one time he attempts to make it mean the literal valley of Hinnom, but is met by the objection that men inflict that punishment as well as God, and hence

Christ gave no reason why God should be feared more than man. At another that it is used figuratively, and refers to the destruction of Jerusalem; but sees that the most of the disciples had died before that event, and hence were not exposed to it. And yet at another that it refers to some judgment of which we have no particular knowledge or idea, only that "this judgment, whatever may have been the engines of its execution, was eminently denominated the judgment of God." This reminds me of the objection raised by the Pro and Con. "The second fact is that the body, which those whom they were told not to fear had the power to kill, is not liable to destruction in a hell beyond the grave, but *returns to the dust of the earth from whence it originated*. How then can gehenna [hell] in this instance imply a place of torment in a future state? It cannot!" p. 276. Here Mr. Rogers denies that gehenna can mean a place of punishment after death, in which "soul and body" will be cast, because he says the body will return to the earth from whence it originated. But turn to page 343 of that same Pro and Con and we read, "Paul assuredly speaks of *a rising again of the same body which is laid in the grave*." This shows that Universalists know not what they believe, and that they assert in one breath what they deny in the next.

Dr. John Bovee Dods, in his "Thirty Short Sermons", p. 261, differs from all other Universalists in slipping this text in Matthew overboard, and as his farrago is now generally considered beyond the criticism of orthodoxy, we give it particular notice. He explains the phrase "soul and body" as "a common proverb of that day", and quotes Isa. 10:18 and Dr. Clarke's comment on that passage to illustrate and confirm his views, affirming that Christ was referring to the destruction of the Jews politically and religiously at the overthrow of Jerusalem, "*Burning them up root and branch [as Malachi ch. 4:1 has it], and 'destroying them soul and body' in Gehenna fire*." I consider," he remarks,

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"as parallel passages"; and to avoid the charge of non-ability to explain it without a proverb, he paraphrases it thus: "I now enlist you in my service; and I desire you to remain steadfast in my cause, amidst all opposition and persecution, till my coming, which will take place before you shall have gone over the cities of Israel. And I entreat you not to fear them who will exert all their powers to kill and exterminate the body of my church, and who will finally succeed in putting you, my apostles, and your first converts, as a body, to death; but at the same time they will never be able to accomplish their purpose, namely, to destroy my doctrine, which is the truth, the life, the very *soul* of the body, the church. This is of God, and they cannot overthrow it, because others will rise up in succession as you are slain; and the truth which is the life of my church will stand against all the assaults of men. But rather fear God; because if you apostatize for fear of men and for safety become members of the Jewish body or church, and embrace the truth of that dispensation, which is the national life of that body, I warn you that God is not only able to destroy the body, but also the life—for all the sacrifices, all the types and shadows—the whole truth of the Mosaic dispensation must expire with the body in your national destruction and be no more forever", page 280. We will express this in fewer words: "Fear not them which kill the body of the church [Christian], but are not able to kill the doctrine; but rather fear him who after he hath killed the [Jewish] church, hath power to cast both its doctrine and body into hell." This is too ridiculous for serious notice. We denounce it for the following reasons: The *bodies* and *souls* are in both cases different; the first is of the Christian church, the other of the Jewish, when Christ, to all possible delection, spoke in both cases of the same soul and body 2. The gentleman's rig of making "soul and body" a proverb is upset by the fact that Luke does not use the phrase "soul and body" at all, which he

must have done had the place in Matthew been a proverb. 3. Men are not able to destroy the body of the Christian church, for this has been tried, and yet Christianity still lived. 4. He says the word *gehenna* or *hell* here was made an emblem of a "destruction final and irretrievable"; still though the soul [*i. e.* of the Jewish religion] was destroyed there, that is, in the destruction of Jerusalem, yet the *soul* and *body* [the Jewish church] exists yet. 5. Luke makes this text, "But rather fear him who **AFTER** he hath killed hath power to cast into hell." Now if this hell means the destruction of Jerusalem, God killed the body (the Jewish church) in hell itself, that is, in Jerusalem at the time of its destruction, which Cobb, Dods, Thomas and all others say *gehenna* or *hell* here means. Now if God killed the body after it was in hell, what sense is there in saying he will *afterwards* cast both soul and body in hell when they are already in it!! 6. It was Titus who destroyed Jerusalem, and therefore destroyed both soul and body (of the Jewish church), according to Dods. Then Christ is made to say, "Fear not men that kill the body, but are not able to kill the soul like Titus; but rather fear Titus himself, who will soon destroy both soul and body (of the Jewish church), in the overthrow of Jerusalem." What a sensible expose Dr. Dods has so triumphantly made of this passage!!

We now proceed to inquire what we are to understand by this *hell* or *gehenna*. It cannot mean the valley of Hinnom, 1. Because God never punished by putting the sinner into the valley of Hinnom, and therefore it cannot be the *hell* here spoken of. 2. Admitting the assertion makes Christ's reason to fear God no reason at all, for it was the civil authority among the Jews that punished with the fires of Hinnom, besides it requires the admission on our part that it was that authority Christ charged his disciples to fear, which we with Mr. Cobb deny. 3. We have seen that the soul here mentioned cannot possibly mean any-

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thing but that principle which lives after the animal life has become extinct, and no one could suppose that the spirit could be killed in the valley of Hinnom. Should they turn materialists, as many of them have done already, and Mr. Cobb among the rest, and contend that the soul and body die together, it will not help the case, for any other way of killing the body would destroy the soul as well as the flames of Hinnom, and here again the Saviour is made to utter the most conflicting nonsense.

The only reasonable and indeed possible conclusion to be arrived at is this, that this destruction of soul and body will take place after the resurrection of the body, for mark the fact, the soul and body are to be destroyed *after the death of the body*. And as this death is therefore not the first death or death of the body, and as the Saviour speaks of it as killing the soul, it follows that the language has reference to the *second death*. John the beloved disciple, who was by and heard these words, defines this gehenna or hell as "the place which burneth with fire and brimstone, *which is the second death*." Josephus, who lived in the days of Christ, in his discourse on Hades says: "In this region (in the spirit world) there is a certain place set apart as a lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afordetermined by God." This is called hell by the same writer. He says there are angels set over the souls of the wicked who "drag them into the neighborhood of *hell itself*", which appears to them as "a terrible and exceeding great prospect of fire." How strikingly similar are the words of Josephus to those of the revelator. Both denominate hell a *lake of fire*. The Saviour also used the same terms as this Jewish writer, *i. e. unquenchable fire, everlasting fire, &c.* Josephus says no one has ever yet been cast into this lake of fire, and Christ's expressions evidence to this identical doctrine, for he speaks of this "everlasting fire, PREPARED for the devil and his

angels", which intimates that they had not yet entered upon that punishment, but it is *prepared*. This is doubtless the reason Christ in the text under consideration used the words *is able*, that is, he is able to do it, notwithstanding such an act has never been done. I am aware that very many orthodox believe that the devil is in hell with the wicked, who they imagine are cast there as soon as they die, and Universalists do not forget to cast a contemptuous smile at the idea of bringing the wicked out of hell to be judged. This mistake however arises from the Greek words *gehenna* and *hades*, both being translated *hell*. When Christ was about to cast out the devils, which he permitted to go into the herd of swine, they exclaimed, "Art thou come hither to torment us *before the time*"? Matt. 8:29. This shows that they understood a place of torment was *prepared* for them. John speaking of the actual punishment of Satan uses this same word "torment." "And the devil that deceived them was cast into the lake of fire and brimstone \* \* and shall be *tormented* day and night, forever and ever", Rev. 20:10. "And the smoke of their *torment* ascendeth up forever and ever". Rev. 14:11. But it is said that hell cannot mean the lake of fire, because the apostle says death and hell shall be cast into the lake of fire, and this would be casting hell into itself. No one, however, would make this remark but a man of ignorance, for while the lake of fire, or gehenna, is *hell* it is *hades* (translated hell it is true) that is to be cast into it. "And death and *hades* were cast into the lake of fire (or gehenna)", Rev. 20:14.

As a last resort, when driven by the force of evidence to admit that such a place as hell exists as a place of punishment in the future state, it is urged that the words "*is able*" only teach the power of God, but not that *he will* destroy both soul and body in hell. But God is not able to destroy soul and body in hell if no such place as hell exists. It is all nonsense. But the inference is not that he will not do

it, but rather that he has not yet done it. To affirm the former would be to charge the Saviour with the most ridiculous trifling in holding out as an inducement or a reason why his disciples should fear God, a punishment that did not or could not exist, and one to which no man ever was or will be in the slightest degree exposed. Such a course may serve the cause of Universalism, but any other it could not serve. But we shall show that the Scripture doctrine of God being *able* to do a thing is proof that he will do it; and this we will do in such a way that if Universalists deny the proof they will as strongly deny the very evidences they summon to prove their doctrine of Universal salvation: "Whereby he is *able* even to subdue all things unto himself", Ph. 3:21. Does not the word *able* prove that he will subdue all things unto himself? Universalists say so and make this one of their strongest proof texts. Again, "Wherefore he is *able* also to save them to the uttermost that come unto God by him", Heb. 7:25. All Christian expositors admit that this is synonymous with saying, "he *will* save to the uttermost." Indeed Universalists, though they deny that the disciples were in the least danger of the gehenna or hell of which Christ here speaks, actually cut their own words by turning around and fighting to make the word gehenna mean, as does Mr. Cobb, some great temporal punishment, of which they were of course in danger. When all these little men of straw are driven from the field we hear such sarcastic interrogatories as these: Where is hell? Who was ever there or saw it? You say the devil is out of hell and going about like a roaring lion seeking to kill somebody; who ever saw him?; and a host of other nonsense, only the throes of a dying cause. We might in turn ask, Where is heaven? Who was ever there or saw it? Christ says, "*No man* hath ascended into heaven", John 3:13. Who ever saw God? "No man hath seen God at any time." Where is the hell of Universalism, and who ever

saw it? I have heard of persons getting *beside* themselves, but never *inside*, or in the Universalist hell. In short this logic that would deny the existence of hell or the devil, would also deny heaven and the being of a God.

The phrase "second death" is anything but pleasant to Universalists. They generally try to twist it into some kind of shape that will admit the go-by, as for instance, Mr. Cobb in his discussion with Rev. Mr. Hudson, says it means, "the second dissolution of the Jewish church and state", or, as he expresses himself in his commentary, "their second national death." To make this plausible he refers the *first* and *second* resurrections to time, and makes *hades*, which Universalists contend is the place of the dead, as figurative of earthly calamity; and yet, strange to say, none of the wicked were in it but Jews, and they were of course righteous as well as wicked. Here they make out that the righteous are cast into the lake of fire with the wicked, and the devil to boot, for *hades* and Satan are both to be cast into it, Rev. 20:10-14. Surely the Jews were either righteous or wicked, and as such would rank in one resurrection or the other; either in the first, whose subjects are *blessed*, v. 6, or in the second, which is of course that of the wicked; but it so happens that John speaks of neither as from the lake of fire. The phrase "second death" stands no way connected with things national, but is in the four instances in which it occurs invariably *personal*. The following are the examples: "Be thou faithful unto death, and I will give *thee* a crown of life. He that overcometh shall not be hurt of the *second death*", Rev. 2:10-11. No one would say death in the first sentence was anything but temporal, or the death of the body; and as we do not overcome till we die, the second death must be after we die. "Blessed and holy is HE that hath part in the first resurrection; on such the *second death* hath no power", ch. 20:6. Here again it is personal, as shown by the pronoun *he*. "And they were

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judged, every man according to their works; and *whosoever* (i. e. *he* who) was not found written in the book of life was cast into the lake of fire; this is the *second death*", ch. 20:14-15. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the *second death*", ch. 21:8. All *personal*! This expression was common among the Jews, and they always used it (to cite the words of Dr. Hammond, who is quoted on this very phrase by Paige) "to denote such a death, from which there is no release \* \* \* the notion of utter destruction, final, irreparable excision." Take the following as examples: "Every Idolater who says there is another God besides me, I will slay with the second death, from which no man can come to life again" (Pirke R. Eliese, c. 34). "Let Reuben live and not die the second death by which the ungodly die in the world to come" (Targum of Jerusalem on Deut. 33:6). "This hath been decreed by the Lord, that this sin shall not be forgiven them until they die the second death" (Targum on Isa. 22:14). David Kimchi, one of the ablest Jewish doctors, says the Targumist means "the death of the soul in the world to come." How forcibly this agrees with the words of Christ: "who after he hath *killed* hath power to destroy both soul and body in hell" (gehenna) or the lake of fire, which is the second death. Josephus speaking of those who will be cast into the lake of fire says, "to these belong the unquenchable fire, *and that without end.*" Who can read this and yet say those who die the second death may still be saved!!!

Whether the book of Revelation was written before or after the destruction of Jerusalem is a point of some interest, but is still unsettled. Universalists of course have brought forward all the evidences that can be mustered, to show it was written previous to that event. This they un-

derstand would be much in their favour, for if it appears that it was written *afterwards*, then those passages which speak of the resurrection, judgment and second death would be, on their system of interpretation, inexplicable, as they are all explained as referring to the destruction of Jerusalem, and would therefore go to prove the correctness of the orthodox doctrine of judgment and future punishment. Sir Isaac Newton supposed that this book was written before the destruction of Jerusalem, from its being "fuller of Hebraisms than John's Gospel", which he thought would indicate its earlier date. Sir Isaac is followed by Dr. Adam Clarke, not from any particular evidence, but from the *opinion* that internal evidence is in favor of the early date. Mr. Whittemore has conjured up all the internal arguments possible from ch. 1:7, 6:10, 11:1-2-3-8, 17:10, in favour of its early composition; but when thoroughly examined are not even worthy of notice, as his arguments throughout are based and manœuvred on Universalist theories and assertions. Indeed the first reference [ch. 1:7] is proof that the Book directs, not to the overthrow of Jerusalem, but to the end of time, when the times of the Gentiles will be fulfilled. But we have reliable evidence that the Book of Revelation was written after Jerusalem was destroyed. Irenæus, an upright author among the ancient fathers, expressly states that this is the fact; and he is to be credited in preference to any other evidence as he was a devoted disciple of Polycarp, who was the contemporary and affectionate disciple of John himself. Prof. Stuart says: "As Polycarp was the personal friend and attendant of John, so was Irenæus of Polycarp." The editor of the "Universalist Expositor" says: "If we were to judge from the balance of historical testimony we should place its date *after* that event, or about the year ninety-six \* \* \* Eusebius, in the fourth century, is the first to mention the time of St. John's banishment to Patmos, where he saw the Revelation; and he re-

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fers it, on what authority we know not, to the reign of Domitian, and adds that he was liberated on the accession of the emperor Nerva, which took place A. D. 96. There is indeed an ambiguous passage in an earlier and more competent witness, Irenæus, which has generally been understood to authenticate this statement, and to assert that the Revelation was seen at the end of Domitian's reign \* \* \* These are all the historical notices concerning the date of the book, which are of any importance, for the statements of Jerome are probably founded on those of Eusebius; and as to the contrary representations sometimes quoted from Epiphanius, who refers it back to about the year fifty, nobody acquainted with the romancing habit of this writer ought to attach the least weight to them." It is worthy of remark that all those orthodox commentators who believe in the earlier date of the book, unanimously explain the resurrection, judgment, and lake of fire, as pointing directly to those events which they contend as certain to take place at the end of time.

## CHAPTER IV.

### ENDLESS PUNISHMENT.

**I**T has been fully shown, as Universalists are bound to admit, that the future state will be one of rewards and punishments. It is, however, denied as a last struggle, in the face of all the testimony we have adduced, that gehenna punishment is after death, and that post-mortem punishment is endless. By a series of swindling in keeping with every phase of their theology, it is made out that the words in the Greek text translated *eternal*, *everlasting* and *forever*, are limited in their signification; still none have yet attempted to fix their mathematical extent, except Mr. Winchester, who maintains that the heinousness of some sins will detain the offender in chastisement for 144,000 years. But I will, after treating upon the *place* of punishment in the future world, show beyond the powers of successful controversy, that those words will bear no such limitation as Universalists assign them, and that if the Bible be true, this punishment must necessarily be endless. The doctrine of Mr. Winchester, that the wicked are universally subjected to post-mortem discipline and purification, is advocated when driven to the extremity by all the leading spirits of the doctrine of Universal salvation. This was the ground taken by Mr. Austin, who represented Universalism in his discussion with Mr. Holmes. This doctrine of the church traces its rise to Origen, who flourished in the third century and is claimed as a Universalist, but only so because his idea of hell suits their doctrine and

tends to support the assertion of its antiquity. It is agreed on all hands that he imbibed this notion from Plato. Indeed, it was from this same Origen that the church of Rome first received this doctrine of purgatorial purification, and hence Romanism and Universalism are off-shoots of the same parent stock; and it will be found on comparison, that the latter is but the former refined. The Romanists divide sins into two classes, *mortal* and *venial*. Mortal sins expose the sinner to endless sufferings, while the venial may be expiated by personal suffering. On the other hand Universalists have but one class of sins, that is *all are venial*. The Roman Catholic purgatory is "a state or place after death in which the souls of persons are purified, or in which they expiate such offences committed in this life as do not merit eternal damnation," (Webster.) The Universalist purgatory "is a state or place after death (or in this life, or both) in which the souls of persons are purified, or in which they expiate *all their offences* committed in this life, which [Universalists contend] do not merit eternal damnation." The only difference in the two purgatories is that the Romish provides expiation only for venial sins, while the Universalist purgatory embraces all offences. The Universalist system is therefore more fully and properly a purgatory than that of Popery. The Rev. John Murray, who is regarded as the founder of Universalism, proclaimed this system of universal reformation of the wicked. On page 295 of his Biography we note the following: "But as this does not seem to be glad tidings to every creature, we would say to the unjust, who must suffer for their sins, that their sufferings *shall finally bring them to God*; that when they have suffered as much as the justice of God shall demand, so that on scrutinizing the account it shall appear that the sinner has *paid the utmost farthing*, then they shall come forth from the deep dungeon, where by the grace of Jesus Christ they have been enabled to suffer so much, and

give glory to him, who by suffering so much in his own person, rendered it possible for them *to obtain salvation by their own deeds and sufferings.*" Here is righteousness by the law; but Paul says: "If righteousness come by the law, then Christ is dead in vain", Gal. 2:21; and that "by the deeds of the law there shall no flesh be justified," Rom. 3:20. Christ is no Saviour; it is punishment that saves. Punishment must be inflicted; from it there is no salvation, and it yieldeth the peaceable fruits of righteousness to them that are exercised thereby. Sin is the cause of punishment and the effect annihilates the cause. Universalists have certainly introduced a new system of reasoning, but it possesses this remarkable feature, that it differs from all others in being opposed to the deductions of common sense.

Universalists have claimed others besides Origen; indeed a great number, both of ancient and modern, as defenders of their system. The Basillidians and Carpocratians are regarded by them as ancient Universalists, not particularly to defend their principles, but to show their antiquity, while some of the most unsuspected orthodox philosophers and divines of modern times are laid siege to as supporters of final restitution, as for instance, Sir Isaac Newton and his contemporary and friend, Rev. Mr. Whiston, the well known translator of Josephus; also Dr. Thomas Dick, the learned Thorluck, Mosheim, Dr. Burnet, Bishop Newton, Dr. S. Clarke, Dr. Young, and others, men whose principles as orthodox are unsullied, and who would no more advocate the doctrine of Ballou or Cobb than they would that of Kneedland or Paine. Rev. E. E. Guild in his U. Book of References, after mentioning above one hundred and fifty of the most distinguished preachers, scholars and divines of modern times, whom he claims as Universalists, among whom are ranked, in addition to those mentioned above, Dr. Franklin, Dr. Isaac Watts, Dr. Philip Doddridge, Dr. Edward Young, Dr. Samuel Johnson, Dr. James MacKnight, the gentleman

remarks, that "it is known that Universalism is believed by some of the Unitarians of this country, both of clergy and laity; that a belief in this doctrine prevails to a considerable extent among the Hicksite Quakers, and that it is generally embraced by the Shakers, and by the Tinkers or German Baptists"; and to cap the climax, adds that "there are some very good reasons for believing that the celebrated John Wesley was a Universalist", p. 371-5. Mr. Austin in his discussion with Holmes, p. 663, when asked for the names of some of the martyrs to his cause, brought up "that truly learned and Christian Unitarian and Universalist and renowned Dr. Priestly", and "the Quakers (the Orthodox Quakers, for they of that name only existed then) who were whipped, banished and hung by the *Evangelicals of Massachusetts*" !! The gentleman might as well have saved himself the trouble of mentioning names and used their latitudinarian assertion that all the world are members of their Church. This would have been no more inconsistent than this same assertion of one of their writers, coupled before it was cold with one equally remote from truth, that there was not a member of their church in a prison or penitentiary in the whole of the United States !! But let us hear the testimony of Moshien, who is claimed as a Universalist, on the character of the ancient Basillidians and Carpocratians, that Universalists may have all the benefit of their affinity to these sects. After depicting the character of Basillides, Moshien remarks: "It is certain that he was far surpassed in impiety by Carpocrates, who carried the Gnostic blasphemies to a more enormous degree of extravagance than they had ever been brought by any of that sect \* \* \* He maintained the *eternity of corrupt matter* and the creation of the world from it by angelic powers \* \* \* But besides these he propagated sentiments and maxims of a horrid kind. He asserted that Jesus was born of Joseph and Mary, according to the ordi-

nary course of nature \* \* \* His doctrine also, with respect to practise, was licentious in the highest degree, for he not only allowed his disciples full liberty to sin, but recommended to them a vicious course of life, as a matter both of obligation and necessity, asserting that eternal salvation was only attainable by those who committed all sorts of crimes, and daringly filled up the cup of their iniquity," (Church History p. 74). These are the characters with which Universalists claim relationship, and we confess there are points of identity between the isms, as for instance, that sin is over-ruled for the good of the offender ! ! Mr. Ballou, Second, himself a standard Universalist writer, says these sects of gnostics "retain the notion that the material world was formed not by the *Self-existent* but by the inferior gods called *Acons*, whose being was derived through a long and intricate succession, as most of them thought, from him. This led them to regard the God of the Jews, *the Jehovah of the Old Testament, as but a secondary being*, the principal maker of this world ; and they also concluded he had *apostatized* more or less from the divine allegiance." In another place he says they held "an eventual restoration or rather transmigration of all human souls to a heaven of purity and bliss. But this tenet they appear to have involved in other notions wild and chimerical enough *to warrant the suspicion of lunacy* were it not for the antiquity, prevalence and reputation of that whimsical philosophy from which they were derived", pp. 31-33. This doctrine of ancient Universalists, that the world was formed "by the inferior gods", reminds us of the following remarks of Mr. Royce : "Universalism has a different God, a different Christ, a different spirit, a different sinner, a different sin, a different atonement, a different pardon, a different salvation, a different resurrection, a different judgment, a different punishment, a different hell, and a different heaven ; in fine, a difference with respect to all the essential doctrines of

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Christianity." Mr. Whittemore, referring to this representation of Universalist doctrine, says: "To this we give our assent. Mr. Rogers is right. *We confirm his words.*"

The earliest explicit information extant concerning restoration from the torments of hell, is contained in the Sybilline Oracles, a collection of heathen prophecies made before the coming of Christ, and published about the middle of the second century. These are the constant go-to as proof that the doctrine of restorationism had an existence among the early Christians, who, it is said, were the authors of these oracles. This, however, is a sheer assumption made in the face of condemnatory evidence; and even Mr. Ballou condemns them as a gross forgery, "*brought forth in iniquity.*" He also acknowledges that the fathers of the church, who were the immediate successors of the Apostles uniformly taught the doctrine of a future general judgment and the future punishment of the wicked; and frankly confesses, as he had made particular inquiry into the doctrine of the primitive church, that he can find but one man who advocated the restoration of sinners from the torments of hell. That the Syballine Oracles were published by Christians, may be true, but that they were either written or believed by them, we promptly deny, a denial that is justified both by the historical evidence that they existed before the time of Christ and by the fact that Origen defends them against the accusation of having *corrupted them* to serve their purpose. If they had forged these Oracles as Universalists assert, how could they have been charged with having *corrupted them*? The only reason why these writings were countenanced at all was that they contained some obscure predictions concerning the restoration of the "Golden Age" which some of the early Christians supposed to be prophetic of the Messiah, which induced their publication to convince the heathen from their own testimony of the truth of Christianity. Universalists may

prate as much as they choose about their ancient doctrine of restorationism, and impugn the tenet of such a place existing as *hell*, yet they must ever be content to submit to the mortifying concessions and historical evidence that their dogma is only traceable to a heathen Sibyl, and which instead of repudiating hell verily teaches it. Even if we grant all for which Universalists contend upon this point, "the same authority", says Mr. Holmes, "which is quoted to establish the existence at the time of the doctrine of restorationism, also proves that Christians of that day believed there is a *future hell*, that it is *endless*, and that *sinner*s will be tormented there." In his "Nine Sermons", Bishop Horsley has the following: "About a century before Christ's birth the book of the Cumæan Sibyl was destroyed by a fire which broke out in the capital and consumed the temple, where these writings were deposited. The Roman Senate thought it of so much importance to repair the loss that they sent persons to make a new collection of the Sybilline Oracles, in different parts of Asia, for in all these parts copies, or at least fragments of these prophecies were supposed to be preserved. The deputies after some time returned with a thousand verses, more or less, from which collections were made" to supply the place of the original. He further says that these oracles existed in the days of Julius Caesar, and that their authority was claimed by him as supporting his right to aspire to the supremacy of the empire. Friedlieb, who has edited the twelve books of the Sibylline Oracles, says that the oldest was written about the year one hundred and sixty before Christ. So Alexandre, another editor. See the *Methodist Quarterly* 1855, pp. 510-512, where the subject is ably treated. In short, there is not the slightest evidence that Universalism in any one particular of its restitution theory was advocated by any respectable author since the days of the apostles; and we further state that we challenge every or any Universalist



in Christendom to put their finger upon the first syllable outside the scriptures that teaches that any one honest man or body of men ever even dreamed of the present system of Universalism, from Adam to the days of Martin Luther. The Universalism of Origen was no more like that now advocated than it was like the ism of Juggernaut. Origen was a Christian philosopher of the Platonic school, hence he believed and taught the pre-existence and transmigration of the soul. The hell in which he believed was endless; its fires never burned out, and although he imagined the wicked who were sent there would be purified, and would therefore migrate to heaven, yet he believed that they, with the saints in glory, might again sin and be consigned to hell. Thus his hell was always full, and its inhabitants as well as those of heaven, continually perigrinating from perdition to glory. Moshien remarks that he taught that the souls of all men were created at the same time, and therefore existed before they came into this world, and were "sent into mortal bodies for the punishment of sins committed in a former state of being; that after the resurrection all bodies will be of a round figure; that the sun, moon and stars are animated beings, endowed with rational souls; that the damned may escape from hell; and that as Christ has been crucified in this world to save mankind, so he will be crucified in the next to save the Devils". Moshien's Ecc. Hist., vol. 1, p. 427. In reference to the character of Origen, who is summoned as a Universalist, and revered as the Abraham of that system, we quote the following from standard authors. Dr. Moshien says: "The Christian doctors of the third century applied themselves to the study of letters and philosophy, soon abandoned the frequented paths and struck out into the devious wilds of fancy. Origen was at the head of this speculative tribe." He tells us that Origen adopted as a rule, that "the Scriptures are of little use to those who understand them as they are written", which we confess

sounds very like the doctrine of his more modern brethren. Again, he says, "He could not find in the Bible the opinions he had adopted, as long as he interpreted that sacred book according to its literal sense. But Plato, Aristotle, Treno, and indeed the whole philosophic tribe, could not fail to obtain for their sentiments a place in the gospel when it was interpreted by the wanton inventions of fancy. Hence, all who desired to model Christianity according to their fancy, or their favorite system of philosophy, embraced Origen's method of interpretation." Dr. Milner says in the hands of Origen the pure gospel suffered much by an admixture of Gentilism, (Hist. Church, p. 243). Dr. Harvies remarks: "Indeed, even then [while yet living] many of sounder principles disputed his [Origen's] Platonic dogmas as heretical; and his own diocesan of Alexandria in two councils deposed and degraded him from the priesthood for false doctrines", [Church Hist. vol 1, pp. 229-30]. Such is the character of the "learned and Christian father" whom Universalists set up as their champion in the third century, and whom Mr. Whittemore calls "*a decided Universalist*." I see Mr. Whittemore in his "Plain guide to Universalism", p. 8, says, "Clement of Alexandria, the president of the renowned Catechal School in that city, held the doctrine of Universalism." Mr. Whittemore, like every other writer upon the subject, has a most peculiar method of multiplying their members. Whenever a writer, ancient or modern, is found to have dropped the first syllable that bears the faintest semblance to any one point of doctrine in the Universalist creed, he is immediately patted upon the back as "a renowned Universalist." In this way Marcellus, Bishop of Ancyra, Titus, Bishop of Bostra [A. D. 364], Gregory, Bishop of Nyssa [A. D. 380], Gregory, Bishop of Nazianzus, the famous Jerome Diodours, Bishop of Tarsus [A. D. 378], Theodore, Bishop of Mopsuestia [A. D. 392], and several others, as well as an equal number among the moderns, are

all ranked with the Universalist brotherhood. It is acknowledged, however, that Clement of Alexandria was "the most renowned and illustrious"; and the only point in which he approached Universalism was that he believed that all who died without a knowledge of Christ would have a space for repentance; but *he did not believe all would then repent*, much less that any one could be saved *without* repentance. All these instead of denying post-mortem punishment, advocated that doctrine, and the existence of hell. Hence, according to their own showing, Universalists are bound to admit that such a place as a hell actually exists beyond the grave, and that the wicked will be punished there. This is one of the strongest proofs that this same doctrine was taught by Christ and his apostles, which will be still more convincing when it is demonstrated that the same words which they used to designate a place of future punishment were the common terms of the Bible. No one could reasonably suppose that the immediate successors of the apostles would apply the word *gehenna* in a sense absolutely different from the way in which it was used in Christ's day, and yet we find that this very word *gehenna*, which the Saviour used in Matt. 10:28, where he warns the disciples to "fear him which after he hath killed hath power to cast both soul and body in *gehenna* [hell], occurs in the writings of Justin Martyr, who lived A. D. 150, and which, as Mr. Steere (a Universalist) in his "Footprints Heavenward" p. 341, acknowledges, is used by this early Christian father "to mean a place of punishment in the future world, notwithstanding the wild asserting. Whittemore says: "We have no proof that the word had ever been applied to punishment in the future state, by any writer, sacred or profane", (Plain guide to Universalism, p. 83). Mr. Thayer in his "Theology of Universalism", p. 390, says: "Justin Martyr, A. D. 150, and Clement of Alexandria, A. D. 195, both employed *Gehenna* to designate the place of future punishment \* \*

\* Augustine, A. D. 400, says Gehenna "*stagnum ignis et sulphuris corporeus i. . . erit*"

The terms employed in the Scriptures to designate the place of future punishment, are *Sheol*, *Hades*, *Gehenna* and *Tartarus*. The term *Sheol*, is, according to Dr. Whitby, derived from the root *shaal*, to crave, because it craves all men, and is rendered by the Greek word *Hades* in the Septuagint version of the Scriptures. Neither of these in its proper sense is used to describe *the grace*, but the unseen and invisible world. Plato describes *hades* as the invisible world and Plutarch as a dark place where all is "one palpable obscure." "According to the notions of the Jews" says Kitto, "sheol or hades was a vast receptacle where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval or the inferior paradise, they supposed to be in the *upper part* of this receptacle while beneath was the abyss into which the souls of the wicked were subjected to punishment." Josephus describes Hades as "a subterraneous region wherein the light of this world does not shine." He also states that this is divided into two divisions, a bright world where its inhabitants are "ever enjoying the prospect of the good things they see," and a place to the "left hand" where he says the wicked are guarded by angels who "threaten them with their terrible looks" and "drag them into the neighborhood of hell itself," who "when they have a nearer view of this spectacle, as of a terrible and exceeding great prospect of fire, are struck with fearful expectation of a future judgment and in effect punished thereby; and not only so but where they see the place (or choir) of the fathers and of the just even hereby are they punished; for a chaos deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it. *"This place (of*

*the righteous) we call the bosom of Abraham."* (Josephus' discourse concerning Hades). Mr. Whiston, the translator of his works, believed Josephus to have been converted to Christianity, as may be seen from his note on page 9, and I ask the reader if the above from the pen of that excellent Jew is not a complete exposition of the doctrine Christ taught in the parable of the rich man and Lazarus. Here is the "place of torment," the "great gulf" and "Abraham's bosom." One thing is not to be disputed, seeing that Josephus represented the universal belief of the Pharisees in the apostles day if Christ did not admit the truth of a future hell, even if he did not teach it, in this parable of the rich man, then certainly he was the greatest deceiver that ever lived. Where the word *hades* means a state of future punishment, Psalms 9:17, "The wicked shall be turned into hell, (Heb. sheol Gr. *hades*) and all the nations that forget God." Neither conscience nor a state of punishment in this life, nor the grave, can by any manœuvre be understood as the signification of *hades* in this text. It cannot be a guilty conscience for they are never separated from such a hell till they get "past feeling;" and it cannot be the grave, as the righteous go there as well as the wicked, besides to turn them into the grave would not be punishment, as it would be sending them off to heaven. Prov. 15: 24, "The way of life is above to the wise that he may depart from hell (*sheol*, or *hades*) beneath." Here it would destroy the antithesis and do violence to the connection and obvious sense of the whole passage to understand *hades* to mean the grave.

Prov. 5:5, "Her feet go down to death, her steps take hold on hell." On this Dr. Clarke remarks, "First the death of the body, then the damnation of the soul."

Prov. 9:18, "But she knoweth not that the dead are there; that her guests are in the depths of hell" (*hades*). The term *dead* is by some of the most eminent Commentators,

here rendered *ghosts, that her ghosts are there*. And it will be found the passage requires this rendering to make sense. However, as it is, it can only be understood as applied to a place of future punishment.

Prov. 23:13,14, "Withhold not correction from the child; for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod and shalt deliver his soul from hell" (*hades*). Here *hades* cannot mean the grave, as correcting a child would not save it from death, neither can it mean earthly punishment, for according to Universalism, nothing can save from that; it must hence refer to a place of future woe.

Matt. 11:23, "And thou Capernaum which art exalted unto heaven shalt be brought down to hell (*hades*); for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." This declaration of Christ embraced two particulars: the first relates to the temporal destruction which this city suffered in the wars between the Jews and Romans; the other to that future perdition to which the Sodomites were doomed. Hence, the next verse reads "it shall be more tolerable for the land of Sodom in the day of judgment than for thee." The judgment and punishment here referred to were not temporal for two reasons, 1. Sodom, as to its temporal destruction, had already been judged and punished. 2. The temporal destruction of Capernaum was more tolerable than that of Sodom.

Matt 16:18, "On this rock I will build my church, and the gates of hell (*hades*) shall not prevail against it." The Latin by which the Greek is rendered is "*infern*", the *infern shades*, or spirits which inhabit the infernal regions. The term gate according to Jewish custom, was expressive of wisdom, council and strength. In this case it represents the powers of the Devil and his angels, whose centre of influence is *hades*.

Luke 16:22-3 "The rich man also died and was buried, and in hell (*hades*) he lifted up his eyes being in torment." Whether the account of the rich man and Lazarus be a parable or a literal history, need not be considered here, as in either case it embodies the doctrine of future punishment—a doctrine in strict conformity with the prevailing and established belief among the Jews. Hence, one of two conclusions must be taken, either that Christ meant to deceive the Jews as well as all who might hereafter be his followers in reiterating a sentiment his hearers believed, or, that he himself believed the doctrine of the Jews with regard to *hades*, and thereby confirmed it. Universalists have made the most turgid and sanguine assaults by sophistical reasoning and dusting up objections to bear down and explain away the evident force and meaning of this text, which they well know is so peremptorily fatal to their system. To the literal interpretation of this discourse of our Lord, Mr. Whittemore rallies the following objections, 1. The narrative, says this witty writer, "does not prove that the rich man was punished after his death for his sins. Not a word is uttered against his character; not a word in favor of the character of Lazarus. Lazarus is not said to have been good, neither is the rich man said to have been evil. All these things have been taken for granted, but there is no proof of them. For aught the parable states to the contrary, we do not know that Dives was not the better man of the two," (Guide to U. p. 149.) The remarks of Mr. A. C. Thomas are something similar, "He was covered with sores, a beggar and in want—and the face of the record, allowing it to be a history, gives me as much authority for declaring that he (Lazarus) was a lazy unclean sinner, as it does you to affirm that he was a righteous man." On the other hand the rich man "was truly charitable, and charity is greater than faith or hope," Discuss. pp. 228-9. I could inflict upon the reader much more of the same piece from

the leading oracles of Universalism, but this is sufficient for our purpose. These are certainly weighty objections! Here the Saviour is charged with having represented a man [or nation as they have it] as "being in torment" and yet never uttered a word against his [its] character," and was therefore only teaching, if the gentlemen be correct, the injustice of the punishment. We do not know that the rich man should not have been in heaven and Lazarus in hell, since "we do not know that Dives was not the better man of the two." Of course then, it was impossible for his hearers to form any adequate conception of the Saviour's meaning, and hence the parable contained no more information than so much gas, and was at best but exquisite nonsense. But "allowing it to be a real history," where does the text *justify* the assertion of Mr. Thomas, that Lazarus was a lazy unclean sinner." Where? Such a lampoon from the pen of one whom we supposed to possess at least some degree of penetration, is totally unworthy the character of a controversialist and is a haughty outrage on the language of Christ, and is most certainly unworthy the treatment of common decency. Does not Christ say Lazarus "*was full of sores*"? How could a man in his state, represented as *lying*, and most probably upon the earth, poor, dejected, and we judge *naked*, as "the dogs came and licked his sores," which covered his body—how could such a man be accused with *laziness*? Besides, it appears he was unable to move himself from one place to another, not only from the fact of his being "full of sores" but it is said he "*was laid*" at the rich man's gate. Mark, the verb is *laid* not *lay*, which being transitive, plainly shows he did not come there himself but was carried there most probably by his impoverished family, who were no longer able to support him. And how came Mr. Thomas to know that the rich man was *truly charitable*? The gentleman knows no such thing, for the account does not say that he gave Lazarus even a crumb



but merely that Lazarus "was laid at his gate \* \* \* *desiring* to be fed"—that is all. There is no proof that the rich man with his "good things" ever gave him a morsel to satisfy his hunger, a drop of balm for his sores, or a rag to cover his nakedness. Indeed the contrary is not only presumptive but positive, 1. The beggar died, plainly shortly after. Mr. Thomas says, p. 205, we "assume that Lazarus was buried. The text does not say so." No sir, we do not assume that he was buried, and the very absence of such testimony is proof that he was not buried, which evidences that the rich man paid no attention to him, not so much as to give him the burial of a decent dog. 2. When in hell the rich man was told that Lazarus was comforted, evidently bearing the inference that *he* did not comfort him. 3. The rich man was conscious of his guilt, for he wished the poor Lazarus to be sent to his five brethren, no doubt to warn them of the sin of hoarding up wealth and of refusing assistance to the poor, "lest they also come into this place of torment." He was also given to understand that disobedience to "*Moses and the prophets*" would secure them from this place of misery. Where now is Mr. Whittemore's untoward assertion that the narrative "does not prove that the rich man was punished after his death for his sins." But even allowing Messrs. Whittemore and Thomas the full force of their objections, and they are as weighty against their own exposition, be what it will, as against their opponents, and yet the hoodwinked, one-eyed critics could not see it. 4. Mr. W. remarks: "The beggar is said to have been carried by angels into *Abraham's bosom*. Is this to be understood in the literal sense?" Mr. T. asks, p. 205, "Why was Abraham's bosom especially mentioned, if so be that the society of the blessed hereafter is signified by that expression? Why not the bosom of Elisha, or Enoch, or Isaac, or Jacob?" The gentlemen no doubt are most smilingly successful in heaping up these difficulties,

but one breath is sufficient to scatter them like chaff, and to expose their polished ignorance. Did these men ever read Josephus' discourse on Hades? I think never, or they would have saved their ink and paper about Elisha's or Jacob's bosom, for Josephus states that they, the Jews, then believed that hades was divided into two parts, and that the place of the righteous they called ~~the~~ "The bosom of Abraham." Now take cognizance of this all-important fact, that this hades could not possibly mean any temporal calamity, for "Abraham's bosom" is mentioned with it, and the Jews could only understand it as meaning the happy part of hades—the region of spirits. This fact will forever refute the efforts of men to explain away this testimony of Christ to the future punishment of the wicked.

I trust we will hear and see no more of these metaphorical flourishes about Abraham's bosom. Mr. Whittemore and Mr. Austin assert that "the rich man was sent to hell without having been judged." But if the account is literal why raise this objection, which against us does not possess the weight of a feather, but stands against their own assertion, that the judgment is in this life? It must be remembered that hades is not the gehenna of punishment, but, as Josephus says, a region "allotted as a place of *custody* for souls." Mr. Austin's assertion is about as sensible as to ask, Why throw the culprit in prison before he is sentenced to punishment?

But how do Universalists explain this parable? They have never yet been able to do it, but have shrouded it in the most dense mysticism, and clothed and weighed it down with insuperable difficulties. Ballou, Whittemore, Thomas, Austin, Cobb, and indeed all, try to satisfy their deluded hearers by explaining it thus: The rich man represents the Jewish nation and Lazarus the Gentile, which therefore include all mankind, while the great gulf, in the words of Mr. Austin, "signifies the unbelief of the Jews", and *hades*,

Mr. Cobb thinks, "regards the vengeance of God on the Jews, at the destruction of Jerusalem." To this, however, we offer the following unanswerable difficulties, and dare Universalists to budge them a hair's breadth: 1. The rich man being the Jewish nation, who were his "five brethren", that is, the five Jewish nations, when the Jewish nation and the Gentiles included the entire world. Mr. Cobb saw this difficulty about to alight upon him and hence tried to dodge it by saying, "The rich man may more directly represent the priest-hood and aristocracy whom Jesus was addressing, and the five brethren the masses of the people", *Com in loco*. Yes it *may* be so. Mr. Cobb, to soothe the vilest of men with the pedantic doctrine that all will be saved, dares to risk the perdition of his soul upon a plank of *maybes*; and yet with his shuffling can give not the leanest reason why the word "*five*" should be used any more than *twenty-five*; besides the word "brethren", if the rich man was the priest-hood, would imply five priest-hoods. Finding even this only a step above the ridiculous, he coaxes himself to believe it admissible by soliloquising thus: "Parallels are not like a plane on a plane bearing at every point, but are like a globe on a plane with a prominent point of contact." But it appears to me that two globes [*heads* I mean] like the one that invented this philosophy might fit "like a plane on a plane", for certainly it is a flat-headed manoeuvre, for according to friend Cobb the discourse of Christ is properly applicable to everything and anything that contains a single point common. It is in this way Mr. Cobb goes with his *globe* and *plane* throughout the Bible, and wherever he finds a text where there is "a prominent point of contact" it is immediately quoted as proof of Universal salvation. A globe fits a plane just about like the doctrine of Mr. Cobb fits the Scriptures. 2. We inquire, who was the father of the Jewish nation to whose house Lazarus, the Gentile nation, was requested to go and testify? If it was Abraham,

as Universalists admit, where was the propriety of the Jewish nation requesting the Gentile nation to go to his Father's house when he was already there? 3. Admitting with Cobb, Thomas, and others, that this *Hades* of the rich man was the destruction of Jerusalem—a point Mr. Thomas took ten pages to prove, and then missed it—how did it happen that the *five brethren*, or as Mr. C. explains it, “the masses of the Jewish people”, were in this self-same hell at the self-same time with the priesthood or rich man; for to argue that the five brethren, *i. e.* the “masses”, were not involved in this national judgment would be perfect madness. How then could the rich man request that they might be remonstrated with, that they might not come to this place of torment, when they were already there, and he knew it?!!! 4. *Abraham's bosom*, according to Josephus, was a part of *hades*, and therefore Lazarus was in *hades* as well as the rich man. Was the Gentile nation in your *Jerusalem-hades*? Pray what part was Abraham's bosom, where Lazarus or the Gentile nation dwelt, where the fire did not reach when the city was levelled to the ground, and the ear on which it stood ploughed up and sown with salt, as an emblem of perpetual desolation. John tells us *hades* is to deliver up its dead, and to be destroyed; but here the dead are destroyed before it has given them up, and *hades* experienced the truth of John's testimony before John got into it! What a flourish Universalism cuts with *hades* and the rich man! 5. If “the great gulf” signifies the unbelief of the Jews,” as Christ says, this cannot be passed over, or rather this was the language of “Father Abraham”, it follows that the Jews are fixed in *eternal unbelief*, while the Gentiles must believe and cannot do otherwise. But this is directly contradicted by admitted facts. Hundreds and thousands of Jews have crossed this gulf of unbelief and become devoted followers of Christ, while even a greater number of Gentiles who once believed in Christ have apos-

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tatized and crossed this gulf in the opposite direction. If the rich man, as Mr. Cobb foolishly asserts, means the priesthood, then the gulf has been *passed over*, for we read that "among the chief rulers also many believed on him" [Christ] John 12:42; and that "a great company of the priests, were obedient to the faith", Acts 6:7.

The last example we adduce is Rev. 20:13, "And death and hell [*thanatos* and *hades*] delivered up the dead which were in them." Here an important distinction is made between the grave where the body is deposited and the place in which the soul is "reserved unto judgment." Death delivers up its dead, *i. e.*, the bodies of men are brought from their graves by the resurrection, and *hades* delivers up its dead, that is, the souls of the wicked, which remain in it when death and *hades* shall be cast into the lake of fire, which is the second death. Here *hades* cannot mean the grave, as it is contra-distinguished from it by the word "death."

The word *tartarus* occurs only once in the Scriptures, 2 Pet. 2:4, "For if God spared not the angels that sinned, but cast them down to hell", [*tartarus*]. Here the apostle, to describe a state of punishment in the invisible world, instead of using the word "*hades*", takes the term *tartarus*, which in the days of Peter the Greeks and Romans applied to the place in which they supposed the wicked to be in darkness and chains. Parkhurst says: "The ancient Greeks appear to have received by tradition an account of the punishment of the fallen angels and of bad men after death; and their poets did, in conformity, I presume, with that account, make *tartarus* the place where the giants who rebelled against Jupiter and the souls of the wicked were confined. Here, saith Hesiod, the rebellious Titans were bound in penal chains. But as the Greeks imagined the earth to be of boundless depth, so it must not be dissembled that their poets speak of *tartarus* as a vast pit or gulf in the bowels

of it." Hesiod speaks of it as "Black tartarus, within earth's spacious womb." In Homer's *Iliad*, book VIII, Jupiter threatens the god who should render assistance to the Trojans, saying, "I will throw him into darksome tartarus", and that he would bind him in chains of darkness. In another place Homer says :

"No sun e'er gilds the gloomy horrors there :  
No cheerful gales refresh the lazy air ;  
But murky tartarus extends around."

If Peter had been highly educated we certainly should have thought that he was quoting Homer as literally as Paul did the Poets and writers of Athens and Crete, [Acts 17:28; Titus 1:12]; but as this apostle was illiterate, there is no conclusion but this, that the Holy Ghost introduced the term *Tartarus* as testimony of a place of future punishment, and yet Mr. Whittemore modestly says: "It is now generally allowed that neither *Sheol*, *Hades*, nor *Tartarus*, signify a place of eternal punishment; but the whole dependence for proof of such a place of punishment is placed on the word *gehenna*", [Guide to U., p. 81]. It is true Mr. Whittemore may have laid a loop-hole in the word eternal to crawl out, to avoid the charge of deliberate pseudology, by saying that *sheol*, *hades* and *tartarus* are taught only as places of future limited punishment, for as they are to be cast into the lake of fire and destroyed, they cannot be endless in point of duration. But even here he would be crossing his own track, as it is argued that the word eternal does not signify *endless* but *ending*. The gentleman must either bear the accusation of using a word in a sense he rigidly condemns in others, or be guilty of roundly asserting what he that moment knew to be blasphemous and false.

The term *gehenna* is generally admitted to be derived from *Gee* and *Hinnom*—the valley of Hinnom. This valley lies south of Jerusalem, and was the place of those abominable sacrifices in which the Jews offered their children alive

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to the heathen idol Moloch. A particular place in this valley was called Tophet, from the Hebrew *Topheth*, a fire-stove, from the furnace or stove in which the children were sacrificed. Hence we read of the high places of Tophet, Jer. 7:32. "The Rabbins assure us," says Calmet, "that this idol [Moloch] was of brass, sitting upon a throne of the same metal, adorned with a royal crown, having the head of a calf [or steer], and his arms extended as if to embrace any one. When they would offer any children to him they heated the statue within by a great fire; and when it was burning hot they put the miserable victim within his arms, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol." After the days of the good king Josiah, who destroyed this idol, the valley of Hinnom became the receptacle of all the offal of the city, with which the dead bodies of criminals were identified; this required a fire perpetually burning to consume it and thereby prevent disease. This promiscuous mass of rubbish and corruption, even in the fire, bred worms, and hence the origin of the phrase "*the undying worm*", "*their worm shall not die*", Isa. 66:24, or as Josephus has it, "*a certain fiery worm*." From the times of the prophets till the apostolic age certain crimes were punished by burning alive in this valley, and as these fires were never suffered to go out, hence arose the expression "*unquenchable fire*", "*everlasting fire*", "*fire that shall never be quenched*." The phrase *gehenna* fire was among the Jews the most expressive of guilt and suffering, and ever carried with it the idea of the most loathsome and infernal of all punishments, and as no earthly calamity could for a moment compare with the terrors of this valley, hence notwithstanding the *ipse dixit* of Universalists to the contrary, the term *gehenna* has never yet in any single instance been applied to any temporal destruction or punishment. "The

Jews in our Saviour's time", says Parkhurst, "used the compound word *gehinnom* for *hell*, the place of the damned." We find that in the days of Josephus, *the undying worm, unquenchable fire*, phrases that had their origin in the literal valley of Hinnom, were applied to *the lake of fire*, which is proof positive that this lake of fire of which the Revelator speaks, was then known among the Jews as *the fire of gehenna*. This writer in his discourse on Hades says: "In this region there is a certain place set apart as *a lake of unquenchable fire*, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afordetermined by God." Speaking of the wicked after the judgment, he remarks: "To these belong the *unquenchable fire*, and that *without end*, and a certain *fiery worm never dying*, and not destroying the body, but continuing its eruption out of the body with never ceasing grief." How strikingly similar are these expressions to those of the Saviour. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed than having two hands to go into hell (*gehenna*); *into the fire that never shall be quenched*. Where their worm dieth not and the fire is not quenched, Mark 9:43-4.. Here Christ calls *gehenna* a place where "the fire is not quenched", and speaks of this *unquenchable fire* and the *undying worm* just as Josephus, only he speaks of it under the term *gehenna*, while the latter calls it a lake of fire. But we will demonstrate to a fixed certainty that *gehenna* and *the lake of fire* were, in Christ's day, one and the same thing—that they were then used as names everywhere among the Jews for the same place of punishment; and this we will do on the authority of Universalism. Gehenna punishment, with which Christ threatened the Jews, was nothing more nor less, it is argued, than the destruction of Jerusalem. "Your questions in reference to the valley of Hinnom (*Gehenna*)", says Thomas to Ely, "touch not my argument. I have shown in previous letters that said val-



ley and Tophet therein, and the abominations thereof are used by the inspired writers as symbols of temporal calamities which came on Jerusalem and the Jewish people, more than seventeen centuries since. Discuss p. 220. The Pro and Con says, p. 274, that when Christ said to the Pharisees, "How shall ye escape the damnation of Gehenna", Matt. 23:33, "it looked forward to the great national judgment on the Jewish people"—the overthrow of Jerusalem. Mr. Thayer uses similar language Theol. U., p. 397. Mr. Whittemore says: "It is clearly seen that Jesus but followed the examples of the Jewish prophets in applying the phrases "Gehenna", "the worm that dieth not", "the fire that shall not be quenched", to the temporal judgments of the Jews (Plain Guide, p. 139). Mr. Austin paraphrases Mark 9:43 thus: "You had better part with the most valuable possessions \* \* \* than cling to them and become involved in the Gehenna overthrow and punishment, which is soon to come upon the doomed Jewish nation". Discuss p. 709. So Cobb, and every other defender of the system. We might also have added the name of Dr. J. B. Dods, who very positively contends that Gehenna in Matt. 10:28 "was made an emblem of the national destruction of the Jews", Short Sermons, p. 261. Rev. E. E. Guild says, Universalist Book Ref., p. 35: "This valley (of Hinnom) is made an emblem of that terrible temporal calamity which came upon the Jewish nation, in the destruction of their city and temple." The reader will please bear in mind that the above authors contend that *Gehenna* means the destruction of Jerusalem. Now if we show that *the lake of fire* in Revelations also means the destruction of Jerusalem, then certainly *Gehenna* and *the lake of fire* are, even according to Universalism, but different names of the same places of torment. We now give Cobb's definition of *the lake of fire*: "We have seen", he observes, "that the particular subjects of this judgment represented by the lake of fire were the people of

Israel; and that the national dissolution involved in this judgment, which was then "at hand", was their second national death", Note on Rev. 20:14. Dr. Dods also contends that *the lake of fire* means the destruction of Jerusalem, and quotes Ezek. 22:19-22, Isa. 34:8-10, as illustrations. Mr. Whittemore says, in his Commentary on the Revelation, that "the lake of fire is a parallel case to the use of Gehenna", Note on Rev. 19:20. E. E. Guild remarks: "This lake of fire and brimstone is said to be *the second death* \* \* \* We have stated in our remarks on the judgment, that the *second death* is the tragical end and ruin of the Jewish people and nation", Book of Reference, p. 254. Our case, therefore, is fairly made out, that "Gehenna" and "*the lake of fire*" (*Observe that the article is in the Greek*) denote the same punishment. But why do John and Josephus not use *gehenna* the same as the Saviour? No one ever read three pages of any Universalist chapter on the word *gehenna*, but they found this propounded: If Gehenna is the place of the damned, why was it never preached either by Christ or his apostles to any but Jews? We reply that we see most clearly the reason. When our Lord addressed Jews he spoke of hell by the word *gehenna*, a term they perfectly well understood; but who among the Gentiles would have any idea of hell punishment from the word *gehenna*, which they perhaps never once heard in their existence? It is very evident Josephus avoided using the word *gehenna* upon that very ground, and his evasion is clearly perceptible to the most careless reader, for he speaks of every particular which Christ represented under Gehenna, only he does not mention that word. It might be asked with the same propriety why John did not use Gehenna instead of the lake of fire, when they meant the same thing, or why the Jewish and apostolic writers who addressed Gentiles, did not write in Hebrew, and why they never used the Hebrew *Shemim* (heaven), or *Abraham's bosom*. Peter, like Jose-

phus, when writing to those of a different tongue, did not use his own names of particular places, but spoke of them as they were known among the persons he addressed; hence to point out *hades* he uses the heathen word *tartarus* (2 Pet. 2:4). Mr. Whittemore, however, notwithstanding the citations from Josephus, where the phrases *everlasting fire*, *unquenchable fire*, *the undying worm*, taken from the literal valley of Hinnom, and applied by the Jews to hell, which is proof that they knew that place of punishment by the name of *gehenna*, very gravely remarks: "If any person will produce a passage in which *gehenna* is applied to punishment in the future state, from any writer who is known to have lived before the time of Christ, or even contemporaneously with the Saviour, we will acknowledge that there is an argument in favour of such an application of the term", p. 94. Towards gratifying Mr. Whittemore, we adduced one instance where the word *gehenna* is used for hell—in the writings of Justin Martyr, who was born only a very few years after the death of John. This word is also very frequently found in the Jewish Targums or paraphrases of the Old Testament Scriptures. Some of the Chaldee Targums are traced back to the days of Ezra, in the fifth century before the Christian era. Many of them are positively known to have existed in the times of the Maccabees, and to have been republished about a century before Christ, and were generally read in the synagogues. Dr. Prideaux gives the most important of them an existence and great influence and authority with the Jews in the century before Christ. Dr. Clarke gives us an example of the use of *Gehenna* in connection with Ps. 140:10, where the Chaldee Targum speaking of the talebearer says: "He shall be hunted by the angel of death and thrust into [*gehenna*] hell." But we argue that Christ himself used *gehenna* to designate a place of post-mortem punishment, as will appear from the following considerations:

1. From Matt. 10:28, where Christ warns his hearers to fear him who *after death*—"after he hath killed hath power to cast both soul and body in hell"—fear him. Here the word *hell* is from *gehenna*, and surely this is here applied to a place of future punishment.

2. Christ uses the words, "hell [*gehenna*] fire", "unquenchable fire", "everlasting fire" as substitutes for *gehenna*, or as equivalents, in Matt. 18:8-9, Mark 9:43-44. "The *eternal fire* [everlasting fire] of Matt. 18:8", says Mr. Cobb upon that passage, "is the same in its import as the *gehenna fire* of verse 9. Let us quote these at length. "If thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed rather than having two hands or two feet *to be cast into everlasting fire*. And if thine eye offend thee, pluck it out and cast [it] from thee; it is better for thee to enter into life with one eye rather than have two eyes *to be cast into hell fire* [*gehenna*]. And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed than having two hands *to go to hell* [*gehenna*]; *into the fire that never shall be quenched*."

Now we have shown by quotations from Josephus, that these phrases were applied by the Jews in the time of the Saviour, to *the lake of fire*, or that place which he describes as a region of punishment in another world; hence the conclusion is irresistible that Christ in the above passage spoke of that place of punishment under the appellation *gehenna*.

3. The word *gehenna* occurs twelve times in the New Testament—seven times in Matthew, three times in Mark, once in Luke, and once in James. "And as it is impossible", says Campbell to Skinner, "to show that the valley of Hinnom or any temporal punishment was ever intended by any of them, they may in their various occurrences be regarded as so many evidences of punishment after death, in another state of existence."

4. "The everlasting fire" being a substitute for *gehenna*

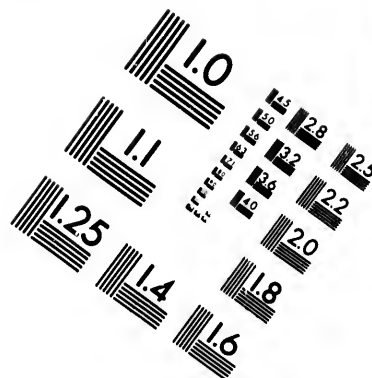
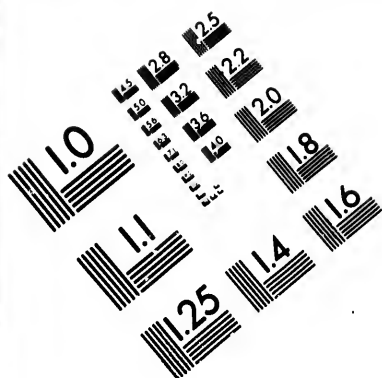
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fire by the Saviour, (Matt. 18:8,9) "the everlasting fire *prepared for the Devil and his angels*," (Matt. 25:41), must mean one and the same thing; and Josephus informs us that the Jews believed that angels would be brought to judgment in another world, and that they, on condemnation, would be cast into *the lake of fire*. The word *prepared* strikingly identifies the doctrine of Christ with that of Josephus, who says that this "prospect of fire" is prepared, but that into it "no one hath yet been cast." It is also well worthy of notice that "*the everlasting fire*" is never used in an indefinite sense, the Greek article always being prefixed, which evidences that these phrases are not applied to any hap-hazard punishment of a temporal character such as Universalists invent to escape dilemmas but to some one of a fixed and definite character, understood currently among the Jews by the name of *gehenna*, and no one would be silly enough to suppose that the devil and his angels were reserved under changes of darkness—prepared for ruin in the valley of Hinnon.

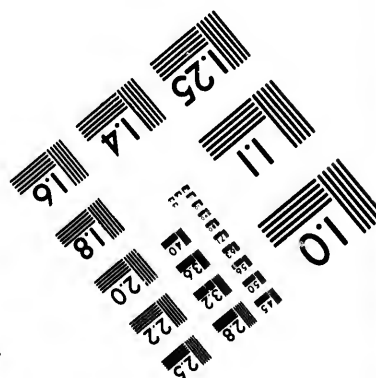
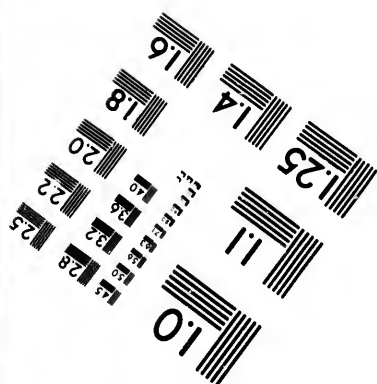
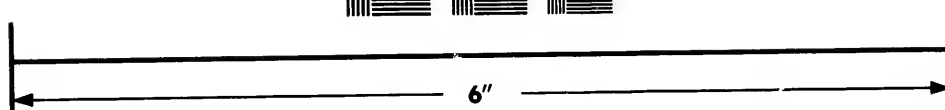
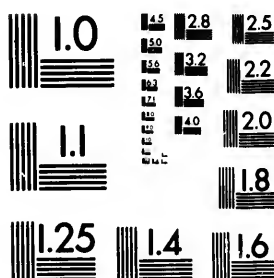
5. Jesus contrasts *gehenna* with life and "to go into *gehenna*" (hell) with "to enter into life." Hear him addressing his "beloved disciple" John: "If thy hand offend thee cut it off; it is better for thee '*to enter into life*' maimed than having two hands '*to go into hell*' (*gehenna*) into the fire that never shall be quenched", Mark 9:43. That these words were directed to John is certified in v. 38. Now, if *to enter into life* means to go into heaven, then *to go into gehenna* means to go into a place of punishment in the future world. Mr. Cobb himself says, "the being cast into *gehenna* which is the reverse of the picture, describes the *opposite condition*," Notes on Matt. 18:9.

Mr. Skinner, however, in his debate with A. Campbell, denied that *to enter into life* in this text means any more than becoming a member of Christ's visible church upon earth and thereby fought with biting vigilance to confine 'gehen-



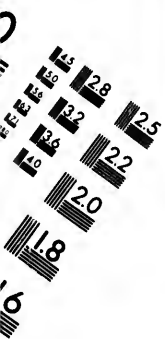


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na' which is put in antithesis to it, to this life, but we will lay down a fact or two which friend C. omitted to notice, that will either compel Mr. S. to back down from his objection or unblushingly deny the doctrine both of the Bible and Universalism : 1. 'To enter into life' could not in this place mean to become a disciple of Christ, as say Gilpin, Pearce and Kenwick, authorities rallied to the point by Mr Skinner, for John was already his disciple and it was to him the Saviour addressed this language. Then one of two things must be affirmed, either that to enter into life means to enter into heaven or that John was not yet Christ's disciple.

2. A rich young man asks the Messiah, "What shall I do that I may inherit eternal life," Mark 10:17, or as Matthew has it "that I may have eternal life" ch. 19:16. Jesus answers, "If thou wouldst *enter into life* keep the commandments." Then *to inherit* or *to have eternal life* and *to enter into life* are used synonymously by the Saviour. Upon his disobedience he says "A rich man shall hardly enter into the kingdom of heaven" or as it is in Mark "the kingdom of God." Here *to enter into the kingdom of heaven*, as Universalists admit, is equivalent to *entering into life*. Peter startled at the reply exclaims, "Behold we have forsaken all and followed thee ; what shall we have therefore ? or as Clarke renders it, *What reward shall we get?*" Matt. 19:27. Peter it seems had no idea that his Master was referring to joining the church, for he immediately understood the entering into the kingdom to be *reward* still future, notwithstanding, he was a disciple, or a member of Christ's church already. But Jesus answers "Ye shall receive an hundred fold now in this time, houses and brethren and sisters and mothers and children and lands, with persecutions; and in *the world to come eternal life*," (or shall enter into life,) Mark 10:30. Here *eternal life* or *to enter into life* is confined to "the world to come." But Mr. Skinner makes *the world to come* to signify the Christian dispensation. "You are doubt-

less aware," we find him saying to Mr. Campbell, p. 160, "That the scriptural expressions, *olem lutzeh*, and *olem habo* in Hebrew, *outos aion* and *aion mellon* in Greek, and *this world* or *age* and *the world* or *age to come* in English are often used to designate the *Mosaic dispensation* or *age of the Law* and the *gospel dispensation* or *age of the Messiah* the first of which was drawing to a close and the second about to open, when the Saviour spake the language under consideration." But we deny that Christ here meant the Christian dispensation by the *world to come*. 1. From the fact that the disciples suffered persecutions more in the Christian age than in the Mosaic, whereas the Saviour in his promise to Peter, confined the *persecutions* to that time—"in the present time" or as Skinner has it *in this Mosaic time*. 2. The "houses and brethren and sisters", &c., they were to enjoy "in this time" all agree, as they were always destitute, to denote their agency and success in the gospel ministry which of course, they did not receive till the ushering in of the Christian dispensation. Then *this time* meant rather the Christian age than the Mosaic, and therefore *the world to come* has no reference to it. Universalists themselves make the *world to come* to mean *heaven*. To prove that all will be saved they quote Luke 20:34-5, "The children of this world (*aion*, the same as in the text under consideration) marry and are given in marriage; but they which shall be accounted worthy to obtain that world (the *aion* or world to come) neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." They dare not say the world to come in this text means the Christian age as they would be making themselves adulterers, for they marry; but Christ says in the world to come "they neither marry nor are given in marriage." Christ would be contradicted by every day facts; besides men are now daily *dying*, when Christ says,

"neither shall they die any more." 3. The Greek word *aion*, here rendered *world*, cannot mean the Christian age, even according to Universalists, for as Judas did not live to see it, he did not obtain *eternal life*, which Christ confined *to the world to come*; and yet he was a member of the original church. 4. If becoming a disciple of Christ is *to enter into life* or *to inherit eternal life*, then all those who followed him before his ascension, being his disciples, enjoyed the promise of eternal life before the Saviour made it. All this is so ludicrously absurd and revolting to the mind of the most careless observer, that no one would attempt such a prostitution of the word of life but the desperate or the insane.

5th. As the Saviour uses the phrase "to enter into life" as equivalent to saying "to inherit eternal life", or "to enter into the kingdom of God", he could not possibly mean the gospel kingdom on earth. 1. Because a man may enter the kingdom of God here, and yet not enter into spiritual life. In Matt. 13:47 Christ compares his earthly gospel kingdom to a net that was cast into the sea and gathered of every kind, of which the good were kept, while "the bad" were cast away. Hence the kingdom of God here may contain *bad*, wicked men who have no spiritual life, which plainly shows that "to enter into life" has only reference to heaven itself. When the Saviour turned to his disciples, on the young man's refusal to follow him, and said, "How hardly shall they that have riches enter into the kingdom of God," (Mark 10:23) if he had meant the gospel kingdom the disciples could have easily answered, why plainly enough for you just told us in the parable of the net and the tares, Matt. 13:24, that both good and *bad* may enter into the kingdom of heaven, while they, on the contrary, "were astonished *out of measure*" and exclaimed, Who then can be saved! Mark 10:26. From this it is also evident that the disciples referred only to heaven, for the Saviour had

just told them that a man might be in his gospel kingdom and yet *not be saved*, for at "the end of the world" he will gather out of his kingdom (here) all things that offend, and them which do iniquity", Matt. 13:41. 2. To "inherit eternal life" can pertain only to the kingdom of glory, because the Christian has no inheritance here. The apostle says: "God hath begotten us unto a lively hope; to an *inheritance* incorruptible, reserved in heaven for you", 1 Pet. 1:3-4. While the unrighteous may enter the kingdom here, we are told they "shall not inherit the kingdom of God" in the future world, 1 Cor. 6:9. Then "to *inherit* eternal life", which the young man desired, must mean to enter heaven.

6th. "To enter into life" cannot mean to enter the kingdom of heaven on earth, for the Saviour was not talking of his gospel kingdom, but of this future kingdom, for in the minute before he addressed John about entering into life (see Matt. ch. 18:1-10); he said to the disciples, who had been disputing, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Then he meant heaven itself, for a person may enter the kingdom here, as we have just seen, and yet be unconverted. The first five verses of 18th chapter of Matthew are a great trouble to Commentators, for while the disciples speak of the kingdom of heaven as present, v. 1, by asking "Who is the greatest in the kingdom of heaven?", Christ makes it future, "Ye *shall* not enter, &c.", v. 3. But the gospel kingdom was then present, and Peter and James and John were especially members of it, as they had but just got down from enjoying the glorious privilege of seeing the transfiguration, and most probably, as Dr. Clarke asserts, were not among the murmurers who wished to know who of them was to be the greatest, or who (of them) is greatest in the kingdom of heaven. "The law and the prophets [the Mosaic dispensation] were until John; *since* that time

the kingdom of God *is* preached, and every man *presseth* into it", Luke 16:16. It may be said, however, that the disciples must have meant the gospel kingdom then present, for they asked, Who *is* greatest?; and the Saviour said, Who-soever shall humble himself as this little child, the same *is* greatest in the kingdom of heaven. But we reply: 1. It is absurd to suppose the disciples would dispute which at that moment was the greatest, as neither could imagine himself as possessed of any dignity to dispute about. 2. As just observed, conversion is not necessary in order to enter the kingdom here, while it is to enter the world of glory, and Christ here makes it imperative. 3. Dr. Adam Clarke takes the present here with a future tense, and his course is justified by Mark and Luke, who both use the future tense—"who *should* be the greatest in the kingdom", Mark 9:34, Luke 9:46, 22:16-24. It is plain that the favour granted to Peter, James and John of being present at the transfiguration, was the cause of the inquiry and anger on the part of the nine other disciples; and while Jesus gives them to understand that they are not even converted, and therefore could have no place in the kingdom to dispute superiority with Peter, James and John, which is equal to asserting that these three disciples were converted, he emphatically takes the part of protector to these last, saying to the aggravated nine: Whoso shall offend one of these little ones that believe in me [meaning the three converted disciples—John among the number] it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea", Matt. 18:6. Hence, from all this it is beyond controversy that "to enter into life", Matt. 18:8, addressed to John could mean no other than to enter the life immortal.

We will now notice in the passing the principal objections that have been laid against the interpretation of gehenna as denoting a place of after-death punishment.

1. Christ says, Matt. 18:8 : "If thy hand or thy foot offend thee, cut them off and cast them from thee ; it is better for thee *to enter into life* halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."

Of this it is said if "to enter into life" means to enter into life immortal, the Christian will go to heaven *maimed*—with one hand, a foot, or but one eye. But let us see whether Universalists are justifiable in making this a point condemnatory to orthodox views. Did Jesus actually mean that his disciples should cut off their natural feet or hands? Did he! In the light of Universalism, the answer must be *No*, for as Universalists deny the resurrection of the body, the Christian would not be maimed in the immortal state, even if "to enter into life" does mean to enter heaven, for the *maimed* part would as a consequence not be there ; hence to keep the objection good it must be admitted, nay argued, that the hand, foot and eye mean something else ; and this must prove to be something in connection with the soul, of which the soul is deprived—*maimed*—in heaven, or this objection does not possess the weight of a feather. When this something is ciphered out, all we have to settle is that whatever propensity of the heart or disposition, or what not, that Christ referred to, *it is evil*, for the hand, foot and eye are represented as *offending*, and for the soul to be *maimed* by their absence would only be a proper instead of an unnatural state to enter paradise. Let Universalists get clear of this if they can, and until they do they can have no ground on which to found this objection ; and it will be proper to observe that if we went through the Bible like the Universalist *Lancet* inmin, Dr. Cobb, with "a globe" in one hand and "a plane" in the other, and would wrest the Scriptures to suit anything but the doctrine of our opponents, we could very easily dispose of a fleet laden with such objections as this.

The evident meaning of Jesus is to cut off every disposition of mind and heart that cumbers and offends—that depraves the entire man and unfits him for the service of Christ and the joys of heaven. If a man be rich and have a strong disposition to love his wealth, which will of course embody all his affections, as it did those of the young man who inquired of the Saviour how he might inherit eternal life, he must cut off this disposition by the forfeiture and sacrifice of all that excites and depraves it. "Go" says Jesus, "sell all that thou hast and give to the poor and come follow me, and thou shalt have treasure in heaven. "They" says the apostle, "that are Christ's have crucified the flesh with the affections and lusts." Mr. Cobb says, "No Christian supposes that we are to feel maimed in the immortal resurrection life in consequence of having done so well in this world as to deny ourselves of what would be offensive to the spirit of Christ." To this we answer *no*, and if by the *eye, foot and hand* we are to understand things in this world that "would be offensive to the spirit of Christ," we affirm that the Christian will not feel maimed while in the kingdom of Christ in this world, but rather will feel freed from those things that offend. Worldly sacrifices will increase their joys and they will be able to rejoice in tribulation, and instead of feeling maimed on account of what they have rejected as *offensive* will count all things as filth for the excellency of the gospel of Christ. Mr. Rogers has a very shrewd remark upon this entering into *life*. He says *life* here "Cannot mean a future life of bliss, for persons do not pass to a state of heavenly felicity with their bodies maimed and mutilated," p. 273. It is wonderful the blindness exhibited by this Magnus Apollo of Universalism. Friend George could not see that his own logic was as much opposed to his exposition that "life in this passage signifies gospel faith and enjoyment" as the one he seeks to overthrow. With similar reasoning we can say to enter in-

to life cannot mean to enter into the spiritual life of the Christian, for persons do not pass to that state *'with their bodies maimed and mutilated.'* The gentleman in his eagerness to defeat his point throws aside all restraint and argues the most abominable absurdity in existence, that Christ taught that those who entered into the enjoyment of spiritual life on earth, should actually cut off their hands and feet and pluck out their organs of vision; and we humbly confess if every true Christian were as blind as friend George, we would certainly think that he was at least *minus* an "eye." So much for Mr. Rogers' *one-eyed* objection! Rev. E. E. Guild has something similar, "If Gehenna" he remarks, "signifies a place of endless misery in another world, and if, in those passages where it occurs, it is set in contrast with heaven (as is supposed by those who attach this meaning to the word) it is certain that those who go there are to go *bodily*, See Matt. 5:29. And it is equally certain that those who go to heaven are to go there *bodily*, and not only so but are to go there "halt" and "maimed," some with only one *eye*, some with only one *hand*, and some with only *one foot*," U. Book Ref, p. 41. The bare mentioning of this is sufficient refutation. We have however, an apology to make for the author of the Pro and Con, and that is he is naturally obstinate and hence very frequently opposes himself. On page 140 of this book he says "that the everlasting kingdom of Christ is in eternity, is quite wide of the fact;" afterwards, on page 287, to keep up *anti*, "that through Christ a glorious kingdom should be established as wide in its sway as the extension of being and *as lasting as the age of the Most High*" Is this not a contradiction? On page 149, he says, the theory that men go "immediately from earth to heaven (at death) is a mistake", while on page 183 of his "Memoranda" where he describes a meeting he held, he observes, that there was present one "Jacob Felter, *now in heaven.*" Why can not other folks go to heaven



at death as well as Jacob Felter." Again, as previously observed in one place, (page 346) he affirms the resurrection of the body, in another (page 276) he denies it. Yes, all this in the very same book. On page 206, the book of Revelations is affirmed to be entirely figurative wherever death is spoken of, but on page 217 the identical passages, he says are to be understood literally. On pages 248 conscience is made the certain punishment for the wicked. On page 199 he tells us that the mariner, though "the prayer of agony quavers on his lips," in the danger of shipwreck, "but the danger past he laughs at his fears and blasphemes the name of God ~~and~~ WITHOUT COMPUNCTION." On page 290 and 300, he says, "the notion of a free will is a chimera" and that "it is impossible to avoid the conclusion that all events take place agreeably to the unalterable decrees of Jehovah," yet on page 321 of his "Memoranda," in describing one of the meetings he had called, which was attended with a great display of wind, lightning and hail, he observes, "I confess that I felt a fearful responsibility resting on me, in having been the occasion of so many being brought together in so dangerous a situation." How Mr Rogers could feel such a responsibility and at the same time believe it was the work of God according to his "unalterable decree" is a difficulty, I admit, not easily solved. On page 170, in trying to keep "*the end of the world*" from denoting the end of time, he says, "it never requires such an interpretation but on the contrary, invariably means the consummation of the Jewish economy." Paul calls the period at which Christ died "the end of the world." Mark, he makes out that Christ died at "the consummation of the Jewish economy." When did this consummation take place? George shall answer: "The sign of thy coming and of the end of the world (*ton aionos*) *end of the age or Mosaic economy*; for the disciples understood that the destruction of the city and temple would close the Jewish

dispensation," page 183. Then Christ died at the destruction of Jerusalem, over thirty years after he had ascended into heaven. On pages 221-2, where he struggles to explain away Dan. 12:2, John 5:28,29, he says, "Christ has fixed the time of the event to which they refer at the period of the overthrow of the Jewish state. Thus much regards *the time* of this resurrection, which, instead of being at *the end of the world* as our opponent thinks ~~it~~ is past by nearly Eighteen centuries." Here he says, the resurrection is past by nearly 1800 years. Let the reader turn over one leaf and he will read, "The import of the passages before us, is, that Christ by the word of his gospel and the ministry of his apostles was about to call men from the graves of superstition and ignorance in which they had long been buried. This important work had already begun in Christ's day (which was long before the *destruction of Jerusalem*), but it was destined soon to take effect upon a much wider scale, and eventually it shall be universal in its extent," page 224. How a man with half an eye, not to say '*one eye*,' can so palpably contradict himself within two pages, cannot be accounted for but in one of two ways, either he is dull of perception and therefore disgraces his system by his book, or the doctrine of Universalism demands this bare-faced contrariety to maintain an existence. First he tells us that this resurrection referred to "the overthrow of the Jewish state" and in the next breath, that it was fulfilling "in Christ's day" and yet again that "it shall be (and of course is not now) universal in its extent." We might inflict upon the reader much more of the same piece, but deem this sufficient to convince any man that this boasted work, the Pro and Con, is no more or less than a bundle of contradictions and absurdities, and what person would risk his soul upon the certainty of a system constructed by such men as Mr. George Rogers, who only excels in erecting cob-houses to have the fun of kicking them over.

2. A second objection to gehenna designating a place of after death punishment, is raised on the fact of that word having its origin in the earthly valley of Hinnom. No one upon this word ever converses with a Universalist ten minutes without being told that it could not teach the "God dishonoring dogma of endless misery" for it is only the name of a filthy valley in Judea near Jerusalem, and to persons not drilled to battle sophistries, the assertion is likely to prove embarrassing. But we will call up a remark or two that will forever move this objection out of range of the subject. 1. It is inconsistent and absurd to suppose that a word cannot mean anything different from or have an application more extensive than its original signification. This would be an egregious error. Our word *harlot* for instance is according to Dr. Johnson, only a corruption of the name *Arlette*, the mother of William I, king of England, from her being such an infamous woman, but according to Universalist reasoning the word *harlot* cannot be used without direct reference to king William's mother. 2. The same logic that denies the existence of hell, will also deny the existence of heaven, for as the Hebrew *Shemim*, the Greek *ouranos*, Latin *cælum*, and English *heaven*, originally meant not a place of purity and happiness in another world, but simply the blue air or ethereal canopy, therefore, they cannot be applied to a place of future happiness, hence these words are no evidence that such a place exists.

3. Universalists themselves admit that the word *gehenna* does not, in the twelve places in which it occurs in the New Testament, more than once mean the valley of Hinnom, but is used in a figurative sense, an admission that renders all that can be said of its original signification unavailing, and is all we contend for. In his notes on Matt. 10:28, Mr. Cobb says: "Gehenna appears being a punishment from the hand of God instead of a civil tribunal to be used in a secondary or figurative sense." He also adds that it was used in this

secondary sense by the Old Testament writers as well as by Christ. Mr. Whittemore says: "With such abhorrence and dread under all these circumstances did the Jews in time regard this place (*gehenna*), that *they came to use it as a figure of dreadful woes and judgments*; and so we find it both in the Old and New Testaments", Plain Guide to Universalism, p. 82. Mr. Austin, in his discussion with Holmes, remarks: "This *Gehenna* was a place of great dread to the Jews. In some passages in the New Testament where it is translated *hell* it means punishment literally administered in that valley. In other instances *it is used in a figurative sense*, as descriptive of the punishment inflicted on the Jews", Discuss p. 708. So Skinner in his discussion with Campbell, "I agree with you", he observes, in Letter 5, par. 18, "that generally (though not always) the word *gehenna* in the New Testament is used, not in its primary and literal, but in a *figurative and metaphorical sense*." So George Rogers, Pro and Con, 277; T. B. Thayer, p. 386. Now let us hear no more of this quacking about *gehenna* meaning the valley of Hinnom, and therefore cannot denote a place of endless misery, for if it can be applied figuratively to one place of punishment, it may to another.

4. Another attempt at explaining away those passages in which *gehenna* occurs, is made by paralleling its adjuncts with similar phrases in the Old Testament. For instance, the passage in Mark, "It is better for thee to enter into life maimed than having two hands to go into hell (*gehenna*); into *the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched*", ch. 9:43-4. To meet this they quote Isa. 66:24, "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for *their worm shall not die, neither shall their fire be quenched*; and they shall be an abhorring unto all flesh." But in these there are important points of distinction and dissimilarity. 1. The prophet does not speak of this *fire* or

worm in connection with the valley of Hinnom, or that the calamity had any reference to it. 2. The *undying worm* and the *unquenchable fire* must therefore be used in a figurative sense as expressive of the intensity of suffering experienced by these wicked transgressors, in other places of torment than the valley of Hinnom. 3. The prophet's language indicates that this "worm" and "fire" are in this world, while nothing could justify this inference from the words of Christ. 4. In the days of the prophet, the *undying worm*, *unquenchable fire*, had not yet been applied to the place of the damned, but were thus understood in the days of Christ, as we have shown by quoting Josephus. Mr. Skinner says that the passage in Isaiah is as emphatic as that in Mark; but this cannot be admitted, for one being in the Old Testament and the other in the New, necessarily renders them absolutely different. To illustrate, we mention that the New Testament writers use the terms of the Old Testament to express spiritual and eternal things. The words *Paradise*, *Jerusalem*, *Mount Zion*, the *Rock*, the *Tabernacle*, *manna*, *passover*, *temple*, *circumcision*, all are used, *not* in their *primitive* and *literal* sense, but in a *figurative* and *spiritual* sense. Would we not expect a similar application by Christ and his apostles of *gehenna* and its *undying worm*, *unquenchable fire*? If not, Universalists would do us a favour in assigning a reason, which, unfortunate for their cause, has never yet been done.

5. Mr. Austin, with all the noted defenders of his system, frames an argument in the absence of the word *gehenna* in many of the epistles. It does not appear, in all the writings of John, or in the fourteen epistles of Paul. But this is a very weak and silly attempt to mislead his followers. We have already stated that the evident reason Paul did not use *gehenna* was that none of his readers were acquainted with the meaning attached to that word. The Jews only could comprehend its full import; and if John's Gospel was not

written till after the overthrow of Jerusalem, as Mr. Austin declares [Discuss p. 764]; and if the Book of Revelations was written after that, as Universalists pointedly urge, we have a similar reason why John did not use it. Let an impartial reader examine Josephus' discourse on Hades and the Book of Revelations and he must see a strained evasion of the use of the word *gehenna*, evidently on account of the Greeks and the Seven Churches of Asia, whom they were addressing, being strangers to the import of that term. But John does not give the genealogy of Christ—his miraculous birth, baptism, transfiguration, or the Lord's Prayer. Shall we say from the absence of John's testimony that these are not to be believed? This species of logic would expunge heaven itself from the Bible, for there are several Books of the New Testament in which the word *heaven* is not used. It is used only three or four times in all Peter's writings, as referring to the future state; so once in Philipians, and twice in Colossians. In 1 and 2 Thessalonians it is not mentioned once as being the future abode of the righteous. It is not found at all in either of the Timothies, in Titus, Philemon, Jude or Romans. In the three epistles of John it occurs but once, 1 John 5:7, and some suppose this to be spurious.

These form the bone and sinew of the objections Universalists lead against the Orthodox interpretation of the word *gehenna*, as denoting a place of future punishment, which the reader can see are got up only for effect, and that when subjected to the ordeal of criticism vanish into thin air. It is certainly very wonderful that Universalists admit that *gehenna* was used for hell, the place of the damned, in the middle of the second century, when John had been dead not half a century, and that the doctrine of future endless punishment was everywhere admitted at that early period; and yet when it is said *gehenna* was used in the same sense in the days of Christ, it is denominated "a monstrous, God-

dishonouring assertion."

Having shown to an ocular demonstration that the wicked will suffer punishment in "the lake of fire", or gehenna, for sins committed in this life, we now proceed to show that this punishment must, according to the teaching of revelation, necessarily be endless. This we argue—

First, From the penalty of the divine law. All admit that moral *death* is the necessary and inevitable condition of the transgressor. This is the penalty, "The wages of sin is death." Now if the punishment for sin is death, it must be *endless*, for death is in its own nature absolutely *eternal*. Death reigns eternally over every branch of creation, except that over which his power has been repealed. The lower animals die and will remain dead eternally, except they be raised. Moral death must be equally extensive in point of duration, *as a penalty*. There can be no life in death, else it is not death. To say that it is in the power of man to restore himself from death, would be only saying that he is his own Saviour, while God says, "Besides me there is no Saviour." "If righteousness come by the law, then Christ is dead in vain." Drs. Cobb and Dods (Universalists) both contend that "if Christ be not raised \* \* \* then they which have fallen asleep in Christ are *perished*", that is, they say, are *eternally dead*. Hence Adam's transgression subjected him, according to their own showing, to an eternal non-existence; therefore the death threatened to him, as a penalty of sin, is in its nature *eternal*. It will be unavailing for Universalists to say with Mr. Austin that the influences by which man is surrounded tend to raise him out of the pit of sin, seeing that they all grow out of the gospel of Christ, the gift of heaven, expressly to assist in man's salvation. If any influences are brought to bear upon man's heart to better his condition, they do by no means originate in death.

Second, Sin is an infinite offence, and therefore demands

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an infinite punishment. 1. Because it is the violation of the infinite law of an infinite God. 2. An infinite atonement was made to save man from it. That the Jehovah of the old Testament is an infinite being even Universalists will not dare to deny. This Jehovah became the Christ of the new covenant. Zachariah testifies: "Saith Jehovah which stretcheth forth the heavens and layeth the foundation of the earth, and formeth the spirit of man within him \* \* \* \* They shall look upon me whom they have *pierced*, and shall mourn", ch. 12:1-10. Now read John 19:37, where this is referred to Christ. Also Rev. 1:7-11, 22:13, "Behold He cometh with clouds, and every eye shall see Him, and they also which *pierced* Him, and all the kindreds of the earth shall wail because of him \* \* \* I am Alpha and Omega; the Beginning and the End; the First and the Last; He who is, and who was, and (*Ho Erkommenos*) who is to come; the Almighty (Hebrew, *El Shaddai*) who called Abraham," Gen. 15:2. Again, John says in his gospel, ch. 12:41 "These things said Esaias [Isaiah], when he saw his glory and spake of him [Christ]". This is the glory Esaias saw, "I saw THE SOVEREIGN sitting upon a throne high and lifted up! and his train filled the Temple. Above it stood the Seraphim \* \* \* and one cried unto another, saying, 'Holy, holy, holy, Jehovah of Hosts; the whole earth is full of His glory.' Then said I, Woe is me! for mine eyes hath seen the King, Jehovah of Hosts!", ch. 6:1-5. Everywhere the great aim of the New Testament writers is to identify CHRIST, THE MESSIAH, with JEHOVAH of the Old Testament. They affirm that Isaiah saw the glory of Christ and spake of him; in Isaiah it is the glory of Jehovah. That Christ was the leader of Israel; in the narrative of their journeyings it was Jehovah. That Moses preferred the reproach of Christ to the treasures of Egypt; in the Book of Exodus it is Jehovah for whom he endured all things. That at the giving of the Law on Sinai the voice of Christ shook the



earth; in Exodus it is the voice Jehovah. That the spirit of Christ spake by the Prophets; the Prophets themselves attribute their revelations to the spirit of Jehovah. Now if Christ, or Jehovah, became a sacrifice for sin, and he was an infinite being, then sin must be in its offence infinite, and therefore demands an infinite and endless punishment.

3. Sin is an infinite evil in the same sense that holiness is an infinite good; and as sin displaces holiness and happiness, and never restores them, it must be in its nature and tendency, an infinite evil. Sin aims at defeating the highest purpose and design of the moral government of God, and as that purpose is one of infinite good to moral beings, sin, because it stands opposed to this highest and holiest motive contemplated in the divine government, is an infinite evil, and as such must subject to endless punishment.

Third. My third argument is founded upon the scriptural evidence of the reward of the sinner. They are said to "receive their portion in this life", Ps. 17:14, and their future punishment to be their *end*—"whose *END* is destruction", Phil. 3:19—"whose *end* is to be burned", Heb. 6:8—"whose *end* shall be according to their works", 2 Cor. 11:15, while the righteous are to have their "fruit unto holiness, and the *end everlasting life*", Rom. 6:22. The Scriptures declare that the unrighteous shall not see—shall not enter into—hath no inheritance in—and *shall not inherit* the kingdom of heaven or of God. Jesus said to Nicodemus: "Except a man be born again he cannot see the kingdom of God", John 3:3. Verse 5 says, he "cannot enter into the kingdom of God." That this refers to and means the kingdom of heaven or of glory, in the future state, is evident from the 12th and 13th verses, where our Lord tells Nicodemus that he is not speaking of earthly things, but of things in heaven. Also from the fact that the spiritual kingdom of Christ on earth "cometh not with observation (or *outward show* as in the margin)", Luke 17:21, and therefore cannot be *seen*. Christ

speaking of his kingdom of grace on the earth said : "The kingdom of heaven is likened unto a man which sowed good seed in his field", Matt, 13:24. This field or kingdom, we are told, also brought forth tares, v. 27. In explaining this parable to the disciples he said : "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity", vs. 40-41. Thus we see that we may enter the kingdom of God on earth and *not be born again*, but continue to "do iniquity." This is the plainest evidence that the phrase "kingdom of God", in the conversation with Nicodemus, could have been no other than heaven itself. Dr. John B. Dods, himself a Universalist, preached a sermon on the above language of the Saviour to Nicodemus, and contended that the phrase "kingdom of God" means the kingdom of glory in the immortal world. Short Sermons, p. 80. Now if those who are not born again, i. e., the wicked "shall not enter into the kingdom of God", or of immortal glory, how long will they be absented from happiness? Will they not, to make the Saviour speak sense, be excluded from heaven eternally?

Matt. 5:20, "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." That this refers to the future heaven of the blessed is most evident from the preceding passage, in which the kingdom on earth is spoken of, and certain persons in *this kingdom* are said to break the commandments of God, and "teach men so", and are called "*least in the kingdom of Heaven.*" But the kingdom in this passage will contain no such characters—"they shall in no case enter into" it. Then they will be eternally, endlessly excluded from it!

Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that

doeth the will of my father which is in heaven." This must refer to the future world, 1. Because it is the same in which the Saviour represents God the Father existing as the centre of heavenly felicity. 2. There are those in the kingdom of God on earth who *do not the will of his Father in heaven*, and have entered into it by saying Lord, Lord. 3. The following verses read: "Many will say unto me in that day (the day of judgment—the Greek is, "that *very* day") Lord, Lord, have we not prophesied in thy name? (in the kingdom of God on earth) and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, or as Dr. Adam Clarke renders it, *'then will I fully and plainly tell them, I never knew you—I never approved of you'*; depart from me ye that work iniquity." These never shall to all eternity have a place in heaven. Reader, could Christ by these words possibly mean anything but this?!

1 Cor. 6:9, "Know ye not that the unrighteous *shall not inherit* the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, *shall inherit the kingdom of God.*" Now this must mean the kingdom of glory, because Paul says in v. 11: "Ye are washed—ye are sanctified—ye are justified"; and therefore were most certainly in the kingdom of God on earth, and yet he speaks to them of another kingdom: "Be not deceived; they shall not enter into the kingdom of God." The fornicator or the adulterer may be a member of the kingdom below; but he never can enter the kingdom above. Besides the Christian has no inheritance in the kingdom of God on earth; but God "hath begotten us [who are in the kingdom on earth] to an inheritance incorruptible, *reserved in heaven*", 1 Pet. 1:3. "knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord, Christ", Col. 3:24.

This also explains "the kingdom of God", in the following passage :

Eph. 5:5, "No whoremonger, nor unclean, nor covetous man, who is an idolater, hath any *inheritance* in the kingdom of God and of Christ." The term *inherit* in this connection has peculiar force ; Christians are said to be "heirs according to the hope of eternal life." "If *children*, then *heirs* ; heirs of God and joint heirs with Christ, if so be that we suffer with him that we may be also glorified together", Rom. 8:17. "God hath begotten us to a lively hope \* \* \* to an inheritance incorruptible, undefiled, and that fadeth not away, *reserved in heaven* for you who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time", 1 Pet. 1:3-4. Then if the wicked are not heirs of God they have no inheritance in heaven, and therefore can never enter it. Now if the unrighteous shall never enter heaven, they must be eternally miserable, and therefore future punishment must be *endless* !

John 3:36, "He that believeth on the Son hath everlasting life ; and he that believeth not *shall not see life*, but the wrath of God abideth on him."

John 8:21, "I go my way, and ye shall seek me, and shall die in your sins ; whither I go ye cannot come." The reason is given in the 24th verse—"If ye believe not that I am he, ye shall die in your sins." Now how long will they be from Christ if they cannot come to him. To dodge this difficulty Universalists bring up the words of Christ to his disciples, which are in some respects similar. But there are two points of difference. 1. Christ said to the Jews, "Ye shall die in your sins", which he did not say to the disciples. 2. He said to his disciples: "Whither I go ye cannot follow me now ; but thou shalt follow me afterwards" ; which was not said to the Jews.

Fourth. Our fourth argument is that if the wicked are punished at all in the future state, that punishment cannot

be otherwise than endless. We have shown to a fixed certainty, which man or angel cannot deny, and as most Universalists admit, that the wicked will be punished after death ; but they argue that this punishment will be limited. The gentlemen never wish to converse much upon the subject of Purgatory, as they do not relish the use of that word ; still the name is perfectly appropriate to the doctrine, and as we have already shown, Purgatory, that of Rome as well as that of Universalism, originated in Origen, the claimed founder of the Universalian sect. But according to the doctrine of Universalism, men cease sinning the moment they die, and are therefore holy ; how then does punishment in Purgatory make them holy ? And allowing that the wicked are holy before they enter upon that punishment, we make out that God punishes holy things. This would make God unjust, vindictive and cruel. If, however, the opposite ground be taken, that the ungodly sin after death—sin while in Purgatory—Pluto can never let them out, both because unholy beings are unfit for and therefore cannot enter heaven, and because punishment must succeed sin. We may imagine any point of time in the future when the sinner has become holy through purgatorial purifications, and yet the punishment for his last sin must still be future, and therefore be inflicted upon the now holy being. There is no conclusion but this : Universalists have committed themselves to the doctrine of endless misery by committing the wicked, as Skinner did in his discussion with Campbell, to a post-mortem Purgatory. But what proof have we that those wicked will ever get out and get to heaven ? None ; It is the naked *ipse dixit* of Universalism. Endless punishment is the logical corollary to the admission or rather argument that the wicked are consigned to purgatory, unless the most formidable and positive proof be summoned that they will eventually get out ! And of such proof there is not a particle in existence. No amount of punishment can

atone for sin, that is, can make the guilty guiltless. The murderer on coming out of prison after a confinement of fourteen years, is as guilty, in the face of God's moral law, as he was the day he perpetrated the horrid deed. Universalists in proving that purgatorial punishment expiates sin, must reconcile the idea with Heb. 1:3, 7:27, 9:12-13, and many other scriptures that teach that the sacrifice of Christ expiates sin. If Christ's sacrifice expiates sin how can the punishment of the wicked expiate it? One or the other is redundant. Universalists make out that righteousness comes by the law, while Paul says: "If righteousness come by the law, then Christ is dead in vain." Mr. Skinner says with his father Origen, that the devil and his angels will all come through the fire as pure as the silver from the furnace. He is therefore already getting better, and the Jews are more holy now than they were two thousand years ago. A few short years in this after-death prison will purify and save more than the spirit and sacrifice of Christ. It saves all its subjects. Of the millions that have gone into this *limbus purgatoris* none will be eternally lost. Cain, Ahab, Judas, Nero, and the devil, are its splendid trophies! On this, however, we observe:

1st. It makes punishment annihilate itself. In working reformation in its subject it works itself out of existence. This idea of Universalism is very peculiar. First, God subjects man to vanity, vanity subjects him to punishment, and punishment in its turn subjects him to God. Hence it runs in a circle, and by this course sin destroys itself, which reminds me of the story of the two snakes which in a fit of madness seized each other by the tail, and through the process of suction kept up the spirit of the action till nothing was left of either.

2nd. It makes the effect destroy its cause. Sin causes suffering, and suffering destroys sin. The man that sins suffers, and his sufferings in Purgatory make him holy.

3rd. It represents the sinner as being saved by obeying

a broken law. He is saved upon his repentance, according to Universalism, when he passes out of Purgatory, and obeying the law he had broken on earth. This gives to Pluto's law of justification a novel power—the power of condemning and justifying the same person!!

4th. It robs God of his ability to punish or pardon, and therefore snatches from the divine character the attributes of justice and mercy. God can only chasten the offender whose own sufferings make him holy, so that he needs no forgiveness. The sinner gets to heaven without any thanks to Christ or God for his salvation. His pains are his expiation; his chastisement his sanctification; and his sorrows his pardon: so that he needs no Saviour; no Holy Spirit; no forgiveness.

5th. It makes two opposite causes produce the same result. The love of God produces perfect love, and the wrath of God produces perfect love. And yet more astonishing, those who have been hardened by the love of God here are softened by the wrath of God hereafter!! That God employs *all* proper means here to save men cannot be denied, otherwise he is not infinitely merciful. But if here he goes to the very boundaries of free agency, which Universalists say he never passes over, and yet fails to subdue them, it is wholly gratuitous to affirm that he will succeed any better in the future world. It is not a little remarkable that, according to Universalism, God subjects men to sin to make them better, or to use the words of Mr. Skinner, to enjoy "infinite and endless good, far superior to what otherwise (*i. e.* without sin) would be experienced by the human family"; and yet he has to subject them to the fires of Purgatory, sometimes 144,000 years, to purge them from it!!

6th. It makes "the word of God of none effect." It makes the dispensation of the gospel useless, and worse than useless. It makes it useless, because it will save all as well *without* the gospel as with it, and it makes it *worse* than

useless, because it is rejected by hundreds to every one that it saves, which, as all admit, entails an additional and more fearfully aggravated punishment; so that if the gospel saves one here from passing through the fires of a future purgatory (which must be proportionally mild to the unenlightened Pagan), there are hundreds whose guilt has been accumulated by rejecting it, and will therefore be subjected to a corresponding increase of misery. Then it would be infinitely better to have suffered all the world to be as ignorant as the red Indian or the Fejeeian, and to have sojourned for a limited season under the gentle chastisements of Pluto, and by an even and shorter passage reached heaven, than to have enlightened them with the sublime gospel, and subjected them to the vials of divine wrath, and the long protracted miseries under the penal system, for the deeper guilt of refusing the grace of God and rejecting his son. Indeed this conclusion of Universalism is by no means repudiated by them, as seen in the following language from the pen of Rev. David Holmes: "A prominent Universalist in Springport not long since declared it as his belief that the Bible was not a blessing to the heathen, but only made them worse; and another in Groton denounced all missionary effort, and declared he would not pay a cent to support the gospel anywhere, even by Universalists, were it not to oppose the orthodox", (Holmes and Austin, note, page 582). Universalist preaching is not inspired by Christian love, for they preach Christ as a *mere man*, neither by compassion for the souls of men, as they were never in danger.

7th. There is no proof that the wicked will ever find an exit from this refining hell. Universalists however manage the card by first *assuming* they *will* come out. 2. To prove this *assumption* another *assumption* is made—that this punishment expiates the guilt of sin. 3. As a corollary to this *assumption* it is *assumed* that this punishment purifies, happifies, and sanctifies all its subjects. And 4. That the



wicked cease to be wicked the moment they enter hell. This is sending sinless beings to hell to be purified !!! All this requires proof, and until this is given Universalism must continue to hang on the skirts of *assumption*.

8th. A strong reason against the escape of the wicked from hell is that the law of God has a "curse", which it could not have if future punishment is disciplinary. If future torment is employed as a means to purify and happyfy the wicked, it can no more be considered a "curse" than the medicine administered to restore the invalid. Christians here never look upon the means of sanctification as the curse of the law; and the sinner who by the severest discipline is brought to Christ feels that he thereby *escapes* that curse. But could he ever expect to escape it when addressed, "Depart ye cursed into everlasting fire prepared for the devil and his angels", Matt. 25:41. "Yes", says Universalism, "for future punishment whether denominated a blessing or a curse is disciplinary, and although the Father in his infinite love sent his Son to redeem us from sin, yet his love nevertheless was not infinite, not only because he has failed to save all from sin in this life, for it is only in this life he saves, but because he thereby prevented in a great measure the manifestation of his love in purifying our souls in the fires of Purgatory. Calvary is not the climax of his love, but the lake of fire, for those who will not be induced by the former will certainly be washed and purified by the latter" !!

The Saviour says: "The hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation", John 5:29. Here is the resurrection state; and how many of those who have been, some of them for thousands of years in the furnace, are now purified? Has not the long period between death and the resurrection

been sufficient to reclaim at least some of the more hopeful of the wicked? No, for not a single exception is made by the Saviour. The "rich man was one of the early candidates for this process of discipline, and yet he is not mentioned as "being through", and it must be confessed that his experience of the reality was at all events at first—perhaps time made it more agreeable—not as encouraging as Universalism represents it, for he not only wishes his friends to escape this place of torment, but evinces no hope of his escape and if he had no faith in it, why should we? When God designed to grant unto his ancient people, foreseeing their apostacy and punishment, a second probation, he informs them of it that they might have hope in the midst of wrath. "When thou art in tribulation and all these things are come upon thee, even in the latter days if thou turn to the Lord thy God, and shalt be obedient unto his voice (for the Lord thy God is a merciful God) he will not forsake thee; neither destroy thee, nor forget the covenant of thy fathers which he swore unto thee", Deut. 4:30. "If my covenant be not with day and night, then will I cast off the seed of Jacob; for I will cause their captivity to return and have mercy upon them", Jer. 33:25-26. "I will for this afflict the seed of David, but not forever", 1 Kings 11:39. Here God makes it known that they shall have a second probation, and verily, if no such promises are made to the wicked, the presumption is that they will be permitted to enjoy no second offer of salvation. As we read the denunciations against Edom, Babylon, Tyre, and Egypt, we find no word of promise in their doom, and the utter ruin of these kingdoms is a sufficient reason for the absence of such testimony, and to convince all that it is only attributable to the fact that their destruction was to be final.

On the phrase, "*It had been good for that man (Judas) if he had not been born*", Matt. 26:24. Dr. Adam Clarke re-

marks : " Can this be said of any sinner if there be any redemption from hell's torments ? If a sinner should suffer millions of years in them and get out at last to the enjoyment of heaven ; then it was well for him that he had been born, for still he has an *eternity* of blessedness before him. Can the doctrine of the *non-eternity* of hell's torments stand in the presence of this saying ? Or can the doctrine of the annihilation of the wicked consist with this declaration ? It would have been well for that man if he had never been born : then he must be in some state of *conscious* existence, as *non-existence* is said to be better than that state in which he is now found ", *Com in loco*. Solomon says : " There is no work in the grave whither thou goest ", Ecc. 9:10. The word *grave* is *hades* in the original [the Septuagint], and means the place of departed spirits. Solomon, therefore, was not a restorationist, for he says there is no *work* there !

9th. We have positive proof that the inmates of this gehenna will be unable to all eternity to obtain a possibility of escape. As shown in argument 3, Christ and his apostles declare that the unrighteous shall not see—shall not enter into—and shall not inherit the kingdom of glory in the future world. *Let this be remembered !*

Fifth. Our fifth argument in proof of the endlessness of punishment is from the parable of the tares of the field, Matt 13:24-43. In this Christ represents the case of the sinner as hopeless. Universalists manifest a great concern and wincing when brought to dispose of this parable, as they well know when fairly interpreted it sweeps from the field every vestige of opposition. The exposition of Mr. Cobb is the only one that has ever been made to explain it away. The word world in the phrase " the harvest is the end of the world ", v. 39, he translates *age*, and asks : " To the end of what age did Jesus apply the event of this parable ? He expressly applied it to the end of the then present or Jewish age." As usual, this destruction of the

wicked, with the numerous others, is added to the back of poor old Jerusalem. But we regard it as utterly impossible that Christ here had reference to the destruction of the Jews, because, 1. Christ said: "the kingdom of heaven is likened unto a man which sowed good seed in his field", v. 24, and in no one instance did he ever style the Jewish dispensation or the Jews as a nation, as the kingdom of heaven. 2. In this same chapter Christ likens the kingdom of heaven to a grain of mustard seed, v. 31; to leaven which a woman hid in three measures of meal, v. 33; to treasure hid in a field, v. 44; to a merchant seeking goodly pearls, v. 45; and to a net, v. 47; and in every one of them the phrase "kingdom of heaven" denotes the gospel kingdom, and strange to say, Mr. Cobb himself in commenting upon the first says, "Every repeated occurrence of the phrase *kingdom of heaven* in the Record renders more and more clear the sense in which we have been led, by a fair exegesis, to receive it from the beginning. It is the Messianic reign." And yet he picks out the phrase in a single instance out of six and applies it to the Mosaic dispensation and the destruction of Jerusalem! It is well known that the parable of the leaven is frequently referred to by Universalists as proof that all will be saved, or leavened, through the gospel. "How beautifully", says Cobb, "are the beginning and advancement of the gospel in the earth, and its diffusive and generative qualities represented by the grain of mustard seed sown in the field, and leaven hid in the meal." 3. "He that soweth the good seed is the Son of Man", not Moses, and therefore the kingdom here spoken of must mean the gospel reign of Christ, which will eventually encompass the terrestrial globe. 4. "The field is the world." Here the word world is from the Greek *kosmos*, which never means anything but the literal earth, and we can hardly suppose that the Saviour would compare the land of Judea to the world, much less imagine the good and bad were gathered from

the entire field, the world, the same as wheat and tares are harvested, and that the wicked were burned as these tares, in the overthrow of Jerusalem. 5. "The harvest is the end of the world" (*aionos*). Now if this means the end of the Jewish age, as it was the Son of Man that sowed the field, then the harvest has been already reaped, and the period of gospel growth and culture has passed by eighteen centuries, and as the wheat field yields no second crop, all those that have lived since that period can only be considered as a second growth of tares, whose end is to be burned. 6. "The reapers are the angels." Who were these angels? The Roman soldiers that destroyed Jerusalem? Very probable they discriminated between the good and the bad, the same as the harvester separates the wheat from the tares! Would they not have cast the good "into the furnace of fire"—the destruction of Jerusalem—as well as the wicked? Or were these angels the apostles? No, for it was not their business to select the bad from among the good, and to cast them into a furnace of fire. Then who were these angels? Who will answer? These are doubtless the same messengers of which Christ spoke, at least Universalism makes them the same—when he said: "And he shall send his angels with a great sound of a trumpet (and these are called *holy* angels, Mark 8:38), and they shall gather together his elect from the four winds, from one end of heaven to the other", Matt. 24:31. Indeed, Mr. Cobb on this passage, and on Matt. 13:41, says these angels are agents of heaven. It would be very natural for the reapers to *gather together* the wheat and separate it from the tares, but where is the evidence that it was gathered at the end of the Jewish age? Who ever heard of Christ's elect being gathered then when he commanded them to "flee into the mountains". Matt. 24:16. And where were the churches at Rome, Corinth, Thessalonica, and Philippi, the fruit of the good seed sown by the Son of Man, that they were not gathered, and that

the tares in them were not also cast into the furnace of Jerusalem?

The evident reference of this parable, is to the gospel reign of Christ in the earth. No other exposition is possible without being crowned with difficulties and absurdities, and as the future punishment of the wicked is compared to the burning of tares, there can be no release from the "furnace," which is another evidence that punishment is endless.

There are other and abundant scriptures that declare the unending nature of future punishment. As in the parable of the tares, the wicked are represented as being in danger of *perishing*. "That whosoever believeth in him should not perish, but have eternal life," John 3:15. Verse 16 is similar, "should not perish but have everlasting life." From these appear two important points, 1. That salvation is conditional—"whosoever *believeth*." 2. That the future condition of the sinner as the result of not believing in Christ will be irreparable, for such is the force of the term *perish*. And it not only appears that if eternal life means to be finally holy and happy, that to *perish* means to be finally miserable, but also, that this unhappy state will be eternally fixed, as it is contrasted with eternal life. The word *perish* in this place is from the Greek "*apoletai*" compounded of "*apo*," intensive and "*aleo*" to destroy, and hence, according to Donegan and Parkhurst, means "to destroy utterly," and in every instance in the New Testament in which it occurs, denotes utter destruction, whether applied to life, property or morals. In this place it teaches the wreck of the soul, for which there is no remedy. Universalists try to evade the force of these texts by affirming that it has reference to temporal punishment, but in this they cross that vein of their doctrine which gives the sinner his punishment as he goes along, whereas Christ in these places teaches a destruction to which every human being

will eventually attain, except he obtain salvation through him. Again, it is asserted that eternal life is something that is enjoyed in this life, and hence, that *perish* is not an after-death but temporal punishment. But this is of no effect, unless it be argued that eternal life is *confined* to this life, a position that would scarcely be assumed by the advocates of univiversal salvation. But we deny that eternal life is actually enjoyed in this life. We only have it by hope and faith. They quote "He that heareth my word and believeth on him that sent me *hath* everlasting life and shall not come into condemnation, (Gr. *into judgment*); but *is passed* from death unto life," John 5:24. John also says "He that hath the Son hath life," 1 Jo. 5:12, hence in whatever way we have the Son we must in the same way have life. Now how have we the Son? "That Christ may dwell in your hearts *by faith*"—"Christ in you the *hope* of glory." Here we understand that we have Christ by faith and hope, not in reality. Your life Christian "is hid with Christ in God," but "when Christ who is our life *shall appear* then shall ye also appear with him in glory," Col. 3:3,4. Eternal life is to us only in promise. Paul says to Timothy "According to the promise of life which is in Christ Jesus," 2 Tim. 1:1. "And this is the promise that he has promised us, even eternal life," 1 John 2:25; see Tit. 1:2. It is true there are two or three places where it is said we *have* eternal life, but this can only be understood as having inherited its promise. In the same style Christ said "Search the scriptures, for in them ye think ye have eternal life," John 5:39. Did He mean to say that his hearers believed they had eternal life in the Scriptures? Certainly not, but that they believed they had there THE PROMISE of eternal life. Observe that this and the text under criticism are both in the same chapter, and were used in the same discourse by the Saviour. And we are happy to say that we can add even Universalist authority to this exposition, and this from the pen of

one of the clearest headed men that is to be found in their ranks—a conclusion all will endorse who have read his “Twelve Lectures.” I mean Dr. J. B. Dods. He remarks: “But, cannot a man pass from death unto life while on earth? Yes; he can pass from death to life *through faith in that truth.*” Jesus says, “He that heareth my word and believeth on him that sent me *hath* everlasting life and shall not come into condemnation but is passed from death unto life.” Our eternal life will be *realized* beyond death, but is enjoyed here only by faith,” S. Ser. pp 92,3. All we have to do when Universalists quote Christ’s words in John 5:24, is to quote v. 39 of the same chapter, where he explains himself; and when they quote 1 John 5:12, or any other text from the pen of that apostle where *life* is spoken of in the present tense we can read 1 John 2:25, where he explains himself as meaning eternal life in promise, so also John 6:27. In the following passages eternal or everlasting life can only be interpreted to mean the life of the glorified in heaven. “These shall go away into everlasting punishment, but the righteous into life eternal.” Matt. 25:46. These righteous then had no eternal *life* here but are promised it. “Who shall not receive manifold more in this present time and *in the world to come* life everlasting,” Luke 18:30. “He that hateth his life, *i. e.*, who is a Christian in heart, in this world, shall keep it unto life eternal,” John 12:25. “That he should give eternal life to as many as thou hast given him,” John 17:2. Here those who were Christ’s disciples had yet to receive eternal life. “Who will render to them who by patient continuance in well-doing seek for glory, honour and immortality—eternal life,” Rom. 2:7. If any possess eternal life in this world it is those who “by patient continuance in well doing (who) seek for glory, honour and immortality,” and yet Paul looks upon it as still future—“Who *will* render eternal life,” O man of God—fight the good fight of faith, lay hold on eternal life,



1 Tim. 6:11,12. Timothy was a holy man and is here denominated by Paul a "man of God," and yet he had not attained to eternal life, for he was exhorted to "*lay hold on eternal life.*" This phrase has the same force in v. 19—Paul *in hope* of eternal life which God, that cannot lie, promised before the world began to Titus, mine own son," Tit. 1:1-4. Here Paul himself says that he enjoys eternal life only by hope, that he has not yet attained to it, but by the promise made before the foundation of the world. "That being justified by his grace we should be made heirs according to the hope of eternal life." Here again eternal life is said to be to the Christian only in hope. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," Jude 21. This was addressed to Christians—to those who already possessed eternal life—if enjoyed at all in this life—for he addresses his epistle to those "that *are sanctified* by God the Father and preserved in Jesus Christ and called," v. 1—still eternal life is taught to them as being yet future. Labour not for the meat which perisheth but for that meat which endureth unto everlasting life, which the Son of man shall give unto you," John 6:27. This shows that even the first followers of Christ did not enjoy eternal or everlasting life but were promised it—"shall give unto you." Mr. Cobb in his commentary tackles several of these texts to explain them away, but does not raise a finger on approaching this, "But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life," Rom. 6:22. This text informs us of those who were *free from sin*, and *who did not even then* enjoy everlasting life, and yet Mr. Skinner says, "*The aionios zoe*, (eternal or everlasting life) of the gospel almost always, if not uniformly, signifies the continuous spiritual life or joy and peace which believers enjoy, which pertains peculiarly to the Messiah's kingdom. In not one instance", he continues, "in all the New Testa-

ment does the phrase necessarily, unequivocally and exclusively apply to the immortal and endless state of a glory hereafter"!! Let. 11, par. 14. What are we to think of a system that requires its advocates to make such inexcusable blunders and anti-scriptural assertions. The last two texts we shall quote will serve to illustrate and confirm most positively the doctrine we contend to be taught in John 3:15. The first is the next verse after the last quoted from Romans (6:23); but we will quote them together: "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Observe that the original, rendered *everlasting* in the first and *eternal* in the last, is the same, and hence the *life* in both cases is the same. This is also shown by the word "for." In the first instance, as just noticed, this life cannot possibly mean anything but the life of the saints in heaven which must also be the import of the last. Here then we have *death* contrasted with eternal life, and as the latter is in the future state, so must also the former be; and as this *life* is indisputably *endless*, so also must be the reward or "wages" of the wicked. The second is Gal. 6:7,8, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." "And let us not be weary in well doing; for in due season we shall reap if we faint not." Who can read this without supposing that Paul was actually present and heard the parable of the wheat and tares as it fell from the lips of the Saviour? This cannot be applied to the destruction of Jerusalem. Here everlasting life must be the harvest in the future world, which the Christian shall reap. Paul did not expect to reap as Universalists do while he was sowing the seed, but looked for

it as hid with Christ in God. Observe here that *corruption* is contrasted with everlasting life, as the harvest of the sinner. The word *corruption* here has the same force as the word *perish* in John, as shown by Peter—"shall *utterly perish* in their own corruption", 2 Pet. 2:12. The harvest is the end of the world (or Christian age). As therefore the tares are gathered and burned in the fire, so shall it be at the end of this world. The word "corruption" probably has reference to the bodies of criminals, which putrefied and bred worms in the valley of Hinnom, or gehenna, which was used in our Saviour's time as a figure to teach the horror of the punishment of hell. In the presence of all this evidence who will yet say that punishment is *ending* and not endless?!

The phrase "eternal death" does not occur anywhere in the Scriptures. It is found however in the epistle of Barnabas in the following passage: "The way of darkness is crooked and full of cursing. For it is the way of eternal death with punishment; in which they that walk meet those things that destroy their own souls", c. 20. Here is "a death that never dies", for it is an eternal *death with punishment*.

But we are told that it is an insult to common sense to talk of sowing in one place and reaping in another. How would it look, it is said, for a man to sow in Ohio and go west of the Rocky Mountains to reap his crop? But let me ask in return, Who ever heard of a man *sowing* with one hand and *reaping* with the other? which is the doctrine of Universalism, and is neither nature, reason, common sense nor religion. But are Universalists sure that we may not, in a spiritual point of view, sow in one place and reap in another? I think hardly. Men, for instance, have sown the seeds of iniquity in Europe and reaped in America the fruit of their evil doings. But how do Universalists know that the righteous and the wicked will be rewarded in

another world? The resurrection is to take place on this earth, and as they are to be rewarded at the resurrection, it seems very likely that it will also be upon this earth they will receive the sentence of eternal glory. But Universalists are the last men that should talk about timely things being delayed to be settled in eternity, for according to their own doctrine this is the great scheme of Deity, to secure the salvation of all men, for instead of exerting Almighty power to save them here, he lets all live and die in their sins, and produces the desired result, either in Purgatory or at the resurrection of the dead.

6th. The sixth argument we adduce in the affirmative of the endlessness of punishment, is from the doctrine of antithesis. All agree to the definition given by logicians that "the words on both sides of an antithesis are to be taken in the same extent of meaning." Universalists quibble upon this point, but do not presume to deny the doctrine, as their strongest proof of universal salvation is hung upon it. For instance: "As in Adam *all* die, even so in Christ shall *all* be made alive." Here, we are told, is the evidence that all who die will be made alive again, *i. e.*, the entire human race will be finally holy and happy. "For as by one man's disobedience *many* were made sinners, so by the obedience of one shall *many* be made righteous", Rom. 5:19. The same *many*, the whole human family, in the first instance, that were made sinners, shall all be made righteous, and will therefore be saved. We admit both these examples to be perfect *antitheses*, but they do not teach what Universalists affirm. The first only proves a universal resurrection, *i. e.*, that all who die will come to life again, without any reference whatever to their character. The second Universalists do not believe, notwithstanding their quoting it, for they deny the doctrine of original sin, or total depravity—that *all were made sinners* by one man's disobedience. But allowing they believe it, where is the universal salvation?

The evident meaning of the passage is this : Paul is treating of the influence of Christ's death in contrast to the disobedience of Adam. Through the latter all mankind became dead in sin—totally depraved—while the death of Christ repeals this sentence and all men are justified from their original iniquity. The word "righteous" in the text in hand does not mean holy, but in a justified state ; therefore it may be paraphrased thus : "For as by Adam's transgression all mankind were made accountable for sin (which they never committed), so by the obedience of Christ to the death of the cross are all justified from that sin, or made righteous." But bear in mind that his death does not take away the disposition to sin arising from the original transgression, but only shields us from the penalty. Hence those who die in infancy will be saved, while the adult is made accountable only for his own sins. The passages which form the basis of the present argument are equally and purely antithetical. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord," Rom. 6,23. As just shown the wages or punishment of sin is put in antithesis with eternal life, and this life can be no other than the future life of the holy. "These shall go away into everlasting punishment, but the righteous into life eternal", Matt. 25:46. In this "everlasting" and "eternal" are from the same Greek word *aionios*, and if, as seen above, the word eternal (*aionios*) expresses the future and endless continuance of the future life of the saints in heaven, the word "everlasting" (*aionios*) must denote an after-death punishment, also endless in duration, for certainly the word *aionios* when used in the same breath by the same speaker, must in all candour and fair dealing mean the same thing. On this passage Dr. Adam Clarke remarks : "Some are of opinion that this punishment shall have an end ; this is as likely as that the glory of the righteous shall have an end ; for the same word is used to express the duration of

the punishment, *kalasin aionion*, as is used to express the duration of the state of glory, *zoen aionion*. I have seen the best things that have been written in favour of the redemption of damned spirits; but I never saw an answer to the argument against that doctrine drawn from this verse but what sound learning and criticism should be ashamed to acknowledge. The original word *aion* is certainly to be taken here in its proper grammatical sense, *continued being, aiei on, NEVER ENDING*", *Com. in loco*. This evidence is so weighty that Universalists have practically owned it to be unmanageable, for Mr. Cobb, in his New Testament with Notes, and other late writers have taken another method of disposing with the argument, by backing down and denying that the "life eternal", and consequently that the "everlasting punishment", refer to another world at all, but that they are both confined to this life. This is positive proof that the testimony in favour of the endlessness of punishment in this text is to them insurmountable. All that is necessary now to their being checkmated is to prove that the text cannot refer to any but the life immortal, and let this once be made out and the fate of Universalism in denying endless punishment, is forever sealed. This then we argue because, 1. In this parable Christ says, "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations," vs. 31, 32. The phrase "all nations" should have been "*all the nations*" as it is thus written in the Greek. Now, most certainly Christ did not appear in this manner at the destruction of Jerusalem, for instead of all the nations of the earth being gathered there, there was none at all. The Jewish nation could not be said to have been gathered, and the Roman army could not be considered a nation.

2. When we quote 2 Thess. 1:10, where the apostle says

that the wicked "*shall be banished from the presence of the Lord,*" we are told that this is to be understood as the banishment of the Jews from the temple of Jerusalem, where God's presence, known as the shekinah, dwelt. Again, Mr. Cobb and others contended that the wicked being cast into the "everlasting fire prepared for the devil and his angels," means the fire that was kindled by Titus in Jerusalem, "prepared for the high priest and his emissaries," for so they translate it. Then when the Lord said "*Come ye blessed,*" meaning as a matter of course, come into his presence, that is into the temple, he meant come into the everlasting fire prepared for the *high* priest and his emissaries, that is, the devil and his angels (see Cobb on Matt. 25:41.) And when the wicked were commanded to depart from his presence as being cursed, it signifies they were to be driven away from hell—the everlasting fire prepared for the devil and his angels. What cannot Universalism make of the Scriptures!!

3. Christ says in v. 34, at his second advent, he will say to the righteous, "*Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.*" This again could not be applied to the overthrow of Jerusalem, as his disciples then inherited no kingdom or eternal life, (v. 46) but what they already enjoyed. In this parable the righteous are represented as receiving their reward, but Christ in no one instance promised his disciples their reward at the consummation of the Jewish religion and polity. His language is, "*Rejoice and be exceeding glad, for great is your reward in heaven,*" Matt. 5:12. Again, the word "inherit" is equal to affirming that this has respect to the future state, as the followers of Christ have no inheritance here. "*Flesh and blood cannot inherit the kingdom of God, nor doth corruption inherit incorruption,*" 1 Cor. 15:50. Peter says Christ "*hath begotten us \* \* \* to an inheritance incorruptible and undefiled and that fadeth not*

away reserved in heaven for you, (*us*)" 1 Pet. 1:4.

4. The "eternal life" here spoken of as being *inherited* or entered upon could not by any plausible or indeed possible interpretation be made to denote any other than the life of the saints in light, for most definitely if eternal life ever could be inherited here, these characters whom the Saviour calls "blessed" and recognizes as having done so much good, must have inherited it before the destruction of Jerusalem. But it so happens, as we have fully proved elsewhere, that eternal life cannot be inherited in this life, and that the Christian enjoys it only by faith in its promise. We therefore claim that the phrase "eternal life" most certainly does mean the life of the glorified in heaven, and therefore, that the punishment put in contrast with it must also be endless. Should Universalists shift the idea as some already appear to have done, and contend that 'eternal life' only means the enjoyment of the Christian in the gospel dispensation after the destruction of Jerusalem, all we have to say is, that Christ in the parable makes 'eternal life' the reward of those who had discharged their duty in doing good; and hence as the apostles, especially to whom this was addressed, were all dead, with the exception of John, when Jerusalem was destroyed, the parable had no reference to those who heard it, and eleven of the apostles did not receive the reward of eternal life. Paul said to Timothy, "O man of God \* \* lay hold on eternal life," (1 Tim 6: 11, 12), and yet 'eternal life' was so far away that neither Paul nor Timothy ever reached it.

The passage from Thessalonians has been difficult of disposal with Universalists, but they to a man have at length agreed to a single and only exposition—"Which is a manifest token of the righteous judgment of God that ye may be counted worthy of the kingdom of God for which ye also suffer, seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who



are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, (or rather *in thunder and lightning*, as in the Greek—so says Clarke), taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe (because our testimony among you was believed) in that day," 2 Thess. 1:5-9.—They explain this as they do nearly the whole of the New Testament, as referring to the Jews—and there was a troublesome synagogue at Thessalonica—and the overthrow of Jerusalem. It is worthy of remark, that when contending upon the phrase "from the presence of the Lord," in this passage, Mr. Austin (in his debate with Rev. David Holmes) observed: "God's presence fills all space." 'Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in HELL behold thou art there', Ps. 139:7-8. If my friend (Holmes) insists this punishment is from the presence of the Lord, then it cannot be in *hell, of which he preaches so much. For God's presence is there.* Here Mr. Austin, in his eagerness to destroy the idea that "the presence of the Lord" in the above text meant his *heavenly* presence, commits himself at once to the doctrine of the orthodox hell, and quotes the Psalmist to prove it. Really the defenders of the system are grievously perplexed. But this Universalian flourish of this text, over old Jerusalem, we deny, because 1. It was only eighteen years from the writing of this letter to the Thessalonians till the destruction of Jerusalem, and certainly if this judgment was the destruction of Jerusalem, it was a judgment that was at hand, and yet Paul says to them in the very same epistle, and in the same connection: "Now we beseech you brethren by

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the coming of our Lord Jesus Christ and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand”, ch. 2:1-2. Paul puts this judgment far in the future, and could not mean the destruction of Jerusalem, for he speaks of “our gathering together unto him.” Paul was dead before the destruction of Jerusalem, and no doubt many of the Thessalonians, yet he includes himself among the number; besides no one but a maniac would contend that the saints at Thessalonica were taken upwards of a thousand miles to see the vengeance of Christ in the overthrow of the Jewish capital, and yet this must be contended for if the exposition of Universalists be the true, for Christ at that time appeared (if even there) at no other place beside Jerusalem. It is furthermore evident that Paul himself expected to be present at this appearing of Christ of which *he* speaks, and that the Thessalonians should also be present—“*with us.*” Again, by reading the passage properly it is seen that Paul expected that he and the Thessalonian church would all be dead and gone to rest when this coming of Christ should take place, for he says: “Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and (to recompense) to you who are troubled *rest with us*, when the Lord Jesus shall be revealed from heaven”, that is, when Christ came he would recompense the Thessalonians with *rest* with the apostles in the kingdom of glory. This is the translation of the French by Ostervald: “Car il est juste devant Dieu qu’il rende l’affliction a ceux qui vous affligent; et qu’il vous donne, a vous, qui etes affliges, du repos avec nous lorsque le Seigneur Jesus, venant du ciel paraîtra avec les anges de sa puissance”—“*For it is righteous before God to afflict those who afflict you; and to give to you—to you who are afflicted—rest with us when the Lord Jesus shall come from heaven with the angels of his power.*”

Now it is no ways probable the Thessalonians whom Paul addressed were all dead when Titus destroyed Jerusalem. 2. It is not true that the Jews were the only persecutors of the church at Thessalonica for the apostle says it was their own countrymen also, "For ye brethren became followers of the churches of God, which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen even as they have of the Jews", 1 Thess. 2:14. Hence since the Gentile persecutors were not brought to Jerusalem, they either escaped the "vengeance", or Paul did not refer to that event. But even allowing they were all Jews, does it appear that the apostle would threaten those who trouble the saints with "banishment from the presence of the Lord"—from the temple of Jerusalem—when they were already more than a thousand miles from it? 3. Lastly, while the apostle declares that this coming or "day of Christ" was not at hand, but far in the future, he speaks of the judgment of God upon the Jews as if present—"For the wrath is come upon them (the Jews) to the uttermost", 1 Thess. 2:16. We therefore claim that this "everlasting destruction from the presence of the Lord and from the glory of his power" is still future, and has respect to the day of judgment, when, as the text declares, Christ "*shall come to be glorified in his saints, and to be admired in all them that believe in that day*", or as Dr. Clarke contends, "all them that *have believed*." Upon this passage this noted critic remarks: "What this everlasting destruction consists in we cannot tell. It is not annihilation for their being continuous, and as the destruction is *everlasting*, it is an eternal continuance and presence of substantial evil and absence of all good."

7. The seventh argument we adduce in the affirmative of the endless nature of future punishment, is the common consent of mankind. All nations, both in ancient and modern times, have embraced this doctrine. Like all other great truths it has been more or less corrupted, but amid all the absurdi-

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ties connected with it among the heathen, it has ever stood forth as a prominent doctrine in their mythology. It was taught by Homer, Virgil, Horace, Socrates, Plato and Seneca, and was generally believed both by the people and the philosopher. The Jews believed it from time immemorial as they do at this hour; and since the days of Christ and his apostles, has been taught by the Christian church. These are facts which admit of no conclusion but this, that the doctrine must have had a common source. The original discovery of their religious truths the heathen never claimed as due to any earthly person however great, but on the contrary, they regarded as the teaching of the gods at a remote period, when they held intercourse with man. The tradition of the world's having once been destroyed by a flood, is a striking and parallel instance of the dependence that may be put on a doctrine that is common to all nations. No race of people has ever yet been discovered that had not preserved some disguised notion of the deluge of Noah. This fact will appear even more astonishing to those who may acquaint themselves with the instances collected by the learned diligence of Bryant and Faber. Similar traditions are preserved among the Egyptians and the neighboring countries respecting the deliverance of Israel from Egypt and the overthrow of Pharaoh and his host in the Red Sea. Now general tradition must have a common source. It is no way probable that all unenlightened nations would have a tradition of the destruction of the world by a flood if no such event ever took place. The same may be said of the tradition of the deliverance of Israel from Egyptian bondage. So of endless punishment; it must have had a common origin, and this resolves itself into the revelations of God to the patriarchs. Enoch for three hundred years "walked with God" and must have received revelations from him, for he prophesied saying "Behold the Lord cometh with ten thousand of his saints to execute judgment up-

on all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed and of all their hard speeches which ungodly sinners have spoken against Him," (Jude 14, 15.) According to Jude this prophecy refers to the *final condition* of the ungodly, "to whom is reserved the blackness of darkness forever." Universalists themselves admit this by denying the inspiration of this passage, and arguing that it was an idle tale of a Jew, about the time of Christ, (who, of course, believed in endless punishment,) who, it is asserted, forged this book of Enoch. The patriarchs, then, who were acquainted most certainly with this doctrine of Enoch were not ignorant of the doctrine of endless punishment, as Universalists assert. Mr. Austin denied that the doctrine of endless punishment is taught in the Old Testament, but turned round and said that it is there contradicted. How could a thing be contradicted when there was no idea present of its existence? These gentlemen need no longer tell us that the Jews were not acquainted with that sentiment, if Jude tells the truth, and with respect to the prophecy of Enoch, they must have been acquainted with it at least by tradition, and if Tertullian's opinion is to be respected, the book itself then existed and was preserved by Noah in the ark. That the Jews in the time of Christ believed in endless punishment there is no room to doubt, and so abundant is the proof that Universalists have at length themselves admitted it. Mosheim, whom Mr. Austin and others claim as Universalist, says the great body of the Jews (a few infidels excepted) believed the doctrine of endless punishment and were unanimous in excluding the Gentiles from heavenly felicity, [Vol 1, page 21]. Dr. Doodrich in his ecclesiastical history makes the same statement. So Professor Stuart in his criticisms on *sheol*. But one infallible testimony upon this point is as good as a thousand, and this we have from the pen of a Jew—who lived in the times of the

apostles—Josephus. In his discourse on Hades, he says that God will “allot to lovers of wicked works *eternal punishment*. To these belong the unquenchable fire *and that without end*.” It is without dispute a most singular fact that Christ, who, according to Universalism, did not believe in endless punishment, and who never failed to openly reprove the Jews of all their errors, never in a single instance pointedly corrected them upon the subject. No, not once, but on the contrary, spoke of the punishment of the wicked in the same style and language as the Jewish teachers then living. He must then have admitted it, and the texts of Scripture just examined contribute to this fact by their testimony that he not only admitted but taught it. This is another strong evidence of the endless nature of future punishment. All this however, is overlooked by the assertion of Universalism that the Jews derived it from the heathen, who they contend invented it. To support this assumption they quote from Polybius, an ancient Greek historian, who says “since the multitude is ever fickle and capricious, full of lawless passions and irrational and violent resentments, there is no way left to keep them in order but by the terrors of future punishment and all the pompous circumstances that attend such kind of fiction. On which account the ancients acted, in my opinion, with great judgment and penetration, when they contrived to bring in those notions of the Gods and a future state, into the popular belief.” Again, Strabo, another Greek writer says, “It is impossible to govern women and the gross body of the people and to keep them pious, holy and virtuous by the precepts of philosophy. This can only be done by the fear of the Gods which is raised and supported by ancient fictions and modern prodigies.” Lastly, Cicero in his sixth oration says, “It was on this account that the ancients invented their infernal punishments of the dead, to keep the wicked in some awe in this life, who without them would have no dread of death itself.” (Quoted from

Austin's third Negative Argument against Holmes, p. 493) Such is the proof, and what does it amount to? Why it is a fact that Universalists have here betaken themselves to the sayings of ancient infidels to prove that endless punishment is an *invention*! Polybius did not believe in a future state at all, neither did Cicero. The first says the ancients "contrived to bring in those notions of the gods *and a future state* into the popular belief." Here he exposes his infidelity in the very words quoted, for he imputes the doctrine of "a future state" to the notions of the gods as well as certain punishments, and therefore, if his testimony is good against endless punishment it is equally good against heaven or a future state at all. In this they might as well have quoted Voltaire, Paine or Julian the apostate. With regard to Cicero, bishop Warburton remarks: "In his letters to his friends where we see the man (Cicero) divested of the politician and the sophist, he professes his *disbelief of a future state in the frankest manner*." To one friend he says, "Even we who are happy should despise death, since we shall have no sense nor feeling beyond it." But neither the words of Strabo, nor the oration of Cicero, will bear the construction put upon them by Universalist defenders, for they both speak only of "certain punishments" and not of the idea of future retribution. If it is good reasoning to argue that because future punishment among the heathen was associated with the grossest absurdities, therefore the idea of endless punishment is an invention, we can say with the same species of philosophy, that because idol worship and all sorts of chimerical notions attended the idea of Divine worship, therefore, the idea of Divine worship is a hoax! *Aion*, adjective *aionios* translated.

8. Our eighth affirmative argument is that the words eternal, everlasting and forever, signify *time without end*, and therefore, when applied to punishment make that punishment endless. The word *aion* is derived from *aei*, always,

and *oon*, being, and therefore, in its compound state primarily signifies *always being*—eternally existing. *Aei* occurs in seven instances in the New Testament and in every case has the force of our word *always*. “And the multitude crying aloud began to desire him (Pilate) to do as he had *ever* (*aei*—always) done unto them,” Mark 15:8. “Ye stiff-necked and uncircumcised in heart and ears, ye do *always* (*aei*) resist the holy spirit,” Acts 7:51). “For we which live are *always* (*aei*) delivered unto death,” 2 Cor. 4:11. “The Cretans are *always* (*aei*) liars,” Titus 1:12. “They do *always* (*aei*) err in their hearts,” Heb. 3:10. “Be ready *always* (*aei*) to give an answer to every man that asketh you a reason for the hope that is in you,” 1 Pet. 3:18. “Wherefore I will not be negligent to put you *always* [*aei*] in remembrance of these things,” 2 Pet. 1:12.

*Oon* or *on* signifies “being”, without any intimation of limit. This is confirmed by the fact that the Septuagint employs it in translating the original Hebrew of Exodus 3:14, where God says: “I am that I am.” Also in Revelation 4:8, “Holy, holy, holy, Lord God Almighty, which was and is (*on*), and is to come.” In both these it is used to express the idea of absolute existence. On the passage from Exodus Clarke says: “It seems intended to point out the *eternity* and *self-existence* of God”; and appeals to the Syriac, Persian and Chaldee as sustaining the Septuagint, and gives the sense of the Arabic, where the English has “I am that I am”, to be “The Eternal who passes not away.” It is evident, therefore, that *aion* signifies duration without restriction or limitation. This is supported by the authority of all great lexicographers. Schleusner says: “*Aion* answers to the Hebrew word *olam*, whose various meanings it takes,  
1. Eternity, the whole duration, whether it be without beginning or end. Of duration without end, it is used in imitation of the Hebrew *olam* in Matt. 6:13, ‘be glory forever.’  
2. Every thing which is without end, especially what will



come to pass after this life and the end of the world. In this sense the word is used in all those places in the New Testament where the words *eternal* fire, *eternal* judgment, *eternal* condemnation, *eternal* punishment, &c., occur, for by such expressions the perpetual punishment of crimes which the wicked suffer after this life, their future uninterrupted, miserable state, is pointed out; and so the phrases of an opposite kind, *eternal* habitations, *eternal* life, &c., the state and condition of the constant happiness of the pious, is pointed out."

Donnegan says *aion* signifies "a long period of time, eternity, long duration, eternal, lasting, perpetual", &c.

Parkhurst defines *aionios*, 1. "Eternal, having neither beginning nor end, and refers to Rom. 16:26, Heb. 9:14 as illustrations. 2. "Eternal, without end." 3. "Duration equal with the world." *Aion* he makes, 1. Eternity. 2. The duration of this world. 3. Ages of the world.

Pickering gives similar definitions—"indefinite duration, everlasting." He says the verb *aionizein* signifies "to make lasting, perpetuate, to *eternize*", i. e. to make its duration *eternal*.

In translating "*aion*", "*aionios*", the Latin lexicographers employ *acrum*, *aeternitas*, *aeternus*, *sempiternus*, *perennis*, &c., which signify duration without end, endless, perpetual, everlasting, never failing, uninterrupted, &c. It is also well known that these English terms which are used to translate these words and the Greek *aion*, *aionios*, primarily signify endless. The radical idea of the Hebrew *olam*, and the Greek *aion*, as expressed by the Latin *aeternus* and the English eternity, is that of duration without end.

That *aion* [*aionios*] primarily signifies *eternity* is proved from the Septuagint, notwithstanding the outlandish remark of Mr. Abel C. Thomas, who says "*aion* cannot signify eternity", [Discussion with Dr. Ely, p. 152]. Indeed Mr. Austin contradicts Mr. Thomas, for he says that *aion* signifies

"in some cases, eternity", Dis. p. 667. Dr. Kitto says this version of the scripture is the most ancient extant in any language", and Bishop Horne says "it was executed long before the Messiah, and was the means of preparing the world at large for his appearance." It was translated from the Hebrew Scriptures by order of Ptolemy Philadelphus, king of Egypt, the founder of the celebrated Alexandrian library, about B. C. 270. In this version, which was executed when the Greek language was in its purity, the word *aion* is used to express unending existence. In Gen. 21:33, where Abraham is said to have called upon "*the everlasting God*," the Hebrew *olam* is rendered in the Septuagint by *aiônios*—the *Theos aiônios*—"the ever-existing God." So also, Deut. 33:27, "The *eternal* God is thy refuge and underneath are the everlasting arms." In Isa. 57:15, "The Holy One who inhabiteth *eternity*"—eternity is *aion* in the Septuagint, and translators might very properly have rendered the original in Micah 5:2 by *eternity*, for it is not only *olam* in the Hebrew, but *aion* in the Septuagint—"Whose goings forth have been from old, from everlasting"—literally, as in the margin, *from the days of eternity*. The Vulgate, the most ancient Latin version of the Scriptures, which was translated by the learned Jerome in the fourth century, partly from the Septuagint and partly from the original Hebrew, also evidences to the endless import of *aion*, *aiônios*. Of this translation of the Scriptures Bishop Horne observes: "Though neither inspired nor infallible yet it is allowed to be in general a faithful translation, and is by no means to be neglected by the Biblical critic." In Genesis 21:33, where the Septuagint has *Theos aiônios*, the Vulgate has *Dei æterni*. In Deut. 34:27 "the everlasting arms", the Vulgate has "*sepiterna brachia*", literally, "the endless arms", i. e., the Latin makes *aiônios* answer to the English word *endless*. So also Isaiah 40:28, "God the eternal Jehovah" is "*Deus sempiternus Dominus*"—"God the always ex-

isting Jehovah."

This meaning of *aion* has never been controverted till recently by the advocates of Universalism, who now declare with Mr. Austin, that "Augustine, A. D. 415, was the first writer who asserted that the Greek word *aion*, and its derivatives, meant endless duration," when Aristotle [*De Celo lib* 1 ch. 9] several centuries before Christ says it is compounded of *aei* and *on*, and signifies *always being*, and this is the definition given by all great writers from Aristotle to the present day. Plato in his *Phaedon* uses it to denote the eternity or endless duration of the happiness of the righteous with the gods. The seventy learned Jews, as just noticed, B. C. 270, always used *aion* in the sense of endless duration in translating the Septuagint. This use of the word was still kept up in the days of Jerome in the fourth century after Christ, as seen by his translation of the Vulgate, where he renders *aionios*, *aeternus*. So all the ancient Latin writers, Sully, Athanasias, Hillary and Ambrose. Chrysostom speaking of *aionion* punishment says, "it is a punishment from which they escape not." Theophylact says, "it is not remitted here or elsewhere, but to be endured both here and elsewhere." Cyprian, who translates *aionios* by *aeternus* says, "guilty of an eternal sin never be to blotted out." In his commentary on Matt. 25:41—"these shall go away into everlasting punishment," etc. Jerome remarks, "Let the prudent reader attend to the fact that the punishments are *eternal* and the life perpetual, that he may thus escape the danger of ruin." Hedericus and Schrevelius define *aion* and *aionios* by words whose literal signification is eternity. Irenæus says, A. D. 202, "The fire is eternal [not inside as Universalism teaches] which my father has prepared for the devil and his angels." This holy bishop differed widely from Dr. Cobb who says it means the destruction of Jerusalem, for this city had then been destroyed 130 years. To these learned men who make *aion*

*aionios* mean endless duration we might add the names of Polycarp, the friend and disciple of the apostle John, Theophilus, Clemens Romanus and Justin Martyr. These testimonies cover the history of the Christian church from the days of John to the death of Jerome, a period of more than four hundred years; and the Greek authorities before the Christian era, which we have enumerated, extend the history of *aion*, as signifying endless duration, back more than four centuries, making in all above eight hundred years. As to modern lexicographers, all give *eternal* or *everlasting* as the first and most natural literal meaning of *aionios*. To the names of Schleusner, Parkhurst, Donnegan and Pickering, we add Stokius, Schrevelius, Thesaurus Græcæ Linguae [anci], Robertson, Greenfield, etc. Among commentators the learned Thorluck, MacKnight, Rosenmüller, Lightfoot, Dr. Campbell, Hammond, Wakefield, Whitby, Pearce, Kenwick, Grotius, Gilpin, Cappe, Gill, Lardner, and scores of others.

Universalists themselves admit that *aionios* means *eternal* when applied to God and to the happiness of the glorified; but strange to say deny its literal meaning when applied to punishment, and that too without any reason, for they immediately turn round and assert that unless punishment be shown to be endless in its nature it cannot be admitted that *aionios* makes it endless. As well might we say that unless it can be shown that happiness is in its own nature eternal, it cannot be admitted to be endless by the mere quality of *aionios*. No one ever dreamed of disputing that *aionios* denoted endless duration till Mr. Vidler, and subsequently Abner Kneedland, who afterwards became an avowed infidel, adopted the following plan to expunge endless punishment from the Bible:

1. To deny that *aionios* means *endless* when applied to punishment [which they argue is always reformatory and therefore must have an end], for it is sometimes used in a

limited sense, as for example, "*the ever-lasting hills*,"—"ever-lasting possessions" of Canaan, "*everlasting covenant*" of circumcision—the *everlasting priesthood*" of Aaron. In these and several other instances, it is limited or used in a figurative. We often use words in this manner in common conversation—"my ceaseless troubles"—"my endless difficulties,"—"their eternal insinuations"—"my everlasting cares," etc. But before this could be done, provision must be made for resulting difficulties. 1. It would seem most impossible that the Greek language which arose to greater perfection than any other ever spoken by man, possessed no word which properly and grammatically signifies *endless* or *endless duration*, especially when it is taken into consideration that the ancient Greeks believed and taught the immortality of the soul—the eternity of matter, and the endless happiness of the righteous in the future state. This could be settled only in one way, by finding out some other word besides *aionios*, that signified endless, when applied to duration, and that was not used in an uncertain sense, so that the Greeks could have used this word if they ever wished to speak of endless misery, that is instead of saying as Christ did, *aionios kolasis*, everlasting punishment, Matt. 25: 46—*aionios krisis*, everlasting damnation, Mark 3; 29, or *aioni ou pur*, everlasting fire, Matt. 25; 41; they might have used some other word instead of *aionios*. 2. But this is not all. They must find out some word or words that would not only teach endless misery if applied to punishment but would be the most definite to apply to the endless *glory* of the righteous, and which, of course, must be found thus used in the New Testament. The new found word (or words) must answer the following conditions, else it will not meet the necessities of the case. 1. It must mean grammatically and literally, *endless*. 2. It must be applicable to duration, happiness and punishment. 3. It never can be found used in a figurative or limited sense or it would be liable to the

same objection as *aiouios*. 4. It must be found in the New Testament applied to the happiness of the righteous, else the endless happiness of the righteous is not taught there. 5. An instance must be given where Christ uses such a word or the presumption will be that that he did not teach the endless glory of the saints. All these conditions must be fulfilled or Mr. Vidler's scheme will prove a failure.

These substitutes for *aiou*, *aiouios*, are the following, *am- aranton*, unfading—*amet-atheton*, immutable—*aptharsia*, incorruptibility—*aphthartos*, incorruptible—*athanasia*, immortality—*aperantos*, unlimited—*akatalutos*, indissoluble, and lastly, *aidios*, *eternal*, *everlasting*.

Neither of these words (*aidios* excepted) will come within any of the two above conditions. 1. None except *aperantos*, and this occurs only once in the New Testament, 1 Tim. 1:4, etymologically signifies *endless* and *aperantos* means endless in space, not in time, derived from *a not* and *peras* a boundary. "*Pera, peras, peran*," says Campbell, "are used by the best Greek writers almost exclusively with regard to peace." 2. Not one of them is applied or can be applied to duration, happiness or punishment, unless we can say *immutable*, *unfading*, or *incorruptible* duration, happiness or punishment. 3. All except *athanasia* and *aperantos* may be and are used in a figurative or limited sense. Not one of these eight words was ever used by Christ in any of his discourses as recorded in the New Testament. Not of them is found in the four gospels!

Late Universalist writers have dispensed with the two first, and hence we will not give them special notice. *Aptharsia*, the first reliable word upon the list, is urged more determinedly than any of the others as indicative of endless duration, but is like all the others compounded with a *negative*, and hence its primary meaning is the opposite of (*incorruptibility*) its secondary. It is found once in Rom. 2:7; four times in 1 Cor. 15:42-54; once in Ephesians. 6:24; and 2 Tim. 1:10, and 2:7; in

all *eight* times; and is never translated *endless* by any writer sacred or profane. Christ never used it in a single instance, nor did any of the New Testament writers, with the exception of Paul, who distinguishes it from *eternal life* in Rom. 2;17. It is never by any writer applied to God or angels, reward or punishment, happiness or misery. Indeed Universalists try to prove universal salvation by this word in 1 Cor., because none in the resurrection state will be subject to *corruptibility*. Pray then **how** could it be applied to punishment!

*Aphthartos* is found in Rom. 1;23, 1 Cor. 9:25; 15:52; 1 Tim 1:17; 1 Pet. 1:4; 23:3,4, translated *six times incorruptible* and once *immortal*, and is never applied to a state—to happiness or misery. None of the New Testament writers use it except Paul and Peter. Christ never represented eternal life as endless by the use of *aphthartos*. It is applied to God but contradistinguished from *eternal* in 1 Tim. 1:17—"Now to the king *eternal, immortal,*" *aionios aphthartos*. It is never translated *endless*!

*Athanasia* is found three times in the New Testament: 1 Cor. 15;53,54, and is rendered *immortality*. It is never applied to God, except in a single instance, by way of possession, in 1 Tim. 6,16, "who only hath *immortality* (*athanasia*), neither to angels, happiness, misery, hell or heaven, and is never translated *endless* (anything)! Paul only uses it.

*Aparontos* occurs but once, 1 Tim. 1:4, and is translated *endless*, but must be applied to some substance, as its etymology means endless in space not in time; hence the apostle applies it to "*genealogies*." It is never applied to God, angels, heaven or hell, happiness or misery.

*Akatalutos* also occurs but once in the New Testament, Heb. 7:16, and is defined *indissoluble*, in Greek Lexicons, as its etymology imports, a not and *kataluo* to unloose or dissolve. It is never applied to God, angels, heaven or hell, happiness or misery. Paul alone uses it (*once*). It can only be

the life of the Christian in earth or heaven. "It is true," says Mr. Fuller, in his reply on this word. "The term *akatalutos* is here applied to life, but not as you insinuate to that life of future happiness, which is opposed to punishment. The life here spoken of is that which pertains to our Lord's priesthood—which is opposed to that of Aaron, wherein men were not suffered to continue by reason of death. The word signifies indissoluble; and being applied to the nature of a priest-hood, which death could not dissolve is very properly rendered *endless*. It possibly might be applied to the endless happiness of good men, as opposed to the dissoluble or transitory enjoyments of the present state; but as to punishment of the wicked supposing it to be endless, I question whether it be at all applicable to it. I can form no idea how the term dissoluble any more than incorruptible, can apply to punishment. The word *kataluo* to unloose or dissolve, it is true, is said to refer to travellers loosing their own burdens or those of their beasts when they are resting by the way; but there are no examples of its having been used in reference to the termination of punishment; nor does it appear to be applicable to it. In its more common acceptance in the New Testament (*i. e. kataluo*) it signifies to *destroy* or *demolish*—and you will scarcely suppose the sacred writers to suggest the idea of *destruction which cannot be destroyed*," (Rev. G. Peck on Universalism, p. 94.) Paul, however, settles the difficulty by showing that *aionios* is a stronger term than *akatalutos*, for he says that Christ was made a priest "after the power of an endless life," *zoes akataluton*, because God hath testified, "Thou art a priest forever," *eis ton aionan*—that is that his endless life as a priest was due to his being made a priest *forever* (*aioni*).

The last in the logomachy is *aidios*. Mr. Skinner introduced this word in his discussion with A. Campbell, as another Greek word signifying *endless* (Camp. and Skinner



applied to something compound as life is opposed to dissolution, and yet it is never in a single instance applied to. (Let. 17, par. 23, p. 201). In this, however, the gentleman experienced a signal defeat, for *æidios* is found only in two places in the New Testament. It is applied to the power of God, Rom. 1:20, "even his *eternal* (*æidios*) power and Godhead," and to the chains in which the fallen angels are bound, Jude 6, "*reserved in everlasting (æidios) chains under darkness.*" Here Universalism seals its fate, for as *æidios* signifies, according to Skinner, and also Mr. Austin, *endless, absolute, eternal continuance*, then the devil and his angels will endure *endless misery*, and as the wicked are to be punished with the devil and his angels the doctrine of endless punishment is established! But this is not all. Presenting this word drives everything from the field which they have rallied against *aionios*, for it so happens that all the learned world, *without a single exception*, declare that whatever of duration is in *æidios*, it gets from *æi* the root of *aion* (*aionios*) from which all Lexicographers and Commentators say it is derived. This single fact topples down all their little castles and makes the *aionion* punishment which Christ preached, *endless*.

Mr. Austin, in his debate with the able Mr. Holmes, took the same position upon *æidios*—that it absolutely signifies endless, whether applied to happiness or punishment. "If any of the Jews in the days of the Saviour", we find him saying, "believed in endless woe, they expressed it by words *entirely different* from any Christ ever applied to punishment. Philo, an Egyptian Jew of the time of Christ, was said to be a believer in endless punishment. But in expressing that doctrine he used the words *æidios*, *athanatos*, *ateleutetos*, and not *aionios*, which Christ applied to punishment. Josephus, the Jewish historian who lived in the days of the apostles, in describing the doctrine of the Pharisees, says they believed 'the souls of the bad are allotted to an eter-

nal prison [*aeidios ergmos*], and punished with eternal retribution' [*aeidios timoria*]. In describing the doctrines of the "Essenes", Josephus says that 'the souls of the bad are sent to a dark and tempestuous cavern, full of incessant punishment [*adialeptos timoria*].' Dicuss page 671. Here Mr. Austin admits that the Jews [as all *must* admit] in the days of the Saviour believed in endless punishment, and that they expressed its never-ending nature by the use of *aeidios*. Hence, as the future punishment in which the Pharisees then believed is endless [*aeideos*], so must be the everlasting [*aeidios*] chains that bind the fallen angels, and therefore the punishment of the wicked. Mr. Skinner, however, pleaded that *aeidios* was not applied to punishment in Jude 6, but "to the *chains* only, with which the wicked messengers were bound under darkness *unto* [not *after* nor *during*] the judgment of the great day" [Let. 19, par. 14]. In this the gentleman contradicts himself. First he adduces *aeidios* as a word the Holy Spirit might have used with punishment that would unequivocally made it *endless*, then finding himself boxed, turns round and makes its sense here *figurative*, enduring *only* to the judgment day, and therefore *does not mean absolutely endless*, and is liable to the same objection that is urged against *aionios* !

These facts have led Universalists on to another trick of desperation. To sustain their position that *aeidios* signifies *endless* when applied to punishment, as the Jews who believed in endless punishment most unquestionably used it, and at the same time keep it from teaching "the horrid, soul-withering doctrine" in the New Testament, Mr. Cobb, Mr. Thayer, and others, have actually gone in for expunging Jude 6, the only place *aeidios* occurs in connection with punishment, from the New Testament, affirming that it is a quotation from the book of Enoch or some idle apocryphal tale which is no more to be credited than the "witches" of Shakspeare. This however is only a cavil, and is enough

to make the most daring sophist blush for shame. As long as the epistle of Jude has a place among the canonical scriptures this passage must be received as inspired, for he states the passage as fact—"The angels which kept not their first estate, but left their own habitation, HE HATH RESERVED *in everlasting [acidios] chains under darkness*", &c. But granting that this text is not genuine will not help their case, for as *acidios* was used by the Jews in the days of Christ in the sense of endless, when applied to punishment, *aionion* punishment must also be endless as both these words are derived from *aei*, and Mr. Austin says of *aion* [*aionios*], "It will be allowed that all its meaning of *duration* is derived from *aei*", [Dis. p. 744], which may be said with equal propriety of *acidios*; and Mr. Skinner himself admitted that *acidios* is derived from *aei*. They both signify the same thing. While Christ says the punishment of the angels is *aionion*, everlasting, Matt. 25:41. Jude says with the Jewish writers that their punishment is *acidios*, everlasting. They then must be equal in point of duration, for they are applied to the same punishment. But this shuffle on the part of Universalists in saying that Philo and Josephus use *acidios* when they speak of endless punishment, is calculated only to deceive, for it is a fact that these same writers use *aionios* also—sometimes the one, sometimes the other. The evidence is irresistible that Christ used the identical word to express the endlessness of punishment which the Jewish writers employed, and of course the common people of that day, to point out the unending nature of that punishment in which they then and have ever believed. There is no dodging this conclusion.

But Mr. Skinner in his contest with Campbell did not wish to expose himself to the lashings of his opponent by taking such liberties with the Bible. In order to ease his fall, therefore, he said first that "There are some respectable critics who suppose it to be derived from *ades* [*hades*],

which is derived from *a*, negative, and *idien*, to see; and hence, among other definitions, they give *hidden, invisible, unseen, unknown*", [Let. 19, par. 2]. Mr. Campbell then in reply asks: "Why did you not give the name of some lexicographer who has so derived and explained *aeidios*?" and adds, "I am sure, Sir, you cannot name *one*." In reply to this Mr. Skinner gave the names of two. "I mention the name of Nathaniel Scarlet of London, who in conjunction with Mr. Creighton, a learned clergyman of the Church of England, gave a new translation of the New Testament in 1798, which was highly commended both by the Critical Review and the Monthly Review, contemporary therewith. See a note on *aeidios* in that version; also a note of similar import in Kneedland's translation, published in Philadelphia in 1822", [Let. 21, par. 10]. Listen to Campbell's reply, and witness the unprincipled resorts of Universalism: "I said", says Mr. C, "'I am sure *you cannot name one*.' Thus did I put myself in your power that every one might see what is the literary and moral worth of your arguments. Now what is your defence? Who are the lexicographers? Where are the 'respectable critics'? Where the page, chapter and verse on which they have thus derived and explained *aeidios*? You have not given one. You have named an obscure Universalist and an Atheist, and yet you have not quoted their words. Now Sir, are these your respectable critics! I have their criticisms lying before me, and I positively affirm it is not as you represent it. It is just as true as your assertion that Scarlet and Kneedland are of similar import—that neither of them derives *aeidios* from *hades*. They go no further than to say '*it may have the same etymology as ades*.' They do not say it has!!! And if they did they are no better authority than yourself. These are your 'respectable critics'! There is not a *dictionary* nor a *scholar* under the broad heavens that *does derive* AEIDIOS from ADES, Mr. Skinner himself being deponent

in the case!" [Let. 22, par. 3.] This was a fatal attempt for Mr. Skinner. He, however, undertook to get quietly out of the difficulty by asserting that he did not thus himself derive *acidios*, but only said some critics so derive it. He then conceded that it was derived from *aci*, always. "But while I concede", he remarks, [Let. 21, par. 11], "that *acidios* is derived in part from *aci*, I shall be obliged to cross your path in another very important point where you [Mr. Campbell] say [as Mr. Austin also says] 'it is incontrovertably certain that *acidios* derives all its endless duration from *aci*.' For it has another and a very important root, which I must thank you for putting me in the way of examining a little more clearly. It is *dios*, which Jones' Lexicon defines thus: '*Dios*, divine [from *zeus*] divine in nature, incorruptible as salt is said to be." "It is this", continues Mr. Skinner, "that gives it [*acidios*] a much stronger import of endless than *aion* has; for while the second root of *aion* simply denotes *being*, the second root of *acidios* denotes the *divine being*. It signifies not only *endless*, but *divine in nature*. This also beautifully confirms the explanation I before gave of Jude 6, that the *chains* there spoken of were the *divine counsels*, or the endless and changeless purpose of God." Mr. Campbell replies: "But you have turned critic upon *dios*, and quote Jones' definition of *dios*. But Sir, does Mr. Jones—does any critic—any dictionary, derive *acidios* from *aci* and *dios*, or from *dios*, divine. No, Sir! No learned man could do such a thing. *Dios*, Sir, is the root of no word in the Greek language. It is an adjective derived from *zeos*, *dios*, Jupiter. As *Jove* comes from Jupiter, so *dios* comes from *zeus*." This is the last attempt to keep *aionios* and *acidios* from signifying the same thing. Therefore, so surely as *acidios* in Philo and Josephus signifies absolute, endless, when applied to punishment, as Mr. Austin and all Universalist authors that have written upon the subject admit, so surely does *aionios*, when applied to pun-

ishment, also signify *endless*. Mr. Skinner did not see that his making *acidios* signify endless would necessitate Mr. Cobb, Thayer and others to rise up and drive Jude 6 from the Bible, or he would not have taken the trouble to explain the *chains* with which the fallen angels are held bound to mean the "*Divine counsels*", for most certainly if this text be taken from "an apocryphal book" the chains must be understood literally, for it was the popular belief in the times of Jude that the fallen angels were bound in chains, in a dark abyss, where they would continue imprisoned till the judgment day. *Acidios* has in short but one root, *aei*, always, while *dios* is but the adjective termination. "*Aei*," says Campbell, "indeed signifies endless, whether in *aion* or *aiedios*; for whatever force it has in the one it has in the other; yet because of *oon*, *being*, in the former [for it is a real compound], *aion* is positively more indicative of absolute eternity than *acidios*. So end our remarks upon *acidios*, and so completes the defeat of Universalism.

That *aion* and *aionios* signify endless duration, and establish the eternity of that punishment to which the wicked are exposed, has been admitted by some of the most intelligent Universalists. Mr. John Murray, the Modern founder of Universalism, taught that the penalty of God's Law is endless torment, and that the security of universal salvation is the *vicarious atonement of Christ*, a doctrine Universalists now ridicule in a manner approaching to blasphemy. He also admitted that the words *aion* and *aionios* express endless duration when applied to punishment. Like Origen, the boasted champion of Universalism in the third century, but very unlike Universalists now, he admitted and taught the existence of a hell whose fires can never burn out. Mr. Winchester and Mr. Hartley admitted that *aionios* means eternal when applied to God and to the future glory of the righteous; but were of opinion that its signification when connected with future punishment, is limited

by other Scriptures; nevertheless, they thought some of the wicked would suffer 144,000 years before they would get out of Purgatory. The Rev. John Foster was too honest a man to resort to the the usual expedients to explain away *aion* and *aionios*; but frankly says: "I acknowledge myself not convinced of the orthodox doctrine; but if asked why not, *I should have little to say in the way of criticism, of implications found or sought in what may be called incidental expressions of scripture, or of the passages dubiously cited in favour of final universal restitution*" (Vol. 2, page 263). Again, Mr. Foster says: "The language of Scripture is formidably strong, so strong that it must be an argument of extreme cogency that *would authorize a limited interpretation.*" Dr. Thomas Burnett, an English divine, claimed in the Universalist Book of Reference, as a Universalist writing in favor of final restoration, says: "Human nature revolts from the very name of future punishment. But the sacred Scriptures seem to be on the other side." (*Natura humana abhorret ab ipso nomine pœnarum æternarum.—At Scriptura sacra a partibus contrariis stare videtur*", De Statu. Mort. et Resurg., p. 228, 2nd edition).

The Rev. T. S. King, who stoutly contends for the restoration, of the wicked after death, has the candour to say, "And yet I freely say I do not find the doctrine of the ultimate salvation of all souls clearly stated in any text, or in any discourse that has ever been reported from the lips of Christ. I do not think that we can fairly maintain that the final restoration of all men is a prominent and explicit doctrine of the four Gospels" (Two Discourses p. 5.)

The Rev. Theodore Parker, who was also a restorationist and who most certainly would have denied the endless nature of *aion* when applied to punishment, if such a denial could with any degree of plausibility be made, and who therefore, gets round the difficulty by styling "the notion

that the *words* of the New Testament are all miraculously inspired by God," "a monstrous one,"—makes the following statement in a letter to Dr. Adams.

"To me it is quite clear that Jesus taught the doctrine of eternal damnation, if the Evangelists—the first three I mean—are to be treated as inspired. I can understand his language in no other way," (Adam's and Cobb, Discuss. p. 70) But Dr. Huntington, himself a well known Universalist, is still more plain and emphatic. He remarks: "Does the Bible say that sinners of mankind shall be damned to interminable punishment? It certainly does, as plainly as language can express, or any man, or God himself, can speak. It is quite strange to me that some who believe that all mankind shall in the end be saved will trifle with a few words, and most of all with the original word [*aion*] and its derivatives, translated *forever*. All the learned know that this word in Greek signifies interminable duration, an age, a long period, according as the connected sense requires. They, therefore, who would deny that the endless duration of sinners is fully asserted in the word of God, are *unfair in their reasoning and criticism*", [Calvanism Improved].

*Aion* and *aionios* occur in the Greek Old and New Testaments six hundred and eighteen times, and are translated five hundred and eight times by the strongest terms in human language indicative of endless duration, such as "*eternal*", "*everlasting*", and "*forever*". These occur in the New Testament, referring to the continuance of the happiness of the righteous, *sixty-one times*, and to the continuance of the punishment of the wicked, *fifteen times*, translated "*eternal*", "*everlasting*", and "*forever*." Now by what canon of criticism shall we grant the endless sense to the former and deny it to the latter!! Of the 320 times in which *aion* itself occurs in the Old Testament it is translated "*ever*", "*forever*", and "*forever and ever*" 290 times! In the Psalms alone it is found more than eighty times, in such



phrases as these: "The Lord shall endure forever", 9:7; "Thou hast made him most blessed forever", 21:6; "The Lord is King forever", 29:10; "Thy throne, O God, is forever and ever", 45:6; "All the workers of iniquity shall be destroyed forever and ever", 9:2-7; "His saints are preserved forever", 37:28; "The Lord knoweth the paths of the upright, and their inheritance shall be forever", 37:48.

Another writer gives 199 places in which *aion* and *aionios* are found in the New Testament, and he distributes their application in the following manner:

To the Mosaic dispensation	9
The world with its various ages and revolutions past	34
To God, Christ, the Holy Ghost and reign of Christ	46
To eternal life and blessedness	65
Ascriptions of praise to God and Christ	24
Eternal death and punishment	21

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Total 199

Of these the forty-six applied to God can only be taken in the unlimited sense; so of the twenty-four connected with praise to God. The sixty-five in which the word is rendered *eternal* when applied to life can likewise be taken only in the unlimited sense, as the phrase eternal life in every single instance means the future life of the saints in the spirit world. Even if it be argued that eternal life is enjoyed in this life, the result will be the same, unless it be said that it is *confined* to this life, which no man, not even a Universalist, in his right mind would assert. Here then are  $46 + 24 + 65 = 135$  places where the word unequivocally signifies endless. Of the remainder,  $34 + 9 = 43$  only are used in the limited sense, leaving the remainder 21, which are applied to punishment, as unsettled. Hence if we were to decide upon the sense of the 21 by the sense in which *aion* and *aionios* are generally used, the evidence would be in favour of the *unlimited* over the *limited*, in the proportion

of 3½ to 1. The following are a few examples in which the word is to be taken in the unlimited, endless sense: "Now unto the King *eternal* (*aionion*), immortal, invisible, the only wise God", 1 Tim. 1:17; "We have a building of God, a house not made with hands, *eternal* (*aionion*) in the heavens"; "The gift of God is *eternal* life", Rom. 6:23.

There is one particular circumstance in connection with the use of *aion aionios* that tends greatly to justify the idea that the remaining twenty-one instances in which the word is applied to punishment are to be understood in the endless sense, leaving every other consideration out of the question. It is this: The word *eis* is never found with *aion* except where this term has the endless signification. The following are examples: "Thine is the kingdom, the power and the glory [*eis aianas*] forever", Matt. 6:13; "Let no fruit grow on thee [*eis ton aiona*] forever", Matt. 21:19. "And I give unto them eternal life, and they shall never perish", [shall not perish, *eis ton aiona*], John 10:28; "And whosoever liveth and believeth in me shall never die", [shall not die *eis ton aiona*] John 11:26; "If a man keep my saying he shall never see death", [*eis ton aiona*], John 8:51-52; "Whosoever drinketh of the water that I shall give him shall never thirst", [*eis ton aiona*] John 4:14; "He that doeth the will of God abideth forever", (*eis ton aiona*) 1 Jo. 2:17; "To God our father be glory forever (*eis tous aionias*)", Phil. 4:20; "Grace reign through righteousness (*eis zoin aionion*) unto eternal life." The use of *eis* in these places, and others in which it is found, seems to be to render the sentence more definite. Donnegan mentions its use particularly in definitions of time, and illustrates its use by an example from Homer. Now it is a fact well worthy of notice that although *eis* does not occur in every place where *aion* signifies endless (yet it is generally present), still it is never found coupled with *aion* where the sense of the connection does require its limited signification; and as *eis* in

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very many places is used with *aion* [*aionios*] when applied to punishment, the presumption is irresistible that *aion* in such cases is to be regarded in the sense of endless duration.

But Universalists can get over all this evidence by finding a single instance of *aion* being used in a limited sense. Mr. Skinner says to Mr. Campbell, "Were you to find them (*aion aionios*) six thousand times instead of six hundred times, in their various forms and flexions, in the Old and New Testaments, and out of that number five thousand nine hundred times applied to God and his perfections (and of course then means duration without end), yet if in the other hundred they were applied to a variety of things of short duration, and which from their nature could not be endless, you would not have gained one step towards establishing endless punishment from the force of them, unless you proved by something else that punishment must be endless", (Let. 15, par. 14.) Mr. Skinner here puts earth and heaven at defiance to express absolute, endless duration by any word when applied to punishment, since there is no word expressive of endless duration, in any language beneath the broad firmament, that is not used in an accommodated or limited sense. Even our word *eternal*, which in the mouth of Methodist and Universalist is used in an endless sense, is frequently employed in connection with objects and subjects of short duration. How often we say, "He is *eternally* annoying me", "He is an eternal nuisance to society", &c. And indeed had God himself introduced a new word as expressing endless duration when applied to punishment, how soon could Universalists defeat the doctrine of the Deity by finding out some instance of its limited use, perhaps by Balaam or the devil, as recorded in the Book, and thereby pronounce endless punishment "a soul-withering and God-dishonouring doctrine"! "*In all languages*", says Dr. Adam Clarke, "words have in process of time deviated from their origi-

nal acceptations and become accommodated to particular purposes. This has happened both to the Hebrew *olem* and the Greek *aion*. They have been both used to express a limited time, but in general a time the limits of which are unknown, and thus a pointed reference to the original ideal meaning is still kept up. Those who bring any of these terms, in an accommodated sense, to favour a particular doctrine, &c., must depend on the good graces of their opponents for permission to use them in this way. For as the real grammatical meaning of both words is *eternal* and *all other meanings are only accommodated ones*, sound criticism in all matters of dispute concerning the import of a word or term must have recourse to the grammatical meaning, and its use among the earliest and most correct writers in the language, and will determine all accommodated meanings by this alone. \* Now the first and best writers in both languages apply *olem* and *aion* to express *eternal* in the proper meaning of that word."

Skinner, Austin, and others, define *aion* as meaning, not endless duration, but "*continually*", "*constantly*", "*uninterruptedly*." If then it refer to a voyage across the sea, it means *during* the voyage. When applied to a night's sleep, it means *during* the night. If it refer to the voyage of Jonah, it means till his voyage was ended, if but three days. If it refer to the Aaronic priesthood it means *during* its existence. If it refer to anything connected with human life, it means *during* human life. When applied to the punishment of the wicked in eternity, it means *during* eternity; and yet they quote passages of Scripture to disprove the endless sense of *aion*, when these very identical scriptures are but perfect illustrations of their definition. They quote such texts as these: "What shall be the sign of thy coming and of the end of the world" (*aionios*), Matt. 24:3. Here the word *aionios* is used in an accommodated sense and means the duration of the present system of things. We

often in the same way speak of "the end of time", when strictly speaking time can never have an end. "The harvest is the end of the world" (*aionios*), Matt 13:39. "So shall it be in the end of this world" (*aionios*), Matt. 13:40. "The restitution of all things which God hath spoken by the mouth of all his holy prophets since the world (*aionios*) began", Acts 3:21. "For all the land which thou seest to thee (Abraham) will I give it, and to thy seed, forever", (*aionios*), Gen. 13:15. The word *forever* in this text is similarly used with that word in our deeds and patents—"His heirs and assigns *forever*"; and who would contend that forever could not mean eternally because it is used in this sense? "You shall keep it (the passover) a feast by ordinance forever" (*aionion*), Ex. 12:14; that is, as long as this order of things exists. "I will give thee the land of Canaan for an everlasting (*aionion*) possession", Gen. 17:8. This may be regarded as a deed to Abraham, and "to his heirs forever." "For their anointing shall surely be an everlasting [*aionion*] priesthood throughout their generations", Ex. 40:15. In this *aionion* is explained as meaning "*continually existing*." "Perhaps he [Onesimus] therefore departed for a season that thou shouldst receive him forever" [*aionion*], that is, during his life, Phil. 15. "They shall be your bondmen forever" [*aionion*]*—life-time—*Lev. 25:46. Observe in all these the word *aion* and its adjective *aionios* mean the entire duration of the objects with which they are connected. The passage in Jonah is ever sounded in our ears when the limited sense of *aion* is being urged, "The earth with her bars was about me forever" (*aionion*), ch. 2:6. Here we are told that *aion* signifies only three days. This is a mistake. The word here is used in the endless sense. The prophet is speaking of what he considered his eternal consignment to the depths of the earth, but adds: "Yet hast thou brought up my life from corruption, O Lord my God."

Suppose I were to say, when speaking of endless punishment: "*The wicked shall always remain in perdition*", is there a man under heaven, Orthodox, Infidel, or Universalist, that speaks English, who could understand me as meaning any other than *interminable* punishment? No not one; and yet perform upon this the Universalist argument on *aion*, and a limited punishment, according to their reasoning, can only be admitted from my words. They will first proceed to find instances of *always* being used with subjects necessarily limited the same as the Greek *aei* (always.) "Ye stiff-necked and uncircumcised in heart and ears, ye do *always* resist the Holy Spirit", Acts 7:51. *Always* in this place could mean no longer a period than the natural life of those persons. "For we which live are *always* delivered unto death", 2 Cor. 4:11. "As sorrowful, yet *always* rejoicing" 2 Cor. 6:10. "The Cretans are *always* liars", Tit. 1:12. "They do *always* err in their heart", Heb. 3:10. "Be *always* ready to give an answer to every man", Philip 3:15. "Wherefore I will not be negligent to put you *always* in remembrance of these things", 2 Pet. 1:12. In all these the word *always* can be understood only as coterminous with human life. Hence, according to Universalism the wicked, in conformity to the doctrine of my phrase, will get out of perdition in about sixty years. All this is so incompatible with good reasoning and so fraught with sophistry that no intelligent person but a bigot could believe it.

As a final resort we are told that *aion* cannot signify endless duration, because it is found in the plural form. Even Mr. Skinner urged this as an objection. The form of the double plural occurs about twenty-one times in the Scriptures, in such texts as this: "To whom be glory *forever and ever*" (*tous aionas ton aionon*), 2 Tim. 4:18. This is certainly a learned objection—"forever and ever" means longer than "forever." This defeats Universalists themselves, and Mr. Skinner among the rest, for that gentleman in his discus-

sion with Campbell, and Austin in his tedium with Holmes, quoted Ps. 103:9; "He will not always chide, neither will he keep his anger *forever*", Sam. 3:31; "For the Lord will not cast off *forever*"—to prove that all will be saved. Here *forever*, according to their own showing, means *duration without end*; how then can "forever and ever" mean any longer? Again, the phrase "forever and ever" is used in a limited sense, and means no more than "forever"—He asked life of thee and thou gavest it him, *even* length of days, *forever and ever*", Ps. 21:4. This life could have been no longer than his length of days! "I will make thy name to be remembered in all generations; therefore shall the people praise thee *forever and ever*", Ps. 45:17. "Now go write it before them in a table and note it in a book, that it may be for the time to come, *forever and ever*", Isa. 30:8. "Then will I cause you to dwell in this place, in the land that I gave to your fathers, *forever and ever*", Jer. 7:7. In this passage "forever and ever" expresses the same duration as "forever" in the promise to Abraham, of which this is but a repetition—"For all the land which thou (Abraham) seest, to thee will I give it, and to thy seed *forever*", Gen. 13:15. But if the plural form changes the meaning of the word we are still sustained in reference to punishment, for this same phrase is applied to the doom of the wicked. John says: "The smoke of their torment ascendeth up *forever and ever*", Rev. 14:11; and that they shall be tormented day and night *forever and ever*," Rev. 20:10. But this objection is childish and only exposes the ignorance of the objector, for all Greek and Hebrew scholars know that the plural form is often used for the singular without any intention whatever to change the sense. *Olem* in the Hebrew, which corresponds to the Greek *aion*, occurs in Psalms 17:6, 7, 8, 61:5, 145: 13, Isa. 45:15, 2 Chron. 6:2, in the plural form, and means exactly what it means in the singular. The words God, Creation, dwelling, the wicked, &c., in Hebrew, have

the same signification in both numbers. Thus we have "a cruel lords", Isa. 19:4. "If I am a lords where is my fear?" Mal. 1:6. "Where is God my makers?" Job 35:10. "Remember thy Creators in the days of thy youth," Ecc. 12:1. "Thy husbands's is thy makers," Isa. 54:5. "Jehovah is thy keepers," Ps. 121:5. *Sabbata* and *ouranoi* [the plural of *Sabbaton* and *ouranos*]*—*the Greek for Sabbath and Heaven, are frequently found in the New Testament for the singular.

Mr. Austin has drawn up a rule to ascertain the meaning of *aion* and its derivatives, "Rule. When *aionios* or *aionion* is applied to that which contains within itself eternal existence, then it necessarily signifies literally time without end, as when applied to God in Rev. 4:10—"Worship him that liveth forever and ever," (*tous aionas ton aionion*). Or when applied to God's attributes, "His mercy endureth forever," (*aionos*). But when applied to that which does not in itself possess endless duration, then *aionion* or *aionios*, does not import that quality to it, but signifies simply duration longer or shorter, as the nature of the subject requires. In relation to the duration of the Jewish priesthood *aionion* signifies some thousands of years. In reference to Jewish slaves, it signified a life-time. In relation to Jonah it signified but three days," (Discuss. 673.)

In this we are told that "when *aionios* or *aionion* is applied to that which contains within itself eternal existence, then it necessarily signifies literally time without end." How a word can *literally* signify *time without end* and yet be dependent upon the subject with which it is connected for its meaning, appears somewhat difficult to explain. Cannot *aionios* when applied to any substantive express duration without end when it can, literally, signify "time without end," even if the duration of that substantive is not known? And how is its duration to be known without *aionios*? While Mr. Austin in his rule gives *aionios* the *literal* meaning of




*time without end*, he at the same time makes it a perfect cipher, and hence his rule is both false and foolish. A cipher placed before 1 means one-tenth of a unit, but when placed after it, means 10. Indeed all adjectives are ciphers according to the philology of Universalists, for they allege that *aionios* when applied to God, does not of its own virtue or power of meaning, express his eternity unless we found other reasons for that meaning. So of the happiness of the righteous. But these reasons not being found in their philosophy of punishment, it means momentary or limited. Hence, in Mr. Austin's new grammar "A *nova* is a word added to an adjective to express its quality or limit its signification." Thus happiness, *aionios* means *endless*, and punishment *aionios* means *with an end* ! ! In short, according to Mr. Austin's rule, *aionios* has no meaning whatever, and is therefore useless and indeed worse than useless, because it is used to express an idea of duration that can only be known from its subject.

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## CHAPTER V.

### UNIVERSAL SALVATION.

HE doctrine of Universal Salvation is not only argued from Scripture declarations—from these passages that speak of the restitution of all things but from a species of reasoning known as *a priori*—that is testing the *cause* from the *effect*. Wise men, however, like Bacon, Locke and Newton, reasoned *a posteriori* in eliciting truth, and this is the only sure method of reasoning. This *beau idéal* of Universalists conceives a universe that will in the routine of time become purified and purged from all sin and sorrow; but had I drunk as deeply at the Castilian fount, I would have constructed an *a priori* system better than theirs, for I would have had a universe in which sin and suffering had never been known—a creation where a sigh could never rise, and where death could never roam, but where everlasting bloom and vigour, and unsullied peace and serenity must ever pervade all. The most foolish and yet the most deceptive of all logic is their *a priori* system that argues universal holiness and happiness. This is the stale and stereotyped plan in which this argument is presented and is as old as days of Murray. 1. “God’s infinite goodness would prompt him to desire the endless happiness of the whole human race. 2. His infinite wisdom was sufficient to devise means adequate to the accomplishment of the most desired; and 3, His infinite power is all-sufficient to carry into effect the means devised by infinite wisdom;

so that the end prompted by infinite goodness will be attained! The result is Universalism!!”

Upon this same foundation is predicated another argument, “One of three grounds must be admitted: either 1. God *can* save all men but *will not* or, 2. God *will* save all men but *cannot* or, 3. God *can* save all men and *will* save all! If you take the first and say God *can* but *will not* you limit his goodness. If you prefer the second and say God *will* but *cannot*, you limit his power, but if you choose the third and say he *can* and *will*, you admit Universalism.”

This is the argument, and as formidable as it may appear at the first glance, on applying it to other things it resolves itself into the most sophistical of all logic. The defect is made by breaking up the Divine harmony and taking out the attributes of *power*, *goodness* and *wisdom*. In this way a conclusion may be arrived at entirely opposed to the remaining laws of the moral Governor of the universe. *Vengeance* is an attribute of God as much so as goodness, nay exclusively more so, for while men are commanded to exercise *goodness* they are denied the exercise of vengeance, for “Vengeance is *mine* and I will repay, saith the Lord.” Suppose this infinite attribute of vengeance were substituted in the place of goodness, by the same reasoning we can show that all mankind will be absolutely and eternally lost. 1. God’s infinite vengeance would prompt him to damn the whole human family. 2. His infinite wisdom was sufficient to devise means adequate to the accomplishment of the end desired, and 3. His infinite power is all-sufficient to carry into effect the means devised by infinite wisdom, so that the end prompted by infinite vengeance will be attained. The result is eternal damnation! If Universalists do not like this conclusion they must abandon their *a priori* reasoning, for it is but the logical deduction of their own premises.

The fallacy of such reasoning is also apparent when brought alongside of facts as they now exist. 1. God’s infi-

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The second form of the argument may be disposed of in a similar manner. One of three grounds must be taken: either 1. God can damn all men but will not; or 2. God will damn all men, but cannot; or 3. God can damn all men, and will damn all! If they admit the first and say he can but will not, they grant his power, but deny his vengeance. If they admit the second and say he will but cannot, they grant his vengeance, but deny his power; but if they admit the third and say he *can* and *will*, they have a Universal damnation, or the gentlemen's logic is not worth a straw!

But let us test this in another way; one of three grounds must be taken: Either 1. God can save all men from sin in this life, but will not; or 2. He will save all men, but cannot; or 3. He can save all men and make them holy and happy in this life, and will save all. If they admit the first, and say he can but will not, they admit his power, but deny his goodness. If they choose the second, and say he will but cannot, they grant his goodness, but deny his power. If they adopt the third, and say he can save all in the present life, and will save all, they assert what every one knows to be foolish and false.

If Mr. Ballou had accosted Milton's Raphael when he was standing on the solar orb and looking down upon the beautiful and newly-created earth below, foreseeing and contemplating the future of the human species, what an argument would have been struck up! The mighty "seraph" informs the apostolic critic that God is about peopling this nether world with a race of intelligent beings that will shortly sin against God, and thereby introduce pain, sighing, sorrow and death. How Mr. B. would be startled to hear that this race will so increase in number and wickedness that they will array themselves in battle and hew down nine thousand millions of their number in the horrors of war, and so defy the Deity himself by their crimes and blasphemy as to call down the infinite ire to sweep them from existence by the descent of a deluge, or of raining fire from heaven. Oh No! replies Mr. Ballou, I can never admit your cruel dogma that will fill the universe with sighs and tears, and clothe heaven in sackcloth for six thousand years! I can demonstrate to you, "brightest seraph", from the attributes of God, that no such disaster can possibly befall the Almighty's creation. You must admit, 1. His infinite goodness would prompt him to desire the unsullied happiness of the whole human race. 2. His infinite wisdom is all-sufficient to devise means adequate to the end desired; and 3. His infinite power is

sufficient to carry into effect the means devised by infinite wisdom; so that the end prompted by infinite goodness will be attained. The result is, they will and must be happy. Again, one of three grounds must be taken: either, 1. God *could* prevent such a state of things as you predict, but *will not*; or 2. He would prevent it, but *cannot*; or 3. He can and will prevent it. If you choose the first Raphael, and say God *can* prevent it, but *will not*, you admit his power, but deny his goodness; which all heaven knows to be infinite. If you take the second, and say he would but cannot, you admit his goodness; but deny his power. But if you adopt the third, that God *can* and *will* prevent such a state of sin and suffering, you not only admit the infinite perfection and fulness of the divine constitution, but rid yourself of the "tormenting fear" of witnessing anguish and murder upon that beautiful world of intelligences, where happiness and "immortal beatitude" will ever exist. Before such a charge of intelligence and logic the high seraph must have yielded the point and become converted to the Universalist faith, till the raging conflict of sin, and a world of woe, stared him in the face. Take care, reader, that your principle may not bring you in such a condition in the great and dreadful day of the Lord. Be careful when ridiculing "hell and damnation" that you are not ridiculing the judge of the human race!

Universal salvation is urged in every book upon that subject from the *paternity* of God. Paternity in their hands has been exalted to an attribute, and forms the basis of their congeries of propositions. Mr. Austin says, page 233: "If paternity is not an attribute of God, then in no sense can he be the father of a created being", and that "Paternity is as much an attribute as wisdom", page 597. With these assumptions an argument is built upon the "paternal government of God, based upon the single attribute of *paternity*, while the *moral government of God*, which develops

all the attributes, is run over and lost sight of. Hence Mr Austin with others of his class say : " Whatever a wise and good earthly parent would do for his children, had he the power, we may expect and believe our Heavenly Father will do for His offspring, He having all power ", page 143. But God made the creation, according to Universalism, subject to vanity, against their will, and brought upon his children all the ruin and misery which they have ever suffered, inasmuch as Mr. Ballou, the Pro and Con, Mr. Flanders, and others, say that "*all events take place agreeably to the unalterable decree of Jehovah.*" He allows none of his creatures who have sinned to escape his iron fingers till they receive " the very last mite " of vengeance for their iniquities, and instead of exercising mild chastisement to reform his " offspring ", he clothes the high heavens in blackness and horror, and pours down his lightnings and thunders and sweeps away or burns up the transgressors of his law. How in this does he resemble " a good earthly father "? An earthly parent would save his " rebellious " son from death, when God commanded to "*stone him with stones till he die*", Deut. 21:18. Who, among earthly parents, did he possess the foreseeing wisdom of Deity, would so arrange his affairs that he might lead his children into error and evil to provoke his wrath, and thereby cause him who does " all his pleasure " to delight himself in arming the angel of death to smite the first-born of the millions of his children, and hang the drooping weeds of mourning from the threshold of the slave to the royal chambers of Pharaoh ? But we must tell Universalists that all men are not the children of God, as respects his paternal government and their salvation. Though all are children of God by creation or natural relation, in a moral sense they are not so, and it is clear from the declarations of Scriptures that those who sin forfeit the blessings of their natural relation. The apostle says that Christ " came to redeem ~~them~~ that were under the

law, that we might receive the adoption of sons. And because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ", Gal 4:4,7. "For as many as are led by the Spirit of God, *they* are the *sons of God*", Rom. 8:14. "They which are the children of the flesh are not the children of God", Rom. 9:8. The wicked are not the children of God, but of their father, the devil, for his works they do. "In this the children of God are manifest [in their works], and the children of the devil", 1 John 3:10.

If a modern Universalist had lived in ancient Sodom he would have reasoned the eyes out of the angels when they came to warn those wicked cities of their overthrow. Why God is infinite in goodness, and is too kind to destroy us. Talk to us about a God of love, him who has declared himself to be our father, pouring down fire and brimstone upon the heads of his children to burn them to death!! How could a being, who is the centre of all perfection and justice, create us beings whom he foreordained to be just as we are, and who governs "all things after the council of his own will", so that our wills are lost in the his, as "the motion of a free will is a chimera"—be so cruel as to now scorch and melt us up in the ruins of our devoted city? We don't believe it, for God always punishes for the good of the offender, and what good would it do us to be roasted to death in fire and brimstone? How could this effect reformation? What earthly father would suffer his child to be wailing in flames, much less a God who is infinitely more affectionate and kind than any earthly parent could possibly be? Besides you need not persuade us to fear the threatened judgment, for "fear hath torment", and we do not believe that God ever intended us to fear anything, for "perfect love casteth out all fear." Thus could the Sodomites have philosophized and logically concluded that the angels were publishing a false



report; but the fire and brimstone came down upon them and burnt up their philosophy, and set them forth as an example to those who might afterwards live ungodly.

The scriptural arguments of Universalism are diffused everywhere throughout the Bible and are much more extensive than definite. The assumption, that promises are *absolute or unconditional*, forms the head and heart of the system, and let it be pressed to abandon this ground and its case by all the sensible and reading class of the community must be regarded as hopeless. We intend fully in our remaining pages to deal with every passage separately, that is quoted in support of that doctrine, and drive Universalism from every nook and corner that it has resorted to as hiding places for the last fifty years. There is no one passage more reiterated than the promise to Abraham, and as this seems most important we will examine it first.

Gen. 22:18, "And in thy seed shall all the nations of the earth be blessed." This text, we are told, teaches that all the human family will be finally holy and happy. The whole force of the argument is based on the word *shall*—"in thy seed *shall* all the nations of the earth be blessed." No condition is expressed, and therefore say Universalists it must be absolute. But let us bring along side of this other passages of scripture and see whether the absence of an expressed condition justifies the conclusion that such are to be understood as unconditional.

1. "Wherefore the Lord God of Israel saith: I said indeed that thy house and the house of thy father should walk before me forever; but now the Lord saith: Be it far from me [to do as I promised]; for them that honor me I will honor, and they that despise me shall be lightly esteemed", 1 Sam. 2:30. Here we read that God had promised, without any condition, that the house of Eli and the house of his father should walk before him *forever*, but now, according to Universalist interpretation, in consequence of Eli's

wickedness, he violates his pledge in stripping him of the sacerdotal dignities. The only consistent exposition is that a condition is here implied, as there is in every promise of Heaven to man.

2. "Then said David: O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah to destroy the city for my sake. Will the men of Keilah deliver me up into his hands? Will Saul come down as thy servant hath heard? O Lord God of Israel I beseech thee tell thy servant. And the Lord said: *He will come down.*" No condition expressed. Then most certainly this saying of God must be absolute, and Saul with equal certainty must have come down to Keilah. But read on: "Then said David, will the men of Keilah deliver me and my men into the hands of Saul? And the Lord said, *they will deliver thee up.* No condition yet. Saul must have come down and David must have been delivered into his hands. But read on still: "Then David and his men, which were about six hundred, arose and departed out of Keilah, and it was told Saul that David was escaped from Keilah, and *he forbore to go forth*", 1 Sam. 23:10-13. Then one of two grounds must be taken: Either 1. That Saul did come down to Keilah, and therefore the Bible is false; or, 2. A condition is to be understood; either of which kills Universalism.

3. "And Jonah began to enter into the city a day's journey, and he cried and said: Yet forty days and Nineveh shall be overthrown", Jonah 3:4. There is no condition in the case, no *if* in the matter. It is positive. But how did the Ninevites understand it? "So the people *believed* God (not as a Universalist would have believed him), and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." They then must have understood the Divine threat as coupled with a condition, or humiliation would be unavailing; and in this they were correct, and proved to a demonstration the falsity of Uni-

versalist interpretation, for in the next verse we read : "And God saw their works, that they turned from their evil way, and God repented of the evil he said he would do unto them, and he did it not."

4. But God made another promise to Abraham in language emphatic as that in the text under notice. "And he said unto Abraham : Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years ; but *in the fourth generation they shall come hither again*", Gen. 15:13-16. This fourth generation was the Israelites whom Moses led out of Egypt—the very persons whom God referred to in his promise, now past by four hundred years. It was they of whom it was said to their great ancestor in speaking of Canaan, "*they shall come hither again.*" But did they ? Listen to Jehovah himself addressing Moses in the wilderness : "As truly as I live saith the Lord, your carcasses shall fall in this wilderness, and all that were numbered of you according to your whole number, from twenty years old and upward, which have murmured against me ; doubtless ye *shall* not come into the land concerning which I swear to make you dwell therein ; save Caleb the son of Jephunneh and Joshua the son of Nun. And your children shall wander in the wilderness forty years, and bear your whoredoms until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year shall ye bear your iniquities, even forty years, and ye shall know MY BREACH OF PROMISE in this wilderness, they shall be consumed, and there shall ye die", Num. 14:23-35. Here we find that sin prevented the fulfilment of God's promise to Abraham. He was willing to bring them into the promised land, but, as the apostle Paul tells us, "they could not enter in because of unbelief", Heb. 3:19. This forever seals the fate of Universalism, for should they even summon a "thus saith the Lord"; as

could the ancient Israelites, to verify their doctrine, it will make the matter no better, for if God could not in his eternal divinity fulfil his purposes and promise in admitting the rebellious into the earthly Canaan, he certainly would not admit such characters into the heavenly.

5. "At what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it; if it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them", Jer. 18:9-10. Now if we admit the promise to Abraham to mean the final holiness and happiness of the human race what will be gained on the part of Universalism, since it is declared, "If they do evil in my sight that they obey not my voice, *then will I repent of the good wherewith I said I would benefit them.*" As certain as God has promised salvation in heaven to man, just so certain he may forfeit it by transgression. The doctrine that would so gratify the carnal mind as to license the wicked to serve the devil a lifetime and yet secure their final holiness and happiness has no place in the word of God. Take care, reader, that God, in consequence of your sin, does not repent of the good wherewith he said he would do unto you—that he does not swear that you shall not enter into his rest.

6. "When I say to the righteous that he *shall surely live*, if he trust to his own righteousness and commit iniquity all his righteousness shall not be remembered, but for his iniquity that he hath committed he shall die for it. Again, when I say to the wicked thou shalt surely die, if he turn from his sin and do that which is lawful and right, he shall surely live, *he shall not die*", Ezek 33:13-15. If Universalists could find a text which declared in so many words, "*the entire posterity of Adam shall SURELY be saved*", language much stronger than the promise to Abraham, still it would not prove a universal salvation unless it can be demonstrated that all mankind do that "which is lawful and right", for

God himself tells us that should he declare in language the most emphatic that the *whole human family shall SURELY be saved*, yet if they commit iniquity and do that which is not lawful and right they shall SURELY be damned. There can therefore exist no such thing between the lids of the big Book as an *absolute, unconditional*, divine promise. This fastens a mill-stone to the neck of Universalism and swims it into the sea.

7. The apostles settle the matter forever with Mr. Ballou. Paul testifies, "*They which be of faith* are blessed with faithful Abraham", Gal. 3:9. "If ye be Christ's then are ye Abraham's seed and his heirs according to the promise", v. 29. But who are Christ's? "They that are Christ's have crucified the flesh with the affections and lusts", Gal. 5:24. "We are all the children of God by faith in Christ Jesus" [3:26]. Faith then is necessary in order to inherit the promise. In Rom. 6:13 the apostle pointedly declares, "The promise that he should be the heir of the world *was not to Abraham or to his seed, THROUGH THE FLESH*, but *through the righteousness of faith*." Again, "They are not all Israel that are of Israel [*i. e.*, they are not all children of Abraham, in the sense of the promise, that are his descendants]; neither because they are the seed of Abraham are they all children. They which are the children of the flesh, *these are not the children of God*", ch. 9:8. Hence the promise is to be enjoyed by faith, and is therefore conditional.

Isa. 45:22-24, "Look unto me and be ye saved all the ends of the earth, for I am God and beside me there is none else. I have sworn by myself; the word has gone out of my mouth in righteousness and shall not return; that unto me every knee shall bow and every tongue shall swear; surely shall *one* say, in the Lord have I righteousness and strength."

This is a strong text with Universalists—so strong that they quote it to prove that God has given his oath as a pledge that all mankind will ultimately be saved. But be-

fore this can serve their purpose they are obliged, as usual, to make a new translation by explaining the word *one* from the text of king James. The Polyglott rendering has also to be rejected, since it reads "He shall say of me in the Lord is all righteousness and strength." Here again it is only *one* that shall declare "in the Lord have I righteousness." But let them mould and fashion it as they choose, it is still a failure, for the context proves this "righteousness" to be obtainable only upon conditions—"Look unto me and be ye saved all the ends of the earth." They must look unto him to obtain salvation, while Universalism teaches all shall be saved, whether they look unto him or not. But the following verse reads thus, "Even to him shall men come (in the resurrection state), and all that are incensed against him shall be ashamed." That is at the very time this bowing is going on there will be some who will be incensed, enraged or at enmity against God. Will such be saved? How can they believe and at the same time be ashamed when Paul says "Whosoever believeth on him shall not be ashamed," Rom. 9:33.

But here again Universalism commits suicide by referring this text in Isaiah to the resurrection state, for Paul explains this very passage as teaching a *general judgment*, which Universalism denies. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand at the judgment seat of Christ. For it is written (in Isaiah, the text under examination) "As I live saith the Lord, every knee shall bow to me and every tongue shall confess to God," Rom. 14:10,11. When and where shall every knee bow and every tongue confess? Paul answers "at the judgment seat of Christ," and as *every knee* and *every tongue* means, according to Universalism, the whole posterity of Adam. Isaiah teaches according to Paul, a FUTURE GENERAL JUDGMENT—that is all. And if some are then to be incensed and ashamed, it is positive proof that all will not

be saved, but that condemnation will follow the judgment.

God, in this text records no oath that he will save all men as Universalists assert, and even admitting it to be there, will not make it certain any more than his oath to Abraham secured the children of his fourth generation an entrance into Canaan. If "they could not enter in because of UNBELIEF" notwithstanding God's oath to lead them into that land which was promised their great ancestor, no more can men enter the heavenly Canaan unless they believe on God and Jesus Christ whom he hath sent.

Phil. 2:9-11, "Wherefore God also hath highly exalted him and given him a name which is above every name; that at the name of Jesus every knee shall bow, of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

1 Cor. 12:3, "No man can say that Jesus is the Lord but by the Holy Ghost."

These two texts are quoted together, and it is something like this, "*Thou shalt not muzzle the ox that treadeth out the corn,*"—"for of such is the kingdom of heaven." Mr. Abel C. Thomas, the compiler of the "Universalist Hymns," quotes this last text in his debate with Dr. Ely, (page 41); and the latter very sensibly replied, "A parrot might say 'Jesus is the Lord' without the least intelligence, and a man may say it ten thousand times with as little meaning as a parrot and then perish forever." Paul is not speaking of men in general but simply of spiritual gifts as anyone can see who will take the trouble to read the first verse of the chapter. In those days of ignorance and non-correspondence, and above all bigotry and superstition, there could be no possibility of a person rising up in heathen Corinth and preaching that Jesus was Christ except by the Holy Ghost. This testimony of the heathen and Jews is Lord, was inhibitable violence and evidence that they were subdued

with a "spiritual gift" or "discerning of spirits" as spoken of in verse 10. On one occasion John said to the Saviour, "Master we saw one casting out devils in thy name, and he followeth not us, and we forbade him, because he followeth not us." Here was one that called *Jesus the Lord*. "And Jesus said, Forbid him not; for there is no man which shall *do a miracle in my name* that can lightly speak evil of me," Mark 9:38,39. Paul had reference to the same thing, for it was only by a miraculous visitation that the people of those days could make pretensions to the name and character of Jesus.

From the first passage Universalists argue that every descendant of Adam *will* confess Christ to the glory of God the Father, and will, therefore, be saved. They generally quote this by taking out the word *should* and substituting *shall*, making it read "that at the name of Jesus every knee *SHALL* bow and that every tongue *SHALL* confess." The Magnus Appollo of Universalism, Dr. Cobb, dared to take this liberty in his discussion with Professor Hudson, page 458, and it is found thus written in three or four other works that have fallen under my own observation. Men who will be guilty of such trifling with the word of God, can prove *anything* their carnal appetites may desire, from the sacred text. This passage, however, as it stands, has nothing for the system, for there are many things that *should* be done that are not done and never will be to all eternity. Men *should* love their wives, yet some do not till they go into the other world, and then they are not their wives. Men *should* love their neighbors, when hundreds malign and despise them. Paul says: "We *should* live soberly, righteously and godly in this present world" (Tit. 2:12) and yet thousands live and die ungodly. We have a text that is an exact parallel to the one under consideration. — For the Father judgeth no man, but hath committed all judgment to the Son, that all *should* honor the Son even as



they honor the Father", John 5:23. But do all honor the Son as they honor the Father? What of the Jews who crucified the Lord of life and glory and now reject him as being the Messiah? In short, the reason Universalists will assign why all men do not honor the son we will assign why every tongue will not confess that he is Lord, to the glory of God the Father. But it may be said: God foreordained that this should be the case, and eventually it will be done. But God has foreordained that certain things *should* be done that are never done, because men do not see fit to do them. Paul speaking of good works says: "God *hath before ordained* that we *should* walk in them", Eph. 2:10; yet we frequently neglect or refuse to perform what God has foreordained that we *should*. But the context settles the difficulty by showing that salvation is conditional. Read the next verse: "Wherefore my beloved (*i. e.* for the consideration that every tongue should confess) work out your salvation with fear and trembling." Here then their *confession* of Christ must be done by *working out* their salvation, and of course if they do not *work* they cannot *confess* that Jesus is Lord, to the glory of God the Father.

But lastly, admitting all that is contended for, the passage still does not prove a universal salvation, for mark the fact that every knee may bow and every tongue may confess that Jesus is the Christ, and yet this confession may be made too late for the salvation of thousands who will say Lord, Lord, when the door of mercy is shut. Confessing that Christ is Lord is no proof of their salvation.

Isa. 55:10-11, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

This is another strong text with Universalism. They assume that it proves the salvation of all, because God hath sent forth his word to effect the salvation of all, and he declares "it shall prosper in the thing whereto I sent it." But the text explains itself. Look at the word so—"So shall my word be." How? "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, *that it may give seed to the sower and bread to the eater, So shall my word be.*" That is, as the rain giveth seed to the sower and bread to the eater, so shall God's word give unto men the bread of everlasting life. Well, the rain descends and prepares the soil that man may have bread to eat, providing he attend to the ordinances of nature—the duties of plowing, sowing, reaping, &c. But the rain brings bread to no man without his co-operation and exertion—"So shall my word be." Like the rain that brings food within the reach of man, so that he may obtain it by labor and industry, so shall my word be. Like the rain it shall extend its blessedness to the utmost boundaries of creation; eternal life shall be placed within the reach of every man, so that if he attend to the culture of the heart as he attends to the cultivation of the soil, he shall inherit everlasting life; but if he, like the sluggard, will not plow by reason of the cold he shall beg in the harvest, as a foolish virgin, and shall have nothing.

But this text must have sole reference to this life, for it compares the word to the rain. Indeed it could not, according to Universalism, refer to the future state, for they are all saved there. Then let me ask, Do all mankind enjoy the blessed salvation of the word in this life? Universalists themselves must answer *No*, for thousands live and die blaspheming the name and existence of God. Very well then, there is no alternative; if men would "eat and live forever" they must do the will of God, or they never can be saved.

1. Tim. 2:3,4, "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth."

Here is a passage that is put in the mouth of every braggadocio of the fraternity, from the bar-room to the pulpit, and yet it yields not the slightest assistance to their cause. It is taken for granted that this text refers to eternity; but let this once be made out and we have proof that there is something in eternity to be saved from, which Universalists deny. To evade this they sometimes take the ground that it means salvation from the grave; but this will prove nothing, for all may be delivered from the grave and thousands condemned to ruin, as the scriptures abundantly show. But when is the time to come unto the knowledge of the truth? Not in eternity or we may sin in eternity, inasmuch as we may sin *after* we come to that knowledge, for Paul says: "If we sin wilfully *after* that we have received *the knowledge of the truth*", Heb. 10:26. But the Saviour tells us: "If ye continue in my word then are ye my disciples indeed, and ye shall *know the truth*, and *the truth shall make you free*", John 8:31,32. Then it is in this life we are to come unto the knowledge of the truth, and as Christ teaches that none can possess that knowledge but such as continue in his word, and as Universalists admit that coming unto the knowledge of the truth is indispensable to future happiness, it follows as a natural corollary that heaven is obtainable only upon conditions.

But we are told that if God "*will have*" all men to be saved we are to understand that he is determined to save them unconditionally. But neither the common version nor the original will bear this view, unless it be proved that the will of God is always done. The Greek word employed in the New Testament to express the will or wish of God is from "*thelo*", signifying to will, to wish, to be wont, &c. *Theloma*, the noun, is defined will, wish, desire. The adject-

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tive form, "*theletos*", is defined "wished for, willed, agree-  
able, desirable." The form of the word in this text is "*the-  
lei*." Leusden translates it by the Latin word "*vult*", from  
the neuter "*volo*", which, says Ainsworth, means "*to be  
willing, to wish, to desire, to mean, to wish one well*." In this  
form it stands in the Vulgate, "*vult*" being in the present  
tense; and this answers to the Greek "*thelei*", which is also  
in the present. The literal rendering is therefore that God  
*wills, wishes, desires*, that all men should be saved and come  
to the knowledge of the truth. The following examples  
will show how the word is used: "When Herod saw Jesus  
he was exceeding glad, for he was *desirous*, (*thelon*) to  
see him of a long season", Luke 33:8. "And he said  
unto her (the mother of Zebedee's children) what *wilt*  
(*theleis*) thou?" Matt. 20-21. "I desire (*ethelon*) to be present  
with you now", Gal. 4:20. "I came down from heaven, not  
to do mine own will (*thelema*), but the will (*thelema*) of him  
that sent me", John 6:38. "Paul the Apostle of Jesus  
Christ by the will (*theleματος*) of God", Col. 1:1. "Who  
gave himself for our sins that he might deliver us from this  
present evil world, according to the will (*thelema*) of God  
and our Father", Gal. 1:4. In several places throughout  
the New Testament we find the word *will* expressing an  
improper idea of the original as we now use that word.  
The Dean of Canterbury gives us the following: In Luke  
10:22 for "will reveal him" read "*is pleased to reveal him*."  
In ch. 13:31 "will kill" ought to be "*is minded to kill*."  
John 1:43 has "would go" instead of "*was minded to go*."  
In ch. 7:17 "will do" should be "*be willing to do*." In ch.  
8:44 "ye will do" should be "*it is your desire to do*."

The French translation by Ostervald is fully expressive  
of and conformable to the original. "Car cela est bon et  
agreable a Dieu notre Sauveur qui veut que tous les homme  
soient sauves et qu'ils parviennent de la connaissance de la  
verite"—Here it is "*who wishes that all men might be saved*."

The numerous and learned translators of the New Testament of the American Bible Union give the same sense, "*Who desires that all should be saved.*" And strictly speaking the present translation of king James only expresses a *wish* or a *desire* on the part of God for the salvation of all men. The word *have* in the phrase "who will have all men to be saved", is only the infinitive with the word *to* suppressed. Formerly the preposition *to* was used after those verbs where they are not now used. A few centuries ago the verb was conjugated after this manner: I do *to* love, thou dost *to* love, he did *to* love, I shall *to* love, I will *to* love, I may *to* love, he might *to* love, &c. &c. The following are examples from old authors:

"He said he *could* not *to* forsake my love"

—(*Higgins*) *Queen Elstride.*

"Never *to* retourne more,

Except he *would* his life *to* lose therefore."

—*King Albanact.*

"My woeful child what flight maist thou *to* take."

(*Higgins*) *Lady Subrine.*

—"A wicked maladie

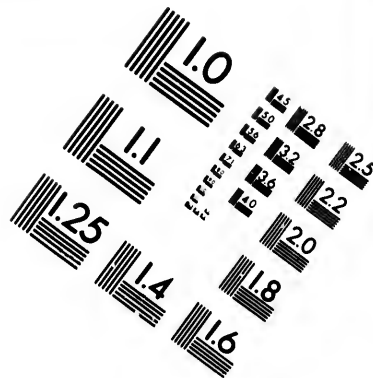
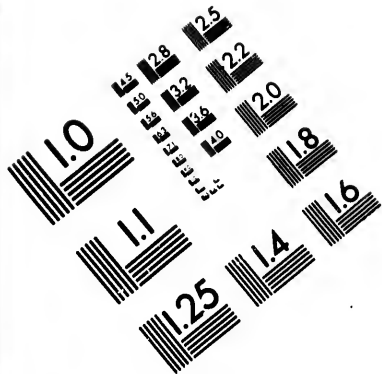
Reigned among men that many *did to die.*"

—*Spenser.*

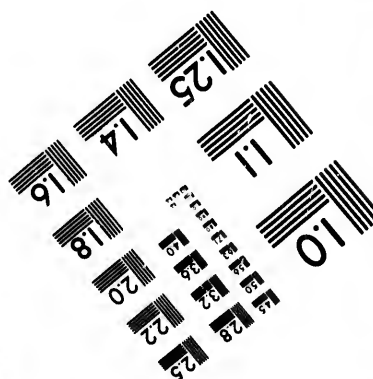
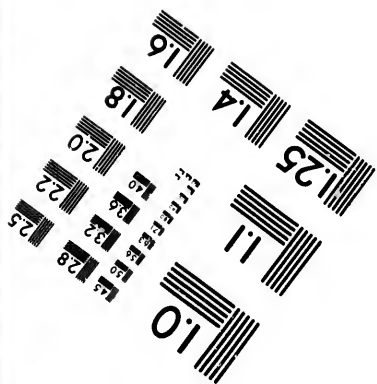
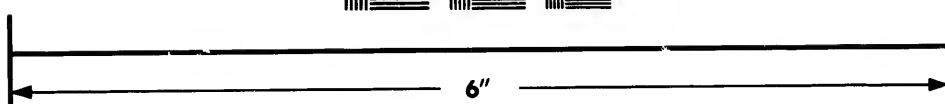
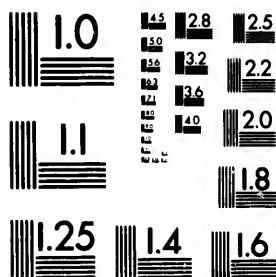
It is plain, therefore, that even the English text only expresses a *wish* or *desire* that all might be saved, and by no means expresses a positive determination. Universalists are bound to admit this, that the word *to* is understood before *have*, so that the words are really "who wills *to* have all men", &c. Mr. Austin himself acknowledges that the *wish* or *desire* of God is all that is expressed here, but remarks that "Jehovah's will, whatever its nature, whether a will of desire or of determination, must in all cases be ultimately fulfilled to the very letter. \* \* \* With a being like Jehovah, possessing illimitable resources, infinite knowledge and omnipotent power, to *desire* a thing is *to do* it",

Discussion, p. 267-8. What shall we conclude from these words? Why if God's will is always done, then all that has transpired in the past five or six thousand years has been in strict conformity to the will of God. Mr. Austin's doctrine is, "whatever is, is right." Then God is the author of all the sin in the universe. One of two things must be done; either Universalists must take this conclusion, or give up this text, either of which will suit our purpose. But the word of God himself represents his *will* as not being always done. Proof, "This is the will (*thelema*) of God, even your sanctification, that ye should abstain from fornication", 1 Thess. 4:3. Here the word (*thelema*) is in the substantive form, and the verb connected with it is in the present tense. And yet many to whom the apostle wrote *did not* the will of God—were not sanctified, and did not "abstain from fornication." "Pray without ceasing and in everything give thanks, for *this is the will of God* concerning you", 1 Thess. 5:17,18. What Universalist will read this and yet dare to say that God's will is always done! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he he *doeth the will of my Father which is in heaven*", Matt. 7:21. Why will not every one enter into the kingdom? Because, if the Saviour is to be believed, there are some who *do not the will of God*. When Jesus wept over Jerusalem he said: "How oft *would (eth-elesa)* I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye *would (ethelesate)* not", Matt. 23:37. Mr. Austin, however, gets over this last passage, which proves that Christ's will was not done by saying that Christ's will is not God's, and denying that they are the same (Discuss page 270). But Jesus says: "I came to do the will of him that sent me"; did he do that will? If he did, then his *desiring* that Jerusalem might be saved was according to the will of God. But according to Universalism Christ *wil-*





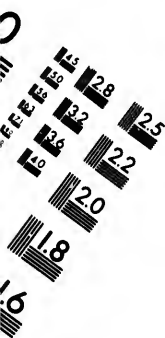
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led the salvation of that city, when God *willed* its destruction!! In fine, the fact that God wills the salvation of all mankind is no guarantee that all will be saved. He willed that all should be saved eighteen hundred years ago, and yet all were not saved. He wills the salvation of millions now who are at this moment the subjects of sin. Reader, salvation is to be sought for, and none but he who seeks shall ever obtain!

Eph. 1:9-11, "Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him, in whom also we have obtained an inheritance, being predestinated according to the purposes of him who worketh all things after the counsel of his own will.

Here is another text which, according to Universalist interpretation, makes God the author of all the sin in the universe, as he "worketh ALL things after the counsel of his own will." But we shall see that this very text teaches that God's will is not always done, since it declares that the will of God was that all should be gathered together in Christ, *at his first coming*, for this period was by way of eminence called "the fulness of time", as Paul says: "*When the fulness of time was come God sent forth his Son.*" Hence, if this passage does teach a universal salvation the issue is a failure, since it was to be fulfilled eighteen centuries ago.

God made known the mystery of his will that many things *might* be done that are not done. We will now prove that wherever it is said that God has done anything that he might accomplish a certain object, through man, if that object embraced his holiness and happiness, it depends upon the actions of man for its accomplishment. Proof: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself

for us, that he MIGHT redeem us from ALL INIQUITY and PURIFY unto himself a peculiar people, ZEALOUS OF GOOD WORKS", Tit. 2:14. Does it not depend upon the conduct of men to be redeemed "from all iniquity", and to be "a peculiar people, zealous of good works"? Most certainly. Then why are not all thus redeemed and purified and become a peculiar people, zealous of good works, since Christ gave himself that he MIGHT thus redeem and purify them? Let Universalists answer this and they will be fully able to explain how it is that God could make known the mystery of his will, that he *might* gather all men in Christ, and yet that gathering never be accomplished. The word of inspiration teaches us that in order to come into Christ, and thus to be gathered together *in one*, we must put him on the way of obedience, Gal. 3:27; and Paul declares that he laboured that he might "*present every man perfect in Christ Jesus*", Col. 1:28; and yet men resisted the Spirit and refused to be gathered. And as this universal gathering, according to the will of God, was to be accomplished at the first coming of Christ, and as men were not all then gathered, and since Universalists admit that this gathering into Christ is absolutely necessary to their eternal salvation, it follows that this very text promulgates the doctrine of the conditionality of future happiness.

Acts 3:20:21, "And he shall send Jesus Christ who before was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

This is one of the grand bulwarks of Universalism. It is quoted with apparently the fullest assurance of tangible evidence in favor of the doctrine, and yet it condemns the great feature in their system that Christ came the second time at the destruction of Jerusalem. One of two grounds must be abandoned; either the position that Christ made

his second advent at the overthrow of the Jewish capital ; or that this text is proof of the restitution of all mankind to heaven, for mark the fact, the text says: "whom (Jesus) the heavens must receive UNTIL the times of the restitution." That is, if the "restitution" is future Christ has not yet come, for he will remain in the heavens "until" the times of the restitution ; and if it be urged that he came at the destruction of Jerusalem, then the "restitution" was fulfilled eighteen hundred years ago, for the restitution was to take place on Christ's departure from heaven, since the heavens were to receive him UNTIL the times of the restitution. One or the other must be deserted, and either will suit our purpose. If they admit that Christ's coming is yet future, their cause is forever undone, for there are dozens of passages that speak of the destruction of the wicked in connection with the second advent of the Messiah that will then admit of no other exposition than their eternal loss of heaven. If on the other hand they will still hang to that dogma, then they must drop this text just here, and tell us no more about the restitution of all things.

But admitting this passage contained no reference to the coming of Christ, it proves nothing for Universalism, unless it can be shown that *restitution* is salvation. "And Jesus answered and said unto them: Elias truly shall first come and restore all things", Matt. 17:11 ; that is, according to Universalism, make all things holy and happy in heaven ! And yet there are people still upon the earth, and people still unsaved ; and if John the Baptist made all things holy and happy, what was left for Christ to do ? "When they therefore were come together they asked of him, saying: Lord wilt thou at this time *restore* again the kingdom of Israel", (Acts 1:6), *i. e.* wilt thou make the kingdom holy and happy. "Then said he to the man: Stretch forth thine hand. And he stretched it forth ; and it was restored whole as the other" (Matt. 12:13), *i. e.*, his hand was made holy

and happy! "After that he put his hands again upon his eyes and made him look up; and he was *restored* and saw every man clearly", Mark 8:25. In all these examples the word *restore* is the same as in the passage under criticism, being the same word in the original Greek. If this text literally means to restore all men, it by no means teaches a universal salvation in heaven, for all men have never yet been there; and to *restore* means to take a thing back to where it once was. The passage, even in the remodeling hands of Universalism, cannot possibly teach anything more than this, that all men will be *restored* or brought back again into the flesh to be JUDGED. To restore the wicked is to bring them back again to a *state of sin*, to receive their final sentence. This is the nearest this text approaches the doctrine of universal salvation.

But the context, which should in every case be consulted, plainly teaches that the apostle had no idea of preaching Universalism, for if he did, most certainly his reason corresponds to it. This he gives in the following verse: "For (mind that word *for*) Moses truly said unto the fathers: a prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that *every soul* which will not hear that prophet (shall be *saved*? No, but) shall be DESTROYED from among the people", verses 22,23. Thus the reason Peter gives for this universal salvation is that some souls will be DESTROYED! The verses preceding this proof text are also fatal to the system—"Repent ye, therefore, and be converted, that your *sins may be blotted out*." Truly Peter was no Universalist or he would not have talked about repentance and conversion as indispensable to the blotting out of sins; but would rather, if he was an honest man, have taught that whether they repented or not the result would be the same, for at the "RES-TITUTION of all things" the murderer and the saint will be

equally holy and happy.

Matt. 22:30, "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

Luke 20:34-36, "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are children of God, being children of the resurrection."

"He is not a God of the dead, but of the living; for all live unto him", v. 38.

The principal point in these texts that is relied on as proof positive of universal salvation is in the phrase "*They are equal unto the angels, and are the children of God, being the children of the resurrection.*" This is one of the passages adduced by Dr. Whittemore in reply to the assertion of Rev. T. S. King that he could not find a text in any of the discourses of Christ which contains the doctrine of the final happiness of all men.

In the "Child's Catechism" by Rev. O. A. Skinner, occurs the following, (page 24):

Q. Will sin exist in the resurrection?

A. Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption, 1 Cor. 15:50.

Q. What does the Saviour say respecting our condition when raised?

A. Neither can they die any more, for they are equal unto the angels, and are the children of God, being children of the resurrection, Mark 12:25.

But who are they that are equal unto the angels, and are children of God? The answer to this will capsize the whole superstructure that Universalists have built on this text. They take the position that the word "*they*" in this phrase

embraces the entire posterity of Adam; but the Saviour takes the ground that ~~the~~ "*They that shall be accounted WORTHY to obtain that world*" are those who are "equal unto the angels", which proves most positively that *some* will *not* be accounted worthy. To be accounted *worthy* of a thing is represented as requiring action and preparation. Jesus says: "Watch ye, therefore, and pray always, that *ye may be accounted worthy*", Luke 21:36. Paul says: "That ye may be counted WORTHY of the kingdom of God, for which ye also suffer", 2 Thess. 1:5. Some of the brotherhood have gone so far as to tell us that the phrase "*counted worthy*" is omitted by Matthew and Mark, and must therefore be of little consequence; and yet the phrase "they are the children of God, being the children of the resurrection", which is the basis of their whole argument from this text, is also omitted by Matthew and Mark, and must therefore be a matter of little doctrinal importance, themselves being judges. But this phrase, allowing it to have been recorded by all three, which would have made it no more infallible, by no means proves Universalism, for, according to that system, all are now the children of God, and yet thousands live and die miserable, guilty and condemned; and if God can consistently punish his children with fire and brimstone in this life, he may with the same consistency thus punish them in eternity. Universalists cannot prove, however, that all mankind are included in this resurrection, and even if this could be done, it would not follow that all would be "the children of the resurrection." The Saviour, speaking of the very same persons, and referring to the very same period, says: "The good seed are the CHILDREN of the kingdom", and that the angels "shall gather out of his kingdom all things that offend, and them which do iniquity", Matt. 13:38:41. Thus some who are in the kingdom are not the "children of the kingdom." In like manner many will be in the resurrection who are not *children of the resurrection*.

There are two resurrections spoken of in the New Testament, one of the just, another of the unjust. The former is known as "the first resurrection", and is called, by way of eminence, "*the resurrection of the dead.*" It is this that is to be *obtained* through obedience and faith in the divine promises. "If by any means", says Paul, "I might attain unto *the resurrection of the dead*" (Phil. 3:14), *i. e.* the resurrection of the just. "Women received their children raised to life again; and others were tortured not accepting deliverance; that they might *OBTAIN a better resurrection*", Heb. 11:35. This very much resembles the passage in Luke, "They that shall be accounted worthy to *OBTAIN* that world, and *THE resurrection from the dead.*" The very phrase itself, "they that shall be accounted worthy to obtain that world, and (they that shall be accounted worthy to obtain) the resurrection from the dead", is palpable evidence that some are *unworthy*, and will have, therefore, *no part* in this resurrection, and of course will not be among those who are denominated the children of God and the children of the resurrection.

The hue and cry raised by Universalists about the word *aion* [translated *world* in this text] is known to all. Very stubbornly do they contend it means an *age* or dispensation, for it is only in this way they can dodge the force of the passage, which says the "sin against the Holy Ghost shall not be forgiven, neither in this world [*aion*], neither in the world [*aion*] to come"; and yet allow it this signification in this proof-text, and it can yield not the slightest assistance to their cause. But granting "*this world*" to mean this state of existence, as Universalists here understand it, let us quote another text, keeping this definition in view: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of *this world*" [*aion*], Matt. 13:40, *i. e.*, in the end of this state of existence, or the end of time!!

They contend that the word *resurrection* means coming



forth to the immortal state of existence, which we cheerfully admit. Then we read "They that have done good, to the *resurrection* of life; and they that have done evil to the *resurrection* of *damnation*", John 5:29.

The "angels" here mean the immortal spirits of light, at least so they contend. Then we read: "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works", Matt. 16:27.

*Heaven* they must urge to mean, in this passage, the immortal state of happiness. Then the Saviour says: "Rejoice and be exceeding glad, for great is your REWARD IN HEAVEN", Matt. 5:12.

The phrase in v. 38, "*for all live unto him*", which they have picked out as indicating a universal salvation, is not to be separated from the former part of that verse, meaning, "*for they all live unto him.*" This is the sense put upon it by Dr. Clarke and all learned men. Indeed this is the way it *reads* in the Syriac, as given by Dr. Murdock.

Col. 1:20, "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth or things in heaven."

The great wonder is that ever this text is quoted to sustain Universalism, for most certainly the reconciliation here, as the passage itself shows, is conditional. The apostle does not say that all things will be reconciled, but only that Christ has made peace to reconcile. Paul declares that he by the grace of God preached the unsearchable riches of Christ, "To make all men see", Eph. 3:9; yet all men did not and will not see, because some men "*love darkness rather than light, because their deeds are evil.*" Christ has not only made peace to reconcile all things, but to reconcile them *when they needed it*. All men needed reconciliation eighteen centuries ago, and yet all men were not then reconciled, nor are they now; and if there is a positive

failure in one thing, may there not also be in another, notwithstanding Christ has made peace for a universal reconciliation. But Universalists do not believe this very text, for they contend that Christ did not reconcile all things. This they do by not only denying the blood of the cross as making atonement for sin, but by teaching that the part Christ performed to *reconcile* men was also performed by Peter and Paul and every other labourer in the cause of good. Mr. O. A. Skinner says Christ "*suffered as the apostles and Christian Fathers suffered*", [Univer. Illus. and Defended, pp. 128, 129, 130]. Mr. Ballou says: "The sufferings of Christ, were not regarded as peculiar to himself, but as shared, in all their detail, by his persecuted followers", [Expositor II, pp. 106, 107].

But reconciliation is not salvation, hence Universalists quote Rom. 5:10 to prove that all who are reconciled will be saved: "Much more being *reconciled* we *shall be saved* by his life." This text itself proves that reconciliation is not salvation, and it is fatal to Universalism, seeing they by quoting it admit salvation to depend upon reconciliation; and as Christ only reconciles in this life, according to their doctrine, therefore, as all are not reconciled in this life, all *will not* be saved. But how, by what means does Christ reconcile? "All things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given unto us the MINISTRY of *reconciliation*, and hath committed unto us the word of *reconciliation*", 2 Cor. 5:18,19. Thus we see it is the gospel that is the means by which men are to be reconciled, which proves this reconciliation to be conditional.

The context, however, settles the matter with Universalism. "Yet now hath he reconciled in the body of his flesh through death, to present you *holy* and *unblamable* and *unreprovable* in his sight, *IF* [mind that *if*] *ye continue* in the FAITH GROUNDED and SETTLED and ~~be~~ *be not moved away from the hope of the gospel*", vs. 21-23. Thus all the argu-

ments based upon the unconditional reconciliation of men to God vanish into thin air before this one scripture declaration, which proves in unmistakable language that reconciliation to God is in the hands of man—that men who *are* reconciled in order to be presented *holy and unblamable* must CONTINUE in the faith. Here Universalism is perfectly bewattled and stranded.

Rom. 5:12, 18, 19, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

I have left out the parenthesis and quoted the whole connection upon which Universalists build their doctrine. So much has been said upon this text throughout these pages that little may be said here. The context forever silences Universalism upon these texts. Verse 17 reads: "For if by one man's offence death reigned by one; much more they *which receive abundance of grace and of the gift of righteousness shall reign in life* by one, Jesus Christ." This shows that those who are made righteous by the obedience of Christ are those who "*receive the gift of righteousness*", and not the unrighteous as well; and that those who will "*reign in life*", or be saved are those who have received "*abundance of grace*." It may be said, as Universalists all say, that God gives grace to everybody; but the apostle says: "God resisteth the proud and giveth GRACE to the HUMBLE", 1 Pet. 1:5. Salvation, therefore, according to their own proof-texts, is conditional.

This is the last Scripture in the Book that Universalists should summon to their support, for this all-important reason, they do not believe it! 1. They assume that this

death is spiritual, as without that assumption these passages would not suit their purpose, and yet they deny that "judgment came upon all men to condemnation by the offence of one man", Adam, since they deny the doctrine of original sin. 2. They repudiate the language of Paul when he says: "by one man's disobedience many were made sinners", *i. e.*, the whole human race, for certainly, say they, infants, of which millions have died, were not made sinners by Adam's transgression. 3. They deny that through "the obedience of one [Christ to the cross] many shall be made righteous", *i. e.*, the whole human race, because, Mr. Ballou says, Christ was "a created dependent being", and only suffered for man in the same way as the apostles suffered, and of course did not and could not make all mankind "righteous," besides we know that all men were not righteous in any period of the world's history since the Fall. Universalists will not now surely say that all will yet become righteous through Christ, for they say that he saves only in this world, and that all become righteous in the other world as a natural consequence without Christ. Pray then, Mr. Universalism, how do the *many*, the entire human race, become righteous "by the obedience of one." Certainly, for low trickery and sophistry Universalism has no antecedent beneath the broad firmament. This very scripture they adduce as proof lays open its treachery, and exposes its rottenness to the core.

John 4:42, "We have heard him ourselves and know that this is indeed the Christ, the Saviour of the world."

1 John 4:14, "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

No one ever talked with a Universalist minister twenty minutes upon the subject of universal salvation, that did not hear these two texts of scripture cited as proof of that great idea—universal salvation. With what confidence they ask how one can believe Christ to be the SAVIOUR OF THE

WORLD, and yet believe "the cruel dogma of endless misery"—and yet believe the world will not be saved. Most certainly, say they, if only one soul be consigned to interminable woe Christ is in no sense the Saviour of the world. This is one of the texts adduced by Dr. Whittemore to answer the assertion of T. S. King, that he could not find a text in the discourses of the Saviour that teaches the future happiness of all men. "Jesus Christ, let it be remembered", says Dr. W., "is declared to be the Saviour of the world; and how could he be justly called the Saviour of the world if the world shall never be saved", p. 390. But we are of opinion by the time we get through our remarks upon these passages Universalism will be glad to skulk away and hide its guilty head for shame.

The fact that Christ is called in scripture the Saviour of the world is no proof that the world will be saved. He was the Saviour of the world eighteen hundred years ago, and yet the world was not then saved. Mark these texts use the present tense IS! He has been the Saviour of the world ever since the commencement of the Christian era, and yet there has been no period in which the world was saved; and upon the same principle he may be the Saviour of the world till the judgment day, and the world never be saved. There is, therefore, no proof here of universal salvation.

According to Universalism, Christ only saves as respects this world. If they should assert that he saves in eternity, then there must be something in eternity to be saved from, which would not be very agreeable to the system. When asked from what Christ saves they reply that he saves from sin, and that it is downright ignorance to talk of any other salvation. Very well, then the salvation of Christ, according to this, must be confined to this life, for if he only saves from sin, he cannot save in eternity, unless men sin in eternity; and if that be admitted, then, according to Universalism itself, they will be punished there; and as

punishment for sin does not always reform the sinner here, the probability is he will not be reformed by it there, and consequently will never be saved. But we will adduce Universalist authors, who say the salvation which Christ works is confined to this life. Mr. Thomas in his discussion with Dr. Ely, says, page 25, *the Bible confines salvation to this state of existence*. So Pingree, in his debate with Mr. Rice, page 60. Mr. Whittemore, in his "Plain Guide", page 256, says: "The evils from which Christ came to save men are *in this world*; therefore he *came into the world to save them*." The Universalist Expositor, vol. 3, page 65, says: "All those passages of Scripture which define the nature of salvation agree that Jesus Christ saves man from evils which attach to him in this world." So Mr. Ballou: "The reason why Christ came into this world to save sinners was because the sinners he came to save *were in this world*. The common doctrine, which teaches that Christ came into *this world* to save us in *another world*, is contrary to all the representations found in the Scriptures", (Lectures, page 17, also page 72). Here then Christ only saves in this world. Then if Christ is the Saviour of the world, *i. e.*, of every son and daughter of Adam, he must, according to Universalism, save all from sin in this life, or he is not, according to their own theory, the Saviour of the world. But alas for their dogma, Christ saves nobody, if Universalism be true, for if "gospel salvation", to use the words of Mr. Austin (Discuss p. 245), "is a salvation from sin"; and if "all men die in their sins", (as says Flanders in his debate with Strickland, and Crosby in his *farago* with Dr. Lake, and indeed as say all Universalists); and if Christ saves only in this world; therefore he saves nobody. How could Christ save the world from sin in this life when NO ONE while in the flesh *can be free from sin*?; for they bitingly contend that it is only "he that is dead is freed from sin", Rom. 6:7. And as all the world (that have yet died) have died in their

sins, therefore all those that have heretofore had an existence have not been saved ; and as no one can enter heaven but by " gospel salvation " ; therefore they have all been damned without fail. O consistency, thou art a jewel !

We will let John explain himself, as regards his idea of Christ as a Saviour, and this he does in the following passage : " For God sent not his Son to condemn (rather to *judge* the world, for so it is in the original—*Clarke*) the world, but that the world through him MIGHT be saved ", ch. 3:17. The word *might* solves the difficulty, for it shows that men have an opportunity to be saved, and may be, if they will, or they may be lost, if they prefer it. Christ then is the Saviour of the world, conditionally—all may come unto him and live.

John 1:29, " Behold the Lamb of God, that taketh away the sin of world."

This, though very frequently quoted, comes far short of proving Universalism, for if Christ takes away the sins of but a single individual, he takes away the sins of the world. That Christ takes away all the sins of the world is not asserted in the text. On the contrary the Saviour himself says : " If ye forgive not men their trespasses, neither will your Father which is in heaven forgive you your trespasses ", Matt. 6:15. Some men live all their life-time with the bitterest hatred in their hearts against their fellow men, and die without forgiving them. Now if Christ is to be believed, such persons will not be forgiven, and consequently he will not take away their sins.

But Universalists actually do not believe this very text they quote to prove their doctrine, because they teach, 1. That it is utterly impossible for a single sin to go unpunished. How then can Christ be a Saviour ? 2. That Christ is a Saviour from sin in this world and that all mankind die in their sins. Now if all men die in their sins and Christ saves only before death, whom does he save ? Nobody.

Universalists admit enough when they quote this text to sweep their doctrine forever out of existence. They must necessarily admit that "*this world*" means the whole human family without exception, for unless it means this there is no sense in talking about it proving Universalism. Let us now read Acts 17;30, "The time of this ignorance God winked at, but now commandeth all men everywhere to repent because he hath appointed a day in which HE WILL JUDGE *the world*," i. e., the whole human family, which of course, cannot take place till after the resurrection, for the entire posterity of Adam cannot possibly be together till the end of time. Thus the old ship BAILOU runs aground just here.

John 12;32, "And I, if I be lifted up from the earth will draw all men unto me."

John 6;37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Six things must be proven before these texts can prove Universalism.

1. That the first does not refer to the crucifixion.
2. That the *drawing* is compulsory.
3. That it is to be accomplished in eternity.
4. That all men means the whole human family.
5. That the whole human family are given to Christ.
6. That "*will draw*" and "*shall come*" are used in an absolute sense.

All this must be done before these texts can help the doctrine, and a failure in any one of the six points destroys the argument. But not one can be proved. Let us examine them:

1. Universalists are extremely cautious when quoting the first not to finish it. They very well know the remaining words "*This he said signifying what death he should die,*" if quoted would spoil their argument, as they explain Christ to have referred to his being lifted up on the cross and not



to his ascension to heaven. But Christ is no longer "lifted up;" have "all men" been drawn to him? Doubtless the Saviour had reference to the miraculous phenomena that would attend his death upon the tree—to the intense darkness from the sixth until the ninth hour, and the rending of the rocks and temple, which would so horrify and amaze the Jewish and even the Gentile nations, that even his executioners would be constrained to say "Truly this was the Son of God."

2. The word *draw* is used in the Scriptures in the sense of *allure, invite*. "I [God] will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand." Judges 4:7, *i. e.*, I will *allure* him, I will cause circumstances to transpire so that he will be *disposed* to go the river Kishon. We are not to suppose God meant he would force him there. "Also, of your own selves shall men arise speaking perverse things to *draw* away disciples after them," Acts 20:30, *i. e.* to *attract* persons to follow them. So the Saviour explains his use of the word *draw*; "No man can come unto me except the Father which sent me *draw* him," John 6:44. The next verse tell us how this *drawing* is to be effected. "It is written in the prophets; And they shall all be TAUGHT of God. Every man that hath HEARD and hath LEARNED of the Father cometh [or is drawn] unto me." This is the way Christ *draws* men unto him by convictions that he is the Son of God.

When Universalists quote the second text at the head of this section, they tell us that the Father hath given all things into the Saviour's hands, and as all the Father giveth him shall come unto him, that is, the whole human family, and as him who cometh unto him he will in no wise cast out, therefore all will be saved. We must, however, now tell Universalists, if they never knew it before, that Christ means by the word "*giveth*" those whom the Father

had in his day appointed to be his followers. This is proved by the verse just quoted, which is added as explanatory in the connection. "It is written in the prophets, And they shall be all [i. e., all the Father giveth him] taught of God." Where is this written in the prophets? Turn to Isa. 54;13, and read: "And all *thy children shall be taught of the Lord*, and great shall be the peace of thy children." Hence Christ says, "*I pray not for the world but for them which thou hast given me*," John 17; 9, i. e., my disciples.

3. It is plain therefore that the *drawing* is confined to this life, for it is only here men are *enticed* or *disposed* to follow Christ. Indeed any other view, even according to Universalism, would be senseless, as they teach that men were drawn to heaven before Christ's time as well as after it, and in fact that his death in no way draws men to heaven. We must therefore tell Universalists that as this *drawing* has reference only to this life according to their own showing, they verily do not believe the words of the Saviour, for if the *drawing* means making holy and happy as they explain it, and as they teach that no one can possibly be free from sin in this life, i. e., be holy and happy, therefore Christ draws no one to him, or in other words, they do not believe the words of this text, or if they do Universalism is false.

4. But no one can have an idea that the "*all men*," means the whole human family. It could not be so according to their own theory whether the *drawing* be or be not confined to this life, for if the drawing be effected in this world most evidently all cannot be drawn to Christ, for millions have never heard the name of the Saviour, besides other millions of the human family had died and gone into eternity before he was "lifted up from the earth." And if the drawing refer to eternity and means *salvation in heaven*, a good part of the human family had arrived in glory before Christ got there himself. So in no case can the "*all men*" mean all man-

kind. Universalists could not prove this one point if their salvation were at stake, and yet their whole argument swings upon this pivot. Let us take a few examples, "And ye shall be hated of *all men* for my name's sake," Matt. 10: 22. Did every descendant of Adam hate the apostles? Did the millions of savages who lived during the thousands of years before the Christian era hate them for centuries before they were born? "*All men* counted John that he was a prophet," Mark 11:32. "The same (i. e. Jesus) baptized and *all men* come to him," John 3:26. "Many of them also which used curious arts brought their books together and burned them before *all men*," Acts 19:19. "Provide things honest in the sight of *all men*," Rom. 12:17, surely not in the sight of the dead. "If it be possible live peaceably with *all men*," v. 18. No one could suppose the apostle was charging the Romans not to quarrel with the dead. "I would that *all men* were even as I," 1 Cor. 7:7. "I am made all things to *all men*," 1 Cor. 9:22. "Ye are our epistle known and read of *all men*," 2 Cor. 3:2. "Let your moderation be known unto *all men*," Phil. 4:5. "That giving of thanks be made for *all men*," 1 Tim. 2:1. If Universalists cannot show that they have a hand in every one of these texts they need not include themselves among the *all men* that are to be drawn to Christ.

5. All the human race were not given to Christ in the sense of the language of the apostle, as we have just shown, for this same John shows that Christ meant his immediate followers, for in chap. 17:9, he says that Christ exclaimed "I pray not for the world but for them which thou hast given me," showing very clearly that all were not given to him. If the phrase "all that the Father giveth me *shall come* unto me," is to be taken absolutely as Universalists understand it, then the cattle and frogs upon the whole earth will come to Christ and be saved with an everlasting salvation, for they all belong to the Father, and Christ says: "All

things that the Father hath *are mine*," John 17:18.

6. "*Will*" is very frequently used in a conditional sense, as it must be in this case; "*I will* draw all men unto me," i. e., if they will come unto me. "Let him that is athirst *come* and whosoever *will* let him take the water of life freely," Rev. 22:17. "*Shall come*," is also used conditionally. But suppose we admit that all men will be *drawn* to Christ as Universalists contend, what will they gain by the admission? Nothing at all, for most certainly all will be drawn before the judgment seat, when the righteous shall be rewarded and the wicked condemned. But says one, those who come unto him he will in no wise cast out. Very true; but *coming* and being *drawn* or *dragged* are very different things. Here the old ship is again ashore and must ever remain there unless this text be given up.

John 17:2,3, "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him; and this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent."

Before this can be made to favor Universalism five things must be proved:

1. That *all flesh* means the whole human family and nothing else.

2. That all mankind, without exception, are given to Christ.

3. That because Christ will *give* them eternal life they will certainly possess it.

4. That eternal life means the immortal life of the righteous in the future state; and

5. That all men universally *will know God*, inasmuch as they admit (by quoting this text) this knowledge to be itself eternal life. Mr. Thomas, in his discussion with Dr. Ely, says: "Everlasting life is simply the knowledge of God, and of Jesus Christ," (Discuss page 151). But not

one, verily, I repeat, *not one* of the whole five can be proved without Universalism giving up its ground.

1. *All flesh* embraces beasts as well as the human creation. "And of every living thing of *all flesh*, two of every sort, shalt thou bring into the ark—of *fowls* after their kind, and of *cattle* after their kind, and of every *creeping thing* of the earth after his kind", Gen. 6:19,20. Thus *all flesh* does not mean exclusively the human species, and therefore cannot be regarded the same as those *given* to Christ. There is not a single instance (except it is here) where the phrase "all flesh", means the whole of Adam's descendants. No Sir, not one. "And behold I, even I, do bring a flood of waters upon the earth to destroy *all flesh*", Gen. 6:17. Here it could not mean the millionth part of the human family. And admitting the *all flesh* in this proof-text to mean just what Universalists would make it, they cannot understand it as including the whole human family, because they do not believe that Christ gives eternal life to those who lived before his advent; therefore, at best, the *all flesh* can mean only those who have lived and may yet live after his time. Besides if "eternal life", to use the words of Mr. Thomas, "is simply the knowledge of God and of Jesus Christ", then the *all flesh* must be minus a great share of Adam's posterity, for very many millions of them never heard the name of Jesus Christ, or of the true God, and therefore did not inherit eternal life.

2. No one beneath the sun can prove that all flesh, *i. e.*, according to Universalism, *all mankind* were given to Christ. He himself looked upon the world, except a few of his followers, as not given to him. Listen to his own words: "I pray not for the world, but for them *which thou hast given me*", v. 9; "And *all mine* are thine, and thine are mine, and I am glorified in them", v. 10. Are the wicked the Lord's? If so, is he glorified in them? No, for they "have sinned and come short of his glory." The words *as many* show

very plainly that some were not included. Paul says: "*As many* as are of the works of the law are under the curse", (Gal. 3:10), which certainly means that some were not of the works of the law; and this we know was the case, as there were multitudes who professed to follow Christ. So the words *as many* in this proof-text are palpable evidence that some were not given to Christ in the sense of the text.

3. Because everything necessary has been done that Christ "should give eternal life to as many as thou hast given him", it is no proof that all of them will possess it. Christ does not always keep all that is given him, for some rebel against him. Proof: "Those that thou gavest me I have kept, and none of them is lost *but the son of perdition*", Jo. 17:12. So there was one lost, and of course did not inherit eternal life. Again, God has given men things which they never possessed. Proof: "Yet also I lifted up my hand unto them in the wilderness that *I would not* bring them into the land which I HAD GIVEN them", Eze. 20:15. Our Heavenly Father has made arrangements that Christ "*should give*" us many things which we never enjoy. He has made ample provision that he should happyfy the world, but they will not come unto him that they might have life. But this self-same text proves that eternal life is obtained only upon conditions. Mark the word GIVE—"that he should *give* eternal life." The word *give* pre-supposes a *receiver*, and the word *receiver* pre-supposes a *reception*; but if men *will not receive* eternal life, what then? Why of course they will not enjoy it, that is all.

4. Mr. Cobb says: "In nearly if not all places the phrase *eternal life* in the New Testament means the present enjoyment of the Christian", and yet the gentleman turns around and quotes this text to prove universal salvation, and of course takes it for granted, notwithstanding his assertion, that eternal life in this place means the future life of the saints, for if this be not the meaning of that phrase, the

text can yield no support to his splendid system of gospel salvation. But granting that eternal life means the life immortal, and Universalism falls into an inexplicable difficulty, for eternal life is spoken of in more than one dozen instances as suspended upon the conditions of faith and obedience. John himself says this: "That whosoever BELIEVETH in him should not perish, but have eternal life", John 3:15. "To them who by patient continuance in well-doing (who) SEEK for glory, honor and immortality, (he will reward) eternal life", Rom. 2:7. "*Fight the good fight of faith: lay hold on eternal life*", 1 Tim. 6:12. Thus we see that eternal life is obtainable only on the conditions of faith and obedience.

5. Lastly, they must prove that all men, *i. e.*, all Adam's progeny, will know God, inasmuch as all those who receive eternal life must, according to this proof-text, possess that knowledge. This can in no wise be done, for Paul says: "Awake to righteousness and sin not, for some have not the *knowledge of God*", 1 Cor. 15:34. But who is he that knoweth God? John answers: "He that *knoweth God heareth us*", John 4:6. "Hereby we do know that we *know him if we keep his commandments*. He that saith I *know him and keepeth not his commandments*, is a *liar*, and the truth is not in him", 1 John, 2:3,4. Now mark this all-important fact, that this same John who wrote the passages under criticism, positively says that none can know God only (mark it!) those who keep his commandments; and as Universalists admit that none can obtain eternal life but such as know God; and as millions live and die without this knowledge, *i. e.*, without keeping his commandments; then verily all will not inherit eternal life. Will a Universalist now turn around and say that it is possible to know God without keeping his commandments? If so, the apostle meets his case by saying: "He is a liar, and the truth is not in him."

In conclusion, if the eternal life mentioned in this text

does not refer *exclusively* to the future state, then Universalists have nothing to gain by quoting it; and Mr. Skinner himself completes our work at a single stroke, for he says: "*In not one instance in all the New Testament does the phrase eternal life necessarily, unequivocally and exclusively apply to the immortal and endless state of glory hereafter*", Let 11, par. 14. So ends our criticism upon this text.

Heb. 2:9, "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man."

Universalists bring up this text to prove that because Christ tasted death for every man, therefore every man will be saved from the death which Christ tasted. But what death is here meant? It could not be *moral* death, or a death to sin, for he "did no sin, neither was guile found in his mouth", 1 Pet. 2:22; besides Universalists do not believe that Christ came to save from moral death, for they contend that all sin is in perfect harmony with "the unalterable decree of Jehovah." Mr. D. Skinner, in his debate with Campbell, says: "I have the happiness to believe all these temporary evils will be overruled for final good; and that all that bears the name of evil, including the devil himself, whether personal or impersonal, shall at last be destroyed and succeeded by good—infinite and endless good, far superior (mark it) to what otherwise would be experienced by the human family", Letter 19, par. 22. Would God have sent Christ to save men from what he had employed as an instrument to make us more holy and happy. Hence it cannot be concluded from this text that all will be delivered from sin; and they will not contend that this death which Christ tasted was eternal death, for they positively deny that any such thing exists. Therefore it must mean literal death—the death of the body. But if Christ tasted death for every man in this sense, it affords no proof that all men



will be saved ; but only proves a universal salvation from the death which he tasted, that is, a universal resurrection from the grave. That is all, and that is all the Universalism there is here.

The word "man" is not in the original, for the Greek terminates in *hyper pantas*, and may be rendered "for all."

Dr. Clarke tells us that some manuscripts, and the Syriac, instead of "by the grace of God", have "*without God, or God excepted, i.e., the manhood died, not the Deity*", and if this be the true reading, Universalism would do well to quote some other text.

They argue that *every man* means the whole human family. This is sufficient to upset the system, for the Saviour declares that when he shall come in the glory of his Father with his holy angels, that "*then he will reward every man according to his works*", (Matt. 16:27), *i.e., the whole human family*, and therefore this coming of Christ cannot refer to the destruction of Jerusalem, but to the end of time ; and if the wicked are to be rewarded then according to their works, this proof-text is a witness to future punishment rather than universal salvation. "Out of thine own mouth will I condemn thee."

Heb. 11:12, "For all shall know me, from the least to the greatest ; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

The phrase "All sha'l know me from the least to the greatest," is claimed as teaching Universalism ; but whatever of universality it may contain, it can extend only to the descendants of Israel, for Paul is only speaking of them, as proved by verse 10 : "This is the covenant that I will make with the *house of Israel* after those days saith the Lord." Hence, allowing this promise to be understood in an unconditional sense, still it would prove only the salvation of the Jews, and not even them as a race, but simply those living at the time the covenant was made, that is, in the days of

the apostles. But this itself cannot be made out, for none were benefitted by the new covenant except those who complied with the conditions of faith and repentance, and therefore there is a condition implied in this promise, as in the promise to Abraham. The phrase "from the least to the greatest" does not, as they imagine, strengthen the text in their favor, for throughout the Scriptures, as the following examples, and the only places in which it occurs, will show, it refers only to the persons then living: "For from the least of them even unto the greatest of them, every one is given to covetousness", Jer. 6:13. "I will give their wives unto others, and their fields to them that shall inherit them, for every one, from the least even unto the greatest, is given to covetousness", Jer. 8:10. The prophet "called all the people, from the least even to the greatest", Jer. 42:8. "They shall even be consumed by the sword and by the famine; they shall die, from the least even to the greatest", Jer. 44:12. "So the people of Nineveh believed God and proclaimed a fast, and put on sack-cloth, from the greatest of them even to the least of them", Jo. 3:5. "To whom (Simon the Sorcerer) they all gave heed, from the least to the greatest", Acts 8:10. In not one of all these instances does the phrase refer to the dead; neither does it comprehend the hundredth part of the living.

1 John 2:2, "And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world."

Universalists tell us that if Christ's blood was shed to make a propitiation for the sins of the whole world, and the whole world be not saved, then part of Christ's blood was shed in vain. This, however, is not true, for if but a single individual be saved through the atonement made by Christ, not one drop of his blood would be shed in vain, for every suffering, trial and pain that was laid upon him was indispensable to a perfect atonement, which is as requisite to save one man as it is to save a universe. As well might it be

said that the light of the sun is partly in vain because the natives of the Fox Islands live underground. If the Sun of Righteousness has risen upon our world, and men choose darkness rather than light, and will continue to live in the dark caverns of error and sin, they need not begin to prate about that "Light of the world" being in vain because they will not come to it.

The word "*propitiation*" occurs only twice—here and in ch. 4:10. It is translated from the original, *hilusmos*, and means, says Clarke, "the atoning sacrifice for our sins. This", he continues, "is the proper sense of the word as used in the Septuagint, where it often occurs; and is the translation of *asham*, an *oblation for sin*, Amos 8:14, *chatath*, a sacrifice for sin, Ezek. 44:27, and *kippur* an *atonement*, Num. 5:8", (*Com. in loco*). Here then, every time a Universalist quotes this text he cites a scripture that he does not believe, for all the advocates of that 'ism, with Mr. Thomas, say: "I deny the vicarious atonement." They do not believe that Christ's blood was necessarily shed to save any man from sin, but that he only suffered the way the revolutionary fathers suffered in the cause of their country, and as the apostles suffered for the good of mankind. How these gentlemen can collect the impudence to introduce the sacrifice of Christ as a proof of universal salvation when they deny his divinity, place him upon a level with the common sort of mankind, and literally count his blood as of none effect, is certainly beyond our comprehension, if not intended to deceive.

Isa. 25:8, "He will swallow up death in victory; and the Lord God will wipe away tears from all faces."

Universalists quote this to prove that all mankind will be happy, because the prophet says: "and the Lord God will wipe away tears from all faces." But from all whose faces? Read the remainder of the verse: "And the Lord God will wipe away tears from off all faces, and the rebuke

of HIS PEOPLE shall he take away from off all the earth." Thus the *all faces* means, not all Adam's posterity, but "his people"—the righteous. Observe that this proof-text is cited to prove that all in the resurrection state will be happy. Now read the next verse: "And it shall be said in that day (*i. e.* in the day of the resurrection), Lo, this is our God; we have *waited* for him and he will *SAVE* us; this is the Lord; we have *waited* for him; we will be glad and rejoice in his salvation." Here Universalists must themselves admit that none will enjoy salvation in the resurrection state but those that have *waited* for the Lord. This agrees with Paul: "To them that LOOK for him shall he appear the second time without sin unto salvation", Heb. 7:28. The second verse following this proof-text tells us what will become of those who are not "his people": "And Moab (*i. e.*, the wicked in general) shall (at the same time when the tears are wiped "from all faces") be trodden down under him, even as straw is trodden down for the dunghill; and he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim; and he shall bring down their pride together with the spoils of their hands."

The phrase "all faces" in no one instance means the entire descendants of Adam. Jeremiah says: "*All faces* are turned into paleness" (ch. 30:6), which surely does not mean all mankind. The prophet Joel says: "*All faces* shall gather blackness" (ch. 2:6); not the faces of those certainly who have gone to heaven!

Isa. 57:16, "For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made."

Lam. 3:31, "For the Lord will not cast off forever."

Every one that is acquainted with the doctrine of Universalism must be familiar with these two texts, for they have been reiterated by the press and pulpit till our ears are

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weary with their display; and yet they contain not a particle of evidence, either direct or indirect, in favor of their doctrine. No Sir, not a particle, but rather refute it.

The text from Isaiah when examined with its connection is found to refer only to the people of God, or rather those who had sinned and had humbled themselves, as seen in the preceding verse. The wicked also are particularly distinguished in the following verses: "But (giving the contrast) the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is NO PEACE to the wicked saith my God", vs. 20,21.

In the chapter from which the passage in Lamentations is selected, Jeremiah is lamenting his own afflictions and those of his countrymen, and says: "The Lord will not cast off forever", i. e. he will not cast off forever those who will return unto him from their evil way and repent. This is proved by verse 25: "The Lord is good unto them that wait for him, to the soul that seeketh him." But before he closes the chapter he tells us of those who are the enemies of God, and exclaims: "Render unto them a recompense, O Lord, according to the work of their hands. Give them sorrow of heart, thy curse unto them. Persecute and destroy them in anger from under the heavens of the Lord", vs. 64,65,66. This is a doctrine quite different from that which Universalism preaches in behalf of the wicked—To give them *sorrow of heart* and *curse* them: to *persecute* and *destroy* them in anger from under the heavens of the Lord—and yet it is the doctrine of the Bible!

Matt. 1:21, "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins."

Universalists make it a common practice to quote this text in favor of their doctrine, and yet it can yield them not the slightest support unless it be proved, 1. That "his people" means the whole human family; and 2. That "shall"

is used in the absolute sense, neither of which can possibly be done.

Christ possesses men in three senses, 1. In the sense of dominion which extends to all, as when we read "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions," Ps. 2:8. "His dominion shall be from sea even to sea and from the rivers even to the ends of the earth," Zach. 9:10. "All power in heaven and in earth is given unto me," Matt. 28:18.

2. In the sense of consanguinity, as it is written, "He came unto his own and his own received him not," John 1:11, *i. e.*, the Jews. The text under criticism is unquestionably to be understood in this way: "he shall save the people from their sins", *i. e.* the children of Israel, on condition of their reformation, as says the apostle Peter: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins", Acts 5:31. Thus Christ is a Saviour to Israel by *forgiving their sins* on the condition of their accepting *repentance*.

3. Men are Christ's in the sense of spiritual union—"members of his body, of his flesh, and of his bones", Eph. 5:30. Hence it is said: "If any man have not the spirit of Christ he is none of his", Rom. 8:9. Of course then the phrase "shall save his people from their sins" could not refer to this class, for they are, in that sense, already saved. Luke says of John the Baptist: "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare *his ways*, to give knowledge of salvation to *his people* by the remission of sins", ch 1:76,77. Thus "his people", as all admit, means the Jews, to whom the Saviour specially came, as foretold by the prophets, to give remission of sins.

It is plain then that "his people" does not mean all mankind, but the Jewish people, and that *shall* is used in a

conditional sense. If we should admit that "his people" in this text meant the whole human family, it would not help Universalism as long as salvation from sin is conditional. "He that *believeth* shall be saved; he that *believeth not* shall be damned." Remember there are two damnations spoken of in connection with the sinner, a present and a future. "He that believeth not is condemned (rather *damned*, as in the Greek) already"; and yet it is said, "*he shall* be damned."

Some Universalists have taken the ground that the salvation of Christ here means salvation from the sin of idolatry, in order to dodge the force of the text in Rom. 3:25, which teaches salvation from punishment, for Paul there says that Christ saves from sins that "*are past*." But if this position be taken this text must be given up at once, for even Universalists will not contend that Christ will absolutely save the nations from idolatry, unless they themselves reform by voluntary obedience. Again, if they take the ground that "their sins" means any or all the sins of this world their condition will be no better, but even worse, since they not only deny that Christ saves from sin any of those that lived before his advent, but they bitingly contend, as Flanders did in his debate with Strickland, that all men die in their sins. How then can Christ save his people from their sins when they never put them off till the moment of their dissolution? Who can tell? There is no alternative; Universalists must leave this text or drop their unscriptural dogma of sin and punishment.

Rom. 14:7,8, "For none of us liveth to himself, and no man dieth to himself. For whether we live we live unto the Lord; and whether we die we die unto the Lord: whether we live, therefore, or die, we are the Lord's."

This would never be quoted by Universalists but for the phrase "no man dieth to himself", for by this it is said Paul must have included all mankind, who therefore "die unto

the Lord." There is no people that ridicule the translators more than Universalists, and yet none are so ready to take advantage of their blunders. They are, however, very careful, as a general thing, not to quote it to those who are suspicious of sophistry, but use it rather to play a game at swindling the ignorant. The passage is not properly translated. Mr. Cobb took the liberty to quote it in his debate with Prof. Hudson, when he was brought to the Greek text, and made to acknowledge its mis-translation. It should read, when properly rendered: "For none of us (*oudeis*) liveth to himself, and none of us (*oudeis*) dieth to himself." The French has the proper translation: "En effet aucun de nous ne vit pour soi-meme, et aucun de nous ne meurt pour soi-meme." This turns topsy-turvy the beautiful little cob house Universalists have built upon this text.

They quote also Mark 12:27, "He is not the God of the dead, but the God of the living"; but this is rather against than on their part. The Dean of Canterbury translates it: "He is not the God of dead men, but of living", which gives the true idea in the Greek text. This same text in Luke is followed by the phrase "*for all live unto him*", which is thought to favor universal salvation, but according to the Syric, as given by Dr. Murdock, this is not the true reading, but "For *they* all live unto him."

Ezek. 33:11, "Say unto them: as I live saith the Lord God, I have no pleasure in the death of the wicked."

Universalists will not hesitate to make the most rash and peremptory concessions in order to quote a text of Scripture, and in no instance is their purblind gougerly more apparent than in this passage, which they quote to disprove eternal death, when they deny that such a thing exists. Their citing the passage is, however, a palpable admission of the fact, and the remainder of the verse proves conclusively that the wicked will die that death, unless they repent: "*Turn ye, turn ye, from your evil ways; for WHY WILL*



YOU DIE"? Let a Universalist once quote this text and he that minute admits all his opponent contends for. They cannot possibly evade the difficulty by saying that his death means either the death of the body or a death to sin. They cannot say it means temporal death, because 1. They argue that God's pleasure is always done, and therefore it must be his pleasure men should die, since they all must die. 2. The text says that the Lord has no pleasure in this death; hence it must mean something else, for Universalists tell us that God was pleased to make man the subject of temporal death, besides they contend from this very text that God's pleasure cannot be frustrated. 3. The righteous have to suffer temporal death as well as the wicked, but the prophet represents the death in the text as one that can be avoided by turning to the Lord. Again, they cannot say it means a death in sin, because 1. They teach that God is the author of sin, and that spiritual death is according to his pleasure; but in this death of the text God says: "I have no pleasure." 2. The persons addressed by the prophet were already dead in sin, and yet he speaks of a death as yet future—"for why will ye die."

But allowing this death to refer to the future state, it is no proof, because God has no pleasure in its infliction, that the wicked will not suffer it, because God's pleasure is not always done, as the following passages show: "Thou art not a God that hast PLEASURE in wickedness", Ps. 5:4. "I have NO PLEASURE in you saith the Lord of hosts", Mal. 1:10. "With many of them God was *not well* PLEASSED", 1 Cor, 10:5. "If any man draw back, my soul shall have *no* PLEASURE in him", Heb. 10:38. Here is proof that there are many persons in whom God has no pleasure, which proves that there are frequently, nay continually, things *contrary* to his pleasure, from which it follows that the wicked may and will die continually, unless they repent.

John 6:39, "And this is the Father's will that sent me,

that of all which he hath given me I should lose nothing, but should raise it up at the last day."

Two things must be proved before Universalists need quote this text, neither of which can possibly be done: 1. That the will of God is always done; and 2. That the whole human family are given to Christ, in the sense here intended.

1. That God's will is always done no one but a Universalist, and the man who wishes to justify himself in his sins, will for a moment contend. Those who wish to see the point settled may consult the examination of the last passage; also the examination of 1 Tim, 2:3,4.

2. The apostle is not speaking of the whole human family as being given to Christ, but only of those who have become his followers, as proved from the next verse: "And this is the will of him that sent me, that every one that seeth the Son and *believeth* on him may have everlasting life, and I will raise him up at the last day." Thus we learn that those whom Christ will raise up at the last day in the sense here spoken of are *believers*, and not the whole world. Again, in his prayer the Saviour did not consider all mankind given to him, for he says: "I pray not for the world, but for them which thou hast given me", John 17:9.

But as usual in quoting Scripture Universalism commits suicide in bringing out this passage, since they admit that the word "lose" refers to eternity, and therefore means an endless separation from God. It must most certainly in the hands of Universalists refer to eternity, for they quote it as proof that all *will be saved in eternity*, i. e. in the resurrection state; and it could not refer to time, for if their doctrine be true none are *lost* here, for all are doing the perfect will of God. Then is it not passing strange that the Saviour should talk about men being *lost*, i. e., lost with respect to eternity, as Universalists that quote this text are bound to admit, and yet such an idea never entered the

mind of the Saviour, and no sinner was ever in such danger since the world began! Christ has, however, told us himself that some of those who have been given him were actually lost. "Those that thou hast GIVEN me I have kept; and none of them are LOST *but the son of perdition*", John 17:12. Here was one that was *lost*, and we read he went "to his own place", Acts 1:25; and the Saviour says of him: Good were it for that man if he had never been born", Mark 14:21. On this last passage Dr. Clarke remarks:

"Can this be said of any sinner if there be any redemption from hell's torments? If a sinner should suffer millions of millions of years in them, and then get out at last to the enjoyment of heaven: then it was well for him that he had been born, for still he has an eternity of *blessedness* before him."

They also admit that the phrase "the last day" means the end of time. This is also a fatal admission since it will argue a future general judgment, for we read: "The word that I have spoken, the same shall JUDGE him in *the last day*", John 12:48.

Lastly, if all Universalists contend for be granted, their doctrine can never live after going by this text without admitting that the atonement of Christ was as necessary to the salvation of those who lived in the four thousand years before him as it is after him, since they contend that the whole human family are given to Christ, and that he will raise them up at the last day. This would likewise be a fatal admission as it would be virtually acknowledging the vicarious atonement, which Universalists now ridicule in a manner approaching to blasphemy.

Acts 11:10, "And this was done three times, and all were drawn up again into heaven."

Peter's sheet contained "all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air", and Universalists contend that these

living creatures represented the human family; and that their being taken to heaven proves that all mankind will be saved. But if we will permit Peter to explain himself with regard to his view of the vision, we will find that Universalism had no existence in his mind, for he explains thus: "Of a truth I perceive that God is no respecter of persons; but in every nation *he that FEARETH God and WORKETH RIGHTEOUSNESS* is accepted of him", Acts 10:34,35. The vision had no reference to the wicked as a class, but to the Jews and Gentiles, teaching Peter that the dispensation of the gospel was extended to the latter as well as the former. He did not understand that Universalists, who teach that *no one* should fear God, and that those who "have no fear of God before their eyes", were to be saved in his gospel sheet, but only him "*that FEARETH God and WORKETH RIGHTEOUSNESS.*"

It is said that Peter was not converted to Universalism till he saw this vision, and that then were fulfilled the words of the Saviour: "When thou art converted strengthen thy brethren", Luke 22:32; and yet it is contended that he preached the doctrine ten years before it, for they quote Acts 3:21 as proof that all will be *restored* or saved. Then one of two things must follow; either there are two gospels divinely authorized, or Universalism is not of the gospel. Indeed it is not a little strange that Peter preached Universalism before his conversion, and yet he never afterwards uttered a single word in its favor, and no Universalist has ever yet laid claim to a syllable from Peter's fingers after his conversion, from which one of three things must follow: either, 1. That he was converted to Universalism but saw its dangerous tendency, and resolved not to preach it; or, 2. That he was converted *from* the doctrine, and therefore did not afterwards countenance it; or 3. That he never was a Universalist either before or after his vision. One of these three must be admitted, and either will answer our purpose.

Rom. 6:22,23, "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life (Greek, *zoe aionios*). For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Universalists never quote this whole connection, but only what follows the word "For". This is said to be one of the strongest texts in favour of their doctrine, and we would judge at least that such is their own opinion, as it is reiterated in every Universalist book and periodical extant. But it will be found that like all their other scripture proofs when subjected to the crucible of criticism it will dissolve and become an open enemy to their cause.

The very word "*gift*", upon which they build the whole of their argument, refutes all their witticisms on this text, as it proves *eternal life* to be conditional. The word *gift* pre-supposes a *giver*, and the word *giver* pre-supposes a *receiver*, and the word *receiver* pre-supposes a *reception*, and the word *reception* pre-supposes a *condition*. Of course, then, those who will not receive eternal life when it is offered to them, will most certainly not enjoy it. Hence the Saviour says: "Ye will not come unto me that ye might have (eternal) life", John 5:40. Even if it could be shown that eternal life is now given to all men, it does not prove universal salvation, because God has given men things they never enjoyed, because *they refused to enjoy them*. For instance, God gave the land of Canaan to the fourth generation of Israel; but they sinned and excluded themselves from its possession. Hence the Lord declared by the mouth of his prophet: "Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land *which I had given them*", Ezek. 20:15.

The phrase "*through Jesus Christ our Lord*", is also indicative of the conditionality of eternal life, and is therefore opposed to Universalism, as it is equal to "*in obedience to*

Jesus Christ." The word *through* is very frequently used in this sense. "Ye are clean *through* the word which I have spoken to you" (John 15:3), is equal to saying: "Ye are clean by *obeying* my word. "If ye *through* the spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13), *i. e.* "if *through* or *by* obedience to the spirit", &c. Paul says: "Through this man is preached unto you the forgiveness of sins" (Acts 13:8), which means "*By the forgiveness of this man*", &c. Hence this is another proof of the conditionality of eternal life.

The phrase "ye have your fruit unto holiness, and (you have) the end thereof everlasting life", is another proof that eternal life is conditional. Let us ask, Why have ye the end everlasting life? Paul answers, because *ye are made free from sin*. Hence he again says: "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting (*æaionios*), or *life eternal*, Gal. 6:8. This of course cannot possibly mean anything else other than the life immortal, for the apostle says those who sow to the Spirit, *i. e.*, enjoy spiritual life here, SHALL yet reap *life eternal*!

But Universalism refutes itself in another way by bringing up this passage, for in contending that the *eternal life* spoken of refers to the other world, they must also admit that the "wages of sin", put in antithesis to it, is *eternal death*." This admission prostrates the system.

We now add that Universalists have no business with this passage, for the following tangible reasons: 1. They deny that such a thing as death exists in the future state; then the life put in apposition with it must, to apologize for their use of the passage, mean *spiritual life* in this world; and to say all mankind enjoy the gift of spiritual life and happiness here is contradictory to existing facts.

2. They verily do not believe the text itself which teaches that some men are free from sin in this life—"but

now being made *free from sin*," while Universalists contend that *no man* is free from sin in this world and quote Rom. 6:7, to prove it. "*He that is dead* is freed from sin," i. e., only the *dead man* is without sin. 3. They preach that *eternal life* is enjoyed here in time, while the text says it will not be experienced till the termination of the Christian career—"the *end* everlasting (eternal) life." 4. They do not believe that *eternal life* whether it refer to this or the next life, is a gift exclusively through Christ, for they not only deny the vicarious atonement but affirm that Christ was a Saviour in the same way as was Paul and Peter. Mr. O. A. Skinner says: Christ "*suffered as the Apostles and Christian Fathers suffered*," [Universalism Illustrated, p. 128.] So Ballou, Kneedland, Austin, Lefever, and every other Universalist writer that has expressed himself upon the subject. How then is eternal life a gift through Christ whom Universalists declare to be, to use the words of the great Hosea Ballou, "a created dependent being," [Ballou on the Atonement, p. 30.] 5. They deny that eternal life is given through the atonement to any of those who lived in the four thousand years previous to his advent, since they deny that Christ's death had any reference to past sin or salvation. When Abner Kneedland was in his glory as a Universalist preacher, he published a volume of lectures in which occurs the following language:—"For aught I can see, God could just as consistently forgive sin before the death of Christ as since; neither does he now forgive sin on account of or with the least reference to the sufferings of Christ; any more than he does on account of the sufferings of the Apostles or any one else who has suffered in the same cause." Pray then how did the ancients obtain eternal life through Christ, whom Universalists preach as the SAVIOUR OF THE WORLD!

Rom. 11:25,26. "For I would not brethren that you should be ignorant of this mystery lest ye should be wise in your

own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

Before this text can be made to teach Universalism three things must be proved. 1. That "all Israel" means all the members of the Jewish family that have ever lived, that now live and that ever will live. 2. That the "fulness of the Gentiles," means all the Gentiles that have ever lived, that live now or may live; and 3. That "shall be saved" is to be understood in an absolute or unconditional sense. All this must be proved before it will render them any service, and a failure in either one point surrenders this text. We might attach our denial and stop just here for not one of the positions can possibly be proved by any man now living.

The phrase "all Israel" occurs in very many instances in the Scriptures, but never in a single passage does it refer to the dead, and in most, if not all, does not even include all the living, as the following examples will show, "And Moses called *all Israel* and said unto them", Deu. 5:1 "And *all Israel* stoned him with stones," Josh. 7:25. "And *all Israel* went hither," Judges 8:27. "Now Eli was very old and heard all that his sons did to *all Israel*," 1 Sam. 2:22. "Now Samuel was dead and *all Israel* had lamented him," 1 Sam. 28:3. "And *all Israel* fled every one to his tent," 2 Sam. 18:17. "And David and *all Israel* went to Jerusalem," 1 Chron. 11:14. "All *Israel* brought up the ark of the covenant," 1 Chron. 15:28. "God smote Jeroboam and *all Israel*," 2 Chron. 13:15. These examples might be multiplied but these are sufficient to show how the phrase is used—that it generally means a majority of the Jewish people. The evident meaning of the apostle is that there is a future period when the Jews generally will acknowledge



Christ as the true Messiah and will, through him, seek salvation.

The phrase "*the fulness of the Gentiles*," Universalists cannot prove to mean the whole of the Gentile descendants throughout time, for this is the only place the phrase occurs. We read "when the *fulness* of time was come God sent forth his son," Gal. 4:4. Does the word *fulness* indicate *all time* when the event is past by eighteen centuries? No more than does *the fulness of the Gentiles* mean all the Gentiles that have ever lived.

With the words "shall be saved," they will find themselves equally at a loss, for the context very lucidly proves its conditional meaning. "And they also (Israel) if they abide not still in unbelief *shall* be grafted in, for God is able to graft them in again—SO all Israel shall be saved," v. 23. Hence Paul says in another place, "My heart's desire and prayer to God for Israel is, that they *might* be saved," Rom. 10:1. The same apostle says to the Jews themselves speaking of Christ, "And being made perfect he became the author of *eternal salvation* to them (of Israel) that OBEY HIM," Heb. 5:9. Universalists will do well if they wish to keep from self-infliction, to pass by this text, for it cannot only render them no service, but it requires to be admitted that there is something in eternity to be saved from before it can be quoted, for they start out with the assumption that *saved* refers to eternity. Their very first step throne and unto the prostrates their doctrine.

Rev. 5:13, "And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and that are in them heard I saying, blessing and honor and glory and power be unto him that sitteth upon the Lamb for ever and ever."

All Universalists quote this passage to prove a universal salvation, and of course, impose it upon their hearers as to be understood in the literal sense, and yet when an ortho-

dox turns to the Revelation to adduce proof in favor of the future punishment of the wicked, the hue and cry is raised that *the book is ALL A FIGURE* and should not, *according to Dr. Clarke and other learned commentators*, be quoted in proof of any leading doctrine!! And yet Universalists are guilty of that very offence which they accuse in others, for this is relied on as one of their strongest proof-texts. But supposing we admit that John saw *every creature*, good, bad and indifferent, *saint, beast and sinner*, all praising God, will that be sufficient evidence that all are saved? No, for the Psalmist says, "surely the *wrath of man* shall praise thee," Ps. 76: 10. John in this passage speaks of a "*sea*," for he heard all those in the sea praising God, as well as upon the land. But let us turn over to the place where he speaks of a later event when there is *no more sea*: "And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away and *there was no more sea*;" 21:1. Remember this was *after* he heard *every creature* praising God. Well, John, what else did you see? "The fearful and unbelieving and the abominable and murderers, &c., I saw have their part in the lake of fire and brimstone, which is the second death," v. 8. This is a check-mate for Universalism.

Again, Universalists refute their doctrine and thrust it out of existence by admitting that the joys of the future life are written in the book of Revelation, for the conclusion of it reads: "*If any man* shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book;" Rev. 22: 10, which incontrovertibly proves that men may by their evil conduct in this life forfeit their right to the kingdom of heaven, for mark the fact, Universalists admit that the *bliss of heaven* is one of the "things" written in this book!

"Rev. 21:3,4, "And I heard a voice out of heaven saying behold the tabernacle of God is with men, and he will dwell

with them and they shall be his people and God himself shall be with them and be their God. And God shall wipe all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

This text by itself is, we confess, a plain proof of universal salvation, and is the only passage in the entire Bible quoted by them that is not liable to objection from internal evidence. Certainly this proves the doctrine, and if even this though all the others from Genesis to this place have been driven out of the field—can stand the power of our crucible, we will at once, upon this single evidence, admit the doctrine to be true. But let us inquire who are the "men" with whom God is to dwell—who are to become his people, and from whose eyes all tears are to be wiped away. John answers—*those in the city* or New Jerusalem, which he saw come down from heaven. It is they with whom God himself shall be and be their God, for Jesus says: "*He that OVERCOMETH shall inherit all things, and I will be his God*" (v. 7). "*He that OVERCOMETH will I make a pillar in the temple of my God, i. e. in the New Jerusalem, and he shall go out no more*", Rev. 3:12. It is only he that "*overcometh*" that "*shall not be hurt of the second death*," Rev. 2:11. We are to understand therefore, that those whose tears are to be wiped away, are those who have *overcome* and have "entered through the gates into the city." It is there where "God shall wipe away all tears from **THEIR** eyes; and **THERE** (in the city) shall be no more death, neither sorrow nor crying, neither shall there be any more pain." In quoting this text and applying it to the resurrection state, Universalists are bound to admit that then is the time when this city or New Jerusalem is to appear. Hence, if it can be proved that admittance into this city is conditional, and that some will not be permitted to enter it, we have proof that Universalism is false. Let us now take John's own

words for it, "Blessed are **THEY THAT DO HIS COMMANDMENTS**, that they may have right to the tree of life and may *enter in* through the gates *into the CITY*," (the New Jerusalem), Rev. 22:14. "If any man shall take away from the words of the book of this prophecy, God shall take away his **PART** out of the book of life, and out of **THE HOLY CITY**", ch. 22:19. "And the nations *of them which are saved* shall walk in the light of it (*i. e.*, of the city), and there shall in no wise *enter into it* any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's **BOOK OF LIFE**", Ch. 21:24,27. Are the wicked written in the book of life? "Whosoever hath **SINNED** against me him *will I blot out* of my book", Exod. 32:33; but "He that *overcometh* the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my Father and before his angels", Rev. 3:5. This city is to be sought after. "Here we have no continuing city, but we **SEEK** one to come", Heb. 13:14. But what characters are outside the city, John? "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie", Rev. 22:15. What will become of them? "The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their **PART** in the lake which burneth with fire and brimstone, which is the second death", ch. 21:8. Strange Universalism!

This text is exactly parallel with Isa. 25:8, which they apply to the resurrection state, and quote as proof of universal salvation; and as the resurrection, general judgment and second death are all to take place at the same period, one of two things must be done: either Universalists must admit the lake of fire will be at the resurrection, and that the wicked will be punished there; or they must give up both these texts—the one in Isaiah, the other in Revela-

tion. Some have foreseen this difficulty and have therefore tried to dodge the shock by referring the latter, not to the resurrection, but to the commencement of the church. This is more in conformity with their doctrine that Revelation was written before the destruction of Jerusalem, which, however, they deny the moment they refer to a single passage in it as proof of universal salvation. But such an interpretation of the passage under criticism not only takes it out of the hands of Universalism, because if it refer to the commencement of the church, it can have nothing to do with final happiness; but such an interpretation is contradictory to the text itself, for instead of all tears being wiped away then, it was the period of the greatest suffering in the cause of Christianity. Do you now say it is all a figure? Very likely, for Universalists will say or do anything to avoid "*cornerism*"; but it nevertheless seems passing strange that they should never be willing to admit Isa. 25:8 as figurative, and that they should always quote this text and use it in the literal sense till obliged to expose its figurative meaning, and with that exposure admit its non-assistance to their cause. But, say they, it must refer to the commencement of the church, for John says: "I *saw* the holy city." Very well, then it does not teach universal salvation, and it so happens that in the very proof-text (Rev. 5:13) which says that he heard every creature praising God, he also uses the past tense—*heard*—and of course, according to their own showing, has no reference to the future, but to the past. Then there is no Universalism in the book of Revelation.

## CONTRADICTIONS.



UNIVERSALISM teaches :

1. That Adam's punishment was moral death and that he was saved from it, and yet that man cannot be saved from deserved punishment.
2. That sin cannot affect the purity of the soul, and yet that the souls of the wicked will be purified in the next world.
3. That man is a part of God, and yet that man can never be perfect.
4. That when the sinner has received all his punishment, which they contend he receives here, he is justified or free from sin, and yet that none can be free from sin in this life.
5. That God will *by no means* clear the guilty, and yet that he will clear them: *by the means* of punishment.
6. That what we gain in Christ we lost in Adam, and yet that Heaven which we gain in Christ *was not lost* in Adam.
7. That it is the Spirit that cleanses from sin, and yet that the spiritual part of man, which can only be cleansed by anything spiritual, is never tarnished by sin.
8. That sin is destined to elevate man in the next world, and yet that its effects by no means extend into eternity.
9. That every man is rewarded for his good and evil deeds as he goes along, and yet that the Christian's reward is great in heaven, (Matt. 5:12).
10. That sin causes punishment, and yet that punishment destroys sin, that is, the *effect* destroys its *cause*.
11. That all are saved with respect to eternity, and yet

that none were ever lost with respect to eternity.

12. That God cannot be disappointed, when he willed all sin, and yet sent Christ to save men from it.

13. That God foreordained and willed that Adam should sin, and yet He pronounced upon him and all his posterity the pain of death for doing his will.

14. That Christ was a perfect man, and yet that man can never be perfect.

15. That actions in time can produce no effect in eternity, and yet that Heaven is enjoyed there through the merit and death of Christ here.

16. That Christ is the Saviour of the world, that his salvation is salvation or freedom from sin, and that it is confined to this life, and yet that all men die in their sins.

17. That infants are holy, and yet that mankind can never be in this life free from sin.

18. That Christ died to save us, and yet that it is impossible to escape deserved punishment.

19. That there "is no respect of persons with God", and yet that he ordained some to prosperity, and others to adversity.

20. That "all in Adam die" (1 Cor. 15:22), and yet that no one dies in Adam.

21. That the soul is now immortal, being a part of God, and yet that it will be saved, because it is to be made immortal in the resurrection state.

22. That sin is destined to elevate man in the spirit world, and yet Judas was such a sinner that it would have been good for him had he never been born!

23. That Christ suffered for man, not as making a vicarious atonement, but in the same way as the Apostles and Christian Fathers suffered, and yet that he "tasted death for every man."

24. That all God does is his pleasure, and yet He inflicts the penalty of death, when He has no pleasure in the death

of the wicked.

25. That man is here subjected to a brief course of sin, for his future good, and yet in some cases, according to Mr. Winchester, he must be kept 144,000 years, to free him from it.

26. That happiness rises out of contrast, and yet that infants and angels, that never experienced it, will be eternally happy.

27. That Christ's death had no efficacy in blotting out the sins of those who lived before him, and yet that he is the Saviour of all Adam's race.

28. That the death which "reigned from Adam to Moses, even over them that had not sinned" (Rom 5:14), was moral death, and yet deny the doctrine of original sin.

29. That as all die in Adam, *even so* they will be made alive in Christ (1 Cor. 15:22), and yet deny that any will be morally dead in the resurrection, when they died "even so" in Adam.

30. That "by the deeds of the Law no flesh shall be justified" (Rom. 3:20), and yet that all will be justified when they suffer its punishment.

31. That the love of God produces perfect love, and yet that his wrath produces perfect love, that is, two opposite causes produce the same effect.

32. That the Christian has a reward in Heaven, and yet that his actions in time have no effect in the other world.

33. That Christ "bore our sins", and yet that we must all bear our own sins.

34. That Christ saves only as the Christian minister saves, that is, by his preaching and example, and yet that he saves all men.

35. That all have sinned and come short of the glory of God, and yet that all will be saved, because man was made for God's glory.

36. That there is no work in the grave (Ecc. 9:10), and



yet that in the grave all *work* off their sins.

37. That God can do all things and yet that he cannot destroy "both soul and body in hell," (Matt. 10:28) because there is no such place.

38. That salvation is confined to this life, and yet that all will be saved in the next world, because, say they, all will be *in* Christ in the resurrection state (1 Cor. 15:22).

39. That the Jews had no idea of future endless punishment till they obtained it from the heathen, after the times of Malachi, B. C. 400, and yet that the Scripture writers contradicted the doctrine from the earliest times.

40. That all imperfection is evil, and yet that the saints who are not absolutely perfect are free from evil in the next world.

41. That foreknowledge and foreordination are the same, and yet that Christ foreknowing the destruction of Jerusalem tried to prevent that calamity.

42. That Christ came to do the will of his Father, and yet, with Mr. Austin, contend that God's will and his were not the same in reference to the overthrow of the Jewish capital.

43. That all will be saved because the righteous desire it, and that "the prayer of the righteous shall be granted", and yet Christ and Paul prayed that their persecutors might escape deserved punishment, which Universalists deny being possible, and they *ridicule* instead of praying to make men Universalists.

44. That the soul cannot be contaminated with sin, and yet that "fleshy lusts war against the soul", 1 Pet. 2:11.

45. That man has power to do and power not to do, and yet, in the words of Ballou, that "man is dependent in all his volitions, and moves by necessity."

46. That "the wicked shall be turned into hell" (Ps. 9:17), and yet that this hell is great remorse of conscience.

47. That the ancients were continually judged at the Di-

vine tribunal, and yet contend, with Mr. Austin, that "the judgment commenced at the introduction of the Christian era."

48. That nothing is impossible with God, and yet that he "could not", in the words of Rev. Mr. Guild, "exclude all evil from the universe."

49. That God burnt up the Sodomites, and yet that all punishment is disciplinary.

50. That "the queen of the South shall *rise up* in judgment" (Matt. 13:42), and yet assert with Mr. Austin that "resurrection and judgment are never in the Scriptures mentioned together."

51. That Christ came at the overthrow of Jerusalem, as "the judge of quick and dead" (2 Tim. 4:1), and yet that he came to execute judgment at his first advent. They quote: "For judgment I am come into this world", (John 9:39).

52. That the punishment of Sodom was more tolerable than that of Capernaum" (Matt. 11:23), and yet the destruction of the latter by the Romans was much milder.

53. That God is infinitely merciful towards men here, and yet he permits them to undergo a life-time of sin, and does not grant the all-refining *limbo* till the next life.

54. That Paul's doctrine of "a judgment to come", which made Felix *tremble*, was the certain punishment which awaited him at Rome, as observed by Josephus, and yet that same author informs us that he *escaped* the punishment through the mediation of his brother.

55. That God's punishments are inflicted in the conscience, and yet that his penal enactments through the Mosaic Law were "a just", which they say means a sufficient "recompense of reward" (Heb. 2:2).

56. That Christ was "the Lamb slain from the foundation of the world", and yet that his atonement is only effectual since the Christian era.

57. That Paul threatened the persecutors of the Christians at Thessalonica with banishment from the temple at Jerusalem, and yet they lived more than one thousand miles from it, (2 Thess. 1:9).

58. That when Paul said, "We shall all stand before the judgment seat of Christ" (Rom. 14:10), he meant the destruction of Jerusalem, and yet that apostle had been dead some years when that event took place.

59. That the Book of Revelation was fulfilled in the destruction of Jerusalem, and that it contains no reference to eternity, and yet they cite passages from it as their strong-

est proofs of the final salvation of all mankind.

60. That God will not inflict a greater punishment than sin deserves, and yet they quote Isa. 40:2, where they contend that the prophet teaches that "Israel hath received of the Lord's hands a double punishment for all her sins."

61. That Peter was not converted to Universalism till he saw the vision of the sheet [Acts 11:6], and yet cite his words ten years before [Acts 3:21] to prove their doctrine, and marvellous enough never claim a single scratch from Peter's pen to prove universal salvation, after his conversion.

62. That resurrection means *conversion*, and yet will appeal to Paul's doctrine of the "resurrection of the just" [Acts 24:15] Here is a conversion of those who are already converted.

63. That "the lake of fire" [Rev. 20:15] means *annihilation*, and yet that none of those that "shall have their part" in it can ever suffer blotting from existence.

64. That "eternal life" means the spiritual life of the Christian here, and has no reference to eternity, and yet they quote *to prove that all will be saved*: "The gift of God is eternal life", [Rom. 6:23].

65. That the word *gehenna* [Matt. 10:28], translated "hell", cannot denote a place of future punishment, because it is the name of a valley in Judea, and yet all their writers say that it is "generally used in a *figurative* sense."

66. That in the *world to come* mankind "neither marry nor are given in marriage" [Luke 20:35] and yet that "the world to come" [Matt. 12:31] means the Christian dispensation.

67. That Christ came the *second* time at the destruction of Jerusalem, and yet they quote Acts 3:21, "Whom the heaven must receive UNTIL the times of the restitution of all things", which they declare to be at the end of time.

68. That Adam's sin was not entailed upon his posterity, and yet they summon as a proof-text Rom. 5:19: "For as by one man's disobedience *many were made sinners*."

69. That no one will ever suffer death eternal, because there is no such thing, and yet to prove their doctrine they quote: "As I live saith the Lord I have no pleasure in the death of the wicked" [Ezek. 33:11]. This they admit to mean eternal death, in the way they quote it, and, according to Universalism, God has pleasure in both moral and temporal death.

70. That no one can be free from sin here, and yet they boast of Rom. 6:22: "But now being made *free from sin*", &c., as proof of final, universal happiness.

71. That none were ever in danger of being lost, with respect to eternity, and yet they quote John 6:39 to prove that none will be lost there: "And this is the Father's will that sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day."

72. That "we must, through much tribulation, enter into the kingdom of God" [Acts 14:22], and yet to evade the force of this phrase in other Scriptures, where we are told the wicked shall not enter it, they struggle to confine it to this world, and quote: "Behold the kingdom of God is within [or among] you" [Luke 17:21].

73. That the "great gulf" between the rich man and Lazarus, over which none could pass [Luke 16:26], is *unbelief*, and yet Jews and Gentiles have passed over it.

74. That Christ taught that all that are in the flesh are sinful when he said: "There is none good but one, that is God" [Matt. 19:17], and yet they deny that Christ was God, and of course that he was *good*, and yet they preach that he is the "*good* shepherd", and the Saviour of the world.

75. That the rich man in "hell" was the Jewish priesthood in the siege of Jerusalem, and yet he wished that his "five brethren", who, by the same interpretation, were "the masses of the people", and who were involved in the same calamity, "*might not come to that place of torment.*"

76. That the word *forever* does not mean eternally, and yet they quote: "For the Lord will not cast off *forever*" [Lam. 3:31], and "Neither will he keep his anger *forever*" [Ps. 103:9].

77. They contend, to prevent the judgment mentioned in John 12:31 meaning the judgment of Pilate, that the phrase "Prince of this world" means Satan, and yet not only deny his existence and the possibility of his having been at that time "cast out", but, to make out universal salvation, argue that God is the Father of all and *the Prince of the world*.

78. To prove that the gospel will eventually encompass the entire world and that all will therefore be saved, they quote Isa. 55:10,11, and yet to prove that Christ appeared the second time at the destruction of Jerusalem, they cite Col. 1:23, where Paul says *before* the destruction of that city that the gospel had been already preached "to every creature which is under heaven."

79. To represent Christ as appearing at the proper season to perform his work of redemption, they quote Gal. 4:4, "When the *fulness of the time* was come God sent forth his Son," and yet to prove that all will be saved eventually they quote, "That in the dispensation of *the fulness of times*,

he might gather together in one, all things in Christ," Eph. 1:10, that is, all were saved at the first coming of Christ.

80. They say with our theory of hell, that we cannot believe the Psalmist when he says "The wicked shall be turned into hell," for this would be damning all Adam's race, since all in some period of their lives have been wicked, and yet they themselves contend that all are wicked and that the wicked are continually in the Psalmist's hell, and yet that they "shall be turned" into it. Here is a contradiction, besides putting the wicked not only in their hell, but *afterwards* into "the hell of Orthodoxy."

81. To confine the judgment to this world they quote, "For judgment *I am come* into this world," John 9:39, and yet to prove that Christ will not condemn any but will save all, they quote, "*I came not* to judge the world," John 12:47.

82. Paul says to the Corinthians, [1. Cor. 15:17,18] "If Christ be not raised your faith is vain; ye are *yet in your sins*," a doctrine our opponents do not believe for *they* would say, "ye are yet in your sins," whether Christ be raised or not. "Then" adds Paul, i. e., as a consequence of this "they which have fallen asleep in Christ *are perished*," which word they say means "annihilation." But all men die in their sins. Then all mankind will be *annihilated*! "Who then can be saved?"

83. When we cite Rev. 20:10, to prove future judgment and punishment, they tell us that this cannot refer to eternity, for it contains the phrase "day and night" which say they certainly do not exist in the other world, and yet their assertion is no sooner cold than they will quote Rev. 7:15, where this self-same phrase occurs to prove universal salvation, which is, of course, to be understood literally, when Revelation is all a figure!

We might add more. O consistency thou art a jewel! Such is Universalism!!


FINIS.

## ERRATA.

On page 42, line 12, read *hear* for learn.

"	45	"	6	"	<i>possessive</i> for possession.
"	49	"	23	"	<i>Haveis</i> for Harveys.
"	87	"	23	"	<i>a general</i> for <i>in general</i> .
"	89	"	14	"	<i>envy</i> for error.
"	92	"	22	"	and <i>not</i> the for and the.
"	98	"	2	"	<i>of, or for or, in.</i>
"	107	"	12	"	<i>third</i> for thin.
"	109	"	16	"	<i>ensamples</i> for examples.
"	112	"	22	"	<i>as</i> for a.
"	120	"	32	"	<i>Sodomites</i> for Sodoms.
"	133	"	35	"	<i>distinction</i> for destruction.
"	134	"	23	"	do. do.
"	135	"	20	"	<i>fiends</i> for friends.
"	149	"	32	"	<i>detection</i> for delection.
"	228	"	28	"	<i>continues</i> for continuous.
"	230	"	31	"	<i>Goodrich</i> for Doodrich
"	239	"	20	"	<i>place</i> for peace.
"	239	"	26	"	not <i>one of</i> for not of.

Jude 6, page 68, is not correctly printed, and Rom. 5 : 7, page 95, is left out, so also the word *sense*, p. 238, l. 5.

 Read the *first two lines* on page 242 *on the bottom of* p. 240.

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