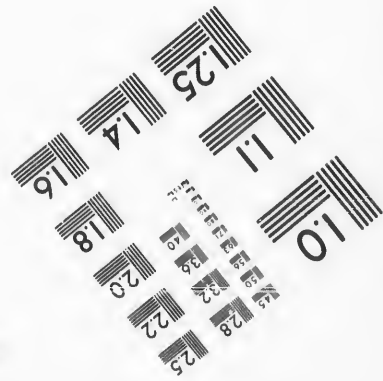
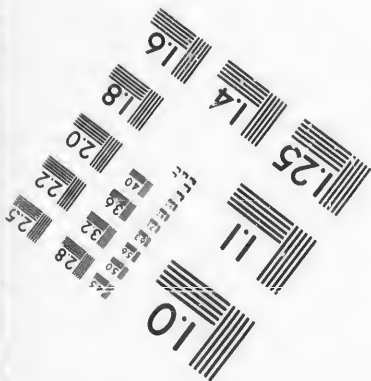
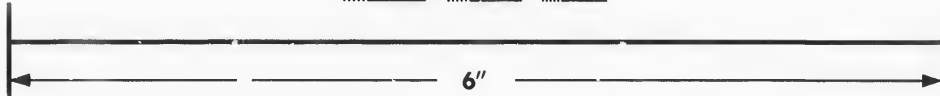
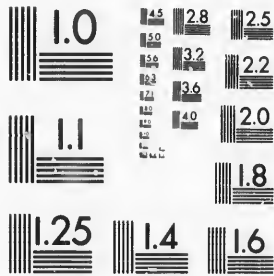


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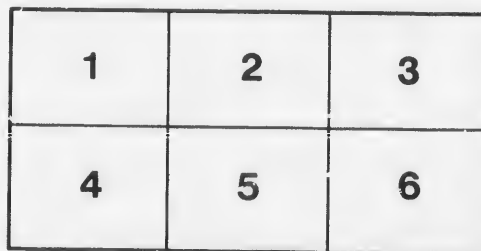
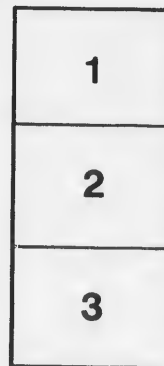
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REMARKS

1845

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A DISCOURSE,

PREACHED AND PUBLISHED

BY THE REV. D. M. KNAPEN,

PASTOR OF THE UNIVERSALIST CHURCH, HALIFAX.

FROM THE TEXT

“For the wages of Sin is Death; but the Gift of God is Eternal Life,
through Jesus Christ our Lord.”

~~~~~  
*By a Layman.*  
~~~~~

HALIFAX, N. S.:

PUBLISHED FOR THE AUTHOR, AND FOR SALE AT THE BOOK STORES.

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REMARKS. ETC.

THE author of this Sermon displays learning, genius, and talent worthy of a better cause: for the intention of the work is to prove that there will be no punishment for sin after the present life.

The first page is a good specimen of sophistry, meant to show that though Life and Death are set against each other in the text, yet it does not follow that both are meant to be Everlasting; and it is added as he proceeds, that although Everlasting Life occurs fifty times in the Scriptures, that the phrase *Everlasting Death* is not to be found once.

Very true. The sacred writers did not think proper to designate *that* an everlasting operation which is but the event of a moment. Who does not know that death is the instant separation of life from the body, which is the subject of this change; and the body, in the state after death, must remain dead, or without life, unless a resuscitation takes place.

With regard to man, death separates not only life, but it separates the soul from the body. Dust then returns to dust, but the spirit returns to God who gave it.* The body, however, may be resuscitated by the power of God, and we are informed that it will actually be raised again, and, by a process of which we, of course, are ignorant, will be made immortal as the soul itself—"For this mortal must put on immortality."

But we are informed by the Holy scriptures that another death will take place, and it is therefore called "the Second Death." Our blessed Saviour proclaimed it when he said—"Fear not them which can kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell."

* This text does not say the spirit returns for the purpose of entering into a state of blessedness; but, as we are informed by the whole tenor of scripture, for coming to judgment.

This is the **Second Death**, for it is not the separation of life from the body, but the separation of both soul and body from everlasting life. And from this state of death we have no promise of any resurrection.

In Revelation ii. 11 it is said—"He that overcometh shall not be hurt of the second death." Therefore he shall not be separated from life by it, but shall be a recipient of that eternal life which is "the gift of God through Jesus Christ our Lord.

The truth of this second death taking place, is not made to depend on one particular passage in the bible, nor on any inference that might be drawn from any particular saying. In Revelation, chap. 20, after the sublime description of the **Great White Throne**, and of Him that sat thereon; and of the dead, both small and great, standing before God and being judged according to their works, it is added, that whosoever was not found written in the **Lamb's Book of Life** was "cast into the **Lake of Fire**." And at verse 14 it is said "this is the second death."—This is exactly what our blessed Saviour refers to when he says "fear him who is able to destroy both soul and body in hell." And it is again described in Rev. xxi. 8,—"**But the fearful, and unbelieving, and abominable, and murderers, and sorcerers, and idolaters, and all liars, shall have their portion in the lake which burneth with fire and brimstone, which is the Second Death.**

From this second death, whether it be considered the immediate separation from everlasting life, and from "the presence of God and from the glory of his power," and from all that is good and holy, and from all hope forever, and forever, and forever,—or whether it is considered as the state of death after that separation has taken place, it is the same thing;—the event is summed up in the 22nd chapter, verse 11,—"**He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.**"

Here ends the shallow artifice of the Rev. Mr. K., that "there is not such a phrase as Everlasting Death in the

bible."—If there is not a death which separates from everlasting life, and a state after that death from which we have no promise of resurrection, then there is nothing at all in the bible; neither have we sense to know any thing, but all is **UTTER DARKNESS**.

But not only is there this full assurance of this state of death for the wicked; but there is full assurance of everlasting life for the righteous, for it is said that He, "Even God, shall wipe away all tears from their eyes, and there shall be **NO MORE DEATH**, neither sorrow nor pain, for the former things are passed away, and all things are become new." Thus we have no more fears for the righteous, in their state of everlasting life, than we can have hopes for the wicked in the state to which they are reduced by the final separation called the **SECOND DEATH**; and whatever the Rev. Mr. Knapen may say respecting the phrase everlasting death not being in the bible, he will find, Mark iii. 29, there is **EVERLASTING DAMNATION**.—How could the Rev. Mr. K. make such a mistake. Surely he must have a book of reference—I have nothing but a common bible, and his sermon.

But if there is everlasting damnation, or the state of eternal death, it must be the result of sin; the wicked have finished their work of sin on the earth, death is their wages—the **SECOND DEATH**—the final separation from life and hope.—And their wages they will be entitled to long as they exist—who shall dare to deprive them of their wages? Who can do it? Can Omnipotence? Where then would be his Justice? "He that believeth on the Son of God hath everlasting life." "But faith is the gift of God;" but will God give power to the wicked to believe they are in a state of everlasting life, when they are in a state of final separation from Him, having died the second death and are receiving the wages of their sin, namely, **EVERLASTING DAMNATION**?

"But," says the reverend Preacher, "if the wages of sin be a moral death, which the sinner dies in the days of his transgression, by which and through which he receives, from day to day, his wages, or the punishment *which his crimes merit*; then may the gift of God be bestowed on the regenerate sinner."

I am at a loss to discover what this regeneration is of which the reverend Preacher is speaking. If punishment produces regeneration, then must the devils be very regenerate.—But Mr. K. will tell us there are no devils.—We will invite him to the penitentiary, and see if the scourge and the iron ever imbued the soul with the love and fear of God. If punishment be regeneration it is a doctrine which I do not understand, but the doctrine that “*the sinner receives from day to day the punishment which his CRIMES MERIT*,” I can easily understand to be untrue. If it were true, what tribunal, earthly or heavenly, could bring him to account. Bring the murderer before an earthly court, and what is his plea? I have already *suffered the punishment which my crime merits*. But at what tribunal in the whole world would this plea be admitted?

The answer would be,—You have taken the life of a fellow being—your death is required as the punishment—that is the punishment as far as we are able to inflict it; but as we know not the remote consequences of your crimes, nor have we power to inflict adequate punishment, we refer you to a higher tribunal. You cannot, however, bring as a plea there, that you have suffered death for death, for you bring as your plea at this tribunal, that you have already suffered the punishment that your *crime merits*. We then shall be doing wrong in taking your life. In fact, we shall at that rate be shedding innocent blood, and you will have your action against us for murder. But, nevertheless, we sentence you to be hung by the neck until you are dead, and the Lord have mercy on your soul.

We may next enquire what proof the reverend writer brings that *the sinner receives the punishment which his CRIMES MERIT in the day of his transgression*.

The only proof that stands on his page, is that the word wages did in the original, signify the daily pay of a Roman soldier. Well, then, the slight qualms of conscience which some sinners feel, and the slight punishment which others receive, which is sometimes very near nothing at all, is yet the *punishment which their CRIMES MERIT*—because the word “wages” did signify the daily pay of a Roman soldier!

A school-boy might be found blockhead enough to come to such a conclusion, but Dr. Clarke, whose words the reverend gentleman perverts for the purpose, never arrived at that conclusion; and I may defy him to find a similar conclusion in Judge Blackstone’s Commentaries on the Laws of England; and I think I might defy him to find any person but himself having come to a similar conclusion, only we are aware that to support a creed, absurdities are taken for oracles!

That St. Paul came to this conclusion is an arbitrary inference. We are at liberty to believe that St. Paul intended to point out the compleat finish of the sinner's day of probation, which is his life, by the Roman soldier's single day, intimating thereby that as the soldier received his proper reward at the end of his day, which was the time limited for the settlement of his account, so the sinner would find his account completed at the end of the day of his probation. And to come to this conclusion would be in accordance with the scripture, and therefore a safe conclusion. For whatever varieties may shade the character, whether it be of sin, or of Christian attainments, or of backsliding, we are not informed of any final account being made up until the close of life, or the end of the day of our probation. St. Paul suffered nothing, that we know of, in the day of his transgression. While he was mad with persecution, he suffered nothing, that we know of, either of body or mind. It was after his conversion; after he became an apostle; after he became a pillar of the Church of God that he said—"I die daily;" and to read an account of his sufferings, we might suppose him to be the most guilty wretch on earth, that is, if we suppose he was suffering the "MERIT OF HIS CRIMES." We may, therefore, be sure that St. Paul would be the last person in the world to inculcate such a doctrine. Let us not then pervert his words by putting such an inference on them, but rather put it aside as a doctrine that has neither foundation nor superstructure, nor any existence but in the fanciful inventions of men.

Whatever St. Paul might mean to point to in comparing the day of probation to the actual day of a soldier's service, it could not be the final punishment of the wicked; because all his writings, as well as the other scriptures, are based upon anticipations of the future.

By way of illustration, we may enquire how the duelist, who murders his fellow, and is murdered by him at the same instant, suffers the punishment which his CRIMES MERIT in the day of his transgression. Is it by the loss of life? He cannot be conscious of it, for the instant the ball touches his heart, life is extinct; and the body is no more conscious of the life than the earth on which it has fallen. Is it the loss of property? All the world's property, condensed in a single gem, and placed before his glazed eye, would not have the effect of restoring its brilliancy. Is it the loss of friends? Perhaps there may be some bitterly lamenting beside the corpse, but it hears them not. Is it the loss of happiness? Alas, it could not be a happy state of mind that induced him to become at once a murderer and a suicide!

What then may be the punishment he suffers in the day of his transgression that is the merit of his crimes? Is it the horrors of a guilty conscience which he must feel on presenting himself before his Creator, with his head doubly clotted with blood. Ah! there may

be something in this;—this indeed may happen in the day of his transgression,—but when will it terminate? Alas! the end of that day is merged in eternity.

At page 8, we find the doctrine that “*the effect of sin is to blind and brutalize, to obliterate the law of right written by the finger of God on the heart; and, if that law be totally obliterated, then the individual is no more accountable than the brute.*” If the law of Conscience, he says, is totally obliterated, is man any more responsible for his actions than the tiger or hyena!!! I fervently hope that the Reverend Mr. Knapen is the only person that will ever attempt to establish that monstrous doctrine. What, if a man sins against light and knowledge till he has grieved the holy Spirit of God, and caused Him to depart from him, is he then to sin with impunity. Monstrous indeed! St. Peter says, “these as natural brute beasts, made to be taken and destroyed, speak evil of the things which they understand not, and shall utterly perish in their own corruption.” And “It had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered to them.” It were better indeed for them not to be enlightened, if they sin away that light, and become as brute beasts, and perish in their own corruption.

But we may approach this argument in another point of view. If a man may commit crimes until he is as great a terror to society as the tiger or the hyena, and yet not be accountable for his actions, who then dare touch him? If he is not amendable to God, surely he is not to man. Who then dare punish the innocent? I anticipate the answer—he must be confined like the beast to prevent his being mischievous. But he must not be punished—the more cruel and blood-thirsty he has been, the more he is to be “*pitied on account of his great blindness which is the worst of all punishments.*” Though he may be a daring villain, you are not to apply the lash by way of taming him, not even to keep him at hard labour, but treat him, we may fairly conclude, like a gentleman. In this case, would not all wicked men commit crimes as fast as they possibly could, knowing that at the worst they must be treated as gentlemen, and even with pity, on account of their “*great blindness which is the greatest punishment that could be inflicted*” for their villainies.

If this particular tenet of Universalism were universally believed, men would all become either villains or the victims of villains, the face of the earth would be smeared with blood; and the species would become universally extinct.

At page 10 he says, “the enjoyment of the present life depends on our knowledge of God and of his Son Jesus Christ as it is revealed in the Gospel.” But what need has the Rev. Mr. K. of the Gospel. The Gospel is glad tidings of great joy—glad tidings of a Saviour who

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is Christ the Lord. But what need has the Rev. Mr. K. of a Saviour who is Christ the Lord—he pays off his own debts every day like the Roman soldiers. He speaks indeed of mercy,—but what need of mercy when the debt is paid? And as for any atonement, there can be no need of any, nor any justice in requiring it. Can payment be demanded twice? Nay, the Rev. gentleman asks no atonement,—for the phrase atonement does not once occur in his sermon. In this he is consistent with his doctrine.

Gracious heaven! For what did the adorable Son of God put aside his glory, and become obedient even to the death of the cross? Was it to be set at naught by Universalism?—Was it not enough that he suffered agonies of which we can have no conception, but which weighed down the human nature which he had taken upon him, until he cried “Father, if it be possible, let this cup pass from me”—and until he cried on the accursed tree—“My God, my God, why hast thou forsaken me”!!!

“But behold he cometh with clouds, and every eye shall see Him, and all the kindreds of the earth shall wail because of Him, even so, Amen.”

Why shall they wail because of Him? Will it be because he never gave himself an offering for sin? O, no: they know he did. Why shall they wail because of him? Will it be because he comes again to suffer? No, no: He suffered once, the Just for the unjust. Why shall they wail because of him?—because He comes as their Judge, and sentences them to a *deathless state* of EVERLASTING DEATH.

I beg the kind reader to pause a moment and consider if these things have been honestly dealt with. If so, we can come to an honest conclusion. If we have no righteousness of our own, let us go to Him who has a perfect Robe of Righteousness to give us—to Him who suffered what we never could suffer—to Him who fulfilled that sacred law which we never could have fulfilled. Let us cast ourselves humbly at the feet of the Saviour—let us pray for everything, because we have nothing. He, even God, loves a praying spirit. Daniel prayed at the risk of his life, and it was said of him, “O, Daniel, greatly beloved.”

Speak of the mercy of God. O, who can tell it. Infinite mercy has, by an infinite atonement, purchased for us blessings which it hath not entered into the heart of man to conceive of. Dear reader, let us pray for them believingly, and we shall receive them. Thousands are praying for you,—let our prayers mingle together, and they will be more than answered. “Blessed is the man to whom the Lord imputeth not sin. Blessed indeed; he need not fear the reality of hell—heaven is for him. But the Lord will be enquired of—He graciously says, “Seek ye my face.” Come, reader, let us seek his face together.—Blessed are the pure in heart, for they shall see Him as he is. O,

who can tell that blessedness, let us strive to get a foretaste of it.—Prayer is the key that opens heaven. Reader, let us pray till heaven opens to our view, and let us never lose sight of “The Way, the Truth, and the Life,” even CHRIST.

ADDENDA.

After the sermon is a note, in which it is said that “*the threatenings of the Pentateuch were all of a temporal character.*”

If it pleased God to test the obedience of his creatures by what would have the greatest effect on their minds in that stage of human existence, He was able, by his Holy Spirit, to sanctify that obedience to their everlasting good. And if in our days, mankind were offered fine houses and rich possessions in reward for their obedience, we may fairly conclude that many would have the appearance, at least, of being very religious, who at present are looking after houses and lands without any reference to religion, or peradventure something in direct opposition to it.

It is not for us to vindicate the ways of God to man; rather ought we to say in the depth of humility, “even so it pleased thee, O heavenly Father.”

That a future state was looked for, in the old dispensation, is easily proved, and rewards and punishments connected with it; but that God should reserve the full developement and illustration of Immortality, and its consequences, to the advent of his beloved Son, who become “the first fruits of them that slept,” is a dispensation to which we must humble ourselves in the dust, being, perhaps, not permitted even to “desire to look into.”

I have laid aside the sermon, and have no other book either for or against Universalism. But I have heard some of my friends,* whom I sincerely esteem, observe, “that God is too merciful to punish the sins of a short life with *everlasting* punishment.” That is to say that if God did inflict everlasting punishment he would not be merciful.

An apparent want of mercy in God, was, at the time of the French Revolution, made an argument for Atheism. I speak from personal knowledge. The miseries of human life, especially great calamities, such as earthquakes, eruptions of Volcanos, inundations, one of which

* Some have proposed the text—“As in Adam all died, so in Christ shall all be made alive,” which I believe they will find refers merely to the resurrection of the body.

overwhelmed seventy villages in a few hours, pestilences, plagues, and other fearful diseases, by which even tender infants have been inflicted with excruciating pains, all these were considered incompatible with the mercy of an infinite Creator, and therefore it was concluded there was no God. This doctrine, however, was not scriptural,—it was an invention of man ; and the consequences show it was incorrect, for the believers in it brought upon themselves miseries immensely greater than those they complained of—it caused a great nation to become a theatre of murder in its worst forms, while the minds of men became inflamed with the fiercest passions that can exist in the human breast. And we must confess that this inconsistency and deplorable state of things, was in a great measure the effect of taking for a creed the inventions of men, and presuming to bring the mercy of God to a human standard, without revelation for a guide. The scriptures tell us that “ God so loved the world that he gave his beloved son, that whosoever believed on him, might not perish, but have everlasting life.” If we wish for mercy, surely here is a superabundance.

But how is it the Saviour had to say “ Ye will not come to me that ye might have life.” Let those who plead for more mercy explain the riddle.

I will now conclude these remarks by appealing to the patient reader, that if we receive at the hands of our Creator the same justice that we concede to each other, we ought to be satisfied ; and for the purpose of illustrating this sentiment I submit the following

CURIOUS CALCULATION.

If a man may, by his fellow man, be sentenced to transportation for the term of 21 years for the crime of forging a name, which may be done in one fifth part of a minute ; how long may his creator sentence him to banishment, in the same proportion, for a sinful life of 80 years.

$$80 \div 365 \div 24 \div 60 \div 5 = \text{Ans. } 4,415,40,000 \text{ years.}$$

Here, then, in accordance with the usage of man with his fellow, his creator may sentence him to Four thousand four hundred and fifteen millions and forty thousand years of banishment, for living a life of sin for the term of eighty years. Such a length of time we cannot bring our minds to comprehend. We might quaintly term it a LITTLE **ETERNITY**. The statement may, perhaps, be liable to objections, but it rationally destroys the idea that sin may not be punished in a future state.

It will, however, be said, that in some countries forgery is punished with death ; that is, the culprit is punished with everlasting destruction from the presence of his fellow men and from the glory of their power. So, likewise, God declares that the wicked shall be punished with everlasting destruction from His presence, and from the glory of His power. Are the cases similar then ? O, no. When the culprit is

found guilty at an earthly tribunal; he may sue for pardon, and his prince has the power to grant it. I think there is an anecdote of King George the Second being importuned for the pardon of a person who was sentenced to death for forgery. His Majesty, however, objected granting it, on very proper grounds,—and when annoyed with this importunity, he indignantly threw his hat across the room, exclaiming, “Will you take my crown?”—But the King of kings acts in a different manner. Before any application is made to Him for pardon, He says,—“Come, now, and let us reason together; though your sins be as scarlet, they shall be as wool.” Glory be to thee, O heavenly Father for such infinite condescension, the riches of thy grace are unsearchable. But what reply does guilty man make to this proposal? He does not choose to reason—he will have his own terms, or he will accuse his Creator of being unmerciful!

The subject is becoming somewhat oppressive. What is it that man wants at the hands of his maker? Is it to be saved *from* his sins, or to be saved *in* his sins? The question must be answered, not to man but to God?

THE END.

