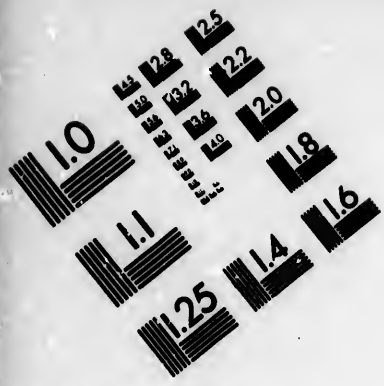

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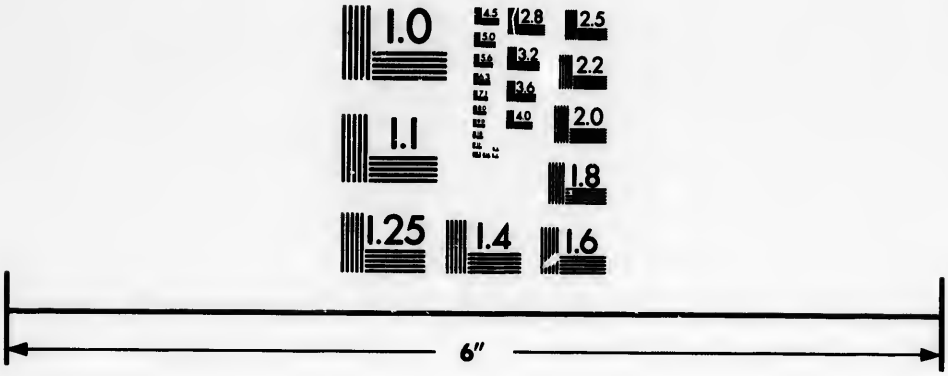

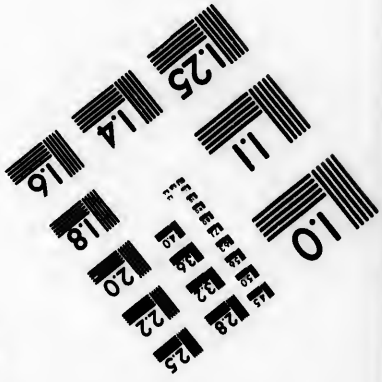

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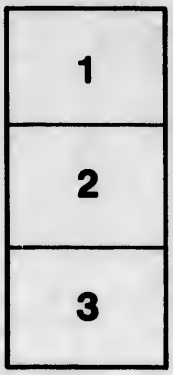

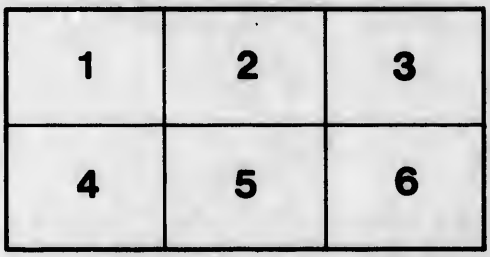

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OBSERVATIONS

ON THE

MORAL AGENCY OF MAN,

AND THE

NATURE AND DEMERIT OF SIN;

IN WHICH

THE OBLIQUITY OF UNIVERSALISM IS EXHIBITED:

ALSO,

AN EXAMINATION OF THE GROUND

FOR ENTERTAINING THE HOPE OF THE FINAL HOLINESS AND HAPPINESS OF ALL MANKIND;

AND OF THE

OBJECTIONS WHICH UNIVERSALISTS URGE

AGAINST THE PERDITION OF ANY PORTION OF THE

HUMAN FAMILY.

BY JOHN BORLAND,
Wesleyan Missionary.

"Behold, I will make them of the Synagogue of Satan, which say they are Jews, and are not, and do lie:"

"Thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind and naked."

REV. 3: 9, 17.

SHERRBOOKE:
PRINTED BY J. S. WALTON.
1848.

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INTRODUCTION.

The existence and spread of Universalism in the immediate circle of the author's labours drew his attention to that form of error; the result of which was a determination to do what in him lay to meet and repel it.—The present publication is the last (for the present) of a series of efforts for the attainment of his object; and is presented to the serious, dispassionate, and prayerful reader, with the humble hope, and earnest prayer, it may promote his spiritual—his best interests.

It were impossible to receive a just apprehension of the nature of divine truth,—of the mode of its operation, nor less of its projected results, without perceiving in Universalism a mangling of the one, and a perversion and frustration of the others. This, as a matter of fact, and vital to the interests of man, cannot fail of fixing the attention, and exciting the caution of every considerate mind. With many the impression is found that the points of difference between Orthodoxy and Universalism are not so many and important as interested partisans represent. A few quotations from Universalist writers, as collected by the Rev. Nathan D. George, in his admirable little work upon the subject, will serve to convince the reader how unsustained is such an idea;—especially when we assure him no orthodox writer will question their correctness.

"Mr. J. D. Williamson in his work entitled, '*Exposition and defence of Universalism*,' p. 215, says, '*I have no disposition to conceal the fact, that there is a wide and irreconcilable difference between us and our opposers: nor can it be denied that if we are right they are wrong, not merely in some points, but radically, and I had almost said totally*

wrong. This is a truth with which we are well acquainted; and that man pursues a mistaken policy, nay, even a wicked course of hypocrisy, who attempts to conceal this fact. There is no manner of use in endeavoring to make it appear, that there is but a shade of difference between us and other denominations: for there is a difference, high as heaven, wide as earth: a difference as hopelessly and utterly irreconcilable, as light and darkness: and there is no disguising the obvious truth, that if one system is true the other is false, desperately and hopelessly false, I had almost said, in its whole length and breadth.' "

"The 'Magazine and Advocate,' a Universalist periodical, says, Volume 3, p. 349: '*Our faith, as of old, is opposed in every material part, that can affect the honour of God and the happiness of man, to the faith of the religious world.*' "

"In the Trumpet for Decr. 12, 1835, is an article on the 'Tendency of Universalism,' taken from the Gospel Banner, in which the following is found:

" '*The tendency of Universalism is, obviously, opposite to that of Partialism. They are clearly and plainly opposite sentiments: and, of course, must be opposite in their tendency and influence. If one of them is true, and productive of beneficial consequences, the other is not; and vice versa. Both of them cannot be sustained by the word of God, if that word is itself worthy of credence, for, 'a house divided against itself cannot stand.' If, therefore, the word of God is divided, and presents opposite and conflicting sentiments, it cannot sustain the test of critical examination, and should at once be abandoned.*' "

"The Trumpet is before us for August 18, 1838, in which Mr. Whittemore quotes the following from Mr. Royce, who, in contrasting Universalist with Orthodox views, says:

" '*Universalism has a different God, a different Christ,*

a different Spirit, a different sinner, a different atonement, a different grace, 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 Christianity.' "

"After quoting the above, Mr. Whittemore uses the following very emphatic language:"

" 'To THIS WE GIVE OUR ASSENT. *Mr. Royce is right.* WE CONFIRM HIS WORDS,—*that Partialism is,* IN EVERY SENSE, A VERY DIFFERENT DOCTRINE FROM UNIVERSALISM. HE CANNOT REPRESENT THE DIFFERENCE TO BE TOO GREAT.' "

These statements being given by the leading men of the Universalists, will be fully subscribed by divines of the Orthodox School. But what then? do they not furnish abundant reason for the most rigid, patient, untiring and prayerful consideration of the matter which the mind is capable of giving? Universalists may not look contemptuously either upon the number, piety, learning, or influence of the orthodox. The orthodox can well afford to compare with them on any of these points.

In prosecuting an argument it is always supposed that a standard of appeal is used:—the directions and decisions of which are to be sought and received with ingenuousness and deference. The bible in this instance is the appeal. Its statements, therefore, should be sought and applied fairly. The meaning of the sacred writer should be carefully obtained, and as carefully given:—this in several, in many instances; is not the case with Universalist writers, instances of which are given in these observations. The writer has therefore felt himself called upon to remark upon such conduct with sharpness: for this he offers no apology, the explanation just made will suffice. A destitution of feeling under such circumstances would go far to prove a sameness of principle between the accused and the accuser;

or, at least to establish a charge of criminal indifference towards the momentous interests of truth.

A desire to observe brevity as much as possible has, in the present judgment of the writer, led him into an error. The Deity of our Lord Jesus Christ should have had a prominent place in these observations. The science of christianity is a system whose centre is Christ and him crucified. This was the theme of the apostles, as it had been that of the prophets. Whatever importance is justly attached to the foundation of a building, —that importance reflects a light upon the position and influence of Christ. He, to the Gospel scheme, is the "foundation stone," "elect," "tried," "precious." He is "the chief corner stone." "The head stone of the corner." Is God accessible? It is by Christ "the way, for no man cometh unto the Father but by him." If there is a medium of salvation ;—Christ is that medium, that only medium. "Look unto *me* all ye ends of the earth, and be ye saved, for I am God, and beside me there is none else." The guilty, bitten, perishing Israelites were bidden to look to the brazen serpent; that was their only hope :—thus is man, guilty, poisoned by sin, and perishing of disease, bidden to look to the Lord Jesus Christ for salvation. He is the only remedy. If there is truth, and that truth is freedom, and sanctification :—then is Christ that *truth*, as he is the way and the life. Is a sacrifice indispensable? Behold in Christ the Lamb of God, that taketh away the sin of the world. Is a High Priest necessary to appear before God in our behalf? Then consider, holy brethren, the apostle and high priest of our profession, Christ Jesus. Is faith necessary, as that without faith it is impossible to please God? then is Christ its foundation and life. In a word, would we elude condemnation, the wrath of God, and obtain life eternal? Then must we believe in Christ. He has come that we might have life ;—in him is life, and the life is the light of men. Oh! how important to man

is Christ Jesus our Lord! But what Christ? The Christ of the Bible most assuredly. Not the Christ of our creation. To suppose we might obtain the blessings of Gospel salvation by any other means than that presented by God is a *fundamental error*: else Christ has died in vain. He can no longer be the wisdom of God, and the power of God. If this fact is sufficiently clear, then is it not equally so that we must have and use the Christ "whom God hath set forth," as none else will suffice? Philosophy teaches the necessity of the most rigid and particular application of the principles of science to the attainment of any desired result. No man can kindle a fire with ice, and thus warm himself;—no man can make bread of a stone, and thus supply his hunger, nor is he authorized to expect that he can violate the principles of nature and yet have his wants supplied, whatever his emergency may be. Thus it is in grace, God has given us a Saviour, and taught us how to use him: But if we make to ourselves another Christ, (and we do so if we have not the precise Christ of the Bible,) or attempt to use him another way, or for other purposes, than those prescribed, we shall involve ourselves in untold misery and disappointment: nor will our condition be found a reason for a departure from the established order of salvation to meet us in our folly and wretchedness. The importance of this principle, thus imperfectly sketched, is, I am satisfied, beyond computation.—Reader see to it.

Universalists have fearfully mutilated the truth concerning the nature and offices of Christ. With the old schools of Arians and Socinians, and the more modern one of Unitarianism, the Deity of Christ is denied, because the doctrine of the Trinity is not understood, and supposed to be contradictory. To such it were sufficient to say: You are not required to understand, because you cannot, the *nature* of the Trinity, but its *fact* simply. If God say it is so, we may well believe it, al-

though we cannot understand it. We cannot understand our own *nature*, how then may we suppose we should understand that of the Deity?

The Deity of our Lord Jesus Christ is denied because of Scriptures which refer to him, and exhibit him in an inferior sense than the Father. This reason is expressive of the determination to demolish a doctrine rather than to ascertain its truth. Is not the Lord Jesus Christ admitted by the orthodox to be a man? If therefore a man, is it not proper to suppose that some reference to him as such should be found in the Bible? Is he not also sustaining office, which office confers *official inferiority*? If so, should not this truth also have prominence? To cite scriptures applying to these facts, and from them to deduce inferences prejudicial to the deity of the Saviour, is a solemn and profane trifling with the great doctrine involved. The questions for Universalists to consider, and dispose of, are;—are there not scriptures which apply to Christ, and which distinctly declare his Deity? Or, can these scriptures be explained with fairness, and according to the just rules of criticism, and the doctrine of his Deity be impugned, and subverted? We say not. How unequivocal, for instance, are those texts which exhibit his possession of the *incommunicable attributes of the God-head*?

Is *Omnipresence* one such attribute? Then says Christ: "For where two or three are gathered together in my name, *there am I in the midst of them.*" "And, lo, *I am with you alway, even unto the end of the world.*"—Matt. 18: 20—28: 20.

Is *Omniscience* another? then said Peter, "Lord, *thou knowest all things*, thou knowest that I love thee."—And the Holy Ghost by St. John, "But Jesus did not commit himself unto them, *because he knew all men.*" John 21: 17—2: 24.

Immutability is another. Then is he, Jesus Christ, *the same yesterday, and to-day, and forever.*" "And as a

vesture shalt thou fold them" (the heavens and the earth) "up, and they shall be changed: *but thou art the same, and thy years shall not fail.*" Heb. 13: 8—1: 12. Again:

Omnipotence and eternity are equally essential attributes of proper Deity, and these also are applied to Christ. "*I am Alpha and Omega, the beginning and the ending*, saith the Lord, *which is, and which was, and which is to come, the Almighty.*" Rev. 1: 8.

The *Titles* of Scripture are not less explicit. He is "*the Everlasting Father*," or, "*Father of the Everlasting Age*," "*The mighty God.*" Isai. 9: 6—Expressly is he called "*God.*" John 1: 1; and "*the Great God.*" Titus 2: 13.

The works of Deity are his works. Creation. "*All things were made by him*, and *without him* was not anything made that was made." John 1: 3. Preservation. "He is before all things, *and by him all things consist.*" Col. 1: 17. While in addition to all this, whatever is due, and required, from the creature to the Creator, is to be rendered to Christ, "That all men should honour the Son, *even as they honour the Father.* He that honoureth not the Son honoureth not the Father which hath sent him." John 5: 23. And when, in his official capacity, as the Saviour of man, he was by the Father introduced into the world, lest the angels, guarded by their knowledge of God's glory, and honour, should hesitate to render due homage to the God-man,—the Father, equally jealous for the honour of the Son, as for himself, gave the following command, "*And let all the angels of God worship him.*" Heb. 1: 6. Who can reconcile such language, such acts, such requirements, with the mere humanity of Christ; especially, when the particularity of Jehovah to guard his creatures against the sin of idolatry is considered? It will not do to feign an inferior deity for the Saviour, for such must inevitably reduce him to the level of a creature, and render it im-

possible that he should possess the attributes referred to above. The hypostatical union of the Deity, with humanity, is the only solution of the otherwise discordant and contradictory statements, with which the Scriptures abound concerning the Redeemer of man.

Universalists evince a capability of appreciating the argument for the Deity of Christ drawn from the attributes of omnipotence, omnipresence, and omniscience. They are found strongly objecting to the personal character of Satan, as taught by the orthodox, on the ground that the language used in reference to Satan assumes his possession of the above named attributes; and proving, as they well may, that none can be their possessor and not be God, they affect to feel justified in rejecting the doctrine altogether. None could object to this conclusion, were it not well known that the language objected against is that of accommodation, merely. The orthodox feel perfectly authorized to ascribe to Satan what is done, either by himself, or his agents. This is the only sense in which they employ language giving the mere colouring for such a course as Universalists pursue.—But this is not the reason for ascribing such to Christ. The Scriptures give no such licence. They speak of Beelzebub, the prince of the devils, and of Satan, an adversary, in general terms;—but never of Christ the prince of Christs, and of Jesus all-mighty Saviour as a general term for a multitude of Saviours. Such a mode of arguing convicts Universalists of great unfairness; and goes far to sustain the impression, that the attainment, and enforcement of truth is not their object. To trifle with any truth, is improper. To misrepresent truth is highly reprehensible. But to trifle with—much more to misrepresent divine truth—pregnant with momentous consequences for time and eternity—is such as no language can adequately describe.

PART I.

THE MORAL AGENCY OF MAN.

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"And God said, Let us make man in our image, after our likeness:—So God created man in his own image, in the image of God created he him: male and female created he them."—Gen. 1: 26, 27.

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THE moral agency of man is a doctrine of importance in the science of Theology. It is a foundation stone to the system; and a valuable key to explain many of its mysterious truths. The fact itself is sufficiently easy of apprehension: and, were it not for an injudicious mixing of irrelevant matter therewith, would seldom be misunderstood.

"He is a moral *agent*," observes Richard Watson, "who is capable of performing moral actions: and an action is rendered *moral* by two circumstances,—that it is voluntary,—and that it has respect to some *rule* which determines it to be good or evil." "Moral good and evil," says Locke, "is the conformity or disagreement of our voluntary actions to some law, whereby good or evil is drawn upon us from the will or power of the law-maker."

The justness and fulness of this definition is striking: nor less its conformity with the word and government of Almighty God over his rational creatures. It is equally obvious in the conduct from man to his fellow. All regard man as capable of prosecuting a line of conduct agreeably to his relations, to God as his creator, and to man as his brother; and, in the event of his failing herein, and of persevering in a contrary and vicious course; that visitations of judgment are proper and necessary. The order in which the interests of communities is pro-

moted also exhibits this principle. If that community be but a family, the parent governs with the understanding that each member, being of sufficient age, is capable of acting in accordance with certain rules, the observance of which is necessary for the general, as for individual good: obedience is therefore encouraged:—or, if needs be, enforced. Thus it is in states, kingdoms, or empires; the principle is alike in all.

The divine being has given equal prominency to it in his government of the world. Here we have laws, precepts, commandments; these are urged upon us by considerations of which we can judge, and by which our will may act, and regulate itself. The wicked and disobedient are admonished by the information, that "The wicked shall be turned into hell, and all the nations that forget God." And that although hand join hand, the wicked shall not go unpunished." The wavering and hesitating are exhorted to "choose" at once whom they will serve, and not to "halt between two opinions." They are assisted to act by having "life and death, a blessing and a curse" set before them:—While the obedient and loving are stimulated in their work and labour of love, by the inspiring conviction, that God "will shew them the path of life; while in his presence there is fulness of joy, and at his right hand, pleasures forevermore."

Plain and simple as the fact is, it has nevertheless, been warped by systems, and made to bend in approximation to views of truth previously wrought out. Plainest truth, obvious matter of fact, nor less, most startling, not to say blasphemous, consequences, have failed to deter men from their course:—all must bend to the creature, the darling, of their philosophical speculations.

One of the most specious modes of attacking the doctrine of moral agency in man; maiming and injuring its proportions; and, frequently herein annihilating its very existence, is, the views propounded of the divine foreknowledge, as though because human conduct is *foreknown*, it is therefore *necessitated, and could not have been otherwise.* Thus, is *certainty*, and *necessity*, confounded, and that in the face of facts, teaching the very opposite. I know matters existing, and surrounding me, *none of*

which are necessitated by my agency. I know facts which occurred yesterday, last week, yea, three months ago, and yet my knowledge is in no sense an agent in effecting them: such, it is easy to perceive would be the case were I possessed of the power of prescience, and could ascertain with equal certainty what would transpire to-morrow, next week, or three months hence. The unavoidable inference is, if human conduct is *necessitated* the reason must be traced to another cause than that of *foreknowledge.* The distinction existing between *certainty* and *necessity* will assist in scattering the mist which has been frequently raised on this subject. But, whether it does or not, no mind should allow itself to be driven to the alternative of supposing, that God necessitates a conduct which he has previously denounced, and will subsequently punish. Some may contend that he does so to glorify his power and justice!—but, I contend such would be an abuse of power, and an obliteration of justice.

Mr. Ballou, in his work on atonement, talks largely about the liberty of the will, and the agency of man; and yet, when he explains himself, man is reduced to a mere automaton. "In the elements of which our bodies are composed," writes Mr. B. "and in their combination in our constitution, we evidently discover ample provisions for the production of all manner of disorders to which they are incident, and even of mortality itself.—A careful examination of our natural senses, as mediums of pleasure and pain, and health and sickness, will very naturally lead to a consideration of these same senses as being the origin, as far as we can see, of our thoughts and volitions. With these senses are necessarily connected all the various passions which we possess and which are ever in accordance with the ideas or thoughts by them created. From the everchanging combinations and various evolutions of these our senses, thoughts, ideas, appetites, and passions, are found to originate all that variety of moral character which is found in man." Again—"The doctrine which we feel authorized to reverse contends that natural evil is a judicial infliction on man for his sin, and therefore is the effect of moral evil, but the ground we shall take is that natural evil owes

its origin to the original constitution of our animal nature, and that moral evil or sin owes its origin to natural evil."

The doctrine of these extracts is remarkable. 1. Moral evil owes its existence to natural evil. 2. Natural evil is committed because of the "everchanging combinations and various evolutions of these our senses, thoughts, ideas, appetites, and passions," which "are found to originate all that variety of moral character which is found in man."

With such views as these, it is easy to imagine that God, having placed man under a necessity of sinning, should purpose a full and complete emancipation from all its consequences. This is nought but simple justice. It is however, a little more difficult to account for the existence of such a state of things at all. Why man must be dragged through such a complication of natural and moral evil, and suffering, as exists on every hand, and all this at the irreversible purpose of the divine will, is difficult to discover; and, particularly, that such an order of things should be established as to constantly and necessarily violate the express will of God, as given in the bible, is marvellous!—Again:

"God saw fit, in his plan of divine wisdom, to make a creature subject to vanity; to give him a mortal constitution: to fix in his nature those faculties which would, in their operation, oppose the spirit of the heavenly nature. It is, therefore, said, that God *put enmity* between the seed of the woman, and that of the serpent. And it was by the passions which arose from the fleshly nature, that the whole mind became carnal, and man was captivated thereby."

Having given Mr. B.'s views of the origin of evil, viz. God; the reader shall have a specimen or two equally rare with the preceding.

"What would the objector wish to be understood to mean, by will? If it be any thing more or less than choice, I am at a loss about it. If it be choice, then what we have to look into, is the *liberty* of choice. In order for choice to take place, the mind must have perception of two or more objects; and that object which has the most influence on the judgment and passions,

will be the chosen object: and choice in this instance, has not even the *shadow* of *liberty*." The fallacy of Mr. B.'s argument is observable in his confounding *will* with *choice*—the one being the *power* to act, and the other the *action* itself. The will, sometimes with due consideration, and at other times without it, sometimes permitting itself to be influenced by circumstances present at the time, or rejecting them altogether, determines its choice, and in relation to that choice, puts forth its energy.

The position thus taken is illustrated in the following examples: "I call heaven and earth to record this day against you, that I have set before you life and death: blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30: 19. Considerations are presented to influence their conduct by influencing their choice: but is it not clear that a determining power is addressed by which that choice may be made? To this it may be replied, man is appealed to that he may make his choice. But this does not meet the case, for if man be addressed, some power, or powers in man, operate antecedently, and determine the choice. It is not the things presented, nor even the language employed by Moses, there is evidently a court in man's mind where the appeal is heard, the fiat given, and from which the choice is determined. This, we call *will*, allowing itself to be influenced by considerations addressed to it from without, and yielding, or otherwise, as by it determined. That some did as Moses urged them to do, is fairly to be supposed, but that all did, or if they did at the moment, that they continued under the influence of such a choice, cannot be admitted. How is this to be accounted for, if, as Mr. Ballou contends, choice, (or will,) under the influence of circumstances, "*has not even the shadow of liberty?*"

"O Jerusalem, Jerusalem; thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Matt. 23; 37, 38. Admitting the fatalism of Mr. B.'s theory, and our Lord is fairly chargeable with gross fol-

ly, in attempting, what, he knew could not have been effected, (I say *could not* because, if Mr. B. is correct, the fact that it *was not accomplished, proves that it could not.*) Again: Had he supposed a possibility to have existed of their yielding to his teachings and entreaties, he failed to present the *suitably moving considerations*, for had he done so, their choice (or will) would not have had *"even the shadow of liberty"* to refuse. The inference is therefore unavoidable, should Mr. B. be right—then was the Saviour egregiously wrong! But, on the other hand, should it appear that our Lord acted rationally and wisely in all this matter; then is Mr. B. and his theory weighed in the balances and found wanting.

Another remark of this truly remarkable writer, is worthy of notice: "In our observations on the *liberty* of *will*, we have given some of our ideas concerning agency, as it is generally understood: but moral agency may be very differently understood, by different persons. If, by moral agency, be meant ability to love an object, or objects, which appear agreeable, we have no objections to make: but if it mean ability to hate that which appears agreeable and to love that which appears disagreeable, we contend no such agency exists, in any being within the compass of our knowledge."—The application of moral agency to love or to hate is certainly a novel idea, and affords matter for remark, but we forbear. The writer stoutly contends against the existence of an agency that can "hate that which appears agreeable and love that which appears disagreeable." It is true a saving clause is appended, "no such agency exists *within the compass of our knowledge.*'—Stripping this quotation of its singular verbiage, it appears to teach, as the conviction of Mr. Ballou, that man is such a creature of circumstances that he will inevitably be controlled by them. This is the idea of his system, and which he variously labours, and brings forward as he finds his argument in need of such support. A question or two will disconcert his plan, and disarrange his argument. Did not our Lord make himself *"agreeable"*? and did he not *appear* as a living personification of all excellence and agreeableness? Was he loved? Is not sin disagreeable? Does it not appear in a thousand

forms of disagreeableness? And yet, do the multitude of mankind hate it?

"It is certainly reasonable to suppose," observes Mr. B. "that all agency possessed by man, was given him by his maker; and that, when God gave him this agency, it was for a certain purpose, which purpose must, finally, be every way answered, providing God be infinitely wise." This is freely conceded, but what then? "*We cannot but think it incorrect, to suppose, that God ever gave any creature agency to perform what he never intended should be done.—Then, if any soul be made endlessly miserable, by its agency*" (the abuse of its agency) "*it follows, that God gave that soul this agency for that unhappy purpose.*" This is a most exraordinary corollary; the ridiculousness and wickedness of which, may be shown in the following way:

God never gave a creature agency to do what he (God) never intended should be done.

Therefore, any creature who steals, commits adultery, bears false witness against his neighbor, covets his neighbor's wife, house, or aught that is his, does nothing more than God intended, and for the commission of which, he gave the creature his agency! *The blasphemy on the very face of such unblushing statements; (statements more than once brought forward by this professedly Gospel preacher) and the horrid fruit such doctrine is capable of bearing, would justify the burning of his book, with every possible indignity, by the common hangman; and the expulsion of its writer beyond the pale of civilized life.*

We feel that an apology is due the serious reader for refering to the blasphemous, and in not a few instances, puerile, (for such a connection is not unfrequent) lucubrations of Mr. Ballou; and will not again transgress, but in those instances in which we discover he is quoted and used by his disciples.

In support of the doctrine of a *necessitated* agency, an agency in which the creature is but the puppet, and acts as impelled by influences he cannot resist, Gen. 50: 20, and Acts 4: 27, 28, are adduced. The shadow of reason for this use of these Scriptures is seen in God's being associated with the transactions alluded to.

"*But as for you, ye thought evil against me; but God*

meant it unto good, to bring to pass, as it is this day, to save much people alive." The rendering given to this text makes the brethren of Joseph the hired assassins of Almighty God: that when they first thought of destroying Joseph's life, they did so at God's instigation: and, when they afterwards changed their mind, it was, doubtless, because God had changed his; who, by a kind of afterthought, determined it was much better to pack him off to Egypt, and thus effect through his instrumentality the wondrous preservation of a whole people. It appears, also, that God was led to this method of getting Joseph away from his father, because, forsooth, it was the best way of effecting his object. All this is singular enough, especially, when the character of God, for holiness, truth, and love, is considered. This is not the only instance in which the *consistency* and *veracity* of the divine character; and the dignity of the divine government are sacrificed to a system. But does not the text declare that God had a meaning in the transaction, and was therefore, in some way or other, a party? That God had a meaning, and, in a certain sense, an agency in the affair, is not questioned. Just as he has in all instances when "he makes the wrath of man to praise him." When Joseph's brethren purposed the destruction of their brother, they acted according to the promptings of their own wicked hearts: and that they did not carry out their purpose, is mainly owing to the interposition of God; first in a secret influence upon their hearts; and secondly, by providentially arranging the passing by of certain Ishmaelitish merchants at the time. Now, although God restrained, and did not permit the destruction of Joseph's life, he did not see fit to prevent their selling him into Egypt. This, he gives them an opportunity of doing, and yet he is no more chargeable with the one purpose than the other. He merely controls their conduct in *restraining* and *permitting*. Thus, while the brethren of Joseph have a meaning in their conduct, and that meaning only *evil*, God has a meaning in his restraining, and permissive acts, and that only *good*.—The brethren of Joseph determined upon his destruction, or, at least, his expulsion from his father's family: God determines to permit their proceedings, counter-

working their design. Thus he punishes Jacob, for improper preferences, and conduct which did much in exciting these unholy passions in the breasts of his children:—thus, he humbles Joseph, who perhaps was unduly elated at the distinction which his father gave him, and the highly instructive dreams with which the Lord favoured him:—and, thus, he prepared the way, for other and more glorious events which followed in the series; and which are so impressively told by the sacred historian.

"*For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.*" The kind of agency which Mr. Ballou understands "Herod, Pontius Pilate, with the gentiles, and people of Israel" to have had in the transaction alluded to is seen in the following postulate. "Man is dependent in all his volitions, and moves by necessity." p. 64. Here, then, is the doctrine of the text, as interpreted through this medium. Herod, Pontius Pilate, &c., acted under the influence of irresistable necessity in persecuting so cruelly, and putting to death so degradingly, and painfully, the Lord Jesus Christ! That Christ should have addressed the Father in prayer in their behalf, when he must have known their conduct was as little under their control, as the guillotine that falls upon the neck of its victim, is the climax of absurdity! Mr. B. imagines he has an easy and safe way of lettting himself out of the difficulty of his situation, for he informs us "had Herod, Pontius Pilate, the Gentiles, and the People of Israel, intended the good which God intended in the crucifixion of Christ, *sin* would have been out of the question." p. 63. Anticipating the objection, "we may do evil that good may come," he replies: "There is a self-contradiction in the objection: to do anything whatever, for good, is not a moral transgression." Paul was evidently of a contrary mind, for he supposed evil might be done to effect a good, and repudiates it, denouncing those who slanderously ascribed such conduct to him. See Rom. 3: 8. But who would have imagined *Universalism* and *Jesuitism* in such close alliance?—

The end justifies, and sanctifies the means, say both: hence, the Jesuits have persecuted to the death, by fire and faggot, all heretics, i. e. all not of their way of thinking. How soon the Universalists may come out fully, on the same principle, can, perhaps only be determined by the amount of physical and political influence they may yet acquire.

There is a rendering of the Scriptures under consideration, and for the which many learned men contend, which makes the whole case sufficiently plain. It is as follows: *For of a truth against thy holy child Jesus, whom thou hast anointed, (for to do whatsoever thy hand and thy counsel determined before to be done), both Herod, and Pontius Pilate, and the Gentiles and people of Israel, were gathered together.*" This rendering, which is perfectly natural, and quite correct, at once divests the passage of Mr. Ballou's patronage, and renders it unfit for his use: nevertheless, lest his disciples, upon the authority of other learned men should contend for the rendering of the authorized version, I remark: There are two ways in which an agent may be the cause of an action. First, by the exertion of his own power and skill, mediately or immediately: and, Secondly, by the removal of obstructions to the operation of another agent, and the permitting that agent to act to a greater or lesser extent.—Now an agent may determine upon a thing being done, who is prepared to exercise the proper amount of energy and skill in order to effect it:—also, when, knowing the capacity and willingness of another to effect what is to be done, he removes such obstructions out of the way as effectually prevented the operation previously. A stream of water may be turned out of its natural course to prevent its doing injury to something within the range of its influence; remove the obstruction and the evil may be done in whole or in part, as you may determine by the amount of obstruction you may remove, or allow to remain. The thing is done, and, in a proper sense you determined it, yet, you neither made the river, nor gave it its channel and influence. Apply this figure to the facts before us. God is the maker of man;—but man is the maker of his own evil, and his evil is the agency here refered to. The channel and stream of evil

influence is in man. God permits them to exist, though under certain restrictions, or obstructions which he applies to prevent the evil in certain directions, and at certain times. In his inscrutable wisdom he frequently withdraws a portion of that restraint, and allows the agencies of evil a scope for their exercise. Thus it was when the Jews were permitted to oppose and persecute our Lord and his disciples. Thus it is in all similar instances, when evil is permitted for the time to predominate. Herod, Pontius Pilate, &c., have their opportunity to act against the Lord Jesus Christ. The Lord determines the amount of action to be taken, by the amount of restraint he will remove out the way: Thus, they do, what, in this sense God's "hand and counsel determined before to be done." How different the conduct of those who act, not only as permitted by the Lord, he removing the obstructions to their action by his Almighty energy, but also at the suggestions of his word and spirit, and in reference to his glory. Such is the conduct of his people. The former is that of his enemies:—whom, nevertheless, he causes, unwillingly in them, to carry out many of the schemes of his mercy and truth.

PART II.

What is Sin, and what its Demerit?

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"What is truth."—John 18: 38.

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The apostle John gives an explicit answer to the former part of this question, as does the apostle Paul to the latter. "Sin is the transgression of the law." 1. John 3: 4. "For the wages of sin is death." Rom. 6: 23. It cannot be necessary to inform the reader that the law referred to by St. John is the law of God: yet from reading "Ballou on atonement" it might be supposed not only necessary to make the assertion, but even to prove it. I will, however, in this instance assume the triumph of common sense over the special pleading, which endeavors to prove that the law transgressed by sin is "one existing in the mind: the imperfect knowledge man has of moral good!" and, that it is by none to be supposed, even for a moment, that sin contravenes the divine will, or opposes any purpose of the divine mind.*

The great compendium of the divine law is found in our Lord's words, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." Luke 10: 27. The various precepts and commands, with which the Scriptures abound, are but applications of the principle contained in these words. "If ye love me, keep my commandments." Obedience is not less an exemplification of love, than a fulfilling of the law. Sin is an infraction of that law, either by omission or commission, as it demonstrates the absence of the great principle, love to God.

The demerit of sin is taught with equal clearness in the word of God: and however confident Mr. Ballou

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*Ballou on atonement, p. 15, 16, 17.

may feel in the success of his reasoning, by which he would do away with any connexion between sin and the law of God, the visitations for sin are so clearly seen to come from God, that no man, not even Mr. Ballou himself, reasons the case upon his principles. It is virtually conceded that sin is the transgression of God's law.

A great effort has been made to disprove the infinite demerit of sin: by which to set aside its endless punishment. No man who understands the meaning of words would for a moment contend for sin an *infinite magnitude*, but rather to exhibit it with an entail of endless duration.

The following extract from a sermon of the justly celebrated Dr. Fisk, will assist the reader in forming a judgment upon the subject.

(1.) "To neglect the offers of God, is criminal in proportion to the extent of the blessings proffered by God and rejected by the transgressor.

"But the blessing proffered by God and rejected by the transgressor is infinite, therefore, to neglect the blessing, is an act stamped with infinite turpitude.

"To authorize the proposition, between the criminality of the act and the blessing slighted by that act, we have the authority of inspiration. An apostle says, Heb. 2: 3: "How shall we escape if we neglect so *great* salvation?" Here the rule we contend for is recognized by the Apostle; who evidently speaks as if the impossibility of escaping was the more certain because the salvation neglected was so *great*.

(2.) "The extent of the criminality of sin, is in proportion to the dignity of the character insulted.

This is a principle that is obvious to the common sense of all mankind, and is acknowledged by all civil governments. We have, however, higher authority for it than the common understanding of men, or the universally received principles of civil jurisprudence. The above quoted apostle says, Heb. 10: 28. 29. '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*—and hath done despite to the

Spirit of Grace?' Here to trample under foot the *Son of God*, and do despite to the *Spirit of Grace*, as they were acts immediately against higher characters, were considered by the inspired apostle as meriting sorer punishment. Again, chap, 12: 25. 'See that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on earth, *much more* shall not we escape, if we turn away from him that speaketh from heaven.' Nothing can be plainer than that the apostle in these passages considers the sin to be great, in proportion to the dignity of the character sinned against.

"But God is a character infinitely dignified. Therefore,

"To sin against God is a crime of infinite demerit.

(3.) "It must be acknowledged, on all sides, that the violation of an obligation is criminal in proportion to the extent of that obligation. But man is under infinite obligations to God. Therefore,

"To violate these obligations is a sin infinitely aggravated.

(4.) "The demerit of sin is in proportion to its inherent malignity.—"But the malignity of sin is unlimited, except by superior power.

"Therefore, Sin is of unlimited demerit.

"That the demerit of sin is proportionate to its malignity is a mere truism which, it is presumed, none will deny. And none I believe can, with any show of reason, contend that the criminality of crimes is to be rated by the power of the perpetrators, or the time they were employed in committing them. The weakest subject may be, to all intents and purposes, as guilty of treason as the most powerful nobleman; and a man who accomplishes his murderous purposes in an hour is as guilty as he who is engaged a number of days to accomplish his designs of murder. And he who is fully purposed in his heart to kill his neighbour, but is prevented by external circumstances or superior force, is as guilty as either. None then can with propriety contend that the shortness of man's life, a weakness of his powers, or the impossibility of accomplishing his desires, detracts from the demerit of his crimes. And what are these crimes? The Scriptures declare that men are enemies

to God: that they are rebels against him: that they *despise* his character, trample his authority under their feet, and set up other gods in his stead. Now is not this, to all intents and purposes of guilt, (notwithstanding power may be wanting,) to dethrone God and give the supreme authority to unbridled lust and lawless misrule? Who can measure the extent of guilt like this? It is high as heaven! It is deep as hell. And, if unrestrained its destructive effects would be as extensive as the government of God.

"From the whole then it appears that the works of the wicked are stamped with infinite criminality."

It is conceded by Universalists that the Jews, at the time of our Lord's personal ministry, believed that there was suffering endured by the finally impenitent subsequent to death; which suffering was endless. The following testimony from Josephus, the Jewish historian, places this fact in an irrefutable position.

"Now as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished: a *subterraneous* region, wherein the light of this world does not shine, it cannot be but there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them *temporary punishment*, agreeable to every one's behaviour and manners."

"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 afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those who have been disobedient to God, and have given honour to such idols as have been the vain operations of the hands of men as to God himself, shall be adjudged to this *everlasting punishment*, as having been the causes of defilement; while the just shall obtain an *incorruptible* and never-fading *kingdom*.—These, are now indeed, confined in Hades, but not in the same place wherein the unjust are confined."

The above statement, so far as the ancient belief of

the Jewish people is concerned, is to the point, its force however Universalists would evade by asserting that the Jews derived their opinion upon the subject of future and endless punishment from the heathen. The only ground, so far as I have ascertained, for such an assertion lies in the mere circumstance that the heathen entertained somewhat similar views. But even so, still the argument is as good, from the same premise, to maintain that the heathen had their views from the Jews. Justin Martyr, one of the most learned of the early Fathers, who flourished in the second century, has the following remarkable words: "When Plato therefore said, that the blame lies at his own door who wills the sin, but God wills no evil, he borrowed the sayings from Moses, for Moses is older than any of your Greek writers: and as to all their notions about the immortality of the soul and *punishment after death*, and their divine theories, and such like doctrines, the philosophers and poets plainly took their hints from the prophets, which they consulted and built upon, and by this means, the seeds of truth seem to be scattered about the world: but it is evident they understood them not as they should do, from the manifold contradictions among them.

"And since a just retribution of rewards and punishments is a current opinion in the world, God has been pleased to second this notion by the prophetic Spirit, the more to awaken mankind, and to print *a future judgment* perpetually upon their minds, and withal to show that his providence is concerned about us, and observes all our actions."*

Valuable as is the testimony of such a man as Justin Martyr on the subject before us: yet, it is admitted, should his views be correct, there will be sufficient evidence found in the Old Testament Scriptures; but if that evidence be not forthcoming, then must even his testimony be valueless. "To the law and the testimony."

It may be proper to premise that the sacred writings, not less those of the old testament than the new, are all but universally acknowledged to be writings of the

*George on Universalism.

greatest excellence: not less remarkable for their elevation of thought, than their justness of expression: and that, while they aim at the dissemination of truth, they do so in the use of the most fitting language and figure. It were easy to adduce the most unexceptionable testimony in support of such a statement:—It is made however to *remind* the reader of a *fact*, rather than with a view to demonstrate it.

The reader, bearing the fact, just given, in mind, is invited to a consideration,

First, of some of the uses of the word *hell*, it being a translation of the Hebrew word Sheol, and of the Greek word Hades. The latter word, Hades, is the one given in the septuagint translation of the Old Testament Scriptures as the translation of Sheol, and signifies, (See Parkhurst) "obscure, dark, invisible, from *a* neg. and *idein* to see."

"Our English, or rather Saxon word hell, in its original signification (though it is now understood in a more limited sense,) exactly answers to the Greek word hades, and denotes *a concealed* or *unseen place*." It is variously applied in the Scriptures, sometimes to the grave, then the place of the dead, or of departed spirits: (See Parsons' Cooke, p. 112.)

Assuming the theory, which repudiates the idea of any suffering after death, to be the correct one, the reader will at once see the impropriety of any allusion to such a state for the purpose of illustrating any case of suffering or distress. Yet just in such a way does the Psalmist use it. Ps. 18: 5. "The sorrows of hell (Sheol or Hades) compassed me about." See also 2. Sam. 22: 6. Again, Ps. 116: 3. "The sorrows of death compassed me, and the pains of hell," (sheol or hades) "gat hold upon me: I found trouble and sorrow."

Uuiversalism being the truth, the soul at death immediately enters not only into rest, and bliss, but also into honour, and dignity, and triumph. To support this view Eccles. 12: 7 is quoted. "Then shall the dust return to the earth as it was: and the Spirit shall return unto God who gave it." Admitting the view here given to be the true one, and the scripture thus cited to be rightly applied, it will not a little puzzle the thoughtful

reader to have allusions to that state made for the opposite purposes, viz: those of humiliation and degradation. Yet in this sense also has the Psalmist employed it. Ps. 86: 13. "For great is thy mercy toward me: and thou hast delivered my soul from the *lowest hell.*"

"Thou shalt beat him with the rod, and shalt deliver his soul from hell." Prov. 23: 14. This, it may be contended, cannot apply to a state beyond death, for a deliverance from it is promised here, as the result of chastisement and correction. This, however might be safely questioned. It is no impropriety to say a person is delivered from a place, when brought out of the way that leads to it: but, be that as it may, the state after death is referred to, and used to denote that from which it is extremely desirable that one should be rescued. If it refers exclusively to this state of being, the figure is improper: if to the future, it is even worse.

But may it not refer to a premature death, a circumstance which all feel it desirable to avoid? If so, then one point contended for is granted, viz: The way to a place, or thing being used by metonymy for the place or thing itself. But such an allusion cannot be admitted as the word hell, (sheol or hades,) is never used to signify simply death, i. e. the death of the body.

It may mean the grave, signifying the place for the bodies of the dead: or the place for the departed spirits of the dead, the unseen state, but not death itself.

But why should death be an object of fear and aversion on Universalist principles? On the principle that while we live according to the will of God we may augment our bliss in heaven, and be instrumental in bringing others there also, and thus glorify our Maker, it is easy to understand how a Moses should meet a premature death as a Judgment: and why a Hezekiah should pray against it:—But, on the theory that contends for the salvation of all men; and that the actions of time have no bearing or influence on the Eternal world, the question is *unanswered and* UNANSWERABLE.

How strong is the language of Isaiah in which he employs hell as a figure of degradation. And thou wentest to the King with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst *debase thyself even unto hell.*" Isa. 57: 9

The anti-thetical employment of the word is significant. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? Job 11: 8. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." Ps. 139: 8. To suppose that the grave is the anti-thesis of the word heaven, in the cases cited, is, not only to rob the expressions of their beauty and point, but even to brand the writer with trifling. The sense of the reader can easily decide the case.

Again, the word is used in connexion with an expression of judgment: or, as the affecting termination of a sinful and ungodly career. "For a fire is kindled in mine anger, and shall burn unto the *lowest hell.*" Deut. 32: 22. "The wicked shall be turned into *hell*, and all the nations that forget God." Ps. 9: 17. "Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them." Ps. 55: 15. "Her feet go down to death, her steps take hold on hell." Prov. 5: 5. "Her house is the way to hell, going down to the chambers of death." Prov 7: 27.

Other passages of a similar character might be cited: these will suffice, on supposition that the grave is meant, the threatening merely amounts to the promise of a decent burial, a matter of importance, or considered such in those days: for it was a sore judgment, and a humiliation, to be denied the rights of sepulture.

The idea of severe affliction does not meet the difficulty for this only supposes that the phrase to denote it is drawn from a something denoting suffering, which only shifts, but does not relieve the objection, and that premature death is meant cannot be proved, for many wicked, and such as forget God, live as long as the righteous: whereas the threatening is too general to admit such exceptions. Then, again, a premature death, on the principles of Universalism, is one of the *greatest blessings*, instead of the *greatest judgment*, that could be announced.

Secondly. The reader is invited to a consideration of the import of the penalty on sin. "In the day that thou eatest therof thou shalt surely die." Gen. 2: 17.

It is generally believed that this penalty includes death in a threefold sense, viz: temporal, spiritual and eternal. Exception may with good reason be taken against this view of the penalty, for those who entertain it will readily admit that temporal death, that is the seperation of soul and body, could never have taken place had the full import of the penalty, on their own shewing, had effect. To be made the subject of spiritual and eternal death would have rendered the seperation of soul and body not only unnecssary but incompatible. Man having sinned, with body and soul, deserved, and would have received, the full entail of the penalty in that state; and body and soul have been eternally banished from the presence of God, and the glory of his power. Mercy having provided for the exigency of man's condition, spared him, the object being the application of means for his full recovery. Temporal death, therefore, even as wasting labour, and female sorrow, became necessary as the result of man's altered condition: and, although marked with judgment, and consequences of sin, are not, necessarily, part of the original penalty.

Spiritual death, although mainly affecting the soul, is not to be so viewed as to exclude the body from a participation. The sympathy of the one with the other forbids this. The evidence, that the penalty took immediate effect, is abundant. How clearly is it seen, in the conduct of the guilty pair as soon as an intimation is received of the approach of their Creator. From a sense of guilt, they flee his presence, ignorant of his real character they endeavor to hide from his Oniscience: while, apprehensive of evil, and now shorn of that ingenuous dignity, forming an essential ingredient in the nature of Him, in whose image and likeness they were created: they prevaricate, and try to shift the blame one on the other. Sad, and irrefutable marks of a fallen condition; furnishing demonstrative evidence of present unfitness for God, and happiness, and heaven. All, therefore, that was necessary to complete their wretchedness was the full infliction of that which they feared: and of which, they already had a foretaste: together with the refusal ever to interfere to their rescue. Then

would death spiritual and eternal have been their sad portion.

That the words *eternal*, and *endless*, are, strictly speaking, unnecessary as appendages to death, to mark its perpetual duration, must be evident to all who consider that the term implies a state the most absolute. To die, is to become endlessly dead, unless some provision apart from, and superior to, the subject be applied for its restoration, so that other words are not really necessary to shew death to be an endless privation of life. The point, therefore, for the opponent to establish is, do the Scriptures hold out a prospect of life: and, is it such as to justify the idea, that, without conditional exceptions, it will be realized by all? In the absence of such proof the eternal death of the finally impenitent is demonstrated.

Death, fearfully augmented, and endlessly perpetuated in the future state, is plainly taught in the Scriptures of the Old Testament. "When I say unto the wicked, thou shalt surely die: and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand, yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Ez. 3: 18. 19: see also chaps. 18: 18. 20. 23. 24—33: 8. 11. 12. 13. &c.

It may be contended, as by several Universalist writers it is, that the prophet has reference to temporal visitations of Judgment, and to these only. That the prophet has some reference to such none will deny: but that temporal visitations, limited in results, as according to Universalism, they are, fill up the import of the prophet's words cannot be admitted for a moment. The prophet's language is more than general, it is universal, no wicked man is excepted, yet in the sorest visitations that were made on the Jewish people the wicked were not all thus visited. It was not so even in the destruction of Jerusalem, when such fearful vengeance was taken of their sins.

It has doubtless been noticed by the reader that the

wicked man's dying is the subject; so that, mere spiritual death, in its application to this state is not intended, for every wicked man is spiritually dead already: *and yet he is threatened with death.*

Thirdly. Notice the words. *Destroy &c.* and *Perish &c.* That these words are variously applied, sometimes to men and also to things, and then again, to good men as well as to bad; to things in time, as well as to things in the future state, is readily conceded. The point is, do they apply in any instance strictly and properly, to man in the unseen state? Let us see.

"The Lord preserveth all them that love him: but all the wicked will he *destroy.*" Ps. 145: 20. "The integrity of the upright shall guide them: but the perverseness of transgressors shall *destroy* them." Prov. 11: 3. "And he shall *destroy the sinners* thereof out of it."—Isa. 13: 9. "And whatsoever soul it be that doeth any work in that same day, the same soul will I *destroy* from among his people. Lev. 23: 30. "Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be *destroyed* together: the end of the wicked shall be cut off." Ps. 37: 37. 38. "He that being often reproved hardeneth his neck, shall suddenly be *destroyed*, and that without remedy." Prov. 29: 1. "The wicked is reserved to the *day of destruction*: they shall be brought forth to *the day of wrath.*" Job 21: 30.

"They are destroyed from morning to evening: they *perish* forever without any regarding it." Job 4: 20. "For the Lord knoweth the way of the righteous; but the way of the ungodly shall *perish.*" "Kiss the Son, lest he be angry, and *ye perish* from the way, when his wrath is kindled but a little." Ps. 1: 6. 2: 12. "But the wicked shall *perish*, and the enemies of the Lord shall be as fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37: 20. "For, lo, they that are far from thee shall *perish*; thou hast *destroyed* all them that go a whoring from thee." "Let them be confounded and troubled forever: yea, let them be put to shame, and *perish.*" Ps. 80: 16. 83: 17.

It makes nothing to the cause of the objector, that these terms are frequently applied to men, and things, in

which there is no reference to suffering after death; or, that in several of the cases cited, a temporal death is clearly referred to. The point for him to achieve, is, proof that the terms do not, cannot, apply to any thing after death. It may be demanded: "But why not you prove that there is a reference to a state subsequent to death; and in doing so, remember, the term perisheth is applied to the righteous, and in such a way as to mark the death of the body. See Isa. 57: 1. "The righteous perisheth, and no man layeth it to heart"?"

The question comes with considerable pertinence: I shall therefore attend to it. "The righteous perisheth," i. e. his body dies. Why? In mercy, that he may be "taken away from the evil to come." Therefore his death is a mercy. If, however, the wicked perish in no other way, (i. e. the loss of their body,) than the righteous; is not mercy supreme in their case, also? Are they not taken away from evil? Is not evil ever attendant upon their proceedings? Then are they also taken from evil; and, even as the righteous, enter into rest and bliss. Such being the case, where is the point of the threats and warnings which the scriptures give as above? Where? Gone: and the sacred writers are among the veriest triflers that have ever written on sacred, or any other subject.

Fifthly. There is another class of expressions bearing in the same way. "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost." Job 11: 20. "The wicked is driven away in his wickedness; but the righteous hath hope in his death." Prov. 14: 32.

The latter of these passages has a remarkable point and force; showing, first, that the death of every wicked man is a judgment; and, secondly, that it is perfectly hopeless. The members of the text are anti-thetical; therefore, whatever the hope in death, as applicable to the righteous, implies; the being driven away in wickedness, is the opposite.

Hope has reference to good desired, and future; and also to the promise of God, as its basis. The righteous in death, is cheered with the expectation of promised good. How striking is the Psalmist's language on this

subject: "I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." "Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forever more." This hope the righteous have in death; and by it they are cheered. Not so the wicked, for he "*is driven away in his wickedness.*"

This passage is equally against the doctrine of the eventual restoration of the wicked from a place of misery to a state of happiness. On this principle, even as on that of full grown Universalism, the point of the passage is lost: for, admitting that restoration were to take place after the lapse of millions of years of suffering, then would the wicked also, have hope in death, and the perfect extinction of their hope need not, could not be. It lays, therefore, equally against both schemes.

Another remarkable passage is Job 36: 18: "Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee." To "take thee away," is sufficiently significant of death; but if after death, all is peace and happiness; then what need of a ransom? The speaker had evidently an impression that something after death was to be feared; and that death, through a visitation of judgment, made that feared thing inevitable.

"Man being in honor abideth not; he is like the beasts that perish. This their way is their folly; yet their posterity approve their sayings. Selah. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave, for he shall receive me. Selah. Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul; and men will praise thee, when thou doest well to thyself. He shall go to the generation of his fathers; they shall never see light. Man that is in honor and understandeth not, is like the beasts that perish." Ps. 49: 12—20. This quotation might be left to speak for itself

to the unprejudiced mind: its testimony for the existence of evil, subsequent to death, being clear and irrefutable. I will assist the reader, however, by the following propositions:

1. A man, who may be endowed with large means, and extended influence, and acts merely for wordly aggrandizement; is guilty of consummate folly.

2. In temporal death they are not compensated, for in this respect they differ not from the mere animal. "Like sheep they are laid in the grave; death shall feed on them."

3. But it is in reference to the eternal state that his folly is especially remarkable. "For when he dieth he shall carry nothing away: his glory shall not *descend* after him." "He shall go to the generation of his fathers; they shall never see light."

4. The righteous differ from such; they have the hope of a blissful resurrection. "But God will redeem my soul from the power of the grave." On the morning of which day their triumph and dominion will gloriously appear. See ver. 14.

5. On such considerations they are dehorted from trouble at the temporal prosperity of the wicked. "Be not thou afraid when one is made rich, when the glory of his house is increased."

The reader has seen, ere this, what authority the Jews of our Lord's time had, for believing in the *endless punishment* of the wicked, in a state subsequent to death: and what ground for the insinuation which Universalists throw out, viz. that they received it from the heathen. Much additional testimony might be adduced from the Old Testament, arising from the existence and character of Satan and his angels. It is for the present laid aside, not because it is believed to be impossible, or even difficult, to make it apply with considerable power; but, because sufficient has been adduced for our purpose, viz. to establish the point, that the Jews believed, and had scriptural warrant for doing so, in the doctrine of endless punishment after death.

I now proceed to examine the New Testament upon this subject. The reader will, I doubt not, concur with the writer in the following: Were the Jews wrong in

entertaining the doctrine of future and endless punishment; and were the views entertained by Universalists, and the importance which they attach to these views, correct; then *ought* the Saviour; yea, then *would* the Saviour, famed as he was for wisdom, and benevolence, have taken the earliest opportunity, and used the strongest and most appropriate language and figure to exhibit and explode their error.

Did he ever express disapprobation of those views entertained by the Jews? Yes, say Universalists.—When? and where? Answer. When he guarded his disciples against the leaven (doctrine) of the Pharisees and Sadducees. This, reader, is the remarkable protest which our Lord issued against the doctrine in question. Would a Universalist have satisfied himself with so gentle a hint—assuming it to have an application to the case? Can a Universalist justify such remissness in the Saviour? Admitting Universalism to be the truth; can our Lord's conduct be by any accounted for? Mr. Whittemore brings the Saviour's caution to his disciples forward, and with characteristic confidence applies it to his cause. (See Guide, p. 42.) "Jesus warned the people against *the doctrine* of the Pharisees, who are well known to have believed in endless punishment." But why did he not add, the doctrine of vicarious atonement, for it would have equally helped his cause? But why, on Mr. Whittemore's principle of interpretation, may not the Atheist take this passage and apply it to their dogma? For the Pharisees "are well known to have believed in the" existence of a God? The Saviour's words are, "Take heed and beware of the leaven of the Pharisees *and of the Sadducees.*" Matt. 16: 6. Therefore, the inference is natural and easy, that our Lord pointed at a something, peculiar to them both, and that something, is seen with sufficient clearness in the preceding verses: read from the first verse to the fourth, and observe, that they concurred in demanding a sign from heaven to the Saviour's mission, this, they did insultingly, and hypocritically. Our Lord condemns them on their own principles, see 2 and 3 verses, and then denounces them as a wicked and adulterous generation seeking after a

sign, adding, that no sign should be given them, but that of the prophet Jonas.

With this matter on his mind, the Saviour embraces an early opportunity to caution his disciples against their principles, hence the caution under consideration.—This is further confirmed by St. Paul (1 Cor. 1 :22.) "the Jews require a sign."

It is really humiliating to feel compelled to notice such jejune arguments as the preceding. The reader will not fail to notice, however, how slender the evidence, on which Universalists believe, that the Saviour ever opposed the anti-Universalism of the Jews.

But if the Old Testament writers taught the doctrine, as I flatter myself to have shewn they do, it now remains to see how the New Testament writers, our Saviour particularly, have confirmed and amplified the subject.

Scarcely is the New Testament opened ere we find our Lord—see Matt. 5: 22.—declaring certain conduct obnoxious to "*hell-fire.*" Universalists contend this has allusion only to the burning in the valley of Hinnom or Gehenna: and that the Jews never understood it as being used in any figurative sense, than severe earthly afflictions. Many counter objections might be urged; as, for instance, no evidence exists that such burnings were kept up in our Lord's days: and, certainly, neither temporal calamities, nor capital punishment in the valley of Hinnom, could have been urged by the Saviour for calling a brother a fool.

It is well known that the chaldee paraphrast renders everlasting, or continued burnings, by "the Gehenna of everlasting fire." See Bishop Lowth.

St. Mark records the following discourse of our Lord's. "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) unto the fire that never shall be quenched: *where their worm dieth not, and the fire is not quenched.*" Consulting Josephus we find that the Jews held the following opinion, bearing upon the point before us.

"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 Rhodamanthus are not the judges, as you Greeks do suppose, but he whom God and the Father hath glorified: concerning whom we have elsewhere given a more particular account, for the sake of those who seek after truth. This person exercising the righteous judgment of the Father towards 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 THY JUDGMENT: the rejoinder to which will bring a just sentence upon both parties, by giving justly to those that have done well an *everlasting fruition*: but alloting to the lovers of wicked works *eternal punishment*. 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:" (discourse concerning hades.)

Josephus in this extract gives the views of his people. This he professes to do. Those views exhibit the following. 1st. That there will be a period of final and general judgment. 2nd. That "*God the word,—whom we call Christ,*" will be the judge. 3rd. That for the purposes of judgment, all will appear at the judgment seat of Christ. Men, angels, and demons, (*therefore demons, in the opinion of the Jews, were not diseases, nor dead men deified.*) 4th. To the righteous will be adjudicated "*everlasting fruition,*" enjoyment or life: while to the wicked will be apportioned "*eternal punishment.*" and 5thly that the terms UNQUENCHABLE FIRE, and NEVER-DYING WORM, refer to that state.

Here then is seen the meaning of the Saviour's words, "hell (Gehenna) fire, especially as he qualifies it by saying. "*Where their worm dieth not, and the fire is not quenched.*"

I have thus lengthily dwelt upon this extract. 1st. To shew what was the belief of the Jews at the time of our Lord. Which belief Josephus was well qualified to give, extensively acquainted as he was with the history and literature of his country, and living so soon

after our Lord's crucifixion. 2nd. "That it differs in no essential particular, but remarkably agrees with the views of the Orthodox, and 3rdly. That it gives not, neither do any of Josephus' works, directly or indirectly, the slightest allusion to any attempt, on the part of Christ, to remove these views, or to introduce those of Universalism.

Had Christ done so, he would have done it with all the emphasis and point so great a revolution in thought, and so important a change in doctrine, demanded.

This would not have failed to excite opposition; and, at least, remark and cavil, from the Jews, the Scribes, Pharisees, and Lawyers, who ever watched him to ensnare him. It would have raised a tumultuous conflict, seeing it had so strong a hold on the public mind: and so confirmed by the writings of the Old Testament.

Josephus must have known it had it been so: and were it so, that he should be perfectly silent upon the subject, is unaccountable. This is rendered still more remarkable, when we find, that he can, not only write eulogistically of Christ; but repeat and record the belief of himself and countrymen, without intimating, in the least, that Christ ever controverted that opinion.

This, I contend, is sufficient of itself to decide the whole controversy, and indelibly brand Universalism as a system of error and delusion. It will be conceded by the candid reasoner, that all cases of ambiguity, or passages on which a doubt may be fairly raised, should be interpreted in accordance with the facts just narrated: and that Universalists have no right to any passage of Scripture to assist their cause, unless it is clear and full to the point.

In order to be as particular and full as the case demands, I shall classify the subjects, and notice, first:

Those passages which teach punishment subsequent to death in general terms.

The first passage I notice of this class is, Matt. 7: 13 14. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Mr. Ballou, the el-

der, has written upon this Scripture and very characteristically, darkens counsel by words without knowledge, his inane criticism and illustration, may with a full measure of pity be left with those who can feel satisfied therewith: more need not be attempted with such, as they exhibit a state of mind truth cannot reach. Mr. Whittemore's remarks are somewhat more deserving of notice. He contends that there is no need to imagine an application beyond this state. This we were prepared to receive from *him*: but the manner of making out his case is the subject of notice. This he ruins by confounding the means with the end. It is easy to see that the Lord designed to shew that the gate, and way, led to life; When, therefore Mr. Whittemore tells us that "wisdom is *life*," and that, "her ways are ways of pleasantness, and all her paths are peace," we understand the words he uses as denoting a course of life, not the end of that course, whereas the Saviour is teaching a course of life, together with its result, the same reasoning applies to Mr. Whittemore's treatment of the other member of the passage. "To be carnally minded is death," he informs, or reminds us; of this we can have no doubt, and are therefore persuaded that he who is in the way to life, enjoys, in a Scriptural sense, life: while he that is in the way to destruction, i. e. death, is in a state of death, nevertheless, being taught by St. Paul, (see 2 Cor. 2: 16,) we believe there is such a thing as a *death* UNTO *death*, and as well, a *life* UNTO *life*.

"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. Matt. 8: 11, 12. The parallel place to this is Luke 13: 24, 30. Here we have the two-fold acceptation of the term, kingdom of Heaven, &c. 1st. As applicable to that state where Abraham, Isaac and Jacob, now are, and were, when our Lord uttered these words. 2nd. Its reference to the visible and professing church of God on the earth. The Jews at the time of our Lord were that visible and professing church, therefore children of the kingdom. The propriety of such a phrase is seen by

considering that, in the church, God is supposed to reign by his Spirit, and laws: and, that every member thereof is considered a subject of the King of kings, and Lord of lords.

The design of the Saviour, in uttering this lesson of wisdom, is seen by considering, 1st. The Jewish belief: "All Israel" (thought they) "shall have a portion in the world to come; but the heathen shall be fuel for hell fire!" and 2ndly. The perfect assumption of such a hope. That "all Israel should have a portion in the world to come," was unauthorized by their conduct: and, that "the heathen should be fuel for hell fire," was also groundless, our Lord took occasion to shew, through the strong faith of the Centurion just referred to by Matthew. This was too good an opportunity for our Lord to let slip to attempt a correction of their unscriptural, irrational and dangerous notion. But how does our Lord correct them? Is it by showing that the Gentiles, even as themselves, should be finally saved? No, but that many Gentiles, from the extreme parts of the earth should be raised to share the felicity of Abraham, Isaac, and Jacob: while many of the Jews, children of the Kingdom, born to all the privileges of the professing church on earth, and all the glory of the triumphant church in heaven, because of their unfaithfulness would be cast out:—not only *from* heaven—but into that place where there is "weeping and gnashing of teeth." That the Jews would understand the Saviour as referring to a state beyond death is clear from the following: one of the seven Maccabee brethren encouraged the rest to persevere in their religion though they should die for it; "for Abraham, and Isaac, and Jacob, will receive us after our decease *into their bosoms*."

Josephus in his discourse on hades, has the following: Speaking of the abode of the blessed, he says: "With whom there is no toil, no burning heat, no piercing cold, nor any briers there; but the countenance of the *fathers* and of the just; which they see, always smiles upon them, while they wait for that rest and *eternal* new life *in heaven*, which is to succeed this region. *This place we call the bosom of Abraham*."

Then again, the Saviour himself, in that portion of

scripture concerning the rich man and Lazarus; for whatever difference of opinion may obtain as to its interpretation, but one can exist as to the phraseology.—Here the Saviour speaks of a poor man dying and being conducted by angels to Abraham's bosom. Thus enjoying the very felicity referred to in Matthew. But, is this to be reconciled with the idea that our Lord taught Universalism?

Matt. 10: 28. Its parallel place is Luke 12: 4, 5, and reads as follows: "*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; yea, I say unto you, fear him.*" Mr Whittemore assures us this passage means that "Christ warned his disciples to fear less the power which could only torture them, than that which could totally destroy them in the valley of Hinnom." The former, he tells us, were the Jews, the latter the Romans. The reader receives, doubtless, for the first time, the impression, that our Lord designed his disciples to fear any power in the faithful discharge of their duty. If the reader has not, I can assure him it is so with the writer; an impression, in the absence of more conclusive evidence than here supplied by Mr Whittemore, he refuses to entertain for one moment.

It assumes that the Jews had no power to take away life: if so, how came they to destroy Stephen's?

It assumes further that the word, *apokteino* means to torture; whereas it signifies, to kill, murder, or butcher. See Parkhurst; and that such was the idea of our Lord, while the supposition of the Jews killing his disciples was present with him, see Matt. 23: 34: "Wherefore behold I send unto you prophets, and wise men, and scribes: *and some of them ye shall* KILL *and crucify*," &c.

Again: The Universalist rendering of this passage makes our Lord contradict himself, for on another occasion, he said, in order to fortify his disciples against the influence of fear from any quarter: "For whosoever will save his life shall lose it; and whosever will lose his life for my sake shall find it." The reader is sensible of the impropriety of interpreting one passage so as to

contradict another; especially so, when its interpretation is forced and unnatural, as is the preceding.

But that the Romans, having the power to take life, should be feared; and not the Jews, who could only *torture* the body, is, on Universalist principles, the ne plus ultra of absurdity. Would not any man conceive it preferable to go to heaven, than to stop on earth to be an object of contumely and a subject of various and untiring tortures; when certain that neither faithfulness, nor unfaithfulness therein could, by any possibility, affect his state after death?

Such trifling with the word, such wresting of its meaning, deserves the severest reprehension.

Several Universalist writers appear to be ashamed of such trifling, and therefore, reluctantly enough, admit the interpretation which the text has been wont to receive, and which the mere reading is almost sure to obtain for it; yet endeavour to parry its force by asking: "Is God's ability to do certain things sufficient authority for affirming that he will do them? "He is able," it is further added, "of these stones to raise up children unto Abraham," but you do not suppose he ever will do so?" Thus Mr. Thomas reasons. To this I reply: When the Saviour uttered the words just quoted, to the Jews, it was evident his design was to show,—not that he had any intention to raise up from the stones children to Abraham,—but that he could *even do such a thing*, were it absolutely necessary, to the fulfilment of his promise to Abraham; a case quite dissimilar from the one it is set against. The latter is the employment of a fact as a motive to courage; which motive, on the supposition that Universalism is the truth, and the disciples knew it, if it were so, had not even the weight of a feather.

If aught more were needed to wrest this scripture from the fangs of Universalism, that more is found in the context. See Matt. 10: 32, 33. "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

How clearly these words show to whom the pronoun "*him*," in the preceding passage, refers; and from whom the motive to fearlessness in duty originates; equally

evident, from these words, is it, to whom the pronoun "*them*" belongs—MEN—no matter whom; whether they be Jews or Romans.

Matt. 12: 31, 32, and Mark 3: 28, 29. "*Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come—hath never forgiveness; but is in danger of eternal damnation.*"

The objection to the usual and general rendering of this passage which teaches endless punishment, rests upon an interpretation given to the phrases "neither in this world, neither in the world to come," and "eternal damnation." The first is supposed to justify such a rendering as the following: "Neither in this dispensation, (viz. the Jewish,) nor in that which is to come, (viz. the Christian.)" The latter signifies, merely agelasting condemnation.

It is not unworthy of notice the use which Universalist teachers make of the names of distinguished men: if one such can be quoted who favors, or even seems to favor, their views; his name is given forth with confidence, and the simple take it for granted that their work is done; and that every orthodox thinker does, or must, at once submit. This is certainly calling man master in a wholesale style, and cannot be too strongly objected against.

Great and good men deserve the respect and deference of all who are favoured with their acquaintance; but they certainly ought not, nor will they, when they consider fully, the Christian's fealty to his Saviour, expect implicit obedience.

In this way the name of a distinguished individual, Doct. Adam Clark, upon whom the writer can have no desire to cast any unwarrantable reflection, has been quoted, in support of the rendering given to the former portion of the passage, now under consideration; and that, too, when it is seen in his comment, he has, by extracts from the works of Doct. Lightfoot, which he com-

mends, completely overthrown his own rendering, of the which he felt so "FULLY SATISFIED."

Some of the extracts from Doct. Lightfoot I will subjoin, as they show the current ideas of the Jews on these terms, at the time: and when, it is considered that our Lord must have spoken to their understanding, and could not have done so, had he used their phrases in a sense they never contemplated: and that, too, while nothing in his language or manner indicated any change from the use they were wont to make of them.

Dr. Clarke introduces Dr. Lightfoot to our notice in the following manner. "Dr. Lightfoot has sufficiently vindicated this passage from all false interpretation."—Then follows Dr. L. himself. "They that endeavour hence to prove the remission of some sins after death, seem little to understand to what Christ had respect, when he spake these words. "Weigh well this common and most known doctrine of the Jewish schools, and judge." Several extracts are given from the Babylonian Gemara, and then the following from the Jerusalem. "Repentance and the day of expiation expiate as to the third part, and corrections as to the third part, and death wipes it off, as it is said, and your iniquities shall not be expiated to you until you die: behold we learn that death wipes off. Note this," observes the Dr. "which Christ contradicts, concerning blasphemy against the Holy Ghost. It shall not be forgiven, saith he, neither in this world, nor in the world to come: that is, neither before death, nor as you dream, by death. Jerus. Sanhed, fol. 37, and Bab. Yoma, fol. 86.

"*In the world to come.*—1. Some phrases were received into common use, by which, in common speech, they opposed the heresy of the Sadducees, who denied immortality. Of that sort were *ôlam ha-ba, aion ô mellon*, the world to come. *Gan âden, Paradeisos, Paradise, geihinnom, gehenna*, hell &c."

"At the end of all the prayers in the temple, (as we observed before) they said âd ôlam forever. But when the heretics (i. e. the Sadducees) brake in, and said there was NO AGE but one: then it was appointed to be said forever and ever. Min ha-olam, vead ha-olam. Bab. Beracoth, fol. 54. This distinction of ôlam hazeh, this

world, and of ôlam ha-ba, the world to come, you may find almost in every page of the Rabbins."

These remarks, especially when taken in connexion with the plain and pointed, and unmistakable words of Mark, "*hath never* forgiveness," and of Luke, "*shall not* be forgiven," place the subject in such a light that he that runneth may read: and in reading, keep wide of the Universalist gloss.

Having said so much on the passage as given by Matthew, we would not now extend our observations but for the phrase "*aionion Kriseos*," "eternal damnation" given in the version by Mark. That the phrase has had a strong and emphatic rendering given it by the Orthodox is well known: against which, however, the Universalists offer a protest, and contend that whatever it means, it applies to this state of being, and has no reference to the immortal state. That the Jews understood it to refer to the state after death is plain from the quotations already supplied from their writings: and that they would take it with this allusion is beyond a doubt, seeing, they believed in punishment after death, and which belief was never DIRECTLY OR INDIRECTLY *questioned or controverted by the Saviour*.

The Unitarian carping upon the noun *aion*, and its derivative adjectives aionion, aionas &c., is put forth with considerable address by Mr. A. C. Thomas in his discussion with Dr. E. S. Ely, but the whole of his argument is lost on his reader, who considers, that the Bible is not the place to ascertain the etymology of a word; he will know, that the proper method of proceeding is to ascertain from works designed to give the grammatical import of words; and then, to see, whether the writer in hand, used the word in its strictly proper sense: or, in one figurative and accomodated, a license which writers in all ages and countries have claimed, and particularly those of the eastern world.

The farfamed Grecian philosopher, Aristotle, will not certainly be objected against as authority in the case before us. He informs us that the word *aion* is derived from two words, *aei*, *on*, which signify, always being. "This etymology, observes Hare, points out the ideal meaning of the word *aion*: which properly signifies the

whole duration of that being to which it is applied. It cannot reasonably be denied," says Mr. Hare, "that Aristotle understood the meaning of it, and the use which was made of it by his contemporaries and predecessors in Grecian literature." Speaking of Ge[illegible] and celestial intelligences, he says: "They neither inhabit place, nor wax old by time, nor are subject to changes or passions: but living the best and most satisfying life, *dia telei ton apanta aiona*, they continue through all eternity: and this the ancients properly expressed by the word itself: for the consummation which contains the time of every one's life, not supernatural, is called *aion*. For the very same reason, the consummation of the whole heaven, and that which contains the whole infinite duration and infinity of all things, is *aion* eternity, *apo ton aiei einai eite phos ten eponumian, athanatos, kai theios*, taking its name from always being, immortal, and divine." (Aris. de calo. lib. 1. cap. 11.)

That the reader may be satisfied that there are places in the Scriptures, in which, beyond the possibility of a contradiction, it appears in its proper sense, he has only to turn to the following passages. Rom. 1: 20.—Matt. 6: 13. Rom. 1: 25.—11: 36.—16: 27. 2. Cor. 4: 17, 18—5: 1. 1 Tim. 1: 17. 2 Tim. 2: 10. 1 Peter 1: 23. Heb. 9: 14, 1 Peter 5: 10.

That it strictly, and grammatically, means unending being, is seen on the testimony of so great an authority as Aristotle. That it is applied in this way in the Scriptures is also evident, and that it should be always so understood, unless the subject or context necessarily limits its application, and thus shews it to be used in an accommodated sense, is equally obvious. But what then becomes of Mr. Thomas' reasoning, (the echo, by the way, of the Unitarian strain,) in which he would have us believe, that because it is used in a sense implying limited duration, it is, therefore, its ideal meaning? Why, it is gone, thrown overboard, lost in the depths of bewildering error: and "eternal damnation," as seen in connexion with, "hath never forgiveness"—"shall not be forgiven," is felt to be a phrase of a fearfully ominous import. Reader, guard against it. Kiss

the Son lest he be angry, and you perish from the way, when his wrath is kindled but a little.

The attention of the reader is invited next to Matt. 18: 4—6. "*Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*" The crime to which our Lord has allusion, is clearly shewn by Dr. Chalmers, as follows: "To offend another, according to the common acceptation of the word, is to displease him. Now, this is not its acceptation in the verse before us, nor in several other verses of the New Testament. It were coming nearer to the Scriptural meaning of the term, had we, instead of offence and offending, adopted the terms, scandal and scandalizing. But the full signification of the phrase, to offend another, is to cause him to fall from the faith and obedience of the Gospel. It may be such a falling away as that a man recovers himself, like the disciples, who were all offended in Christ, and forsook him: and after a season of separation, were at length re-established in their discipleship. Or it may be such a falling away as that there is no recovery, like those in the Gospel of John, who, offended by the sayings of our Saviour, went back, and walked no more with him. If you put such a stumbling block in the way of a neighbour, who is walking in a course of christian discipleship, as to make him fall, you offend him. It is in this sense that our Saviour uses the word, when he speaks of your own right hand and your own right eye, offending you. They may do so, by giving you an occasion to fall.—And what is here translated offend, is, in the first epistle to the Corinthians, translated to make to offend; where Paul says, 'If meat make my brother to offend, I will eat no more flesh while the world standeth, lest I make my brother to offend.'"

The offence being now explained, what, we enquire is the penalty? This might be safely left with the unprejudiced reader:—for what infliction this side the grave, would he deprecate equal to the one here threat-

ened? All nations and people have ever considered the taking of life the extreme point: and yet here is intimation given of some thing beyond it. "It were better for him, &c." how? On Universalist principles, it is true, the whole difficulty is easily solved; for scarcely is the man cast into the sea than life is extinct, and "heaven opens on his eyes, his ears, with sounds seraphic."

But who would adopt such a solution that has one grain of respect for the character of his Lord?

"But it was a figure of speech, an usual way of denoting some severe temporal calamity?" Granted, for a moment, still, we enquire, when were *such* judgments obvious? when have *such* temporal calamities followed the commission of such sins? The words of the Lord shew the penalty universal in its application. "But *whoso* shall offend, &c."

The Universalist may retort and say, "But how is the penalty seen to be Universal when the Orthodox contend that a man may repent, seek and obtain pardon, and thus its infliction be avoided?" Ans. The penalty is the curse appended to this violation of the law of God. But, as Christ became a curse for us, see Gal. 3: 13, so he pardoneth and absolveth all from this, and any other curse, the one against the blasphemy to the Holy Ghost excepted, who repent and believe his gospel. This gracious gospel fact does not however destroy the meaning of the penalty. No. It is seen standing out with bold and terrific front, to deter men from a crime so fearful and base.

Of a similar character with the above is Matt. 26: 24. "*The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.*"

Great, and with the Universalists, triumphant use, has been made of the variously learned, and justly celebrated, Dr. A. Clarke, to set aside the point which the Orthodox have ever regarded this text to have in reference to future and endless punishment. "It is," says the Dr. and they abundantly reiterate the Dr's. say, "a proverbial saying, and that it has been used in many cases, when the fixing of the irreversible doom of a sin-

ner is not implied." Still this does not prove but that in "many" other "cases" it might have been used as "fixing," or showing "the irreversible doom of a sinner." The words of the Dr. evidently indicate as much, he only says "*in many cases*," &c.

But look at some of the very cases which the Dr. quotes to support his view, and what do they teach?—"Whosoever does not attend to the honour of his Creator, *it were better for him had he never been born.*"

"Whosoever knows the law, and does not do it, *it had been better for him, had he never come into the world.*"

How the Dr. could aver, and give the above quotations in support of it, that the expression "has been used in many cases, when the fixing of the irreversible doom of a sinner is not implied," I am at a loss to explain. But, were we to admit it to have been always used proverbially; and, that the quotations of the Dr. were exactly what he imagines them to be:—still, the considerate reader will demur at such a verdict as the Universalists crave. He will do so, because he would not, could not, for a moment imagine his Lord to use language which plainly involved a falsehood. Men may be found using expressions which, because of their aptitude to shut out the bearing and connection which time has on eternity; and thus to hedge themselves in with the mere things of time, are very different when found in the lips of one, who never loses sight of eternity. Thus in the case before us, our Lord was remarkable for the latter; mankind is nearly as remarkable for the former.

But the words under consideration are strongly commented upon by Dr. A. Clarke himself, see his annotations on Matt. 26; 24. "It had been good for that man." 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 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.

Luke 16 : 19, to the end of the chapter, is a portion of Scripture having an important bearing and influence on this controversy. Much time has been spent in endeavoring to settle the point, as to whether it is a parable, or a narrative. Then, again what the particular truths were which it teaches. Anxious to avoid prolixity, I will, for the sake of narrowing the controversy, allow it to be called a parable. Next, for it is not essential to my object, the reader may receive any of the interpretions which the Universalist writers, or speakers, have given to it.

It is a parable, (?) well, and what is a parable? Mr. Whittemore informs us, "the word *parable* is derived from a Greek verb which signifies to compare things together, to form a parallel or similitude of them with other things; hence a parable is, as Dr. Johnson, says, 'a relation under which something else is figured.'" See introduction to notes on Parables.

The reader will perceive that we have even Mr. Whittemore's authority for saying a parable means comparing *things together*, hence whatever the interpretation of this parable (?) may be it matters not for my object; it speaks of *things* which establish all I contend for.

It shews, 1st. That the worldly circumstances of men afford no just criterion of their spiritual character, nor of their hopes of immortality:—for we see that an ungodly man may be *rich, fare sumptuously every day, and receive his good things in this life*. See verses 19, 25. And on the other hand, a good man may be so poor, and unbefriended, as to lay in wretchedness as a beggar, supplicating charity, receiving in his life time, evil things. See verses 20, 21, and 25.

2ndly. That at death, there can be a transition from elevated society and abundance of temporal good, to a state of abjectness, and hopeless torment: also,—from a condition of penury, and degradation, and suffering, to one of honour, glory, and happiness. See from verses 22 to 26.

3rdly. That the instruction here given by the Saviour shews us how to understand the apostle when he as-

serts if we sow to the flesh, we shall of the flesh reap corruption, for Abraham is represented as saying, "Son, remember, that thou in thy life time receivedest *thy good things.*" Nor less so, how the endurance of sanctified affliction becomes subservient to our eternal interests; in other words, how "these light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory:" for added Abraham, "*and likewise Lazarus evil things.*"

Thus, it is seen, without any contention about the *thing figured*, the THING WHICH IS THE FIGURE contains enough of truth to ruin all the Universalism in existence. It will not do to say that the figure itself is nothing; for if it were nothing, it could mean nothing: and then our Saviour is found guilty of the folly of building, or attempting to build, castles in the air. Mr. Whittemore is authority against such an idea, for he says the word parable means to compare THINGS *together.*

"But it is our Lord using a current idea, which, although not in itself true, may, nevertheless, be made the foundation of an important piece of instruction."—That is, to save our Lord's character from an implication of *folly*, we must give it one of *deceit*, by supposing that he uses *error with all the gravity and importance due to truth*: and, that too, without so much as a warning, to guard his hearers against the reception of the error as a truth!

This class of texts are so abundant that I am compelled to decline noticing many that apply to the subject in hand.

A few remarks may be bestowed upon John 15: 6. "*If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire and they are burned.*" From these words, and their connexion, it is seen that our Lord was using the simile of a vine and its branches, to represent the intimate union there exists between him and his disciples. The branch connected with the vine is fruitful; but broken off, it withers, becomes useless, and is burned. To burn a withered branch is a proper act—but such a one, as to denote a perfect hopelessness of its ever being again connected with the vine as a branch. Now then

the application. A disciple, a believer, is united to Christ, as the branch is to the vine:—such an union makes them fruitful, (every real disciple is fruitful in good works.) But if they are broken off: if they abide not in him; they wither, and as such, they are fit only for destruction:—which is an act, as seen from the figure, perfectly consistent and proper.

It is objected, the branch being thrown into the fire is burned, and therefore, no longer a branch;—so the believer thrown into the fire of hell is destroyed, and must be annihilated." Supposing truth to be with this objection, whom does it fly against? The writer, or the Saviour? The Saviour assuredly, for it is his words we quote and put before the reader.

"But," it may be asked, "are we not rather to suppose the Saviour as teaching, that a rejection of him, would involve his disciples in the fire of suffering, the Jews were about to endure at the destruction of Jerusalem?" Unless there were a real necessity for so doing, it would be a great pity to deprive the Universalist of his *Scape-goat*, the *destruction of Jerusalem*: but the fact is, that he rides the poor goat so unmercifully, that pity itself prompts to a rescue. He cannot be allowed any use of it here. The reader will at once see the absurdity of his riding the goat at this time when he considers that the Jews, or disciples, anterior to the destruction of Jerusalem were not the only ones, who could, by possibility be united to the Saviour, as intimated: and, while it is true, that he is immediately addressing the twelve, yet he employs language that evidently reaches beyond them, "If *a man* abide not in me, &c."

"But, if the objector pertinaciously contends, that the immediate disciples, only, are intended, then they must have been the twelve, for, to these, only, is he now directly addressing himself; and yet to the destruction of Jerusalem they were not exposed; while, to the fire of suffering, in various other ways, their union with Christ, instead of being a preservative *from*, became a meetness *for* them. They all suffered, with but one exception, unto *death* by martyrdom. Such an application is, therefore, manifestly absurd.

"But," again rises the objector, determining to fight

every inch: "whatevever it means, it cannot mean as you say, for that were to prove annihilation." That such an inference is unfounded is easily shown:—The branch is burned, it is no longer a branch, but is not annihilated; its particles exist, but in another form; therefore a parable, which means to compare things together, must never be made to prove more than it contains. It is true, it is no longer a branch. So he who was once a believer, and a candidate for glory, is now no longer so, when the judgment, indicated by the throwing the branch into the fire, takes place; he exists under another form than that of a candidate for heaven; yes, he exists in a case as hopeless, as that, of ever being able to collect the scattered ashes, and evaporated moisture of the withered and burnt branch, and form them again into a verdant branch, in union with its fruitful stock. How impressive the lesson!

Passing over a number of scriptures that belong to the class I am now considering, I take up a few prominent ones, and with them bring this section of my argument to a close.

Heb. 10: 28 to 31. "*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, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace? For we know him that hath said, vengeance belongeth unto me, I will recompense, saith the Lord. And, again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.*"

The reader will have noticed the question proposed. "Of how much," &c. A sorer punishment than being *stoned to death.*

This question is evidently designed to impress the mind with a sense of the awful demerit of the sin alluded to; and in order to assist the mind in its mighty computation, the following particulars are stated: 1. A despising of Moses' law was followed by stoning to death by man. 2. To despise an institution given through the instrumentality of mere man, although a confessedly great and good man, bears no proportion to the crime of

—"*treading under foot the Son of God*:"—"counting the blood of the covenant;" of the power of which he had had an experimental verity, "an unholy thing:"—and doing despite unto the Spirit of grace." 3rd. That while the former was a crime to be visited by man as stated: the latter was one in reference to which God himself would be the *executor*, and for which he had given his solemn pledge. "Vengeance belongeth unto me, *I will recompense* saith the Lord," &c. And, 4thly. A solemn averment from the Apostle is given to close the appeal: "It is a fearful thing to fall into the hands of the living God."

It is sometimes stated by way of setting aside the force of a Scripture similar to that above, that although it is said God *can* thus punish, it is not said that he *will*. Such objections can only influence, and that prejudiciously, the cause they are designed to subserve: for that system must be rotten indeed that needs such a line of defence. Here, however, it does not apply, for it is explicitly stated, "I will *recompense saith the Lord*."

The force of this passage is much heightened by the verses immediately preceding. These shall be given and the whole left with the reader.

"For if we sin wilfully after that we have received the knowledge or the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

The Scripture found in 2 Peter 2: 1—6 is worthy of serious consideration. Certain false teachers went about privily bringing in "damnable heresies," and thus seducing many from the way of truth. Around their ungodly heads the judgments of heaven were gathering, and would certainly burst with an awful damnation. That such a declaration was not to be objected against, but to be received as the truth, he instances several cases of terrific vengeance. 1st. The angels that sinned and were cast down to hell, and are reserved in chains of darkness for a future judgment. 2nd. The old world of which only Noah and his family were spared. And 3rd. The overthrow of the cities of Sodom and Gomorrha,

whose example remains in their ruined sites, &c., to those that after should live ungodly.

To the cases of the angels, and the cities of Sodom and Gomorrha, Jude refers. See verses 6 and 7. But Mr A. C. Thomas in his discussion with Dr. Ely gives a shew of opposition to the application which the orthodox are known to make of them.

His first objection is in reference to the cities of Sodom and Gomorrha: which, from the word *deigma*, signify- "a visible example," and being derived "from *deiknumi*, to show or exhibit, properly signifies to give a sample of something to be sold," and that they were thus visible examples to the filthy dreamers spoken of in the following verses.

He then objects to his opponent assuming "that the inhabitants of Sodom suffered the vengeance of eternal fire, after the shower of fire had swept them from the earth! Nor," again, "that the angels mentioned in the preceding verse were superhuman beings."

Of the cities of the plain being visible examples there need be no demur; the history of the transaction, together with the remaining and ruined sites thereof, were sufficiently visible to have justified and called for such an expression. The allusion from the word, *deiknumi*, to give a sample, &c., is remarkable. 1st. The cities, with the inhabitants, were suddenly and completely destroyed. 2nd. Their judgment was unsparing and terrific. 3rd. The instrument in effecting it was fire. Now of what is all this an example? Of any thing that Universalism teaches? Let us see.

Universalism teaches that punishment follows in the immediate track of sin; was it so in this case? Does it not appear that this, as also Jerusalem, was a case of growing iniquity until the cup was full, when vengeance came upon them to the uttermost?

Universalism teaches that all punishment is corrective; but when was the correction effected? It may be said it operated upon them as corrective ere they died. Then why cut them off if cured? surely then they were just fitted to live. That the moral benefit of such a visitation could not, on Universalist principles, be

theirs; for it is loudly proclaimed that the future state is not at all affected by this.

Of what, then, was this judgment an example? Ans. 1st. That the patience and merciful forbearance of God are limited in their exercise.

2nd. That when mercy is slighted and judgment is provoked, it will come with terrific force, and fearfully complete.

That the phrase "eternal fire" can with any propriety be ascribed to that which overthrew the cities, is too evident to need any remark. The apostle speaks of their "*suffering* the vengeance of eternal fire." It is not a thing once suffered but now over, and from which they had escaped to glorious bliss. On the principles of Universalism, instead of their suffering the vengeance of eternal fire when the apostle wrote, they were enjoying the smiles of eternal love; his assertion therefore was untrue. But Jude spake not on such principles, he had no idea that God would cut such guilty and impenitent wretches down, and immediately afterwards enfold them in the arms of infinite love.

Of the fact that the angels referred to, are superhuman beings, the reader will have no doubt, either by considering the general tenor of Scripture on the subject, or the shifts to which Universalism is driven to meet this case.

As the word angel, angelos, means messenger, it is assumed that the spies whom the children of Israel sent into Canaan, are the persons meant. But how they can be said to have left their estate, or principality, and how they can, on Universalist principles, be reserved in chains of darkness unto the *judgment of the great day*, is more than I can divine. We may, perhaps, be enlightened upon this subject by some of the literati of their body.

I NOW PROCEED TO CONSIDER THE EVIDENCE WE HAVE IN THE BIBLE OF A FUTURE AND GENERAL JUDGMENT, AND TO EXHIBIT THE NATURE OF THAT AWARD WHICH WILL THEN BE MADE TO THE WICKED.

That the Jews believed in a future and general judgment, and that its awards would be of endless duration, is seen by the quotation already given from Josephus. See p.38. But on the supposition that Universalism was the ism our Lord came to teach, it would be essential to his object to explode such an idea. An examination of this point must, therefore, be important to our controversy.

It is true, it was equally important, if not more so, to have done away with the idea of any punishment after death whatever. But that the Saviour did not even attempt this, but used such language, as rather to strengthen and enlarge those impressions, has been shewn in the previous examination. And so far as the object, for which this argument has been prosecuted is concerned it might now be abandoned:—nor do I now carry it forward with an expectation, or design, to bring out all that might be adduced from the Scriptures for that purpose; the whole structure of revelation, directly, or indirectly, points to the startling fact. Selections of the most striking and pertinent passages only, is my object.

Presumptive evidence in favour of this doctrine has, with much propriety, been dwelt upon. That many of virtuous character suffer; while many wicked prosper, succeed in almost every enterprise, and have no bands in their death, is too evident to be denied. Universalists try to do away with the evidence deducible from these facts, by endeavoring to do away with the facts themselves. It is however not a little remarkable that the unequal distribution of good, the suffering of the virtuous, and the success of the wicked, form one of those arguments which the atheists are wont to use against the being of a God. The orthodox, therefore, are not the only people to whom the thing is obvious.

Who that has read any thing of the history of the past, or paid any attention to the state of things now existing, can hesitate to subscribe to the sentiment?

See the innumerable instances of tyranny and oppression under a Nero, a Domitian, or a Caligula; the persecutions of the early christians, and in later years, that of the Waldenses and Albigenses, and in even later still, those under bloody Mary. How striking the testimony from the atrocites of the slave trade; from the broken hearted wife, and the famishing and neglected children of the drunkard, and gambler! How many suffer from sympathy! Some are afflicted, for instance, the child of tender years; and now see the distress of the tender mother, of the affectionate father, as they watch their suffering struggling child. But cases might be multiplied almost beyond number, in which the principle contended for is seen.

To all this it is said, the sufferings of the conscience equalizes that, which otherwise, looks so unequal. To this, however, it is merely sufficient to reply, that many suffer from a scrupulous conscience when they would not suffer at all, if their judgment was rightly instructed. Then, again, many cease to suffer any thing like the amount they ought to suffer from their conscience becoming seared.

That the conscience occasions most pain when most tender, will be readily admitted, yet this admission shews that at the commencement of a career of vice there will be more, much more, suffering, than when that career has been for some time steadily prosecuted, and its amount of commissions fearfully augmented. This, because, the conscience loses its tenderness as its monitions are disregarded.

But to the word of God; this is the infallible authority. Here, there is no uncertain sound given: no delusive light shewn. What says the Word?

The doctrine of a future and general judgment is taught in connexion with a peculior manifestation of the Son of God, who is the appointed judge.

The following testimonies are given as full upon this point: Acts 1: 9, 10, 11. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel: which

also said, ye men of Galilee, why stand ye gazing up into heaven? 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.*" This passage is given because it marks an appearance of the Son of God which has not yet taken place, and is therefore future.

Matt. 24: 30. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Here is a manifestation spoken of, in which is a sign *in heaven*, a mourning amongst the tribes of the earth: and these tribes seeing the Son of man coming in the clouds of heaven with power and great glory.

16: 27. "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." These words, being found in connexion with the following, are made an argument for applying the whole to the destruction of Jerusalem: "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." In Mark 9: 1, is the parallel passage and reads, "till they have seen the kingdom of God come with power." Luke's version is nearly similar to that of Mark: "till they see the kingdom of God."

This passage being very frequently used to pervert a number of other Scriptures, in which it is attempted to shew that they apply only to the destruction of Jerusalem, it will be the more necessary to shew its true meaning. The preceding verses read as follows: "Then said Jesus unto his disciples. If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul? For the Son of man shall come," &c. &c. Here our Lord is seen stimulating his disciples to an unwavering courage. They were fully advertised upon various occasions, that fidelity to him would expose them to danger and even to death. This,

their subsequent career and experience, fully authenticated. But they were to be unshaken and immoveable, therefore a mighty consideration is supplied. "For whosoever will *save* his life shall *lose* it: and whosoever will *lose* his life for my sake shall *find* it. For what is a man profited, if he shall gain the whole world, and *lose* his own soul? or what shall a man give in exchange for his soul?"

The weight of our Lord's remark is seen in the fact, that that, which was to be *lost* by a shrinking from danger, when duty called, was the life of the soul. This the translators apprehended, and therefore sought to bring it out in the rendering "Psuchen"—soul in the 26th verse. Richard Watson's comment on this passage is worthy of attention. "The word Psuche, here translated *soul*, is the word used for *life* in the preceding verse: for in fact, the word signifies both bodily life, and the immortal soul: and that it here means the higher life of man, that is the *soul*, is so manifest from the scope of the argument, that one may be greatly surprised that any should have chosen to render it otherwise, and to argue that our Lord speaks primarily, at least, if not exclusively, of the loss of animal *life*. It is very true that a man would be nothing profited, were he to gain the whole world and lose his life: but had this been our Lord's proposition it would have been an argument to enforce upon the disciples an extreme carefulness about the preservation of their lives, rather than a noble readiness to lay them down for the sake of the truth, which was the intention of Christ to inculcate. But as our Lord had said, in the preceding verse, "Whosoever will save his life," his bodily life, by a cowardly desertion of my cause, "shall lose it," shall lose his life in a higher sense, namely, his soul, "and, whosoever will lose his life," his bodily life, "for my sake, shall find it," shall find an immortal life in a future state: so here he sets the loss of life in this higher sense, that is, the loss of eternal life, or, what is the same thing, the loss of the soul's future happiness, against that worldly gain, which might be the inducement to save life at the expense of a good conscience. And most strongly does our Lord thus convey the general and most important

truth, that there is nothing earthly, no, not the gain of the whole world, of all its riches, honours, and pleasures, were that possible, which could compensate for the loss of the immortal soul, which consists in its exclusion from eternal life. So entirely ought the safety of the soul to engross our attention and call forth our efforts. Had our word *life*, like the Greek Psuche, been commonly used, both for the animal life of the body, and for the immortal spirit in men, it would have been allowable to translate, "For what is a man profited, if he shall gain the whole world and lose his LIFE," but, as the term *life* conveys but one meaning, our translators could not have expressed the true sense otherwise than by translating Psuche in this verse *soul*. This could not be done in the preceding verse because of the paronomasia; the rhetorical figure employed by our Lord in this and many other of his discourses."

This interpretation is sustained by that best of all comments, *experience*. The disciples *never* saved their natural *life* by exposing it to danger: while in various instances, unfaithful disciples avoided martyrdom by a coward shrinking, and denial of their Lord. Ecclesiastical history abundantly confirms this statement.

Now follows, "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." Ver. 27. Universalist writers interpret this scripture by the following verse, and because in it is found, "there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom," restrict its application to the life time of some then present. It must be obvious to every one that no interpretation of a passage of Scripture can be authorized which is *false* in fact: and yet such is the interpretation given by Universalist writers and preachers of the 27th verse. It is, they contend, applicable to, and only to, the destruction of Jerusalem. But did Christ *then* "reward every man according to his works?" The reader will easily perceive that the preceding words, enjoining courage in the defence of their principles, is of general application: that it embraced in its scope the disciples then living Universalists admit; but of what avail was it to

them, when neither they, (John excepted) nor the vast majority of the Jews then living, would be alive at the period of Jerusalem's destruction, and could not, therefore, be affected by it? In order to its having any bearing upon them as a motive, it must have enfolded them in its sweep: but this it did not in any way, for it neither affected them, nor the generation of the Jews then living.

Still we maintain it is false in fact as given in a Universalist light: *every man was not* rewarded according to his works, even all the Jews were not, much less the Romans, &c. &c. &c. Apply it, however, to the last and general judgment, and then a motive is found at once: and what a motive! The 28th verse comes in as referring to an event which they were to regard as an earnest of the 27th. For within the lifetime of some then present would the Son of man be seen coming in his Kingdom; or, as Mark has it, "the kingdom of God come with power."

Matt. chapters 24 and 25, furnish remarkable testimony to the coming of the Son of man, the Lord Jesus Christ, to a general judgment at the last day. This portion of truth is one on which the strength of Universalism has been repeatedly employed: on it, its literature, ingenuity and research, have been taxed to the uttermost. And why? because, as Mr. Whittemore informs us, it has been "for many ages, by the almost universal consent of the Christian church, applied to events which it is supposed will take place at the end of time." Notes on Parables, p. 314. Of course *he* considers it "generally misinterpreted," notwithstanding the meaning of it being "certainly plain," and therefore laying aside "prejudice," and exercising "a due degree of caution," he proceeds to its "investigation."

Mr. W.'s first point is to bring forward Matt. 16: 27, 28, the passage but just considered: and bending it to suit his purpose, lays a foundation for upheaving and overthrowing the whole superstructure which the orthodox have raised. The temerity of Mr. W. might excite a smile, if the subject was not so serious, and its consequence so important:—and, also, were his arguments and

quotations as honestly given as a matter so grave demands.

In support of the position assumed with Matt. 16: 27, 28, he quotes the names of "orthodox writers of the highest respectability;" then follows a long extract from Dr. Lightfoot. But to what effect? Why, that Dr. Lightfoot (as do others) differs in opinion, from a large portion of the orthodox in applying the 28th verse to the destruction of Jerusalem instead of the day of pentecost, when the apostles were endued with power from on high, and the kingdom of God came with power.—See Mark and Luke.

The attempt of Mr. W. in this instance, is a clumsy piece of shuffling: he does not tell us what Dr. Lightfoot understood the preceding verses to teach, but simply the 28th, when he must have known that no orthodox writer of any respectability could have imagined for a moment that it referred to the last and general judgment. Such manœuvreing may do momentary service to a bad cause; but a good one eschews it.

The mode of interpreting these chapters has been various even with orthodox writers, some contending that the events, on which our Lord was questioned by his disciples, are distinctly and seperately treated: others, again, shewing that our Lord in the language he employed uttered prophecies having both "an immediate and an ultimate sense, one subordinate to the other, and so arranged, that sometimes the lower event is spoken of exclusively, sometimes the higher, and occasionally both are comprehended in the same expressions, which must then have a higher and a lower acceptation".—Watson in loco.

A few instances in which this mode is pursued, will convince the reader that such has been frequently practised.

Matt. 2: 17, 18. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children and would not be comforted because they are not." This passage as given by the prophet Jeremiah, see chap. 31: 15, and as applied by the evangelist is seen to possess

an immediate and an ultimate sense. The prophet's application being to the Babylonish captivity;—that of the evangelist to the children slain by Herod.

Matt. 2: 23. "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene." This allusion is said to be from Judges 13: 5, and 1. Sam. 1: 11, each of which cases had an immediate application; the one to Sampson, and the other to Samuel, yet both meeting in Christ, their great antitype.

The 72 psalm is another and remarkable instance of this kind of prophetic language and scope, primarily and immediately referring, as headed, to Solomon, and much of the language applicable to his kingdom and reign; and yet, in a much more impressive sense, referring to Christ; of whom Solomon was, in several instances an illustrious type.

Reading the 24th & 25th chapters of Matthew's gospel with this understanding, we readily apprehend how one subject, the destruction of Jerusalem, may be most prominent at one time, and that of the last and general judgment in another; and equally easy will it be to understand how the events *seem* to be so connected in the order of time; especially so, when the idiom of prophetic language is seen to speak of things as *near* which are certain, and not dependant on contingent events.

Bearing these remarks in mind the reader is invited to the 29th and two following verses of the 24th chap., to which I subjoin the judicious observations of Richard Watson:

"Verse 29. *Immediately after the tribulation of those days, &c.* From this verse to the thirty-first, another instance occurs of prophecy with a double reference, as the elevation of the style itself intimates; for this coming of our Lord to judge the Jewish nation, is described in the strongest and sublimest language of the Old Testament. In the prophetic style, the Sun, Moon, and Stars, represent states, and their princes and nobles; and the darkening or eclipsing of them, their destruction. Of this numerous instances occur in Isaiah, Jeremiah, and Ezekiel. Thus, when the last mentioned prophet predicts the subversion of Egypt, he addresses Pharoah:

"And when I *put thee out*, I will cover the sun with a cloud, and the moon shall not give her light, and all the bright lights of heaven will I make dark over thee." Ez. 32 : 7, 8. But the language of Christ rises above that of the prophet: not only are the sun and moon darkened, but the *stars fall from heaven*; and not the stars, the lesser lights merely, but the *powers of heaven*; a phrase which includes all the celestial luminaries, 'the greater and the lesser lights.' These shall be shaken from their very orbits; so that the destruction of all the orders and dignities of the Jewish state, represented by these luminaries, shall be irreparably and forever cast down and destroyed. And so it has been, ever since that day, which the prophet Joel, speaking of the same event, calls "the great and terrible day of the Lord." Jewish kings, princes, and heads of tribes; judges, nobles, priests, and rulers, have passed away, and entire "darkness" covers the heaven of that state which once glowed so richly with the 'bright lights' of the various orders of dignified and holy men. Not fewer than twelve thousand of the Jewish nobility, perished in the siege of Jerusalem.

"Verse 30. '*And then shall appear the sign of the Son of Man.*'—As the former verse applies not only figuratively to the Jewish state, but literally to the last day, when the natural sun, moon, and stars, of heaven, shall be darkened, and heaven and earth shall pass away forever; so this verse is to be understood in the same manner.

"'*All the tribes of the earth shall mourn.*'—Ai phulai tes ges. The tribes of the land or the earth, the word being used both in the restricted and extended sense, and is to be taken here in either, as the words are considered as referring to the judgment of the Jews or the judgment of the world.

"'*The Son of man coming in the clouds of heaven,*' &c. This is the manner in which the Judge shall descend, when time shall be no longer; in his own glory, and in the glory of his Father, and the glory of the holy angels; and to this final, and most glorious advent, the words are, in the highest sense to be referred. But they are also to be understood as immediately applicable to the event

of which our Lord was speaking; for that our Lord is represented in Scripture as coming in this manner, in a figurative as well as literal sense, appears from Daniel 7: 13, where he is said to come to the Ancient of days, in order to receive his mediatorial Kingdom. The same image is also frequent in the prophets when they speak of the Almighty coming to execute his judgments upon nations: Isaiah 19: 1 Nahum 1: 3.

"Verse 3. '*And he shall send his angels*,' &c. Here the events of the last day seem to be exclusively referred to; and the more immediate application of the prophesy to be left behind; although, no doubt, as the destruction of the Jews is described by metaphors taken from the day of Judgment, and is to be considered as an awful type of the perdition of sinful men, in general, and especially of those who reject 'the gospel;' so the signal deliverance of the christians from being shut up in Jerusalem, and perishing with its devoted inhabitants, was also a type of that separation which shall be made between the righteous, and the wicked, at the last day, and the deliverance from the terrors of the general judgment of all who believe in Christ."

The reader may be reminded that there are various acceptations of the expression "the coming of Christ," in the New Testament. The first is his personal coming in the flesh. "The word was made *flesh* and dwelt among us." "HE CAME to his own and his own received him not." John 1: 11, 14.

The second coming of Christ is of a spiritual character. "I will not leave you comfortless, I will COME unto you." "If a man love me, he will keep my words, and my Father will love him, and we will COME unto him, and make our abode with him." John 14: 18, 23.

Similarly spiritual, but much more striking and glorious, is the *coming* spoken of Matt. 16: 28, "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man *coming* in his kingdom." Mark 9: 2. Luke 9: 27.

Then again we have a coming distinct from either of the preceding, properly denominated *a providential coming*. In this sense Christ says unto the church at Ephesus: "Remember therefore from whence thou

art fallen, and repent, and do thy first works, or else I will COME unto thee quickly, and will remove thy candlestick out of her place." Rev. 2: 5, also Matt. 10: 23. John 21:21, 23.

In addition to the preceding instances of our Lord's coming, there is yet another, distinguishable by various circumstances.

It will be his secon d*personal coming*. "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. "For our conversation is in heaven; from whence also we *look* for the Saviour, the Lord Jesus Christ," &c. Phil. 3 : 20, 21. When Christ, who is our life shall APPEAR, then shall ye also *appear* with him in glory." Col. 3 : 4. See also 1. Cor. 1 : 7, 15: 23, 47. 1. Thess. 4 : 13, 17. 2. Tim. 4 : 1. 1. John 3 : 2. Rev. 1 : 7. Heb. 8 : 28. Titus 2 : 13. 1. Peter 5: 4, &c.

As there was no PERSONAL *appearance* of our Lord at the destruction of Jerusalem, it is sufficiently obvious that that event, although a *providential* and fearful visitation, lacks several important particulars which mark a promised coming of the Son of Man.

1st. His *personal* appearance. See above.

2nd, Personal appearance in the clouds of heaven; see Acts 1 : 19. Mark 13 : 26. Luke 21 : 27. Rev. 1: 7.

3rd. Personal appearance in the clouds of heaven, accompanied with, and surrounded by, his own glory—the glory of the Father, and his holy angels. Matt. 25: 31. Matt. 16 : 7—26 : 54. Mark 8 : 38. Luke 9: 26.

4th. Descending from heaven with a shout, with a voice of the Arch-angel, and the trump of God; when the dead shall be raised from their graves. The dead in Christ rising first, and ascending *to the Lord in the air*, and so to be forever with the Lord. See 1 Thes. 4: 15, 16, 17.

5th. That appearance (visible, in the clouds of heaven, connected with a stupendous and overwhelming display of the divine glory) affecting the WHOLE *human race*.—Matt. 25 : 31, 32. Acts 17 : 31. Rom. 14 : 10. 2. Cor. 5 : 10. Rev. 1 : 7—20 : 12—22 : 12.

These particulars which the Scriptures distinctly and fully teach, as connected with an appearance of the

Son of Man, it is evident, have never yet been realized. That they are, many of them at least, proper in an accomodated sense to the destruction of Jerusalem, may safely enough be admitted, but that such is a *mere accomodation*, is sufficiently apparent.

With these considerations the reader can safely pass along the chapters under examination, and notice with sufficient readiness, where the *immediate* sense is apparent, and where the *ultimate*; nor less where the *immediate* is entirely passed over and the GREAT EVENT *alone*, becomes the subject of distinct allusion.

The difficulty has been felt by many, in applying these chapters to the last and general judgement by the references to time which they make; these are seen in verse 34 of the 24th chapter, and the 1st verse of the 25th: "Verily I say unto you, this generation shall not pass till all these things be fulfilled;" and "*Then* shall the kingdom of heaven be likened unto ten virgins," &c. This, an objection to some, and a difficulty to others, is based on the assumption that the word *generation* is applied only to the men then living; but that this is mere assumption is evident when it is seen in what a number of instances the word is used to designate *a race, descent or kind.* Such an acceptation being strictly grammatical and proper; see Groves's Greek Lexicon, where it is rendered, "Genea, a generation, descent; succession, birth, parentage; race; breed; kind; sort; species; age; the time from the birth of a man till he has a son, about thirty years."

Notice some of the instances in which a different acceptation to that creating the difficulty alluded to, is given. Ps. 22 : 30. "A seed shall serve him; it shall be accounted to the Lord for a generation." Ps. 24 : 6. "This is the generation of them that seek him," &c. Ps. 14 : 5; "God is in the generation of the righteous." Matt. 3 : 7. "O generation of vipers, who hath warned you to flee from the wrath to come?" 1. Peter 2 : 9. "But, ye are a chosen generation," &c. "This generation shall not pass, till all these things be fulfilled;" and have the Jews, (the "race, descent, succession, &c., of Abraham,) passed away? Do they not yet exist? And do they not exist in their national, or generic charac-

ter? If so is there not a complete solution of the difficulty?

Yet here also, we have the *immediate* and *ultimate* application of the prophecy. In the *immediate* application, we have the *race* then living, the reference to whom was proper; and, therefore, as though our Lord would lead them to understand that *all the* things having an application to the destruction of Jerusalem, would be fulfilled ere that generation, or race, then living, passed away. But the *ultimate* sense, and that to which the preceding was surbordinate, implies "this generation," race, or kind, the Jewish people, should not pass away, be finally extinct, "till all these things," of which the destruction of Jerusalem was typical and premonitory, should "be fulfilled."

Of the adverb of time, "*Then*," the word beginning the 25th chapter, the following considerations are offered:

"Then shall the kingdom of heaven be likened unto ten virgins," &c. The term "kingdom of heaven," always refers either to the gospel dispensation, or that which is connected with it, as a part of its administration," (see Watson.) Hence the scene is laid in the gospel dispensation, and not the Jewish.

The parable indicates the church as waiting a personal, and to them a joyous, appearance of the Lord Jesus Christ; when the faithful should be taken in with their Lord, to a sumptuous feast; but from whence all would be excluded who were not meet, and to their Lord acceptable.

But was such a state of things exhibited at the destruction of Jerusalem? Did the disciples of our Lord *then* enter into a state of superlative bliss and enjoyment? What! when they fled to Pella, did they? Were they so improved in their condition, when exposed to the ruthless persecutions of the heathen, subsequent to the destruction of Jerusalem, as to justify such language as this parable employs? How contemptible the act, how paltry the subterfuge of creeping behind the destruction of Jerusalem to find a shelter for Universalism from the lightning glare of such Scriptures as these!

The parable of the talents immediately following,

adds its influence against the Universalist interpretation. Here we see:

1st. A trust committed to *individuals*, according to the will of the supreme Lord.

2nd. The trust perpetuated for a certain period, when all are required to give an account *individually*, of the use they made of the deposit.

3rd. As a particular and individual account was rendered, so a particular and individual reward is bestowed; each receiving according to his works.

Did any thing like this occur at the destruction of Jerusalem?

That the word "then," with which the chapter commences, has a connection with the latter part of the preceding chapter is readily admitted; but if the preceding chapter is read from the 29th verse, it will be seen how completely the Saviour, although not altogether losing sight of the destruction of Jerusalem, rises above it, insomuch so, that when you reach the 36th verse, you feel as if you had left it behind altogether, and were then dwelling upon its great antitype only, hence people living centuries subsequent to the overthrow of the Jewish nation, and therefore not immediately affected by it, are nevertheless made to feel that there is something in this whole prophecy personally and deeply interesting to them; and by which it is their wisdom to be guided.

The 31st verse can be referred with propriety, for its full explication, only to the events of the last day.—"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," &c. Upon Mr. Whittemore's effort to apply this passage to the judgement of Jerusalem, Parsons Cooke offers the following pungent remarks:

"Mr. W. will have us understand that the holy angels, here represent the Roman armies; and justifies the interpretation by the instance of the Assyrian army, sent for the punishment of Israel, being called Gods army. But he gives us no reason why the Roman army, composed of heathen, and the enemies of Christianity, should be called HOLY—his *holy* angels. When a man is driven to the necessity of making holy angels out of a

Roman army, it is time for his opponents to lay down their pens."

As this portion of Scripture will be again brought forward, further remarks are reserved for another occasion. A few additional observations on Scriptures already quoted, shall suffice in completing this portion of the subject.

Acts 1 : 9, 10, 11 "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold two men stood by them, in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? 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.

A personal and visible coming of Christ is here indicated; for he "shall SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

2 Thes. 1 : 7 to 10. "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 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."

That this Scripture refers to an event yet future will be admitted when the following considerations are weighed:

1st. It speaks of a REVELATION *of the Lord Jesus* FROM HEAVEN. Read this in connection with Acts 1 : 9, 10, 11.

2nd. It declares a *revelation of the Lord Jesus from heaven* WITH HIS MIGHTY ANGELS. See also Matt. 16 : 27 —26 : 64. Luke 21 : 27, &c.

3rd. That this *revelation* will have as one of its especial objects, not the destruction of the Jewish polity, but to punish with everlasting destruction, from the presence of the Lord, and from the glory of his power, all "them that know not God, and that obey not the gospel

of our Lord Jesus Christ;" which visitation of judgment will be cotemporaneous with glory to "his saints," yea "all them that believe."

Universalists attempt an application of this passage also to the destruction of Jerusalem; their common scape-goat, and do so asserting that the Thessalonians were persecuted by the Jews; and which persecution would cease when the judgments attendant on that event were poured out.

In reply to this it would suffice to enquire, Did the destruction of Jerusalem deliver the Thessalonians from their troubles through persecution? Not so, for instead of the Jews troubling them, it was their own countrymen. "For ye also have suffered like things of *your own countrymen*, even as they have of the Jews." 1. Thess. 2 : 14.

2. Tim. 4 : 1. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."

Universalists talk of Christ judging the world, but that it takes place in the gospel day, and throughout the gospel day. Did not Timothy and St. Paul live in the gospel day? And yet St. Paul speaks not of now doing, but that *he will do.*

That Jerusalem is not the scene of the judgment here referred to, is evident, for the Ephesians had nothing to do with it; separated as they were from it several hundred miles, and no ways linked with it, in political or civil considerations.

1. John 3 : 2. "Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

The apostle speaks not here of a *spiritual manifestation* of the Saviour, that they had already, and yet they are to wait an appearance of the Saviour to reveal a fact, and effect a transformation, which none of them, not even the apostle himself, had experienced.

That it could not have been a *providential appearance*, such as took place at the destruction of Jerusalem, is plain, because no such effects followed it. But it is an appearance yet expected; and especial in its influence

on believers, i. e. real christians, see the preceding verse.

Rev. 1 : 7. "Behold, he cometh with clouds; and every eye shall see him, and they, also, which pierced him; and all kindreds of the earth shall wail because of him."

Here is a *coming* visible to all; "*every eye shall see him*," not exclusively the Jews, for it is added in special reference to them, "*and they, also, which pierced him.*"

This *coming* will have an influence beyond the range of the Jewish people, for "*all the kindreds of the earth shall wail because of him*;"

2nd. *The doctrine of a future and general judgment is taught in connection with a period when it will take plac*

Judgment under varied circumstances and periods, is referred to in the Scriptures. It is noticeable, also, that the term itself has various significations, not to be overlooked, or set aside in the present investigation.

It signifies 1st, *the sentence of a Judge*, see 1 Kings 3 : 28. "And all Israel heard of the *judgment* of the King," &c.

2. *Discernment*. Phil. 1 : 9. "And this I pray, that your love may abound yet more in knowledge and in all *judgment*. See Ps. 72 : 1.

3. *Punishment*. Prov. 19 : 29. "*Judgments* are prepared for scorners, and stripes for the back of fools." Also, Ezek. 30 : 14.

4. *Christ's governing power*. John 5 : 22. "For the Father *judgeth* no man, but hath committed all *judgment* unto the son." Also John 9 : 39.

5. *Trials and afflictions*. 1. Peter 4 : 17. "For the time is come that *judgment* must begin at the house of God," &c.

6. *Moderation in punishment*. Jer. 10 : 24. "O Lord, correct me, but with *judgment*, not in thine anger, lest thou bring me to nothing."

7. *God's word*. Ps. 119 : 20. "My soul breaketh for the longing that it hath unto thy *judgment*, at all times." Matt. 12 : 18.

8. *Equity*. Isaiah 1 : 17. "Learn to do well; seek *judgment*, relieve the oppressed, judge the fatherless, plead for the widow." Luke 11 : 42.

9. *The punishment inflicted on Christ for our sins.*"—Isaiah 53:8. "He was taken away by distress and *judgment;* but who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was the stroke upon him."

10. *The tyranny of Satan destroyed.* John 12:31.—"Now is the *judgment* of this world: now shall the prince of this world be cast out."

11. *The decrees of God.* Rom. 11:33. "O the depth of the riches, both of the wisdom and knowledge, of God! how unsearchable are his *judgments,* and his ways past finding out!"

12. *Courts of Judgment.* Matt. 5:21 ——"and whosoever shall kill shall be in danger of the *judgment.*"

13. *Opinion.* 1. Cor. 1:10. ——"but that ye be perfectly joined together in the same mind and in the same *judgment.*"

14. *Rectitude and order.* Isaiah 32:16. "Then *judgment* shall dwell in the wilderness, and righteousness remain in the fruitful field."

15. *Truth.* Matt. 12:20. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth *judgment* unto victory.

16, *Solemnity of the last day.* Eccles. 12:14. "For God shall bring every work into *judgment,* and every secret thing, whether it be good or whether it be evil." Jude 6.

17. *The sentence of condemnation on the wicked.* Matt. 5:22. "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the *judgment,*" &c.

These different acceptations of the term, *judgment,* are supplied to guard against a wresting of its use from the sense in which we are about to employ it; this is frequently done, insomuch so that the unwary, or unpracticed reader is lost in a maze, and then allows himself to be conducted to the side of error.

The same remarks apply, to some extent, to the emphatic reference to the period of the final judgment, "*that day,*" and because the term *day* applies to the gospel period, or season of salvation, as see 2. Cor. 6:2.

"—behold now is the *day* of Salvation." Therefore it is contended that is always its meaning. Attention to the connection is alone sufficient to correct this idea.

Matt. 7: 21—27. "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. Many will say unto me in THAT DAY, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And *then* will I profess unto them, I never knew you; depart from me, ye that work iniquity;" &c.

These words cannot be restricted to the Jews, for our Lord says, "WHOSOEVER heareth these sayings of mine and *doeth them*," &c. "And EVERY ONE that heareth these sayings of mine and *doeth them not*," &c. The rewarded or acknowledged of the Lord, are the WHOSOEVER *that heareth and doeth*; while the rejected and lost are, the EVERY ONE *that heareth and doeth not*. They do not apply to the Jews exclusively, much less to the destruction of Jerusalem; because, those who fell in the siege did not recognise our Lord, otherwise than as an impostor, who was righteously dealt with, being put to death; whereas, these acknowledge him as Lord, and do many useful and miraculous acts in his name.

Again, in the day of their visitation, they seek salvation of the Lord; this did not the Jews, at the destruction of their city.

It is a *day* of retribution to all men, especially to those who have been privileged with hearing the words of Christ. How emphatic the words, "many will say unto me in THAT DAY, &c. The Jews believed in a future and general judgment and would therefore understand the Lord aright.

Acts 17: 31. "Because he hath appointed *a day*, in the which he will judge the world in righteousness by that man whom he hath ordained," &c. Mr. Abel C. Thomas contends that this Scripture applies to the Gospel day and Christ judging, or ruling the world at that period: Various texts, such as Jer. 9: 4. John 5: 22. Isa. 32: 1. Luke 22: 29, &c. &c. are quoted by him in support of this idea. Their inappositeness the reader will at once perceive.

The following considerations are supplied for his assistance.

1. The Gospel *day* had already commenced when the Apostle uttered these words.

2. Although the Gospel *day* had opened, and our Lord had already ascended to his seat of dominion and rule, yet the Apostle speaks in the future tense. "Because he hath *appointed a day*, in which *he* WILL *judge the world*," &c.

3. These facts are made the argument for repentance and reformation. A something *now* to be done, because of a *future* and deeply important event to take place.

Rom. 2: 16. "In *the day* when God shall judge the secrets of men by Jesus Christ according to my gospel."

Mr. Thomas quotes Zeph. 1, to set aside the application of this passage to a future and general judgment. That he misses his way here also is seen by considering;

The Jews were threatened because of their sins. The visitation was to be a remarkable one, therefore the time is emphasized by calling it "*the day of the Lord.*" The period the apostle refers to, is one to which the righteous, and unrighteous, are both alike to look; both being interested therein. See verses 6, 7, 8, 9, 10, 11, 12; verse the 16th then comes in to explain the whole: a time is coming when *all* shall be rewarded according to their works: those, who by a patient continuance in well doing, seek for glory, &c. &c. These, also, who are contentious, and do not obey the truth, &c. Exactly similar is the doctrine of 1. Cor. 4: 5. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

The language of the apostle Paul is remarkable as referring to a period, yet in prospect, deeply interesting to all.

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against *that day*." 2. Tim. 1: 12. "The Lord grant unto him that he may find mercy of the Lord in

that day." Verse 18. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me *at that day*: and not to me only, but unto all them also that love his appearing." 2. Tim. 4: 6, 7, 8.

Here the apostle is seen on the brink of eternity, just on the verge of death by Martyrdom. He looks back upon the past. He has fought a good fight, finished his course, and kept the faith, estimates the present, and he is ready to be offered, as the time of his departure is at hand. Looks onward to the future, and he anticipates a crown of righteousness which shall be given to him at a period yet in the future, to which he emphatically refers, calling it, THAT DAY. A similar crown will also be given to *all them that love his appearing*. In all this how evident is the idea of a future and general judgment with its awards.

A FUTURE AND GENERAL JUDGMENT SEEN IN THE SCRIPTURES WHICH TEACH THE CONGREGATION OF ALL MANKIND BEFORE THE THRONE OF JUDGMENT, TOGETHER WITH A PARTICULAR ACCOUNT RENDERED BY EACH.

That the Jewish people, with a few exceptions, believed that all mankind would be judged, in the sense of a general judgment, is seen by the quotations supplied from Josephus. See p. 37. And that our Lord, in this, as in the case of future and endless punishment, never taught the contrary, never attempted to controvert or remove their convictions, can scarcely fail to be obvious to the most superficial reader of his bible. Although satisfied that the Scriptures abundantly teach the doctrine before us, and shall therefore cite passages to that effect, nevertheless, I contend that the orthodox have a right to the weight of the fact just given, and also of the consideration, how much it reflects upon the character of Christ as an honest, faithful teacher, and as well a merciful man, that he did not disabuse the mind of the Jews upon these points, so utterly at variance

with truth and the happiness of man, assuming Universalism to be true.

That Universalists should say our Lord never intended to confirm such ideas as those of future and endless punishment, &c. as were entertained by the Jews, is quite what might be expected from them; but did he not do so? is a question worthy their consideration. Was he understood by the Jews ever to have opposed their views upon these subjects? Never. While his language upon these very points is strong and full, insomuch so, that an overwhelming majority of the number and intelligence of the church in all ages have believed them.

Such facts deserve, and will have weight wherever the *mind* and *conscience* have their proper influence.

A general gathering for the purposes of individual scrutiny and award is implied in such passages as the following: Eccles. 11: 9. 12: 14. Matt. 7: 21 to 27. 11: 20 to 24. 12: 36. But it is clear and unmistakable in the latter part of Matt. 25. See from the 31st verse to the end of the chapter.

The 24th together with a part of the 25th chap. have already been under consideration. See pages 63 to 72. In addition to the former we observe—

Mr. A. C. Thomas, in his discussion with Dr. Ely, and Mr. Whittemore, in his notes on the parables, have put forth considerable effort on these chapters. The strength of their criticisms is found in opposing the idea that our Lord treats of the destruction of Jerusalem to a certain portion of the 24th chapter, and then leaves it for the discussion of the subject of the final and general judgment. It must be admitted that in attacking this position, their cause has an *appearance* of strength, which it would not have if the *near* and *ultimate* application of the prophecy was apprehended and acknowledged. That such is fair and legitimate we flatter ourselves to have shewn. See p. 64 *et seq.* This being admitted, every seeming difficulty is removed, and the type and antitype are seen together, or the one rising above, or leaving the other, as the objects of the Saviour were to be reached.

31st verse. "*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." The reader is requested to read this in connexion with Acts 1: 9, 10, 11. 1. Cor. 1: 7. 1. Thes. 1: 10. 2. Tim. 4: 1. Titus 2: 13. 2. Peter 2; 12. 1. John 3: 2 and Rev. 1: 7, and in doing so to remember how small a proportion, if any, of Jews, are addressed, or were at all affected by the destruction of Jerusalem.

32. "And before him shall be gathered all nations," &c. "All *nations*," says Mr. Whittemore, "were gathered together in the sense in which the Saviour used that phrase. Jesus said to his disciples, ye shall be hated of *all nations* for my name's sake." See verses 9, 14, 30, of chap. 24. These are selected by Mr. Whittemore to sustain his sense of verse 32, now before us. Eusebius is said to "inform us, that the christians, observing the signs of the approaching danger, fled from the city, so that not one faithful disciple, was lost, while the enemies of Jesus were buried in one common ruin." Notes on parables p. 349.

On this quotation the following questions may be asked.

Did the apostles preach only to, and incur the hate only of, the Jews? We know better, and so does every one who reads the acts of the apostles and epistles.

Were those nations to whom the apostles preached, and by many of whom they were hated, gathered unto Jerusalem previous to its destruction? Not even Mr. W. will venture to affirm this.

Could our Lord be saved from the charge of uttering nonsense were he to have designated the Jews as *all nations*?

Why is Eusebius quoted? We again ask, why? does he say that *all nations* were congregated and judged at Jerusalem's overthrow? nothing of the kind. Does he say, that all the Christians then living, being apprised of the destruction of Jerusalem, availed themselves of an opportunity, graciously afforded, of effecting an escape? Not such a word. And if he had, he would have uttered an absurd falsehood. Why then is he quoted, seeing his testimony makes nothing to the object for which he is brought forward? Mr. W. will

perhaps explain this in a future edition of his remarkable work.

It makes nothing out to apply the term to the Roman army, they on the Universalist theory, are already accounted for. *They are* THE HOLY ANGELS!! and therefore distinct from the *all nations.*

In contesting with the orthodox against the proper application of this Scripture, Mr. Thomas and Mr. Whittemore triumphantly refer to verse 31 of the 24th chapter, as helping them in their interpretation. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." The reader is invited to this verse, and requested to mark how clearly the *ultimate* reference of the prophecy is the only one applicable here. Messrs. Thomas and Whittemore will certainly admit that no rendering of any passage should be contrary to matter of fact. If so, their rendering being remarkably so, must be given up.

Were the christians gathered together by the Romans? (God's holy angels!) Were they not in Jerusalem previous to the coming of the Romans? while their salvation consisted in *scattering* rather than a gathering. Were the people of God, his elect, gathered together to the destruction of Jerusalem "from the four winds, from one end of heaven to the other?" Or, were the Jews the only *elect* up to that period? In a word, was there any thing that took place at the destruction of Jerusalem in any sense justifying an application of the 31st verse of the 24th chap. of Matthew's gospel to that event? We unhesitatingly aver there was not. Let the reader judge.

"*And he shall separate them one from another,*" &c. That this is an individual separation, and not one of nations, is seen in the sequel.

34. "*Then shall the king say unto them on his right hand,*" &c. Here is a process of judgment, rewards given according to conduct that has preceded the event. Universalists boast much for the excellency of their system, because it teaches the absolute certainty of punishmentfor sin, and punishment as soon as sin is committed. In face of their own rendering of this passage, their boast-

ing, and their system, are alike impugned. No person will argue that the destruction of Jerusalem was occasioned through the wickedness of the Jews who lived at the time. The crucifixion of our Lord was doubtless the filling up of the cup of their judgment; many, the great majority of whom, had passed out of time, and were, supposing Universalism to be truth, enjoying the abodes of bliss, when the judgments fell upon Jerusalem, and the generation then living:—individuals, be it remembered, who had nought to do with the crucifixion of the Saviour, nor with any of those sins enumerated by our Lord in the 23d chapter. Were they punished according to their sins? Answer, Messrs Thomas and Whittemore.

But to return, we have a process of judgment proceeded with: *all nations* are its subjects; each individual has his moral character exhibited: the practical evidences of a real and saving faith, none are excepted. From this follows the doom of each.

40. "*And these shall go away into everlasting punishment; but the righteous into life eternal.*" Here we have an anti-thesis. Whatever the award was to the righteous, the opposite thereof was to the wicked. Universalists are sensible of this, and therefore apply all to this state. But with what grace? let us see.

The wicked Jews were punished, by being thrown into unprecedented afflictions: their afflictions are likened unto fire. See Isa.9: 19, —31: 9. Thus argues Mr. W. Notes on parbles, p. 350. But why should these Jews be made to suffer in such a manner? what evils, beyond the Romans, and many others, had they done? It was their fathers who crucified Christ. It is true they had opposed the christian religion, but had not others done so too?

But the Jews are punished with "*everlasting*" punishment. Is it so remarkable for its duration that the term *everlasting* can be considered proper? this may be safely queried. Well but, say the Universalists, "did they not suffer after Jerusalem was destroyed?" "were they not variously persecuted?" What, more so than the christians, who went into *life eternal*?" read, and learn.

If the sufferings of the Jews were strictly and properly "*everlasting punishment*" how is it that the *place* and nature of their punishment had been prepared previously, and that for others, "the devil and his angels?" Mr. W. can give us a learned critique upon the word devil, *diabolos*, but it would have been more to the interest of truth had he answered such a question as that just put.

Again, the sufferings of the Jews, at the destruction of Jerusalem, were their "*everlasting punishment!*" Then, by inference, we look for the "life eternal" of the christians. This, Mr. W. informs us "is that spiritual life which the believer enjoys in this state." Notes p. 353. But how is this? *can a person be said to go away into what he now possesses?* We have an inspection of character and conduct. The one class is punished with divine judgments, the most affecting, for their wickedness: while the other, having pursued a different line of conduct, is rewarded with—what?—SIMPLY ALLOWING THEM TO REMAIN AS THEY WERE!!

Where is the anti-thesis in this? Nay, where the common sense?

But once more: Our Lord is represented as saying to the wicked, "DEPART FROM ME, *ye cursed, into everlasting fire.*"—And again, "*And these shall* GO AWAY," &c. And yet, assuming Jerusalem and its visitation, to answer the scope of the passage, *It was their* STAYING *and not their* DEPARTING *that involved them in their doom!*

But enough of this, what can convince a mind that is proof against the plain grammatical sense of the passage itself!

Here we have an appearance of the Son of man such as has not been witnessed, surpassing in glory and effect. Again—

A gathering together of *all nations* of mankind before the judge, by whom they are adjudged individually, fully, and finally. Then again, an award for each and all; which award, differs in character, as the individuals themselves, the righteous and the wicked, or as the places of their respective abode, heaven and hell.

Romans 14: 12, is in point to our present argument. "So then every one of us shall give account of himself

to God," but especially so is 2. Cor. 5: 10. "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."

These scriptures taken together, and well they may, for they allude to one and the same event, are remarkably full, and in unison with the one already considered.

They teach a personal appearance before a judge seated in a "*judgment seat,*" or, in other words, occupying a position special to the occasion. Again,

That a personal and full account shall be rendered by each. And again, That each shall receive a reward according to the tenor of his actions.

Mr. Thomas contends that the passage cited from Corinthians is not pertinent to the doctrine of a future and general judgment, because, the things to be received were to be *in body*, and not any place else: we have then a flourish, or caveat against expecting to reap in France when the seed had been sown in Pennsylvania.

This would have been apposite had his opponent, or any believer in a future judgment, taught that a totally different person from the one sowing the seed was to reap the reward: but as no such thing was dreamed of, his remark was quite out of place, as is a large share of his showy, but flimsy discussion with Dr. Ely.

Universalists forget, or, (what perhaps is nearer the truth,) do not wish to recollect, that those who hold to a future judgment believe it will be preceded by a general resurrection. A recollection of which, would have spoiled Mr. T's. *fine argument*, and thus deprived many of the smaller fry of an important Universalist shield. But let the context be read, and marked with any thing like attention, and it will be found, the apostle labored under a concern, see v. 9, that whether *present in the body*, (alive here) or, *absent from the body*,, (that is, dead, no longer an inhabitant of time,) *he might be accepted of the Lord.*

That the apostle refers to an event, yet future, as a motive for his conduct, is too obvious to need remark; equally clear is it that that event is, that he, and all mankind, should appear before the Lord: Then, again,

that event is connected with an award according to his conduct.

Some Universalist preachers attempt to evade the force of this, by arguing, that the apostle had in his mind the constant appearing of every man before the throne of Christ; who governs, and rewards every man according to his works: assuming, that Christ ascended that throne at the destruction of Jerusalem.

This however cannot be admitted, our Lord waited not to the time of the destruction of Jerusalem for kingly dominion; previous to his departure, after his resurrection, he assured his disciples that "all power" was "given" to him "in heaven and earth." See Matt. 28: 18, and on which he founded the commission, he then gave, to preach the gospel. St. Peter assured his hearers on the day of pentecost, see Acts 2: 14—36, that God had made the same Jesus that was crucified "*both Lord and Christ,*" and had "*exalted him with his right hand.*" St Paul was not less explicit to the Eph. see 1: 20 to 23. "When he" (God the Father,) "raised him" (Christ) "from the dead, and set him at his own right hand, in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all:" and therefore to the Colossians he gives "thanks unto the Father,"—"who hath delivered us from the power of darkness, and hath translated *us into the kingdom of his dear Son.*"

He could not, consistently with his own most explicit statements, be *looking for a period,* when Christ would *commence* his reign, and when he would appear before him, and receive in his body according to the tenor of his conduct.

The idea that he did, or could, refer to such a period, is most absurd; knowing as we do, that the destruction of Jerusalem was succeeded by *no such occurrence* as at all agreed with such an expectation on his part, or the Corinthians, or any other being under heaven. It is sufficiently humiliating to be compelled to trace error

through such flimsy mazes. The circumstances of some render the duty necessary: for their sakes it is done, with a hope, that the shallowness of the system, to which they have given their mind, their heart, and hope of the future, may be observed; and lead to such an action as may comport with their present and immortal interests.

I have already intimated that a general resurrection is to precede, and therefore to prepare for, the general judgment. This subject already hinted at, shall now be brought forward. A few scriptures, with remarks as brief as will comport with perspicuity, shall be adduced.

Daniel 12: 1, 2, 3. "And at that time shall Michael stand up, the prince which standèth for the children of thy people."—"And many of them" (the multitude of them) "that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament," &c.

Mr. Thomas contends that this also applies to the destruction of Jerusalem. *How useful an event was that for the purposes of Universalism!* His plea for the first verse is urged, because our Lord has used nearly similar language in Matt. 24: 15, 21, while, Eph. 5: 14, and Phil. 2: 15, fully explain the allusions of the second and third verses. This line of argument shall have a remark or two.

Admitting Mr. Thomas' plea for the first verse to be correct, although we do not believe it, seeing, as we feel convinced we do, its reference both to the type and the antitype, we ask how the second verse applies to Jerusalem's destruction? The verse speaks of two characters: who are introduced into two distinct states or conditions previous to the event they "*sleep in the dust of the earth,*" from which they both awake, "*some to everlasting life, and some to shame and everlasting contempt.*

Now see how Mr Thomas' allusion to Ephesians 5: 14, answers the description. "*Awake thou that sleepest, and arise from the dead, and Christ shall give the light.*" Here the command is to *awake* and *arise*, and the promise is, "*Christ shall give light,*" and the inference is natural that all who awoke, and arose would be similarly

blessed. But this is not the doctrine taught in Daniel 12: 2. For while the prophet says *the multitude of them that sleep in the earth shall awake*, (and, I may add, arise,) some will awake and arise, not to the light of life, but *to shame, and everlasting contempt*. Thus Mr. T's. allusion breaks through, while it is seen here, as it may be in the greater part of his discussion with Ely, *he has trusted to* SOUND, *rather than to* SENSE.

But, it may be enquired, was there anything in the general treatment of the christians and the Jews at the destruction of Jerusalem that sustains the language of the prophet, and justifies an application of the passage to that event? This is worth enquiring into. Let us see.

The reader will at once perceive that previous to the event alluded to, there is a sense in which both are alike, but that immediately afterwards, they differ wide as the antipodes. *They all sleep in the dust of the earth.*

Sleep, in scripture language, sometimes denotes sloth, or indolence, as see Prov. 19: 15. This cannot be the allusion. Again, it means carnal security: see Rom. 13: 11; a state of spiritual death, Eph. 5: 14; a state of safety, Ps. 4: 8; and lastly, a state of natural death, John 11: 11; 1. Cor. 15: 51; 1. Thes. 4: 14. The Universalist rendering is totally distinct and unique. Does it not suggest the idea that it was coined for the purpose?

But they awake out of sleep, some to everlasting life, and some to everlasting shame and contempt. Here it may be said, the visitation on Jerusalem awoke all up, and the consequence of which was that some entered into life, and others into shame and contempt. Nevertheless, this leaves the language, which describes their previous state, unexplained. Were not the christians awake previous to that event, and were they not blessed and preserved, in consequence of their being so? Nor can it be said, that the Christians had *everlasting life*, in any sense, after Jerusalem's overthrow, which they, as christians, had not before! The fact is, it applies to no period but that of the general resurrection, immediately preceding the general judgment, when "*the trumpet shall sound and the dead shall be raised.*" The dead in Christ shall rise to

everlasting life, and the impenitent dead shall awake to shame and contempt. Not that the believer had not life, previously, i. e. spiritual, therefore everlasting life, John 3: 16, 36; but *that* life was "*life unto life.*"

Verse 3. "*And they that be wise shall shine as the brightness of the firmament.*" The scripture by which Mr. Thomas endeavours to wrest this verse from the hands of the orthodox, is Phil. 2: 15: "*In the midst of a crooked and perverse nation among whom ye shine as lights in the world.*"

The reader is requested to answer a question or two, and then the subject shall remain with him: Did not the apostle write the epistle to the Philipians some years before the destruction of Jerusalem? Does he not say that the Philipians THEN *shone* as lights in the world? Does not Daniel teach us, that the period when the wise, to whom he alludes in verses 2 and 3, were to shine, would be when the event transpired? Read the verses in the consecutive order.

John 5: 28, 29. "Marvel not at this: for the hour is coming, in the which all that are in their 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." This passage also is made to bow to the destruction of Jerusalem; sometimes it is made to predict a *moral*, and at others a political influence, the result of that event. In support of the latter, Ezek. 37 is quoted, which it is said, (but not allowed,) was fulfilled at the restoration of the Jews from the Babylonish captivity. But admitting all this, how the destruction of Jerusalem raised either the Jew or the christian to political distinction. Messrs Balfour and Thomas have not shown, at least so far as I have learnt; and when they do it will be time enough to consider it.

That the Christian, *then*, especially, came forth to a political, moral, or spiritual resurrection IS NOT TRUE, *and therefore cannot be the meaning of the passage.*" That some orthodox writers may have injudiciously emboldened Universalists to deny the real import of this passage, is believed. Universalits make great parade of any such instance; and, generally, think their work done if they

can only give the opinion and name of some such writer. Such conduct can have weight only with those who take things at a risk, sparing themselve the exercise of a closer examination.

While the text under consideration will not bend to Universalist purposes, how solemn and impressive is the doctrine it teaches! The voice of Christ will yet be heard above all the noise and din of commerce and strife; it will even invade the territories of the dead; for the dead shall rise from their graves, each one's conscience and character, strikingly indicating the doom awaiting them! they "shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation"! "He that hath ears to hear, let him hear"!!

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, 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 delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." Rev. 20: 11—15. Assuming that the remarks on the preceding scriptures have their proper influence upon the mind of the reader, nothing shall be offered on this remarkably pointed and striking passage. The reader will see that the chronology of the revelations, places it several years subsequent to the destruction of Jerusalem, and as well, that the language cannot possibly be bent to that event.

4. *The awards of the future and general Judgment will be remarkable for their magnitude and duration.*

It would afford profitable, and certainly pleasurable employment, to dwell upon the rewards of God's people, but as this is not so much the matter in dispute, we shall confine our remarks to the awards of the wicked,

referring to the former, only when necessary to elucidate the latter.

The present state of the impenitent unbeliever is sufficiently marked, humiliating, and deplorable, but it bears no comparison with that which shall follow the general judgment.

It is said that "the *wrath of God abideth on him.*" John 3: 36; that he is *in a perishing state*, verses 15, 16; that his *heart is deceitful above all things and desperately wicked*, Jer. 17: 9; that he is *restless as the troubled sea*, Isa. 57: 20—in a word, *susceptible of the greatest wickedness*, of conduct the most *revolting* and *humiliating*, and as well, most *reckless, inhuman* and *wretched.* See Rom. chapters 1, 2, and 3; Mathew 15: 19; Gal. 5: 19, 20, 21.

The conduct of men has frequently involved them in serious, and sometimes fearful visitations of divine judgment. Such was the *deluge*, when a world teeming with inhabitants, was, eight individuals excepted, swept away. So also the cities of Sodom and Gomorrah, &c., when by fire, rained down from heaven, the guilty inhabitants were completely overthrown. The destruction of Jerusalem was another remarkable, never-to-be forgotten interposition of Judgment. Nevertheless, a scene is yet future, to which they bear but a faint comparison. *

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* The Universalists, through the person of Mr L. C. Rown, have given us a review of the writings of M. H. Smith. Amongst the many incongruous things it contains, is the following: "A father tells his child not to put his finger in the lamp-blaze. The child disobeys, and is burned. The father, instead of beating him, applies a salve or liniment, to extract the pain. You ask, why does he not punish the child for disobedience? and he replies, that the disobedience was itself sufficient punishment. Now, suppose you teach that God has so arranged the laws of his providence that all disobedience to his laws, brings its speedy retribution, as in the

Math. 25: 46. "*And these shall go away into everlasting punishment.*" This, be it observed, whatever interpretation may be put upon it, defeats a prominent, and oft-paraded doctrine of the Universalists, viz, sin its own punishment, immediate and certain. A course of conduct has been investigated, and instead of leaving the agent to the natural and providential result of his actions, he is visited by an extra and tangible judgment from the Lord.

Having already said sufficient to fix the application of this passage and its context, to the future, I merely notice:—

After a judicial investigation of conduct an award follows, styled "*everlasting punishment*," and from the 41st verse we learn, they are "*cursed*," and sent "*into everlasting fire*," which was originally "*prepared for the devil and his angels.*" Thus, as they had served Satan, imbibed his spirit and nature; and were therefore fit for his company, they shall be committed to a participation of his company and doom.

Universalism, that is, modern and American, admits not the existence of *devils*, in the proper acceptation of the term. The reason is sufficiently obvious. Their system cannot hang together with it. One cannot help

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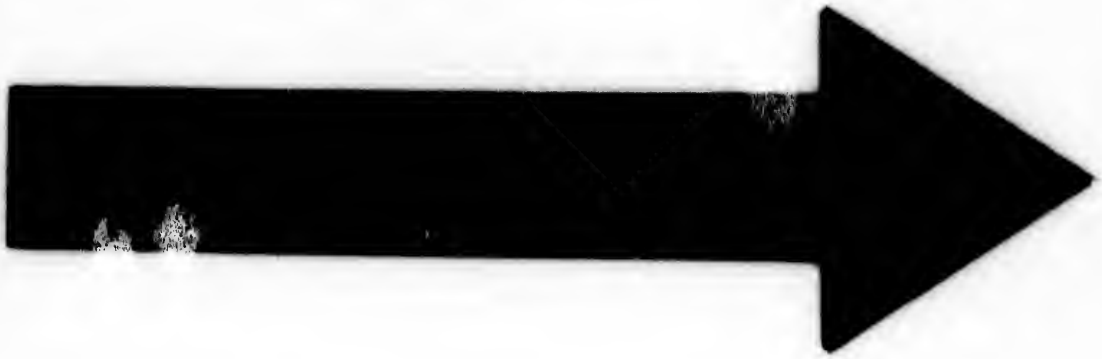
case of the child. Would this destroy human accountability, and make sin no evil in the sight of God?" Mr. B.'s work may possibly reach another edition, when he may be assured, he would confer no small favor upon the unenlightened, were he to reconcile the above extract with those judgments God has poured out upon portions of the world, and especially those of the deluge, the destruction of the cities of the plain, and the overthrow of Jerusalem. Also, by answering the questions, "Was it for the sins of the generation living only at the time of the judgments referred to, or had not the sins of their fathers some, considerable, influence therein? And if so, how is the fact made to tally with Universalism?



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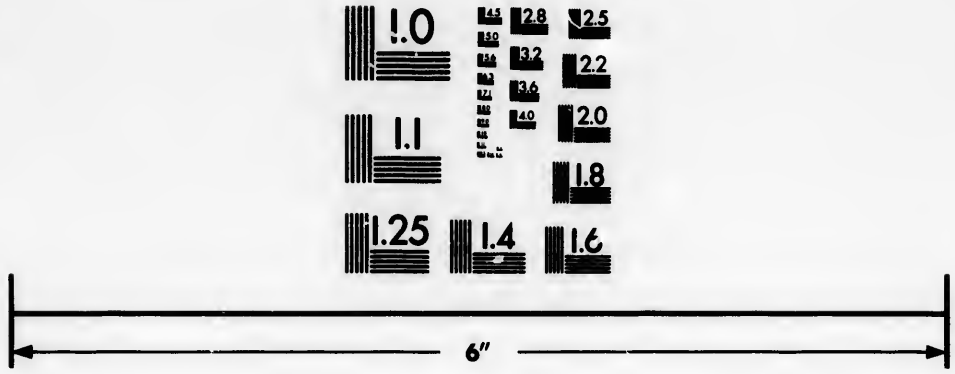

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feeling a little curious to know whom they make the "*devil and his angels*" to be, seeing they are distinct from the Jews, who were to be punished. It would appear, according to their theory, that the destruction of Jerusalem had been prepared for some others than the Jews, and with whom the Jews were made to participate.

The denial of the doctrine of supernatural and fallen spirits, denominated devils, &c., and of one presiding, crafty and powerful chief, has frequently involved Universalists in ludicrous circumstances; but never mind, any thing may be borne, but the pulling out of a corner stone from their babel. The reader may have a sample by reading over the account of the temptation and fall of our first parents in the third chap. of Genesis: substituting the words *lust* or *desire* for the *serpent*, Universalists contending that the Satan who tempted Adam and Eve, was their own *lust*, or *inordinate desire*.

I shall neither trouble, nor amuse the reader, with any lengthened observations upon the mode in which Universalists explain the doctrine of fallen spirits; it is sufficient for my purpose that the Scriptures speak of them as having a *real*, and *personal* existence: and that violence must be done to the *grammar*, and *spirit*, and *argument* of the Scriptures, ere the doctrine, as received by the orthodox, can be set aside. It is true the Universalists would, as a set off, shew, that the language of the orthodox in reference to Satan, invests him with attributes which are only possessed by an infinite being, such as omniscience, omnipresence, &c. But this only exhibits their own disingenuousness, they will know that such phraseology is used, merely, to denote his being the ruler, and presiding genius, of the wicked and fallen angels: who operating principally at his instance, justify the idea that Satan, the chief acts, while in reality, he only does so *mediately*.

"*Prepared for the devil and his angels*," says St. Matthew, then it is something distinct from, and not necessarily dependant upon, this world.

It is "*punishment*" not the natural result of sin in the inconvenience and trouble which it occasions in this life, as Universalists vainly pretend, *but a judicial infliction after a regular process*. Such language as the

following, conveys an impressive idea of its awfulness:

"But cast ye the unprofitable servant into outer darkness: *there shall be weeping and gnashing of teeth.*" V. 30—24: 57—8: 12.

"And shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." Matthew 13: 42, 50.

"—— indignation, and wrath, tribulation and anguish," in "the day of wrath and revelation of the righteous judgment of God." Rom. 2: 5, 8: 9.

"Taking vengeance on them that know not God,—who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2. Thes. 1: 8: 9.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 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," &c. Heb. 10: 26, 29.

"And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 15.

"—— into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Mark 9: 43, 44.

Comment upon these passages, bearing as they do, full upon the subject before us, is unnecessary: it would be superfluous. The reader is desired to read them attentively, when he will admit the importance of the prophet's exhortation. "Prepare to meet thy God."

Mr. Whittemore has instanced a number of places in which the term *fire* is used to express great judgments and temporal afflictions. This will not be denied; nor can he object that *it might* be employed to denote severe affliction in the eternal state also. The conduct for which the punishment referred to will be awarded, is, beyond contradiction, such as others, as well as the Jewish people, may be guilty of: why, therefore, these threatenings should be virtually absorbed in the destruc-

tion of Jerusalem, is more than sound criticism can account for.

As to the term "*everlasting* punishment," and to which such exception is taken against,—with what on the word *aion*, I have already given see p. 46. I merely add a quotation from Dr. A. Clarke, who is quite an authority with Universalists, on the verse now before us. "*And these shall go away into everlasting punishment.*" No appeal, no remedy to all eternity! No end to the punishment of those, whose final impenitence manifests in them, an eternal will and desire to sin. By dying in a settled opposition to God, they cast themselves into a *necessity* of continuing in *an eternal aversion* from him."

"But 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, *kolasin 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 favor of the final 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. Some have gone a *middle way*, and think that the wicked shall be *annihilated*. This, I think, is contrary to the text, if they go *into punishment*, they *continue* to *exist*: for that which ceases *to be*, *ceases* to *suffer*.

THE NATURE AND DEMERIT OF SIN, AS SEEN IN THE SCRIPTURAL PLAN OF REDEMPTION FROM ITS GUILT, DOMINION, AND PUNISHMENT.

The science of salvation is so admirably connected, and its parts so mutually dependant, that we are furnished with quite a variety of means of testing any principle that may be proposed as proper and belonging to the scheme. This is peculiarly so, in reference to the nature and demerit of sin. The introduction of sin ren-

dered a new order of things necessary. And that order, new, and not necessarily a part of the creation, is REDEMPTION, i. e. God's plan for rescuing man from the guilt, dominion, and punishment of sin: also, the preparing him for, and introducing him into, the enjoyment of heaven. This being admitted, it is easy to apprehend, that from various portions of this great scheme, a comprehensive view may be taken of sin; the light in which God estimates it; and the influence it has upon our race.

1. *The atonement is one important point from whence sin may be viewed.*

Universalists as well as the orthodox, admit that sin has separated between God and man: and that the seperation so far as man is concerned is both *painful* and *humiliating*. Both agree also in regarding the *atonement* as the means of *reconciliation*. And further, that that atonement was made by our Lord Jesus Christ. The point to be considered, as bearing on our present purpose, is

(I.) *What is the nature of that death which our Lord endured in order to effect an atonement?* Universalists have acknowledged an influence from this subject to bear strongly upon their system, and have therefore given it considerable attention. Mr. Ballou the elder, has written a book professedly upon this subject, and subsequently Mr. J. D. Williamson, in an exposition of Universalism, has published two sermons, one on the atonement, and the other on the death of Christ. Of the former (Mr. Ballou,) it is easily seen the man "darkens counsel by words without knowledge," he feels the force of the orthodox views upon the subject, and has sagacity enough to know they are ruinous to his system. By caricature, and misrepresentation, and every expedient, save that of an examination of the argument and scriptures, which are used in defence of a proper view of the subject, he labours for his object. Many of his followers believe he has written a clever book, and loudly exult, saying, "it has never been answered," whether this be so, or not, I have no means of knowing, I can however readily conceive that its *absurd propositions, and illogical*, (and in some instances *extravagant*) *conclu-*

sions would not fail to disgust almost every man competent for such a work: and that under such circumstances, none, unless under an imperative sense of duty, would involve themselves in such an undertaking. Mr. Williamson avoiding the prolixity of the former, nevertheless harps upon the ideas, which he supposes the orthodox views imply, viz: Appeasing the wrath of a revengeful deity; the injustice in punishing the innocent for the guilty, &c. &c.

A distinct investigation of the statements of these authors is not intended, neither is it necessary. The introduction of light is the best way of expelling darkness: and, as the scriptures supply full and particular instruction upon all involved in the propositions and objections of our opponents, we shall content ourselves with enquiries from that source. When the scriptures can be no longer followed in reference to the articles of our faith, then propriety would suggest, not the *wresting*, but the *surrendering* of them, together with the reasons, why we can no longer travel in company together.

It is important that the reader should be informed, or at least reminded, that God is to be regarded as the moral ruler of the universe: and that he rules not *merely for particular and individual interests, but also, and principally, for the general good of the whole.*

It were a reflection upon any government, if, while the general good was attempted, reckless, or wanton, indifference should be manifested towards the welfare of the meanest individual. So, on the other hand it were no less a defect to sacrifice the general good to that which is merely individual! A wise administration will have respect to both, and make due arrangement to effect each, so far as is consistent with the principles of equity and justice; the violation of which, in either case, would be so far an infraction on the good of the other.

The idea that God governs this world, if not in reference, solely to its inhabitants, individually; yet, in exclusive reference to itself, as distinct from any other class of beings with which the universe is peopled, is but too obvious in Universalism: nor less so, that the principles of the divine government are not essentially

moral. I feel persuaded that as the reflection, which this charge implies is felt, the charge itself will be indignantly repelled; and certain points in their system may lead to the conclusion that they will be justified in doing so: all this, however, will not avail when it is known *that their main dependence for the salvation of all our race is in the* POWER OF GOD EXPRESSED IN THE RESURRECTION OF THE DEAD. *Not the result of moral suasion or influence, but of* POWER, *simply and alone.*

In any community of rational beings where government exists, it is well known that when offence is committed, it becomes a circumstance of interest to all who are thus associated; and that the treatment to be applied is designed to refer, not only upon the offender, but also upon every individual capable of such an influence. To be a terror to evil doers; and a praise to them that do well. The idea that the inconvenience, or even suffering, which the offender endured in the immediate effect of his conduct, would be a sufficient punishment for his crime; or, that the infliction of any legal penalty would be an evidence of revengeful feeling on the part of the executive, would be treated as they deserve, *marked reprobation.* The doctrine of atonement is simplified by considering: When man was created he was placed under law; his obedience to which, was, as a natural consequence required. Man's obedience to the divine law involved consequences most desirable; while disobedience thereto would be followed by immediate personal inconvenience, and the infliction of a penalty formally announced. And, lastly, all that knew, or ever should know, the facts of the case, would be personally and intimately affected by learning the treatment he received, either as an obedient subject of the Lord Almighty; or, as a disobedient rebel against the King of king's and Lord of lord's. Only let it be known, that the creature, although obedient to the requirements of his supreme Lord, was not rewarded according to promise: and not a being, possessing intelligence, even in the most remote portion of the Universe, but would feel affected. And, vice versa, it is known that man has rebelled, and that the penalty of the law has not been inflicted; and who can tell the influence such knowledge

would have in the government of rational beings? The veracity of the Governor:—the character of the law:—the dignity and efficiency of the government:—and the confidence and security of every member of the community are all concerned, and affected. To restrict, therefore, the influence of sin to the individual agent, is as defective of sound reason, as it is repugnant to the bible.

That the penalty attached to transgression was not fully inflicted upon our first parents, has, I assume been already shewn. How this could be withheld, and the important principles involved in the divine government conserved, are matters which the atonement by our Lord Jesus Christ only can solve.

To this subject, as taught in the Holy Scriptures, attention is now invited, attending to the following queries.

Did Christ die as a *vicarious sacrifice*? How did his death, in a *vicarious sense,* answer the end of maintaining the character of God, and the principles of his government.

First. Did Christ die as a vicarious * sacrifice? This Universalists deny, and the orthodox affirm. Universalism denies the principle altogether, contending that no such doctrine is taught in the bible, but that sin ever receives its deserts "in the day of transgression." Scriptures in support of the principle we advocate, I select first from the old Testament. I do so because of their strictly typical character, as well as the clearness with which they exhibit the subject.

Lev. 4: 13, 21. "And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord

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* The word vicarious is here used in the conventional and loose sense in which it is now generally used in this controversy, rather than in its strictly grammatical acceptation. For in the latter it simply, means "*deputed, delegated,*" in the former it comprehends the idea of *expiation.* A person *deputed* to suffer *in the place* and *for the benefit* of another.

concerning things which should not be done, and are guilty: when the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: and the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the vail. And he shall put some of the blood upon the horns of the altar which is before the Lord that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn it upon the altar. And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation."

"Here," says Hare, "we have a full account of the nature, occasion, design, and effect of a sin-offering."

1. "The sin of the congregation is so distinctly marked, that to write one sentence to convince the reader that that sin is the occasion of the offering, and that for which it was offered, would be an insult on his understanding.

2. "The Jewish lawgiver plainly says, 'the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for the soul.' Lev. 17:11. Now, in the preceding appointment of a sin offering, it is particularly required 'that the blood, in which is the life of the flesh,' shall be sprinkled before the Lord, and put on the horns of the altar, within the tabernacle,—that all the rest of the blood shall be poured out at the foot of the altar of burnt offering, and that thus an atonement shall be made, that the sin may be forgiven."—*Preservative*, pp. 163, 164.

The original word, *copher* rendered *atonement*, signifies, "*to cover, hide, or conceal some blemish.*" Universalists take up the English words *atonement* and *reconciliation*, and without considering the original word for which they are used, or the subject for which they are employed, play a tune to their own satisfaction. This, however, is soon spoiled when either the original word is supplied, or the subject fairly looked at. Sin exists, it is that hateful thing on which the Lord cannot look with allowance, therefore something is provided to *cover, conceal, or hide it.* Such is the sacrifice appointed.

Mr Hare further remarks upon the scripture previously given:

(1.) "It was not because God had offended the men, but because the men had offended God, that the sin-offering was to be offered. And because God was offended, God was to be conciliated.

(2.) "It was not God who presented the sin-offering to the congregation; but the congregation who presented it to God. The offering was therefore made, not to bring the men to terms of amity, but to bring God to terms of amity; or, to speak with more propriety, it was the condition on which God proposed to be propitious to them.

(3.) "In the case of peace-offerings, which were tokens of an existing, mutual friendship, the offerer was allowed to eat a part of the offering, in the presence of the Lord. See Lev. 7: 11—19. But 'no sin-offering, whereof any of the blood was brought into the taberacle of the congregation, to reconcile withal in the holy place, shall be eaten: it shall be burned in the fire;' Lev. 6: 30; a clear proof that God in the holy place was to be conciliated by it, and not the men, who were not permitted to participate in it.

(4.) "When the congregation had sinned, God permitted them not to enjoy the privileges of his peculiar people; whereas when the sin-offering had been presented, he did permit them. In other words; the forgiveness was not on the part of the congregation, but God, (as their secular governor) forgave their sins. 'He shall make an atonement for them, and it shall be forgiven them.'"

The importance and design of sacrifice is clearly exhibited in the following: Job 42: 7, 8. "And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz, the Temanite, my wrath is kindled against thee and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering: and my servant Job shall pray for you; for him will I accept; lest I deal with you after your folly in that ye have not spoken of me the thing wnich is right, like my servant Job."

(1.) Here we have a reference to *conduct* which Eliphaz and his two friends were charged with, and which was highly offensive to the Lord.

(2.) God directs them to take a sacrifice to Job, that he might offer it up in their behalf. Thus teaching the doctrine of intercession.

(3.) That their acting thus, was in order that God might not deal with them after their folly.

(4.) Shewing that God was the Being to be propitiated, reconciled, and not the offending and erring men.

Here we have the proper and scriptural idea of forgiving sin; not as Universalists vainly and foolishly talk, the putting away of that spirit which led to it; but the removal of the penal consequences due to it. This is remarkably obvious in the whole Jewish code; upon an offence being committed, the offender must either present the appointed sacrifice; or be expelled from the congregation of God's people. A circumstance, both as to its actual and typical import, and consequences, sufficiently indicative and admonitory.

The apostle Paul has fully informed us of the design of the law and of its reference to the gospel. "The law was our schoolmaster to bring us unto Christ." Gal. 3: 24. "For the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect; for then, would they not have ceased to be offered? because the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a

remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings, and offerings for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law: Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." Heb. 10: 1—9.

Here we are taught—

(1.) That the law was the shadow of the gospel times and institutions.

(2.) That the shedding of the blood of the sacrifices was for the taking away of sins, i. e. removing the penalty due to sin, and the restoration of the offender to the position and privileges forfeited by its commission.

(3.) That the imperfection, and consequent inadequacy, of those sacrifices, rendered their frequent repetition, and ultimate removal, indispensable.

(4.) This great truth being apprehended, and appreciated, by the Lord Jesus Christ; he comes forward voluntarily, and cheerfully, to render one all-perfect and all-sufficient sacrifice for the whole world. For "he, by the grace of God, tasted death for every man."

(5.) For this, a body, suited to the occasion, was provided. See verse 5.

(6.) The presentation of Christ as a sacrifice for sin was to remove the first *shadowy*, *imperfect*, dispensation, that he might establish the second, which, in relation to the first, was its substance and image.

"Then verily the first covenant had also ordinances, of divine service, and a worldly sanctuary. For there was a tabernacle made, the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary, And after the second vail, the tabernacle which is called the holiest of all; Which had the golden censer, and the ark of the covenant, overlaid roundabout with gold, Wherein was the golden pot that

had manna, and Aaron's rod that budded; And the tables of the covenant; And over it the cherubims of glory, shadowing the mercy seat: of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the con cience; which stood only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of the reformation. But Christ, being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9: 1—12. The whole chapter from whence this quotation is made, is remarkable, as exhibiting the nature of the gospel dispensation in the light of the Jewish. Amongst the many particulars we notice the following:

The importance of blood, not only to cleanse and consecrate, see verses 18, 19, but also to propitiate; see verse 7, 11, 14, 22.

The distinctness with which the offering of the blood is seen connected with the obtaining of remission of sins. Verses 7, 22. And lastly:

How clearly is it seen that our Lord, not only died for our sins, but has become our *intercessor before God.* Agreeing with St. John, who says: "And if any man sin, we have an advocate with the Father Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1. John 2: 1, 2.

Socinians, Unitarians, and Universalists, have hitherto been satisfied with describing the death of Christ as

that of a martyr, seeing now that such a position is not *quite* tenable, Universalists contend that his death was more than a martyr's. Do you ask in what particular? The answer is, see Williamson's Exposition of Universalism pp. 53—4. *Because he foresaw that his death would be inevitable.* The reader has doubtless received light in a dark lantern. Why this should distinguish the death of our Lord from that of St. Paul or St. Peter, I confess, I cannot say. That the death of our Lord was more than that of a martyr is clear from the word of God: and for different reasons than those a Universalist will care to acknowledge. He died, as seen above, that the shedding of his blood, as a sacrifice; and the presentation of the virtue thereof before the throne of God, by himself in the character of our high priest, might prevail to the remission of our sins, and the sanctification and preparation of the soul by holiness, for the bliss of heaven.

The language of the prophet Isaiah indicates the death of the Saviour as being remarkable and unique. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But 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. All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all."—"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." To bear iniquity in the language of Scripture is to suffer the penalty due to it. See Sam. 5: 7. "Our fathers have sinned, and are not, and we have borne their iniquities." These scriptures have only to be read, and the death of Christ, as recorded by the Evangelists, to be considered, and the erroneous and imperfect representations of that death by Universalists, &c. will fail to produce any effect.

"I have a baptism to be baptized with," said our Lord, "and how am I straitened till it be accomplished."

Luke 12: 50. He hastened onward that he might "endure the cross," and pour out the evangelistic influence. The period of his death has arrived. It is an important one. The Saviour himself feels it so, hence the prayer, "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee." Gethsemane is selected as one of the spots where the great and impressive scene is to be witnessed. We follow the Saviour and the three favored apostles; wondering, we ask the meaning of the evangelists words, "and" he "began to be sore amazed, and to be very heavy." What, we enquire, has so affected the Saviour? "Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."—"And he saith unto them, my soul is exceeding sorrowful unto death: tarry ye here and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless not what I will, but what thou wilt." "And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was it were great drops of blood falling down to the ground." "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; Though he were a son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5: 7, 8, 9. It is impossible not to perceive something extraordinary in this narrative; or, that it should refer to a mere martyr's death. Were it so, then does it exhibit a pusillanimity of heart, that contrasts strangely with the conduct of Stephen or St. Paul under such circumstances, see Acts 7: 54, 60—20: 17, 24—21: 10, 13. 2. Tim. 4: 6, 8.

That there is a mystery in much of the narrative of the Saviour's death is sufficiently evident, but that the idea of a martyr's death solves it, is a mistake, quite; it rather increases the mystery.

Allow, however, the orthodox doctrine of "*vicarious sacrifice*" and how much of light is at once thrown upon the subject.

The offices which our Lord was to sustain to the church are those of Prophet, Priest, and King. As a prophet, he taught, while the people "wondered at the gracious words which proceeded out of his mouth." As a priest he was to offer sacrifice, and appear with its blood before the presence of God. Under the Jewish institute the sacrifice could be offered without any display of the divine judgment due to sin on the victim, save the peaceful shedding of its blood. This was one of the great reasons of its inadequacy. But now the *real* sacrifice appears, and the judgment due to sin must be felt. *God spared not his own son.* Rom. 8:32. "*It pleased the Lord to bruise him: he hath put him to grief.*" Isa. 53: 10. The *hour* of travail, of the baptism of blood, has arrived; Jesus feels it. How natural the prayer. "Father save me from this hour: but for this cause came I unto this hour." The pressure is great; from the pores of his body, although the chilliness of night, and the coldness of the damp earth is felt, he sweats;—yes, he sweats, "and his sweat was as it were great drops of blood falling down to the ground." How strong the conflict, (evidently mental,) that could thus affect the whole frame, and at such a time! The Saviour fears death *under these circumstances*, and thus, at least one important point, (a death upon the cross,) be lost. He therefore addresses "prayers and supplications, with strong crying and tears, unto him that was able to save him from death," which at that moment, (the pressure under which he groaned) threatened him "and was heard in that he feared."

Whether this implied a mitigation of the Judgment, or support therein, or both, it is not easy to determine. An angel, however, was appointed to strengthen his mortal part, and he was sustained, and enabled to tread the wine press alone. The objector may still cavil: unreasonable as such cavils are, and impossible as he must find it to be to explain the death of Christ, according to his own principles. But we would ask him, how he reconciles the conflict of our Lord in the garden, with

the composure, dignity, (and the absence of the least shadow of shrinking) before his persecutors, tormentors, and executioners? How account for it, looking at the scene in the garden, that our Lord never once complains of, or shrinks from, what he was made to endure from man:—but that he does complain of a something invisible and supernatural? witness his exclamation on the cross, "My God, my God, why hast thou forsaken me?" Is it usual for real martyr's to complain of the absence of the Lord's presence under circumstances of death? Nay, is it not rather that which nerved them under the severe trial? If this has been the uniform experience of God's servants when suffering for the truth, why was God's *peculiar* servant left to utter such an exclamation?

These questions the Universalist, and Unitarian are challenged to answer; until which, let them know, they are charged with despoiling a fundamental article of christian faith,—and destroying the only foundation of a scriptural hope of salvation.

The Saviour having died as a *vicarious* and *piacular* sacrifice, and having offered up the victim, an important part of the priest's office is thus performed: nevertheless, an essential part remains, and that, too, must be attended to. He must appear with the blood of the sacrifice before God. Not, as the high priest of the first tabernacle; but, as the "high priest of good things to come" he must enter the holy of holies of the "greater and more perfect tabernacle, not made with hands," with "*his own blood*," that he might obtain "*eternal redemption for us*." "For Christ," says the Apostle, "is not entered into the holy places made with hands, which are the figures of the true: but into heaven itself, now in the presence of God for us." Hence he "hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens: Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and

then for the people's; *for this he did once, when he offered up himself.*" Heb. 7: 24—27.

Much more on this subject might be offered to the consideration of the serious reader, but as my object is, not the exhibition of all that can be adduced, but simply, what is necessary to counteract the baneful influence of Universalism, I haste to other portions of the subject involved, yet lying before us.

A brief consideration of one or two objections to the view of the atonement here advocated, may be necessary; especially, as those views have been put forward with considerable confidence and address, by which simple souls have been seduced from the faith of Christ.

In not a few instances our opponents have dressed men of straw *according to their own fancy*, and by such means have turned into ridicule some of the most solemn and important doctrines of Holy Writ. I cannot be expected to notice these. They are akin with the cause they are designed to subserve.

It is contended that a *vicarious sacrifice* represents the Almighty in a highly improper light, i. e. as vindictive and revengeful. This supposition arises from a confused or totally erroneous view of the nature of the divine government. For observations upon that snbject, see pp.

In addition to wha has been given as calculated to set the principle involved in a vicarious atonement, in a clear light, the following anecdote is supplied:

"ZALEUCUS, the king of the Locrians, had established a law against adultery, the penalty of which was, that the offender should lose both eyes. The first person found guilty of this offence, was the king's own son. Zaleucus felt as a father towards his own son, but he felt likewise as a king towards his government. If he, from blind indulgence, forgive his son with what reason can he expect the law to be respected by the rest of his subjects? and how will his public charaoter appear in punishing any future offender? If he repeal the law, he will brand his character with dishonor—for *selfishness*, in sacrificing the public good of a whole community, to his private feelings; for *weakness*, in publishing a law whose penalty he never could inflict; and for *foolish-*

ness, in introducing a law, the bearing of which he had never contemplated. This would make his authority for the future a mere name.

The case was a difficult one. Though he was an offended governor, yet he had the compassion of a tender father. At the suggestion of his unbribed mercy, he employed his mind and his wisdom to devise a measure, an expedient through the medium of which he would save his son, and yet magnify his law and make it honorable. The expedient was this, the king himself would lose one eye, and the offender should lose another. By this means, the honor of his law was preserved unsullied, and the clemency of his heart was extended to the offender. Every subject in the government, when he heard of the king's conduct, would feel assured that the king esteemed his law very highly; and though the offender did not suffer the entire penalty, yet the clemency shown him was exercised in such a way, that no adulterer, would ever think of escaping with impunity. Every reporter or historian of the fact, would say that the king spared not his own eye, but completely demonstrated his abhorrence of adultery, and high regard for his law, as effectually, AS IF the penalty had been literally executed upon the sinner himself. The impression on the public mind would be that this expedient of the father was an *atonement* for the offence of the son, and was a just and honorable ground for pardoning him." Jenkyn on Atonement.

The moral of this anecdote, and as well its appositeness to the subject in hand, are so simple and obvious that any extended remarks thereon are unnecessary.

It was right that Zaleucus should make laws, and annex thereto penalties, in order that evil might be prevented, and the interests of the whole community subserved.

In the case brought before him for adjudication it was natural that he should feel as a father, and necessary that he should act as a governor.

Under such circumstances a conflict of feeling might well be expected. He is set upon expedients, and he lit on one, in which the ends of justice, and the yearnings of parental feelings are both met. None could

think that he loved not his son: none could imagine that he honored not his law, nor less, could any for a moment suppose, they might thus sin with impunity.

An Universalist might contend that the shame and suffering, immediately consequent upon the transgression, and particularly so, when exposure and public reprobation took place, were, of themselves sufficient punishment, but such inane trifling would be treated as it deserved.

Universalists argue that *man only, is the unreconciled: that God has never been unreconciled with man:—else they contend, God is not unchangeable as the Scriptures represent him.* This idea is supposed to be strengthened by such texts as Rom. 5: 11, and 2. Cor. 5: 18, 19, 20.

If God were not unreconciled to the sinner, *why is an offering presented to him? and why is an intercessor with God necessary?* See Rom. 5: 6, 9. 1. Cor. 5: 7. Gal. 3: 13; Col. 1: 14; 1. John 2: 1, 2, &c. &c. These questions cannot be answered consistently with Universalism, and therefore they are kept out of sight.

"But does not the idea of God being at one time against a sinner, to punish him for his sins, and then again found receiving him into favor and friendship, argue mutability of character?" It does if the divine immutability be like that of the *stone*, which remains unchanged however great the moral changes may be which transpire around it. But if the divine immutability be the *immutabiliy of principle*, then as there is no *change of principle*, there is no *mutability* in the sense in which mutability is an imperfection, or a violation of inspiration.

"But how am I to understand those scriptures cited by Universalists in support of their idea that man and not God is the unreconciled party?" I answer. The effects of sin are two-fold. It sets God against man, and man against God. An *atonement*, through a *vicarious* and *piacular* sacrifice, puts the divine being, as the governor of the Universe, in a position that he can, consistently, treat with man. This has been done, and therefore the Almighty pardons and absolves all that truly repent, and unfeignedly believe his holy Gospel, or rather implicitly and penitently, rely on Christ Jesus for salvation. But the enmity in man continues; and therefore,

the means employed to lead him to submit and be saved.

The text, Romans 5: 11, Universalists would never quote if they understood its import: or were desirous of exhibiting it. The apostle had spoken of "being justified by faith," and "having peace with God," and of its being through faith in Jesus Christ. He then commends the love of Christ in thus dying for sinners: for, says the apostle, "while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall *be saved from wrath through him.* For if while we were enemies," and thus provoking the judgment of heaven, "we were reconciled to God by the death of his Son, much more, being reconciled," (now in a state of personal acceptance) "we shall be saved by his life," seeing he ever liveth to make intercession for us. "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the *atonement,*" by which God is *propitiated, our hearts changed and our persons accepted.*

It is also urged, that a *vicarious atonement makes the innocent suffer for the guilty, which is unjust: and allows the guilty to go free, which is both unjust and impolitic.*

This would have weight had the Lord Jesus Christ, the truly innocent, been forced to suffer for the guilty: but seeing this is without the shadow of foundation, the objection evaporates. Is it not stated that he came from heaven to do the will of his heavenly father, and that he delighted to do it? Ps. 40: 6, 7, 8; Heb. 10: 5, 9.

As to the injustice of not punishing the guilty: this also is light as air when it is seen that God's mode of pardoning is such, as to give no license to sin, no encouragement to transgressors. The testimony of God himself upon the subject, is, "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: To declare, I say, at this time his righteousness: THAT HE MIGHT BE JUST, AND THE JUSTIFIER OF HIM WHICH BELIEVETH IN JESUS." Rom. 3: 25, 26.

2. *The death of our Lord Jesus Christ supplies a rich and impressive medium for exhibiting the perfections of God, in his government of the world.*

That the character of God is to be seen in his works, may be well believed; and that moral effects is the uniform design, is as easily credited. Here, then, is a field for investigation and devout study. But while creation and providence furnish their appropriate departments and quota; that which is emphatically denominated *grace*, is peculiar for its fulness and interest. And the more so, as it gives life and interest to the former. The poet has well expressed the idea, in saying:

"Part of thy name divinely stands
On all thy creatures writ;
They show the labor of his hands,
Or impress of his feet.

But when we view his strange design
To save rebellious worms,
Where vengeance and compassion join
In their divinest forms;

Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brightest shone,
The justice or the grace."

In the death of Christ, how prominent is the love of God! Man has sinned and incurred the dread penalty of *death*. Justice, as guarding the dignity of the divine character and government, demands the victim. *Love*, in the aspect of *pity*, yearns over the culprit, and cries spare him! *Wisdom* says, devise a plan in which *mercy* and *truth* may meet, and *righteousness* and *peace* may embrace; thus securing the ends of justice in supporting the dignity of God and his government; and, as well, the salvation of man. To all this, *Love* is a warm and ready party. A sacrifice must be procured. That sacrifice, to be available, must have a value commensurate with the wants of a world, and yet capable of suffering and bearing the infliction of impending judgment: an angel might offer, but could not be accepted. No obedience, which he can render, can be considered supererogatory. As a creature he owes, on his own personal account, all

that he can perform to his Creator, from whom he has life and all the things he enjoys; while his death, were he admitted to endure it, could never compensate for "the sin of the world." What is to be done in the emergency? The Father's love, and the Son's cheerful and ready obedience, supplies the desideratum. "God so loved the world that he gave his only begotten Son." And "in the fulness of the time" he appears, "made of a woman, made under the law;" that he might "redeem them that are under the law," and give them "the adoption of sons." Who can doubt the love of God, seeing he provides the required sacrifice: and through that sacrifice, a fulness of blessing for *all mankind?* We may well exclaim with the enraptured apostle, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

In the death of Christ there is a remarkable exemplification of Justice.

The Son appears, yes, he who was the Father's *only begotten, dearly beloved Son,* in *whom he was always well pleased*; yet, he *spares him not* from *humiliation, suffering,* and *death.* "He that was rich" must "for our sakes become poor." As a Saviour he must be perfected through suffering, and learn obedience in the school of suffering. Thus is he to be qualified to become a merciful and faithful high priest. Is he to be the victim? Is *the chastisement of our peace to be upon him? are we by his stripes to be healed?* Then he spares him not. The Father bruises him! Witness it, Gethsemane! Witness it, Calvary! And say, ye myriads of watchful angels, heavenly and infernal, was there ever sorrow like unto his sorrow? Suffering like unto his suffering? Is this justice? It is, but O, how inflexible! Is this judgment? It is, but O, how terrific! Who will dare to sin, if this shews its penalty? Who will dare to presume, if this declares the rigidness of the divine law? Surely it is a fearful thing to fall into the hands of the living God! Reader, beware, If God spared not his Son, when he appeared as the sinner's surety: how canst thou escape if thou neglect the great salvation by him? "Kiss the Son, lest he be angry, and you perish from the way."

The death of Christ is a glorious display of the holiness of God.

If we regard holiness as rightly expressed in a love of that which is just and right; and, as well, an aversion to that which is evil, we may here ask, was there ever such a display of desire and purpose to suppress evil, and to promote and establish virtue as is seen in the death of Christ? The gospel is said to be the "*power of God unto salvation.*" But what is that gospel if it does not recognize the sacrifice of the cross to be its great source of strength and vitality? What is that gospel that does not subvert evil, and raise up and establish virtue? The death of Christ cannot be looked at without receiving the conviction, that there can be nothing necessary to promote and sustain righteousness, which God would not employ; and that whatever might be needed to suppress its antagonism, iniquity; God would not fail to apply. And further, that such applications will, in all instances, be made in perfect accordance with the principles of *truth* and *righteousness.* For, "the Lord loveth righteousness, and hateth iniquity." He is the righteous Lord,—of purer eyes than to behold evil,—one, who cannot look upon iniquity.

The case cited of Zaleucus furnishes a brighter display of wisdom, justice, and love, than if he had destroyed the sight of one half of his subjects. So, also, on the part of the King of kings. Had he doomed the whole human race to endless misery; when, in the fulness of the times he sent forth his Son into the world to save it, it would have borne no comparison, as a display of character, to that which he gave when Jesus the Christ, agonized in the garden; and groaned, exclaimed, and died upon the cross. Then he declared his love to man! assuring him that he "would withold no good thing from them that walk uprightly!" And that whatever the cost might be to redeem him from the guilt, dominion, and consequences of sin: he was prepared and willing to bestow it! Then it was, he exhibited a wisdom which confounded the loftiest intellect, by shewing how a just God could still be just, and yet justify the ungodly? Then, it was, that a Universe received the assurance of inviolable truth! of inflexible

justice! that the guilty (the finally impenitent) would not be cleared! O how dear to God is the happiness of his creation! O how dearer still are the unsullied principles of holiness!

The nature of sin is further seen in the means the Almighty employs to deliver man from its dominion.

The devotion of attention and of large means upon an object, conveys the idea, either of great folly: or, that its attainment is a matter of importance. Are we assured that the interested individual is incapable of mistake, or misapprehension; then, whatever may be our incapacity of judging of the thing itself, we can, certainly, from the means employed, conclude somewhat of the magnitude of the design. We have already seen that the sacrificial death of the son of God was necessary to justify God's treating man with mercy, or supplying the least chance of the removal of guilt and punishment. But are these removed? how quickly again are they incurred, if the *nature* of man be not renewed.

The whole policy of the gospel supposes man is fallen; hence it proposes to raise him. It assumes him depraved, and distant from God:—it would renew him in the spirit of his mind, and bring him "nigh to God." A striking discrepancy exists between what man now is, and what he was, when immediately subsequent to his creation, God pronounced him, in common with the other things that he had made, "VERY GOOD." Now, without any exception, "the heart of man is deceitful above all things; and desperately wicked." Now, "none are righteous, no not one." "*All* have sinned, and come short of the glory of God." And that none may imagine, (difficult though it be from the universality of the disease, and the exact likeness herein of child to parent,) it a mere result of education, the psalmist positively declares, "Behold, I was shapen in iniquity: and in sin did my mother conceive me." And to this point is the testimony of St. Paul also. "And were by NATURE the children of wrath EVEN AS OTHERS."

Here we see the *design* and *importance* of our Lord's solemn asseveration to Nicodemus. "Except a man be born again, he cannot see the kingdom of God."—"Verily, verily, I say unto thee" is the solemn preface

of the statement. The judgment; which, upon natural things is strong, and clear, is totally at fault upon those which are spiritual. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1. Cor. 2: 14. The heart, the seat of the affections, is not less wrong than the mind; "For out of the heart," as its natural production, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15: 19. The words of the apostle are remarkably strong. "Because the carnal mind *is enmity against God*: for it is not subject to the law of God, neither *indeed can be*."—"So then they that are in the flesh *cannot please God*." If it be objected against the application of the passage last quoted, that it signifies a course of life merely, and not the real and natural state of the heart, it is answered by asking, why does the apostle designate the course of life thus indicated, as *fleshly*? And particularly, why is it thus designated to distinguish it from a strictly religious life, which he describes as *spiritual*, and being *spiritually minded*? The answer to these questions, we feel confident, can be given only in accordance with the doctrine here inculcated. Sin has blinded and perverted the intellect and affections of man. Instead of approving the things that are excellent, he pursues those which are low and grovelling. Instead of cultivating intimacy and acquaintance with high and holy objects, particularly with his Maker;—he burrows in the earth, and suffers himself to be controlled by the "lust of the eye, the lust of the flesh, or the pride of life." Do you exclaim, how is the mighty fallen, and the pure gold become dim! The exclamation is proper:—nor less the observation, sin hath done it, how great its power! How fatal its dominion!

But how is this power to be broken? How this mighty spell to be dissolved? These are important questions. The gospel answers them. It is not by human might, or power, but by the *spirit of the Lord*. The aspect of man as a depraved, fallen, creature, particularly when he is viewed in the light of his original condition, strikingly demonstrates the power of sin. Nor less the

means for its expulsion. If a "strong man armed keeps his goods," a stronger than he must be employed against him, or he will still keep them. If sin has degraded man; it will continue to do so unless a stronger agent be arrayed against it. This is done in the gospel. *That agent is the* HOLY GHOST. "And when he is come, HE *will* reprove the world of sin, of righteousness and of judgment." "Howbeit when HE, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

As a qualification for the work of the ministry, his influence is seen to be indispensable in the direction which our Lord gave to his disciples, "but tarry ye in the city of Jerusalem until ye be endued with power from on high," for this they waited in Jerusalem until "the day of pentecost was fully come," then "were they all filled with the Holy Ghost." And that our Lord meant the endowment of power to signify this effusion of the spirit is seen by his own words. "But ye shall receive power after that *the Holy Ghost* is come upon you."

It is not to be supposed that because the gift of the Holy Ghost was, in the primitive days of christianity, frequently connected with miraculous qualifications, it may not be considered as the ordinary and common endowment of all real christians. The miraculous operations of the spirit were never general:—not so those which are common. The plain and emphatic language of St. Paul is sufficiently in proof of this. "If any man have not the spirit of Christ he is none of his."—"As many as are led by the spirit of God they are the sons of God." On the day of pentecost the apostle Peter declared to all those, who, under penitential sorrow for their sins, enquired what they were to do, that upon repentance, and faith, or baptism in the name of Jesus Christ for the remission of sins, *they would receive the gift of the Holy Ghost*, for the promise was to them, and to their children, and to all that are afar off, even to as many as the Lord our God shall (by his gospel) call.

Again, while the apostle Peter was preaching Christ

to Cornelius and his household, "the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." The apostle Paul's enumeration of the "*fruit of the Spirit,*" is sufficiently indicative of the absolute importance of possessing him. "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." A moment's consideration at once discerns these properties as essential to the christian character: and, nor less that they are diametrically opposite in character, and tendency, to those which are the natural offshoots of the human heart. Here the fact is fully ascertained of the indispensableness of the agency of God the Spirit, in the *renovation* and *salvation of man.*

It will not detract in the least from these statements that great prominency is given to the *truth*, or *word of God*, in renovating, or regenerating man, when the position which the word of God occupies in this great moral achievement is understood. The word of God is *an instrument*: important only as such. The spirit of God is THE GREAT AGENT by whom it is employed. "Of HIS own will begat he us *with the word of truth.*"—"And take the helmet of salvation, and the sword of the spirit, *which is the word of God.*" "Sanctify them through thy truth, thy word is truth." This agency is needed by every man; therefore it is urged thus beautifully by our Lord upon all, "If ye being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy spirit to them that ask him." Thus is the agency of the Holy Ghost in the work of redemption witnessed. Long ere the christian code was introduced was he at work preparing for its full development. "Holy men of God spake as they were moved by the Holy Ghost." And they spake to predict "the sufferings of Christ and the glory that should follow." But what else is seen in this mighty work? Christ our Lord, "raised from the dead, and set at God's own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this

world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." He is "a prince and a saviour, for to give repentance to Israel, and forgiveness of sins."

Again we see a company o. men, imbued with the Spirit, and charged with a mission from the Lord to man. They "are ambassadors for Christ" praying men to be "reconciled to God." Angels, also, are ministering spirits. But what do all these agencies mean? What the great design? *The emancipation, and regeneration of man.* And is all this necessary to effect it? yes, and even yet more. For unless on man's part there be *prayer, faith, watchfulness, cross bearing, self denial, and following Christ*, they will avail nothing. This is demonstrated by numberless experiments:—experiments, so far at least, as this state of being is concerned, our opponent will not be found objecting to. If the strength of an obstacle is properly estimated by the force necessary to remove it, then how strong is sin! How deeply rooted its dominion!

PART. III.

THE ARGUMENTS WHICH UNIVERSALISTS EMPLOY TO PROVE THE FINAL HOLINESS AND HAPPINESS OF ALL MANKIND.

"TEKEL: *Thou art weighed in the balances and found wanting.*" Dan. 5: 27.

IT might by some be considered a virtual concession of the arguments on the preceding pages by taking up and examining those arranged under the present head. This, however is by no means intended. The arguments already adduced we consider fully equal to the overthrow of all those objections which Universalists have employed against the doctrines of a future and general judgment, and endless punishment, as the just demerit of sin. The present course is pursued from the conviction that many are found relying on, and abetting, the errors of Universalism, who, so long as any branch of their position remains, although every other part is in ruin, will adhere to it. Such will not see that if the doctrine of future and endless punishment is scriptural, the project of the final holiness and happiness of all mankind is chimerical in the extreme. It is, however, taken up on its own merits, as though nothing on the other point had been established.

I would simply premise. If the doctrine of the final holiness and happiness of all mankind be scriptural, should we not expect to find it *clearly and explicitly taught in the Scriptures*?

Again, if the doctrine of the final holiness and happiness of all mankind be taught in the Scriptures, *ought we not to see the principles therein involved, taught, analogically, in God's mode of treating and governing man in this state of being*? For why should so important a sub-

ect be but covertly, or darkly, taught in that Word which is a light unto our feet, and a lamp unto our path?

And, again, why should we not look here, in this state of being, for something analogous to what we are taught to expect in the future, as effecting the final holiness and happiness of all mankind: seeing both states are under the government of the one all-wise—all-powerful—all-gracious—and immutable being? The reasonableness of these propositions will not be questioned. We will see how important they are to our present enquiry.

The doctrine of the final holiness and happiness of all mankind, as advocated by the Universalists, and as argued by Mr. A. C. Thomas, the ingenious disputant of Dr. Ely, is before me. Universalists will not complain that he has misrepresented them: or, that he has not done justice to their views. The order in which his texts are given is the one I shall pursue in my examination.

"*In thee and in thy seed shall all the nations, families and kindreds of the earth be blessed.*" Gen. 22: 18; 28: 14, and Acts 3: 25. Mr. Thomas contends for the universality of the promise thus conveyed to Abraham; here we agree. What then? why, says Mr. T., "In the light of these concurrent testimonies we discover, that the eventual blessedness in Christ of all the nations, families and kindreds of the earth, is guaranteed by the promise of the Almighty." Just as conclusive is the argument, that because the Almighty declared to Noah, that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night should not cease," there would never be a year in the which an *abundant harvest* would not be reaped by every inhabitant of the earth. The simplest reader can readily appreciate this argument. It is akin with Mr. T's. That the promise is absolute, and therefore needs not, on man's part, the exercise of faith, is granted. But this only shews how inapplicable it is for Mr. T's. purpose, ultimate salvation, as well as that which is initial, is guaranteed only to faith. "He that believeth on the Son hath everlasting life: and he that believeth not the Son *shall not see life: but the wrath of God abideth on him;*" whereas, the promise here cited is irrespective of faith.

That the promise made to Abraham, that in his seed, "all the nations, families, and kindreds of the earth" should "be blessed" with the opportunities and advantages of a conditional salvation, is seen in the whole scope of the passage; but that more than this is intended is denied. Universalists in using these texts for proof of the "*eventual blessedness*:" or, as this equivocal phrase should be understood, the final holiness and happiness of all mankind, assume the very point to be proved, and thus *beg the whole question at issue*. We say the blessing, so far as the literal import of the promise is concerned, is irrespective of faith. No condition on man's part is required in furnishing him with the appliances of salvation: but this is a matter altogether apart from that of using those means for the actual purposes of salvation. Here faith is required. Here faith is indispensable. It was so seen in Abraham's case. "Even as Abraham *believed* God, and it was accounted to him for righteousness."—"And he received the sign of circumcision, a seal of the righteousness of faith which he had being yet uncircumcised: that he might be the father of all them *that believe*."—"So then they which be of faith are blessed" (with the fruit of the gospel, the blessing previously promised, and granted,) with faithful Abraham." This view is yet further strengthened by the following declaration of the apostle: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: *that the blessing of Abraham might come on the Gentiles through Jesus Christ*:" (Abraham's seed according to the flesh) "*that we might receive the promise of the Spirit* THROUGH FAITH."

"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations." Ps. 22: 27, 28. That this Scripture simply refers to the ultimate triumph of the gospel *in the world*, is too obvious to need proof. Its irrelevancy to Universalist purposes is sufficiently manifest to render any remarks of ours quite unnecessary. Isaiah 25: 8, is of similar character, (read the context,) we therefore pass it also.

"*Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.*" Matt. "*And Jesus answering said unto them, 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 the children of God, being the children of the resurrection.*" Luke. From these Scriptures Mr. Thomas contends for the *eventual* salvation of all mankind. All will be raised from the dead. By being raised from the dead, they are made the children of God. To this I reply. When any principle, or order, is discussed, it is proper to consider that the remarks apply *only*, (unless circumstances are adduced to involve the contrary) to what may be understood as the *rule*, in which such principle, or order, naturally and legitimately act. This is precisely the case before us. The Lord is discussing a general rule, involving the following: All men are bound, and therefore should live in obedience to the divine laws. The rule of this world is, men *marry*, and women *are given in marriage*:—in which state they are the plighted, and exclusive property, the one of the other. These, when they die, dissolve all such connexions, and are denuded of all such tendencies. Ultimately, they are raised from the dead, and are possessed of spiritual, glorified bodies, in which they resemble, or "are equal unto the angels; and are the children of God, being the children of the resurrection." That our Lord was arguing the general principle, or legitimate rule, is evident from the fact that the case of an obedient, conscientious Jew is adduced. To this case he replies; and for it the general rule is applicable. The question, as affecting the present controversy is, *are there any exceptions to the general rule?* That there is, our Lord sufficiently intimates when he says, "*But they which shall be* ACCOUNTED WORTHY *to obtain that world.*" How overwhelming the evidence in favour of our remarks, are the words of Daniel and of our Lord. "And the multitude of them that sleep in the dust of

the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "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, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation? (For an exposition of these scriptures see pp. 86, 87, 88.

"*Behold the lamb of God, which taketh away the sin of the world.*" John 1: 29. This text is merely quoted by Mr. Thomas, no particular argument being raised upon it, nor any reason assigned, why its commonly received interpretation is to be given up. Under such circumstances it might be deemed sufficient to deny its application to the doctrine of the final holiness and happiness of all mankind, and then pass on. This right in the present instance we wave for the purpose of shewing how completely against such a doctrine it lies.

The taking away of sin, according to Universalism, is the removal of its *being*, merely, and has nothing to do with its *guilt* and *punishment*. Mr. Williamson has a sermon upon this very subject, and is very desirous that he should not be misunderstood. He so frequently appeals to "*scripture, reason,* and *experience,*" one might be led to suppose that he has completely exhausted their respective resources, and has left his opponents nothing to stand upon. He, nor less his admirers, may be somewhat surprised on discovering that enough of "*scripture, reason, and experience*" remain to save us from his Universalist net, and even to demolish the net itself. Mr. W. has done much for his object by confounding the very distinct ideas of judgments which are seen when God visits to produce penitence, and reformation:—and when he visits to the production of a greater separation from the world in his obedient people, and as well their greater fruitfulness in the divine life:—and then again, when he visits in judgment to cut off the offender, making thereby a public example for the benefit of others. An example of the former we have in Saul of Tarsus. See Acts 9. Of the second, in John 15: 2. "And every branch in me that beareth fruit, he" (the Father) "purgeth it, that it may bring forth more fruit." Also Heb.

2: 5, 11. Of the latter the reader has only to look ver the cases of Ananias and Sapphira. Acts. 5: 1, 11. The deluge, the destruction of the cities of the plain, he judgment on Korah, Dathan and Abiram. Num. 16: c. &c, to be convinced that they are a class totally different from the former two. Such instances overthrow Mr. Williamson's special pleading: and shew that his ppeals to "*scripture, reason, and experience,*" are mere *ombast* and *rant.*

The idea of punishing a person to the full demerit of is sin, and then talk of pardoning him, might be apealed against to the whole world, *civilized,* or *uncivilized.* I venture to affirm, not a nation, even the most savge that may be found upon the earth, but would scout he distinction which Universalists palm off here with o much effrontery. The case which Mr. W. adduces n support of his theory, is that of two children who ave committed faults: they are chastised by the paent, one ere he submits receives twenty stripes. The ther submits with but five. Here, says Mr. W. is *just unishment.* Here, says an unprejudiced observer, is n example of the different degrees of obstinacy which nay be found to prevail amongst children; nevertheess, we can perceive a remarkable difference in this ase from one, in which a parent is compelled to expel n incorrigible child from his house, so that he may no onger taint the other members by his example, nor detroy the peace of the family by his wickedness.

Much in the system of Universalism, depends upon he idea of *forgiveness of sin.* Universalists contending eterminately that every man suffers the *just,* that is, he *whole* punishment due to sin, and that *pardoning sin, lotting out sin,* &c. refers simply to a removal of the *eing of sin.* The importance of this subject to our conroversy, justifies the detention of the reader to this porion of our enquiry.

When God purposed the destruction of Sodom and Gomorrah, the reason assigned was, because "their sin is ery grievous." But what, or whom did God destroy? Was it the sin, or the people for their sin?

At the death of Jacob, Joseph's brethren became aprehensive for their safety, and therefore addresed Jo-

seph as follows: "Thy father did command before he died, saying, So shall ye say unto Joseph, *Forgive*, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy Father." Gen. 50: 16, 17. Here a prayer is put up for the *forgiveness of sin;* may I ask the reader, for what did they pray in the use of these words? Was it for the removal of the sinful disposition of their hearts? or, the remission of the demerit of their sin in treating their brother as they had done? The Universalists cannot say, it was to restore them to his favor, for this they had all along enjoyed. It is too obvious to be for a moment misunderstood, they were afraid, Jacob, their father, being removed by death, that Joseph would now treat them as they felt their inhuman conduct towards him deserved.

Moses at the command of the Lord ascended Mount Sinai to receive the law; while he was there, the people sinned, having induced Aaron to make them a golden calf; they worshipped it, and thus provoked the anger of the Almighty. Moses returned at once to the camp, convinced the people of their sin, and brought them to the penitent acknowledgment thereof. After this he is found interceding with God, and using the following language: "Oh, this people have sinned a great sin, and have made them gods of gold, Yet now, if thou wilt forgive their sin ——, and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." "Nevertheless, in the day when I visit I will visit their sin upon them. And the Lord plagued the people, because they made the calf, which Aaron made." Ex. 32: 31, 35.

The punishment which Universalists deem just, is that which induces submission; this point had been already reached, and yet Moses prays for forgiveness, and God threatened visitation, and actually does "*plague the people.*"

If *blotting out, and pardoning*, &c., according to Universalism, means taking away the being of sin; why did Moses pray to be blotted out? Had he partaken of the sin of idolatry?

When Job's three friends brought their sacrifices to Job that he might offer them up to God on their behalf, what was their object? Was it not, as God himself inmated, "lest I deal with you after your folly"? If this threatened punishment was necessary for the removal of their sinful propensities; its visitation was to be preferred, rather than its setting aside. Yet it was set aside as a favor. Its visitation they were taught to fear, and therefore so to act as that it might be averted. But how account for this, on the principle that *all* merited punishment *shall, must be received*, and that all punishment is *curative?* The reader will not fail to notice in these instances the crookedness of the system we are opposing. Many such evidences, clear and irrefragable, of the true nature of forgiveness of sin, might be adduced. The bible teems with them. These, with a single quotation from the New Testament, shall suffice. The quotation is from 1. John 1: 9. "If we confess our sins, he is faithful and just to *forgive us our sins* and to *cleanse us from all unrighteousness.*" This scripture is given because it sets before us with sufficient clearness the two subjects which Universalists, designedly or not, I say not, confound. First, the pardon of sin; and second, the operation upon the heart, which Universalists confound with pardon, viz. the "cleansing from all unrighteousness."

These remarks on *pardoning sin, blotting out sin, &c.* will prepare the mind of the reader to understand the scripture, "behold the Lamb of God, which taketh away the sin of the world." The lamb was a sacrifice offered to God in the Jewish temple on the morning and evening of each day. This taught them, typically, the necessity of the constant use of means to placate the divine Being. The sacrifice was offered to God, not to man. They were reminded that without shedding of blood there could be no remission of sins. These sacrifices *they* provided and offered: but here is one of *God's* providing. It is the *Lamb of God.* This lamb of God really, theirs but representively, takes away the sin of the world. The lamb they offered was only efficacious for the benefit of the *real* worshipper: so is this. It takes away original sin, *unconditionally*—actual sin, *condition-*

ally. "I amcome that you might have life"—"but *ye will not come to me* that ye might have life." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

"*The Father loveth the Son, and hath given all things into his hand. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*" John 3: 35: 6: 37. The argument which Mr. Thomas weaves these two scriptures into, in his discussion with Dr. Ely, would furnish a good opportunity of shewing the loose texture, and wily assumptions of his process; but this enters not into our plan. The bearing of these texts on the final holiness and happiness of all mankind, is our object. Mr. T. quotes them to prove, *that the spirit of man returning to God as it does at death, will not be ejected from his presence.* The reader shall have a distinct rendering of each of these passages and will then see for himself the strength they give to Mr. Thomas' object.

"*The Father loveth the Son,* &c." This scripture is parallel with Matt. 28: 18. "All power is given to me in heaven and in earth," &c., which is then made the ground of his commission to preach the gospel to his disciples: that commission, according to Mark, has this remarkable clause: "He that believeth and is baptized shall be saved: but he that believeth not shall be damned."

"All that the Father giveth me shall come to me," &c. John 6: 37. All mankind, by reason of sin, are under the penalty of death: under which penalty the Father holds them. A way of deliverance is proclaimed through Jesus Christ. Through faith in his blood. All that believe the great truth, are delivered up from the penalty, and over by the Father to the Son. "All that the Father giveth me" (thus) "shall come unto me," that spirit which they have obeyed, so as to believe in me with their hearts unto righteousness, will lead them on to me. "And him that" (thus) "cometh to me, I will in no wise cast out." The bearing of these scriptures is to the things of this life, not to those subsequent to judgment and the resurrection.

"*This is indeed the Christ, the Saviour of the world.*" John 4: 42. Mr. Thomas considers this scripture "valuable, chiefly, because it corroborates the testimony of the inspired apostle who recorded it: '*We have seen and do testify that the Father sent the Son to be the Saviour of* THE WORLD.'" 1. John 4: 14. Mr. T. is now concerned to shew that the phrase, "*the world,*" signifies the whole of mankind; and proceeds to argue this point against the limitations of Calvanism. With Mr. T. on this point I can have no argument. I believe, as he can do, that Christ is the Saviour of *all mankind.* The view we are concerned to maintain is brought out by St. Paul in a passage given by Mr. Thomas. "For therefore we both labour and suffer reproach, because we trust in *the living God, who is the Saviour of all men, especially of those that believe.*" 1. Tim. 4: 10. In passing to our argument I merely direct the reader's attention to the statement the texts gives with such explicitness to the Deity of our Lord, "THE LIVING GOD, WHO IS THE SAVIOUR, &c."

Mr. Thomas, in addition to defending this, as the preceding text, from the limit which Calvinists feel constrained to give it, labours to prove that the salvation by Jesus Christ, will be, ultimately, unconditional, and irrespective of any conduct in this life: and that the speciality, noted by the apostle, applies to those who *now* believe the great fact, and rejoice in it. But all this is mere assumption. The very thing to be proved is passed by. The scriptures declare the wages of sin to be death: and, again, that all men have sinned, consequently all men, under the unsubdued influence of sin, are not only *spiritually* dead, but constantly exposed to *eternal death.* This fearful denunciation, although merited, is not visited, because, he ever liveth to make intercession for us. His influence is our preservation, the continuance of our temporal comforts, and spiritual mercies, describing our probationary character. All these mercies *we have, we* ALL *have* through him. Is he not then the saviour of all men? But "especially of those that believe." These are saved in a pre-eminent sense. They are brought "from darkness to light;" from "*death unto life:*" from bondage to liberty: from nature to grace: from sin to

holiness. These have a hope of heaven; and of their "*hope*," they are "not ashamed because the love of God is shed abroad in their hearts by the Holy Ghost given unto them." They are begotten again to this "*lively hope.*" And having this hope in them they "purify themselves, as he is pure," and "rejoice in hope of the glory of God."

It is remarkable, how the constant influence of the atonement by our Lord, for the conservation of all mankind in their probationary mercies, was typified under the preceding dispensations. Under the patriarchal they had their regular sacrifices, by which the confession of sin was ever made: and throughwhich the supplications for mercy were constantly presented. Under the Jewish, more full and perfect than the preceding, the sacrifices were daily offered: not to meet contingencies, but wants, existing as continuously, as those of the body, and met by the daily supply of the bread that perisheth.

"*And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust,*" Acts 24: 15. This Scripture is cited with an attempt to shew that St. Paul could not have hoped for the resurrection of all the dead, including the *unjust*, if he knew that the unjust would be endlessly miserable. This assumes, giving the text the aspect the Universalists desire, that nothing ought to be desired but what is for the sole interest of the individual himself. That the resurrection of the just and unjust is determined upon we have seen from scriptures already adduced: and that the resurrection of the unjust will not be to their advantage has also been shewn; we feel justified therefore, in leaving this passage with what has been previously advanced.

"*And I, if I be lifted up from the earth, will draw all men unto me.*" John 12: 32. The point to be proved from this passage is assumed. This I deny. The denial is as good as the assertion, and will, I doubt not, be seen to be much more so when the following observations are weighed. The text is parallel with John 3: 14. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him might not perish, but have eternal life."

The case is simply this, the brazen serpent was a universal, but conditional remedy: It was an object of universal attraction; but not of universal salvation, UNLESS, the prescription, ("And it shall come to pass, that every one that is bitten, WHEN HE LOOKETH UPON IT, *shall live*.") were universally attended to. So, of our Lord, it is said, "Look unto me all ye ends of the earth: and be ye saved, for I am God, and beside me there is none else." All, therefore, that look to him are saved, none else.

"*Where sin abounded, grace did much more abound.*" Rom. 5: 20. This is divinely true, therefore sinners *may* be saved:—otherwise it would have been impossible. Yet it proves neither the final holiness, nor the final happiness of all mankind.

"*Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*" Rom. 8: 20. Universalists find little, or rather, take little trouble with this passage: it presents but little difficulty, to their mode of interpretation, viz: taking the sound and leaving the sense behind them. All are loud in their declaration for the eventual restoration of all mankind, because it is written, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Admitting for a moment this application of the 21st verse, how singularly inconsistent is the whole reasoning of the apostle in the preceding and as well succeeding parts of the chapter. He has shewn that in consequence of a reception of Christ, by faith, the believer is saved from condemnation: That he is consequently introduced into a course of action, styled *a walking after the Spirit*. This they are enabled to do because they possess the Spirit of God: which, says the apostle, *dwells* in them. The possession of the Spirit is declared essential to their christian character, relation and hope. Now if any man have not the Spirit of Christ he is none of his."—"And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." "For as many as are led by the Spirit of God, they are the sons of God." On this great fact the apostle founds a hope of future glory. "And 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." Now all this reasoning must be singularly inappropriate if, perfectly independent of our conduct in this life, we should be all, and equally, glorified at the resurrection! And not only so, but following the verses selected by Universalists for their theory, the apostle describes the process of salvation to be: First. A calling according to his purpose. Secondly. Justification, such being predestinated to be conformed to the image of his Son. And, thirdly. As the last step, glorification. The two first of these, calling and justification, and its concomitant, conformity to the image of his Son, take place, evidently in this state; the latter, only in the future. This is all matter of fact, perfectly obvious to all. But if so, Universalism cannot be engrafted on the 21st verse. The apostle was not wont to argue thus illogically. Shall we then, condemn the apostle, and his argument to patronize Universalism? And not only so, but also abandon all the evidence already adduced in support of a future and general judgment? This can never be done:—truth and consistency forbid it. But what, then, is the argument of the apostle? I answer. The apostle's argument, although confessedly intricate, is nevertheless, close and admirably connected. He has shewn in the commencement of the chapter, the contrary tendencies of the *flesh* and the *spirit*, the *flesh*, or man's fallen constitution, drawing in one direction, and the *Spirit*, or man's renewed nature, or rather, the Spirit of God, *in* man's renewed nature, drawing in another. The flesh, in its tendencies, and the mortifications necessary thereto, producing *suffering*: this suffering under the sanctifying power of the spirit, evidencing our title to—and working out our meetness for, glory. This was not the original condition of man's nature, the creature, it has been subjected to "*vanity*, not willingly, but by reason of him who hath subjected the same in hope." It has been induced by Adam, in whom we have fallen; and through whom, in the second Adam, we have *a hope*, viz: that "the *whole creation*," the whole of man's animal nature will be delivered from the bondage of" this "corruption" into the "glorious liberty of the children of God." This state of conflict, not peculiar to christians,

subsequent to the first converts, for they who had the "first fruits of the spirit" were similarly affected: they, as others, "groaned within themselves, waiting for the adoption, to wit, the redemption of the body." By the *hope* of this glorious deliverance, christians are saved from despondency, and its concomitant, evil. To this, in all probability, the apostle John has a reference when he says, "Beloved now are we the sons of God, and it doth not yet appear what we shall be; but this we know, when he shall appear, *we shall be like him, for we shall see him as he is.* And every man that hath this hope in him, purifieth himself, even as he is pure." This is the rule, which as touching God's people, God will pursue: but that the wicked should entertain a hope of this, while no such purifying process is taking place within them, is as inconsistent as to expect to reach a distant object while the means suitable and necessary thereto, are completely neglected.

"*For God hath concluded all in unbelief, that he might have mercy upon all.*"—"*For of him, and through him, and to him, are all things: to whom be glory for ever.*" Rom. 11: 32, 36. The bearing which this has upon Mr. Thomas' argument, it is exceedingly difficult to perceive. In a number of instances he is found violating a rule, which, with considerable pertinacity, he more than once gave to his opponent, viz: not to quote scripture, as in itself sufficient for the maintainance of a point, while it is but fair to suppose, that such scriptures were known to his opponent. The connexion shews that the apostle designed to inform us that God had concluded all, both Jews and Gentiles, in unbelief, there being in this respect no difference between them, "that he might have mercy upon all," *by giving* ALL *the gospel*, that through it *all*, without respect of persons, might believe and be saved. This, surely, was mercy to all, and yet far from meaning the eternal and unconditional salvation of all! "Who hath first given to him, and it shall be recompensed to him again." This cannot be, "*For of him*," as the original designer and author, "*and by him*," as the prime and efficient cause: "*and to him*," as the ultimate end for the manifestation of his eternal glory and goodness, "*are all things*" in

universal nature, through the whole compass of time and eternity." *Dr. Clarke in loco.*

"*For as in Adam all die, even so in Christ shall all be made alive.*"—"*And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*" 1. Cor. 15; 22, 28.

"*For as in Adam all die, even so in Christ shall all be made alive.*" "By dying in Adam," says Mr. T. "I understand dying in the mortal constitution of the first man, who was of the earth, earthy." So also says Mr. Ballou, in his work on atonement. The phrase is sufficiently singular, and evidently coined for the subject. St. Paul's is a better, and is therefore preferred. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all (or, in whom) have sinned." Rom. 5: 12. This shews why the mortal constitution of Adam became subject to death: and why in him, or through him, all die.

With Mr. Thomas, I hold that all who die in, or through Adam; will be made alive in, or through Christ. Here the universality of the apostle's argument drops: now he becomes more special and particular. "But every man in his own order: Christ the first fruit; afterwards they that are Christ's at his coming." Mr. T. contends that *all* will then be Christ's, in the sense in which the apostle uses the phrase. If so the apostle furnishes another remarkable instance of false reasoning. Why give speciality to that which is universal? Why talk of them that are Christ's at his coming, if all are his in the same sense? Why this fallacious mode of reasoning on a matter of such vital importance? But the apostle is not in fault, it is the Holy Ghost who inspired him! *Get thee behind me Satan, thou art an offence unto me.* But why does Mr. Thomas, and Universalists generally, contend for such a rendering? Because their Babel is overthrown by the obviously correct view. This is a vital point, and must not be lost. How then do they attempt to sustain their position? Mr. T. will inform us. '"All shall be made *alive* IN CHRIST."' "And "if any man be in Christ he is a new creature, old things are passed away, behold all things are be-

come new."" 2. Cor. 5: 17. This is a wonderful discovery, truly. As if a change in *man's spirit*, here in the present state, effected by the agency of the Holy Ghost, and through the instrumentality of faith, were similar to that wrought on the *body* by the omnific energy of the Lord Jesus Christ, in the day of the general resurrection!

"*Then cometh the end*," &c.—"*And when all things shall be subdued unto him.*" The sophism which Mr. Thomas raises from this scripture is grounded upon the word rendered "*subject*" in reference to the Son: which because it is the same as that rendered "*subdued*" in reference to all others: *he has the presumption to assume that all mankind will be subject to the Father even as the Son will be!* A MONSTROUS ASSUMPTION TRULY! What may not a man contend for, who hesitates not at this? How is the 25th verse to tally with this? "For he must reign, *till he hath put all enemies under his feet?*" Is this the way that Christ, and his people will be subject unto the father? Away with such folly! It merits severest reprehension: and justifies a doubt as to the *sanity*, or *honesty*, of such cavillers.

"*Our word toward you was not yea, and nay, but in him was yea. For all the promises of God in him are yea, and in him amen, to the glory of God by us.*" 2. Cor. 1: 18, 19, 20. Mr. T. supposes that the "doctrine of condition to be performed by the creature, contradicts the spirit of this sacred scripture." And that it "affirms, in effect, that if the promises be believed they will be *yea*: but if disbelieved they will be *nay*." But this is not the only instance in which Mr. T. makes too much haste, to profit his cause, or to reach the truth. The promises of God are fulfilled IN *Christ*, he therefore that is IN *Christ*, should remember that to him the promises are all *yea, and amen, unto the glory of God.*" Hence said our Lord to his disciples, "*If ye abide* IN ME, *and my words abide in you, ye shall ask what ye will and it shall be done unto you.*

"*God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.*" 2. Cor. 5: 19.

In reference to this text we have another instance in which the point to be proved is assumed. It is true we have a slight skirmish with the peculiarity of Calvin-

ism; this being settled to Mr. T.'s mind, he considers his whole work done. The context plainly shews the work of reconciliation to be through the instrumentality of moral suasion and not by mere power, as would be the case if the resurrection of the body from the grave, were the medium. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Mr. T.'s fallacy is seen in his supposing, that because God is engaged in the work of reconciliation: and desires to reconcile the whole world; therefore, the whole world will assuredly be reconciled. This is going directly in the face of scripture, and matter of fact. Are not multitudes around us urged by every consideration the case supplies, to be reconciled to God, and yet they continue in an unreconciled state? Was it not so in olden days? Did not our Lord complain, "ye will not come to me that ye might have life?" Did not Stephen state a mournful truth against his countrymen, when he declared, "ye do always resist the Holy Ghost, as your fathers did, so do ye"? But, asks Mr. T. "are not all things of God, and will not he do his purpose?" Yes, all things, but man's disobedience, are of God. God will not obey *for man*; therefore man, with God's assistance, must do it for himself. God moves man to obedience: but man resists God, and refuses: is disobedient to the heavenly calling. God will do his purpose of receiving into his favour, and crowning with blissful immortality, all who obey him. And, let it never be forgotten, the purpose of God is that *Christ shall reign until he hath put all his enemies beneath his feet.* A singular position truly, for one in a state of reconciliation.

"*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 time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth: even in him.*" Eph. 1: 9, 10. "In this passage," observes Mr. Thomas, "you perceive, 1st. That the WILL, GOOD PLEASURE, and PURPOSE OF GOD are associated—which fact destroys the supposition that his *will*, in reference to the final des-

tiny of man, is only a matter of *desire.*" To this we would offer not one word of objection, but for the simple fact, *that it contains another wily assumption of the whole case in dispute.* The assumption is that the passage refers "*to the final destiny of man.*" This we deny. The period to which the apostle refers is sufficiently marked, "*the fulness of times,*" and distinctly shews the period to be the gospel dispensation.

"*But when the* FULNESS OF THE TIME WAS COME, *God sent forth his Son.*" Of this period the Saviour speaks, see Mark 1 : 15. "*The time is fulfilled, and the kingdom of God is at hand,*" &c. The phrase is somewhat varied, but essentially the same in Heb. 1 : 2. "God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, Hath in *these last days* spoken unto us by his Son." Also in 1. Peter 1 : 20. "Who verily was foreordained before the foundation of the world, but was manifest in *these last times for you.*"

Having shewn the *period,* consider what the *purpose of God* in reference to the period may be believed to be. We have already conceded that the *purpose* of God in this instance is irreversible and immutable. We may well do so, as the apostle in the 22nd verse shews the *purpose* to have taken place. "*And hath put all things under his feet, and gave him to be the head over all things to the church.*" The extent of this subjugation, as well as its design, is set forth here, and in the context. Matt. 28 : 18, is its parallel place. "*All power is given unto me in heaven and in earth.*" Thus we see that the object of the apostle is, to assure christians, yea, all men, that Jesus Christ is possessed of universal dominion; and which he exerts, in special reference to the church.—But what has all this to do with the objects of Universalism? What has it to do with the man in the Moon? A question equally pertinent.

"*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 should 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.* Phil. 2 : 9, 10, 11.

The points from this passage for which Mr. Thomas contends are. 1st. *Universal* homage, as shewn by the words, "every knee should bow, in heaven, and in earth, and under the earth." This is granted. 2nd. "In whatever manner and with whatever feelings, one will bow and confess, 'every knee shall bow, and every tongue shall confess.'" And this conclusion he reaches because "we are not certified that some will bow and confess willingly, and others unwillingly—nor that some will bow and confess to their eternal happiness, and others to their endless condemnation." The reader has another instance of graceless assumption. Why does Mr. T. assume for his argument what he objects to in his opponent? Echo says, why? 3rd. The confession that Jesus is Lord will be made "to the glory of God the Father." "And we read" (observes Mr. T.) "Ps. 50: 23. 'Whoso offereth *praise* glorifieth me.' And surely endless condemnation would not be subject matter of praise. We further read 1. Cor. 12: 3. 'No man can say that Jesus is the Lord, but by the Holy Spirit.'"

When Mr. Thomas has shewn, that confessing Christ Jesus as the Lord, under the illumining influence of the Holy Ghost, while we are required to live by faith, is the same as confessing him to the glory of God the Father, when he shall come in the glory of his Father, and his holy ange s, to judge the world in righteousness, is one and the same; then, his latter reason will be worth considering.

Again, it will serve his cause to quote Ps. 50: 23, only, when he has demonstrated *that* to be the *only way* in which he can glorify God. Such reasoning scarcely deserves noticing.

Again, he says. "In order that the confession, *Jesus Christ is Lord*, may be to the glory of the Father, it must be made *in faith*—inasmuch as the God of truth cannot be glorified in the confession of that which is not believed. It is written, 'Whosoever *believeth* that *Jesus is the Christ* is *born* of God.' 1. John 5: 1." But where is it written that when sinners acknowledge, and believe in Jesus the Christ, when seated upon the throne of Judgment, *they shall be born of God*? This is necessary to

Mr. Thomas' argument, and as he has not adduced the proof, the argument falls to the ground. But what a wresting of scriptures is here! What a confounding of things that differ!

The verse immediately following those now under consideration, is sufficient of itself to dispel the illusion which Universalism has created, from its context: especially so, as it it is the apostle's own application of the verses in question. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, *work out your own salvation* WITH FEAR AND TREMBLING."

But I have not yet done with this passage of scripture, so frequently quoted and wrested by Universalists in support of their delusion. We have its parallel places in Isa. 45: 23, 24, in Rom. 14: 10, 11, 12. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall one say, in the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed."—"For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

These scriptures are sufficiently explicit, and shew, 1st. That the period when the oath of God shall take effect, will be at the last and general judgment. "*For we shall all stand before the judgment seat of Christ—so then every one of us shall give account of himself to God.*" 2ndly. That the confession will be made by individuals *of widely different feelings and circumstances.* Some ("all the seed of Israel") will make their boast in the Lord, saying, "*in the Lord have I righteousness and strength,*" while others, (all that are incensed against him) "shall be ashamed," "confounded." And 3rdly. That the period referred to, instead of supplying a hope of the final holiness and happiness of all mankind, annihilates the least vestige of any thing of the kind! "*Oh that they were wise, that they understood this, that they would consider their latter end.*"

"*For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself.*" Phil. 3: 20, 21. This scripture applies to the encouragement of all whose "conversation is in heaven:" whose life declares that here they have no abiding city, and are therefore seeking one to come. Any thing in it susceptible of being wrested for the purposes of Universalism has been already met.

For it pleased the Father that in him should all fulness dwell: and having made peace through the blood of his cross, by him to reconcile all things unto himself." Col. 1: 19, 20. Reconciliation, as taught in the Holy Scriptures, is two-fold. 1st. The reconciling God to the world. 2nd. The reconciling the world unto God. To effect both these objects, God himself devised, and provided the means:—hence "all things are of God." Man having sinned, incurred the penalty of death, and eternal banishment from God. Now, as it has been shewn that the government of the world is a moral government and designed, not merely for the individual, but principally for the general good, it became obvious, that ere God as the governor could be merciful to man, considerations must be offered, justifying such a procedure. God, as the Father of man, provided these considerations; while in his capacity as governor he became reconciled. Man can now be viewed with pity, and visited in mercy. Now the object is to reconcile man to God. God is in Christ to effect this. The minister of the gospel is God's ambassador to treat with sinners to bring about the desired object. So far as God's reconciliation to man, so as to accomplish man's deliverance from the guilt, dominion, and consequence of sin, is concerned, it is perfect, lacking nothing. But so far as man is concerned, multitudes receive the grace of God (in reconciliation) in vain, and thus augment their condemnation. Universalists cavil at the idea of God ever being in a state of unreconciliation to man: their cavilings would have weight could they induce us to lose sight of the sacri-

fice *offered to God*: and, not less, as bearing upon this point, the existence of an intercessor on our behalf, with God: *who ever liveth to make intercession for us.*" The confounding of these two great, and distinct branches of gospel reconciliation, has confused many minds, and proved an abundant means of delusion.

"*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.*" 1. Tim. 1: 15. Therefore he saves all who come to him. That he saves all, now, whether they come or not; or, that he will do so hereafter, is not stated in the text, nor proved by Universalists.

"*Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all.*" 1. Tim. 2: 4, 6. We have no argument with Mr. Thomas in his holding the belief, that God gave his Son a ransom for all mankind, neither, that it is the will of God that all men should be saved. It is his deductions from these great truths that we object against. That because Christ Jesus is a ransom for all:—therefore the salvation of *all* is unconditional and inevitable. And because God wills the salvation of *all*, their salvation is beyond a doubt. Is not the will of God expressed in his command? But do all men worship him, and him only? Do all men reverence his name? Do all men keep holy the Sabbath day? Do all children honour their parents? Are none found killing; committing adultery; bearing fasle witness against their neighbor; or coveting their neighbor's goods? Or, are we to suppose things are throughout the world as God wills them? But, says Mr. T, "if all men are not saved, then the desire of the righteous is not given them." No, no more than it is when they *desire* that men should give over swearing, drinking, and Sabbath breaking. No, no more than when they *desire* that the deadly poison of Universalism may be destroyed. Or, if it please Universalists to say so, no more than when they *desire* the extirpation of *partialism*.

Heb. 2: 9, 14; 1. John 2: 1, 2; 3: 8; 4: 14. These texts are given in Mr. Thomas' controversy with Dr.

Ely, on the subject of the final holiness and happiness of all mankind: but as they present nothing new, or important, beyond what has been already considered, they are passed by. On the last text of his catalogue a few remarks may be necessary.

"*He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.*" 1. John, 5: 10, 11.

"It is the province of a witness," writes Mr. Thomas, "to make that known which is already true, and by disbelieving his testimony, we impeach his veracity. Now the record of God is simply, that he hath given us eternal life in his Son: and the fact that the unbeliever, by not accrediting the record, makes God a liar, (that is, impeaches the divine veracity) proves that God has given eternal life to the unbeliever, the *gift* is *absolute*—'for what if some did not believe? shall their unbelief make the faith (rather fruitfulness) of God without effect? God forbid: yea, let God be true, but every man a liar.' Rom. 3: 3, 4." The reasoning of Mr. Thomas, as given above, stands in remarkable contrast to our Lord's own words. "Ye will not come to me that ye might have life." "He that believeth not, *shall not see life.*" Whence this discrepancy? In not discerning the following: God hath given, and deposited in his Son, life for all mankind: believers and unbelievers. Hence it is man's property, and he is therefore urged to come to Christ to obtain it. Some come, believe in Christ, and receive the blessing, which blessing is to them a witness of the great truth, viz: that God hath given to man eternal life, and that it was in his Son. Others do not come, why? because they do not really believe God. They make God a liar, or rather such is their attempt. It is there, in Christ, for their acceptance. Christ upbraids them saying, "ye will not come to me that you might have life," shewing most clearly that such is the fact. What then? why their refusing to come keeps them from the blessing. Many live all their days, and die without ever realizing the blessing. Thus we see, although it is a gift, a gift of

grace, it is suspended upon the condition of coming to Christ to obtain it. Mr. T.'s business is to prove, that after sinners, whose whole life is a contemptuous rejection of the offer: and a treatment of God as though he were a liar, have died, and entered the eternal world; that there an insulted God will renew the offer. This he has utterly failed to do, as the examination of his texts upon the subject, has demonstrated. What then is his position before God and man? Is he a witness for God? The serious reader can answer.

The scriptures being shown to be without a shadow of support for the doctrine of the final holiness and happiness of all mankind, we may look at the conduct of the divine Being with man, in this world, and see if *it* gives any countenance to such a dogma.

In the dispensations of Providence we are impressed with displays of the divine goodness. He makes his sun to shine apon the evil and the good; and his rain to descend upon the just and the unjust. This, evidently necessary for the common purposes of life, all may have the common chance of securing the blessings necessary for their sustenance. As the common parent of all he desires to all peace and plenty. "He crowneth the year with his goodness," and "openeth his hand, and supplieth the want of every living thing." None can question his goodness, or the earnestness of his desire for their good. And yet what is the testimony of human experience? Men may, by indiscretion and folly, and sin, involve themselves in trouble and suffering; and when they do so, no matter how intense their suffering and misery, no miracles are wrcught to relieve them. It is true, when penitent, and contrite, the judgments of the Lord are frequently removed. Yet who feels himself authorized to expect a miracle to be wrought to supply himself and household with bread, if the proper season for attending to such is permitted to pass unimproved? Suffering may exist, and exist for years, and no interposition of the Almighty is seen, either to remove or to mitigate it. It will not do to say that all our sufferings here are curative: for if so, they fail of their object in a multitude of instances. Where is the one that has not witnessed suffering, not only un-

attended with moral improvement; but evidently resulting in a larger amount of moral depravity and wretchedness? If such a state of things exist here, why may they not hereafter? Analogy says they may; and what have we by which to controvert the statement?

Then again: See the dealings of God with man in the dispensation of grace. The gift of the Saviour, of the Holy Spirit, and of the arrangement and provision of mercy, declare the infinite mercy and goodness of the Lord. While the condition of man, even for this world, is such as to render such provision essentially necessary. Man is not only degraded, and wretched in his natural condition; but has his wants abundantly met, both as to character and condition, in the provision of mercy in Christ Jesus. Here is mercy, "enough for each, enough for all, and enough for evermore." But how many, not only are now wretched and degraded; but are becoming more and more so. They live to promote their own misery, and to augment that of others around them. 'Twere blasphemous to suppose that God ordered or desired such a state of things. 'Twere little better to say that grace could not not prevent it. The grace of God is ample to set the whole world right—to induce every man to love his Maker and neighbour, and thus spread contentment and peace in every direction. But why is it not so? Because men *will* "follow the devices and desires of their own heart," and resist the authority, and reject the council of the Most High. Under such circumstances they are permitted to live, filling up the measure of their iniquities, until wrath to the uttermost is poured upon them. Mercy and love are beyond a doubt with God. But why is not an effectual interference presented? Because it seemeth not good to the Lord to do so. This is the only answer that can be given. Yet we know the Lord is a God of truth, without iniquity, and just and right. Why then are such facts disregarded, and eternity looked to for a display of principles for which the word of God holds out no encouragement, and while the analogy from the dealings of Almighty God in this world, absolutely teach the contrary? The importance of the subject ought to prompt a serious and dispassionate consideration of this

whole matter. When will this be? We put the question with all earnestness; assured, that through such means, not only will *Universalism*, but *every false* way, be exploded.

MISCELLANEOUS OBJECTIONS CONSIDERED.

"Vanity of vanities, saith the preacher, vanity of vanities; all (are) vanity." Eccles. 1: 2.

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1. "God being the Father of all mankind, it is supposed inconsistent with his parental character to doom any of his creatures to endless punishment." This assumes that the offices of *parent* and *governor* are inconsistent, which is not true. That God visits man in a judicial sense in this world, is too evident to be denied. The argument holds as strong against the existence of the varied and severe sufferings that are found here, as it does against any that are future: experience demonstrates their existence in time. The duration of the punishment makes nothing against the principle. It is seen that in time, men suffer, not only the inconvenience and trouble incidental to the commission of sin, but also, from the absence of God's favour and presence, and in many instances, direct and penal visitations. To doom any of his creatures to such a state here, is equally inconsistent with doing so hereafter. If there is no inconsistency now:—there will be none then.

2. "It is said that all punishment is curative, and when it is continued beyond the attainment of its object, it ceases to be just." This objection is certainly against the testimony of (to use a phrase of Mr. Williamson,) "scripture, reason and experience." Many instances might be cited from the scriptures in which it would not

only be difficult, but impossible to prove any curative object. Did the terrific display of judgment evinced in the destruction of Jerusalem cure the Jews of their wickedness? The case is not, the influence of the judgment on succeeding generations of men, but its bearing upon those its immediate objects. Nothing of the kind was witnessed, nothing of the kind was expected. Indeed the scriptures speak of individuals, who although brought under the influence of penitence, apply in vain for the mercy of God. "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 also will laugh at your calamity; I will 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 one scripture answers the whole objection, and is therefore left with it, satisfied that God cannot be unjust in any of his proceedings.

3. "If man is doomed to endless misery, the fact must have been foreknown of God, and therefore certain, it could not have been otherwise. Such is supposed to be inconsistent with God's character: and renders such a man's existence a curse and not a blessing."

That God foreknows all things we have not the slightest disposition to deny:—but that his foreknowledge necessitates human conduct; or that man is less a free agent because God foreknows his conduct, we cannot receive. Man's existence is a blessing: it is crowned with innumerable mercies now; which mercies are designed to induce, and enable, him to prepare for eternity: the bliss of which, God (most sincerely) offers him in his Son. If he fails, although foreknown of God, it is entirely the result of *his own folly*. He only, therefore, is chargeable.

4. "The gospel is good tidings to all men, to every creature. If it is good tidings, it cannot announce endless misery: for that would be good tidings to no one. Hence endless misery cannot be true."

A flimsy objection truly. As if the gospel could not

be a blessing because its abuse involves a curse. Otway the poet, it is said, choked himself in hungerish haste to relieve his craving. "Oh," says a philosopher of the Universalist school, "bread cannot be a blessing to man; for if it were a blessing, it never could have choked or injured any man!" "Simpleton," replies a man of common sense, "cannot you distinguish between the *use* and *abuse* of a good thing. Don't you know that the greatest of blessings may be abused to our injury: and that, generally, the greater the blessing, when properly used, the greater the injury when diverted from its legitimate design."

5. "God is acknowledged by all to be infinitely wise, powerful, and good. When he created man, he made him for endless happiness, or he did not. If he did not, then he was not good. If he did, and yet man fails to secure this result, God is not powerful. Hence all men will at last be saved."

That God, when he created man, designed him *present, continuous,* and *endless happiness,* we fully believe. Thus we confess his goodness. What then? Do we not see on every hand, and has it not been almost from the beginning, that sin and suffering vastly preponderate over virtue and happiness? Shall I then say that God is deficient in either wisdom, goodness, or power? I must say so, if the principle of the objection is sound. But it is not: it is rotten at the core:—therefore the character of God is safe. The fallacy here is in supposing that *power* may be made to operate on a moral agent to the production of happiness; as upon unintelligent, inanimate matter, for any of the purposes of life.

6. "Man is bound to his fellow man by such close, intimate, and tender ties, that, in view of the future suffering of one, all must feel it: that no one could enjoy heaven with the consciousness that any were cast down to hell. If therefore heaven be a happy place, all the human family will be saved."

This, I am led to believe, is a very popular argument with Universalists. Pathetic appeals are framed from it, moving the passions and carrying the judgment of many simple ones. But how does the principle bear when applied to the things of this life? How many

Universalists refuse its comforts, and nauseate its joys, because of the suffering and misery of multitudes of their fellow men? Such cant is calculated for the meridian of simple unreflecting minds;—not for the place where common sense has its sway. If it has any weight, then how impossible it is for saints *now* to be happy, while conscious of the sufferings of earth. God is not such an imperfect architect of his works:—such an injudicious supplier of his loving obedient people's wants. "In his presence there is fulness of joy: and at his right hand, pleasures for evermore," although "without is weeping, and wailing, and gnashing of teeth."

7. "Life is a state of perfect retribution. All men are, here, in this world, rewarded according to their deeds. Therefore they can neither deserve nor receive punishment in the future world. 'The righteous shall be recompensed in the earth: much more the wicked and the sinner.' Prov. [illegible] 31."

The doctrine, that the righteous are recompensed in the earth, in the sense for which Universalists contend, presents a remarkable discrepancy to the following scriptures. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: *for great is your reward* IN HEAVEN." "Lay not up for yourselves treasures upon earth—*But lay up for yourselves treasures* IN HEAVEN." "For our light affliction, which is but for a moment, *worketh for us a far more exceeding and eternal weight of glory*: While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith; who for the joy that

was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." These scriptures can well sustain the position which Universalism would overthrow, viz, that the righteous are so recompensed in the earth, as that nothing in the shape of reward is to be expected in the future state of being.

Let us now look at the statement as affecting the wicked. Is it so in those instances in which the last act, or acts, have been of the most atrocious character? No sane, or consistent man can avow this. How clearly is the contrary taught by our Lord in the following words: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, *It shall be more tolerable for Tyre and Sidon at the day of Judgment than for you.* And thou Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, *that it shall be more tolerable for the land of Sodom in the day of Judgment, than for thee.*" Here are places, or rather, inhabitants of certain places, who from their conduct were visited with temporal judgments: and yet, all are directed forward to a period of retribution, when the principle of dealing with people according to their works will be nicely adjusted:—and when, under such circumstances, the judgments meted to the inhabitants of Tyre and Sidon, and Sodom, will be more tolerable, less severe and terrific, than those which shall be adjudged to Chorazin, Bethsaida, and Capernaum. This scripture is sufficiently full and explicit. It breathes defiance to all Universalist quibbling.

"But how," the serious enquirer may demand, "how am I to understand the scripture already cited: 'the righteous shall be recompensed in the earth: much more the wicked and the sinner'?" The enquiry is very natural, nor less the reply when we say, scripture

must never be so interpreted as to clash with scripture "All scripture is given by inspiration of God," and cannot therefore contradict itself.

"The righteous shall be recompensed in the earth: much more the wicked and the sinner," i. e. the benefits arising to a righteous man, as the natural result of his conduct, in the treatment he receives from God and man, is an abundant remuneration, or recompense, for any inconvenience or pains taking he may have felt in prosecuting it:—while on the other hand, the wicked, pursuing his nefarious objects, experiences, in their wonted influence, accompanied by frequent interpositions of a retributive providence, which are many times visited upon them, a full recompense for any momentary benefit he derived from them. This, so far as a state of probationary being is concerned, sufficiently indicates the profitableness of virtue on the one hand, and the unprofitableness of vice on the other: and yet nevertheless leaves the matter of a future, rigid, and final retribution, as taught so variously and affectingly in other scriptures, open for expectation and influence. The principle as affecting the righteous is fully seen in our Lord's words to Peter and the other disciples. "And Jesus answered and said, verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but shall receive an *hundred fold now in this time—and in the world to come life eternal.*" The principle in the other case is seen in the history of Judas. His conduct in selling our Lord for thirty pieces of silver, in any gratification he had for the moment he felt himself their possessor, was abundantly compensated, or recompensed in his tragic and mournful end. Nevertheless, it by no means sets aside the expectation of the doom sufficiently indicated in the ominous words of our Lord. "It were good for that man, he had never been born."

These objections to the orthodox views of a final retribution and of endless punishment, comprise the principle ones that I have met with. There is, however, the expression of a hope of final restoration, given, as uttered in a conversation between Prof. Sears of the

United States, and Prof. Tholuck of Germany,* (Prof. Tholuck is the subject and advocate of the hope,) to which attention, for a few moments, may be given.

To the question from Prof. Sears, "Now, where did you find this doctrine—in the Bible, or in your philosophy?" Prof. Tholuck replied. "In both." "My main passage is," he further observed, "1. Cor. 15: 28, also Rom. 11: 26: another passage is, 'Every knee shall bow, and every tongue shall confess.'" These scriptures having been considered already, the reader is referred to pp. 121, 122.

To the question, "Do you find no passages of scripture which positively declare the everlasting punishment of the wicked?" he replied, "Yes: Matt. 25: 46, and others like it." "Can these passages, which you think favor Universalism, be understood in any other sense without violating the fundamental laws of interpretation?" "Yes, they can, *but the construction would not be so easy and natural.*" "Can the other passages, which speak of endless punishment, possibly bear any other construction?" "I DO NOT SEE HOW THEY CAN." "Well, what are you going to do with them?" "*That is my only difficulty. These two classes of texts seem to me contradictory;* I CANNOT RECONCILE THEM." †

Here we have to do with an honest, though mistaken man. He avows his difficulty, and where that difficulty lies. *In the unmistakeable statement of God's word.* Universalists with us make no such concessions; with them every thing is professed to be easy. But does it not speak volumes to the plain unsophisticated mind, that a man of such celebrity as is Prof. Tholuck, could not drag the long length of Universalism through those, and other kindred passages of Scripture? On what then is his hope of Universal salvation built, do you enquire? Ans. On his deductions from the love of God, and the existence of conscience in man. "When I reflect," observes the Prof. "upon the character of God, as a being of *love*, I lose all my doubts. *Those passages are*

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* I am indebted to Mr. L. C. Browne's review of the writings of M. H. Smith for the version I quote from.

† The italicizing is mine.

dark, but here all is light. Man has not utterly lost God's image; there is something holy in him still—the flaming eye of God, the conscience: and wherever there is this foothold, God will gain the heart at last. Were it not for this traitor in the enemy's camp, it would be impossible for God to save sinners." Prof. Sears offered the following judicious correction to the application of the word "*holy*," as given above. "Americans do not use the word *holy*, in such a connection. We do not apply it to one's *essential nature*, which cannot be changed, but to *moral character*, which is susceptible of change. To say that man has a conscience, is only to say that he is a man."

It will be seen by the previous extract that Prof. Tholuck found difficulty, insuperable difficulty, in the direction of the bible to his scheme of universal restoration. "*Those passages are dark*," is a remarkable confession; and sufficient to excite suspicion. From the bible, alone, he cannot build his house; some parts of it are "*dark*" and lowering, he cannot see his object through them. What then comes to the help of the Prof. in his dilemma? Nought but his deductions from the love of God: and mainly, from the existence of conscience in man: "*Were it not for this traitor in the enemy's camp*, IT WOULD BE IMPOSSIBLE FOR GOD TO SAVE SINNERS."

In considering more at length the foundation of the Prof.'s confidence of the final salvation of all mankind, it is necessary to premise. It is not built, as far as he has here expressed himself, upon any direct or explicit statement of the word of God. Is not this strong presumptive evidence against the Prof.? A matter of such vast importance, and yet the scriptures giving no certain, or intelligible sound thereof? This is remarkable! And not only so, but the bible is found to contain such plain and explicit statements to the contrary, that men of erudite minds; and earnest desire to effect their purpose, would be obliged to abandon it, were their success dependent upon this source alone!

But what can the Prof. desire conscience to accomplish in the future state that it has failed to effect in this? By conscience we understand the decisions of judgment on the moral character of our conduct. This

decision is given under the influence of a knowledge of the propriety and importance of right action. But is not such knowledge attainable in this state? Is it not attained? Does not the action of conscience in man, while inhabiting this state of being, prove this? Is not man, here, fully apprised of the authority requiring his obedience, and of the momentous consequences attendant on either his obedience, or disobedience? Are not impressions (sometimes painfully deep) made on the heart, when the principles of truth are violated, and a reckless indifference to the consequences of impenitence, is manifested? And yet is not all this in a multitude of instances disregarded? If such is the case in this world, why may it not be so in the world to come? The Prof. may say, in this world the mind may be so occupied with present objects, and animated by hope of future worldly good, as to be beguiled from its true interests: whereas, in the eternal state, nought but sober reality exists, and those realities of the most affecting character. This is admitted, still the case is not met, many, doubtless all to whom gospel truth reaches, are made to feel with more or less frequency, the incalculable importance of their soul's salvation; and in order thereto, the necessity of breaking off from their sins, and seeking mercy of God; and yet, they "resist the Holy Ghost" in these gracious and merciful strivings; thus, rejecting assistance when offered, and without which their salvation cannot be effected, to pursue an onward course in impiety and sin. And is not this the case with the poor and miserable sinner, as well as the rich and voluptuous one? That God *may* yet in a future state of being, save the sinner from the tremendous consequences of his sins, when the history of multitudes in this present state, demonstrate a possibility, (notwithstanding the operations of conscience under the influence of truth, impressed from various sources,) of living and dying impenitent and unsaved, is a most dangerous conclusion, as it is most unfounded.

It being seen that conscience may be in sound and healthy action, and yet fail to bring the soul to its true allegiance to the Sovereign of heaven and earth; makes it evident some other means must be applied, or the ob-

ject cannot be attained. Here we have the influence of truth (truth without any mixture of error) pressed upon the conscience by the suasion of a living ministry: the powerful, (sometimes exceedingly so) operations of God, the Spirit, the impressive lessons of divine providence; and the oft repeated expostulations and solicitations of bosom and tried friends;—and these all in vain:—What agency has hell to equal such, that it, after all this, should be successful?

But God is a being of love, and this gives light to the Prof.'s mind. Here he draws encouragement. But has God authorized such deductions from his character? No: for the Prof. confesses the word of God is darkness itself here. Yes, and that some of God's own declarations upon the subject, are such as he cannot away with! Who then does not discover an affecting degree of rashness in the Prof.'s conduct? But *philosophy*, as well as the *bible* is against the theory. Here we can test the matter as well as there: love exercised towards a rational intelligent creature requires reciprocation. Is it disappointed—it becomes restless and uneasy. It tries to engage the affections of its beloved object, and will frequently labour for a considerable length of time to attain that end; but what is its course when it discovers that it has failed, and that the object's love is fixed in another direction, immoveably fixed? Why then it becomes jealousy: and the greatness of the love, and the magnitude of its slight and injury, will measure the amount of its wrath and indignation. Who can tell the wrath of a justly incensed and *jealous God*? None, but the mind that can measure the demerit of man's insensate conduct:—or, the vastness of the love of God to man that is slighted and contemned.

The love of God to man: and the existence of conscience in man, instead of supplying a ground of hope to the finally impenitent, are amongst the greatest, if not the greatest, of the reasons for the annihilation of hope beyond the precincts of man's mortality.

But we have not yet done with the Prof.'s argument. We have referred to his acknowledgement of certain passages, such as Matt. 25: 46, presenting a cloud of darkness through which he could not see his cherished

theory: we believe there are others which will materially augment his difficulty.

"Seek ye the Lord *while he may be found*, call ye upon him *while he is near*." Isa. 55: 6. "Behold, *now is the accepted time*; behold, *now is the day of salvation*." 2. Cor. 6: 2. "Because I have called, and ye refused; I stretched out my hand, and no man regarded: But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction 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. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccles. 9: 10. "Work out your own salvation with fear and trembling." Phil. 2: 12. "Wherefore, the rather, brethren, give diligence to make your calling and election sure." 2. Peter 1: 10. "I must work the works of him that sent me, while it is day; the night cometh, *when no man can work*." John 9: 4. These scriptures might be left without one word of remark or comment, satisfied that it is impossible the theory we are discussing can exist in their light. Knowing, however, that some minds evince a remarkable tenacity for error, a few observations are offered to assist in expelling a prejudice that may operate fatally.

1. The prophet is seen exhorting to a duty, (seeking and calling upon the Lord) which he urges by a twofold argument: *now he may be found—now he may hear your calling*. And by implication, a time will come, when you will seek and call in vain. This is sustained by the apostle Paul, who distinctly intimates that the present is a season of salvation; and that salvation can be obtained, *only now*. If after the present period of existence salvation may be obtained, the apostle's language is deceptive. This view, this view only, can justify the strong assertion of Solomon, the urgent exhortations of the apostles; nor less, the emphatic statement of our Lord, "*the night cometh*, WHEN NO MAN CAN WORK."

2. Clearly is it seen, that if the season proper for receiving counsel, and acting upon it, is sinfully trifled with: it will be followed by a period of intolerable anguish and suffering: when all application for mercy will be contemptuously spurned. How demonstrative this of the exposition given of ill-requited love!

The class of scriptures, from whence we have now drawn, would supply us with many others equally strong. We will, however, content ourselves with but one more, that at this moment presents itself to the mind. "And beside all this, between us and you there is a great gulph fixed: so that they which would pass from hence to you cannot, *neither can they pass to us, that would come from thence.*" Luke 16: 26. It is not our intention to travel again over the evidence by which we feel justified in applying this portion of God's truth to our object, suffice it to say it is the statement of the Lord Jesus Christ concerning the condition of those who die unsaved; and are consigned to misery. Some affect to disprove the point now discussed, viz, the impossibility of such being ever restored to God's favor, or heaven, by shewing that they, as well as the saved, will ultimately meet at the last and general judgment. This, however, is trifling, mere trifling. Does the fact that they will meet in judgment offer the slightest chance of the one passing from misery to happiness:—or, the other of losing the ecstatic joy of God's favour, for the withering power of his condemnation? Certainly not. Then how conclusive is the statement of our Lord! How indefensible the hope of salvation for the impenitent beyond the grave!

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ERRATA.

Page 14, line 18 from top, for "exists," read *exist.*
" 30, " 22 " "part," read *parts.*
" 44, " 6 " bottom, for "Clark," read *Clarke.*
" 51, " 8 " top, for "were which," read *are which.*
" 81, " 2 " bottom, for "sin it is," read *sin is.*
" 82, " 8 " "euerlasting," read *everlasting.*
" 84, " 22 " "opposite," read *apposite.*
" 86. " 4 " "will give the light," read *shall give thee light.*
" 87, " 18 " "renderins isg," read *rendering is.*
" 88, " 19 " top, for "in the," read *in their.*
10 bottom for "have not shown," read *have not attempted to shew.*
" 92, " 13 " for "they will know," read *they well know.*
" 94, " 8 " for "scriptural place," read *scriptural plan.*
" 95, " 6 & 7 " for "view or the subject labours for his object," read *view of the subject he, &c.*
" 97, " 8 & 9 " for "King of king's and Lord of lord's," read *King of kings and Lord of lords.*
" 107, " 9 from top, for "martyr's," read *martyrs.*
" 129, " 18 " for "the texts gives" read *the texts give.*
" 143, " 18 " for "apon the evil," read *upon the evil.*
" 144, " 22 " for "could not not prevent," read *could not prevent.*