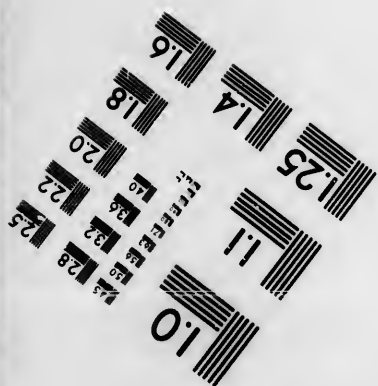
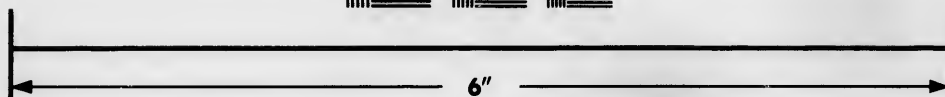
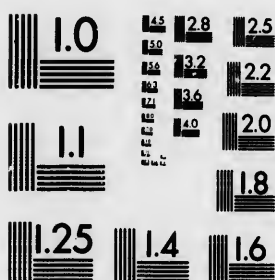


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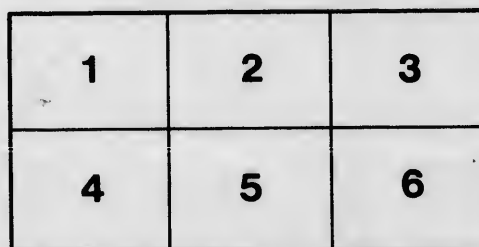
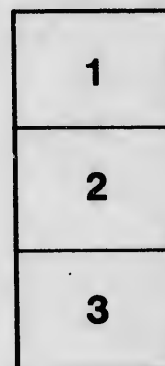
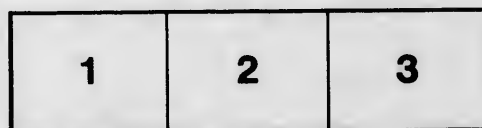
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The Teaching of the Universalist Church:

A LECTURE

DELIVERED MAY 22ND, 1874,

IN

TEMPERANCE HALL, HALIFAX,

BY

REV. COSTELLO WESTON,

PASTOR OF "THE CHURCH OF THE REDEEMER."

HALIFAX, N. S., 1874.

LECTURE

ON Friday, May 15, 1874, a Public Lecture was delivered in Halifax, by Rev. A. S. DesBrisay, of Windsor, on "Universalism." At the close of that lecture the wish was expressed by several gentlemen present that the subject might be presented from the Universalist standpoint. In response to that wish this lecture was delivered. This circumstance will sufficiently explain the personal and local allusions to be found in the lecture.

It is now printed at the request of many persons who heard it. While it contains nothing that will be new to any who hold the faith it defends, it is hoped that readers not acquainted with the teaching of the Universalist Church, will find in it a not incorrect statement of that teaching. If it shall lead any reader to a candid and thorough examination of the grounds upon which the Universalist faith is based, the author will not regret having given his consent to its publication.

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LECTURE.

LADIES AND GENTLEMEN,--

I thank you for the opportunity your presence gives me to speak to you of the Church I love, and the Faith which is my inspiration and strength. It has been a question with me how I could best meet the expectation with which you have come here to-night: whether to attempt to review in detail the criticisms made upon the Universalist belief in the lecture delivered here the other evening, or to make a positive and independent statement of the grounds upon which we base that belief—noticing those criticisms incidentally as they touch my argument—and leave you to compare the two views, and judge between them as you will. I have finally decided to adopt the latter course, both because thinking it will be most satisfactory to you, and because it is most congenial to me—not leading to the personal reflections, that, in the other case, would be almost unavoidable.

There is no need to say that the church called Universalist is small in comparison with the other leading churches of Christendom, though, if this had anything to do with the truth of its teachings, I think it could be satisfactorily explained. But it is proper to say in answer to the charge that this Church "does no positive Christian work"—"has no spiritual power"—"lives upon controversial excitement:"—in answer to this charge it is proper to tell you that this little company, numbering about 180,000 souls, hold consecrated to religious uses church property amounting to \$8,000,000; that they employ about seven hundred ministers; sustain five weekly religious journals, two semi-monthlies, one monthly, and one quarterly. They have endowed and maintain five Colleges, seven Academies, and two Theological Schools: employing ninety-eight instructors, owning property to the value of two and a half million dollars, and having twelve hundred students. And, asking you also to bear in mind that this is a body which has had separate and independent existence less than a hundred years, I submit that a Church of this size and age which gives the world these proofs of its vitality, and loyalty to Christian duty, is *wronged*, when it is described as "having no power" and as "living upon negations."

Seventy years ago this Church, then much smaller than now, published its "Confession of Faith," which remains unchanged—

the only authorized and authoritative declaration of its doctrine. That Confession is in these words:

I. "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind."

II. "We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness."

III. "We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men." [Adopted A. D. 1803.]

In speaking to you of the Teaching of the Universalist Church, I shall confine myself to what is peculiar and distinctive in that teaching.

All Christians assert their belief that the "Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind." All believe "there is one God, whose nature is Love, revealed in one Lord Jesus Christ," all agree "that believers ought to be careful to maintain order and practice good works," so I need not dwell upon these points in the Universalist teaching. They are not peculiar to that system, but are held in common by all Christian disciples. And although it is not so clear that all our neighbors agree with us in asserting that "holiness and true happiness are inseparably connected," it is not of that that I wish specially to speak. I stand here rather to speak to you of that idea which gives its name to the Universalist Church, the belief that "God will finally restore the whole family of mankind to holiness and happiness," to lay before you some of our reasons for holding and teaching this, and to ask your patient and thoughtful examination of these reasons. In the first place I ask you to note carefully the exact terms of this statement, and not confound it with an altogether different position.

What we say is that "God will finally restore the whole family of mankind to holiness and happiness."

Whenever it is said that the Universalist Church teaches that the bad man loses nothing by being bad; that no matter how great his wickedness, he is just as well off as the good man; the falsehood of the statement is clear from our positive declaration that "holiness and true happiness are inseparably connected;" and I challenge any one to show that the Universalist Church has ever failed to teach this. We do not say, observe, that there is no dif-

ference in God's treatment of good and bad, but in the strongest terms we say the reverse of this. But we *do* say that we believe God will finally change all the bad into good; bring them unto obedience to Himself; restore them to holiness, and *thus* to happiness.

It is here that we part company with our brethren of other Churches. This is the point at issue between us and them. Again I ask you not to mistake that point. There is no question as to the tendency, or the evil consequences, of bad, unfaithful living.

The question is—whether God's loving-kindness is over all his works, and whether his mercy endures for ever. The Catholic says that the bliss of Heaven is only for those who die in the bosom of the Roman Church; the Calvinist, that it is for a number "so certain and definite, that it cannot be either increased or diminished—chosen by God before the foundation of the world was laid," and that "the rest of mankind God was pleased to pass by, and to ordain to dishonor and wrath;" the Methodist, that Heaven is freely offered to all, but some failing to comply with the conditions, will perish everlastingly; the Universalist, agreeing with the Methodist that God has provided Heaven for all his children, goes further by affirming that all will finally comply with the conditions, and experience its joys. I proceed to indicate the grounds upon which this faith rests. As Christians we base it upon the revelation of the nature of God, contained in the Christian Scriptures, and in finding out what that revelation is, we acknowledge no other authority than the reason the good God has given us. Is this "German Rationalism?" In one sense it is, for it is the rationalism of which the great German, Luther, was the fearless champion. We make Reason the interpreter of God's word—are we to understand that any Protestant Christians acknowledge another? I confess my inability to comprehend the mental state of the man who stands before his fellows and *reasons* against the use of Reason in matters of Religion.

The bare fact of a Revelation, implies both a Revealer, and those capable of understanding what is revealed. And surely the capacity to understand involves the right to examine, and decide what the teaching of the Revelation is. Universalists claim to be loyal to this principle. Affirming that the Christian Scriptures "contain a revelation of the character of God, and of the duty, interest, and final destination of mankind," they hold it man's duty to find out, through reason, what that revelation is. Now, is there any need for me to prove, on the authority of the Scriptures, that God is Love, or that he loves mankind with an affection so deep and pure, that we cannot even measure its extent or its endurance? Men sneer at us for insisting upon this, but certainly it is the testi-

mony of the whole New Testament. Jesus represents God's love as infinitely more compassionate and lasting than that of the most faithful human parent. Paul declares, in the most emphatic language, that nothing can separate us from that love; while John holds it so certain that this is a complete description of Deity, that he writes: "Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love." Again: "He that dwelleth in love, dwelleth in God, and God in him." Now we say, if this be the true estimate of God, he will always desire and seek the good of *all* his children. The love of a human mother would not be content with doing less than this; and because God's love is greater than mother-love, we are sure he will never cease to do all he can to win back the most wayward and vicious of his children to obedience and peace. Is not the relation of fatherhood a continual pledge of this? Is the love of our Heavenly Father of that feeble and uncertain type which disowns and curses the disobedient son—as our brother declared the other night? Is it not rather the love that endureth for ever; which never leaves nor forsakes us; which outlasts all unfaithfulness, and all ingratitude, and *never* fails? Surely this in the estimate of Jesus Christ. According to him, God is the Father, whose longing eye always watches the road the prodigal son has taken, and who goes forth to meet him a long way off as he comes back. We cannot doubt that love like this will always employ itself in redemptive work, as long as there are any to redeem. And believing that God is thus seeking the redemption of all his children from sin, we believe also that he will not fail in his work, because his power is infinite. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth." Will you consider, friends, how much is involved in the fact that God's moral sovereignty in the universe is as truly absolute and supreme as his physical dominion? Would you have Scripture proof that this is a fact? Take these sentences: "The king's heart is in the hand of the Lord as the rivers of water: he turneth it whithersoever he will."—"It is God who worketh in you both to will and to do of his good pleasure."—"There are diversities of gifts, but the same spirit: and there are diversities of operations, but it is the same God who worketh all in all."—"No man can come unto me except it were given him of my Father."—"I will put my Spirit within you, and *cause* you to walk in my statutes." "We are bound to give thanks to God alway for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation." Now, if such language as this means anything, it must be that "God has as complete control of the souls he has quickened as of the planets he has made." Not that he governs men and planets

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by the same laws, of course, but that he rules them both nevertheless. Yes, I *do* say that, "it is as impossible for a soul to escape from God's control, and successfully withstand His power, as for a star to resist the laws under which God has placed it." Only the soul and the star being different, are under different laws, that is all. God's government of man we describe by the word *moral*, of natural things by the word *physical*. The difference is radical, but the authority is real and absolute in both cases. He is still governor of both. As the planet cannot thwart the purpose for which God created it, so neither can man. Only moral government is not enforced by physical force. Man has will, he has power of choice; in other words God rules him through motives, "causing" him to chose as he will. Human freedom can mean nothing contrary to this. Whatever we may say Christianity teaches that man is God's moral subject. He is not free to make God powerless by frustrating his designs. The truth of God's existence involves his absolute sovereignty, for if he be not ruler, he is not God. No theory of human freedom can stand which ignores or denies this. Our freedom only means that God will never compel our obedience by the use of physical force. But for all that, in ten thousand subtle ways "he worketh in us to will and to do of his good pleasure." "No man can come unto me except the Father who hath sent me draw him," is Christ's emphatic declaration. But our brother who addressed us the other night says, to maintain this is to deny man's "free agency." Well, I do not hold myself responsible for that. I do not undertake to save any man's pet notions of "free agency" if they contradict this fundamental truth—not of Christianity alone—but of all possible religion. To dethrone God is equivalent to denying his existence, and makes worship an impossibility. I maintain the doctrine of God's moral sovereignty on what seems to me good authority. I give you the plain words of Christ himself. I point you to many declarations of the truth throughout the Bible. But I do not think there is anything inconsistent with a true estimate of human freedom in these declarations.

At Windsor, the other night, our friend could not see the force of a passage which I quoted from John Wesley, bearing upon this point. Perhaps you will. I suppose no one doubts that Wesley believed in human freedom; he succeeded in making himself pretty well understood on that subject. I quote his words to show that he declared also the supremacy of God's moral dominion. Here is what he says: "There seems to be a plain and simple way of removing this difficulty without entangling ourselves in any subtle metaphysical disquisition. As God is one, so the work of God is uniform in all ages. May we not then conceive how he will work on the souls of men in time to come, by considering how

he does work now, and how he has wrought in times past? Take one instance of this in which you cannot be deceived. You know how God wrought in your own soul. He did not take away your understanding, but enlightened and strengthened it. He did not destroy any of your affections, rather they were more vigorous than before. Least of all did he take away your liberty—your power of choosing good and evil; he did not force you, but, being assisted by his grace, you, like Mary, chose the better part. Now, in the same manner as God has converted so many to himself without destroying their liberty, he can undoubtedly convert whole nations, or the whole world. *It is as easy for him to convert a world as one individual soul.*"

Here then, it seems to me, we have abundant grounds for a conclusion. God's love is such that he desires, purposes, and works to bring all his creatures into obedience and consequent blessedness; he has power to do "according to his will." In the forcible words of Wesley, "It is as easy for him to convert a world as one individual soul." Omnipotence working for a certain end—who can doubt the result? Let us not deceive ourselves. If God's redemptive work stops short of the purification of all his children—if it ceases with the reformation of some, and the overthrow and imprisonment of the rest, the result proves not God's omnipotence, but his weakness; for it implies that there is something which he cannot do. Unquestionably the abandonment of a soul to a condition of hopeless and ceaseless sin, its consignment to the regions of darkness and despair, is a confession that that soul's redemption is impossible. The hell that is painted in such lurid colors is necessary, if at all, because all souls cannot be purified from their sinfulness. If any must be shut up in that awful prison-house to go out no more for ever, it is certainly those who cannot be reclaimed to a life of truth and goodness; and if there are such, God's moral power is not infinite but limited. Bear in mind that all we claim in asserting the absolute certainty of human redemption, is that the same redeeming agencies that are now in active operation shall continue till their work is done. There is surely no danger that we shall expect too much of Omnipotent Love. Not only is the inference clear and unavoidable that it must conquer all enemies, but all the analogies of our experience strengthen the conviction. May not the influence which destroyed bigotry in Saul of Tarsus, and made him the most tolerant religionist of his time, be reasonably expected to conquer bigotry in any man, and in all men? May not the influence which changed the cowardice and faithlessness of Peter into martyr courage and devotion, justly be confided in as able to fill with courage and consecration any and all men who shall be made to feel its power? May not the influence which sent Judas to his death heart-broken

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with his treason, be safely trusted with the redemption of any and all traitors? Is it too much to believe that the influence which transformed Augustine from the vicious rake into the noble, virtuous man, is equal to the same work in all men of like sins? Is that influence which changed Mary Magdalene into the pure, saintly woman, too weak to reach and save any and all of her fallen sisters? Certainly it would be hard to find a worse perversion of the true uses and ends of life, a viler degradation and slavery than that which these persons represent, and from which they were rescued; and it is hard to conceive how we could have stronger evidence of the *conquering* power of God's love than is given us in their redemption. Nor is this all. Do we not constantly see Christianity reclaiming the most abject slaves of vice and sin, and awakening in them the life of righteousness and love? It seems to be His method of rebuking our faintheartedness and lack of faith in Him, and the high destiny of our race, to take those whom we give over to sensualism and depravity, and make them worthy temples of Charity, Holiness, and Truth.

Can we forget the redemption of John B. Gough, and can we doubt the power of that arm which lifted him out of his drunken degradation and made him the blessing he is to his age? Nay more; have we not known whole tribes of the rudest savages transformed into men under the influence of these agencies through which God is ever accomplishing the salvation of his children? And are we not justified in "hoping all things" from the power of that Love whose achievements are so gigantic and measureless?

But there are some who prefer to think of God's justice rather than his fatherly affection. Our friend the other night named, as a fundamental error of the Universalist idea, that it represents Him as all love, and to use his own words, "concentrates thought upon his Fatherhood." A strange criticism this to come from a Christian source! Why not concentrate thought on God's Fatherhood? "Show us the Father and it sufficeth us," was the cry of the early disciple; it has been the cry of the world ever since man has lived. And who will say that Jesus did not aim to concentrate men's thought upon the Fatherhood of God? Of whom did he speak? To whom did he teach men to pray? What was his estimate of God's care? "Your Father knoweth what things ye have need of before ye ask him." And men say it is "absurd" to compare God's relation to us to human fatherhood!

Well, if this is true, it is most unfortunate, not only for Universalists, but for the founder of Christianity as well, for he was most emphatic in teaching his disciples to make the comparison. Shall he be convicted of absurdity because he said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your father, who is in heaven, give good things to them that

ask him?" I am glad to bear witness to this much of truth in our brother's description of the position of the Universalist Church. We *do* represent God as all Love. We *do* "concentrate thought upon his Fatherhood." We teach that his government is altogether paternal, and we think that we are loyal to the Lord Jesus Christ in taking this ground. But it is not, therefore, fair to say that the Universalist estimate takes away from God the element of Justice. On the contrary, we contend that *because* he is just our estimate must be the true one; and one of the plainest inconsistencies in our brother's argument the other night was in saying that we "take away" justice from God, while at the same time he admitted that we reject the notion of eternal punishment as unjust, because disproportionate to human guilt. If we take this ground, surely we assume God's Justice instead of denying or ignoring it.

And we do take this ground. In the most positive terms we declare that all God's ways are just. But we think that men make a most disastrous and uncalled for mistake in assuming that the Justice of God is something separate from, and antagonistic to, Love. Where got they this idea? Not from the Gospel surely! It is said not that God gave his Son because he is just, but because he *loved* the world. Was the gift, therefore, contrary to Justice? "He that spared not his own Son, but delivered him up for us ALL, how shall he not with him also give us all things?" Paul said—"Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Why say that Justice does what Paul declared could not be done? Love is the Christian synonyme for God, the word chosen to express his whole nature. Justice is that Love doing its work—ruling the universe. To be just must one be unloving? Can God be just only by hating those who transgress his laws? This seems to be the estimate men have made, the principle according to which they think he rules. Beyond question it is the principle upon which society has sought to dispense justice. We have seemed to feel that our only duty to criminals is to make them suffer. But how abortive have been our attempts to administer justice on this basis?

See how our criminal classes keep their ranks full—how our penal laws create the crimes they were intended to suppress—how our prisons are but schools of felony, from which boys graduate fitted for a life of guilt! How has this come about? Clearly by our failure to see that the ends of justice are not answered by the suffering and confinement merely of the criminal, but only by his reformation.

Thank God we are at last learning this, as the movements for prison reform throughout the Christian world bear witness! Can

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we not see that the Divine Justice is something infinitely better than the wretched counterfeit Christendom is now so fast discarding? Certainly God punishes the refractory as you punish your refractory child, if your love is faithful, and for the same reason, because he loves too well not to punish.

Certainly God is just. He "will by no means clear the guilty"—"what a man sows he shall reap;" "yet doth God devise means that his banished be not expelled from him." We claim that God is well described by the word Love, because this word involves Justice in the true sense; because Justice, rightly understood, is Love wisely directed.

I ask you to look at our reasons for holding that God's justice is pledged "finally to restore the whole family of mankind to holiness and happiness." First, because an eternity of suffering would be fearfully disproportionate as the penalty for an earthly lifetime of wickedness. Will you just think of this?

There is a great deal of pain and agony in this world of ours—sum it up, and there is vastly more than we can comprehend. And not only this, but men have been suffering and weeping here for thousands of years. There are diseases, famines, accidents, earthquakes, which cause pain that is beyond all description. And besides these, all sorts of tortures have been devised to make men suffer. Multitudes have been torn to pieces by wild beasts—have perished of hunger and thirst—have died upon the rack, at the stake, and by the sword—have wasted away in gloomy dungeons which no hope could enter. We are overcome by the story of individual sufferings thus endured, and we know that the number of those who in all ages have borne these agonies is beyond reckoning. But suppose all the agony that has been endured since the beginning of time, by all living creatures—suppose it was all inflicted upon a single one—and it is still as nothing compared to the eternal misery of soul!

Our friend says it is "blasphemy" to say that the life of earth cannot merit this infinitely terrible doom. I thank him for his frankness of speech, but he might have remembered that intention is necessary to make one a blasphemer. *Why* does he call this blasphemy? "Because," he says, "it does not recognize the infinite demerit of sin." What strange delusion is this? Because the law-maker is infinite, the law-breaker is guilty of an infinite crime!

Did he consider what he said? Observe what it involves. He who breaks the law of God, whether ignorantly or wantonly, incurs infinite guilt, for the act takes its character from the law, and not from the intention of the doer. We are accustomed to think that capacity and knowledge determine the accountability of the sinner, but if this theory be true, it is not so.

Man is guilty, not according to his light, but according to the greatness of the Being whose law he breaks, and though a Finite Being, he may do an infinite act, for his sin is infinite. There are no degrees in guilt—the smallest transgression meriting all that the worst life can deserve—for “infinite demerit” admits of no degrees. Now, I know men believed this three and five hundred years ago, when they held that infants were justly damned because they inherited this “infinite demerit.” I know that stern old Jonathan Edwards taught it, but I do not remember ever to have heard the doctrine from living lips before. I doubt if you ever did, for it belongs to a system that finds now few defenders, and carries its own refutation in its statement. But there is something worse in this doom than eternal suffering. There is a deeper horror in this idea of hell than its inconceivable pain even; it is its unconquered and undying sin. Those who are there confined are eternally to hate God and goodness, eternally to increase in depravity. And there is no escaping the question—is it consistent with justice to create beings, knowing that this is to be their terrible doom?

Our thought can go back to a time when man did not exist—when there was no necessity for his creation—when the Creator had no other motive than his own desire to move him to action. Now, do you say that God then took counsel with himself after this fashion? “I will give life and feeling to a race of beings, to a large part of whom existence will prove an incomparable misfortune and curse. I will call into being multitudes, *knowing* that after a brief period of mixed joy and pain they will fall into an eternity of wickedness and woe.”

Bear in mind there is no shifting this responsibility. “In the beginning” there was no one to divide it with the Creator. There was nothing outside himself to influence action. The life he gave was unasked by those upon whom it was bestowed. God took no counsel with them. He gave them no choice as to whether they would exist or not. I press the question—was it consistent with Justice to *force* sentient life upon those to whom it would be an infinite misfortune? It is no answer to say there was a chance to make it an infinite blessing. It matters nothing that it is man’s own fault that he fails to make it such. The point is—the Creator knew that multitudes would thus fail, and there was no “free agency” then to complicate the problem. Was there not a pledge in the very bestowal of this unsought existence that it shall ultimately prove a blessing to its possessor? Could Justice be satisfied with anything less than this? I ask your thoughtful attention to this argument as it is stated by Rev. Stopford A. Brooke, Honorary Chaplain-in-Ordinary to the Queen, well known as the Biographer of F. W. Robertson:

“The end that we will reject; we go a time, a human is our effort is heart b move u wander very ac We wa reap th swine e bution our hel impenit pride s them hood. men’s finite, s by pers of a d sees hi and is till, in herd. with th madder which its fold ever a anger c heaven creatur Per but I wrong phemy the n Drex part c test d the impro

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"The act of creation lays on us a duty. We bring a child into the world, and the absolute imperative of God is on us to feed, educate, and love to the end that to which we have given life. We do our best for the child; but we will suppose that all goes wrong. We expend our love upon him, he rejects it; we punish, and he hardens under punishment, and leaves us; we go after him, and he refuses to return; we give him up to himself, for a time, and he grows worse, and dies impenitent. But if we are of a true human nature we cannot forget him. Our first thought in the other world is our erring son, and if we can—and I for one do not doubt it—our one effort in the eternal life will be to find him but, and redeem him to our heart by any sacrifice which love can prompt. And even could love not move us, duty would call us to this righteous quest. We must bring our wanderer home. It is so, I firmly believe, with God and men. By the very act of creation God has laid upon himself a necessity of redemption. We wander from him, and he punishes us through his spiritual laws. We reap that which we have sown: we fill our belly with the husks which the swine eat. He bids us eat of the fruit of our own devices: the day of retribution comes, and our pleasures turn to gall, our irritated desires become our hell. Lower and lower still we sink, and suffering is hard on us, for impenitent man must touch the abyss of God's chastising tenderness, before pride and self be conquered into penitence. But God waits and works: 'them also I must bring,' speaks the necessity which flows from his Fatherhood. All through our deepest ruin God's victorious love is opposed to men's reluctant hatred and despair; till at last, they, being of the finite, finite, and of the dead things of the Universe, dead, are shattered to pieces by persistent love; and the child, come to himself, calls out from the depths of a divine misery, 'I will arise and go to my father.' Far off his father sees him, and in triumphant joy receives him: 'this my son was dead, and is alive again; was lost, and is found.' It will be thus within eternity, till, in the fullness of charity, there shall be at last one flock and one shepherd. Most tender and most true of images. Contrast it, in its beauty, with the common notion of the future of the race—that notion which has maddened men into Atheism and hatred of immortality—a small flock on which all the infinite love of the infinite goodness is outpoured, and beyond its fold a howling wilderness of lost and ruined souls—lost and ruined for ever and ever—and rained upon by the eternal fires of the everlasting anger of a vindictive God. It is not so; that is not our God, nor that our heaven, nor that the immortality for which we cry. God must bring all his creatures to himself. There shall be one flock and one shepherd."

Perhaps this seems blasphemous to the thought of our brother, but I cannot think it will to most of you. It charges God with no wrong, but rather refuses to admit that he will do wrong. Blasphemy is the reverse of this—the charging that upon God which the moral sense of mankind declares to be bad, and only bad. Drexelius, an advocate of the doctrine of eternal woe, in the early part of the seventeenth century, said: "If all the severest and most barbarous tortures which were ever invented by the tyrants of the earth, who by anxious thought and hellish contrivances improved and refined the art of cruelty, and brought it to perfec-

tion, if these, I say, were to be heaped upon the head of one man, and he was to endure them for a hundred years, yet they would not come near the pains of the damned for one day." And it is blasphemy, is it, to deny that such a representation as this of God's dealing with his children is the true one?

Said Lord Bacon:

"It were better to have no opinion of God at all than such an opinion as is unworthy of him; for the one is unbelief, the other contumely; and certainly superstition is the reproach of the Deity. Plutarch said well to that purpose: 'Surely,' saith he, 'I had rather a great deal men should say there was no such man as Plutarch, than that they should say there was one Plutarch that would eat his children as soon as they were born,' as the poets speak of Saturn. And as the contumely is greater towards God, so is the danger greater towards men."

But men say our objection to eternal evil will not stand, because it is just as strong when urged against the woes and ills of earth; and they demand a solution of the problem of temporal evil before its eternity is called in question. Well, the early Christians did not think this so hard a matter. One of them said—"Ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? * * * Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he, for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby." [Heb. chap. xiii.]

"For our profit," is *this* Christian's explanation of evil; and observe how *He* "concentrates thought on God's Fatherhood." "Ye have forgotten the exhortation which speaketh unto you as unto children."—"He dealeth with you as with sons."—"Shall we not be in subjection to the Father of Spirits?" But can any show how *eternal* suffering is for the "profit" of those who endure it—how it "yieldeth the peaceable fruit of righteousness unto them who are exercised thereby?"

Is it not strange that men are so slow to see the immeasurable difference between evil as finite and transient, and evil as infinite and endless—between suffering inflicted for a benevolent purpose, and suffering inflicted for its own sake?

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ness, and they make answer that it is no more so than the first; that it is no more unreasonable that a good God has ordained his children shall always suffer, than that he permits them to suffer now.

Is it possible they are serious in this answer? Is there, then, no difference between *discipline* and *torture*; between giving drugs as medicine, and giving them as poison; between the surgeon's and the assassin's wounds? Is there no difference between the malignant cruelty of a Devil, and the chastening of a Father who loves us too truly to spare us needed pain?

Our inference is that, because it would be contrary to every consideration of justice for God to permit the eternal existence of evil in his universe, therefore the fact that *he is just* is a pledge that he "will finally restore the whole family of mankind to holiness and happiness."

But we do not base our teaching altogether on inference from what the Scriptures reveal of the nature of God and his government. We point also to the most explicit and emphatic declaration that God will deliver all men from evil. I quote a few of these, confining myself to the New Testament: "There shall be one fold and one shepherd." "I will draw all men unto me," said Jesus. "As in Adam all die, even so in Christ shall all be made alive." "Christ must reign till he hath put all enemies under his feet," * * 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," wrote Paul.—[1 Cor. xv.] "As the same word is used to express the way in which all enemies are to be subject to Christ, and the way in which Christ himself is to be subject to God, it follows that the enemies when subjected shall be friends." —[Dr. J. F. Clarke.] Again Paul declares (Eph. i. 9-10): God has "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 fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth." Again (Phil. ii. 9-10-11): "God hath highly exalted him and given him a name which is above every name; that at the name of Jesus every knee shall bow of [things] in heaven and [things] in earth and [things] under the earth; and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." Still again (Col. i. 19-20): "It pleased the Father that in him shall all fullness dwell; and having made peace through the blood of his cross to reconcile all things unto himself; by him (I say,) whether they be things in earth or things in heaven." To Timothy he wrote (1 Tim. iv. 10): "Therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of *all men*, specially of those who believe." In

his letter to Titus is this statement—and the reading that I give is authorized in a marginal note by King James' translators—"The grace of God that bringeth salvation to all men hath appeared." Could anything add to the plainness and the force with which this language declares what the end is to be? Perhaps enough has been said to indicate clearly the peculiar teaching of the Universalist Church, and to show on what grounds the teaching rests; but it is likely some of you are thinking that my statement is altogether one sided, and therefore incomplete. And so if you will listen to me yet a little longer, I will refer to the principal objections which men urge against this teaching. In the first place, it is said that as matter of fact this faith is not "well founded." However plausible the argument may seem, it is said, experience shows it a delusion. The terrible fact remains that God does *not* save all men. To this our answer is that what is asserted needs qualification. We agree at once that many men die in their sins, but who is to say that God cares for his sinning children only while they are "in the body?"

Paul said—"Whether we live or die we are the Lord's." Why undertake to hedge God in with the narrow bounds of time and earth? In the "Father's house are many mansions." Are we to suppose that his love does not fill them all—that its strength is exhausted in this little world where we live for a day? What if his workings beyond the grave are hid from us a while, must we, therefore, deny its existence and its power there? It seems to me nothing strange that infinite Love should take the poor spiritual beggar, covered though he be with the leprous sores of sin and pollution, and, stripping him of that nature whose passions and appetites have overmastered and degraded him, bear him away from a life with which he has proved unfit to cope, a life whose temptations he was too weak to conquer, and tenderly place him where holier associations and purer influences shall *cure* his loathsome malady, and make him an obedient and loving child of God. Is it easier to believe that the Father who, Jesus said, is kind to the evil, and the unthankful will torture him for ever?

We hold then the circumstance that men die unsaved by no means prove that God has cast them off for ever; for we believe that such are "better off than they had been alive, in that God has taken it in hand more sharply to consume their evil." Again, it is said that certain passages of Scripture contradict this belief, as I have said that certain other passages teach it.

Now, if this is true, it proves, not that my conclusion is wrong, but that there is a *seeming* contradiction in the letter of Scripture, which bears upon this subject, and the reconciliation of this difference is the work, not of a lecture like this, but of patient and faithful study. I must be content with a brief glance at those

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terms which are said to teach the eternal duration of evil. I confess to some hesitation in approaching this part of the argument. I cannot boast of being "specially commissioned by Deity" to set your minds forever at rest upon this important subject; nor of "unequaled facilities for acquiring information" upon it. I can only bring you the results of such study as a young man—"a youth," has been able to give to it. But I hope you do not think any of those terms cited here the other night have been overlooked by Universalists. We have given them all patient and conscientious study, as men anxious to know their real import: and we find in them nothing which is inconsistent with our faith. We were told first of the Hebrew word "Sheol," in the old Testament, that it signified Hell, in its modern sense. If this is true, it must be admitted that our translators did their work very poorly. That word occurs in the Old Testament sixty-four times, and is translated Hell thirty-one times; Grave, thirty times; and Pit, three times. It would seem reasonable that a word chosen by inspiration as the name of the place of woe would not be ambiguous in its meaning. But what say the scholars? Dr. Fairbairn, Professor of Divinity in the College of Glasgow, says: "Beyond doubt, Sheol, like Hades, was regarded as the abode, after death, of the good and bad alike." Dr. Whitby: "Sheol, throughout the Old Testament, signifies not the place of punishment or of the souls of bad men only, but the grave only, or the place of death; it is the place to which the good as well as the bad go." Dr. Campbell: It "signifies the place of the dead, without regard to the goodness or badness of their persons, their happiness or misery." Dr. Muenscher: "The realm or kingdom of death, an abode deep under the earth. Thither go all men without distinction. There all pain and anguish cease, and unbroken silence reigns; all is powerless and still." LeClerc and Grotius say the same. "The grave only, or the state of the dead." Prof. Moses Stuart: "There can be no reasonable doubt that Sheol does most generally mean the under world, the grave or sepulchre, the world of the dead. It is very clear that there are many passages where no other meaning can reasonably be assigned to it. Accordingly our English translators have rendered the word Sheol grave in thirty instances out of the sixty-four instances in which it occurs." Even he finds but five texts in which he thinks Sheol indicates a place of future punishment, and of these he says: "The probability that Sheol in these texts designated the future punishment of the wicked depends, perhaps, in a great measure on the state of knowledge among the Hebrews with regard to future rewards and punishments." *

* The importance of Prof. Stuart's admission is seen when we remember that there is no evidence that the Hebrews had any clear belief in rewards and punishments after death. I ask the reader's attention to the testimony of competent scholars upon this point.

"The sanction on which the Hebrew Law was founded is extraordinary. The Law-giver

Edward Leigh, according to Horne, "one of the most learned men of his time," says: "All learned Hebrew scholars know that the Hebrews have no word proper for Hell, as we take Hell." Thus you see it is at least an open question among those who believe in eternal punishment whether it is taught in the Old Testament.

In the Greek translation of the Hebrew Scriptures known as the Septuagint Sheol is rendered *hades*, which word occurs in the New Testament eleven times, and is translated into English once *grave* and ten times *hell*. Of Hades Dr. Campbell says: "In my judgment it ought never in Scripture to be rendered Hell, at least in the sense wherein the word is universally understood by Christians. It is very plain that neither in the Septuagint version of the Old Testament, nor in the New, does the word *hades* convey the meaning which the present English word *hell*, in the Christian usage, always conveys to our minds. The attempt to illustrate this would be unnecessary, as it is hardly now pretended by any critic that this is the acceptation of the term in the Old Testament."

Of the passage in the New Testament in which the word occurs, on which those who argue that it means a place of eternal woe mainly rely, the parable of Dives and Lazarus, Smith's Bible Dictionary, a standard orthodox authority, says: "It is impossible to ground the proof of an important theological doctrine on a passage which confessedly abounds in Jewish metaphor."

Then we have the word *gehenna*, which is said to be unquestionably the place of immortal woe; and our brother "challenges any one to prove that there was ever a place on earth called *gehenna*."

My answer to this must be very brief. He has, perhaps, heard of Calmet. If so, he will recognize him as respectable authority upon the subject. Calmet says: "*Gehenna* properly signifies the Valley of Hinnom, a valley just south of Jerusalem." And he has,

(Moses) maintains a profound silence on that fundamental article, if not of political, at least of religious legislation—rewards and punishments in another life. He substituted temporal chastisements and temporal blessings."—MILMAN.

"In the Jewish Republic both the rewards and the punishments promised by heaven were temporal only; . . . and in no one place of the Mosaic Institutes is there the least mention, or any intelligible hint of the rewards and punishments of another life. When Solomon restored the integrity of religion, he addressed a long prayer to the God of Israel, consisting of one solemn petition for the continuance of the *old covenant* made by the ministry of Moses. He gives an exact account of all its parts, and explains at large the sanctions of the Jewish Law and Religion; and here, as in the writings of Moses, we find nothing but *temporal rewards and punishments*."—BISHOP WARBURTON.

"It is the height of ignorance to doubt this truth, which is one of the most common of the Christian Religion, and which is attested by all the *Fathers*, that the promises of the Old Testament were temporal and earthly, and that the Jews worshipped God only for earthly blessings."—ARNAULD.

"This dispensation dealt in temporal rewards and punishments."—PALEY.

"It is conceded that Moses did not annex to his laws the promised joys and threatened terrors of eternity."—FROD. WINES.

"As for a future state of retribution in another world, Moses said nothing to the Israelites about that."—ARCHBISHOP WHATELY.

"We have not authority, therefore, decidedly to say that any other motives were held out to the ancient Hebrews to pursue the good and to avoid the evil than those which were derived from the rewards and punishments of this life."—JAHN.

* It has been worth while applied to a Christian century. they never refer to them refer to night and per But Gehenna

perhaps, heard of "McClintock and Strong's Biblical Cyclopedia," a work that has found some favor among the clergy of his church. In that, *Gehenna* is said to be "the Greek representative of the Valley of Hinnom, or, of the son, or children of Hinnom, a deep, narrow glen to the south of Jerusalem." Now, this being the *primary* application of the word, we have the right to be told just when, and by what authority, and under what circumstances, it came to designate the abode of damned spirits, and further, what that abode was called *before* it took this name. And this is just what no one seems ready to tell us.*

I ask you to note one thing concerning the authorities I quote. They are all believers in the eternity of evil, and hence their opinions should have the greater weight. Evidence given against one's own side of the case is doubly convincing.

But vastly more important than these words signifying place, are those held to express the eternal duration of the punishment prepared for the wicked in the life beyond the grave.

I was surprised to hear our brother say that he "understands Universalists to take their strong ground on *aion*." On the contrary, we understand that the advocates of the eternity of evil maintain that this word conclusively proves the truth of their position. We base our faith on the revealed character and promises of God, and simply undertake to show that this Greek word proves nothing inconsistent with it. Our brother says that *aion* and its derivatives denote absolute eternity, and quotes a long list of authorities to establish his position. But it was hardly candid in him not to say that they also mean much less than this, many times. He knew that there is high authority for saying that "the use of these terms in other passages of Scripture shows that they who understand them in a limited sense when applied to punishment, put no forced interpretation upon them."

He knew that they are translated into English in our Bible by the different words—"never," "ancient," "age," "eternal," "for ever," and "world." We know that when Jonah said "The earth was about me with her bars for ever," the "for ever" spoken of was of seventy-two hours' duration only. He knew that at the beginning of the discourse in which Christ said, "These shall go away into *aionion* punishment," his disciples had asked, "What shall be the sign of thy coming and of the *end* of the *aion*," using the noun from which the adjective rendered everlasting is derived, and which, he says, means eternity.

*It has been shown by competent testimony that the "Hebrews had no word for Hell." It is worth while further to call the reader's attention to the fact that the word *Gehenna* is first found applied to a place of punishment after death, in writings belonging probably to the third Christian century. Although the Pharisees of Christ's time believed in the existence of such a place, they never speak of it by this name. Neither Philo nor Josephus use the word, though both of them refer to the subject. Philo describes the place as "a dark region covered with profound night and perpetual blackness." This seems to have been the common belief of the Pharisees. But *Gehenna* was a place of fire.

Now I shall offer but one argument upon this point. In the early Church there are many Universalists. The Sybilline Oracles, written in the second century, unmistakeably taught that the damned "will eventually be delivered from the torments of hell;" and yet in these writings these terms are applied to punishment without qualification or explanation. Origen was the foremost scholar of his time, a master of the Greek language, and a most decided believer in the final holiness and happiness of all men, and Origen used the same terms in writing of the punishment of the wicked that are in the New Testament, called it "aionion punishment," what Christ called it. Now, here is the point: would he have used this term, if it meant everlasting, believing, as he certainly did, that punishment is not everlasting? I think our friends who believe these words mean eternal should explain how it was that the Christian fathers who are known to have been Universalists, used them with the same freedom as did those who are not. Will you not think of this?

And leaving this textual criticism I ask you to consider this— if there are texts in the Bible of doubtful or difficult meaning, or that admit of two interpretations, our true way is to give them that interpretation which is in harmony with the general tone and spirit of the Gospel, not that which contradicts it. One may very easily be mistaken in the construction of the letter of a passage of Scripture, for there are many and great difficulties in getting at the true meaning of words written two thousand years ago in a language of which none of us have a perfect knowledge. But we cannot be mistaken in believing that Jesus taught that God is our Father, and infinitely better than our thought can picture him.

And we cannot go wrong in refusing to believe anything of him which is dishonorable or repugnant to all that is noble in human nature. Remember the "letter killeth but the spirit giveth life."

Again, men say Universalism is a "dangerous doctrine;" it makes men bad to believe it; they become wicked, vicious, dishonest, and profligate: it gives license to sin. I have no doubt that men sometimes say this in all sincerity: I have no doubt that some believe it. Still, may be it is not true. So far as this objection grows out of the mistaken impression that Universalist teaching recognizes no radical difference between right and wrong living, I need say nothing. I have shown you that such an impression is wholly unwarranted.

There is no Church that teaches with greater clearness that happiness is the result of righteousness, and misery the inevitable consequence of sin. But to some who know this it does not seem enough: they think the influence of our teaching is bad, because we hold that the worst sinners are God's cherished children, and

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will yet be reclaimed and made obedient. And I suppose that we must be content to bear the reproach till men come to see how wrong the conclusion is. It makes it lighter, however, when we remember that a similar charge was made against Jesus of Nazareth—"This man receiveth sinners and eateth with them," you know was the complaint, and he to justify himself, did what?—told them the story of the Prodigal Son! Certainly in that story there is no intimation of a "time of probation," beyond whose limits the sinner cannot hope for forgiveness and acceptance: there is nowhere implied that the father's love will finally perish, and his heart be closed against the far off prodigal; but, on the contrary, as you read the story you cannot help feeling the conviction that the father's love is so full and lasting, that no matter how long or how greatly the son may sin it will follow him with tender solicitude, till he repents, and then receive him home with rejoicing. And do you say that this proclamation of a love without limit; a love that no amount of sin can change, was giving license to a sinner to continue in his wickedness? Would the prodigal have been any less a prodigal, think you, had he understood as he went forth from his father's door that the love which that father bore him was uncertain and inconstant and liable to change to the bitterest hatred! Or could he have been more penitent when he "came to himself" had he known that his father was about to close his heart against him for ever? And do you suppose that any of those many other prodigals who drank in those words of Christ were plunged into deeper guilt by the assurance that God always stood ready to welcome their return to the home they had so long despised, and the angels were waiting to rejoice over their redemption? It is hard to see what there is in the belief that God purposes not to *damn* but to *redeem* his children, to lead them to hate or disobey him. And we appeal confidently to experience to prove that this faith has no such effect. We ask that it shall be judged by its *fruits*.

It is well known that the Universalist idea has wide acceptance in all church bodies. It is known that Dr. Tholuck, a German Universalist, was warmly welcomed and highly honored by the Evangelical Alliance at its late session. It is known that by influential clergymen in the Church of England this belief is openly taught and defended. Will any one undertake to say that their faith has injured the piety or the morals of Maurice, and Kingsley, and Brooke, and many others of the English clergy? Does any one think that Tennyson is worse for believing—

"That nothing walks with aimless feet,
That not one life shall be destroyed
Or cast as rubbish to the void
When God has made the pile complete."

Does any reader of the books of George McDonald find that he defends or excuses vice or wrong while teaching the most positive Universalism? Can any one show that Queen Victoria is harmed by her warm and undisguised sympathy with this faith? Were John Frederick Oberlin, and Norman McLeod, and Horace Greeley, and Charles Sumner less faithful servants of humanity for holding it? We appeal to our friends to tell us who they are who have been injured by believing that God's love is over all his works, and that his mercy endures for ever. Another objection is—this is a "new doctrine." To this we reply it is as old as Christianity, and for the first five centuries was held unquestioned by many of the ablest minds in the church. Dr. Edward Beecher in his *Church History*, just published, says, in answer to the question—"What was the state of facts as to the leading theological schools of the Christian world in the age of Origen and some centuries later?" "It was in brief, this—there was at least six theological schools in the church at large. Of these six schools one, and only one, was decidedly and earnestly in favor of the doctrine of future eternal punishment. One was in favor of the annihilation of the wicked—two were in favor of the doctrine of universal restoration on the principles of Origen, and two in favor of universal restoration on the principles of Theodore of Mopsuestia.

It is also true that the prominent defenders of the doctrine of universal restoration, were, in piety, devotion, christian activity, and missionary enterprise, as well as in learning and intellectual power and attainments inferior to none in the best ages of the church, and were greatly superior to those by whom in after ages they were condemned and anathematized. It is also true that the arguments by which they defended their views were never fairly stated and answered. Indeed they were never stated at all. They may admit of a thorough answer and refutation; but even if so, they were not condemned and anathematized on any such grounds, but simply in obedience to the arbitrary mandates of Justinian, whose final arguments were deposition and banishment for those who refused to do his will." And this testimony, remember, is from the orthodox side of the question.

Finally, men ask—"dare you risk it to believe this?"

I pity the man whose last argument is an appeal like this. In Heaven's name what possible risk is there in believing that God's love will be victorious, and root out all evil from his universe? Do you fear to trust God too much?

We were reminded the other night that "the fear of the Lord is the beginning of wisdom." Ah, yes; but it is *only* its beginning. It is not the *whole* of wisdom. He in whom we believe said that among all the prophets was no greater than John the Baptist, "nevertheless, he that is least in the kingdom of heaven is greater

than he." And one who was not the least in that kingdom said: "there is no fear in love; but perfect love casteth out fear, because fear hath torment: he that feareth is not made perfect in love." Was he right? Friends, I ask you thoughtfully to consider whether the danger is in teaching that God is better than our highest ideal of goodness, or in the opposite direction?

Near the beginning of this century a young man of rare promise and integrity, educated in the University of Edinburgh, was licensed as a preacher in the Scottish Church. But he could not believe the teaching of that Church. The "*ne plus ultra* of wickedness he considered to be embodied in what is commonly presented to mankind as the creed of Christianity;" and he deliberately set aside the idea of God altogether. He had a son more gifted than himself, upon whom he conscientiously impressed his own views, and who says, "I am thus one of the very few examples in this country (England) of one who has not thrown off religious belief, but never had it."

Both father and son lived "without God in the world."

Yet that son, the foremost thinker of England, was so deeply religious in his nature, that when the woman whom he loved died, he tells us he made her grave his shrine, and her memory his religion. Fellow Christians, who is responsible for the religious desolation of James Mill and John Stuart Mill, his son?

They are not solitary instances of noble men who have been alienated from Christianity by this interpretation of its teachings. Now, I do not expect that most of you will accept my conclusions or share the convictions I have expressed to-night. But is it too much to hope that you will see that the church in whose name I speak has its legitimate work to do in helping forward the kingdom of our common Master?

Only the other day the pastor of the first Methodist Church in Chicago, defending himself for allowing the noted English Spiritualist, Gerald Massey, to lecture in his church, said "Gerald Massey said nothing half, or a hundredth part so bad as Calvinism. What, I ask—is arguing against a personal devil, 'in comparison with making the God of Heaven worse than a Devil?' If I believed the Bible taught any such doctrine I should in so far unhesitatingly reject it. If I believed God were such a being I should respectfully decline either love or worship. I shall abide by my moral convictions, and try to keep what little sense I have, if the heavens fall."

Now Friends, there are scores and hundreds, and thousands to-day who can see no moral difference between Calvinism and Methodism—between God's ordaining and permitting eternal evil. And they are ready to say in the words of this Methodist pastor, if the Bible teaches either doctrine they will unhesitatingly reject it. It is no

disrespect to Evangelical and Catholic Christians to say that with their interpretations of Christianity they cannot reach this class. *We can.* Ought we not then to have their earnest and hearty God speed in our efforts to make them lovers of the Lord Jesus Christ? I *know* there is such a class; men and women to whom the old interpretations of Christianity afford no spiritual food. Everywhere I meet those who tell me that without the Universalist faith they were drifting into unbelief and Atheism. And to-day, in all our parishes, such thank God for the strength, and the courage, and the comfort, and the light this faith has brought them. Brethren who hold the views called Evangelical: would you rather these your brother men should find no rest, and turn away from God altogether, than that they should worship him in the Universalist Church? I know that I speak to-night to those who hunger and thirst for the assurance which this faith alone gives, who can be content with nothing less. Nay, friends, do you not all *pray* that the Father's kingdom may come, and His will be done in the hearts of *all* his children, even as it is done in heaven? And can you not "pray in faith, nothing doubting?"

"I say to thee—do thou repeat
To the first man whom thou shalt meet
In lane, highway, or open street,
That he, and we, and all men move
Under a canopy of Love
As broad as the blue sky above :
That doubt and trouble, fear and pain,
And anguish, these are shadows vain,
That death itself shall not remain.
That weary deserts we may tread.
Dreary perplexities may thread,
Through dark ways under ground be led :
Yet we, on divers shores now cast,
Shall meet, when this dark storm is past,
Safe in our Father's home at last.
And e'er thou leave him, say thou this,
Yet one thing more : they only miss
The speedy winning of that bliss,
Who will not count it true that love,
Blessing—not cursing—rules above ;
And that in this we love and move.
And one thing further—let him know,
That to *believe* these things are so,
This firm faith never to forego,
In spite of all that seems at strife
With blessing—all with cursing rife;
That *this* is blessing, this is life."

