

Presented to
E. A. Alderman, Esq.

A SKETCH OF

By *SW* THE *Reid*

LIFE AND CHARACTER

OF THE

REV. DAVID CALDWELL, D.D.

NEAR SIXTY YEARS PASTOR OF THE CHURCHES
OF BUFFALO AND ALAMANCE.

INCLUDING

TWO OF HIS SERMONS; SOME ACCOUNT OF THE REGULATION,
TOGETHER WITH THE REVOLUTIONARY TRANSACTIONS AND
INCIDENTS IN WHICH HE WAS CONCERNED; AND A VERY BRIEF
NOTICE OF THE ECCLESIASTICAL AND MORAL CONDITION OF
NORTH-CAROLINA WHILE IN ITS COLONIAL STATE.

BY THE REV. E. W. CARUTHERS, A.M.

GREENSBOROUGH, N. C.

PRINTED BY SWAIM AND SHERWOOD.

1842.

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Entered according to Act of Congress, in the year 1842,
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In the Clerk's Office of the District Court of North Carolina.

27069

S E R M O N II.

THE DOCTRINE OF UNIVERSAL SALVATION UNSCRIPTURAL.

Psalm. i. 5.—THE UNGODLY SHALL NOT STAND IN THE JUDGMENT.

The doctrine of universal restoration, lately published, and by some adopted in this country, has been the occasion of the present discourse. The Presbytery of Orange, having taken this matter into consideration, directed its members to prepare, each of them, a discourse on the subject, and write it out in full. In obedience to this injunction, I have, in common with other members, endeavored to devote to it as much time and attention as my circumstances, and my regular avocations would permit; and my views of this pernicious doctrine are now presented in the form which the Presbytery directed.

Some of you may be ready to say, however, that I might have chosen a text more to the purpose; and I admit it; but the reason why I did not was this: a number having been appointed to write on the same subject, and taking it for granted that the greater part would select such passages as were most appropriate, I have on purpose passed them over, and left them for those who were more capable of doing them justice.

This Psalm has generally been considered as a kind of preface or introduction to the whole book; and if a preface is intended to make the reader acquainted, in a few words, with the subject matter of the book to which it belongs, the first Psalm may perhaps be considered in that light; for we are here told very briefly, but very forcibly, in what true happiness consists, and by what course it is to be obtained; and, on the other hand, we have set before us, by way of contrast, and in language equally concise and forcible, the unhappy condition and the miserable end of those who reject the counsels here given and pursue their own course.

But it seems that there is a gradation, or regular progress, in both the characters here described, which is worthy of notice; and which, when properly considered, gives the text a force of meaning that otherwise it would not have. They are first *ungodly*, having no correct views of God and no right feelings towards him. Then they are *sinner*s, *walking* in the ways of transgression, actively engaged in committing iniquity,—and finally they are *scorners*, sitting in their seats, perfectly at ease, and scorning alike the invitations and warnings, the promises and threatenings of heaven. These shall be all driven away, and shall not stand in the judgment; they shall have no place in the congregation of the righteous; and their way shall perish. But let it be remembered that it is the *ungodly*—those who are only in the first stage

of their progress, and who stand fair perhaps before the world, that are represented in the text as not being able to *stand in the judgment*.

The words *stand* and *fall*, when applied to moral subjects, are metaphorical; and, as used in the text, they may refer to the process of winnowing wheat, mentioned in the preceding verse; or they may have an allusion to those contests of muscular strength and agility, termed *wrestling*, in which he who *stands* is conqueror, while he who *falls* is conquered.—*Not to stand in the judgment* is to be condemned to suffer according to the law by which he is judged.

In speaking further on this subject I shall consider,

I. The **RULE** according to which the last or general Judgment will proceed.

II. The **JUDGE** who will act on this solemn occasion.

III. Attempt to shew, by way of inference, that the ungodly, when tried by this rule and before this Judge, cannot stand.

I. According to this method we are to consider the **RULE** according to which the last or general judgment will proceed.—We need not take time to inquire whether there will be, in any respect, a different rule for those who lived before the law and those who lived under the law; or for those who were made acquainted with the gospel, and those who had nothing to guide them but the glimmerings of reason and the dim light of nature; nor whether the condition of the heathen, in reference to this judicial proceeding, will be at all affected by the gospel. Well meaning people differ in opinion on this point; for while some think that, as the gospel was never sent to them, it cannot in any way affect their future condition; others believe that although the offers of pardon were never formally made to them and no messenger was ever sent to make known to them the terms of salvation, yet as it was always within their reach, if they had possessed a sincere love for the truth, it must have some bearing on their final account; but these are things which, not being suggested by the text, would be foreign from my purpose; and we know that the Judge of all the earth will do right.

The scriptures will certainly be the rule for all who have had them; and the moral laws or precepts which they contain, being founded in the nature and relations of man, and the immutable difference between right and wrong, must be to all men the standard of moral rectitude. Besides, Having been originally given for that purpose they must constitute the rule by which the judgment will proceed in relation to the whole human race; for they are the measure of holiness; and without holiness no man can enter the kingdom of heaven. As this is not denied, so far as we know, by the advocates of universal salvation in this country, we may fairly take it for granted on the present occasion; and may therefore proceed to notice the *character* of these laws.

1. They are equitable, and calculated to promote the highest welfare of mankind; or, in the language of the apostle, they are *holy, just, and good*.—They are holy; for they require holy thoughts, holy words, and holy actions. They forbid every thing that is contrary to the perfections of God; and enjoin every thing that is pure and holy, or that has a tendency to promote holiness

in ourselves or others. They are just ; for they require nothing but what is equitable, or what is fairly due from us to God our Maker and to our fellow beings : the precepts are just, and the penalties are just : all the counsels, invitations, and warnings are reasonable and just ; and therefore they not only illustrate the purity and rectitude of the divine character, but are necessary to the good order and safety of God's intelligent kingdom. Moreover : They are *good*—calculated to produce nothing but happiness ; and true happiness never can be enjoyed except in obedience to them.—Every precept and every penalty ;—all the rewards and punishments promised or threatened in the sacred book, are but so many expressions of the divine purity and goodness ; and if they were to have their full and appropriate influence on the hearts and lives of all mankind, they would produce a state of harmony and blessedness in delightful approximation to that of the New Jerusalem.

2. They take notice of the imperfect rights of men, declaring that God will have mercy and not sacrifice.

3. They extend to the motives and ends that influence human actions.

4. They extend to all the relations that men sustain ; and to every department of the social and business intercourse of life.

They are therefore perfect, and vastly more salutary than any that are of human origin ; and in proportion to their excellence, the extent of their operations, and the unhappy consequences of not observing them, must be the guilt of transgression. What is the amount of that guilt, or the desert of the transgressor, is not for us to determine ; for, in the nature of the case, God must be the interpreter of his own laws, and of their penalties too. Now if we understand his language aright, the punishment of the impenitent transgressor will be eternal, or those who cannot stand in the judgment will be doomed to an endless state of wretchedness and despair ; for according to the law itself, in its most obvious or liberal meaning, the sentence will be final, and they must be left without hope ; but as the whole Bible must be regarded as an explanation from God himself, of the meaning of the law, and of the import of its penalty, it may be well for us to take up a few particular passages ; and, as we go along, make such observations on them as the case may seem to require.

The first we shall notice is found in Ezekiel, xviii, 4. *The soul that sinneth, it shall die.* Here we may inquire what kind of a death a soul can die, which, by the determination of its Creator, is to live forever. In answer to this inquiry we observe that the death of any being, or of any thing that has life, always bears a direct proportion to the life which it has received, or to the dignity that God has conferred upon it. For example. A vegetable can lose only the principle of vegetation ; and an animal, the powers of animal nature, in consequence of which it is reduced to the class of unorganized matter. It may be further observed that, in vegetable and animal natures, death does not destroy or annihilate one particle of matter ; but only deprives them of that dignity which God had conferred upon them, and by which they were raised, for a time, above the common earth on which we tread. Now

to understand what is meant by the death of a *spirit*, we must consider the honor and dignity which God has given to its existence.

We find throughout creation, so far as it comes within our observation, a regular and beautiful gradation, in this respect, from the unorganized lump of earth up to the most perfect forms of vegetable and animal life. We see manifested every where a complete unity of design, but an endless variety in the structure, form, and other attributes of the different parts which compose the entire system. From this unity and variety of which we are speaking, and which appears in all the known works of God, we might conclude that a similar variety would be found to exist in the moral world, or in the dignity which God has conferred on spirits; and what we would be led from analogy to expect, the Scriptures inform us is the fact; for they not only assure us of an order of intellectual beings,—to which our race belongs,—altogether above the tribes of irrational animals, and subject to a corresponding destiny of weal or woe, but that, in this order of beings, there are many gradations; and that dominions, principalities, and powers surround the divine throne; but this diversity of power, wisdom, holiness, &c., or in whatever their dignity and happiness consists, is certainly owing to the bounty and goodness of God conferred upon them. Then, by the death of such a creature, or such a spirit, is not meant its ceasing to exist, but its being deprived of that bounty and goodness which the Creator had at first conferred upon it, and not essential to its nature.

Thus far we have considered abstractly what death is; and in this sense death may constitute the punishment of loss; but it must be remembered that the passage before us gives no intimation of a recovery of this loss; and the very term *death*, so far as we understand it, or know any thing about that which it designates, seems to imply that the loss cannot be recovered:—it certainly cannot, unless by the power and goodness of the Almighty; but whether such is his purpose or not will be considered hereafter.

The next passage to which we ask your attention is Mat. xxv. 46.—*And these shall go away into everlasting punishment; but the righteous into life eternal.* It will be admitted that God deals with his creatures on such principles of fairness and equity as preclude the possibility of their ever having it to say that he deceived them, or told them what was not strictly true. It will also be admitted, we presume, that, as a revelation was given to warn us of our danger, and inform us how we might escape it, the language in which it was communicated would not be equivocal, nor calculated either to lull people into a fatal security, or to torment them with groundless fears; but if this be admitted, it is difficult to conceive by what ingenuity the passage before us can be reconciled with the doctrine of universal restoration, or with the limited duration of the punishment to be inflicted on the finally impenitent.

The Greek word, (*kolasis*,) which is translated *punishment*, is truly emphatical, and expressive of whatever kind or degree of punishment can be inflicted on the children of men. The word, (*aionion*,) rendered EVERLASTING, expresses the *duration* of the punishment, which, we say and believe, will be

absolutely *without end*. Those who have adopted the doctrine of universal restoration say that there will come a period when all shall be delivered from the torments below. This they attempt, not to prove by fair argument, but to maintain by ardent declamation on the infinite love of God and his superlative goodness to the race of man. Granting his love to be infinite, which we are not disposed to controvert, are not all his other attributes also infinite? If so, infinite love must harmonize with infinite justice; for if infinite love could be exercised without infinite justice, it would become infinite injustice. The word which is translated *everlasting* and *eternal*, being the same in the original, is used to express the duration of the saints' happiness as well as the duration of the punishment due to the wicked; and if it has a limited signification in the one case, no reason can be given why it should not in the other. According to all the principles of sound interpretation the word must have the same meaning in both places, because there is nothing in the context nor in the nature of the case to limit or modify that meaning; and therefore, if it expresses a limited duration in the punishment of the wicked, it must teach the same in relation to the happiness of the righteous, which is at war with all our ideas of the goodness and faithfulness of the divine Being, as well as the provisions made for our salvation and held forth in the gospel.

We lay no stress on the *etymology* of the word; for that might give rise to a great deal of critical discussion, and it is not necessary to my purpose; but that the happiness of the righteous will be absolutely eternal there can be no doubt, if it is in the power of language to make it certain; for it is expressed in every variety of form which the Greek language, with all its copiousness and great power of combination, admitted. For example: *It is said, They shall go out no more forever*; and again, *Neither can they die any more*. Every one who is acquainted with the Greek language knows that these expressions, especially when viewed in connexion with others of an indirect kind, though no less forcible, put the matter to rest, in relation to the righteous, if language can do it; but then they make the passage under consideration, keeping its connexion properly in view, equally conclusive respecting the punishment of the wicked.

Again. If it signify a limited duration, as it must do, provided the punishment of the impenitent transgressor is not to be eternal; and if that limited time or duration cannot be ascertained, then it will follow that all the blessings and curses in the volume of inspiration are vague and indetermined; and neither the transgressors of the divine law, nor those who, in obedience to it, walk humbly before God, can know any thing certain or definite, as to the results of redemption, or the final destiny of the moral world. There are other expressions, however, on this subject of similar import, and corroborative of the interpretation which we have given to the one under consideration. In the 41st verse of this chapter the judge is represented as saying to the wicked, *Depart from me ye cursed into EVERLASTING fire*, where the word rendered *everlasting* is the same as in the passage we have been considering; and this everlasting fire is said to have been *prepared for the devil and his angels*. In

the parallel place, Mark ix. 43-48, it is said to be *unquenchable*; and those who are cast into it are represented as ever living to feel its power. *It is better for thee*, said the Saviour, *to enter into life maimed than having two hands to be cast into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched.*

But the word which is rendered *everlasting* in reference to the punishment of the wicked is also applied to things which we cannot suppose to be limited in their duration. It is applied to the *heavenly state*. *The things which are not seen are ETERNAL or everlasting.*—2 Cor. iv. 18. *But the God of all grace who hath called us unto his ETERNAL glory*; and, what seems to put the matter beyond dispute, it is applied to the divine Being, in various forms and connexions. Thus it is applied to the Holy Spirit—Heb. ix. 14. *How much more shall the blood of Christ who through the ETERNAL Spirit offered himself to God, &c.* All these expressions we suppose signify continual existence or duration. If not, how are those ages to be measured during which the wicked are to remain in Tophet? Not by the sun, or moon, or stars that now mark the lapse of time; for these will have been burned up in the general conflagration, or will have passed away, before the final sentence is pronounced. Time is measured by equable motion; but we have no account of any such bodies in motion for the measurement of time in the other world.

The next passage we quote is in Rev. xiv. 11. *And the smoke of their torment ascendeth up for ever and ever.* The preceding verses describe the *character* of those who were punished. They worshipped the beast and his image. The *mode* of their punishment is also described: it was with fire and brimstone; but whether this is to be understood literally or figuratively we shall not stop to inquire, as it does not affect the argument. Another circumstance is mentioned: they were punished in *the presence of the angels*, and in *the presence of the Lamb*; and the word which we have quoted express the *duration* of this punishment. The words in the original (*ais aionas aionon*) are the same or nearly the same with the one we have been considering; but in its substantive form and repeated,—a form of expression which is common in the original languages of the Bible, and seems to have been intended to express the meaning of the word in its fullest extent. The *Holy of Holies*, or as it is sometimes expressed in the translation, the *Most Holy place*, is a similar form of expression; and it meant that the part of the temple thus designated was to be regarded as perfectly holy, and that no kind of impurity was to be admitted into, or profanation offered to it. When Paul said he was an *Hebrew of the Hebrews*, which is another expression of the same form, he meant to assert that he was a Hebrew in the fullest sense of the term; and when the Apostle John said of the wicked *that the smoke of their torment ascendeth up FOREVER AND EVER*, he meant to assure us that their punishment will be eternal in the full and absolute sense of the word.

The Saviour said, Mat. xii. 32, *Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the*

Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. Here then is one class of sinners that shall never be forgiven; and therefore there cannot be a *universal* restoration of the lapsed race of Adam. But say the advocates of this doctrine, when men have paid the utmost farthing they shall be discharged. True, when they have satisfied the justice of God it would be unjust to detain them longer; but the justice of God, or his *law*, which, in this case, is the same thing, requires that they should suffer through endless existence, or, as the scriptures express it, *forever and ever*. It is said, however, that the word rendered *everlasting*, or *forever*, frequently means a limited period, and that it certainly ought to have this meaning when it relates to the future sufferings of men, especially as the final happiness of all tend so much more to illustrate the divine mercy. If justice and mercy are attributes of equal extent; and if the one cannot be glorified or exalted at the expense of the other, we must admit that the law which threatens every violator of it with eternal misery, is not inconsistent with mercy. Merciful laws and merciful actions are not always of equal extent. Merciful or benign laws have respect to the whole community, and are formed with a view to the general good; and are wise and wholesome in proportion as they are calculated to protect the rights, secure the peace, and advance the comfort and welfare of those who are subject to their operation. But they can be of no avail, or can be productive of no beneficial results, unless they are strictly enforced; yet the *act* of punishing an offender would not be regarded as an act of mercy in itself, or so far as the subject of punishment was concerned, though it might be very beneficial in its results, and even necessary to the safety and welfare of the community at large.

The punishment of offenders according to their deserts is acknowledged and felt by all to be exceedingly desirable; for a state of anarchy is a state of extreme wretchedness; and in civil society it often becomes necessary to inflict the very highest punishment that is in the power of man. But if the violation of human laws exposes the offender to capital punishment, or to such a death as animal nature can die, is it not reasonable to suppose that the man, who, as an intelligent being, and a subject of God's moral government, will violate his laws, reject the Lord and Saviour, and commit the highest or most flagrant crimes that are in his power, even after years of forbearing, warning and remonstrance, must deserve such a death as a spirit can die? Or if a man may justly forfeit all his rights and privileges in civil society, making it absolutely necessary that he should be entirely and forever excluded from its precincts—whether by death or banishment, makes no difference as to the force of our argument—may not a man, as a subject of God's moral government, forfeit all claim to a participation in the beneficial operation of those laws which are holy, just, and good; and even make it right and necessary that he should be entirely and forever excluded from the society of those who are obedient subjects of that government? The fact is, penalties are necessary; for without them there is no such thing as law, in the proper sense of the term; but if the laws are benevolent in their design and wholesome in their operation, the penalties

which are necessary to secure obedience, whatever may be their extent, are of the same character.—That there is such a thing as right and wrong, or moral good and evil; and that the one is virtuous and meritorious, and the other wrong and deserving of punishment, all admit; but the *degree or duration* of punishment which men deserve for their crimes, is the question at issue. All punishment cannot be disciplinary; It is not so in civil government; for the common sense of mankind, in all ages, has determined that there are offences of so aggravated a kind that the offender must and ought to be cut off from the society of which he has proved himself unworthy, and be made to feel the full weight of the authority and power which he has insulted and defied. But may not the same thing take place under the divine government? If the principle is sound in the one case we would like to know why it is not so in the other.

But as we have already remarked this is not a matter for us to decide: It belongs to God alone. Then we must go again to the law and the testimony; and although the passages already cited we consider abundantly sufficient, yet it may not be amiss to adduce another. It is the account of the rich man and Lazarus, Luke xvi, 23–31; and there are several things in it that deserve our attention. 1. The condition of the rich man was one of *unmingled suffering*; for he could not obtain so much as a drop of water to cool his parched tongue. 2. There was no being any where that was at all disposed or had the power to give him relief. 3. The only means of salvation known to him was hearing Moses and the Prophets; and that he knew was confined to his life. 4. There was a great and impassable gulph fixed between him and the abode of the righteous. Therefore his punishment was not disciplinary—neither in its own nature, nor in his estimation. If God had designed it as such, he would have mingled comfort with it, as the kind and judicious parent at least *speaks* in tones of affection even while laying on the rod. If the rich man when lifting up his eyes in torment and begging for a drop of water to cool his parched tongue, could have viewed his sufferings as disciplinary, that itself would have been some consolation; and holy beings who are as benevolent as they are holy, if aware of this fact, would have been disposed to afford him any relief in their power, or to minister in some way or other to his welfare as they do in this world to those who are heirs of salvation. But he could not obtain one drop of comfort from any source; and he speaks of his sufferings by the name of *torment* which can hardly be applied with propriety to that which is calculated to make us better; for it is certainly very different from the language of a suffering child of God in this world.—Besides. He was not only helpless but hopeless of relief, and he made no request of that kind. He evidently viewed his situation as desperate; and therefore according to the laws of the human mind, he could do nothing to effect or procure a change in his condition; for absolute despair paralyzes the soul, and renders all means unavailing, because there is no power to use them. His mind seems to have been occupied exclusively with his sufferings, not with the thoughts and hopes of deliverance, or with the ways and means of obtaining that object; and from

all his requests and expressions as well as from father Abraham's responses it is evident that there was no hope in his case. Now the advocates of universal salvation ought to tell us by what route the wicked, when released, will get round or over that impassable gulph; and by what means and influences the requisite change will be effected in their minds, according to the principles on which God deals with moral agents; but nothing of this kind have they ever attempted; and according to the rule by which we shall all be judged, their prospects must be rather gloomy, even to themselves, and the risk they are running is certainly fearful.

II. We come now to the second thing proposed which was to say something of the Judge who will act on that solemn occasion; and if the law when fairly interpreted gives no hope to the impenitent transgressor, we shall find that there is as little ground to hope from the character of the Judge.

1. He is the *Lawgiver*—the author of this sacred code which takes cognizance of the thoughts, words and actions of every man, in every age, and under all circumstances. The disposition of a lawgiver is no where better made known than in the laws which he enacts; and hence we have the attributes of God exhibited in these sacred records. The intimate knowledge of the human heart which the precepts of the Bible display is proof of the divine omniscience, and consequently of the impossibility of the sinner's escaping detection. Their fitness to promote the happiness of men and the glory of the Creator, which is the great end in view, is evidence of the divine wisdom.—Their perfect purity shows that God is in his very nature opposed to sin and will make it the object of his everlasting vengeance. His hatred to sin does not arise merely from its opposition to his legislative authority, but from its being a violation of what is right and intrinsically excellent. Therefore he has arrayed against it the whole weight of his authority and all his attributes stand pledged for its punishment. All sin is a violation of his law; but an act which is wrong when committed with a knowledge of the written law would be wrong if committed in heathenish ignorance, or under any circumstances. In the former case however it is aggravated by a wilful contempt of his authority with which the law is clothed; and therefore it is deserving of severer punishment.

2. He is *Lord of all*; and this is a doctrine which is taught not only by revelation but by the light of nature; for a heathen declared that while the government of kings extends over their particular subjects the government of Jupiter extends over kings themselves. That the Creator has a perfect right to govern and dispose of men and their affairs as he sees best, no sober thinking man will deny. He has been exercising this right ever since the creation; and, as the absolute sovereign of the universe, he will, in the day of judgment, maintain the authority and the honor of the laws which he has ordained.

3. He is a *God of truth*; and he has therefore given us just such information respecting the principles of his government, and the terms on which alone pardon may be extended to the transgressor, and eternal life obtained,

as will be verified hereafter in the experience of all the human race and before the universe; for since the principles on which he deals with men as moral agents are universal in their nature, they are no doubt universally known. The gospel is unquestionably well known in the heavenly world; for the angels are ministering spirits, sent forth to minister unto those who are heirs of salvation; but if they knew not the law, and the gospel too, they could not be fit for the service, nor could they rejoice at the advancement of the Redeemer's kingdom. Devils are opposers of Christ's kingdom—opposers of his servants, of his honor, and of his interests in the world; and therefore we must believe that they are acquainted with the gospel method of salvation. Now if the moral law, and the law of the spirit of life, as exhibited in the Old and New Testaments, are known to angels above and angels below, is it not more than probable that the Lord of all will glorify himself before all these moral agents by conferring the blessings promised to his saints and by inflicting the punishment threatened to the wicked. Again, God made all things for the advancement of his eternal glory—the heavenly world with all its furniture, and this lower world with all that it contains, his decrees with the execution thereof as exhibited in creation, providence, and redemption; and his law and gospel with all their promises and threatenings are the ways and means which he has provided for accomplishing this object; but if the God of the Bible and of the universe is a *God of truth* he can neither exaggerate nor conceal any thing that ought to be known, nor convey his communications to men in language calculated to make a vague or incorrect impression when received in its most obvious meaning; and this is a matter which we suppose will not be disputed by any man of common sense and common honesty. If then he is a God of truth, and if the law is holy, just, and good, the judgment must proceed according to the plain sense or import of the law. We are told that his truth endureth forever; and we have seen that the word *forever*, when applied to that of which such a thing can be predicated, signifies endless existence or duration: therefore the punishment of the wicked will have no end, or it will be co-eval with their existence.

4. He is a God of *faithfulness*. Ps. cxix. 90.—*Thy faithfulness is unto all generations*. If he is faithful, he must fulfil all that he has spoken, without partiality or respect of persons, so that all his creatures may know what to expect;—that none may have encouragement to transgress; and that those who are obedient may rely on his promises with entire confidence.

5. He is a God of *almighty power* and *perfect integrity*. Job xxxiv. 12.—*Neither will the Almighty pervert judgment*. If the law is equitable and immutable in its character; if the sentence, so far as can be gathered from the face of the sacred record, must be final, that is, irreversable, and interminable in its results; and if the Judge is omnipotent, and will not pervert judgment, the impenitent transgressor can have no hope.

6. He is a God of *goodness*. Mat. xix. 17.—*There is none good but one, that is God*; and this seems to express the aggregate of all his attributes; for when Moses desired to see his glory he told him that he would *make all*

His GOODNESS to pass before Him. Goodness and mercy may be understood as signifying essentially the same thing; for mercy is goodness exercised in a particular way, or extended to a particular class of persons, viz: the guilty and the miserable; but while God is essentially good, that is, disposed to communicate happiness to his creatures, it never could have been known, without revelation, whether his goodness could be, consistently with his other attributes, or with the safety and happiness of the universe, extended so far in any case as to pardon the transgressor of his law, turn him away from the error of his ways, and restore him to purity and happiness; and being in its very nature a *sovereign act*, that is, depending on his mere good pleasure, it cannot be universal, or at least it must be suspended on or include certain conditions on the part of the recipient. Of course those who refuse to comply with the terms forfeit the mercy offered; and for such there appears to be no remedy; for if the offers of mercy and the state of probation are to be continued until all are restored, what purpose will be answered by the general judgment? or if the punishment of the wicked subsequent to that event is to be disciplinary why not inflict the necessary amount of suffering here? These are questions which will not be readily answered, because there is nothing in the Bible, in the nature of the case, or in the unbiassed dictates of enlightened conscience, that can furnish a satisfactory answer.

Hence those who advocate the doctrine of universal salvation take different grounds.—Some contending that all will be saved by the *atonement* of Jesus Christ, and that there will be *no* future sufferings; while others, not being able to reconcile this either with the forebodings of conscience, or with the dictates of reason and revelation, take the ground that all will be eventually restored by *expiating their own sins*, or by bearing the penalty of the law in their own persons. Now these two schemes are utterly inconsistent with each other; for, if men can expiate their own sins, an atonement is unnecessary; but if a sufficient atonement has actually been made *for all*, it must, in justice, secure all from torment; and these schemes are both so manifestly inconsistent with the Bible, and with the common sentiments of mankind, that the advocates of neither appear to be satisfied with their own arguments.—The Bible gives no intimation of pardon except through the merits of Jesus Christ; and none are justified on this ground except by faith; but it is not contended, by the advocates of the doctrine in question, that the offers of pardon will be made, or that faith, which has those offers for its object, will be exercised after death. We find no intimation of such a thing in the gospel; and to contend for it would be mere presumption; but the gospel speaks of multitudes who, having rejected the offers of salvation in this world, shall, at the judgment day, be cast into outer darkness, where there is weeping, wailing, and gnashing of teeth forever; and of course this scheme cannot be maintained with any semblance of truth. On the other hand, if the atonement be rejected, it seems to me, the Bible must be rejected also, so far at least as this matter is concerned; and the advocates of the other scheme are thus left utterly in the dark; for we know nothing satisfactorily of God, or a future state,

or the deserts of sin, or any thing else relating the condition and destiny of man, except from revelation. Then to talk of men expiating their own guilt, or bearing the penalty of the law in their own persons, and paying the uttermost farthing, when they have no idea of the amount, or of how much lies upon this side of that uttermost farthing, is talking at random, if it be not grossly inipious.

The superlative goodness of God cannot consist in pardoning all indiscriminately, or regardless of their character, but in providing a ransom which is sufficient for all; and which all may accept on terms that will effectually secure their future obedience; but if that is scornfully rejected they must be left to perish, and that without remedy; for the nature and design of the atonement, as set forth in the Scriptures; the tone in which the offers of pardon are made: and the language in which the results are described, as well as all analogy, so far as we can trace it, teach us that the plan of salvation by Jesus Christ includes all the provision that God in his boundless love and mercy ever will make for the recovery of our fallen race; and consequently the condition of those who reject this salvation must be hopeless. Then we may rest assured that, as it is in human governments, when traitors have refused the only terms on which pardon could be safely or honorably offered, the good of the country, the honor of the executive, and the stability of the government require that they should be cut off, or banished to a returnless distance, so the goodness of God requires that he should inflict on the despisers of his grace the punishment which they deserve, and banish them forever from the glory of his power, for the good of his moral kingdom, and for his own eternal honor.

7. The Judge is *immutable*. Job xxiii, 13, *He is of one mind; and who can turn Him?* This perfection of Deity is that by which he has been and will continue to be just what he is; but if he is unchangeable, he is now and will forever be the same that he was when he gave the moral law, or the scriptures of the Old and New Testament. It was his will then that the wicked should go, (*eis kolasin aionion*.) into everlasting punishment; and therefore it is now and will forever be his pleasure.

Finally. He is *just!* This expresses his disposition to give unto all their due—blessings to whom blessings, and curses to whom curses are due. If, as the advocates of universal restoration affirm, the sufferings of the wicked after death are altogether disciplinary and intended to result in their final happiness, how great a blessing was the deluge to the old world! what a singular mercy to the Sodomites was the destruction of their city by fire and brimstone! What a distinguished favor to Korah and his company that the earth opened and swallowed them up alive! and how ought impenitent sinners in hell to rejoice that although they are surrounded by the flames which the Saviour said shall never be quenched, and although they feel every moment the gnawings of the worm which he said shall never die, they are nevertheless enduring only a disciplinary punishment which shall result in their everlasting good! But perhaps the subject is too serious to be treated in this way; and therefore I would ask the advocates of the doctrine which we believe to be so

false and dangerous, how do they know that eternal punishment is inconsistent with justice? They admit that *the Judge of all the earth will do right*: what is the criterion by which they judge of right and wrong in this case? If it is the Bible, and if that any where teaches that eternal punishment is unjust, we would thank them to refer us to chapter and verse. If they rely upon their own notions of justice, we would ask them if they feel perfectly competent to decide the matter? Can they survey the whole empire of Jehovah, so as to comprehend at a glance all the bearings of sin upon the peace and welfare of the moral universe, and to say, with entire certainty, what degree or duration of punishment it deserves? or would they, if disinterested, allow a criminal in any case to decide as to the punishment which he should receive? *He that believeth not is condemned already, and the wrath of God abideth on him.* This is a sentence of death; for *the soul that sinneth, it shall die.* We would consider a man as wanting in good sense, if not absolutely deranged, who had been condemned in a court of justice for treason, murder, or any other crime, the punishment for which, according to the laws of the country, was death, if we heard him speculating about his own case, and asserting that it would be unjust to put him to death for that or any other crime, and therefore the sentence could not mean death, after all, but a mere disciplinary punishment that would result in his restoration to favor. Such is the conduct of those who advocate the doctrine of universal restoration; and, as pardon is now offered, it would surely be more consistent in them to repent and believe for themselves, and occupy their time and talents in persuading others to take the same course.

But if they still persist in the same way of thinking I would like to ask them where this disciplinary operation is to be performed. Not on *earth*; for according to their own admission it is not to take place until after the general judgment. It must not be in *heaven*; for nothing is to be found or admitted there but purity, peace, and joy. It cannot be in *hell*; for if the punishment is disciplinary, and therefore salutary, it can have nothing in it of the nature of a curse; but the curse of God rests on all who are sent there. The sentence is, *Depart ye accursed into everlasting fire prepared for the devil and his angels*; but we would feel much obliged to the advocates of disciplinary punishment and universal restoration for an explanation of this matter; and perhaps it might be no disadvantage to their cause.

III. The third thing proposed was to shew that the ungodly when tried by such a law and before such a Judge, cannot stand; but so much has been already said that more seems to be unnecessary. If my hearers recollect what has been said on the law, which will be the rule of the judgment, and on the character of God who will be the Judge, they are no doubt satisfied that the sinner cannot be acquitted, and that he cannot escape. He must either obtain an interest in the atonement after he has been sent into outer darkness,—penitent or impenitent,—and be saved on that ground, which as we have seen is contrary to the text and to the whole tenor of the Bible; or he must be condemned to suffer until he makes expiation for his own sins, by satisfying the

penalty of the divine law, which we have shewn to be impossible; or he must suffer forever; and this we think has been proved to be the obvious import of scripture denunciations on this subject, and is in full accordance with the dictates of reason and of enlightened conscience.

There is no man of candor and sober reflection who will deny that he has violated the law of God. The very term *restoration* implies that all are now in a lapsed and sinful condition; and before they can enjoy the divine favor two things must be done: justice must be satisfied; and their moral character must be changed. Both are indispensable; and the atonement of Jesus Christ is never applied to a sinner here for his pardon without the renewing influences of the Holy Spirit; but for a sinner to do either himself seems to be, in the nature of the case, impossible. The law will forever demand unceasing and perfect obedience; and God as the great ruler of the universe will certainly enforce his own law; but it is difficult to conceive how a sinner can discharge the active duties required of him while in a state of intense suffering. He cannot do it here; and how he can do it in another state of existence where his sufferings will be inconceivably greater than any he endures in this life, it belongs to the advocates of this doctrine to explain; but if he cannot, while suffering for his past sins, comply with all the requirements of the law, his guilt must be increasing. The notion therefore that men can expiate their own sins by suffering the penalty of the law and thus be restored to the divine favor is a most infatuated one—a fatal presumption; for although the law produces unmingled happiness if obeyed, it condemns the sinner when violated, and leaves him under condemnation, without containing any provision for pardon, or giving any intimation of future restoration. Of course it must spend its whole force on the impenitent offender; or he must meet the whole amount of its claims both for service and for suffering; for he is chargeable with numberless transgressions and he is still under an undiminished obligation to obedience. Now if the sufferings of men here, though the circumstances are so much more favorable, have no tendency to produce a spirit of obedience, or the love of God and holiness in the sufferer, without the pardoning mercy and the renewing grace of God, how can their sufferings produce such an effect, where no mercy will be offered, not a drop of comfort be mingled with their torments, no hallowing or restraining influence be excited, and no sympathy manifested on the part of holy beings? With these facts in view, whether this scheme is a wise and a safe one, or a dire infatuation—a silly refuge of those who are unwilling to forsake their sins, judge ye: and we ask nothing more of you than an honest examination in the fear of God and by the light of revealed truth.

We have seen that by the law, so far as can be gathered from the face of the record, there is no hope; for by the law is the knowledge of sin: By it too is condemnation; and according to no law, human or divine, can a man live, when he is condemned by it to *die*. If he lives it must be through the mercy of the supreme executive, or from the want of power on his part to ex-

ecute the sentence. It will not be pretended that there is a want of power in God; for he is acknowledged to be omnipotent. Then the only remaining scheme is the mercy of God in and by the atonement of Jesus Christ; or rather the universal *design* of the atonement as a remedy for the whole race of man; but since all we know about the atonement, either as to its nature or design, is from the Bible, we must recollect that, according to the representations there made. In the first place, it is available to those only who *now* repent and believe with the heart unto righteousness. *Behold now is the accepted time: behold now is the day of salvation.* In the next place, it is invariably connected with regeneration by the spirit of God. Such a renovation however is not admitted by the advocates of universal salvation who take this ground; for, so far as their views are understood, they do not appear to believe in any renewing influence of the divine spirit, nor to give any evidence of evangelical repentance, or of having their consciences sprinkled from dead works, by the peace-speaking blood of the cross. If the whole race of man is to be saved simply by virtue of the atonement, irrespective of moral character, why are there so many and such strong declarations respecting the necessity of present conversion and of the agency of the Holy Spirit to effect it? *Except ye repent ye shall all likewise perish*; and, *except ye be born again ye cannot see the kingdom of God.* Why has such a system of means and influences been provided, and why is so much importance attached to the use of them. Why are such solemn injunctions laid on ministers of the gospel, to be faithful, on pain of losing their own souls, in declaring the whole council of God and in warning sinners to flee from the wrath to come? Why all this, if the future sufferings of the impenitent are to be disciplinary and limited in their duration, or if the atonement is to be available after death? It is said, *without holiness no man shall see the Lord*; but, according to the doctrine of universal restoration, how is that holiness to be produced? What means and influences are to be used? any thing but *suffering*? It has no such tendency here, nor is it according to the laws of the human mind that it should have such a tendency, apart from means and influences of an entirely different kind. Will the *atonement* alone be sufficient, even supposing it to be offered in all the freeness of divine compassion, to subdue the sinner's heart and reconcile him to God? It is not sufficient here, although aided by the combined influence of goodness and severity; and it behooves the advocates of the doctrine we are opposing to show in what respect the circumstances in a future state will be more favorable, or on what principles, according to either of these schemes, a salutary change will be effected there which cannot be produced in this world.—It is said too of some that *it would have been better for them if they had never been born*; but could this be said with truth if they will be saved by the atonement of Jesus Christ, or even if they are to be released from the dark prison of hell in any definite period; for the longest period of time of which we can conceive bears no proportion to eternity. These are things which demand explanation from those who advocate the doctrine of universal restoration; yet no rational explanation has been given or even attempted; and we apprehend

that none will be given, because the subject does not admit of it, and we must be met by bare assertions or worse than idle declamation.

But if God has made all the provision that he ever intends to make, and if he is doing every thing in this world that he intends to do for the purpose of effecting a radical change in the moral character and condition of men as subjects of his government, which, according to our understanding of the Bible, is the fact, then all is consistent; and the decisions of the judgment day,—the everlasting joys of heaven, and the endless pains of hell, will be only the appropriate results of the present system. The instructions which we have received are plain, and they are ample: sufficient warning has been given; the path of duty has been made plain both by precept and by the example of the Saviour; none need remain in doubt or uncertainty; and none can have any excuse for refusing to comply with the terms of salvation, or for delaying to keep the commandments of God. We fear not to meet the enemies of truth and righteousness on the field of argument, nor to abide by *the law and the testimony*; but the miserable shifts which they are obliged to make in order to avoid this testimony, and their manifest perversions, or strained interpretations of a few detached passages of Scripture, betrays a want of conscious rectitude, and is a strong *presumptive* proof, at least, that their cause cannot be maintained.

In conclusion then, we would affectionately appeal to this large and attentive congregation whether they will risk their everlasting welfare on either of the schemes of universal restoration which we have presented, as fairly as we knew how, though doubtless with much imperfection, and which we have endeavored to prove false and dangerous; or whether they will embrace the present salvation which is offered to them, and in doing which they run no risk. We need not ask you which would be the course of wisdom, for we feel confident that every sober thinking man would say at once that the latter is the most prudent course. Besides, if you need salvation at all you need it now. If sin is an evil you need to be delivered from it now; if holiness is necessary at any period of your existence it is necessary now; if the hopes and consolations of the gospel are ever desirable they are desirable now, while you are beset by the perplexities, tribulations, and sorrows of life; and to continue in the practice of sin when deliverance is offered to you on the most easy and honorable terms, is not only hazardous, but ungrateful and wicked. If there are pleasures in religion inconceivably greater than any this world can afford, of which you cannot doubt, we expect you as intelligent men and women to give up the latter, so far as they are sinful or worthless, in exchange for the former, and to do it without delay. If there is hope in Christ, not of a restoration to the divine favor at some distant period of eternity, when millions of years or of ages shall have been spent by you in torment, but of entering, as soon as you quit this mortal stage, into perfect and everlasting rest, we beseech you now to be reconciled with God; for you need it while passing through the temptations, and the dark and perplexing scenes of this

world; and especially will you need it when called to pass through the dark valley of the shadow of death.

You may have to part with some pleasures, or with some things that you have been accustomed to regard as pleasures; but they are sinful gratifications or mere illusions. They are at least unsubstantial and transitory. They will be followed by a sting, or elude your grasp like a phantom, leaving you mortified by disappointment, or tortured by remorse. The pleasures of religion are pure, substantial and abiding—not subject to change or fluctuation, except from the workings of your own wicked and deceitful hearts; and proceeding from the throne of God, though they may commence in rills here, as springs issue from the mountains, they will flow on, augmenting as you advance, until they will be lost in the boundless ocean of God's eternal love. At all events we wish you to make sure work for eternity, because, without present justification by faith in Christ, no man can be certain that he may not be mistaken, or go down to the grave with a lie in his right hand; and a mistake here may be fatal; for you cannot return to earth from the world of spirits that you may enjoy another season of the means of grace, or that you may repent and do the works which appropriately belong to this stage of your existence. Those who preach to you the expiation of sin by your own sufferings in eternity, and a consequent restoration to the divine favor, dare not *assure* you that such will be the fact; for that they cannot do without a *Thus saith the Lord*, and they cannot refer you to any such declaration within the lids of the Bible; but *we* do assure you, on the authority of Him who cannot lie, that the blood of Jesus Christ, his son, cleanseth from all sin; and that if you repent and believe the gospel, you shall escape the *second death*.

We appeal therefore to your own good sense on this subject. There is no necessity for your suffering at all after you leave this world nor of running any risk of obtaining the divine favor by suffering the punishment due to your crimes, or by any other means, after you shall have passed the boundaries of time. The blood of Jesus Christ will now free you from condemnation, if applied to by faith, and the spirit of God will sanctify and lead you to glory; but you do not know that the fires of hell, or the torments of the future world, will produce any such effect. Which then do you consider the safest and best plan—that of being restored to purity and happiness at some distant period of eternity by your own sufferings, which, to say the least of it, is extremely uncertain; or that which we propose to you on the express authority of God himself, of a full and free pardon with the joys of redemption here, a complete deliverance from all evil at death, and an immediate entrance on perfect and everlasting bliss. The retributions of eternity are serious matters; and no wise man will approach them rashly, or unnecessarily jeopardize his soul.—*The way of life is above to the wise, that he may depart from hell beneath.*—Can those be sincere friends to you, or to the cause of truth, who would send you to expiate your own sins by suffering the wrath of God in eternity, you know not, nor can they tell you how, much or how long, instead of directing you at once to the atonement of Jesus Christ for your present justification be-

fore God, and to the abounding grace of God in Christ for sanctification, comfort, and every thing you need. But to dwell longer on this subject, would be trespassing on your patience; and I hope it is not necessary. The light of eternity will soon dispel all the errors and delusions of time, as the mists and phantoms of night vanish before the rising sun; and therefore we wish you to attend at once to the warning voice, and flee from the wrath to come, while it is yet to come. Betake yourselves to the hiding place which God in his infinite mercy has provided. *Make haste and delay not to keep his commandments. Hearken and your soul shall live. To day, if you will hear his voice, harden not your hearts, lest he swear in his wrath that you shall never enter into his rest.*