

**UNIVERSALISM NOT OF GOD;**

**AN**

**EXAMINATION**

**OF THE**

**SYSTEM OF UNIVERSALISM;**

**ITS**

**DOCTRINE, ARGUMENTS, AND FRUITS;**

**WITH THE**

**EXPERIENCE OF THE AUTHOR, DURING A MINISTRY  
OF TWELVE YEARS.**

**BY MATTHEW HALE SMITH.**

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## ADVERTISEMENT

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“UNIVERSALISM NOT OF GOD” comprises the substance of the works published by the Author upon Universalism, condensed, re-arranged, and in part re-written. To the Committee of the AMERICAN TRACT SOCIETY, the Author acknowledges his obligation for valuable suggestions, which have enabled him to make the book what it is. It is now commended to the blessing of the God of Truth.

M. H. S.

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# UNIVERSALISM NOT OF GOD.

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## CHAPTER I.

### INTRODUCTION.

I HAVE thought that it would be appropriate to speak of my own experience upon the doctrine of Universalism, and to make mention of the mercy of God as displayed in my conversion from error to truth. If my soul has been transformed, and my heart renewed, God has done it. If my feet have been taken from the way of death,—if my work is changed from leading souls to ruin, to turning them into the path of life,—the glory belongs to God. And if I shall ever be of any service in the kingdom of God's dear Son, and shine at last with those who have turned many to righteousness, the Holy Ghost has been the agent by whom it has been effected. Why, then, should I not first turn and give the glory to God?

I speak of Universalism as one familiar with the subject. Its influence I felt in childhood: then learned I its doctrines. Its arguments are as familiar to me as household words. Its moral tendency I know too well; its effect upon man, and the best good of man, I have repeatedly seen. Its results are uniform; one tendency distinguishes it; it bears one kind of fruit; it everywhere is peculiar for one sort of influence, and is ever characterized by the same effects. Describe its triumphs in one place, and you describe them in all. Exhibit its tendency in one case, and you have a picture of the system everywhere.

My acquaintance with Universalism enables me to speak advisedly in relation to its practical tendency. An experience of years with the system and its friends; a settlement over one of the largest congregations of Universalists in the country, and an extensive acquaintance with the preachers of the system in all parts of the land, fit me to bear an intelligent testimony as to that system, and to state what I know and have seen.

My doubts touching the truth of Universalism were not of my own seeking. They

came unbidden, and were unwelcome. I had no desire to leave Universalism : it was bound up with my earliest associations. I had resolved in life to defend it, and die in its embrace. I cannot describe my wretchedness when I found myself surrounded with doubts, and my system opposed by difficulties, that I could not remove. Against my wish, I was compelled to listen to those difficulties and objections. And when I sat down to remove them, I arose from my work convinced that the attempt had only added to the number and increased my labor.

Conflicts before unknown assailed me. Distrust, fear, and perplexity, multiplied on each side, and well nigh overcame me ; and when I finally abandoned Universalism, the conflict cost me almost my life. Nor was it for want of determination, that these difficulties were not removed, and my mind set forever at rest on my former faith. But no relief or comfort could I gain until my refuge of lies was abandoned, and I, as a penitent, sought, and, as I trust, obtained, mercy at the foot of the cross of Christ.

In this book I shall, with Divine assistance, lay before you this whole process. I

hope to do this in a kind spirit. It has been my prayer to my Saviour, that nothing may appear in this work which shall exhibit any spirit save that which he will own and bless. While I speak plainly, I wish to speak kindly. The only severity that will appear will be the severity of truth, and that I desire to "speak in love." I have no animosities to revenge, no passion to gratify. I bear Universalists no hatred. I leave behind me many persons whom I would most gladly take away from a system to which they and I have been too long, and too fondly attached; and which I believe to be a ruinous error, a fatal delusion. They are walking in that way which seems right to them, the end of which is death. I believe the whole tendency of Universalism to be baleful in the extreme to the best interests of our race, and that its ministry is engaged in the ruin of souls, and everywhere is stained with their blood. I speak from the character which my own labors have borne in that cause, and from my knowledge of the results of Universalism.

I shall meet Universalism as it is; give the result of my own sad experience upon this subject, and say a few plain things in a plain

way. I shall prove that Universalism has no claim upon any rational mind ; set forth the withering power of error ; lift a warning voice, and bid all, not yet ensnared, to shun a delusion, which, with a siren song, and with assurance of safety, leads down to everlasting despair all who trust its teaching.

In setting forth the reasons which have compelled me to abandon the system of Universalism, and leave that ministry to which I have devoted twelve years of the best part of my life, I simply respond to the call of the defenders of that system, and perform a work which they have professed themselves earnestly desirous to have performed. They invite, nay, they challenge inquiry. They are confident that Universalism is opposed because it is not understood ; they complain that their expositions of Scripture are unnoticed ; that their arguments in defence of Universalism are either not examined at all, or lightly passed over ; that doctrines are attributed to them which they have never received, and which they disavow ; and that those who speak of the moral tendency of Universalism, know not of what they affirm.

## CHAPTER 11.

## RELIGIOUS EXPERIENCE OF THE AUTHOR.

## EARLY LIFE.

My home was not a religious one ; the fear of God was not there. In my father's house there was no family altar ; no voice of prayer was there heard, no reading of the Bible as an act of worship. I never enjoyed the benefit of Sabbath school instruction ; no friend told me of God ; no one instructed me to disp his name, or fear his law. I have no recollection of having ever passed a night in my life, till I was more than twenty years of age, in a house in which there was family prayer, or the reading of the Bible as an act of religious worship.

My earliest recollections as to religion are identified with Universalism. My first impressions upon the subject are very distinct this hour. I thought the Gospel was designed simply to teach that men would not be damned ; that, however men died, God would make all equally happy at death ; that the Bible, besides this, taught little else that was important or interesting ; and, on the whole,

was rather a dull book. The Sabbath I was taught to regard as a day of rest from toil, but not from sport; and no one who had influence upon my childhood, interposed any restraint from my doing my own pleasure upon the holy Sabbath. When I was six years of age, my father embraced the doctrine of Universalism, and became a preacher of the system. Nearly all that I heard upon the subject of religion, was favorable to Universalism; nearly all my relatives were of that faith; and almost all my acquaintances held the same sentiments. Very early I imbibed a hatred toward all systems that differed from this. So soon were the seeds of error planted in my heart,—seeds watered by impure counsels, nourished by evil examples.

#### FIRST SERIOUS IMPRESSIONS.

When I arrived at the age of sixteen years, my attention was turned to the subject of personal religion. A seriousness prevailed among many of my associates, the influence of which I felt. Religion seemed to me a great concern. I thought that my life was not what it should be, and that, to be respected, I must change my associates. I knew that my heart

was not right in the sight of God, and that to die as I then was, would expose me to the wrath of God. My feelings were enlisted and changed. I read the Bible with pleasure, and, in some small meetings, urged my fellow men to repentance.

Though my feelings were excited upon the theme of religion, my understanding was not informed. I had no settled religious opinions. I was then thrown into the company of Universalists, and their system was commended to my attention. I was invited and persuaded to attend their meetings, and was assured that Universalism and personal piety could harmonize, and that one would be the better Christian, the more devoted man, for receiving that faith. I found the advocates of Universalism frequently using terms which others employed in connection with religious truth; and, presuming them to be sincere, I found myself growing daily in favor with Universalism. I examined the arguments by which it was supported; became familiar with the exposition given to difficult parts of the Bible; and as my early associations favored the claims of Universalism, I adopted the system when in my seventeenth year.



Believing that Universalism could do for man what religion proposed to do, I resolved to enter its ministry. I made vigorous preparations for the public advocacy of my faith; and my first sermon was preached in Medway, Massachusetts, in the month of August, 1828; at which time I was seventeen years and ten months old.

#### FIRST SETTLEMENT.

In the month of December, 1829, I removed to Vermont, to take charge of two Universalist societies. Having the most unbounded confidence in my system, I had no doubt that it would work a great moral change in men, and soon cause the wilderness to blossom as the rose. I used every exertion to spread Universalism; and preached with all the ardor of youth, and the fervor of sincerity. Universalism was the only system that I ever embraced till my present views were adopted. By Universalists I was ordained; and never was my name enrolled among any other sect as a preacher, till my connections were formed with Evangelical Christians in January, 1841.

At the very outset, I was mortified at the results of my ministry, and pained with what

I saw in those who were the loudest in their professions of regard for "the blessed doctrine," as Universalism was usually called, I saw none of that reform which I expected would attend my preaching, though none needed it more than my personal friends;—no change for the better, although I saw many changes for the worse. Indeed, the practical tendencies of my preaching were not what I had expected to see. They were not what I saw attending the preaching of the Gospel in the very vicinity in which I labored. I was praised in the bar-rooms, and my health drank in almost every tavern in the county. On the Sabbath, my congregations, most of them, came direct from the tavern to meeting, and went as directly back to the tavern after the meeting. The intermission was usually passed in discussing the merits of the sermon, not always in the most decorous terms; and in drinking my health, with their best wishes for my successful vindication of the salvation of all men.

The opposers of Universalism, who were made sad at my success, who trembled for the rising generation, and prayed that such sentiments might not prevail, I considered to be a

bigoted and illiberal class of men. Yet I was compelled to allow that they embraced the sober, the intelligent, the religious portion of the community;—that class of self-sacrificing men who upheld the sacred altar, kept the Sabbath holy, and feared God.

Those who attended upon my ministry were called the liberal party: yet few were so bigoted. Most of them were profane men; a large portion were open disbelievers in the inspiration of the Bible; and nearly all had been noted for their habits of Sabbath violation, passing the day in business or in pleasure. In all things save an attendance upon my preaching, they remained professedly, and really, the same. Men came together, but not to be made better. They came together to have their hands made strong in sin. The end of preaching, in their opinion, was to prove that there was no hell, and that all men would be saved.

When occasionally I urged upon my hearers the duties of life, and lightly reproved their vices, I was told that such preaching was decidedly illiberal, and very much like the Orthodox, as all Evangelical Christians are by them called. Nor were profaneness,

gambling, Sabbath-breaking, or infidelity, regarded as in any respect inconsistent with a profession of Universalism. One of the officers of a Universalist society was in the habit of going into adjoining towns to hear me preach; and I have known him repeatedly to pass nearly the whole of Saturday night in gambling with young men at a tavern,—young men whom he had invited to accompany him to meeting.

I was very much troubled by these considerations. My labors were not attended with the good results which I desired, and which I knew ought to follow a system of truth. One uniform tendency accompanied Universalism in all places. One class of men hailed the doctrine, and wished the preacher abundant success. Whenever called to preach in a place which I had never visited, I knew what the character of my congregation would be before I saw it. Often have I been complimented with oaths; heard the scoffer and the vile hope the good work would go on; and been wished success in language too foul and offensive to be repeated. When I saw a man in my congregation of an intelligent appearance, I presumed him to be an infidel, and never in this respect was I mistaken.

I ever had but one opinion of the influence of true religion upon the heart and life. That my faith did not reform men, as did the preaching of Christ and the apostles, was certain. How, then, could my faith be correct, and yet be followed by such fruits? For what purpose was a system, marked by such tendencies as mine, sent from heaven? Often, in the solitude of my study, such questions, searching and painful, would arise. A still, small voice would seem to inquire, "Does good attend your labors? Are men made better by them? Do profaneness, Sabbath-breaking, intemperance, licentiousness, fly at the approach of your faith, and cease where it spreads? Do religious fear, godliness, holiness, distinguish its reception among men? What good are you accomplishing? Who is made happier or better by your ministry?" These reflections troubled me, and made me unhappy. But they did not shake my faith in my system. I thought that to be good, but men to be bad. I consoled myself with the reflection, that the fault was in the professors of Universalism, and not in the system.

## REMOVAL TO HARTFORD, CONN.

In the year 1832, I accepted an invitation to remove to Hartford, Connecticut, and take charge of the Universalist society in that place. My labors were successful, so far as securing a large congregation was concerned. For me my society professed a great regard; and in pecuniary matters, they did all that I could desire. But no good moral results attended my ministry. I expected, and fondly hoped, to see in the state of Connecticut men of another class espouse my cause, and fruits spring from my labors different from those I saw in Vermont. The society was much older. Universalism was planted in that city in 1788, by Elhanan Winchester, one of the founders of the sect. It had age. It had enjoyed a seed time; the harvest was ripe, and it was my work to shout it home. But the moral aspect of things in Connecticut was worse than in Vermont. The leading men in the society were avowed infidels, and of such the society had ever been composed. Its founders, those who built the meeting-house, and who, from the beginning of the society's existence, had sustained it, were open infidels.

A very large number of the active men in the society under my charge, avowed to me their disbelief in the inspiration of the Bible. A majority of my committee, the clerk of the society, with seven-eighths of the pew-holders, were of the same opinion. My warmest personal friends, those the most regular in their attendance on preaching, the most liberal in their support of Universalism, women as well as men, were frank enough to tell me, in my parochial visits, that they had no more faith in the Bible than they had in the Koran. Some few, perhaps, read the Bible to find proof-texts of Universalism ; but, for the most part, few opened it at all ; and in no case that I ever knew, was it read in the family as an act of religious duty.

They supported Universalism, they said, because they thought that superstition, as they used to call religion, should be checked ; that something must be done to keep their wives and children from being Orthodox :—the world, they thought, was not yet quite prepared for a full advocacy of truth ; and Universalism came so near their idea of truth, that it was the best thing the world at present would bear. Hence they supported its ministry.

But the absence of good moral results was not the only evil with which I was called to contend. I not only turned no sinner from the error of his ways; called back no soul from the road of death; but I saw positive evils attending my labors. Many who attended my ministry were grossly immoral, and more were waxing worse and worse.

On Sabbath evenings my church was usually crowded with young men. Many of these would leave the bar-rooms and dram-shops in the vicinity of the meeting-house, attend my lecture, and then retire again, at its close, to those places of infamy, and there pass nearly the whole night. They would drink my health, and praise me and my sermons in the awful words of profaneness and blasphemy.

My mind was not at ease. I knew those young men were made bold in sin, and strong in evil ways, by the doctrines they heard from my lips. I was oppressed beyond measure. I was not satisfied with the tendency of my faith. I did not wish to do my fellow-men an injury; still I knew that many could justly accuse me as being the author of their ruin.

I was a young man, zealous, and full of



hope—my religious opinions were based upon the reason of man, and the authority of those who originated them. Of the doctrines and character of the religious world, I knew nothing; but with the character of those to whom I ministered I was soon made acquainted. The sight appalled me. Surrounded by a religious population, I was mortified at the result of my labors. When I attended a meeting of other sects I was convinced that among them was a good spirit, such as I found not among my associates. I was more dissatisfied with my system. Troubled with anxious doubts, pained with the moral results of my faith, worn down by anxiety and incessant labor, I was reduced by sickness and brought near the grave.

When I had in some measure recovered my health, I felt that I could not remain longer in Hartford. I resigned my trust, and resolved to seek a new field of labor. My faith in the ultimate salvation of all men was unchanged; but upon many subjects my feelings and views were essentially different. I was compelled to reject ultra-Universalism, or that form of Universalism which limits all punishment to this life. I had preached more against

the faith of other sects, than against the sins of my own society. I determined to be more practical ; to preach more upon the duties of life, and less upon the certainty of the salvation of all men.

#### SETTLEMENT AT SALEM, MASS.

My last settlement as a Universalist preacher was in Salem, Massachusetts. A short season of labor in that city convinced me that Universalism was the same everywhere. My congregation was one of the largest in Salem. The practical results of my ministry were the same as they had been in all other places.

I changed my style of preaching. I said little upon the subject of Universal salvation. I spoke on one or two occasions in favor of limited future punishment ; but in a practical point of view the results were the same. As salvation to all was certain, men had little fear of punishment, even if it ran over into the next life.

The more I reflected upon the system of Universalism, the more perplexed I became. I knew that my influence was not exerted for the good of my race. I labored hard, preached often, but felt that I was not advancing the

good of man. Of the evil practical tendency of my faith, I had no doubt—I could have none. I was not as confident as I had been of its truth, nor as much so as I wished to be. Many arguments, and those the most popular among Universalists, I knew to be sophistical. Many texts of Scripture urged in defence of Universalism, I was convinced had no reference to the salvation of all men; and many parts of the Bible so plainly taught a different doctrine, that I was distressed beyond measure. I could find no peace except when I banished the whole subject from my mind, and by a great effort turned my attention to something else. I wrote and preached often under the influence of doubts, that, at times, almost overwhelmed me. I once resolved to settle the case with my own mind, and put it at rest. I wrote a sermon in which I arrayed all that I could think of in defence of Universalism. The arguments from reason, nature, and the Bible, in favor of the salvation of all men, I presented in their strongest form. I wrote it under the influence of the most intense excitement, the most tormenting doubts, and to remove those doubts if possible. But the effort was not successful to my own mind.

I preached the sermon but once. My people requested it for the press: *I gave it to the flames.*

My situation was a most trying and painful one. I was determined to cling to Universalism. Yet I could not with all my heart defend it, nor remove from my mind the objections that rose against it. When I sought relief from my ministerial associates, I found them often deeper in difficulty than I was myself. As they would relate their experience, and unfold what they had seen of the moral results of Universalism, the effect was most startling upon my own mind. As I heard men, who had been years in the ministry, express their difficulty in defending Universalism; call up objections to it more appalling than any I had ever heard from the lips of an opposer, and expose the sophistry of many popular arguments used in its defence, I was convinced, that if the world knew the objections with which the defenders of Universalism had to contend, no stronger proof of its falsehood would be needed.

To succeed at all, I was compelled to dismiss the subject of man's destiny altogether from my sermons, and say nothing in respect

to the final salvation of all men. I could neither deny nor defend the doctrine. And I thought, if I should dwell upon the practical duties of life, and preach upon moral subjects I might relieve myself from trouble upon this point. I wholly changed my style of preaching, and attempted to instruct men in relation to the duties which belong to this life.

This change in the subjects of my sermons was soon noticed, and complained of. Some desired a little more doctrine. Others thought the youth ought to be indoctrinated, and that the minister ought to do it. From various sources, I would hear that strangers who entered my church could not tell what my views were ; and my society considered it a reproach that men could hear a Universalist preach, and not know whether or not he believed that all men would be saved. While others, out of a professed regard to my health and ease, desired me to preach some of my old sermons—the design being to obtain the doctrine which those sermons were known to contain.

My mind was far from being at rest. My difficulties increased, and the evidence of my faith seemed to grow more and more faint. Most gladly would I have dismissed

this whole matter from my mind, but I could not. Though I was not now an advocate of Universalism—though for some months I had ceased to teach that all would be saved—still I was known as a Universalist preacher. I was settled over a Universalist congregation, and my influence was exerted in favor of their known sentiments. I had ceased to respect the system, or to feel much attachment to its advocates. I now felt that, as an honest man, I could not represent a system which was at war with the best interests of my race ; though I had not given up my faith in the final salvation of all men. After much anxiety and deliberation, I sent to my congregation a communication, stating that I could not serve them, unless I could do so without being considered a Universalist.

Upon the receipt of this letter, the committee to whom it was sent called upon me, to induce me to take it back. They were surprised at the letter ; the step they thought was a hasty one—one that I should always regret. They were certain, that to remove from the society of which I was pastor, and throw myself and family upon the world, was committing a suicidal act. They assured me

that, if I would take back the letter, and continue my labors, they would pledge me their honor that no mortal should ever know it had been written. I told them that I was prepared for almost anything ; but I could not eat the bread of dishonesty. The sentiments expressed in my letter, I could not change. By them I must abide. My resignation followed the reception of that letter, and my connection with Universalism ceased from that hour.

#### REVIEW OF UNIVERSALISM.

I now resolved to review the whole subject. I collected the threatenings of the Bible, with all the objections that I knew to exist against Universalism, and placed them together. I then selected all the texts of Scripture, and the arguments used in defence of Universalism ; and determined to examine them, to be faithful to myself, and abide by the result. I felt in some measure the responsibility that rested upon me, and the awful hazard I was running in encouraging the wicked to hope for life, though they turn not from their wicked way. I went to this work with a trembling, and, I trust, a prayerful spirit.

I arose from this investigation, firmly per-

suaded that Universalism was supported neither by reason nor revelation ; that it was as false in theory as it was destructive in practice. But, "What is truth ?" "What shall I preach ?" were questions more easily put than solved. For the system of doctrine usually denominated Orthodox, I had the most perfect contempt. Language does not enable me to express the abhorrence in which I held it. If I ever detested anything, it was the doctrines of the cross. The clergy who defended them, I thought to be narrow-minded, bigoted, and, on many important subjects, very ignorant. The people who professed those doctrines, I regarded as a poor, infatuated class of men, duped and blinded by their leaders, and as having little comfort in this world, and little hope of any in the world to come. I had no inclination to search for truth among such a people ; and no desire to embrace it, if convinced that they held it.

#### CONVICTION OF SIN.

Up to this time, the investigation had been purely an intellectual one. It had been an examination of the question, whether Universalism were true or not. With me, religion



had been a mere theory. I had a system to defend, and must defend it. But now, my attention was turned to the subject of personal piety—to the question, whether I had met with that change, and formed that character, which the Bible declared to be essential to salvation. I felt that there was a reality in religion, which I had never known, a power that I had never enjoyed. I longed for something that would take hold of my own heart, and allow me to speak to the hearts of my fellow-men.

I was now, in a measure, afloat. I had no settled opinions upon religion. On what side soever I turned, I found difficulties; and on all sides, the horizon was black indeed. The system I had long cherished, and which was bound to my heart by the ties of early instruction and constant association, had passed from my confidence. My warmest friends had, in many cases, become my bitterest foes; though they had not yet learned to what extent I had given up my faith in Universalism. I had no religious acquaintance, to whom I could unburden my mind. My sufferings were great—my anguish more exquisite than language can paint. I did not know where to go, or to

whom I could speak ; and it seemed to me, literally, that "no man cared for my soul." I would have given all I possessed, to have found some friend to whom I could have unbosomed myself ; who would have said some kind thing, or bid me hope in God. But I did not dare trust even my own family. Though it seemed to me that every man I met read my feelings in my countenance, I kept them to myself till I was carried almost into my grave. I was in very feeble health ; my associations all were changed ; I was unsettled in faith, and felt like a stranger in a strange land.

#### MEDICAL ADVICE.

My frame, never vigorous, could not sustain this heavy load. My long anxiety in respect to the moral results of my faith, my painful investigation, the separation from my society, the scandal, hatred, and ill-will I was called to meet from those whom I had long served according to my ability, my anxious cares, my mental trouble, the fear that I was not a Christian—all impaired my health to a startling degree. A complaint, which, from my childhood, has been the bane of my existence,

threatened to return. I was admonished that it was time to seek medical advice.

I could not answer the questions of my physician without a full disclosure of my feelings. I had borne my anguish alone, with none to help me. For some time, I debated in my own mind the question, whether I ought to confide in my physician or not. I decided that it was my duty so to do. I told him all my feelings; how wretched I had been, and how afflicted I then was; how much the results of my public labors distressed me; how dark the future seemed to be; and how unsettled, how unspeakably wretched I was. I knew not what to do, nor where to look for relief. Life seemed to me a burden, and I would gladly welcome the grave. My physician was touched with my distress, and pitied my case. Though not a professor of religion, he respected it, and wept with me. It was the first sympathy I had received; and cold water to a thirsty soul was never more grateful, than was the knowledge of the fact, that some one could feel an interest in my welfare, and wish me a happy deliverance from all my woes. He urged me to seek assistance from some religious person;

and not to bear my state of mind alone, as I was incurring a great risk in so doing.

CORRESPONDENCE WITH REV. DR. HAWES.

I felt that it was my duty to comply with the advice given. But I was not willing to commit myself by seeking sympathy or instruction from those near me, who were competent to the task. With the Rev. Dr. Hawes, of Hartford, Connecticut, I had some acquaintance, growing out of my residence in that city. I had confidence in him as a man and a Christian; and I resolved to write to him. I did it with a trembling spirit, and with great misgiving as to the probable reception my letter would meet. With much prayer and many tears I wrote and mailed the following letter:

“SALEM, April 21, 1840.

“REV. DR. HAWES,

“Dear Sir:—I have, after serious and prayerful deliberation, resolved to address to you this epistle. As its contents are known to none but my Maker and yourself, I will ask you to hold in confidence its sentiments. My personal respect for you, and the circumstances that occurred when I was in Connec-

ticut, are the only apology I offer to you for my present freedom. The period of my residence in Hartford was to me a very gloomy one. My labors were not attended with such results as I expected or desired. Surrounded by a religious population, I was mortified and grieved at the contrast. In the silence of my study, and in the hushed watches of the night, questions would arise that I could not answer. Worn down by anxiety and incessant toil, my health failed, and a complaint, which long has been, and is even now, the bane of my existence, obtained the mastery; and in a moment of delirium, I revealed what was passing in my mind. The Rev. Mr. Fitch informed me of my interview both with yourself and him; and the revelations of that solemn moment were true. From that time to the present I have been unhappy.

. Though my faith in the final restitution of all things was not shaken, I was confident that *ultra*-Universalism was not from God, and that its preaching tended to injury. I changed my style of preaching, and became more practical, not always to the satisfaction of my people. Since my residence in Salem, my labors have been all that I could desire,

save in this—that men have not been turned to the service of God, from Satan. But I have never been satisfied. Agitated, anxious, doubting, miserable ; preaching in the face of evidence I could neither gainsay nor withstand ; not daring to express a doubt, nor to seek counsel ; and feeling that the insane retreat, or the grave, would soon receive me, if my mental conflict continued—I signified to my society that, as I had no sympathy with Universalists, I could not serve them, unless they wished my services with that understanding.

“ My committee labored with me long and ardently, to have me recall the letter, saying, they would consider it as not written ; but if the matter came before the society, it would not retain me an hour. The result has been a separation from my society ; and many, who, a week or two ago, would have plucked out their eyes, almost, and given them to me, are now my determined foes. About fifty families desire me to preach to them. But, if I bear not the name of Universalist, they will expect me to preach that all will be saved.

“ My physician, a member of the ‘ Tabernacle Society,’ the only man to whom I have

breathed a word on this subject, having advised me to take counsel from some one in whom I could confide, I have thus spoken freely to you. Now, my dear sir, what is duty? I know the wrong. But how can I know the right, unless some man guide me? O that I could know the way! Most cheerfully would I walk in the path of duty. But these doubts, this rending anxiety, of years' continuance, have driven me well nigh to despair.

"For the stand I have thus taken I have made great sacrifices; and I am ready to make more, if needful.

"If you think it worthy of your time and attention, please write me soon. I shall wait your answer with deep solicitude. May it be a word in due season!

"I am, reverend sir, with sentiments of great respect,

"Your obedient servant,

"M. HALE SMITH."

I had scarcely mailed this letter and returned to my residence, before I regretted having sent it. A thousand suggestions, temptations, fears, and resolutions, occupied my

mind. They ended in a determination to take the letter from the post-office. I visited the office, and requested the privilege of withdrawing the letter. I was told that it was too late. It was on its way to Hartford. With the deepest anxiety, I awaited the reply; and my agitation and trembling I cannot describe when I took from the office the following response.

“HARTFORD, April 24, 1840.

“MY DEAR SIR,—Your letter, received this morning, has been read with deep emotion. I thank you for the confidence you repose in me; and the prayer has already been more than once breathed to Heaven, that the good Spirit of the Lord, who, I doubt not, is dealing with you in mercy, may guide you into the right way, and give you peace in believing. There is, my friend, a way of *peace*: it is the way of cordial reconciliation to God through Jesus Christ; of love to his character and service, produced within us by the Holy Spirit, renewing the heart and sealing us heirs of heaven. You appear to me to be sincerely ‘*feeling*’ after this way, and if you truly seek direction from above, you will, I trust, ere



long find it, and walk in it with firm step and bright hope. May God grant you this mercy!

"I scarcely know to what point to direct my remarks. You surely do not expect me to enter into any discussion of the subject respecting which we have held opposite sentiments. *Your* views on that subject are not settled; *mine* are; and should you finally come to where I trust the Lord is leading you, present difficulties respecting future retribution, would, I have no doubt, pass away, and your mind would be at rest on that subject of deep and awful interest. At least, you would be able to say, 'Even so, Father, for so it seemeth good in thy sight.' Your readiness to endure trials for what you deem the truth, gives me pleasing evidence that your faith, if not now, will ere long be right on all essential points. What I feel the most solicitous about, is, that you keep your conscience void of offence. On this point you have been, and will be, severely tried. The Lord enable you to stand firm! If former friends desert you, or 'become foes,' other friends will rise up in their place; and, what is more, you will have a friend in God, who will never forsake you.

“If you cannot preach Universalism *through and through with perfect confidence of its truth and fitness to turn men from Satan unto God*, then have no connection with it. If it is an error—as I of course believe it to be—it is certainly a great and dangerous one; and in your present state of mind, you cannot say or do anything which shall seem to uphold it, without doing violence to conscience, and exposing yourself to be left of the Holy Spirit, who, I doubt not, is waking up your mind to inquiry respecting the true way of salvation. I say this in reference to the ‘families who (you say) desire you to preach to them, though not under the name of Universalist, yet as an advocate of the doctrine that all will be saved.’ I should fear the result of such an experiment. Better be silent, than preach a Gospel which in your *heart* you do not know to be true.

“Is there not a deeper question than whether all will be saved, which is now pressing on your mind for decision, viz. Have you been born again, born of the Spirit? In other words, are you a Christian in such a sense as the Bible declares essential to our entering into life? The agitation, anxiety, and doubts, which so harass your mind, will never pass

away till this great point is settled. My pen so poorly expresses what I want to say, that I have hardly any patience in using it. I wish I could see you, and talk over all this great subject. But as I am denied the pleasure, may I recommend you to visit Professor Stuart of Andover? He will enter into your feelings at once, and I know of no Christian friend to whom I could so readily direct you for counsel. You must not brood over your present state of mind *alone*. You need Christian sympathy, and must have it. In the mean time, rest assured that you have a friend in me who will be happy to afford you any aid in my power.

Most truly yours,

"J. HAWES."

A letter so full of Christian sympathy I did not expect, and, I know not why, I was unmanned for a season, and unfitted for any duty. As soon as my feelings subsided, I resolved to be a Christian, if God would give me grace, to live in his service, and die in his cause.

But peace came not in an hour. A deep probing of my own soul took place. My sins were set in order before me; I knew that I

must perish, and perish most justly, unless help came from the cross. Against great light I had sinned, and long and wilfully resisted the truth. I had employed my strength in strengthening the hands of the wicked, and peopling the world of despair with immortal souls. What right had I to expect mercy? what claim upon the grace of God? I was encompassed with awful fears. My days were wretched—my nights were passed in anguish that drove sleep from my pillow. I was awfully tempted to leave this world unbidden, but I dared not do it. I was certain, if I did, I should go to hell. My appetite was gone, my health declined; my strength became weakness. O, the wormwood and the gall of those dark and trying moments! How vivid they stand out upon my memory! How harrowing the recital! I have barely firmness sufficient to pen these events.

But God at last heard prayer, and gave me peace—peace more welcome to my lacerated heart, than was the sunlight to the inmates of the tempest-tossed ark, after their long sojourn upon the waste of waters. Gladness was in my soul, and praise upon my lip.

## MY WIFE INFORMED OF MY CHANGE.

I have already said, that, in the time of my trial, I had not confided my feelings to any one. My family knew I was sick, but they were strangers to my mental sufferings; I did not dare trust any one. My wife from her youth up had been a Universalist. I knew she would pity, but could not relieve me; and that a knowledge of my situation would make her unhappy, while it could be of no advantage to myself. But having made up my mind, and committed myself to my Saviour, I felt it to be my duty to give her that information myself, which she would soon learn from others.

But another motive influenced me. I knew that my former friends would never forgive me for leaving Universalism. I expected bitter persecution and most intense hatred from those who professed to have the strongest regard for me before my change. It became a question full of painful interest, whether I should turn from all this scandal and reproach, and find sympathy at my own hearthstone; or whether I should find a divided home. For aught that I knew to the contrary, my com-

panion was still fondly attached to Universalism. I expected she would be disappointed, grieved; and I knew not what else, when she learned that I was not only no Universalist, but had embraced the despised doctrines of the Orthodox faith. I prepared myself for whatever might occur, prayed for wisdom and grace rightly to perform my duty, and related to my wife what God had done for my soul.

I could gather nothing during the narration to inform me as to its effect upon her mind. My companion was deeply affected; but whether from disappointment, or from sympathy with my sufferings, I could not tell. I closed my recital, and paused for a reply. Judge of my astonishment, when she said, "O, I am so thankful that you have been thus guided!" I could not trust my senses. I asked to hear the remark again; the same sentence was repeated, and by it I was completely overwhelmed. I learned, to my utter astonishment, that, for more than one year, Mrs. S. had been convinced that Universalism was an error, and had renounced it. Her faith in Universalism was first shaken by the conduct and conversation of Universalist ministers, who visited at my house. She felt that

a system could be neither true nor profitable, which had such advocates. She had long held communion with her Saviour; and, in her own closet, unaided by religious instruction, and uncounselled by religious friends, sitting under a ministry of error, and with no guide but her Bible, she had been turned from the way of death, and, some months before my change, had found the Saviour to be precious to her soul.

From motives similar to those which had induced me to keep my change of views from her, she had kept her own from me. Could I do less than adore the grace and goodness of God? Could any one marvel that our first family altar should be one of thanksgiving to that God who had opened our eyes, touched our hearts, and enabled us to begin together a new life in Christ?

#### DREADFUL CONDITION.

My condition may be imagined, but it cannot be described. For a long time, I had been distressed with the evil moral tendency of the system of which I was the minister. For a long time, I was troubled with heart-rending doubts, that almost overwhelmed me. Often

was I called to preach in the face of evidence which I could not gainsay. Then I became anxious about my own soul, and was fearful that the blood of souls would be required at my hands. My former friends had nearly all forsaken me, and had become my bitter foes. They left no means untried to ruin me, and render me an outcast among men, by taking away my reputation, which was all that myself and family had to depend upon for bread. To the religious community I was comparatively a stranger; and it was supposed, that, if I were represented as unworthy of their confidence, I should be in a situation to do the cause of Universalism no harm. Not only was all manner of evil said of me, but my wife was more than once insulted in the streets, because I had changed my faith.

This state of things imposed upon me a weight more than my frame could bear. My enemies had greatly affected the public mind; and on every side I found distrust and suspicion. I was poor in this world's goods. I had given up a salary sufficient for my wants, and was now penniless, and had no means of support. My health was constantly declining. The future looked very dark. I was fearful



that my mind would be overturned, and my reason lost, if relief came not to me soon. Disease triumphed; my mind was impaired, and in an hour of derangement I had wandered from my home—wandered I knew not whither. Then followed weeks of suffering, bodily and mental, which it makes me sick at heart to recall. My physical strength was gone; my mind was weak, vacillating, and easily moved; my appetite was lost, and sleep fled from my pillow. My days were a burden; my nights were seasons of anguish. Almost everything moved me—everything excited me. My mind was filled with gloom. Go back I could not; to advance was impossible, until the darkness was dispelled by the light of truth.

#### VISIT TO THE REV. DR. HAWES.

I formed the resolution that I would for a season leave Salem, and in other scenes seek a restoration to health. I visited Hartford, Connecticut, and took up my residence in the family of Rev. Dr. Hawes. He received me as a son, and bade me welcome to his residence, and to all the instruction which I needed. I remained four weeks in his family,

and pleasant hours those were that I passed in the house of that great and good man. My strength returned; my health improved to a very great degree; my mind became decided, and my heart fixed. It is but just to say, that, if I shall ever be of any service in the ministry of Jesus Christ, it will be very much owing to the friendly attentions, the judicious instructions, and the Christian sympathy, which I received from Dr. Hawes, his kind family, and his affectionate church.

On the last Sabbath in the year 1840, both Mrs. Smith and myself united with the first church in New Haven, Connecticut. To me it was a solemn day. And may it not be regarded as a peculiar providence, that the year above mentioned, so full of change, suffering, and anxiety, should be closed as it was? At its close I could say—

“Now rest, my long divided heart;  
Fixed on this blissful centre, rest:  
With ashes who would grudge to part,  
When called on angels’ food to feast?”

“High Heaven, that heard the solemn vow,  
That vow renewed shall daily hear,  
Till in life’s latest hour I bow,  
And bless, in death, the bond so dear.”

And not for one moment since, have I had any difficulty in relation to the great doctrines of the Gospel; nor has a shadow of doubt passed over my mind in respect to any prominent truth embraced in the confessions of faith of the Evangelical churches. With my whole heart I embraced this system of truth; with my whole heart I defend it.

#### CONCLUSION.

I have great reason to bless God for his mercy. In my most trying moments, I have trusted that he who bruised the reed would not break it. Long ago I had perished but for the goodness of God. But for this I had fainted. Against very great light I had sinned, and most richly deserved to perish. For a long time, I had had serious impressions. God's Spirit had often reproved me, and bade me turn. But long and wilfully I rebelled. I trifled with my doubts, resisted light, and hated instruction, till I merited the sentence, "Let him alone; he is a blind leader of the blind." But God in mercy followed me by his Spirit, and would not let me go. Against my firm resolves, he stripped my system from me: against my wish, he made me see its

deformity, and abhor myself because of my connection with it. When I hated the truth, and reviled the employments of those who fear God, he touched my heart, subdued my hatred, and caused me to love the truth, and all who love my Saviour's praise. He has also nerved my frame, strengthened my feeble system, and enabled me to stand in the place he has allotted to me.

I enter now the house of God with new feelings. I find a new delight in the service of God, and in the place of prayer and praise. While in my delusion, I sought no light, desired no change of heart or opinion; I now love God, and his people, and the doctrines I once despised, and the duties I once detested. Creation itself wears a lovelier garb, and Providence, no longer dark and frowning, sets forth the hand of my Father. I adore the grace that snatched me as a brand from the burning. I will magnify the Divine mercy, and speak often of his long-suffering. O, can any employment so become my tongue as that which calls me forth to tell what God has done for my soul? It is the Lord's doing—the work is his. To his service be my days henceforth devoted. To his name be all the glory!

## INFLUENCE OF MY MOTHER.

I have said that nearly all my near relatives were Universalists. There is an exception to this remark ; and did I not notice it, I should do injustice to the best friend I ever had. My own mother was not a Universalist. She was a religious woman. I have no remembrance of her ; for she died before my memory received any impressions of her words or looks. I cannot recall anything in relation to her ; but those who knew her well, speak of her piety and love for the things of God. I was her youngest child ; and she wished to live to train me up for God, and to guide me in the way of life. Very early in my life, I was made acquainted with her dying employment. As death approached, she called for me, and took me in her arms, and pressed me to her bosom with her dying embrace. Her last tears were shed for me ; her last breath was spent in prayer to God for my welfare and my salvation. It was her dying petition that I might be saved from impiety and sin, and become a useful Christian.

That death-bed, and the last moments of my mother, have never left my mind, since

first I was told of her dying hours. When far gone in error, this scene has spoken to me. When many have thought me hardened, past feeling and past redemption, this has made my mind tender, and sometimes almost overwhelmed me. It has spoken to me, when mothers have come to me in relation to their sons—as mothers often have done—and have said, with streaming eyes, “My son has become vicious and intemperate; he is the companion of the dissolute and the abandoned; he breaks the Sabbath, and scoffs at the name of God. And when I warn him—when I tell him of the judgment, and the retributions of eternity—he laughs my fears to scorn. He tells me that there is no judgment, that the Bible reveals no punishment for the future state; and he appeals to you and to your preaching to sustain him.” And when such persons have urged me to use my influence to save their sons from ruin, and turn them from the way of death, I have felt the force of such appeals. The voice of my mother seemed to blend with the touching eloquence of those who pleaded for their sons. Then have I regretted my employment; and, half-convinced, been almost tempted to throw up

a calling that most manifestly strengthened the hands of the wicked.

Next to my existence, and the conversion of my soul, I would bless God for a praying mother. I could do no less than record this tribute to her memory, and leave on record the part she bore in my rescue from death. Let all take courage, who have the moulding of young minds—who make the first impressions upon an immortal soul. No matter how hard the soil—how long the seed lies in the ground. If it be good seed, sown in faith and prayer, it will not fail. The hand that sowed may be palsied by death; the eye that wept may be closed in its long sleep; the voice that counselled may be hushed; and the heart that prayed may cease to beat. Still the blessing will come. Your son, or brother, or friend, may be upon the ocean; he may fall into temptation and crime, or sit in the seat of the scorner. But upon the mast-head at midnight, in the haunt of sin, in the congregation of the impious, you will be remembered. If faithful to their souls, your sons and daughters will gather around your tomb, to bless you for what you have done for them.

The retrospect is terrible to me, beyond description. I have wasted twelve years of this short life, and done much to lead men to perdition. I have encouraged those already on the road to destruction, and have urged them on their perilous way.

O, what a retrospect! My pathway seems strewn with the wreck and ruin of souls! My hands and my garments seem stained with the blood of my fellow-men. On every side, lost souls cry out, "But for you we might have been saved!" O that I could recall the past! O that I could wipe out the influence I have exerted, and make those twelve years a blank! I could weep tears of blood to remove the impressions made upon the souls of men, while I was in the ministry of error. The past has gone to God. All that remains for me is, to lift my voice in defence of truth, and tell men what great things God has done for my soul.

"The world will wonder, when they see  
A wretch like me restored;  
And cry, Behold, how changed is he  
Who once despised the Lord!"

Such are my reasons for renouncing Uni-



versalism, so far as connected with my religious experience. These alone would be sufficient. I could not resist such light—I could not trifle with such convictions. God has been very gracious to me. To his name be the glory—to his service be my remaining days devoted!

“People of the living God,  
I have sought the world around;  
Paths of sin and folly trod,  
Peace and comfort nowhere found.  
Now to you my spirit turns—  
Turns a fugitive unblest;  
Brethren, where your altar burns,  
O, receive me into rest.

“Lonely I no longer roam,  
Like the cloud, the wind, the wave;  
Where you dwell shall be my home,  
Where you die shall be my grave:  
Mine the God whom you adore,  
Your Redeemer shall be mine;  
Earth can fill this heart no more—  
Every idol I resign!”

## CHAPTER III.

## DIFFICULTIES OF UNIVERSALISM.

To the system of Universalism there are many and mighty objections in the minds of all reasonable and sober men, who think upon the subject at all. Those difficulties increase upon a more familiar acquaintance with the system. None know them in their full power and extent but those who minister at its altar. In the system are many contradictions. Its practical tendency is bad. The proof adduced in its support from the Bible is not relevant. Reason and the Bible abound with arguments which teach a contrary doctrine. With all these the preacher of Universalism is familiar. He feels their power; they meet him everywhere. Could his confiding hearers know the misgivings of a Universalist preacher, the objections that surround him, and the suspicions that he whispers to confidential friends, they would feel that the risk was great in trusting such a doctrine. There could not be a more eloquent or impressive lecture upon Universalism, than a collection of the confessions of its advocates. I will state some of them.

I. *The system is new.*

In principle and spirit, Universalism is old as sin. It was taught in Eden, by Satan, who promised our parents exemption from punishment, should they break the divine command. In the time of the false prophets, it cried peace to the wicked in their sins, and assured them of endless life, though they turned not from their evil ways. From the age of the apostles till now, it has been steadily pursuing its work of death. It has not always been called by the same name ; nor always been similar in its mode of attack upon the truth ; nor uniform in its own defence or creed ; yet has it ever been found opposing itself to the command and authority of God, and urging men to walk in the way of death, with the assurance that, at the end, they would find peace and rest in heaven. But, as a system, it is a modern affair. To give this delusion a form and name ; to call it Christianity ; to attempt so to wrest the Bible, as to make it seem to countenance Universalism, belongs to modern days. After the truth and nature of Christian doctrine have been settled for eighteen centuries, Universalism appears ; upturning all past belief, and introducing doctrines, not one of which ever

before entered into a system called Christian ; while it rejects all which have been regarded by Christians in all ages as the fundamental doctrines of grace.

Universalists claim Origen, Clement of Alexandria, and some others among the early fathers. Yet these fathers held not one doctrine peculiar to Universalism ; neither did they believe in the salvation of all men. Origen taught the preëxistence and the transmigration of souls. He believed that all men were created at one time ; that in some period of their existence the lost would be restored ; that they might again sin and again be lost ; that while the once lost would ascend to heaven, those in heaven would descend to hell. The Universalism in which he believed consisted in a migration from hell to heaven, and back again. Clement of Alexandria taught that all who died without a knowledge of Christ would have space for repentance. He did not believe that all thus favored with the opportunity would repent ; much less that any could be saved without repentance.

As a system, Universalism took its rise in England, and was early transferred to this country. Repudiated in the land of its birth,

it has obtained a home in that of its adoption. Gloucester, Mass., is distinguished as having early received a living preacher of this delusion, the way for whom was prepared by a copy of "Relly's Union," which was brought there by a Scotchman.

When we call Universalism a novel system, we do not speak of novelty in its principles, but in its way of teaching them. It differs from the teaching of Satan in this: Satan did not presume to deny that God threatened men with death; nor did he assert that the assurance he gave our parents was the promise of God. He did not pretend that Adam or Eve had mistaken the nature of the penalty threatened; nor that it was their error that produced their fear; nor that while God threatened them with death, he intended to give them life. He threw himself across the command of God, and dared to assert that God had threatened what he did not mean to perform. Universalists reach the same result in another way. They declare that men may live in sin, and die as they have lived; break every command in the decalogue, and reach the grave in the shortest way; with the most fearful crime upon their heads; and yet be as

certain of heaven as Paul, Peter, or John. And further than this—they assert that their views are taught in the Bible; that the Bible was written expressly to teach them; and that it teaches only their doctrines. Thus have they ‘made the heart of the righteous sad, and strengthened the hands of the wicked.’”

The novelty of Universalism consists not in its opposition to the law of God;—the father of the system set the pattern in Eden. Nor in the doctrines it avows;—they are all old, and have been better expressed, and more chastely defended, by the ancient Epicureans and the Deists of modern times. Neither does its novelty consist in promising to the wicked security from future woe, and bliss in heaven equal with the good:—these are errors old as man; they are the foundation of sand on which, in all ages, the impious rest their hope of heaven. It is novel in this—that it claims for old errors the name of Christian. Though set up as antagonist to truth in other days, and so refuted, they are now gathered up, arranged, and called Christianity; and the Bible is appealed to now as the source and support of the deadliest delusions which it was given to destroy. Under the ministry of James Rely

and John Murray, between the years 1767 and 1770, they were framed into a system and named Universalism.

## II. *The character of its founders.*

This sect arose under James Relly. He commenced his public career as an exhorter, in the connection of Whitefield. He embraced and defended Universalism upon the idea that all men were united to Jesus Christ, and partook of his nature and his destiny. The divinity of Christ was the corner-stone of his system. He taught that all men were exposed to eternal misery; that from this dreadful doom they were rescued by the vicarious sufferings of Jesus Christ, who bore the curse and ransomed men from hell. Relly believed in no punishment for sin, actual or original, either in this world or that which is to come.

Mr. Relly began his public ministry in London, not far from 1768. The character of his congregation, and the influence it must have exerted in the metropolis of the world, may be gathered from the following description from the pen of Mr. Murray: "The house had formerly been occupied by Quakers; there were no seats, save a few benches, and the pulpit was framed of a few rough boards,

over which no plane had ever passed. The audience corresponded with the house:" that is, it was as rough as the boards. Relly was a man of very ordinary talents, of limited education, and had very little personal influence. In the land of his birth, and the field of his unholy labors, no one can be found who has embalmed his memory. His name has perished from among men.

But John Murray is canonized as the Father of Universalism, though Mr. Relly first publicly preached it. Mr. Murray's auto-biography proves him to have been a mere changeling in theology—a man destitute of education, and a bankrupt in character from his youth.

He was by birth an Englishman, and began to preach Universalism as soon as he reached America, in 1770. Like all false prophets, he pretended to something like inspiration and miracle in respect to his faith. While he was carousing in England, the spirit of prophecy was given to an old man in New Jersey, assuring him that this same Murray was in latter days to be a preacher of Universalism to America.

The story, as told by Murray, is this. On his passage from England to New-York, the



vessel in which he sailed was driven out of her course, and ran aground in Cranberry Inlet. Murray went on shore to purchase a fish. A man introduced himself to Mr. Murray, made him a present of a fish, and informed him that he had been long expecting him. The stranger, whose name was Potter, informed Murray that some years before he had built a meeting-house at his own expense. He closed it against Presbyterians, Baptists, and Quakers, assuring his neighbors that God would send him a preacher. Long and patiently had he waited. His neighbors tauntingly would inquire, "Potter, where is your preacher?" But the moment he saw the vessel on shore, a voice said to him, "Potter, in that vessel, cast away, is your preacher." He believed it, he says, and when Murray came up to purchase the fish, the same voice said again, "Potter, this is the man, this is the person whom I have sent to preach in your house." Yielding to a solicitation to preach, on condition that the wind remained contrary, Murray became the guest of Potter. Several days passed; still the wind was contrary. He preached on Sabbath morning. At noon the wind changed; and this heaven-sent

ambassador sailed out of Cranberry Inlet, ON SABBATH AFTERNOON, AS SUPERCARGO OF A SLOOP BOUND FOR NEW YORK.

He preached three years in disguise. Among Presbyterians, he passed as a Presbyterian; among Baptists, as a Baptist; when with Methodists, he was supposed to be one of them. It was only by stratagem that the disguise was torn away; a stratagem of which he complains most bitterly. He then found his true level, having made a beginning which befitted the father of a system rightly called the "refuge of lies."

Elhanan Winchester was contemporary with Mr. Murray. Though he had no fellowship with Mr. Murray, yet, like him, he preached some time in disguise; professing to be a Baptist preacher, while he was a believer in Universal Salvation.

The system of Winchester was, in all essential points, unlike that of Murray. He taught that men must suffer for sin, and for all sin. He believed that repentance only could save from hell, and that men would, literally, be redeemed by fire. He referred all those passages of Holy Writ which speak of hell fire, punishment in hell, and judgment to

come, to the future world. His opinion was, that the wicked would be punished, millions and millions of years—so long as to defy the power of man to grasp the duration—so long as to justify the term *eternal* as applied to that duration. That Universalism should be the doctrine of Revelation; be hid from the most devout students of the Bible for eighteen hundred years; and then be discovered and preached by such advocates, are difficulties, not the least, that attend its defence.

III. *The doctrines which are peculiar to modern Universalism are novel, destructive, and fatal.*

They are unlike those which are adopted by Christians. Between Universalists and their opposers, there is no common ground. They employ terms which are familiar to Christian ears; they use the words that are found in the Bible, to express their system of doctrine in part. But when employed by Universalists, those words have another sense, widely different from their real meaning.

Universalists talk of the Gospel, profess to believe it, to have a commission to preach it. But what is it? A mere mockery! It has no redemption in it, for men are punished in full

for all their sins. It even gives no man a title to heaven, for no one has lost that title. It cannot save from sin, for men sin till this life closes, so that they are not saved here from sin; and by this doctrine there is no sin in the next life, so that it cannot save there. It redeems no man from death, for all die; nor from the grave, for all must lie there; nor from hell, for to that, Universalism says, men were never exposed. It remits no penalty; it saves men from no punishment *due* to their crimes, for this system says punishment would be unjust. It writes no one's name in the book of life, for none was ever blotted out. Its whole business, and the only purpose for which it was given, is to teach that hell is a fable, future punishment a relic of superstition, and that no one need be afraid to die; for die when or how a man may, nothing remains for him but an immortal state where he will be equal to the angels of God in heaven.

It professes to believe in the evil of sin: yet it is an evil that is not fatal, and it is no great thing to be redeemed from it; no great thing to be redeemed at all. Sin is not an evil in the sight of God; and, in the estimation of

the sect, God would rather prefer to have his law broken than kept ; and, as a proof of it, has determined to raise all who persist in their rebellion till life shall close, to a seat at his right hand. Universalism talks of the death of Christ, but denies the atonement. It declares that Jesus tasted death for all ; yet it affirms, most boldly, that Christ does nothing for men that they cannot do for themselves, nor would any be lost if he had not died at all ; that he lived to teach Universalism, and died to show that a Universalist could die and rise again from the dead. Such is the great and mighty mission given to the Son of God, according to that system which, above all others, professes to magnify the mercy of God through Jesus Christ. Nor is this all. It teaches that life is not a probation ; that no act of man can affect in the least his future condition ; that all will stand upon an equality in the next world, all start from the grave upon the same level, however they may have lived or died ; that secret prayer is not a duty enjoined by its creed ; that the Sabbath is an institution of expediency, and not of divine appointment ; and that all are hastening to the grave, and to a world beyond, in which no difference

will be made between the evil and the good, "between him that serveth God, and him that serveth him not."

The system of doctrine peculiar to Universalism is this : a Gospel not essential to salvation ; a death for sinners with no redemption, no atonement in it ; a denial of depravity, regeneration, and a life of holiness ; a belief that sin is not an evil in the sight of God, that it can do no great harm to men in this life, and will debar no man from heaven in the next ; a denial of the immortality of the soul, and of future retribution.

The founders and advocates of such deadly errors present themselves before the world as teachers of righteousness, and ministers of truth. They would have the world believe that prophets predicted such doctrines by inspiration ; that angels announced their approach ; and that Jesus Christ left the bosom of his Father to spread such sentiments over the earth, lived and suffered to teach them, died to sanction and confirm them ; and that, though revealed in the Bible, they were hid from all men for eighteen hundred years, and at length were revealed to Murray, Ballou, and Balfour. How true it is, that when men like

not to retain God in their knowledge, he gives them up to vile affections ; and when they will not repent, but persist in their evil ways, he sends them strong delusion, that they should believe a lie !

IV. *The system is constantly changing.*

It was one thing under John Murray. He taught the absolute Deity of Jesus Christ ; a salvation from endless damnation, and no punishment for sin, either in the present or future world. Mr. Winchester, on the contrary, taught that sin would be punished in this life or the next. Its duration none could grasp. To the human comprehension it was eternal. Hosea Ballou recast the system, till it retained not one feature peculiar to it in the days of Murray. He has had conferred upon him the title of the "Father of Modern Universalism."

Mr. Ballou began the work of changing the system of Universalism, by the denial of the divinity of Jesus Christ, and adopting the lowest form of Humanitarianism. He claims, and not without reason, to be the first open advocate of Unitarianism in this country. It is certain, that "Ballou on the Atonement" was the first work in which that sentiment was openly defended.

The denial of the divinity of Christ was, in the estimation of Mr. Murray, a denial of Christianity. He therefore disowned Mr. Ballou; did not acknowledge him to be a Christian; nor, from the hour in which he embraced Unitarianism, would he hold fellowship with him. After Mr. Murray's decease, Mr. Ballou was invited to supply the pulpit in Boston in which Mr. Murray had preached. He came; and, in his first sermon, advanced some of his Unitarian notions. A member of the society arose, and stated that the society did not believe such sentiments. Mrs. Murray, then present, pronounced them to be infidel, and not Christian doctrines. The congregation would not allow him to proceed. He went home to Vermont, bearing upon his brow the stamp of infidelity, placed there by the Murray Universalists. Christians are accused of bigotry, because they do not recognize modern Universalism to be Christianity, and its ministers to be ministers of Christ. If so, then was Murray the prince of bigots; for he disowned his brethren and denied them the Christian name, when they differed from him in one thing only; while Universalists now disbelieve all things which we regard as Christianity.



No sooner had the denial of Christ's Deity been reached, than other changes followed. Original sin; the depravity of man; his exposure to the wrath of God; his need of an atoning sacrifice; his liability to judgment and endless death without the mediation of the Saviour—all of which were embraced in the Universalism of Murray—were swept away. Angels were said to be men only, who were commissioned to preach. Hell fire became the love of God; and going away into everlasting punishment was simply sending wicked men into the fires of regeneration, to make them fit for heaven. Change succeeded change, till, in 1818, Mr. Ballou announced that Universalism knew no state or condition beyond this mortal existence, but life and immortality; and "that the Scriptures begin and end the history of sin in flesh and blood."

To Walter Balfour was Mr. Ballou indebted for the general spread of the system of Universalism, as remodelled by himself. Mr. Balfour was born in Scotland, and was brought up in the doctrines of the Scotch church. He early became a Haldanite, and by men of that sect was sent to America, as a missionary to

the Puritans. As such he was introduced to the late Dr. Morse. In a short time after his arrival, he professed to be a Congregationalist. Then he became a Baptist. Then a Puritan Baptist, celebrating the communion every Sabbath, and washing his disciples' feet. From this sect he turned to Universalism. He was not, as is represented by Universalists, a popular Orthodox preacher; he had not enjoyed for years before he became a Universalist, the confidence of the Christian community. True, he made a hurried descent through Unitarianism and Restorationism, before he avowed himself a Universalist; and, before he became an open Universalist, he addressed to the Rev. Professor Stuart a series of anonymous letters, professing to be an inquirer after truth, and asking for light. These letters, appearing in a print in which an inquirer after truth is seldom found, received no attention. None was expected; the whole was done for effect. Mr. Balfour then threw off his disguise and addressed the Professor over his own signature. But he secured less attention, if possible, when known, than when he appeared as an anonymous writer. He gained his object, however. He was received by the

Universalists as a mighty man; one whom Professor Stuart even could not answer. Mr. Balfour adopted Mr. Ballou's system, and carried out its principles with so bold a hand, that many were startled; and the more moderate of the sect did not hesitate to pronounce Mr. Balfour a Deist.

He was, however, of great service to the sect. Parts of the Bible have ever been so stubborn, as to appear to teach a doctrine the opposite of Universalism. The great labor of the sect has ever been to explain away those parts, or to harmonize them with their system; as the devil labored to prove that his assertion, "Ye shall *not* surely die," was more worthy of credit than the threatening of Jehovah, "Ye *shall* surely die."

The principles of exegesis adopted by Universalists, are not designed to get at the real meaning of the Bible, but to remove the difficulty which the Bible presents in the way of their system. Any interpretation, no matter how absurd, will be adopted, that will answer this intent.

As an illustration, take Matt. xxv. 31-46. Mr. Murray applied this passage to the future state, and believed that it was descriptive of

the judgment of the last day. How then could he believe that all men would be saved ? It was in this way : all men were to stand before the judgment-seat of Christ ; at that place and time, the sinner and his sins would be separated : the sinner, compared to sheep, would be placed upon the right hand in glory : the sins, likened to goats, be sent away into everlasting punishment !!

But Mr. Winchester regarded this interpretation as absurd as would be the conduct of a sheriff who allows the criminal to escape, but very gravely presents the coat of the guilty to the court, with the request that that might be tried and punished. He asserted that the passage was to be understood literally to signify a punishment of such terrific duration, as to justify the term endless ; a punishment, which should run on for millions and millions of ages. He called upon the impenitent to avert their doom by timely repentance. Mr. Ballou, thinking such a punishment, so dreadful in duration, was too much like the notions of the Orthodox to allow a distinction, reached the profound conclusion that that Scripture did not refer to the future life at all, nor teach any punishment. It revealed this idea sim-

ply, that men were to be cast into the love of God, to be purified and made fit for heaven. And going away into everlasting punishment, simply meant to go away into the love of God.

At this crisis Mr. Balfour came to the rescue: he discovered a valley on the south side of Jerusalem, to which this and all kindred passages referred. In this valley of Hinnom, all, or nearly all, the threatenings of the Bible had their fulfilment eighteen hundred years ago, when the Romans sacked Jerusalem. In the book of Mr. Balfour, to which the Universalists are indebted for their knowledge of *sheol* and *gehenna*, we have this reference settled. When Christ says, "It *shall* be more tolerable for Sodom in the day of judgment, than for" those who heard and rejected Christ, Mr. Balfour says it was in the destruction of Jerusalem. When Paul informs the *Gentile Thessalonians* that "the Lord Jesus will take vengeance upon all those who know not God, and obey not the Gospel," "in the day when he shall be revealed from heaven, with his mighty angels, in flaming fire," Mr. Balfour says this threatening, addressed to Gentiles, was fulfilled in the destruction of the Jews. And when Peter assures us, that the "heavens

and earth are kept in store, reserved unto fire against the day of judgment and the perdition of ungodly men," Mr. Balfour informs us that this also had its fulfilment when Jerusalem fell; notwithstanding it was spoken to Gentile Christians, who had no more interest in the fall of Jerusalem than we have in China.

But this was a great discovery for the Universalists; it changed the whole current of their theology. All their interpretation of Scripture was made to fit the new application; and poor Jerusalem now bears the curse of the whole earth. By this new mode of interpretation, more importance is attached to the sacking of Jerusalem than to the deluge. Pella, which sheltered a few Christians during the siege, is of more consequence than the ark which preserved all who perished not in the flood. Can such a system be of God?

*V. Universalism is open to the objections which are urged against Atheism.*

A nation of Atheists was never known. A nation of Universalists has not yet appeared. Not only have the whole Christian world, with few exceptions, rejected this doctrine, but also all the nations of the earth. Find a nation, and you find them in possession of

faith in a Supreme Power, and faith in the doctrine of future retribution. Even among those who, from habits and customs, might have been disposed to limit all suffering to this world, you find the most fearful descriptions of future woe, and the most "fearful looking for of judgment." If Universalism were true, it would be written somewhere. God is not the God that Universalism represents him to be, if it is his purpose to save all men; for he has created us with a faith in future punishment, and written upon the conscience of no nation the doctrine of universal salvation. The patriarchs knew it not. Inspired men of old wrote of the misery of the damned. Luke xvi. 29-31. The chosen people of God, instructed by his inspired prophets, have ever believed that eternal death is the doom of the wicked. The entire mass of the Christian world, with those few exceptions that hardly deserve a notice, have found the same truth written, not only in the New Testament, but also "in the Law, in the Prophets, and in the Psalms." And all the nations of the earth, savage or civilized, bond or free, enlightened or degraded, have alike, with one consent, rejected the doctrine that all men

will be saved. We say that Atheism is false, because the common sense of all nations has rejected it. All nations have rejected Universalism, which, by the same rule, is false.

VI. *The Bible is not written as a text-book upon Universalism would be written.*

That doctrine does not appear upon the face of the Bible, if it appears at all. To support Universalism at all, the Bible must be explained and re-translated. The labor to deduce the salvation of all men from it, is great. Men do not get the impression, when they read the life of Napoleon Bonaparte, that he was a coward, or ignorant of the first principles of military tactics, and, when at the head of his army, the flower of France, and the best disciplined in the world, was frequently routed by a handful of stragglers gathered from the streets and fields. No one would attempt to show from the history of Washington that he was the enemy of his country and his race. Yet this would be an easier task than to convince the common sense of the world, that the Bible does not teach the truth that all are bound to the judgment, that all who die in sin are exposed to punishment after death, and that this life is given to prepare for another.



The men who defend Universalism are not learned men. They talk of Hebrew and Greek ; while many of them are ignorant of the English tongue. They speak of Lightfoot, Jahn, and Campbell, men of whom they know little except by the help of a small book, published by one of the limited number competent to the work, and called "Selections from Commentators."

The father of Universalism could preach for years very successfully, without a knowledge of English grammar. It has been asserted by the sect, in one of their public prints, that their "best and most successful preachers know nothing of grammar or rhetoric." The Hudson River Association have decided that "a knowledge of English grammar is not a requisite for ordination." A young man, destitute of education, tired of some honest calling, may, in three or four weeks, become the Rev. Mr. B——, able to argue all the good people out of their patience, if not out of their faith.

A preacher left a Christian denomination, and became a Universalist. In the account he gave of the reasons which made him a Universalist, I heard him relate this: Being

troubled with his faith, he resolved to visit Andover, and converse with the professors of the theological school. After repeated conversations with Drs. Woods and Stuart, and finding himself, like the woman in the Gospel, "no better, but rather worse," he resolved to avail himself of the large library in the seminary; and by close study and much prayer, remove his doubts, and firmly settle himself on the foundation of truth. But all his labor was in vain. His difficulties increased, and he was obliged to become a Universalist.

Some young men of the seminary wished to know how profound his investigations had been. They examined the books of the librarian, and found that in the course of three or four weeks he had taken from the library two books; one was Hitchcock on Dyspepsia, the other had something to do with Dietetics. If then the Bible were not properly translated, the preachers of Universalism would not be able to make the correction.

#### VII. *Character of Universalist societies.*

The communities gathered under the influence of such a system as Universalism, and gathered to sustain it, are such as might be

expected, both in character and duration. They are composed mostly, not of the sober—not of the moral or virtuous—but of men of no religious principle; men tired of restraint, wishing the largest license, and asking for a form of faith which will strengthen their hands to do evil. Such societies become the home of bad men—the refuge of apostates. Excommunicate a man for wickedness, and you know where to find him afterwards. They take all that is left in a community; and it is a common remark of such as have no other habitation, when asked where they belong, that they are “Universalists, if anything,” or they “attend a Universalist meeting when they go anywhere.” If a man hangs himself, or dies of delirium tremens, no doubts exist as to who will attend his funeral, or what bell will announce his interment. Infidels are among the most zealous supporters of such meetings; and boys, young men of loose principles, the irreligious and profane, Sabbath breakers, with all others who have not the fear of God before their eyes, swell their ranks, support their cause, and bow to the minister as he passes through the streets, as to their spiritual guide.

Such societies are not formed for devotion, the advance of morals, or the reading of the Bible. Universalists read some parts of the Bible—those parts which they regard as proof-texts. But none are more ignorant of the Bible than they. All know this, who have anything to do with them. The daily reading of the Bible for devotion and profit is not observed. They do not love the book: as they frequently express it, “The Trumpet is Bible enough for them.”

Universalist societies do not long abide: one goeth and another cometh. Men learn out in a short time, and having assured themselves that there is no hell, care for little else in respect to religion. There is no room for wonder that so many societies exist: with such an abundance of material in every place to compose them, the marvel is, that there are not more.

The pastor of the society in Philadelphia complains, that men who once were the pillars of the congregation, become Sabbath breakers, wandering about the streets and fields, while he preaches to empty pews.

Mr. Balfour calls Universalist societies “ropes of sand,” falling to pieces, leaving

only a fragment. He states that societies within his knowledge are made up of "infidels and profane swearing men"—building churches to shut up, or to transfer to other denominations—making Universalism a "hissing and a by-word"—causing men to wonder that any one "could remain in the ministry."

Mr. Charles Hudson, now a member of Congress, and formerly a Universalist preacher, states, from the observation of years, that more than *nine tenths* of the societies formed are of an irreligious, profane, ungodly character; "*and that more than two thirds of all that were formed within the past ten years have perished.*" Hosea Ballou, 2d, compares Universalist societies to a "dead body;" and preaching, to "galvanism, operating" upon the body, which presents a "horrid mockery of life." He compares them also to "worthless carcases, which are half buried"—"a festering corruption on the face of the earth."

VIII. *Universalists are not confirmed in their faith.*

Two classes of persons make up a Universalist congregation. The one have no faith in Revelation. They have faith in the preaching of Universalism, because, in their opinion

it is better than nothing ; and because its chief work is to put down Orthodoxy. In this class should be ranked those who avouch themselves to be "Universalists, if they are anything," but who have little concern in it any way. If Universalism is in the Bible, it will be well with them ; if not, they will reject the Bible. A second class is made up of those who are called Universalists, and perhaps call themselves so. They attend a Universalist meeting, because their friends do ; or because a husband or a brother desires their attendance ; or because they have not yet made up their mind in relation to what the Bible does teach. They wish Universalism to be true ; hope it is so, and try to believe it. Such attend upon preaching to have their doubts removed. They will read Universalist papers, argue in defence of the system, and attempt, by removing doubts in the mind of others, to remove their own.

The most decided Universalists by profession often confess that they have doubts of the truth of the doctrine ; and that, when they look forward to death, they are fearful that the exchange of worlds will be for the worse, and not for the better. Others allow that a

moral change must take place in them before they die, if they are to be blessed ; and yet try to persuade themselves that Universalism is true, and that, though such a change be not experienced, it will be well with them in the future. Whenever you find a Universalist restless and uneasy, full of dispute and argument, always ready for debate, and challenging every one to a discussion, you may rest assured that you are in the presence of one who has serious doubts as to the truth of Universalism.

When, in my intercourse with Universalists, I met so many wavering and doubting, whom I had considered to be the most firm and decided ; and so many preachers confessing the existence of objections against Universalism which they could not remove, calling in question the relevancy of important proof-texts urged in favor of the system, and suggesting difficulties that no ingenuity could remove—I found it for a long time no easy work to defend my faith.

IX. *The ministry of Universalism is peculiar.*

Many, no doubt, believe what they preach. Many do not. Many know better than to

preach it; and if their own doubts and misgivings could be known, their congregations would disappear like the morning dew. Many are not satisfied with the doctrine, nor the evidence by which it is supported. They are unable to explain, to their own satisfaction, certain parts of the Bible which are urged against their views. With the moral results of their faith they are familiar, and know them to be evil; and could the deluded votaries, hoodwinked by these men, read their own confessions of doubt and evil, they would at once break the slavery that binds them as servants to Satan.

Such employ, in defence of Universalism, arguments that do not satisfy their own minds. They give to a difficult text an interpretation which they, at the same time, know to be unsound.

Many preachers, even those the most popular, allow that they preach for money; and that, unless well paid, they would not preach at all. A near relation of mine, a Universalist minister, has confessed to me that he preached to get his bread; that his preaching did not reform men, neither did he expect it would; that he was well paid for preaching: that



sometimes his hearers were pleased, and sometimes they were offended ; but he always got his pay.

Many of my ministerial associates professed to have little confidence in the truth of the system, or in its good moral tendency. In private social meetings, ministers confess to each other that there are objections to Universalism which they cannot remove. I have heard old men point out the sophistry of an argument used in defence of the system by a young man, and then employ the same argument, when preaching on the same subject. Often have I heard a zealous Universalist say, "Our Orthodox friends do not know our weak points so well as we know them ourselves."

The language of the Bible in respect to false teachers, seems so clearly to describe the preaching of Universalism, that in reading it the mind at once makes the application.

The Bible abounds with declarations such as these : "Let no man deceive you." "Take heed how ye hear." "Be not deceived, God is not mocked." "Beware of false prophets, which come to you in sheep's clothing." There are two reasons why the followers of Christ should be on their guard. The first is,

that deceivers never come in their proper garb. They appear to be what they are not. They take the name, and use the words of Christ, only to deceive. If the disciples trust to appearances, they will be misled. A second reason for vigilance is, that, if they are deceived, and follow after error, they will as surely be devoured by a wolf in sheep's clothing, as if they had voluntarily given themselves up to destruction. The man who takes a cup of poison, supposing it to be a cup of health, is destroyed as certainly as if he intended to take his own life.

You cannot place before any intelligent mind the character of false teachers, as exhibited in the Bible, without leaving the impression that you have reference to the advocates of Universalism;—for their business, and the business of false teachers in all ages of the world, is one. They deny the threatenings of God's word; and cause men to believe that, though they rebel against God, and live in impenitence, God will not do as he has threatened. So was Satan engaged in Eden, when he effected the ruin of our race. So were false prophets, when they cried peace and safety. And no sooner was the cross lifted

up, than false teachers appeared, denying the Lord, and bringing in "damnable heresies."

No Evangelical minister hesitates to apply such Scriptures to the preachers of Universalism. He believes that Universalism is "another gospel;" and believing this, he cannot receive the preachers of the doctrine as ministers, nor in any way countenance their claims. Universalist preachers understand this. They know that they are not regarded as Christians, and that, as false teachers, they are excluded from the pulpits and the communion of Christians. They feel this—they complain of it.

But a Universalist preacher cannot apply this text to Evangelical ministers. He dare not close his pulpit against them on the ground that they are false teachers, whom he dare not countenance lest he bid them God speed, and become a partaker of their evil deeds.

*X. It has no sanctions.*

I felt, while preaching Universalism, like a lawgiver attempting to enforce among the dissolute obedience to a law, to the violation of which no penalty was attached. I could urge men to repent of sin, to reform, to love God and serve him. But the answer would come

back, Suppose we do not choose to do so; what then? In reply, I could only urge that it was better not to sin; that the way of the transgressor is hard; and that it was more conducive to happiness to serve God, than to rebel against him. Upon the countenance of my hearers, I seemed to read the inquiry, Suppose we differ from you, and prefer the service of sin, and choose to rebel against God; what will be the consequence? The only answer that I could give was, "Nothing! You had better not live in sin; but if you do, you will be saved."

I could swell this list of difficulties to an indefinite extent. The doctrines of Universalism strike at the root of all Christian faith and piety. They are so near Atheism and infidelity, that both of them can take refuge under their wing. The congregations which attend upon its ministry are irreligious, and wish so to remain.

Many preachers have little confidence in the system, and admit their inability to remove objections that are urged against it. Their intercourse is distinguished for anything, rather than good-will and brotherly love. Few of the professors of Universalism are at ease,

or confirmed in their faith. A preacher can more easily remove doubts from the minds of others, than from his own; and he is frequently found using arguments in which he has very little confidence. He has no sanctions with which to urge home truth upon the heart. And then, when he remembers the names, the number, the character, the standing of those who, in all ages, have rejected Universalism; and the character, talents, and standing of those who defend it, and their writings on the subject; and when he adds to all, the modern date of the system; he has a mass of difficulties not easily overcome.

Allow me to ask, in conclusion, Can such a system as Universalism be of God? Is it not a delusion of the most appalling kind? Does not he who trusts it injure his own soul? Fly, then, from such delusion, so fatal, so deceptive. Let not Satan, the enemy of souls, secure you as a subject of his dark dominions. If he has in any measure got hold of you by means of a system of deception, turn to Jesus, "if God, peradventure, will give you repentance to the acknowledging of the truth." Fly, then, from error, lest you perish. Fly from sin to holiness, from death to life.

## CHAPTER IV.

## PROOFS AGAINST UNIVERSALISM.

## SUMMARY OF ARGUMENTS AGAINST UNIVERSALISM.

1. It has all the marks of being the doctrine of Satan which attended the temptation in Eden. Its purpose, its result is the same.

2. It answers to the false teaching, which, in the days of the prophets, seduced men from the path of truth to the way of death. Like that, it is a system of vanity and lies; cries peace to the wicked, daubs with untempered mortar, sews pillows to all arm-holes, and with lies makes sad the heart of the righteous, by promising the wicked life, though he turn not from his sins. In no way can Universalism be so well described, or its ministers be so graphically represented, as by reading the prophets referred to.

3. It fulfils the prediction of the apostles in respect to the errors of later times. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be

transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. xi. 13-15. Such were to "bring in damnable heresies;" "deny the Lord that bought them;" "make merchandise of the souls of men;" and "lead many from the truth to fables." Those delusions which have been scattered over the surface of time from the first temptation, may now be found embodied in Universalism.

4. It has the marks of falsehood which distinguish Atheism—all nations, in all ages, have rejected it.

5. It does not appear upon the face of any part of the Bible. Take any part, print it in the form of a Tract, and it would not convert a single soul to Universalism. The sermon on the Mount, or on Mars Hill, for example. When they read the Scriptures in public, Universalist preachers are obliged to use great care in the selection.

6. It makes the Bible an unmeaning or deceptive book. If Universalism be true, the Bible has misled the mass of Christians, the best, the most devoted students, for eighteen hundred years; and martyrs at the stake have died in defence of sentiments which were

false, but which they supposed they found in the Bible. It is not a light shining in a dark place. It is not an unerring guide unto truth.

7. Its age is against it. The father of the system has not been dead fifty years. The first society in America was organized in 1785, and the man yet lives who gave it its present form.

8. It has no fixed character. It is not the same in any two periods of time. It is a child of many parents. At one time it teaches, that men are to be saved from hell ; and at another, that men were never exposed to hell. It teaches at one time, that Christ, by his death, made a vicarious atonement ; at another, that his death was simply that of a witness to the truth. We are told by one father, that men will be saved, because Christ has ransomed them, or paid their debt ; by another, that men are adequately punished, and are saved on the ground of strict retributive justice ; and by still another, that the resurrection is to do the work and prepare men for heaven. At one time, men are thought to be justly exposed to endless punishment ; at another, endless punishment is regarded as cruel and un-



just. With some, Christ was divine ; with others, he was simply a man. The explanation of Scripture adopted by the sect is equally contradictory. Two or three different and contradictory interpretations attend the same text. When one of the explanations does not remove a scriptural difficulty out of the way of Universalism, another is adopted, and then another. Thus the twenty-fifth chapter of Matthew is, by Mr. Murray, referred to the judgment. According to Mr. Ballou, it shows that sinners are to be cast into the love of God. And Mr. Balfour is very certain that it refers to the valley of Hinnom.

9. The positive teaching of Christ, that men are exposed to hell, to a punishment after the death of the body, a punishment more dreadful than the death of the body, puts down the system. Matt. x. 28.

10. The fact that men could commit a sin which would never be forgiven, which would expose the guilty to eternal damnation, proves that Universalism is a "ministry of lies." Such a sin did Ananias and Sapphira commit : for it they died. Mark iii. 29. Acts v. 3.

11. The distinctions to be made in the resurrection confute the idea of universal sal-

vation. "Some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29. "Thou shalt be recompensed at the resurrection of the just." Luke xiv. 14. "Them also which sleep in Jesus will God bring with him." 1 Thess. iv. 14, 16. We find, that, in the resurrection, some will "be clothed," and some "be found naked." 2 Cor. v. 1-4. We read of the "*better* resurrection," for the sake of which holy men often endured persecution and death for the truth's sake, Heb. xi. 33-35; and of "the resurrection of the just and unjust;" and of "the *first* resurrection," which will save all who have a part in it from "the second death." Rev. xx. 6.

12. The destruction of the old world, as a type of future judgment, is utterly opposed to Universalism. 2 Peter iii. 7. Such a judgment took the subjects of it to glory, or reserved them to the judgment of "the great day. If the first, then the most depraved of our race had a special agent appointed to conduct them to glory, as Elijah had. It is de-

pravity, not holiness, that leads to God. And the fact that all nations are not in heaven, results from their want of depravity—they are not wicked enough to be taken away. If this view be not correct the Bible one is, that men who lived before the flood, and since, must all stand before the judgment-seat of Christ.

13. The fact that the people of Sodom and Gomorrah are set forth as an “ensample, suffering the vengeance of eternal fire,” and are to be judged in common with all our race, effectually disproves Universalism. Jude 7. Mark vi. 11.

14. Universalism is disproved by the Bible doctrine, that death is the penalty of sin, which men may escape by repentance. The penalty is not natural death: from that no man can escape, though he does repent. The penalty is not spiritual death; for that is the crime. It is eternal death. When God said to our first parents, “In the day that thou eatest thereof thou shalt surely die,” he conveyed by the term *death* the idea which the Jews attached to that word in the time when Moses wrote. All know that it signified the eternal death of the soul by the threatenings of God against sinners.

15. Universalism is confuted by that large class of texts, which runs through the entire Bible, and which compares this life to a race, or a warfare; which presents conditions to salvation; which leaves the event doubtful and the danger certain.

16. Universalism is inconsistent with the conduct of all holy men of old, who lived and walked with God, suffered for his name, and went joyfully to death for his sake, that they might secure a crown of life, and dwell with God forever. Heb. xi.

17. Another argument is afforded by the testimony of Paul, that he lived, preached, and labored in view of the judgment, that at last he might be accepted, and not be a cast-away. 2 Cor. v. 1-11.

18. Universalism is discredited by the number, learning, and piety of those who reject it, compared with the character of those who embrace and defend it. The one having maintained their views for eighteen hundred years; the other sect having newly come up.

19. Universalism is contrary to the repeated declarations of Christ in respect to the certainty, nature, and endless duration of future punishment, as found in the first sermon that

fell from his lips, and in the entire record of his teachings.

#### THE PREACHING OF JOHN THE BAPTIST.

John the Baptist came to herald the Messiah; to prepare the way of the Lord. He preached not as Universalists preach. His hearers believed in eternal rewards and punishments. He confirmed them in their faith. He commenced his ministry by calling men to repentance, by warning them of "wrath to come," by assuring them that the august Personage whom he came to announce, would burn up the wicked, in the last day, "like chaff in an unquenchable fire." How much instruction of this kind would it take, to convince men that there was no wrath in the future world, no unquenchable fire into which the wicked would be cast?

#### THE PREACHING OF CHRIST THE LORD.

The first sermon that fell from the lips of the Son of God, is most pointedly aimed against Universalism. In that sermon, he describes the class of men who are blessed and accepted of God; and, by contrast, those

also who are cursed and rejected. He adverts to the broad way, through which the thronging multitudes go down to death, and points out the narrow way, in which few travellers are found. He mentions sins, the commission of which exposes men "*to hell-fire*"—"a fire that never shall be quenched." He urges men *to lay up for themselves treasures in heaven*, for so only can they have an inheritance there. He plainly teaches that all who heed not his words, will, in the last day, resemble the foolish man, who was ruined in the hour of tempest and storm. How many converts would this first sermon of the Saviour secure, if now repeated, from place to place, by the advocates of Universalism?

He kept about his Father's business, calling sinners to repentance, and warning the wicked of the damnation of hell. The whole teaching of the Saviour was of the same character. A few instances I will produce.

"Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." "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." Matt. x. 28  
Luke xii. 5.

We have here something of which to be afraid *after the body* has been killed. Something more dreadful than the death of the body; even the damnation of hell. Matt. xxiii. 33.

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark iii. 29.

This is a sin that *cannot* be forgiven. The language is emphatic. "He that shall blaspheme against the Holy Ghost hath *never forgiveness*, but is in danger of *eternal* damnation." A man cannot be exposed to that which does not exist. If no such thing as eternal damnation exists, then Christ was a deceiver. If there is such a damnation, then Universalism is false; hell is not a fable; damnation is eternal; and those who are exposed to it "*have never forgiveness*:"—no escape, no deliverance.

"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." John v. 28, 29.

The interpretation of Universalists is, that this is not a literal, but a moral resurrection; and that the resurrection of damnation is spiritual condemnation. But such an interpretation is absurd. In the first place, it makes the violation of the law and the penalty to be the same thing: the crime and the punishment are one. "They that have done evil" *are already spiritually dead*. This was their crime, and Christ commanded them to believe, and pass from death to life. It was for being spiritually dead that they were to come forth to damnation. According to the Universalist exposition, the crime was spiritual death; and the punishment they are to receive is a continuance in the same state of spiritual death.

Suppose a parent wishes to secure obedience to his command: he informs his children that they must obey him; that his law is just, and its penalty righteous. Do any of them steal? as a punishment, they shall steal. Do any utter falsehood? uttering falsehood shall be their chastisement. And in general, for every act of disobedience, just such another act shall be added, as a punishment. How



long would parental authority be maintained in that family? How much of such discipline would it demand to promote reformation, and preserve peace and good order?

In government let crime and punishment be identical—let robbery and murder be avenged by compelling the guilty to pursue their unhallowed employment, and dip their hands in the blood of other victims. Who could endure such mockery of justice? Could government stand one hour with such a penalty? And is this the character of the government of God? Did the blessed Saviour, who came to redeem us from the curse of the law, come to this world to announce that crime and its punishment is one and the same thing? and that to save men from the curse of the law is impossible?

In the connection the Redeemer has spoken of a spiritual resurrection. "The hour now is" when the dead shall hear my voice. John v. 25. "Marvel not at *this!*" that those who are dead in sin now hear my voice, and live. A greater thing than this is to take place. "The hour is coming, in the which all that are in their *graves* (making a distinction between those *morally* and those *literally* dead)

shall hear my 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." Now, in these words, if the Saviour is speaking of men dead in sin, and representing them as buried, he would, to preserve sense, have represented the good as being already alive. But both classes, the good and the evil, are dead ; both are in their graves ; both hear the voice of the Son of God ; and both come forth from their graves, the one to a resurrection of *life*, the other to a resurrection of *damnation*.

To the future life as the world of rewards and punishments, the Saviour directed the minds of those who heard him. "But when thou makest a feast, call the poor, the maimed, the lame, the blind : and thou shalt be blessed ; for they cannot recompense thee ; for thou shalt be recompensed at the resurrection of the just." That the people who heard this, understood him to refer to the future state of existence, is evident from this remark : "And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God." Luke xiv. 15 : compare Matt. xxvi. 29

The current language of the Saviour's discourses presents the same solemn fact. See Matt. xvi. 24-30. Matt. x. 28. Matt. xxv. 31-46. Luke xvi. 19-31. 2 Thess. i. 6-10. 2 Cor. v. 1-11. Heb. x. 26-31. 2 Peter ii. 1-9; iii. 7-9. Rev. xx. 11-15; xxii. 11-19.

The general impression made upon the minds of those who heard the Saviour, was, that salvation was a difficult matter. "Who then can be saved?" was a question more than once propounded by his anxious auditors. "Lord, are there few that be saved?" was a question proposed by those to whom he said that the gate was "strait" and the way "narrow" that led to life eternal. All this is utterly irreconcilable with the idea that Jesus taught that all men will be saved.

## CHAPTER V.

## PROOFS AGAINST UNIVERSALISM—(Continued.)

## HISTORY OF THE RICH MAN AND LAZARUS.

Luke xvi. 19-31.

THIS is nowhere in Scripture called a parable. Nor is it explained, as was the parable of the wheat and tares, Matt. xiii. 18-43.

Who was the rich man who died, and in hell lifted up his eyes in torment? In what condition in this world have men ever been placed, in which they have sought relief, and have been told that there was no mitigation, no relief, no escape from such dreadful torments? Would the Saviour so minutely illustrate other parables, and leave this unexplained? If, as Dr. Whitby affirms, an allegory similar to this history was in existence in the time of the Saviour, it cannot alter the case. Christ, by adopting it, sanctions the doctrine taught in it, and presents the narrative before us as a clear representation of the world of woe. In this whole recital is there one word which intimates that it was an allegory? or a word to justify the interpretation of Universalists? Do the apostles explain it as they do?

Does inspiration in any place come to their aid ?

Instead of placing the rich man in hell, and sending Lazarus into Abraham's bosom, the Saviour, on the ground of Universalism, would have placed the beggar in the rich man's house, adding to his splendor and sumptuous fare, and then placed the rich man at the gate, to beg a few crumbs from Lazarus's table. Such was actually the change which took place, if, as Universalists allege, the death of the rich man was the loss of his spiritual privileges, and the death of the beggar was the conversion of the Gentiles to the faith of Abraham! But Jesus says, "The beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments." Luke xvi. 22, 23.

The relief which the rich man sought cannot represent a desire on the part of the Jews for the blessings of the Gospel, for they have never made such a request. Do they desire Christians to seek out their brethren, and testify in relation to the Gospel? Would they receive such a message gladly? Does not all history teach that the opposite is true? If such

a request should come from the Jews, would it be disregarded? Is there any hindrance to seeking them out and relieving them?

But between the rich man and Lazarus there was a *gulf*, and it was fixed. It could not be passed by the one any more than by the other. Universalists tell us that we are "by this to understand that purpose of God, in which it is determined that the Jews shall not believe the Gospel until the fulness of the Gentiles come in." But if salvation was impossible to the Jews, why did God send his Son to this people? Why did the Saviour warn them, teach them, call them to repentance, and attempt to save them, if they were excluded from faith by the decree of God? Why did he send forth his disciples to the "lost sheep of the house of Israel?" And, after his death, why did he command them to begin at Jerusalem? Why does Paul say, "But seeing ye put it (the word of God) from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles?" Acts xiii. 46. Were these offers made in good faith to the Jews? Then might they have believed the Gospel.

The explanation given of the gulf, by Uni-

versalists, is designed to prove that a Jew cannot believe the Gospel until the fulness of the Gentiles come in. "A great gulf *fixed*, so that they which would pass from hence to you *cannot*" If this be so, then the conversion of a Jew was impossible. But such is not the fact. All the apostles were Jews; so were the seventy disciples; the five hundred brethren that saw the Lord at once were Jews; and the converted thousands at Pentecost were of the same nation; and yet the fulness of the Gentiles had not come in. In every age since the ascension of Jesus, many of the sons of Abraham have believed on Christ; and still the fulness of the Gentiles tarries. If, then, the gulf is unbelief, it can be passed, and Christ is made a deceiver. But if it be so "*fixed*" that it cannot be traversed—if there is no passing from the world of woe to the world of joy—then are the opinions of Universalists false, absurd, and destructive.

The purpose of this Scripture is to teach us that heaven and hell lie beyond the grave—that men in their lifetime form those characters which will fit them for the one, or the other—that the destiny of men is fixed at

death—and from hell there is no redemption.

No labor, sophistry, or ingenuity, can turn this passage from its application to the future world; nor remove, nor weaken the solemn warning it contains, to all who live in sin, to repent in their "lifetime," "lest they also go to that place of torment."

#### PARABLE OF THE TARES OF THE FIELD.

I can in no way so well expose the strong delusion under which some teachers of Universalism act, as by placing their interpretation of these solemn words by the side of Christ's own interpretation. We are told that the disciples came to Jesus, saying, "Declare unto us the parable of the tares of the field." Matt. xiii. 36.

#### CHRIST'S EXPLANATION.

"He answered, and said unto them, He that soweth the good seed is the Son of man.

"The field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one.

#### UNIVERSALIST EXPLANATION.

"By the Son of man, Jesus means himself.

"The field signifies the material universe; the children of the kingdom were those to whom the kingdom was preached, or those who had actually embraced the



"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

"As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father." Matt. xiii. 36-43.

Gospel; the tares simply signify wicked persons.

"The devil is that perverse and wicked spirit, so opposite to the Spirit of Christ, which led men to say, 'Lord, Lord!' while they performed not the will of God. [Thus the tares sown, and the devil who sowed them, are the same thing.]

"The harvest took place at the end of the Mosaic age. The angels mean the Roman armies, which God sent to destroy his rebellious people, the Jews.

"The furnace was the city of Jerusalem; and the righteous, which are to shine as the sun, are those Christians, who, after the Jews were destroyed, would experience *comparative* earthly felicity, and have an enlarged enjoyment, in this life, of Gospel peace."

*Notes on Par. p. 52.*

Such, then, is the explanation of the explanation of Christ, which Universalists give; and are these men to be trusted, when they thus impiously presume to correct the Son of

God, and in so doing say that he was not able to express his own meaning? Does he say anything about "evil principles," "Roman armies," or "the destruction of Jerusalem?" If he meant to teach such things, his explanation of his parable needs more explaining than the parable itself. But if the Saviour clearly expressed his own meaning, then Universalists bring upon themselves the deep guilt of "handling the Word of God deceitfully," and "wresting the Scriptures to their own destruction."

The principles of interpretation which Universalists bring to this parable, if applied to future life and blessedness, would disprove them also; and the Bible could not teach future life at all. As an example, turn to Luke xx. 35: "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."

Universalists, without any hesitation, apply this text to the immortal state, and cite it as a proof of some of their notions. Yet it has

no mark of reference to the future life that the parable of the tares has not. If the principles of interpretation which they bring to that parable are sound, I challenge Universalists to prove that this text has any reference whatever to a future life.

Does the phrase "worthy to obtain *that world*," prove it? But it is said that the word "world" means nothing but "age," and the phrase "this world and the world to come," means only "the Jewish and Christian age." Nothing more, then, can be meant than this: "they which shall be accounted worthy to obtain that age;" that is, the Christian age.

Does the phrase "resurrection from the dead," prove a reference to the life to come? By no means. On John v. 28, 29, Universalists argue that coming forth *out of the graves* to a resurrection of life, or of damnation, does not even prove that the persons were dead; much less, then, can the simple phrase "resurrection of the dead," prove anything as to a future state of existence, especially when limited by the phrase "that world," or age.

Is such a reference proved by the words "they are equal unto the angels?" But we

are told that the "Roman armies are the angels." It would not be necessary to go out of this world to become equal to such angels!

Is a reference to future life proved by the assertion that, in the resurrection state, men will "neither marry nor be given in marriage?" But such a condition of things is attainable even in this world. The Romish priests have always exhibited this feature of the resurrection state; and it is well known that, in the community of Shakers, they neither marry nor are given in marriage.

If Universalists will be consistent, they will have their heaven in the same state of existence where they place their hell. Let a man believe in Universalism, and, in their opinion, he will have already obtained "that world, and the resurrection of the dead." Let him do as did the Roman armies, and he will be equal to the angels. Then let him attach himself to the fraternity of Shakers, and he will have obtained that world whose children neither marry nor are given in marriage.

I feel that I should insult the good sense of my readers, did I deem it necessary to dwell longer on a parable whose meaning has

been declared by its author, the Son of God himself.

THE JUDGMENT OF THE LAST DAY.

Matt. xxv. 31-46.

This passage must be considered among the most direct and powerful arguments against Universalism that are found in the Bible. It was spoken near the close of the Saviour's life. It foretells the destiny of both the righteous and the wicked. The Son of God is here speaking of the nations of the earth. He says that they shall be separated, as a shepherd divideth his sheep from the goats. Universalists assert that this was fulfilled when Jerusalem was destroyed. It is not so. No earthly events can fulfil it. All nations were not gathered before the Son of man: but one nation was then gathered, and destroyed. Christ came not then in person, sitting upon the throne of his glory.

In the Scripture before us, Christ teaches that *when* the Son of man shall come, the following events will occur. Having all the holy angels with him, he will sit upon the throne of his glory; all nations will be gathered before him; he will separate the right-

eous from the wicked ; to the one he will say, " Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ;" to the other, " Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels ;" then the wicked shall go away into everlasting punishment, but the righteous into life eternal.

No such events have yet occurred. They certainly did not attend the destruction of Jerusalem. They are yet future, and will occur in that day of judgment, unto which the ungodly are reserved to be punished. 2 Peter ii. 4-9 ; iii. 7.

In no respect did the destruction of Jerusalem make better the condition of Christians. Their temporal condition was made worse. The Romans, to whom they were made subject after Jerusalem was destroyed, took away their few privileges, and in all things proved themselves severer oppressors than the Jews ever were. They had power to do the Christians a deeper injury, and visit upon them a more dreadful persecution.

That the destruction of Jerusalem broke the power of the Jews is true : that it relieved the faithful disciples from sufferings is not

true. It only changed their oppressors, and delivered them over to a more cruel and savage foe, who could inflict upon them all the miseries that the Jews had power to inflict, and then add death in its most appalling form. No student of history can be ignorant of the fact, that, for *more than two hundred years after Jerusalem was destroyed*, the Roman power followed the Christians with unrelenting persecutions, to which history furnishes no parallel. In a temporal point of view, the destruction of the city of David was an injury to the disciples. It increased the temporal sufferings of Christians, and added to their woes. So far from affording them relief or salvation; rest or victory, it opened the flood-gates of dreadful anguish.

If, then, the blessings referred to were to be conferred at the downfall of Jerusalem, they never came; and the faithful in Christ were of all men most miserable.

Christ said that, at his coming, his followers should receive the greatest of blessings—"life eternal," "treasures in heaven," "resurrection of life," an end of persecution, a relief from all conflict and warfare, a perfect deliverance from all enemies and from all

who troubled them, and an admittance into the presence of God, and to "the glory prepared for them from the foundation of the world."

The destruction of Jerusalem did not introduce the righteous into life eternal, but into deeper misery. The text is yet to be fulfilled in the future life. It warns the impenitent of that hour in which the assembled universe shall stand before their Judge, and pass the final test. It describes the process, the sentence, the changeless destiny, of both the godly and the ungodly. The one will go away into endless life, the other into endless punishment.

The remarks I have offered upon the interpretation of Universalists, given to the words of Christ in Matthew xxv., will apply to all that portion of the Divine teachings which they apply to the destruction of Jerusalem. To them I refer my readers. Matt. iii. 12; v. 22; xi. 22-24; xiii. 47-50; xvi. 25, 26: xxiii. 33. Mark x. 29, 30. 2 Thess. i. 7-10. Heb. x. 26-31.

#### TEXTS THAT EXPRESS OR IMPLY CONDITIONS.

As a Universalist I found the most difficulty



with this class of texts, several of which will be introduced in a subsequent chapter.

1. The sermon on the mount is full of conditions.

The Saviour describes those who are blessed and accepted of God, and what their final reward will be. If men are not "poor in spirit," "meek," "merciful," "pure in heart," "peace-makers," do not "hunger and thirst after righteousness," they are cursed; they have no inheritance in heaven; they shall not obtain mercy; they shall not see God; they shall not be called the children of God; for them there will be no reward in heaven. Matt. v. 1-12. Many live and die without forming those characters which alone can render them blessed.

2. The Saviour says, "Lay up for yourselves treasures in heaven." "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. vi. 15, 20. Yet many waste their whole life without laying up treasure in heaven, and live and die in the most deadly hatred toward their fellow-men.

3. "*Come* unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me ; and ye shall find rest unto your souls." Matt. xi. 28, 29. Of many who heard him, Jesus said, " And ye *will not* come to me, that ye might have life." John v. 40. Millions, in our day, refuse the offer of life, and " tread under foot the Son of God," and " die in their sins." Will these have life ?

4. " 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 should not perish, but have eternal life." John iii. 14, 15. And what looking upon the serpent did to the bodies of the Jews, *believing* on Christ effects in the souls of sinners. " Whoso *believeth* in him shall not perish ;" all others will. Those who believe, will have eternal life ; those who believe not, will have eternal death. The condition must be complied with, if the blessing is to be secured : as much so under the Gospel, as when Moses lifted up the serpent in the wilderness.

5. " 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." John iii. 36. Christ came not to condemn the world, for the world was

already condemned. His mission was to offer pardon to the guilty, and "to save them that believe." 1 Cor. i. 21. But the condition of pardon and salvation is to believe on the Son. Those who "believe not are condemned already." Upon those who reject the condition, the wrath of God settles down, to abide forever. Millions refuse to believe on the Son of God. They die in unbelief. They are left to that eternal condemnation, to save from which Christ came; but from which they cannot be saved, "because they believe not in the name of the only-begotten Son of God." John iii. 16-18.

6. "Know ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. ix. 24-27. Paul compares life to a race. A crown is to be obtained, but not till

the race is run. Men must strive lawfully to win. But will those win who do not run? or gain that crown of life for which they do not strive?

7. "For our light affliction, which is but for a moment, worketh for us a *far more exceeding* and eternal weight of glory." 2 Cor. iv. 17. But how can this be, if the present life has no connection with the future? How can Paul, or any one, have a far more exceeding and eternal weight of glory, if all men are to be *equal* in the resurrection?

8. "Wherefore we labor, that, whether present" in the body, "or absent" from the body, "we may be accepted of him." 2 Cor. v. 9. If there were no doubt of his acceptance, why *labor to secure* that which was already certain? Why preach, toil, and strive, in reference to this one event, if it were not doubtful, and there were no certain danger? But there was doubt, there was danger; that he should at last "be found naked." His whole life was devoted to one end—to secure his acceptance with God; and he assigns the reason why he thus labored, in the words which follow: "For we must all appear before the judgment-seat of Christ." v. 10. Would this

have been needful, if all men will stand accepted, whether they labor to please God or not? whether they attempt to do his will, or sin with a high hand and a blaspheming tongue?

9. "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. iv. 6-8. These words suggest the following considerations:

The chief thing that animated and supported Paul was the great blessing in store for him as soon as he was "offered." "There is laid up for me a crown of righteousness." "The Lord, the righteous *Judge*," was to give him that crown. It was to be given "at that day," the day of judgment.

He gives us the foundation of his hope in Christ. The reasons why he expected that the righteous Judge would thus reward him at that day, are stated. They are three in number- "I have fought a good fight;" "I

have finished my course ;” “ I have kept the faith.” He likens himself to a warrior, a winner in a race, and a steward to whom is committed an important trust.

A successful warrior must do more than enlist ; he must fight manfully, and spare neither toil nor blood when the cause of his country demands the sacrifice. He who should desert the standard of his country in the hour of peril, would be doomed to eternal infamy. He only would deserve or receive a crown of victory, who should fight till he conquered, or lay his lifeless body upon the field of conflict.

He is not a successful runner who only enters the lists, though he come well prepared ; nor would he secure the prize, if he should run on a little way, and then turn back. Better would it be for him had he never entered. But he who strives lawfully, runs on, in spite of all obstacles, to the end, and reaches the goal :—he it is that is crowned.

Neither is he a good steward who neglects his trust, or gives up the treasures when assailed. But he who keeps his trust, and says to his coming Lord, “ I have kept the treasure,” will hear the blissful sentence,

‘Well done, good and faithful servant; enter thou into the joy of thy Lord.’

As a warrior, Paul had well fought the good fight of faith; and in the battles of his Sovereign, he was about to end his warfare with his life. It had ever been his chief labor that, in the Christian race, he “might finish his course with joy.” Acts xx. 24. His desire was granted; he had run well, and run to the end; and his dying moments were consoled and cheered by the truth, that now his arduous race was run, and his reward was on high. As a steward, too, of the faith, and of the manifold grace of God, he had been “found faithful,” and with his dying breath he could say, in the presence of the Searcher of all hearts, “I have kept the faith.”

But suppose it had not been so. Suppose he had found the warfare arduous, and, in the time of conflict, had deserted the cross, and joined the enemies of his Saviour. Suppose he had run a short distance in the race, and finding it a severe and painful struggle, had turned back, as many had done before him, or returned to his former enmity. Or suppose that, knowing that the safe-keeping of the faith must be attended with great sac-

rifices, watchfulness, trials, and persecutions, he had abandoned his trust; or, like Judas, betrayed it; what effect would this conduct have upon his future condition, if Universalism is true? Would it make any difference? Would there not still be in reserve for him a crown of glory? Would he not, as Paul the traitor, have as high a seat, as loud a song, as clear a voice, a diadem as bright, as he now will have as Paul the triumphant warrior, Paul the successful runner, Paul the faithful steward, who resigned his life rather than yield up the faith? Would not he and Judas sit side by side upon their thrones of light, in the presence of that Holy Being, whose body the one betrayed, and whose cause the other abandoned into the hands of his enemies? If not, then Universalism is false. And if it was true, Paul could have known nothing of it; for his dying breath announces that, had he not *fought* a good fight, *finished* his course, and *kept* the faith, not only he would not have received a crown of life, but at last must have been a castaway.

I am unacquainted with a promise in the Bible that has not annexed to it a condition expressed or evidently implied.



I think no man can rise from this investigation without the firmest convictions that Universalism is not of God. It does violence to the plainest teachings of Scripture, and makes the inspired penman either incompetent or dishonest. It demands the sacrifice of the faith of the church, the piety and learning of eighteen centuries; it invites you to mock at sin, to laugh at the judgment, and to scoff at threatened danger. It tells its deluded votaries, that if they do not enter in at the strait gate, if they do not lay up treasures in heaven, if they do not in this world repent and believe, it will be as well with them beyond the grave. Though they die thieves and drunkards, adulterers and fornicators, they shall at last be saved; and all this though the Bible says that such shall not inherit the kingdom of God. 1 Cor. vi. 9, 10.

Upon the ministers of Universalism the blood of souls must rest; their hands are stained with the crimson flood. Upon them the deep condemnation must fall of "handling the word of God deceitfully," of "wresting" the Bible to their own destruction, and that of others. May they be turned from their perilous and ruinous employ! May God "give

them repentance to the acknowledging of the truth ; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will!"

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## CHAPTER VI.

### ARGUMENTS EXAMINED.

#### INTRODUCTION.

WHEN we examine the arguments in favor of this system, it is only necessary to notice those which are peculiar to Universalism : those which are designed to prove that all men will be saved. Much that is called Universalism is common to many forms of error. Those parts which sympathize with Atheism and Deism, are already met in Natural Theology and in our Treatises upon the Evidences of Christianity. A part of the system is identified with those who claim to find in the Bible false readings, or translations, or who base their arguments on false interpretations, the answer to whom is found in the defences of the inspiration and authenticity of the Bible, and in works upon biblical criticism. A part

of Universalism is a revival of the old errors of Simon Magus. Another part embraces the old exploded errors of Unitarianism, with its cavils and rash assertions. Another part embraces almost every form of destructive error that has sprung up by the wayside as the car of truth has travelled onward from generation to generation. To each of these errors and notions a reply has been furnished by those who have defended truth and assailed error in all ages of the church. When we speak of the arguments in favor of Universalism, we refer to those which touch the distinctive features of Universalism—the notion that all will be saved.

All candid minds must be struck with the meagre amount of proof that Universalists adduce from the Bible to sustain their faith. With the principles of interpretation that they bring to the Bible, one would suppose that a thousand proof-texts might easily be produced. The work of its advocates is, so to wrest the Bible that it may seem to teach Universalism. But both their principles and professions avail them little in their work. Few are the proof-texts that they dare rely upon, or present to an intelligent mind. A few years ago, the

sect felt the need of a popular tract, which should be a compendium of the scriptural argument in favor of Universalism. This was supplied in a tract, which was announced as containing one hundred scriptural arguments in favor of the system. But the author could not find one hundred distinct passages of Scripture which even he would dare quote as proof-texts. He has compiled what he calls one hundred *arguments*. They are the most forcible and popular that the sect employ. They include very nearly all that any Universalist ever quotes from the Bible to support his faith. To make up one hundred, some texts are divided into three parts, and others into two; each part making a separate argument. Some are repeated several times, and each repetition makes a new argument. There is added frequently an inference by the compiler, and each inference is offered as a scriptural proof or argument. In this way a hundred *arguments* are secured to prove that Universalism is the very doctrine the whole Bible was given to teach.

Most of the proofs from the Bible upon which Universalism rests are irrelevant, having nothing to do with the subject, as the

context proves ; and others, so far from teaching that all men will be saved, teach, in their proper connection, most emphatically another doctrine.

The glaring inconsistency of the system, and the recklessness of the men to whom the author of the system has committed the preaching of his faith, are in no way so vividly displayed as in connection with the defence of Universalism. Bring against that system those parts of the Old Testament which assure the sinner that he shall die ; that he shall rise in the future world to shame and everlasting contempt, and be banished forever from the presence and favor of God, unless he repents and turns to God ; and Universalists will attempt to evade their force by asserting that the Old Testament does not refer at all to a future life, and that all its promises and threatenings are limited to this world. Yet by far the larger part of the scriptural proofs upon which Universalism rests is taken from that very book of which Universalists assert that it does not refer to the future at all. If endless death be not in the Old Testament, endless life is not there. If all the threatenings are confined to this world, so are all the promises. With

this marked absurdity in their proofs, Universalists call upon an intelligent community to receive their system as the one revealed in the word of God. When it is said in the Revelation, that all men are bound to the judgment, and that the wicked will be cast into a lake that burneth with fire and brimstone, from which the smoke of their torment will ascend forever, Universalists reply, that the Revelation had its fulfilment some eighteen hundred years ago, when Jerusalem was sacked by the Romans. And then, as if to show that they are blind leaders of the blind, they gravely adduce a part of this very book to prove that all men will be saved, and find the Revelation to be the treasure-house of some of the most important and popular proof-texts they present. With great power does the apostle describe such men, "as opposing themselves, being taken captive by Satan at his will."

#### ARGUMENTS.

**ARGUMENT 1.** Genesis iii. 15. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

REPLY. In what way does this passage prove the salvation of all men? It asserts that the head of the serpent shall be bruised; but what does this prove? It begins and ends with the victory of the seed of the woman over the seed of the serpent, but says nothing of the doom of the incorrigible. Universalists say that to bruise the head of the serpent is to conquer him, and deliver all who are subject to his power. But what will become of the millions who have lived and died in sin before this event occurs. They cannot go where Christ has gone. John viii. 24. Paul informs us that all that know not God, and that obey not the Gospel of our Lord Jesus Christ, shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power. 2 Thess. i. 8, 9.

Moses announces the destruction of the serpent. Paul announces the destruction of impenitent men, who shall be punished with *everlasting destruction*. Does this language intimate that all men will be saved? Is it not plain that the text has no reference to universal salvation?

ARG. 2. God has promised to bless all nations in the seed of Abraham; that seed is

Christ; that blessing is spiritual: therefore all nations will be saved.

REPLY. It is true, that in the fulness of time, all nations will be blessed in Christ; no one exclusively favored, no one necessarily excluded, for he has made no difference between the Jew and the Greek, the bond and the free. But nations may be blessed, and yet individuals live and perish in sin. A nation may be free, and yet thousands belonging to it may be bound in prison. A nation may be intelligent and refined, while many individuals in it are rude, uncultivated and ignorant. The storehouses of a nation may groan with the abundance of food within them, and yet persons with their eyes upon such granaries may perish for lack of bread. Some out of every nation, kindred, tongue, and people, John saw upon Mount Zion before the throne of God. But all the individuals in those nations were not there. The seed of Abraham alone are to be blessed in Christ: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. The Gospel is to be preached to all people. By many it may be trampled under foot, and the blood of the covenant accounted an unholy thing; but when men believe and



obey the Gospel, they become the seed of Abraham, and are adopted into the family of God.

ARG. 3. "The Bible contains universal promises. It assures us that God has made a feast for all people, and says that from all eyes tears shall be wiped away."

REPLY. God has made no universal promise without annexing thereto a condition, compliance with which is indispensable to the obtaining of the promise. God has made a feast; man must eat thereof to be blessed by the provision. God has opened a fountain; man must wash in it to be clean. God has thrown up a pathway to heaven; man must leave the path of death, and walk in the strait and narrow way, if he would secure life eternal. The promise in Isaiah xxv. 8-11, to which the argument refers, while it proves that none are excluded from the offer, also assures us that many will miss the blessing promised. By rejecting the invitation they at the last would be trodden down, "as straw is trodden down for the dunghill;" while the people of God alone were to have their tears wiped away, and "their rebuke taken from off the face of the whole earth."

ARG. 4. The oath of God, that every knee shall bow, and that all things shall be subject to the Son, implies the obedience and salvation of all men. Isaiah, xlv. 23, 24.

REPLY. All who believe the Bible, believe that all things are to bow to Christ, and be subject to him. But it does not follow that the subjection is a willing one, or that the subjected are reconciled or blest. There is a subjection of conquest, as well as of love. Nations may yield to an overwhelming superiority of force, while the spirit of rebellion and opposition remains unsubdued. Men often yield to the arm of power, not because submission is welcome, but because resistance is useless. The daring pirate treads the scaffold without offering resistance, because compelled to submit. The bold villain bows to the discipline of the prison, and allows the grated door to close between him and liberty, because he cannot avoid it. Devils are subject to Christ; they believe and tremble; yet are they devils still. Fallen angels are subject to Christ, yet are they not blest or reconciled. They are subject because, confined in chains and darkness, they await their final doom in the judgment of the great day. While it is

called an "accepted time" men are commanded to repent, to bow the knee to Jesus Christ. Now, they may bow as willing subjects, and take the pardon which Christ offers. If they bow not as subjects, then in the judgment must they bow as foes. "As rebels without hope, must they lie beneath the feet of earth's mighty Conqueror." "He *must* reign, till he hath put all enemies under his feet." 1 Cor. xv. 25. To teach *this* truth was the Scripture, by which the Universalist argument is supported, given. St. Paul asserts that the passage in Isaiah xlv. 23, 24, is to be fulfilled in the judgment, when every man shall give an account of himself unto God, and when the unbelieving shall be ashamed and confounded. Rom. xiv. 10, 11.

ARG. 5. God has said that he will not cast off the sinner forever. If no one is cast off forever, then must all ultimately be restored. Lam. iii. 31.

REPLY. It would be a sufficient reply to this argument to say, that God has explicitly declared, that, if men forsake him, he will cast them off forever. 1 Chron. xxviii. 9. The one declaration is to be credited as much as the other. The passage in Lamentations has

no reference to God's purpose or pleasure in respect to the race of man in the future life. The people to whom the prophet referred, were at that moment cast off. They were in captivity in a strange land. That bondage was to cease; the days of their mourning and captivity to cease; and they to be restored to their own land and city. It was at that time, and in respect to that captivity, that those people were not to be forever cast off. But this gives no assurance to wicked men, that God will not at some time cast them forever from his presence. Nor does it contradict those repeated assertions in the Holy Book, that all who forsake God and persist in their rebellion, shall be cast off forever, and shall go away into everlasting punishment, and shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

ARG. 6. By the mouth of all God's holy prophets has the restitution of all things been spoken of. Acts iii. 21.

REPLY. The restitution of all things of which the prophets spake, and the salvation of all men of which Universalists speak, are two very different things. The restitution was to be effected in part by John the Baptist;

though no Universalist would assert that John was the saviour of all men. "Elias must first come and restore all things," not save all men. Matt. xvii. 11. This restoration, in the context, is called the times of refreshing from the presence of the Lord, v. 19, to enjoy which, men must repent and turn to God; to neglect which, exposed each soul to destruction. Acts iii. 19-23.

ARG. 7. God wills the salvation of all men.  
1 Tim. ii. 4.

REPLY. In the same sense he wills their repentance and their reception of the truth. Yet men live in impenitence, and die without coming to the knowledge of the truth. If men may resist God's will in respect to repentance, they may also in respect to salvation. God is not willing that any should perish; yet men do perish. It was the will of Christ that the Jews should be saved. "How oft would I—but ye would not." God calls upon all to be saved; for all has he made provision; upon all does he call to repent; upon all who perish must the whole blame of their destruction be found.

ARG. 8. God is the Saviour of all men.  
1 Tim. iv. 10.

REPLY. This declares a present truth: "God is the Saviour of all men." If all men are now saved, notwithstanding all the woe, and inequality, and sin of this life, then may all the destructions set forth in the Bible be fulfilled in eternity, and still God be the Saviour of all, then as now. The accompanying clause, "especially of those that believe," proves that, while in a certain sense God is the Saviour of all men, there is a higher sense in which he is not. He is not the eternal Saviour of all men. Paul, the author of the text under consideration, asserts, that Christ became the author of eternal salvation unto all them that obey him. Heb. v. 9.

ARG. 9. All who die in Adam will be made alive in Christ. 1 Cor. xv. 22.

REPLY. This passage reveals the certainty of the resurrection of all men—a truth denied in the apostolic age. But it asserts nothing in favor of the salvation of all. It says that all shall live again; but reveals not the character or destiny of the race. Universalists have not done their work when they prove that all shall live again. That truth no Christian denies. They are to prove that in that life all will be equal, all will be happy; that

the good and the evil, the just and the unjust, Judas as well as Paul, will all have one resurrection and one destiny. The passage quoted asserts no such doctrine. With the context, it clearly implies the contrary. "For as in Adam all die, even so in Christ shall all be made alive—but *every man in his own order*," according to his character. "He that is unjust, or unholy," will be so still. He will be among those "enemies" which Christ will put eternally "under his feet." According to their character will men, at the command of Christ, come out of their graves "to everlasting life, or to shame and everlasting contempt."

ARG. 10. God is love: he cannot punish men with everlasting death. 1 John iv. 8.

REPLY. God is love: it is a present truth; it is a fact this moment, and has been since the creation, as much as it ever will be in eternity. He can punish men all the days of *this* life, and be a God of love. He may punish them all the days of the *next*, and be a God of love, there as here. Men are now subject to sin, woe and death, though God is love. If such suffering is consistent with love for a day, it can be so forever. If he cannot

punish men in the future world because he is love, then he cannot punish them now, for he is even now love. But he does punish them here; then may he hereafter. If the infliction of misery cannot be made consistent with love, it may be inflicted nevertheless. It is inflicted here, on the Universalist theory: hence it may be so hereafter. For thousands of years God has been doing what this argument asserts he cannot do. Human misery here exists in spite of the fact that God is love; it may so exist in the life that is to come. The benevolence of a government, and the love of a parent, are seen as perfectly in the punishment of the guilty, as in rewarding the good and the obedient. The love of God acts in perfect harmony with his justice. It will have as much to do with casting men into hell, as it will in introducing men to realms of bliss.

ARG. 11. The omnipotence of God is a pledge that all will be happy. He can save men from sin and woe in the future, if he will. If he does not, he is not good.

REPLY. God is as omnipotent in respect to the evil of this life, as he can be in respect to that of the next. He has all the ability to



save from woe at the present time that he will have for the future. He is as able to make this life a paradise as the life beyond the grave. If the non-existence of universal happiness in the eternal world is a proof, either that God is not omnipotent, or not good, then is it equally true in regard to this world. God may be both powerful and good; and yet allow men, both here and hereafter, who sow a harvest of death, to reap the same, and eat the fruits of their own doing. Thus the argument falls to the ground. For all that an omnipotent God may do in this world, he may do in the next. Sin and woe are permitted here, and they may be there.

ARG. 12. The paternal character of God is a pledge that all men will be saved.

REPLY. It is equally a pledge, that creatures made holy would be kept so. But were they so kept? Did they not sin and perish? Before the first transgression, God was as much the Father of men as he ever will be. It is but reasonable to suppose, that, if his paternal character was pledged to save men from misery hereafter, it was equally pledged to keep men from sin at first. It did not keep Adam from rebellion, nor save him from its curse.

Before men suffered the miseries of this life, God was their Father. Did that character save men from the woe and wretchedness of this life? Did it arrest the deluge? save Sodom from the fiery flood? or the world from wrath and desolation? The paternal character of God is not pledged to save men from falling into sin; how then can it be a pledge that men shall be saved from the results of sin? If it keeps no one from misery now, what assurance does it afford that it ever will? All that God may now do consistently with his paternal character, he may ever do. God's being the Father of all men does not imply that he will save them in their sins. Men are aliens. They must possess the spirit of adoption before they can cry, "Abba, Father."

ARG. 13. The Gospel, that it may be good tidings to all men, must convey the idea that all will be saved, and not the doctrine of eternal death.

REPLY. One might as well say of a pardon, because it is good tidings to a prisoner, that it cannot imply imprisonment or guilt. Without the guilt and punishment, what would a pardon be worth? As well might it be said, that the announcement of a cure for a fear-

fully fatal disease could not convey the idea of sickness or death, because such an announcement must needs be joyous; or that the news of peace could not imply desolation and carnage, because the proclamation is welcome to all. The value of the Gospel, as revealing pardon to the repenting sinner, is found in the fact, that it comes to save from eternal death. It does not create that death. It is not responsible for it. Pardon does not create the crime, or the penalty. The medicine is not responsible for the disease, nor its deadly character. It was man's state of condemnation which called forth the Gospel, and gives it its value. If men disbelieve the Gospel, it does not save them: they were condemned already. When men despise the Gospel, it leaves them to perish. As the messenger who stands at the cell of the prisoner, urging him to accept the proffer of mercy which he brings, withdraws the offer of pardon when he has been insulted and his mediation despised, so does the Gospel. It calls upon all to live; if they will not hear, they but increase their condemnation, and justice must take its course. It is a savor of life or death to all men.

ARG. 14. Endless death, as the penalty for sin, defeats the end of punishment, which is the good of the punished.

REPLY. The end of punishment is not always the good of the punished. If the guilty are restored, it is well; if not, the infliction of the penalty is not in vain. The people of the old world were not drowned for their own benefit. Sodom and Gomorrah were not condemned to an eternal overthrow to make their inhabitants virtuous and happy. We do not imprison a man for life to make him better; nor execute the murderer to transform him into an innocent man. We punish men because they transgress; their doom is a warning to the ungodly, bringing a restraint upon evil doers. 2 Peter ii. 4, 6.

ARG. 15. Punishment must be corrective to be just. It is not merciful when it fails to reform.

REPLY. It is not the sole object of punishment to reform. Maintenance of law and order, the security of property and life, are the ends sought by public justice. Men are seldom made better by imprisonment; yet shall the desperate and hardened be turned loose upon the community, because they are

incorrigible? Punishment is not cruel, it is not useless, even when it fails to amend. There is in it a restraining power which protects the whole nation. Its value in regard to all the interests of society can never be known this side the judgment-seat of Christ.

ARG. 16. The punishment of endless death for the sins of this short life is disproportionate. No man can deserve such a penalty ; therefore it must be unjust.

REPLY. How do these reasoners know how much evil sin has done in the universe of God ? or how much punishment it deserves ? We know what *one* sin has done : how its influence has travelled on for six thousand years, working in our world to the present hour. How long will it be just to punish sin ? Let the Universalist say. Suppose a man should sin all the days of this life ; may he be punished all the days of this life ? Universalists answer, Yes. Then if he sins all the days of the next life, may he not justly suffer during all those days ? Universalists themselves being judges, the punishment is just, the penalty proportionate. The sinner will then be left to himself. No gracious calls will arrest his steps. No offers of mercy will invite him to

turn from his evil way! All restraint will be taken off, and he will go on from gloom to gloom. He will reap what he sows. For him no day-star of hope will shine, no space for repentance be found. The man who will waste this mortal state of probation, who will live in sin, and die in impenitence, would waste another, if given to him. "In thy lifetime thou receivedst thy good things," was the overwhelming reply of Abraham to the rich man's impassioned entreaty for relief from his place of torment. A "death without mercy," and a "punishment sorer" than that, was threatened by Paul to all who "trampled under foot the Son of God." Heb. x. 26-31.

ARG. 17. God is good to all, impartially good, unchangeably good: hence all men must be happy.

REPLY. God is as good in this present state of things as he ever will be. In no other sense than that which now holds true, will he be good to all men; for the argument presupposes the immutability of God. It is evident that universal goodness leads to no results in this life, such as Universalists say it will lead to in the next. It does not now lead to uni-

versal happiness: all men are not happy. It does not lead to equality of condition: all men are not equal in the gifts of intellect, fortune, or health. It does not lead to an equality of nations: one has the Bible, another is sunk in the most degrading superstition; one is intelligent and refined, another barbarous and rude; one is blest with civil and religious freedom, another is ground to the earth by the iron heel of despotic power; one abounds in food, thousands in another die for lack of bread. The argument assumes the universal goodness of God as a present fact; and yet all are not happy, all are not equal. It assumes that God is unchangeable; so then must the same difference of condition, the same inequality, always continue while God shall endure. If he is not now good, the argument based upon that supposed goodness is lost. If he is now good, then must all those distinctions in character and condition exist in the future state, which the Bible so clearly reveals.

ARG. 18. The character of God will prevent his destroying the work of his own hands. It is true, man is a sinner; but the power and goodness of God will prevent any man from going to hell.

**REPLY.** Did it save the old world, when a flood swept away the ungodly? Did it spare guilty Sodom, in whom not five righteous men were found? Would it have saved the people of Nineveh, or averted their fate, if they had not repented before God? God will by no means clear the guilty, who will not repent. All he has said will be done, whether it relate to the judgments of this life, or the loss of the soul in hell.

**ARG. 19.** No man can be happy in heaven with the knowledge that any are in hell. But as heaven is a happy place, all will be happy.

**REPLY.** Can no man enjoy freedom, with the knowledge that many are in prison? Can no man enjoy life, because the murderer is hung? Cannot the fruits of temperance and industry be relished, because the intemperate and indolent suffer? The argument is absurd and false in respect to this life: it will be equally so in respect to the life that is to come. No man is glad that evil men abound and do wickedly. But when they are detected, all respond to the necessity of the punishment. We are alarmed when the incendiary is abroad, and the man of blood goes undetected. We rejoice when the murderer is taken. We



know he has forfeited life. We wish justice to take its course, and the more pure we are, the more we acquiesce in the just doom of the guilty. In the eternal world, the mouth of the guilty will be shut; and the redeemed will say, "It is well!" As Israel rejoiced in their deliverance, though Pharaoh's host perished; so in heaven will the full chorus go up, though many judge themselves unworthy of eternal life.

ARG. 20. Men are fully punished in this world for all the sins they commit; and in justice they cannot be exposed to further punishment in the future state.

REPLY. The Bible does not teach that this life is a state of complete retribution; it represents it rather as one of discipline and probation. It is compared to a race, in which a man keeps on to the end before he is rewarded; to a stewardship and a warfare, which imply respectively that the master must return, and the war close, before a just estimate can be put upon the case. The Bible does not refer us to this world as the theatre in which the moral government of God is vindicated; but it refers to the day of judgment as the time in which men shall "turn and discern between

the righteous and the wicked, between him that serveth God, and him that serveth him not." In this life, the innocent suffer with, and often more than, the guilty. Those sins which lie at the bottom of all crime, the sins of the eye, the heart, the imagination, cannot be known, much less punished, here. The deeds of men live long after the actor is dead. Until the work ceases, no one can be adequately rewarded. As men often do more evil after their death than while they lived, they cannot be rewarded according to their works in this life. Conscience does not fully punish men. It may prompt or admonish; but it may be seared. Its pulsations grow more and more feeble, as men grow bold in sin. It may be wrong. It has sanctioned all the persecutions for the truth's sake from Saul of Tarsus down to the present hour. Law cannot secure to men in this life an adequate punishment, nor secure the ends of perfect justice. Many are above law; many escape detection, or through the imperfection of evidence escape the penalty. The Bible emphatically declares, that ungodly men and fallen spirits are "reserved unto the day of judgment to be punished." 2 Peter ii. 4-9.

**ARG. 21.** God's word will not fail. It was sent to save the world—the world will be saved. Isaiah lv. 10, 11.

**REPLY.** If man has nothing to do to prepare the ground for the seed, and to secure bread for the eater, then salvation is unconditional. We have here an analogy between the influence of the snow and rain, and the influence of the Gospel. "As the snow and rain, so shall my word be." Where the one is limited by human neglect, the other is. In whatever sense the former demands labor and diligence to insure seed for sowing and bread for eating, the latter requires human exertion and obedience to secure salvation.

Has man nothing to do to obtain the blessings which attend the snow and rain? Will the earth be fruitful, and give seed to the sower and bread to the eater, if man folds his hands in indolence? Will corn grow upon the mountains, or grain wave in the valleys, if man performs no labor? May the farmer recline all day upon his couch, or spend his months in folly and pleasure; and when his industrious neighbor reaps a golden harvest, may he put in his sickle, and reap what he never sowed? Can he gather a crop, who

never planted? Will he find food without labor, because God has promised that the snow and rain shall never fail to water the earth, and give bread to the eater?

Yet to this absurd conclusion must we come, if the argument of Universalists is sound. For, on their supposition, man has no labor to perform, no fallow ground to break up, no sweat to spend for bread.

Were all men to cease from labor, God would be faithful; the sun would shine, the seasons roll around, and the rain from heaven, and the feathery snow, would fall till time should be no more. But the disobedient and unfaithful would still be unblessed. For, to secure the fruits of the earth, not only must the showers fall, but the ground must be broken up and prepared; painful labor must be borne, and diligence and care alone can obtain what God has promised. The indolent or unfaithful will have no share in the promise. They will adopt the lamentation of old, "The harvest is past, the summer is ended, and we are not saved."

"For the earth, which drinketh in the rain" that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed,

receiveth blessing from God. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." Heb. vi. 7, 8.

In this passage, the human family is likened unto the earth, watered by the rain that cometh oft upon it. A part is *dressed* or cultivated; this bringeth forth fruit for man, and is blessed of God. Another part is neglected, and, though watered by the same rain, and warmed by the beams of the same sun, it is rejected; it "is nigh unto cursing," and its "end is to be burned." So with men. Those who obey the truth are blessed of God; those who are disobedient are rejected and accursed.

The same sun that warms and vivifies the well-tilled field, *hardens* the barren soil. The same moisture that makes the well-prepared ground abundantly fruitful, makes the neglected land a waste of thorns and briers, whose end is to be burned.

God's word is now ready to do his bidding. Already has it blessed men in a thousand ways. But if men harden their hearts, and refuse to obey the truth, they cannot be saved. Nor will the word return void. It will have *some* effect. Like the rain which makes the

land a fruitful field, or a spot upon which fuel for the flames is found—like the sun, that either invigorates or hardens the soil—the Gospel, which is “the power of God unto salvation to every one that believeth,” becomes “a savor of death unto death” to all who reject it. 2 Cor. ii. 14–16.

ARG. 22. Those declarations in the Bible which assert that God “is merciful,” that “his tender mercies are over all his works,” and that “his mercy endureth forever,” prove that Universalism is true.

REPLY. Upon no subject have men so vague and erroneous notions as upon mercy. All believe in the mercy of God. But what—that is, to what extent and under what circumstances it may be exercised, and what may hinder its interposition, few seem to understand. And Universalists, when they talk about the mercy of God, have evidently no just conception of the subject on which they speak. They think they may indulge in sin, live in all lust, and die in crime, and at last be saved, because God is plenteous in mercy.

But what is mercy? It is not merely goodness. Goodness led to the creation of angels and men, and to the making of provision for

their happiness. But mercy has nothing to do with *innocent* beings. It can be exercised only towards the guilty and undeserving. Where no guilt is, there can be no mercy. Goodness blesses the innocent; mercy, the guilty, and only the guilty.

It is not justice. It is the opposite. Justice deals with men as they deserve; mercy, contrary to their deserts. Justice by no means clears the guilty; but mercy shows favor where punishment is due. To release a prisoner at the expiration of his term of imprisonment, is not mercy; he can demand liberation as a right. He has satisfied the demand of the law, and is entitled to a discharge as an act of simple justice. In these cases there is no room for mercy or grace. Mercy, then, is *pardon*ing power, or favor shown to guilty men. The *innocent* do not need it; for mercy always implies ill-desert in those who receive it. The words of penitence are ever a confession of sin. No man would claim exemption from punishment on the ground of mercy, who could appeal to justice for protection.

Universalists affirm that they have the only worthy and expanded views of Divine mercy.

They charge others with making God all justice. But with them, to what does mercy amount? They are shocked at the idea of future woe. They assure us that men do not *deserve hell*; and God is *too merciful* to send men there. What! God too merciful to send men to hell, when they do not *deserve* to go there? Absurd! There can be no mercy in the case.

If men go to hell, it will, on Universalist grounds, be for want of *justice* in God, not for want of mercy. What great thing is it to save men, who are almost, if not quite, innocent? who deserve little or no punishment from the hand of God? Is it any great stretch of skill for a physician to cure a headache which a night's slumber would have removed, and which would have done no great harm if not removed at all? If it would be unjust to cast men into hell, it is no mercy to save them from it. What have men to do with mercy who can claim exemption from hell on the ground of justice?

Again: it is said that men are punished as much as they deserve in the present life; and God is too merciful to send them away into everlasting punishment. But what room is



there for mercy, when the criminal has in his own person answered the demands of the law? Can you pardon a man who has served out his term of imprisonment? Will he thank the officer for his *clemency* in opening the prison door, when it could lawfully be kept closed no longer? He wants no mercy; he has satisfied the claims of justice, and can *demand* his liberation as a *right*. If Universalism be true, and men are all punished as much as they deserve, what has mercy to do in the salvation of our race? You cannot pardon a criminal who is punished to the extent of the law. A physician cannot cure a man who has healed himself. You cannot save a person from drowning who by his own exertions has reached the shore. A governor cannot remit the penalty, after it has been fully executed upon the convict. And yet we are told that these are the only worthy views of mercy! A sinner becomes his own saviour. Compassion, grace, love, and forgiveness, are swept away by these exclusive magnifiers of the Divine mercy, which turns out to be an empty pretence. Nothing remains but stern, exact, and even-handed justice.

If God is a God of mercy, then there is guilt, deep and awful, from which mercy offers to save men. Its conditions are plainly written: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah lv. 7. If, then, the wicked do not abandon their ways and their thoughts, and turn unto the Lord, he will not have mercy upon him, nor will he abundantly pardon. That the mercy of God may be exercised towards some, and at the same time others be destroyed, we learn from Psalm cxxxvi. 13-20.

Such, in substance, are the arguments in defence of Universalism. These are the principal reasons, changed, repeated and modified, which support the idea that all men will be saved. Take up any treatise upon the subject, and you will find one or more of these proofs, which I have examined, constituting the main defence.

I have thus reviewed the principal arguments upon which Universalism rests. I have also presented the reasons which prove these

arguments to be unsound. Should we consider the system without reference to its alarming moral tendency, and regard it simply as a system to be received or rejected as the arguments advanced in its favor did or did not support it, we should find an unprejudiced public rendering the verdict, "Thou art weighed, and art found wanting."

It must, I think, be apparent to all, that Universalism deserves no consideration as a religious system. Its claims are founded in sophistry and assumption, and supported by the most violent wresting and palpable perversion of the word of God. It is a delusion of the most fatal kind, and destructive of the choicest good of man. All who trust in it fatally injure their own souls. The claims of Universalism are unfounded. It claims to be of God, and yet preaches as did the serpent in Eden. It claims to be the Gospel of Christ, and yet was not known till nearly eighteen hundred years after the ascension of the Saviour. It claims to be *the* doctrine of the Bible, and yet contradicts the whole tenor of its teaching, makes the threatenings of the Bible a mockery, the mission and death of Jesus a pretence, and proves the inspired

penmen to be incompetent or dishonest. It claims to seek the good of man, and yet, so far from turning the transgressor from the error of his way, it "strengthens the hands of the wicked, that he should not return from his wicked way and live;" assuring men that without holiness they will see the Lord, and that, however they may live or die, none will be excluded from heaven.

But let us not be deceived. The Bible teaches that the unholy, the vile, the unbelieving, will be punished with eternal exclusion from the presence of God; that the holy, the pure, and the believing, only, can hope for eternal salvation; that all who reject Christ, shall not see life, but perish. Can you, then, trust the delusions of Universalism? Can you cling to a system having such tendencies and such feeble proofs? Can you build your hopes of eternal happiness upon a foundation so sandy, so certain to fail when most it is needed, and to give way when too late to repair or rebuild?

• If you have no confidence in the system, give it no place, no, not for an hour; but say everywhere, to all persons, on all occasions—say it kindly, but firmly—that you regard

Universalism to be what it is—an awful delusion, a destructive error, fatal to man in both worlds. Be induced by no consideration to countenance its ministry, or mingle with those who sit in the seat of the scorner.

But if it already has got hold of you, let me entreât you calmly and prayerfully to review the ground on which you rest, the evidence of your faith, and your preparation to meet your God. If this life is a life of probation—if these powers and privileges are given us to prepare for another life—then you are awfully wrong. Your mistake is of a most fearful magnitude. Eternity is not long enough to enable you to correct the wrong. Many, very many, are reviewing this subject. Many of your number are escaping from the dreadful delusion that long has bound them. O, be not deceived! Let not the enemy of souls secure you for his dark dominions! Fly, this hour, to the Rock of Ages! Fly from error to truth, from sin to holiness, from death to life! “If thou art wise, thou shalt be wise for thyself; but if thou scornest, thou alone must bear it.”

## CHAPTER VII.

## FRUITS OF UNIVERSALISM.

UNIVERSALISM DOES NOT PRODUCE THE FRUIT THAT ATTENDED THE PREACHING OF CHRIST AND THE APOSTLES: ON THE CONTRARY, ITS MORAL RESULTS ARE SUCH AS COULD NOT ATTEND A SYSTEM THAT CAME FROM GOD.

1. *The Gospel alarmed men.* It did so at Pentecost. The jailor, with trembling and fear, asked, "What must I do to be saved?" Kings quailed as apostles "reasoned of judgment to come." Not so the preaching of Universalism. Its great business is to allay fear. It comes to men recommending itself as a system designed to remove all occasions of fear. It teaches that, while some systems present future woe, and alarm the ungodly in prospect of being lost, this comes to say, "Be not alarmed; there is no eternal judgment; you cannot be lost; God will save all men: take your ease, eat, drink, and be merry." No preacher of this scheme of delusion has the question put to him by an aroused and startled conscience, "What must I do to be saved?"

2. *The Gospel reformed men.* To this

moral change, produced by their preaching, the apostles ever confidently appealed, to prove that their religion was from God, and that they were its divinely-appointed teachers.

Into the most corrupt cities of the world Paul introduced the Gospel of his Master: He lifted up the cross, and saw a change—an immediate change—in the character of those who received his word. He could appeal to them to remember what they had been, and what they were through the Spirit of God. Out of that polluted class of men whose crimes he enumerates, the apostle was able to exhibit, in the reformation of many before a gainsaying world, the truth, that the religion of Christ was from heaven. It is not thus with Universalism. I never saw a single case of reform under its preaching.

You hear much of the spread of Universalism. Is its prosperity indicated by a reformation in character and morals? Does profaneness cease at its approach? Do persons, once distinguished for their licentiousness, become patterns of purity as soon as they believe that all men will be saved? Do Sabbath-breakers learn to hallow the Sabbath? Do seriousness, solemn attention to religion, and the habitual

and devout reading of the Bible, mark the diffusion of this sentiment? Or is the opposite the fruit of Universalism? All can answer, as far as their observation goes: and but one answer will be returned.

Who rises up and says, "Once I was an unbeliever in Universalism. Then I was profane, and all my words were mixed with blasphemy. By accident I heard the doctrine of Universalism, and learned that, in the future world, God will hold them guiltless who take his name in vain, and that all blasphemies, none excepted, will be forgiven unto men. I turned at once from my evil way; and from the hour that I heard and believed, I have feared an oath." Who says, "Once I was a drunkard; I was a degraded being, a burden to myself, a curse to my friends. But I embraced Universalism. I learned that the drunkard shall inherit the kingdom of God, and that, though I were to die in my sin, I should not be excluded from the favor of God. When convinced of this, I dashed the poison from my lips. I have since been a sober man." I again remark, you hear much of the spread of Universalism. Are its trophies and the fruits of its triumphs such as these?



3. *The Gospel converted men.* It did more than alarm the sinner and change the outward man. It touched and *changed the heart*. It went down to the deep foundations of the soul, and wrought there a thorough change. It attuned the heart to the service and the praise of God. It took off the affections from low and sordid things, and placed them on God. It brought the soul to God, that he might reign supreme in the heart, so long the stronghold of the adversary of God and man. It not only hushed the blasphemous ravings of the impious, but it caused them to bend in prayer. It not only made men moral ; it made them also devout. It not only broke in upon the practice of sin ; it took away the love of it. It converted men ; made them men of prayer, and caused them to be as much distinguished for their habits of devotion, as they before had been for recklessness and impiety.

In no age, since the time of the Saviour, has his truth been preached, when these results have not followed. They as much distinguish divine truth at this day, as they did eighteen centuries ago. But Universalism is not attended with them. They are not expected ; they are not desired.

No converted man can dwell satisfied with Universalism. It cannot, therefore, convert the soul. Its every tendency proves it to be that delusion, which with "lies makes the heart of the righteous sad, and strengthens the hands of the wicked, that he should not return from his wicked way, by promising him life." Ezek. xiii. 22.

It is not a system of prayer. No man embraces it because he has become a man of prayer, or a devout student of the Bible. Any serious man, who feels the slightest inclination towards Universalism, will own, if he is honest, that this inclination began when he allowed himself to neglect secret prayer, and the duties of a Christian life.

It does not tend to a serious and prayerful reading of the Bible. Many read it to find proof-texts for their opinions, and settle down into the belief that no one will finally be lost. What salvation is, of what the bliss of heaven is to consist, or how they can be happy to spend an eternity in employments they so perfectly detest in this world, few seem to know, or care at all.

No minister of the sect whom I ever knew, maintains family prayer. I have known many

to ridicule the custom, but no one to observe it. I have been often in the families of the principal advocates of Universalism, and passed the night. They have been at my house. I found no family devotions at their dwellings; they expressed no surprise at not finding an altar at my fireside. That Universalist preachers would pray in a family if asked to do so, is most probable. Of this, of course, I do not speak. But the custom of regular, family prayer, is not to be found in any Universalist preacher's family with which I ever had any acquaintance. I knew one man who asked a blessing at his table; but he did this only when he had company; and was led to the practice by the remark of a friend, who told him he thought it looked strange for a minister to have no blessing craved at his table.

I have known some clergymen and some laymen to leave Evangelical denominations, and join the Universalists. But I have observed it as a fact invariably occurring, that no sooner is this done, and the convert firmly settled in his new faith, than he abandons his habits of family prayer. A person of my acquaintance once said to me, after his con-

version to Universalism, "I wonder that the Universalist clergy do not pray in their families, if it were only to stop the mouths of the Orthodox." He set up family prayer for this purpose; but the flame soon went out upon his altar. He gave up his devotions, and ceased to wonder that his new brethren did not pray, even though it might have accomplished the great results anticipated in stopping the mouths of the Orthodox. Indeed, a tropical plant could sooner bloom in Nova Zembla, than a praying man continue such, when identified with Universalism.

**UNIVERSALISM IS DOWNWARD, AND ALWAYS DOWNWARD, BOTH IN DOCTRINE AND PRACTICE.**

1. John Murray, the father of the system, with whom it originated in 1770, received as truth all the doctrines which now distinguish the Evangelical Christians. His hope for the salvation of the world, was based upon the idea that Christ paid the debt for men, who would be saved through the vicarious sufferings of the Saviour.

2. This truth Mr. Ballou denied, when he rejected the divinity of Christ; for which denial he was disowned by Mr. Murray.

3. Following the denial of Christ's supreme divinity, was the denial of future punishment.

After the rejection of the Deity of Christ and the doctrine of future retribution, the flood-gates of error seemed to be lifted up, and all the doctrines of the cross were soon swept away.

Sin was declared not to be an evil. The existence of hell was denied. The being of the devil was rejected. The immortality of the soul was set down as a relic of heathenism. The existence of angels was denied: those passages which speak of angels being regarded as figures of speech, intended to represent messengers or ministers who preach the Gospel.

The Sabbath, as an appointment of God, was disregarded. Ministers of Universalism have urged men to work upon that day. Secular employments are engaged in by officers in Universalist churches, on the principle that the Sabbath is a human institution. I have seen Universalist deacons at work upon the Sabbath. Their disregard of the ordinances of religion is notorious. And to illustrate more forcibly the downward tendency of the system, the present development of its fruit

is that of Atheistic philosophy. Some of the most popular preachers are taking grounds against the "Orthodox views of inspiration," and of the character of God. And though some oppose it, these Atheistic sentiments will probably prevail, for "evil men and seducers will wax worse and worse."

#### TERMS OF RELIGIOUS PROFESSION.

The Universalists have some churches. A few join them. But what is the character of the profession? What are the terms of church membership? What must a man put off, and what put on, to qualify him for such a profession? In the times of the apostles, men were required to repent, to become devout, to love holy men and holy things; to abstain from profanity, drunkenness, licentiousness, and all evil. The same is now demanded of all who join the Christian church. It is nothing to say, that all who join Evangelical churches are not of this character. Such, at any rate, are the requisite terms of church membership. It would not be urged to the condemnation of Universalism, that all its church members were not what they ought to be. We have to do with its requirements;

with what it makes indispensable to church membership.

Churches are by no means general among the sect. Many prominent Universalists deny them altogether. A. C. Thomas, one of their leading men, has challenged in public any Universalist to prove that the Lord's Supper was to endure after the destruction of Jerusalem. Hosea Ballou, 2d, says, that "two thirds of all the societies in the denomination are destitute of churches." Few unite with them when formed. Some think, as did a Universalist in Salem, who said to me, that "if he should unite with the church, it would be carrying the joke too far."

Many are not sufficiently satisfied with the system to risk so much. Some are afraid of that fearful declaration, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." They shrink from doing that which may harm, if Universalism should fail; and can do them no good, if it be true. While another class, though they profess to believe in Universalism, think that men ought to be changed before they go to the communion table. And it is by no means true, that the more sober or thought-

ful join the church, or go to the table of the sect.

But, so far as qualification and fitness are concerned, the whole community might be embraced ; no change of character is required : 'He that is unjust is unjust still, and he that is filthy is filthy still.' It is regarded as no more sacred to go to the communion, than to the public meeting ; and nothing that would not bar a man from hearing a sermon on Universalism can debar him from its communion. There meet at a Universalist table, the Atheist, the Deist, the profane, the gambler, the drinker, and the adulterer. *I have seen them all together at one table. I have broken the bread to them all.* A professed Atheist, a member of a Universalist church in Boston, was in the habit of attending his meeting in the forenoon, and Mr. Kneeland's in the afternoon, except on communion afternoons, when he remained at the Universalist church to commune. When I was settled over the Universalist society in Hartford, Conn., a lady presented herself to me for admission to the church. As she was one of the most active women in the society, I asked why she had not before joined. She replied that only one



thing had prevented, and she did not know but now it would stand in her way. It was this: *she did not believe in Jesus Christ.*

A prominent member of a Universalist society was noted for his profanity. One day his minister reproved him for the practice. His reply was this: "I will tell you what it is; I know I swear a great deal, and in your pulpit you pray a great deal; but we do not either of us mean anything by it." In a town in Rhode Island the Universalists have communion service once or twice a year. At such times the elements are passed to the whole congregation indiscriminately. Some months since I visited that place. A Sabbath or two before, at their communion, the boys and girls, taking the bread as it was passed to them, converted it into play balls, and passed their time in this manner.

#### UNIVERSALISM TENDS TO INFIDELITY.

It does more than simply tend to infidelity. It embraces men who have openly avowed their unbelief in parts of the Bible, and some who have announced that they have no confidence in the sacred book. Nor is this charge peculiar to this day. Mr. Murray called the

Universalism of Mr. Ballou infidelity, the worse for being disguised. Mr. Mitchel, the last of the Murray Universalists, said openly, that he regarded modern Universalism to be Deism. With its advocates he would hold no fellowship; he denied them the Christian name, and promised them his untiring opposition. He died in the house in which a Universalist minister boarded. He refused to hear him pray or talk; he refused, on the ground that the man was not a Christian. Universalism tends to infidelity:

1. *By its principles of reasoning.* The principles of interpretation adopted by Universalists make the Bible a mere text-book of Atheism or Deism. And the same reasoning that expunges endless death from the Bible, blots out endless life; the same that removes hell from the Bible, removes heaven; and that which proves that Satan is a mere figure of speech, will disprove the existence of God, the Creator. Its doctrines are mere gilded infidelity, and its war upon the institutions of the Gospel conclusively shows what it hates. In one case, we see the editor of a Universalist paper in New England offer to the public, through the columns of his paper, a reward

of a thousand dollars to any one who can prove public prayer to be a duty; and the same man might be seen refusing to dismiss the assembly with a benediction, but gravely announcing the close of the service by taking his hat, and walking out of the pulpit. In another case, a popular Universalist preacher used his influence to persuade some young men to work upon the Sabbath; presenting his character as a preacher, and his example as a man, to break down their scruples. In another, we have seen the same man challenging some of his own class to prove that the communion is binding on any one. Men in good and regular standing have avowed themselves to be infidels, and yet kept their rank. Some have explained away and rejected the whole Bible, save a single book, and yet been none the less popular or successful as ministers at the altar.

In this place mention must be made of Mr. Kneeland, who used to preach Universalism, with the prospectus of the "Free Inquirer" in his pocket; and who, to remove the objections to Universalism which the New Testament presents, made a translation to favor his end, and by the light of it ran into Atheism An-

other preacher was known to be, and declared himself to be an infidel, and yet was in good and regular standing; and while he was a preacher of Universalism, he negotiated with infidels to become the editor of their organ, averring that as a preacher he was sick of his business, and hoped that the day was not far distant when he should be able to obtain an honest living. O. A. Brownson, who for many years was editor of a Universalist paper, says, that out of twenty-five hundred subscribers, more than half were sceptics. Upon her visit to Boston, Fanny Wright numbered the principal Universalist ministers among her warmest friends; they accompanied her to her lectures, and remained seated with her upon the platform.

Universalist meeting-houses are opened to infidels to lecture in; they are used for theatrical purposes; exhibitions of the circus are sometimes given, to help build such edifices. "The Clinton Liberal Institute," in New-York, the only institution of learning the sect have ever sustained, is essentially infidel. It was founded by Universalists, for their own use. The most popular Universalist ministers were agents to collect funds to build it, and

yet no form of religion can ever be introduced into the school. Neither public prayer nor the reading of the Bible, as an act of devotion, can be performed in the school. The charter and the articles of compact were formed that infidelity might be taught under the name of Universalism. It was so understood by the ministry, and so supported. And recently a Universalist minister of the city of New-York has been appointed to be its head, though its character and purpose are unchanged, and ever must be.

2. *By its acts.* An infidel agent at the West writes to a friend in Boston, as follows: "There are thousands and tens of thousands of sceptics and liberals throughout the western country; and in the absence of more liberal and philosophical lecturers, they employ Universalists. For two years past, the liberals in this town have employed and paid a Universalist preacher; but the moment I arrived, he was set aside. Indeed, the Universalist clergymen here are not to be sneezed at. One of the oldest and most popular of the Universalist clergymen in Ohio, preached last Sabbath. I went to hear him; and, of a truth, he preached as good sense, reason, phi-

losophy, liberality, as I want to hear, or expect to. In short, he is a very good Kneeland man." Inves., July 19, 1840.

The sympathy of infidels with Universalism may be seen by the following extract from the "Trumpet."

"I would allude to another town, not a thousand miles from Marblehead, where, previous to the establishment of a Universalist society, some *fifty* of Abner Kneeland's papers went regularly; but *since* Universalism has found a footing there, those papers have dwindled away almost to nought. I ask the reader again to make his inference."

The inferences we make are these: first, that it is perfectly natural for the "Trumpet" to take the place of Abner Kneeland's paper; secondly, that Universalism, to all intents and purposes, fully meets the wishes of infidels.

One of the most learned defences of Universalism that has been published, was written by T. S. Smith, of England. And yet, after laboring to prove that Universalism is the doctrine of the Bible, that gentleman threw the Bible aside, and is now an infidel.

The Purchase Street Universalist Society in Boston, called the Sixth, in 1840 ran down.

Its minister renounced Universalism. The hall and fixtures were transferred to the infidels, who hold meetings in it on the Sabbath. And among the most active in the infidel meetings, may be found the men who got up and sustained, while it existed, the Universalist society.

O. A. Brownson says, that he "was for a number of years associated with the Universalists as a preacher, and as the editor of a Universalist periodical. It was very common for the clergymen with whom he was acquainted, to speak of Universalism as a 'stepping-stone,' as 'the best weapon to destroy the Orthodox, do away the clergy, and to prepare the way for something *better*.' He had conversed with hundreds of professed Universalists, who would own to him that they supported Universalism only 'because it was the most *liberal* sentiment they could find, and because it was better than Deism to put down the Orthodox.' "

#### UNIVERSALISM IS A MINISTRY OF EVIL.

It does no good. It has no benevolent tendency, nor has it originated a single plan of philanthropy. It does evil, and only evil,

removing the principles of benevolence from minds where they had once existed. It leads none to the devout and prayerful study of the Bible ; none to set up an altar at their hearth-stone. If persons having such habits embrace Universalism, they, in almost every case abandon their devotions at once ; and when they do not, it is generally the case that a religious wife or mother holds them to the altar. No sooner do men embrace this delusion, than they run down, surely and rapidly. Not only does it do no good, but it does harm. It is a ministry demoralizing in its tendency. Bad men love it ; they call it their own.

The drunkard loves to be told that he shall enter the kingdom of God ; the profane, that God will hold him guiltless ; and those who are unfaithful in their conjugal relations, prefer that faith which bids them shorten the days of this life by lust, that they may the sooner be admitted to the paradise of God. The practical results of Universalism are summed up in a line : *it makes men bad, and keeps them so.* I have known men of good principles, educated in the fear of God, to embrace Universalism ; and in six months after to have no scruples about working on



the Sabbath! It takes only a few months to break down the good habits which it required years to form and establish. I have known a wife and a mother go to a Universalist meeting at first with great reluctance, then feel a strong attachment to the system, and then on her death-bed exclaim, "For God's sake, give me some more rum!" All this and more have I seen as fruits from this system. But never any good results from it have I known. It is evil, only evil, and that continually.

I have recently visited the field of my early labors as a Universalist. My heart was pained with what I saw, nor could my eyes refrain from tears. Many whom I knew fifteen years ago as intelligent, moral, and promising men, are now ruined. Many then in good business, are now without character; and some, who then were in public life, chosen to fill places of trust and confidence, are now dissipated and sunk to the lowest depth of disgrace. Alas, what might has Universalism to break down the best principles, and hurl men from honor to disgrace! It is great in mischief—mighty in evil result. "O my soul, come not thou into their secret; unto their assembly,

mine honor, be not thou united." Take almost any place in which Universalism has been preached for several years, and the death of the departed, and the life of the living, upon whom its influence has been exerted, are an awful comment upon its bad results. No one can be surprised that a popular preacher—who, after a ministry of seventeen years, saw nearly all who had settled him in their graves, and knew that most of them who had died were Atheists, Deists, or drunkards, and saw that the rising generation were following in their steps—no one can be surprised that the retrospect should fill him with dismay, and bring him nearly to the grave.

#### IT IS A SOCIAL CURSE.

Those not familiar with Universalism cannot realize the social evils which attend its ministry. It causes men to be rude, morose, uncivil, unkind and uncultivated. On children its influence is disastrous. It brings them up without the fear of God, and teaches them early to cast off fear and restrain prayer. You may see its effects upon children as they attend meeting; or as they rudely on the Sabbath pass through the streets on their way

home. It makes their youth evil and their manhood reckless. Its touch is like the leprosy; none meddle with it without injury. It harms the soul; cheats it of all good; inclines it to waste its probation; to believe it has repented and been born again, while in the gall of bitterness and bond of iniquity; induces it to build upon the sand, and to make lies its refuge. It harms the temporal interests of man; it is an enemy to his best good in this life.

In a town in Maine, Evangelical truth has been preached for twenty years in one part, and Universalism, for the same length of time in the other. The town is divided by a small stream. On the one side is religion; on the other Universalism. Twenty years ago the town was a moral waste.

A minister was sent into one part as a missionary, and with the church there gathered he still resides. That moral waste has been redeemed. A large, liberal, and devoted church may there be found; an academy, in a flourishing condition, with excellent schools, showing that the pulpit and the school-house will stand side by side. The whole aspect of this part of the town is that of thrift and prosperity.

This may be seen in the neatness and finish of the houses; the order and culture of the farms; the industry, civility, and temperance of the people.

On the other side of the stream, Universalism has held uncontrolled sway for the same length of time. Nearly fifteen hundred souls are directly or indirectly under its influence, with the exception of about sixty or seventy persons, who for a few years have attended an Orthodox meeting. A moral waste Universalism found it: a moral waste it is still. The fruit of Universalism is read in the general desecration of the Sabbath, and neglect of public worship. A people able to support preaching, and to fill the largest house, hold meetings once or twice a year, and then few attend. The field is theirs. Why keep up even the outward respect for religion? You see the fruit of the system in the intemperance, the profaneness, and rudeness of the people; in the general neglect of education; in the insubordination and the depravity of childhood—in the very appearance of the farms, the houses and the people.

Thus in one town, side by side, stand truth and error, with the practical lessons of twenty

years' duration upon their brow : and while the Gospel, in circumstances the most adverse, has caused the wilderness to bud and bring forth fruit, proving itself the wisdom of God and the power of God unto salvation ; Universalism, in its practical workings, is all that its enemies have charged it with being. It is worse. And a hundred places in New England can be selected as the seats of its deadly triumph, and trophies of its evil working ; its power to blast the good of this life, and bring a curse upon the soul as enduring as eternity.

#### IT REMOVES ALL RESTRAINT.

On the Universalist plan, punishment is no curse ; no exhibition of God's anger against sin ; no token that God is displeased with evil. It is no more so than the rain, the sunlight, or the dew. All the warnings and threatenings are deceptive ; for, on the ground of Universalism, they are nothing but displays of God's love. As well might you call a hospital "a prison," and threaten the sick that they shall be sent there to be punished, meaning nothing by your alarming threats, but that they shall be healed.

Suppose Congress should erect a vast hos-

pital for all those who are wounded in brawls, or diseased from vice and crime. Let them endow it with great liberality, and throw open its doors to all the nation. Having done this, let them forbid rioting, drunkenness, and every vice; but, at the same time, announce that all who disobey shall be sent at once into this hospital, to be punished by being healed. Let it be proclaimed, "Poor men! their sickness is punishment enough; they are justly entitled to be cured, and restored to society." Would such an establishment be favorable to public purity, or public morals? If not, then neither can the teachings of Universalism, in respect to the manner of God's dealing with sin.

Common observation must convince any man that the profane, the intemperate, the licentious, love this doctrine. They call it their own. They support it; they defend it. All such feel that they are not homeless. The general impression is, that such men will be zealous defenders of the "blessed doctrine." When I was a settled Universalist preacher, all such bowed to me as their spiritual guide. When a man died of the delirium tremens, was hanged, or drowned by his own act, I

was called, as a matter of course, to attend the funeral.

The class of persons usually collected together to hear a preacher of Universalism, is proof of its immoral tendency. They come not together to be made better. They seek not the restraints of religion and the sanctions of God's word. They have thrown them off, and come to Universalism to be strengthened in their course, and encouraged in their evil way.

Go where it is a novelty, and announce the preaching of Universalism. Into what places will the intelligence carry sadness? Into the bar-room, the dram-shop, or the gaming-room? Who will be made sad? The Deist, the Sabbath-breaker, the intemperate, the adulterer? Will not these rather, with scarcely an exception, rejoice in the intelligence, and mostly make up the audience? They will be assisted, perhaps, by young men and boys; and especially by those who have once been awakened, but have relapsed into sin.

I have repeatedly had my congregation follow me, upon the Sabbath, from the bar-room to the place of meeting, and then back again to the tavern. In the stage-coach, I

have been extremely mortified, when defending Universalism, to have a profane, drinking, dissolute-looking person signify to me that he thought my argument conclusive, and that he agreed with me exactly. The exchange of significant glances among the passengers was anything but pleasant to my feelings..

#### CHARACTER OF UNIVERSALIST PREACHING.

The great end of Universalist preaching is to prove that all men will be saved ; to show that the doctrines of the Orthodox are absurd, and that there is no retribution in the future world. As long as a minister attends to this, all will go well. The declaration, that all men will be saved, must be made in every sermon. There is so much in the Bible, in reason and conscience, which teaches the contrary, that an argument does not retain its hold more than a week. It must be repeated again and again ; and then it does not satisfy the mind.

But let a minister preach plainly and frequently against profanity, drunkenness, gaming, or any of the alarming sins of the day, and he will at once be reproved. No society, that I ever knew, will hear such preaching.



Indeed, to have something to talk about, men will endure a sermon once in a while rebuking their sins. But this must not be repeated too often. Universalists give their minister to understand distinctly, that they do not come together for that purpose. They are united to put down Orthodoxy; and as for hearing their preacher often rebuke and reprove them, they are not disposed to it. They can hear enough of such preaching at Orthodox meetings.

I once preached upon righteousness and temperance. Some of my principal men came to me, and threatened to nail up their pews, if I meddled with that subject again. Had I added "judgment to come," I dare not anticipate what the result would have been.

Many confirmed Universalists are afraid of the influence of Universalism upon their families. Many will not bring up their children under its preaching. Parents, when they send their children away to school, in a town in which there is a Universalist society, often direct them to attend another meeting; and I am acquainted with families, which have left Universalist meetings on account of their children. They profess still to be firm believers

in the salvation of all ; but when asked why they do not hear the doctrine preached, will reply, " Our children are old enough to understand, and we prefer to have them under a different influence : " thus presenting the singular fact, that they are willing to trust their own endless destiny on a foundation insufficient to secure the temporal welfare of their children.

UNIVERSALISM IS INTENDED TO DECEIVE.

You can get from it but an imperfect knowledge of the real sentiments of the sect. You cannot from their papers get a true account of the number who leave them, nor of the societies which run down. The defence of Universalism varies according to circumstances. Sometimes it will be defended on one ground, and sometimes upon another and a contradictory ground. They will baptize, or not—in any way, or in no way, as best may suit. When unable to effect their purpose openly, the work is done in secret. Sermons preached to Universalist congregations are sent out as essays, and sold as religious books, while their real character is disguised, to influence public sentiment. Annuals may

be found upon some tables, supposed to be merely literary works, while they are full of Universalism. Books for children, written by Universalist preachers, and full of heresy, are sent out as being free from sectarianism. Roman Catholics are not more busy; they are not more deceptive and jesuitical. Under the cry of no sectarianism, they send out their deadly delusion. They publish garbled extracts from commentaries, to show that the fathers apply their principles of interpretation; and in their hymn-books you will find Watts's Hymns, with all that made them Watts's expunged; thus leaving the impression that that revered psalmist wrote the hymns they sing.

We see them at one time setting forth a fierce warfare against Sabbath schools, and then adopting them; now manifesting the most deadly hate towards revivals, and then professing to enjoy the blessing which attends them; in one era, the most determined foe to temperance, and in another attempting to lead the temperance host on to victory. The father of the system has not been dead fifty years; yet not one opinion for which he contended is respected or retained. Nor does the sect hold one thing in common with Chris-

tians. They use the terms—God, Christ, inspiration, conversion, heaven, and hell; but they mean not by them what Christians mean. And to become a Universalist, is to deny all that Christianity teaches.

UNIVERSALISM IS DESTITUTE OF BENEVO-  
LENCE.

It has done nothing for our race. What benevolent plan has it originated, to ameliorate the condition, or promote the interests of men? What generous, noble, catholic enterprise tells of its liberality and benevolence? Not one. Which of the benevolent institutions, so peculiar to our age, has it ever aided? Not one. What has it done for the heathen? Nothing. Universalists have constantly ridiculed the exertions of those who are engaged in sending or carrying the Gospel to the heathen. Neither have they, as a sect, contributed anything towards the distribution of the Bible among the destitute.

No good cause claims support from Universalism. On no one thing is its image placed, that can plead for it as a system of humanity. Nor is it any excuse to say that Universalists like not the measures of the benevolent socie-

ties of the day ; for they have the ability to strike out a path of their own.

The doctrine of this sect deals a death-blow at all benevolent plans. It teaches that this earth is just what God intended it should be. Man cannot change its character, if he would ; and if God is well pleased with the world as it is, why should Universalists wish to change it ?

So far from creating love and good-will to men, Universalism breathes nothing but bitter hostility and hatred to all who differ from its communion. The organs of the sect have long been noted for their scurrility and abuse of all good men. The manner in which they speak of the benevolent operations of the day, the missionary and philanthropic movements of the age, is too familiar to require repetition. Their blasphemous opposition and ridicule of revivals of religion speak the temper of their minds. So powerful is the hatred which Universalism inspires for Evangelical religion, that it has destroyed natural affection, and made the parent like the ostrich, who is "hardened against her young, as if they were not hers." I have at hand many proofs of this assertion.

A lady with whom I am acquainted became interested in religion, and, in opposition to the wish of her father, left the Universalist meeting, and attended the Orthodox. When she was about to make a profession of religion, her father forbade her doing so. He threatened to disown her, and turn her from his house, if she did not retract. She went forward in the path of duty, and was banished from her father's house on that account. She has a brother who is a Universalist preacher; and when last I saw her, she was in exile from home, bearing the indignation of her father because she loved the Saviour.

Another instance fell under my observation. A zealous Universalist resolved that all his children should be brought up in that faith. One of his children, a daughter, intelligent and affectionate, became a Christian. She had, without the knowledge of her father, attended religious meetings, and obtained hope in Christ. She resolved to make a public profession of religion. She announced her feelings and determination to her father, and wished his consent. He became enraged, and gave his refusal in words of profaneness and cursing. He forbade her proceeding any far-

ther, threatening her with banishment from his house, and with his curse, which should follow her to her grave.

Her situation was a trying one. She was young—but sixteen years old. She had always loved her father, and she loved him still. Her father's house was all the home she knew, and she feared his anger, and dreaded his curse. But all that she loved on earth was placed on the one hand, and her duty and her Saviour were placed on the other. She hesitated not one moment. She resolved to do her duty. and leave the consequences to her God.

The sun of that Sabbath, which shone upon her baptism and her public profession of the Saviour, had not withdrawn his light before, true to his dreadful vow, that father turned his defenceless daughter from her home, houseless and destitute, into the street, with his curse ringing in her ears. With a heavy heart, she sought the residence of a Christian friend, whose roof afforded her shelter from the tempest—the anger of her unnatural father.

Years passed away, and still her father refused to see her. He passed her in the street without noticing her, and her visits to the home of her youth were by stealth, in the

absence of her father, to weep upon the neck of her mother.

TESTIMONY OF MINISTERS WHO HAVE RENOUNCED  
UNIVERSALISM.

When a minister embraces their sentiments, the fact is, announced in capitals in the Universalist periodicals. When one renounces Universalism, but little is generally said of it. No system has lost so many members. No sect, in so short a time, has lost so many advocates. All these have left it on the ground of its licentious and immoral influence.

Very few men have been converted from another faith to Universalism, and begun to preach it, who were not struck with the looseness of conduct and principle that prevails among its preachers. Usually they are glad to return to the place from which they came out. Of thirty-two preachers, whose names are recorded as having renounced Universalism, TWENTY-FIVE LEFT THE MINISTRY OF ANOTHER FAITH, EMBRACED UNIVERSALISM, BECAME FAMILIAR WITH ITS DREADFUL MORAL TENDENCY, AND, APPALLED WITH THE SIGHT, HAVE RENOUNCED THE DOCTRINE.

Paul Dean, of Boston, was colleague with



Mr. Murray; and after Mr. Murray's death, was pastor of the First Universalist Society. He was known for many years as one of the most able defenders of Universalism in this country. The reputation, and standing with the public, which the Universalist ministry have in Boston and its vicinity, they owe to Mr. Dean. In 1828, Mr. Dean left the Universalist denomination, on account of the immoral tendency of its doctrine. Universalists have ever since followed him with unrelenting persecution, because he left them and spoke openly of the evil tendency of their faith.

Sidney Turner graduated at the Bangor Theological School. To the grief of his friends, he became a Universalist. His conversion was hailed with rapture by the Universalists. His learning, his piety, his honesty, his independence, all were the subjects of high commendation. Mr. Turner settled in Brunswick, Maine, and then, for the first time, learned what is the practical tendency of Universalism. He was appalled at the sight. After continuing in the ministry about three years, he renounced the doctrine publicly, and is doing what he can to undo his labors in the ministry of death.

All those who renounce this doctrine, bear one testimony to its dreadful moral influence.

#### CONCESSIONS OF UNIVERSALISTS.

The preachers of Universalism are not ignorant of the fruits of their system. None are satisfied with its tendency. The evil fruits of it they confess to each other. I have it in my power to sustain all that I have said of the moral results of Universalism, by the testimony of men who are now in its ministry. My experience is the experience of all who have had anything to do with that destructive error.

When I had confidence in the system, the confession of its advocates made me unhappy. They would speak of the conduct of Universalists, and the practical tendency of Universalism, in terms that made me tremble.

One minister, on the very day of his installation, stated to his society that he had strong doubts about the truth of Universalism, and stronger doubts about the propriety of preaching it, supposing it to be true. He was prevailed upon to wave his doubts, and be installed. He was installed, and preached

Universalism to the society for the space of two years.

Another preacher wrote a letter to some of the principal men in his society, making them acquainted with his feelings. He told them that he was a miserable man, and that he had often deceived them. He had kept back a part of the truth. He had misapplied Scripture. He had not given them the true meaning of the Bible, but had "handled the word of God deceitfully." The Scriptures which he applied to Universalism he knew did not teach that sentiment, and he was a most wretched being. His friends induced him to stifle his convictions, and quench the Spirit of God. He did so for a time, and his end was what might have been expected. He committed suicide a short time afterwards.

A professed Universalist came to his minister, and said, "I have found in the Bible objections to Universalism. I cannot remove them; and I wish you to assist me." The difficulties were then stated; and the minister confessed that there were many things in the Bible which he could not explain in harmony with Universalism. Surprised and confounded at such a confession from one whom he had

supposed to be satisfied with the doctrine which he preached, and to be honest in preaching it, the gentleman asked his pastor how he could preach Universalism, and quote the Bible to sustain it, if he was troubled with such doubts as he had expressed. The preacher replied, "I think a great many things can be said in favor of Universalism." The gentleman turned away, convinced that his minister was not honest in his preaching. He renounced his faith, and has since confessed Christ before men.

Even Walter Balfour has been willing to publish to the world this confession :

"Few if any, among Universalists, have published more books of this kind than myself." "So far from my publications being a profit to me, they have only been a bill of expense and much perplexity, in addition to all my labor in writing them, so much so that I HAVE BEEN TEMPTED TO CURSE THE DAY I EVER PUBLISHED A BOOK." He adds, "I am heart-sick of it; and to be told that my books have CONTRIBUTED MUCH TO THE RAPID SPREAD OF UNIVERSALISM, HAS NO TENDENCY TO REMOVE THIS KIND OF SICKNESS." Univ. Union, iv. 306, 307.

A dreadful experience !

A popular writer upon this system asserts that "publicans and harlots rejoiced to find their cause espoused by the Great Teacher sent from God. His doctrine met and satisfied their desires." He adds, "WE LEARN FROM THIS, WHAT CLASS OF PEOPLE IT IS, AMONG WHOM, AT THE PRESENT DAY, THE DOCTRINE OF THE IMPARTIAL SAVIOUR [UNIVERSALISM] SHALL FLOURISH IN ITS PURITY." Notes, 195. Publicans and harlots love Universalism ; it meets their desires ; among them, at the present day, it flourishes in its purity ! Has any opponent of Universalism said more ?

One of the most popular preachers of Universalism in Massachusetts has confessed publicly that he did not believe that Universalism was taught in the Bible. He preached it because it was proved by other testimony. And yet this man takes a text from the Bible. and, when defending his faith, quotes passages of Scripture in its support.

Indeed, it is quite common to hear ministers, when together, debate the relevancy of proofs taken from the Bible, and the sophistical character of arguments offered in defence of Universalism.

A Universalist preacher, who stands at the head of the denomination, was settled seventeen years in the vicinity of Boston. He had under his charge the largest and best Universalist society. He was very sick, and supposed to be in a consumption. He told me that the moral condition of his society and the moral results of his preaching made him sick, and almost carried him to his grave. He felt that he had done no good ; that his ministry had been the source of much evil, besides wasting the long period of time that he had been settled. Nearly every man who was in the society when he was settled, died during his ministry ; and nearly every one that died WAS AN ATHEIST, A DEIST, OR A DRUNKARD. He could not remain. He left his charge, and settled over a small congregation, resolved to change his style of preaching, expecting to see a different result. Vain hope, while Universalism is preached !

The editor of one of the leading Universalist papers was once asked why he did not elevate the character of his paper. The reply was characteristic : " Some actors play to the pit ; some to the boxes. Those who play to the boxes, get the most honor ; those who

play to the pit, get the most money." No man who opens the paper can be at a loss to know to what class its editor plays.

No one will deny that some moral men are in the ministry of Universalism. So the immoral are there. There are men in good and regular standing who have committed offences which are punishable by the statutes of the state. Yet are they not exposed. Some are retained in fellowship after the commission of acts which, in other denominations, would at once depose a man. Men guilty of bigamy have been declared by Universalists, in grave council, to have "committed no offence whatever against any law of morality or religion." One of the oldest preachers of Universalism now living, was for many years celebrated for using profane language, and selling and drinking rum. He kept so disorderly a house that the selectmen took away his license. He appealed to the town, and the action of the selectmen was sustained by a decided vote. And not far from that time, when the Universalists removed the remains of Mr. Murray to Mount Auburn, this gentleman made the principal prayer!

A preacher settled over one of the oldest

societies, made to me, frequently, the most mournful confessions of the character of those who composed his society. Intemperance, profanity, Sabbath-breaking, licentiousness, abounded. And he informed me, in the presence of witnesses, that so dissolute were the people, that no person thought of being married till one of the parties was compelled to be. Nearly all the marriages he celebrated, he said, were of this description.

#### UNIVERSALISM LEADS TO SUICIDE.

Its doctrines, when they have a practical influence upon the heart, must lead to self-destruction. They make it unnecessary and unwise for us to keep an existence which is so full of woe, and which is the only barrier to perfect and endless felicity. It must be folly and madness to continue in this life of disappointment and misery, when, by a self-inflicted death, a man may

“end

The heartache, and the thousand natural shocks  
That flesh is heir to.”

Remove from men the dread of something after death, and few would



“ Bear the whips and scorns of time,  
The oppressor’s wrong, the proud man’s contumely  
The insolence of office, and the spurns  
That patient merit of the unworthy takes ;  
When he himself might his quietus make  
With a bare bodkin.”

But if it be a true doctrine, as Universalism maintains, that there can be no ills beyond death, that the soul rises from the midst of the deepest degradation, of sins of the blackest dye, into infinite happiness, then self-destruction must be a duty. By it we ascend instantly from the condition of a down-trodden, suffering, sinful mortal, to that of a glorious, exalted, immortal spirit.

A stout-hearted Universalist became weary of life, and resolved to end it. He said he thought God did not wish to have him live any longer on earth, he made him so miserable ; and he purchased a quantity of laudanum with which to take his life. He swallowed the poison, but medical aid was at hand, and his plans were defeated.

Soon after this he married ; but his domestic relations were not happy. He resolved now to leave the world. He purchased two pistols, picked the flints, and loaded them with care. He then sent for his minister, the Uni-

versalist preacher in Utica, to visit him. The preacher came, bringing an associate with him. To his minister he said, "Where shall I go when I die?" "To heaven," was the reply. "Have I anything to fear beyond death?" "Nothing," was the response. "So I believe. I am tired of this world, and mean to seek a better." He laid his hands upon his pistols, and, as he raised them, his spiritual guides took the alarm. "Stop," cried one of them, "stop; there may be a hell, after all." The desperate man gave him a look of withering indignation, and exclaimed, "You do not believe the doctrine you preach. You are a deceiver. But I believe that all men will be happy at death. I will convince you that I thus believe." He raised both pistols to his head; they flashed in the pan, and immediately he was secured.

An intelligent and respected young man, during the last winter, was drawn away by temptation, and involved in the crime of passing counterfeit money. He was soon arrested and imprisoned, and while awaiting his trial he committed suicide. Before this last act of violence, he wrote a letter of consolation to his mother.

In that letter he said to his mother, in substance, "*I have concluded that the best way to get out of this scrape is to leave this world of trouble. It is appointed to man once to die, and he may as well die when life becomes a burden to him.*" He expressed an unwavering confidence, that a few moments would introduce him to a world where there will be no trouble.

A member of Congress from New England, who was killed in a duel, was in conversation with a pious lady in Washington the night before he was shot. He confessed that, with the religious views that the lady entertained, he should be deterred from fighting the duel. But, as a Universalist, he had nothing to fear: if he shot his antagonist, the world would justify him; and if he was killed, his soul would immediately ascend to heaven.

Several popular preachers of Universalism have left the world by their own hands.

#### UNIVERSALISM CONTAINS THE ELEMENTS OF ITS OWN DISSOLUTION.

In Boston it is no stronger than it was fifteen years ago. It has by no means kept

up with the increase of population. A quarter of a century has passed away since ultra-Universalism was formed. Its author is now reaping the harvest he has sowed. Not only has the society to which he has long ministered, dwindled on his hands till its dissolution was threatened, but it has deliberately, and we believe forever, against Mr. Ballou's most strenuous efforts, *ejected ultra-Universalism from its birthplace.*

No man acquainted with Universalism will pretend that it is on the increase in the vicinity of Boston. In some places new societies are formed, but these do not keep the number whole. Not as many have been formed within six years as have suspended preaching. So far from keeping up with the increase of population, in almost all the older societies there are manifestations of decline. In many places, while other churches are enlarged to keep up with the increase of population, Universalists contract their houses to the more limited wants of their congregations.

The same is true of all the New England States, and of western New York. Universalism cannot live at the South; not for want of material out of which to form societies, but

for want of a quickening principle to combine these elements into the forms of an efficient life. Irreligious men at the South wish no cloak; and the idea that the Bible countenances Universalism, is too absurd for men who reflect to entertain it one moment. Great efforts have been made to establish Universalist societies at the South, but with little success.

#### UNIVERSALISM IN EUROPE.

Universalism was born in Europe. In 1788, Mr. Winchester preached in London with very great success. Crowds attended his ministry, and the largest place his friends could procure would not accommodate all who came to hear. "He frequently visited Chatham, Birmingham, Wisbeach, and Fleet, a place in Lincolnshire, and preached in nearly all the meeting-houses" of one denomination "in the county of Kent. Several dissenting preachers openly professed the doctrine of universal restoration; and some who discountenanced it, patronized him, as he retained many of the notions, and considerable of the language, of the lower sects." *Mod. Hist.* 287.

Before the death of Mr. Winchester there

were nine or ten Universalist societies in England and Wales.

In 1836, a delegate was sent from this country, to see and learn more of Universalism across the sea. It was his design to travel, preaching the kingdom, and proclaiming the unsearchable riches of Universalism, wherever it could conveniently be effected. He hoped to be able to lift his voice in defence of God's universal and efficient grace, in London, in Paris, in St. Petersburg, and if possible, in Rome. He met with little attention and less favor. He writes, that a Unitarian clergyman invited him once to preach, and says, "He officiates in a small chapel at Newington, adjoining London; and I accepted the invitation. The day was very unfavorable, and the congregation did not exceed thirty people; if it had been very fair, I should have probably had twenty more. *This was the only time I officiated during my residence in Europe; it was the ONLY opportunity that was afforded me.* The Unitarians in England are all Universalists, but they know not that name, nor any one that bears it. When the Unitarian clergy from the United States have visited England, their services have been in much demand, for they have

been heard of by the reading community ; whereas the Universalists are unknown. There were plenty of inquiries about Channing ; but Ballou, Balfour, etc., were names unknown."

In truth, there is no Universalism in Europe, such as is thus called in America. THE SYSTEM OF AMERICAN UNIVERSALISM HAS NOT A SINGLE DEFENDER IN EUROPE. The Universalists in this country cannot secure any respect or attention from the believers in the salvation of all men in Europe, when their real sentiments are known. Prof. Tholuck, of Germany, was at one time claimed by the Universalists as one of their number. Mr. T. J. Sawyer, of New-York, wrote to Prof. Tholuck upon the subject, and received a very courteous reply. Emboldened by this civility, Mr. Sawyer wrote again. An American divine was at the house of the professor at this time, and made him acquainted with the views of Mr. Sawyer and his associates. Prof. Tholuck was astounded. He supposed the Universalists differed from the Evangelical community only in the duration of future punishment. But when he found Universalism to be distinguished from infidelity only by a professed be-

lief in the Bible, denying all its doctrines, and agreeing with infidelity in all but one point, he declined all further correspondence.

It was announced in this country that Mrs. Sherwood, of England, had become a Universalist. A box, containing a copy of each of their principal publications, was sent to this lady by some American Universalists, which, however, much to their mortification, was returned unopened.

When I reflect that the names of Evangelical ministers who were contemporary with the founders of Universalism, are still fresh in the memories and affections of all good men; that those who have turned many to righteousness, can be traced back, through all ages of the church, to the time of the Saviour, and even back to Enoch; and then, when I know that the names of the authors of Universalism have already perished, though a half century has not passed since their works of darkness were begun—I am impressed with the prediction of the Word of God, “The righteous shall be in everlasting remembrance:” “The memory of the just is blessed; but the name of the wicked shall rot.” Psalm cxii. 6. Prov. x. 7.



I have by no means exhausted my subject. But I have said enough to exhibit the dreadful moral tendency of Universalism. The picture is an awful one; but, Universalists being judges, it is too true. I tremble, as I review this subject, to think that once I was employed in extending this baneful influence. I am astounded, and overwhelmed, when I think of that display of sovereign grace that snatched me from such soul-destroying work. The wealth of the universe would offer no inducement for me to return to it, or lift a finger to forge or fasten the chains of Satan upon immortal souls. To give up Universalism cost me almost my life. So fatal is this error, so withering its tendency! It has brought down upon me an almost unparalleled persecution; but if this is the price that I must pay for lifting up my voice, exposing error, and warning my fellow-men, be it so. God give me grace to meet all in a becoming spirit! Like Paul, I preached error. Like him, I have repented. Like him, in some humble manner, may I be fitted to preach the faith which once I destroyed!

The tree is known by its fruits; and wherever Universalism is, these are its results.

You have seen its real moral influence ; you can look and see what its results really are. By its influence men walk not in the fear of God. It carries no joy to the drunkard's home. It sets up no altar at the infidel's fire-side. It makes no prayerless heart pious and devout. It has no benevolent influence, but opposes every good work ; and good men do not need it to make them happy. When evil men trust it, they do so because it strengthens " the hands of the wicked, that he should not return from his wicked way, by promising him life."

Universalism is not of God. Would it be well with the institutions of our country if Universalism should prevail ? Must not a system that holds out such views of God, of providence, and of eternity, be dreadfully licentious ? Can a rational, immortal man, peril his safety upon a foundation that must fail in the day of trial ?

An hour is at hand—and to some of us it may be very near—when these questions must be answered : an hour in which deception can no longer be practised ; in which earth's vanities will assume their true worth, and the fascinations of life no longer allure or charm ; in

which all of us will “discern between the righteous and the wicked, between him that serveth God and him that serveth him not.”

Aged men, are you prepared for that hour? Where will your trust be, when your sun sets in darkness, perhaps in blood? Ye strong and vigorous, where will be your strength, when vigor ceases, and your Maker calls? Ye young, ye vain, ye gay—lovers of pleasure more than of God—who will hold you, who will guide you, when your feet stumble upon the dark mountains?

O! make not lies your refuge. Under falsehood seek not to hide yourself. There is a way of peace, a highway of safety and salvation. Let me entreat you to embrace it. Before you again lie down to slumber, resolve to be a Christian; and let the earliest breeze of a coming morn waft heavenward your sighs of penitence, and carry up to the throne of light the joyful news that Satan has lost a victim, and Christ gained a subject, in the repentance and conversion of a sinner. •

## CHAPTER VIII.

UNIVERSALISM DISPROVED BY FUTURE AND  
ENDLESS PUNISHMENT.

UNIVERSALISM denies future punishment. It teaches that the judgment is limited to this world, and that all which men need fear, is found in this life. It assures all who listen to its teaching, that the testimony of the Bible, in respect to a coming judgment, is either an Oriental figure, or has reference to the destruction of Jerusalem. Every evidence of a future judgment is an argument against Universalism. To establish it, is to overthrow Universalism, and present, in vivid colors, the danger of trusting its teaching.

By future judgment, I mean not only the act of judging the world at the last day, but the results of that judgment—the doom of the ungodly, their punishment, and their changeless destiny. I mean, by the term, all that the Bible teaches by its representation of future punishment—of “the resurrection of damnation,” “the resurrection of the unjust,” of “casting the wicked into hell,” of “going away into everlasting punishment.”

• THERE MUST BE A FUTURE STATE OF REWARDS AND PUNISHMENTS.

1. *It alone can answer the universal faith of man upon this subject.* That faith is inwrought into the soul by its Creator. It is one of those great truths that have survived the fall. All nations have inscribed it upon their altars. It is held by the most degraded, as well as the most enlightened of men. It would not be universally received if it were not true. To answer this universal faith, there must be a future retribution.

2. *Our own sense of justice demands it.* We all feel that the guilty ought to be punished. We believe they will be. Yet we have not analyzed this feeling, or made ourselves familiar with the reason for this impression. Our sense of justice makes us anxious that the incendiary may be caught; the murderer be brought to a just punishment. We are not glad that men are evil; but when they do wickedly, we respond to their punishment: we rejoice in the maintenance of law and right. God gave us this sense of justice. He has it: it is the foundation of

his throne. By it he rules as Jehovah. It is the right arm of his government.

This life presents no such aspect as justice demands. The distinctions of this world are not according to merit. Much in this life is dark, very dark. Hence many begin a course of error, by denying future retribution, and end in absolute Atheism. In this world, there is a strange mixture of discord and crime. The haughty triumph, and oppression is seated in authority. The groans of the orphan arise; the cry of the widow and the fatherless is heard. The innocent suffer, because the wicked have arisen to power by fraud and violence. The good are oppressed, while profligates and tyrants riot in wealth and abundance. Meritorious characters pine in indigence, while the impious and the vile heap up wealth, and tread the paths of distinction. Generous actions are unrewarded, crimes are unpunished, and the most abandoned are often raised to stations of dignity and power.

Where, then, is the justice of God? where is his hatred of sin? where his love for holiness and goodness? Can equity, can impartial goodness, be constituent principles in the Divine government, if there be no world in

which sin is adequately punished, and virtue and holiness rewarded?

In this life God makes a distinction between men, as to their circumstances and privileges. He does not in this world treat all men alike. The ungodly, the reckless, the abandoned, are oftentimes the most favored. How, then, can it be proved that God is a holy God, that he prefers obedience to transgression, and goodness to depravity? Not by what appears in this life; for here, the good are oppressed, the righteous are afflicted, and the impious and the abandoned prosper.

Suppose a sovereign should announce himself to be just and good, and affirm that he desired the obedience and the happiness of all his subjects; suppose he should declare that the only passport to his favor would be obedience to his law and submission to his will; and yet should load with honor, and advance to posts of distinction, all who rebelled against him, and neglect or afflict all who attempted to do his will. Who would not feel, that either he was not what he professed to be, or that another day must exhibit his justice and goodness, and explain his present inexplicable conduct?

There must, then, be a world in which sin will be punished, and goodness rewarded ; in which the government of God shall be vindicated ; in which men "shall return and discern between the righteous and the wicked ; between him that serveth God and him that serveth him not."

3. *Perfect justice cannot be attained in this life.*

*Not by law.* Those sins which lie at the base of all crime, cannot be reached at all by human legislation : the sins of the eye, of the heart, of a wanton imagination, God alone can know them. Many are above law. They have been giants in sin ; they have scourged the world to advance their personal good. They have rolled on, from one generation to another, wave after wave of misery and crime. Yet before what tribunal can you call them, and bid them answer for the deeds done in the body ? They were above law ; and yet, if God be true, they shall, at that tribunal at which monarchs will be men, eat of the fruit of their ways, and be adequately punished. Many persons evade punishment, by lack of evidence, by some flaw in the indictment, by the skill of an advocate, or perjury comes to



their aid ; or they leave their country and live in splendor abroad, while their victims pine in penury at home.

*Not by Divine arrangement.* God has made this a life of probation, not a life of punishment. On Universalist grounds, the end of punishment is not answered in this life. On this theory, men are punished to reform them, not for the good of others : not to magnify the law, but to promote their own good. The amount of punishment which the sinner deserves, and which he will receive, according to this theory, is the amount necessary to reform him. This, if Universalism be true, is rewarding men "according to their works." Does all discipline in this life have the proposed effect? Are all the vicious reformed? By no means. Men are more frequently made worse by their troubles. They grow harder under the rod ; they die in impenitence. Then they are not sufficiently punished. They are not in this life rewarded according to their works. Punishment must, then, exist in the next world, else men will nowhere be adequately punished.

Here the innocent suffer with, and perhaps suffer more, than the guilty. God has given

men a conscience : this is to guide man, not to punish. It is the candle of the Lord in man, and may be put out. "If the light that is in you be darkness, how great is that darkness!" Conscience affects the most powerfully those who are the most innocent. Men may blunt its edge, silence its throes, sear it, and quench it. It can be educated so that it shall only prompt to evil. Saul of Tarsus, when a mad persecutor, was on excellent terms with his conscience. The most ferocious persecutors have been the most conscientious of men.

*Not by the government of this world.* When God has come out in wrath against the people of this earth, it has been in national, and not individual retributions. In the flood, in the destruction of Sodom, and of Jerusalem, all were involved, the old men and infants of days—all suffered alike, in degree and duration. The code of this world is not after God. Men who have the highest place in the world's regard, often have the lowest in God's. Many who have been elevated to the pinnacle of human fame, will sink to the lowest hell.

4. *Men cannot be known in this life.* Because we do not know them, we place upon them a false estimate. The beggar in rags

will be cared for by the angels of God. The rich man in silks will not be neglected by devils. The education of life helps to deceive. The eye is educated not to quail; the cheek not to blush; the hand not to tremble; the nerves not to move; the brow to be fair. No true, no certain judgments can be rendered by man. The hollow heart is hid under a bland countenance; the sensualist under a comely form; the villain under a pleasing exterior. There must be a world in which "hidden things shall be brought to light," and the "secret things of the heart be judged."

5. *Actions of men live after the actor is dead.* It is impossible here, for this cause, to reward men according to their works. The results of human actions cease not with the life of the actor: they run on after his death. Men often do more good or evil after death than while they lived.

Howard still lives in his acts. He has been the author of more good since his death, than he accomplished during his life. No prison is reared, no hospital built, no institution for the unfortunate of our race planned, over which the spirit of Howard does not preside. He lays the foundation, and brings forth the topstone.

Immortality is given to Paul, through his Epistles, "to preach the unsearchable riches of Christ," till the end shall come. He preaches in more climes, in more languages, than he could reach while he lived. More souls every year are converted to God through his labors since his death, than were saved by his instrumentality during his whole life.

Paul's ministry was a short one. He was often imprisoned and scourged; the malice of his enemies paralyzed his usefulness, and cut short his personal efforts in the cause of truth. But since his death, thousands have proclaimed his words, and countless thousands have believed to the saving of the soul.

Look at those who are appropriately named "the scourges of our race." Did Cataline's example have no influence after his death? Did all the events of which Bonaparte was the author, and all the causes of which he laid the train, cease to do injury when he died? Voltaire, Bolingbroke, and Thomas Paine, have done more injury to our race since their death than they were capable of doing while they lived. They corrupt more youth, destroy more good principles, and ruin more souls, than they ever did while alive.

Where, then, can these men be rewarded according to their works? Not in this life; for they were dead before the large part of the evil of which they were the authors was developed.

This is strikingly illustrated in the history of Bolingbroke. His most pernicious books were not published till after his death. He left in his will a sum of money to defray the expenses of printing his works, which was expended according to his direction. His labors did not begin to exert their dreadful influence upon our race till their author had left this mortal state. How could he be rewarded for his deeds in this life, seeing he was cold in death before they really took effect?

The good and the bad must meet in the coming world the harvest they sow in this. Byron, that man of splendid gifts, must answer for all the wrong his wasted intellect has done. He has employed noble powers to seduce the young from the way of truth and innocence. He has poisoned those fountains at which millions will drink. If he is ever to eat the fruit of his doings, it must be before the tribunal of the Eternal, in the future world.

Side by side, till the judgment, will run the "Age of Reason" and the "Dairyman's Daughter:" the one peopling hell with victims; the other, heaven with the saved. The amount of good or evil done, will not be known till that day in which the small and great shall stand before God. Our deeds we cannot recall; at the judgment-seat of Christ we must meet them.

THERE WILL BE A FUTURE RETRIBUTION.

*Reason so teaches.* Else why this Universal faith? If nothing but deathless glory await men at death, why is it not written on some nation? aye, upon all? Why does God allow this universal error? why permit men "through fear of death to be all their lifetime subject to bondage?" Can he be the God of truth, benevolent and good, and allow, from the beginning, this universal and terrific error? Why all the privations of life, its trials, its discipline, and its woes, if no purpose is to be answered? if it all has no effect hereafter?

If there be no punishment after death, if all the hell we have to fear is in this world, how easy then is the path, how short, how direct the way from hell to heaven! It is not holi-

ness, not a long life in the service of God ; but a mere sundering of the brittle thread of life, that peoples heaven with souls ! Every drunken brawl, bloody riot, duel, or outbreak of passion that ends in death, secures an occupant for mansions in the skies, more surely than the preaching of the Gospel, or the blood of martyrs for Jesus' sake. And if there be no punishment after death, why does not God make this life all that Universalism affirms the next will be ? Surely the good of both worlds is better than the woe of one. To each of us reason proposes these and other questions. Thus, most probably, Paul preached, when "he reasoned of judgment to come."

*So Conscience teaches.* It gives a uniform lesson on this subject. No man feels safe. To every mind there is "a certain fearful looking for of judgment." It is seen in the tendency of our race to dwell upon the dark side of every event, and to interpret every strange and mysterious occurrence as an omen of evil, or a token of Divine anger. Men know something of their own wickedness. They know they are not punished as much as they deserve, and they are fearful that God is about to bring them to judgment.

It keeps men from suicide: they fear that leap in the dark. The sleep of life, they do not fear; but they dread the dreams that may attend that sleep. But for this, men in trouble would seek the repose of the grave, as the laborer rests from his toil, or the wayworn traveller, in the embraces of slumber, forgets the cares of the day.

A fine illustration of this is found in the book of Daniel. "Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand." To insult the God of the Hebrews, he "commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the temple which was in Jerusalem:" vessels consecrated to the service of the Lord of hosts. The king and his companions "drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth the fingers of a man's hand, and wrote upon the plaster of the wall." No one knew the nature of the writing, nor could the wise men of the city read it. Yet, when the king saw the part of the hand that wrote, his countenance changed, and his knees smote one against another. But



why this agitation and alarm? Why not regard this mysterious inscription as an omen of good? Why not fill up the vessels of God's house, and drink deeper? Why not call for music, for the song, and the dance? Why not point to the inscription, and with exultation exclaim, "See, the gods have accepted the offerings of this night of revelry, and are well pleased. They have thus signified their pleasure. Yonder stands the sentence which promises long life to your king, and prosperity to his kingdom."

Not so thought that impious monarch. He could not read the writing, but he well knew it boded no good to him or his kingdom. Conscience told that wicked king, that the God whom he had insulted was about to take vengeance upon him, and call him to judgment. And when Daniel gave the interpretation of the handwriting, he did but confirm what conscience had already made known.

In all men conscience awakes "a certain fearful looking for of judgment." When we read the acts of Herod, the audacious cruelty of Tiberius, the character of Charles IX., or Richard III., we feel that such men have not yet closed their account. We feel con-

fidest they must answer for their crimes before the bar of the King of kings.

We listen to the death-bed ravings of Voltaire, that high-priest of infidelity; we witness the blasphemies of Thomas Paine, and his licentiousness, persisted in to the hour of his death—which blasphemies drove from his chamber men hardened even as himself; we hear his cries and fears as he is left alone with himself; and we feel that all these are premonitions of the kindling of that fire that shall never be quenched, the gnawing of that worm that shall never die. Over their grave is no bow of promise—no light gilds their tomb. We wish not their portion: we desire not their end.

*So Revelation teaches.* The doctrine of future retribution runs through the entire Scriptures, and makes the basis of all the instructions and sanctions of the divine word. By it, good men were urged to duty, and evil men were held in awe. Patriarchs and prophets desired to obtain the resurrection of the just. Apostles labored, that they might give up their account with joy, and not with grief. And the spotless Son of God was influenced by considerations drawn from the future life,

when, "*for the joy that was set before him,*" he "endured the cross, despising the shame," so that he might "sit down at the right hand of the throne of God."

#### THE TRUTH OF FUTURE PUNISHMENT.

1. *All the judgments of God in respect to this life refer to the future.* The destruction of the old world was the beginning, and not the end, of their punishment. Peter says, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 7. On this passage, I remark,

(1.) Here is an acknowledged judgment alluded to—the drowning of the old world—by the Word of God.

(2.) It points to another destruction—a destruction in another world, in the day of judgment, by another agent. The first was by water; the last is to be by fire.

(3.) This judgment is appointed for "the perdition of ungodly men." No matter when they lived, whether before or after the flood. No matter by what means they were taken out of the world. All the ungodly will, in

the day of judgment, be punished, when the heavens and the earth are consumed.

(4.) Not only the heavens and the earth are kept in store, held in their place by the Almighty arm, till the day of judgment, but ungodly men are also *reserved* unto that day to be punished. They are not *now* punished, but "*reserved* unto the day of judgment to be punished." Chap. ii. 9. And the sweeping away of the old world by the flood was an admonition to the ungodly, because that guilty race was still reserved unto the punishment of the great day.

The same truth is read to us in the destruction of Sodom. God turned the cities of Sodom and Gomorrah into ashes, because of their unparalleled depravity. If Universalism be true, it was no judgment. It was the greatest blessing ever conferred upon any people. It wiped out in a moment all their crimes, cleansed them from all impurity, and took them from a world of woe, and introduced them into perfect bliss. Enoch was translated, because he pleased God. The guilty Sodomites, on the theory of Universalism, shared the same distinguished favor for an opposite reason. How can we explain

the conduct of Abraham—his earnest, impassioned, long-continued entreaty that Sodom might be spared—if he believed that the threatened doom would convey them into glory?

The Saviour makes an application of this judgment to the eternal world. "Verily I say unto you, *It shall be* more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." Mark vi. 11. In this passage, Jesus announces that the doom of Sodom is not yet complete. For in the day of judgment, "*it shall be* more tolerable," not *appear* to be. In what sense is this true, if Sodom and Gomorrah received all their punishment thousands of years before this prediction was uttered?

God "made them an ensample to those who after should live ungodly." 2 Peter ii. 6. Then all the ungodly will be punished, as were the people of Sodom. But this is not true in this life. No other city was ever destroyed by fire and brimstone out of heaven. No other people were thus removed from earth. And no ungodly man fears that, if he do not repent, fire and brimstone from God out of heaven will consume him.

But Jude teaches us that, in common with

the angels who kept not their first estate, but who are "reserved in everlasting chains, under darkness, unto the judgment of the great day," "Sodom and Gomorrah" "are set forth for *an example, suffering the vengeance of eternal fire.*" Jude 6, 7. Their fate after death, their present suffering, and "the judgment of the great day" that awaits them, make them an example. They are a warning to the ungodly; for all who live and die in sin must share their condemnation.

2. *The conduct of holy men proves future punishment.* Abraham sought a city whose builder was God. Moses "had respect to a recompense of reward," when he chose to suffer affliction with the people of God. Those worthies who endured persecutions and affliction for righteousness' sake; who had trials of cruel mockings, were tortured, were stoned, were sawn asunder, and died an ignominious death, did so to escape the second death, and "obtain a better resurrection." The apostles in their tribulations rejoiced "that their names were written in heaven." Their fear was, "lest after they had warned others they might be castaways." They labored that they, in the day of judgment, "might be accepted of

God, and not be found naked." They toiled that "their account might not at last be given up with grief."

3. *The truth of future punishment confirmed.* Reason unites with Revelation; for Paul "reasoned of judgment to come." Revelation sustains the dictates of conscience when it speaks of that "fearful looking for of judgment," which to sinners "is a token of perdition." While the basis of the instruction and entreaty of the Bible is the truth, that all must stand before the judgment-seat of Christ.

When God threatened Adam with death in the day of transgression, he understood all that his Maker expressed by that word. When Moses recorded this penalty, many years after it was announced, he used a word which, to his nation, conveyed the Divine meaning. To *die* included all that the Jews expressed by that term when Moses wrote. And we all know that it included both the misery of the present and the future life—of the body and of the soul. By the mouth of his prophet, God thus speaks: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his

way, and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"

Here the wicked are assured that, though God has no pleasure in their death, yet if they do not turn, they will die.

There are but three deaths—temporal, spiritual, and eternal. One of these must be the threatened penalty of God's law. Is it natural death? Will the wicked escape this, if they forsake their wicked way? By no means: all must die, the evil and the good; those who fear God, and those who rebel against him. Natural death cannot be what men are threatened with if they do not turn, as turning from their wicked way would not save them from it. It cannot be spiritual death; for the wicked were already spiritually dead, else why are they called upon to turn? That they were spiritually dead, was their crime; for this they were to be punished. The Almighty promises the wicked man that, if he will turn from his wickedness, "he shall not die;" but this cannot be true of either natural or spiritual death; for all die the death of the body; and if a man sin but in one point he is spiritually dead. Only eternal death could have been



threatened—the death of the soul in the world of woe, after the death of the body. Temporal death is the death of the body; eternal death is the death of the soul.

A belief in future punishment was the common faith of the generation to which the Saviour preached. If he was a believer in this doctrine, he would confirm them in their faith as to future retribution. All the instruction in relation to the future, which the Son of God gave, must have been intended to sanction their views, and through them to teach all nations to fly “from the wrath to come.” Christ did not attempt to prove these doctrines, any more than he did the truth of God’s existence and perfections. The people to whom he spoke already believed them. He simply reminded them of these great and solemn doctrines, and urged them to repentance in view of the solemn sanctions of eternity. We find no labored argument in the Bible to prove any of the leading doctrines of the Gospel. Revelation is based upon them, and it would not have been given had not these doctrines been true.

## THE PURPOSES OF FUTURE PUNISHMENT.

1. *It will vindicate the character and the government of God.* "In that day when I make up my jewels," saith the Lord, "shall ye return and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." Mal. iii. 17, 18.

2. *It will purify the church.* "Judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter iv. 17, 18.

3. *It will reward the good.* "They shall be mine, saith the Lord of hosts, in *that day* when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. iii. 17. "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in *that day*; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 8. "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. Knowing, therefore, the terror of the Lord, we persuade men." 2 Cor. v. 10, 11.

4. *It will punish the wicked.* In that day He will say, "Depart from me, ye workers of iniquity." "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 7.

#### ITS RESULTS.

1. *All will be judged.* Angels who kept not their first estate—devils who now believe and tremble. The dead, small and great—on the earth, and in the sea.

2. *Judgment will be final.* All things will be judged—both the open and the secret. There will be no appeal; for there is no higher tribunal. All will be perfect—the law, the evidence, the Judge, the verdict, the sentence.

3. *The punishment will be endless.* So the term everlasting, as applied to punishment,

indicates. It does so when applied to God—to heaven, to the soul. It means strict eternity, or no term can express it. Matthew xxv. 46.

It was the common doctrine of Christ. As often as he spake of punishment, he indicated its duration. He did this in the first sermon that fell from his lips. He speaks of "everlasting punishment," of "eternal damnation," of "fire that shall never be quenched." He shuts the rich man out of all hope of escape from hell, by the assurance that escape is impossible, and the mitigation of his sorrows not to be found.

The same terms are used by the apostles for the same purpose: "everlasting destruction from the presence of the Lord," is one form; "suffering the vengeance of eternal fire," is another; "the smoke of their torment goeth up forever and ever, and they shall be tormented day and night forever and ever," is yet another.

Certain characters are excluded forever: "I never knew you;" "they shall never see life;" "they who commit such things shall not inherit the kingdom of God;" "without holiness, no man shall see the

Lord." Such characters die, and die unchanged. They can never see God in peace.

Death changes no man's moral character. It is compared to sleep. Its duration changes no man. He must awake to the results of his conduct, sleep he ever so long. There was no moral change in Lazarus, or the widow's son. So reads the Bible: "Whatsoever a man soweth, that shall he also reap."

All "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 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." He that is unjust in the resurrection, shall be so still. He that is filthy shall be filthy still. A pirate may sleep long; he may be unconscious for years; he may be sent round the globe; yet wake him up, when or where you may, he is a pirate still: murder is in his heart; his right hand is ready for deeds of blood.

The Bible gives no promise of a probation beyond this life. To fallen angels it gives

no hope. Their state would excite as much compassion as that of fallen men. From the person whom we know to be in hell, Christ shut out all hope. In the night of death, no man can work. The giving up of the mediatorial kingdom by the Son of God, leaves his enemies beneath his feet, crushed by his might, with no hope of escape. Death closes all. The punishment is eternal.

To death and to judgment all are tending. In the dark, damp grave, all must lie. Deep is the river of death, but all must pass over it. There is no discharge in this war. No countenance is so radiant with health and beauty, as to escape the grasp of death. The strongest pulsations will cease, and the most elastic step will falter, when death approaches. He will touch our frames with his icy finger, and all will be cold as marble.

Solemn is it to think of the judgment that follows death; to look forward to that hour in which we all shall stand before the judgment-seat of Christ—stand in the presence of our Judge, to whom all things are open and manifest, who cannot err, and from whom no one can escape.

To *prepare* for that hour is life given, with

all its mercies. That warning word is written upon all things. Life, death, heaven, hell, all warn you to prepare to meet your God. To defer, increases your danger. You may cavil, yet the truth stands; you may mock, yet you do not wipe it out from the Bible. You may attempt to wrest the Bible, but you simply deepen your guilt. The scoffer at the judgment may feel the pangs of the second death, and know what it is to be banished to that world in which hope never comes. He may know what this meaneth, "It is a fearful thing to fall into the hands of the living God."

I am awed by the consideration of this momentous subject. I tremble while I write, and am assured that for me there is no safety but at the foot of the cross, where, in accents of humble faith and hope, I can say,

"Rock of Ages, cleft for me,  
Let me hide myself in thee."

Nor is there safety in any other refuge. O, ye dying sons of men! will you refuse this refuge, and seek one that will leave you shelterless in the day of tempest and storm? Will you deride this theme? Will you mock at

coming danger? Must the awful realities of the day of judgment burst upon you, before you will open your eyes to impending ruin? Shall the character and the fate of the scoffer be yours? Will you be deceived by the siren song of peace? Shall those, whose business it is to make merchandise of souls, lead you down to death? When the Eternal God pleads with you not to die; when this whole life is given you to prepare to meet your God; when the Holy Spirit, the voice of conscience, and the Word of God, warn you to flee from the wrath to come—will you allow the enemy of souls, through the delusion of Universalism, to carry you captive to perdition? “If sinners entice thee, consent thou not.” O delay not that preparation, without which you cannot stand in the judgment! Believe God, and be saved forever. And when we, with an assembled universe, shall stand before the bar of God, may our names be found written in the Lamb’s book of life! And when the full chorus shall go up from the redeemed, may your voice and mine blend with that mighty, that blood-washed throng in their ascriptions of praise to the Lamb of Calvary, the Redeemer and the Judge of men!



## CHAPTER IX.

ADDRESS TO CHRISTIANS IN RELATION TO  
UNIVERSALISTS AND UNIVERSALISM.

UNIVERSALISM is in the midst of you, and you must meet it. Your sons and your daughters are exposed to its seductions, and you must protect them. What, then, is your duty in respect to this delusion? Will you indulge me in a few suggestions on this subject? I offer them from the conviction that, if heeded, they will guide you in the path of duty.

1. It is impossible to write the history of Universalism without saying much that seems to be severe or unkind. Much must remain unwritten; for to call all things by their right names, would be to use terms that make a book unsuited for miscellaneous reading. Much cannot be told. And when we realize the fact that such a system exists among us, is called Christianity, and claims the respect of intelligent minds, it is calculated to excite the most painful emotions. When we know its expanding power; the endless ruin that attends its reception; the fact that among the mass of mind with which religion has to do,

this pernicious error is to impede the reception of truth—when we look upon its blighting curses ; its desolating path ; its power over the young ; its appeals to manliness, independence, and love of sinful pursuits, so captivating to a young mind ; its altars reared in the midst of us, as offensive to God, and as ruinous to man, as heathen altars ; we may well weep, as we enter our closets to pray that we and ours may not be led into temptation.

Already may we see the deadly harvest cultivated by this ministry of death. It joins hands with evil men, and like the hordes of barbarians around an Oriental city, it is ready to join any party that will sack the city and share the plunder. In the insubordination of the age you may detect the spirit of Universalism. In the more recent assaults upon the church and the ministry, you find the ministers of Universalism among the leaders. They are the authors and supporters of that sympathy with crime and with the criminal, which marks much of the misnamed philanthropy of this day.

Much domestic, social and national evil, has already sprung from Universalism. The harvest is waving around us, from seed sown in

other days. Bad men are shouting in view of the harvest home, and more is to come. We may not see it gathered in, but our children will.

No policy is more fatal than that which allows this error to settle in a community, and send out its deadly leaven, undisturbed. Some suppose that it will die out, if not opposed. As much so as the plague, and no more. It may disband its society; it may have no public altar; but most of those affected by it will have contracted a sickness unto death; and disbanding, it will carry the elements of death into many families. It must be met—met promptly; and though for a time you may enrage its advocates, you will save many that otherwise would be its victims.

2. Equally unwise, I believe, save in very extraordinary circumstances, is the custom of open debate with the preachers of Universalism. A minister of Christ has to do with an unscrupulous advocate of error, who will not be kept back from saying or doing what he may please, from any notion of delicacy or self-respect. He has nothing to lose, and everything to gain, by scurrility. A debate gives such men an importance; and before the

community, it is admitted that Universalism *may* be true. But the system should be understood, and faithfully exposed ; its evil tendency pointed out ; its sophistry and deception laid bare. Books upon the subject should be circulated, and all means used to save some. The young and inexperienced will be warned ; and those in Christian congregations, not confirmed in the truth, may be saved from that way which leads to death.

Nor should this work be delayed till the error is organized. I have already said, that nearly as much Universalism may be found where it is not organized, as where it is. Strike this delusion, and you strike the common error of the human heart. Our fathers understood this subject. They regarded Universalism, then not so bold and impious as now, to be the ministry of death. As such they grappled with it at once. So completely, so thoroughly was the work done ; so perfectly was the old system annihilated, that the friends of that system admitted the defeat to be entire, by forsaking it at once and forever. Not one doctrine, one explanation, remains. And when Universalists of this day refer to these early advocates of Universalism, they

speak of them as men who had not yet cast away the grave-clothes of superstition.

I know that Universalists challenge opposition, and profess to be pleased with controversy upon this subject. But they dread an exposure of their system. Already it has been shaken in its strongest holds. Men are Universalists for want of investigation and reflection.

3. Have nothing to do with the system by way of countenance. Call it by its right name. Sit not in its assembly. Join not with its friends in the erection of houses of worship in which their faith is to be preached. "What fellowship hath Christ with Belial?" Enter a Universalist meeting, and you receive the preacher. You do, in fact, bid him God speed, and become a partaker of his evil deeds. You owe it to yourselves, to your race, and to the truth, that you keep from every place in which Universalism is advocated. Avoid it as the seat of the scornful, as the way that leads to hell. Say everywhere, and at all times, that it is a deadly error, and that upon you shall never rest the guilt of spreading this delusion; that in no way will you be accessory to its work of evil.

4. Know what Universalism is. You are in danger from this source. Many intelligent persons are not aware that modern Universalism, in any respect, differs from the system of Murray. And it is one of the great efforts of Universalist teachers to deceive in this respect. They will talk of "father Murray" and "father Mitchel," as though they held the opinions of those men. Humanitarians as they are, they will talk of the divinity of the Saviour. Revilers of experimental religion, they will talk about the new birth. And the terms *faith*, *repentance*, and *holiness*, they employ to teach the deadliest errors. The same men who talk about the love of God and of Christ, will be found to bear the most deadly hate to Jesus and his cause. Theirs is a conversion which changes no man's character; it is a regeneration which leaves the heart unrenewed; which shows you a converted man who casts off fear and restrains prayer; which breaks up devout habits where they had been formed; and which leads to no reform in any of the passions or vices of men. It presents a profession of religion which a man may put on without restraining one bad passion, or renouncing one evil habit.

5. Recognize the ministry of Universalism only as the ministry of Satan. This is the Bible name for preachers of error. 2 Cor. xi. 15.

Universalist preachers desire nothing so much, as to be recognized as Christian ministers by the religious community. At funerals, arrangements are sometimes made to oblige an Orthodox minister to meet a Universalist. Of all occasions in the world on which to associate with an advocate of Universalism, a funeral would seem to be the very last. Standing in the presence of God, upon the very threshold of eternity, on a business that the living will lay to heart, if they will lay anything there—it is no place to countenance an error which may be stained with the blood of the soul that has just left the very body about to be consigned to the grave. I beseech my brethren in the ministry, not thus to sanction the claims of men who are doing such infinite mischief to the souls of their fellow-creatures.

Do you ask, What is to be done in cases in which families are divided? in cases in which you do not wish to wound the feelings of friends? I reply, The path of duty is a plain

one. Say frankly, that Universalism is not Christianity, that its advocates are not Christian ministers, and that those who are buried by them have not a Christian burial. If any prefer to employ such men, they have a right to do so; but you cannot sanction the proceeding. Refuse to do so from principle in one instance, and you will cease to be annoyed. If it be unpleasant to wound the feelings of those you love, it ought to be far more unpleasant to ruin their souls.

6. Beware of Universalist books in disguise. Among the means employed at the present day to spread Universalism, the circulation of books and other publications, with the assurance that they contain nothing that is sectarian, is conspicuous.

“The Lowell Offering” was projected by a Universalist minister, and conducted by him and his Universalist associates. It has always been under a Universalist influence, and with the exception of not *openly* advocating the doctrine, it is a Universalist periodical. Yet it bears this title: “Lowell Offering, written by Females actively employed in the Mills. *Everything of a sectarian character is rigidly excluded.*”



Small story-books are offered to our children, and recommended to the public attention, though written by Universalist women. Books are sent out, that first were preached to Universalist congregations, and published in Universalist papers, and yet hold forth the assurance that they contain nothing sectarian, though filled with Universalism. Such works may be found in common school libraries, and sent out under the approval, often, of religious men. Books of poetry and fiction are also doing the same evil work.

7. From Romanism this country has much to fear; but as much, I believe, from Universalism. I would not silence the alarm that has arisen in the hearts of good men in respect to the designs of the Man of Sin. But while Christians fix their attention upon these great evils, I would also have them become better acquainted with this fatal error which stands at their doors, leading souls captive, and boasting aloud of its triumphs. I would have them know its deadly hate to all that is good; its paralyzing effect; the effort, like a death-struggle, requisite to shake it off; its debasing tendency; its endeavors to extend itself; its power to deceive; the garb of light in which

at times it can appear ; its might in evil acts, blasting all that is good, and leaving the sou, fit only to be burned. It has little in common with Protestantism. Publicly it asserts, that it would sooner elevate Romanist, than Orthodox Christians. It can have little sympathy with the Reformation, whose great doctrine, "Justification by faith," has no place in its creed.

Though it have thousands of advocates, they are not to be relied upon as allies in the great battle. Let the struggle come on between Romanism and truth, and the sect now professing so much liberality may be the first to say, "What will ye give me, and I will betray him unto you?" Let Christians realize the existence, and the stupendous and fatal character of this evil, in the way of the world's conversion ; this "enemy of all righteousness, perverting the right way of the Lord ;" and know that, should it triumph, it will turn even happy New England, the moral garden of the world, into an arid waste, and make it like Sodom, the land cursed and blighted by the Almighty. And as Christians gaze at the blazing meteor that flashes athwart the heavens, let them not be unmindful of the venomous

reptile that coils at their feet, ready to fasten its deadly fangs upon them, and send the poisonous virus through the life-blood of the soul.

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In the prosecution of my labors, I have not only been called to meet calumny and persecution, but my public services have been disturbed, and my person exposed, by the violence of wicked men. I have been repeatedly interrupted, when preaching, by Universalist ministers. But God has been my shield and my defence.

Universalists have challenged investigation, and called the religious world dishonest, because they let their doctrine alone. I have only responded to their call. They may charge me with misrepresenting their faith and their arguments. But my labor will speak for itself; and to deny the truth of my remarks in relation to the moral results of their faith, will be unwise. The most severe and startling exhibitions of the fruits of Universalism, ARE FROM THE PENS OF THOSE WHO ARE STILL ENGAGED IN THE ADVOCACY OF THAT DOCTRINE.

To God and to his grace I commend this effort to do good to the people of God ; to expose error ; to stay the progress of crime ; and to recover men from those ways which, though they seem "right unto a man, the end thereof are the ways of death."

THE END.

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