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**Backus, Isaac, 1724-1806.**

**The Doctrine of Universal Salvation.**

**Providence, [ 1782 ]. 40 pp.**

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**T H E  
D O C T R I N E  
O F  
Universal Salvation**

**EXAMINED and REFUTED.**

**CONTAINING,**

**A concise and distinct Answer to the Writings of  
Mr. RALLY, and Mr. WINCHESTER, upon that  
Subject.**

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**By ISAAC BACKUS,**

**Preacher of the Gospel.**

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*Earnestly contend for the Faith which was once delivered unto the  
Saints—*

*Building up yourselves on your most holy Faith.*

*Apostle JUDAS.*

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**P R O V I D E N C E :**

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• • With this Discourse may be had, the Au-  
thor's HISTORY of NEW-ENGLAND; and a Piece  
entituled, TRUTH IS GREAT, AND WILL PREVAIL.

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# T H E

## Doctrine of Universal Salvation

### Examined and Refuted.

**S**OLOMON, after a vast and extensive search into the nature of things, says, *lo, this only have I found, that God made man upright; but they have sought out many inventions.* How many he could not tell, nor any other man. Had the inhabitants of New-England been told, ten years ago, that said doctrine would soon be preached up, and have an extensive spread among them, who could have believed it? Yet this is now become a notorious fact, by the following means: Mr. John Murray, from England, having preached for some time in places south of New-York, came from thence into New-England in the fall of the year 1772; and has preached in these parts to the present time. For a while he concealed his design under many good words and fair speeches; and when he began plainly to preach general salvation, his greatest admirers rather wished than believed the doctrine to be true. At length they procured the re-printing of a pamphlet from London, in 1779, which was privately dispersed in the country, and has intangled many souls. Since which Mr. Ethanan Winchester, who was born near Boston, and, by his itinerations from thence to South-Carolina, had obtained an extensive fame for being a powerful and successful preacher of the gospel, has fallen in with said doctrine, under another form, which has caused its influence to extend much farther than it had before. And its advocates now glory in it as unanswerable, because a distinct answer thereto has not appeared among us. A sight of this, and not hearing that any others were engaged therein, has constrained me to offer my mite in the affair; hoping that it may encourage and excite others to step forward in the cause of truth to better purpose.

The pamphlet referred to, which was re-printed at Boston, is entitled, "UNION: Or, a Treatise of the Consanguinity and Affinity between Christ and his Church. By James Rely."

#### 4 *The Doctrine of Universal Salvation refuted.*

“ Relly.” **UNION** is the life of the universe, and to act against it is an infinite evil; but though his title is so important, yet if the treatise should be found to contain a scene of disunion and confusion, all lovers of truth and peace will see cause to reject it. Whether it be so or not, we are now to enquire. The rule he prescribes for us to go by is thus expressed: Says he, “ if mankind have any true notion of justice and equity, though but in the smallest degree, then what is contrary to *this*, is much *worse* so to God, whose justice and truth is infinite, pure and eternal.” *Preface*, p. 9. “ This simple voice of nature differs from revelation only as the lesser light which rules the night, differs from the greater which rules the day. If it is possible those our ideas of the divine perfections should be wrong, then have we *no rule*, whereby to discern between good and evil.” *Book*, p. 45. If he meant that, like the moon, we are always to receive light from the sun, and to let the same shine before others, in word and practice, Jesus has inculcated this duty upon us in a clear manner. But to imagine that our ideas of the divine perfections may not be entirely wrong, or that, if they were so, we should have *no rule* left to correct and direct us, is a most dangerous delusion. Mat. vi. 23. 1 John ii. 4—11, and iii. 20, 21. Jude 10. All men of sense know, that *written laws and customs*, which shall be their own interpreters, are very necessary in the administration of justice; and that a *discretionary* power ought not to be allowed to the best of judges, without great caution and circumspection. And if *a gift doth blind the eyes of the wise, and pervert the words of the righteous*, how can debtors and criminals be suitable judges in their own causes? And these are the cases before us.

Protestants, as this author observes, generally hold, “ that man, being a debtor and transgressor, and unable to save himself, Jesus Christ became his *surety*, under an engagement to pay his debts, and to bear his punishment; the equity of which is generally resolved into the *sovereignty* of God; or accounted for from the willingness of Christ (as an independent **DIVINE PERSON**) to suffer in the sinner’s stead.”

*Preface*, p. 9. These ideas Relly rejects, “ 1. Because (says he) contrary to truth, which declareth that every man shall die for his own sin. 2. It is contrary to *justice* to afflict the innocent: To punish and destroy him is *cruelty* and *injustice*.”

*Book*, p. 3. 4. To confirm these strange assertions, he says, “ I know not of any human laws, which admit of suretyship in capital offences; and sin is not only a debt, for which  
“ suretyship

"suretyship is sometimes admitted, but a transgression, a crime, capital in the highest sense, only atoned for by the shedding of blood; by the death, yea, by the eternal death of the sinner; which justice must inflict, before it can be properly satisfied; nor can it possibly admit of a surety here."

P. 5. Truth is here held in unrighteousness to a most surprising degree! The nature of sin, and its just desert, are well expressed; but how daring is it for a guilty criminal to assert, that JEHOVAH cannot possibly admit of a surety here! Did he never read, that *Jesus was made a SURETY? Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* Heb. vii. 22, 25. If men should admit of sureties in capital cases, a double injury would ensue; namely, the loss of an innocent person out of the community, and the continuance of a guilty one therein, who would be likely to do more mischief himself, and also to encourage the like in others; which are sufficient reasons why they do not admit of sureties in such cases. But infinite wisdom has caused mercy and truth, righteousness and peace, to meet in Jesus, who had power to lay down his life, and power to take it again (John x. 18.) that no loss is sustained to the community; while the evil of sin appears greater in his sufferings, than it could have done in the eternal damnation of all the human race. O! how gloriously does a true sight of him relieve the guilty polluted criminal, raising his soul up to union and grateful obedience, while it demonstrates that sin cannot go unpunished, since it could not escape the vengeance of the Father, when found upon his darling Son! But how far was our opponent from such views, union, or obedience?

Because Adam was created with the whole of human nature in him, and after Eve was formed she became one flesh with him, called by one name, and under one law, Kelly says, "similar with this, the church existed in Christ; according as *he hath chosen us in him, before the foundation of the world,* having this purpose and grace given us in him, before the world began. The man and woman, under this consideration, had but one name: He called *their name Adam.* So Christ and his church in this union bear one name; both are called the Lord our righteousness. He, Jer. xxiii. 6; she, Jer. xxxiii. 16: We the righteousness of God in him. 2 Cor. v. 21. The Lord God covenanting with Adam, as the head of the earthly creation, as having the woman in himself, drew a *figure* of his covenant with Christ, as having the church existing in him, he as the head engaging for his members;

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“ members; as the husband for his wife, as the king for his subjects, as the root for its branches,” &c. P. 11, 12.

How surprizing is this! Union in nature, prior to choice, and union by choice and free contracts, are as distinct things as any in the world; yet here they are *confounded* together, and his whole scheme is built upon this *confusion*. The original of all union is the SACRED THREE, who are eternally one in nature, prior to any idea of choice, and ever freely act according to that nature. In six days he created the heavens and the earth, and all things therein, *by the word of his power*. Of the earth it is well said, that, “ ever since the week of creative wonders, God hath ordered all these creatures to fill the world with inhabitants of their own kind; and they have obeyed him in a long succession of almost six thousand years. And it is evident, that he has kept a reserve of *sovereignty* to himself, and has displayed the ensigns of it in some important hours. Nature is the art of God, and it must forever be unrivalled by the sons of men. *Yet man can produce a man*. Admirable effect, but artless cause! A poor, limited, inferior agent! The plant and the brute in this matter are his rivals, and his equals too. The human parent and the parent-bird form their own images with equal skill, and are confined each to his work.—Let the atheist then exert his utmost stretch of understanding, let him try the force of all his mechanical powers, to compose the wing of a butterfly, or the meanest feather of a sparrow; let him labour and sweat, and faint, and acknowledge his own weakness; then let him turn his eye, look at those wondrous composures, his son or his little daughter; and when their infant tongues shall enquire of him, and say, *father, who made us?* let him not dare to assume the honor of that work to himself, but teach the young creatures that *there is a God*, and fall down on his face, and repent and worship\*.”

The man I am answering was very far from such distinct views or dispositions; for having quoted 1 Cor. xi. 11, and 1 Tim. ii. 14, he says of Adam and Eve, “ his union unto her made it equitable for the curse and condemnation of her folly to fall upon him; and that *without* the consideration of *his consent* and compliance with her. In like manner, Christ the husband *was not deceived*; but his wife, the church, being deceived, was in the transgression. Yet as the union was such, that Christ was not without the church, nor the

“ church

## *The Doctrine of Universal Salvation refuted. 7*

“ church without him ||, *at any time*, it was equitable for her “ curse and condemnation to fall upon him.” P. 13. To which I answer, that to pretend that after Eve was formed she became one flesh with Adam, without mutual choice, is unscriptural and irrational; and it is more so, to imagine that her sin could have become his without his consent; and to declare, that our sin and its curse could have fallen upon Christ, without his free choice, is such an absurdity and such blasphemy as will forever want a name! A man cannot be made *one flesh* with a harlot without his consent; but he that is joined to the Lord is *one spirit*. 1 Cor. vi. 16, 17. And though men commit *adultery*, yet Christ never will. No soul can ever be married to him, till it is delivered from pre-engagements. Naturally we are all *wedded to do and live*, as much as ever a wife was to an husband; but we must become dead to that, and that to us, in order to be married to Christ. The conceit of some life in us, at least to make an honest cry for mercy in distress, is never given up, till the holy Spirit demonstrates to the soul, that the *law is holy, and the commandment holy, and just, and good*; and that in us there is *no good thing*. In this way *sin revives, and we die*. By the body of Christ, *that also becomes dead wherein we were held*. Viewing how he *bear* our sins in his own body on the tree, our imaginary life expires; and the process against us is also at an end; since Christ is *the end of the law for righteousness, to every one that believeth*. Thus we become dead to the law by the body of Christ, that we should be married to him who was raised from the dead, that we should bring forth fruit unto God; we are delivered from the law, that being dead wherein we were held, that we should serve in *newness of spirit, and not in the oldness of the letter*. Rom. vii. 1—12, and x. 4. The oldness of the letter gives no encouragement to come to God, without holiness and obedience in ourselves; the newness of the spirit teacheth souls to come through Jesus, for pardon, cleansing and strength to live to him. According to the oldness of the letter, every defect in us lays a bar in the way of coming; but by the newness of the spirit, every sin and every enemy are so many reasons to move us to *come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need*. Heb. iv. 16.

The powers of thinking and choosing are essential to the nature of all immortal spirits; without which no idea can be formed of their existence; therefore two spirits cannot possibly become one without choice; and 'tis but a *filthy dream* for any to entertain

|| *Had the creature a real existence from eternity!*



## 8 *The Doctrine of Universal Salvation refuted.*

entertain such a notion. Yet Relly says; "man being the vessel marred between the potter's hands, was not rejected, but here was made another and better vessel; where the nature, once spoiled by sin, was born into the world pure and spotless, and called the Son of God." P. 27. "As the head was never without the body, nor the body without the head, in the Lord, the body hath always been, by union with the head, entitled unto all the blessings, honors, and glories thereof. — If it is not true until our believing, and by means thereof, then doth believing make that a truth which was not a truth, and faith creates its own object, and then embraces it: This looks like the heathen idolatry, first making their gods, and then trusting in them." P. 35. This is a darling topic with him; but I am quite willing to meet him, and to try the matter out fairly upon his own ground; in order whereto we must remember the difference there is betwixt faith and hope. Hope is fixed upon promised blessings; but faith regards all revealed truth, be the same desirable or terrible to us. The creation, support, government, and final dissolution of this world, by the word of God, are all objects of faith; as also are everlasting punishments to the wicked, and eternal life to the righteous. But of this the *scissors* of these last days are *willingly ignorant*. Heb. i. 3, and xi. 1—6. 2 Pet. ii. 3—7. Because the word gospel signifies good news, they imagine that none preach it, but such as prophecy *smooth things*, and cry, *peace, peace*, to carnal men. Isai. xxx. 8—11. Jer. viii. 11. The latter part of the pamphlet before us turns entirely upon this point; the deceit whereof is easily discovered.

For to hear of the *harmless* serpent was very good news to the poisoned Israelites, and so was the city of refuge to the man-slayer; as pardon also was to criminals *justly condemned*, and free forgiveness to debtors who had *nothing to pay*. But, according to the above reasoning, they must have been told, that health was as really theirs before they looked as afterwards, or else looking made the object they looked to! John iii. 14, 15. Safety is as truly yours before you fly as afterwards, or else fleeing to the city, makes the city you fly to, which had no existence before! Heb. vi. 18. Pardon and forgiveness were as really yours before you received them as since, or else giving in to the equity of the indictment and the accounts, and receiving a discharge therefrom, created the whole affair, which had no existence before! Psalm li. 3—8. Luke vii. 41, 42. Yet, speaking of Adam and his posterity, Relly says, "his sin, its curse and fruit, was theirs, before they felt it, knew it, or ever  
were

“ were conscious of existence. Thus, by one man’s disobedience, many were made sinners. In like manner, Christ’s righteousness is upon all his seed, by his *single act*, before they had any capacity of obeying, after the similitude of his obedience, or of assenting to what he did, or suffered: This manifests such an union to him, such an inclusion of the whole seed in him, as renders his condition theirs, in every state which he passes through—*For as in Adam all die, even so in Christ shall all be made alive.*” P. 14.

The words of the text contradict the position he would prove by it. For it speaks of our concern in Adam’s sin as a *past event*, but of life by Christ as what *shall be* hereafter. And in Rom. v. 12—20, while the sacred writer declares a likeness between our two public heads in some things, he repeatedly asserts an unlikeness in others. What they each did as public heads, belongs to all their seed; but as to what they did, and the way how it comes to their seed, there is an infinite disparity betwixt them. By *one offence* Adam brought us all into a state of revolt from God, so that as we come into the world we all love the creature more than the Creator, love self above him, till we are born again, and death comes upon us by *law* as a just *debt*; but *righteousness* and abundance of *grace* are *received* as a *free gift*. As soon as Adam fell, he ceased to be our covenant head, so that we are not answerable for any of his after sins, any more than for the sins of other men that we allow of; but Christ is the unchangeable surety of all his chosen, and is able to save them to the uttermost. From a state of union and communion with God, and lordship over the earth, Adam by *one act* rushed into rebellion and misery; but by freely assuming our nature, and taking our law-place, Jesus saves from the dreadful guilt and power of *many offences*. By one act a fire might be kindled, enough to lay a city in ruins, and a little infection might spread the plague through a kingdom; but how great must the work be to stop the conflagration or contagion, and to restore health and prosperity again? Therefore it is strictly true, that *where sin abounded, grace did much more abound*. The word *as*, in 1 Cor. xv. 22, plainly points to the two heads, and the influence that proceeds therefrom. *As* by Adam’s sin a corrupt nature is communicated to his posterity, which causes the dissolution of our bodies; *even so* is the gift of righteousness, a new nature, and the resurrection of the body, communicated by Christ to his seed. *For since by man came death, by man came also the resurrection of the dead*. And let it never be forgotten, that death comes upon all as our *just wages*; but eternal life as

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*a free gift.* Rom. vi. 23. No two ideas are more distinct, nor more easily understood by common people. All the blessings of salvation were provided by covenant in Christ, before the world began; but the only way for any to enjoy them, is by receiving them freely by faith.

Upon this Relly says, "believe and thou shalt be saved, is certainly similar unto, *do this and live*; man, in himself, being as capable of doing the one as the other." P. 42. I am sensible that many would have it so; but they can never accomplish their desire, till they can make wages and a free gift to be the same thing; nor till partaking freely of a rich feast, can be the same as working hard to earn it. Neither can the plea of inability excuse those who *make light* of the gospel call, till their natural faculties of hearing, seeing and tasting, are gone, instead of being fixed upon objects opposite to what they should be. Mat. xiii. 15, and xxii. 1—12. Luke xiv. 16—24. Natural inability often excuses from blame; but moral inability is the very soul of iniquity. The cause why we cannot love God supremely, is because we love the creature above him, which is the essence of idolatry; and the reason why we cannot believe his truth, is because it reproves our evil deeds, the works of darkness, which we *love rather than light*. Hence moral impotency to love God, and to believe the record he has given of his Son, is *the condemnation* which all unbelievers are under; and his *wrath abideth on them*; from which nothing but a *receiving his testimony*, and *setting to their seal that he is true*, can deliver any soul. John iii. 18—21, 34—36. Our personal interest is not the direct object of faith, but the consequence and privilege which is received by believing, as looking is the way of enjoying the light, and looking to the object that Moses set up by divine direction, was the way whereby the poison of the fiery serpents was expelled. If any who were bitten refused to look to that object, the poison killed them, while the nature and efficacy of the remedy was as good to those who looked, as if none had refused it.

Material bodies are dark things, and are often made use of to shut out the light, by such as hate it, and love darkness rather than light. And is not this the labour of the writer I am answering? The head, says he, was never without the body in the Lord; as if the creature was co-existent with the Son of God! David says, *Thine eyes did see my substance, yet being IMPERFECT, and in thy book all my members were written, which in continuance WERE fashioned, when as yet there was NONE OF THEM.* Psalm cxxxix. 16. The whole plan of all his works  
and

and dispensations, and their ultimate end, is absolutely perfect. *Nothing can be put to it, nor anything taken from it; and God doth it, that men should fear before him.* Eccl. iii. 14. *Should serve him acceptably, with reverence and godly fear.* Heb. xii. 28. But Rely's scheme is so contrary hereto, that he says, "the obedience of fear is diametrically opposite to the obedience of faith, —for where the fear of punishment is judged necessary to obedience, unbelief is established.—But the obedience of faith is genuine, free from artifice, *without fear*, Jude 12, dependent on the perfect amity of God.—The true obedience of faith, is so far from being urged by *fear*, Heb. xi. 7, that it would annihilate it." P. 38, 39. He knew this to be contrary to the plain language of revelation; but says he, "unto the right understanding of the scriptures, it is necessary to know, that they consist of two parts, *letter and spirit, or law and gospel.*" P. 39. "The gospel gives us all, without requiring ought of us"; but the law, giving us nothing, requires all of us. And thus distinguishing them in the scriptures, we appeal from the law unto the gospel; our authority for so doing is founded on what follows; whatsoever the law saith, it saith unto them that are under it: But Jesus was made of a woman, made under the law, therefore the law speaks to him, and commands him to perfect obedience. But, the law can only curse the sinner: God sent his Son in the likeness of sinful flesh, he was made sin for us, Christ hath delivered us from the curse of the law, being made a curse for us: The equity of which proceeding, appears from the union subsisting between Christ and the church, of which I have sufficiently spoken. Nor dare we read any one threatening in the scriptures, against the sinner and ungodly, *unto ourselves*, out of him, because we *cannot endure it.*" P. 40. And speaking of the sword of the spirit, he says, "Jesus, sheathing it in his own heart's blood, the divine glutinating power thereof hath rendered it impossible to draw it again to another execution: God is just and true, and will not; men or devils cannot." P. 48. "In this light we can read the scriptures with pleasure—we also read them profitably, forasmuch as speaking thus of Christ, they *hush and banish the fears* arising from nature or temptation." P. 49. "Did men but know what safety and peace we have here, they would despair  
" of

\* *The truth is, that the gospel requires all, and gives all; it says, I will,—and they shall.* Heb. viii. 8—12.

† Heb. xii. 20.

“ of terrifying us, as they hope to do, by their writings and  
 “ preachments; loading us with opprobrious names, and igno-  
 “ rantly levelling the *threatenings* and *curses* in the scripture  
 “ against us; beholding *him* to be the death of death, and  
 “ victory of hell.” P. 48.

This is the object of his worship, the faith he has eagerly embraced; but the difference between his god and the God of Israel, is very great. For the God of Israel connected his precepts and promises together, and called it *presumption*, and *tempting* of him, to expect the latter without regarding the former. And when the *god of this world* came to tempt our Saviour, he made just such a distinction in the scriptures as this writer does; but he had *nothing in Jesus* that could *reconcile* him to such an object of worship. No, Jesus still kept to what was *written*, comparing one part with the other, and said, *the scripture cannot be broken*. Deut. i. 43, and vi. 16, 17. Psalm xci. 11, 12. Mat. iv. 6, 7. John x. 35. 2 Cor. iv. 4. Therefore, *their rock is not our rock, even our enemies themselves being judges*. Deut. xxxii. 31—33. This more plainly appears in what follows.

Truth says,

1. Jesus was made a *surety*—wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 22, 25.

2. I saw thee polluted in thine own blood, and I said unto thee when thou wast in thy blood, live—behold, thy time was a time of love. Ezek. xiv. 6, 8.

3. The grace of God that bringeth salvation—teacheth us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world. He shall reward every man according to his works. Titus ii. 11, 12. Mat. xvi. 27.

Relly says,

1. Truth declareth that every man shall die for his own sin, —nor can justice possibly admit of a *surety* here; because it can only punish him whom it *first* finds guilty. P. 3, 5.

2. If God loved them, he certainly saw them in a sinless state; for it is contrary to the holiness of his nature to love the unclean. P. 34.

3. The gospel gives us all, without requiring aught of us. If the promise only rewards the man whom the law approves of, as holy, just and true, it is easy to perceive that Jesus *only* is the man—whilst every member, by union with the head, partakes of his honors. P. 40, 41.

Truth.

Truth says,

4. If any man be in Christ he is a new creature. According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Hereby we know that he abideth in us, by the spirit which he hath given us. 2 Cor. v. 17. Titus iii. 5. 1 John iii. 24.

5. If we say that we have no sin, we deceive ourselves. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 8, 9.

6. Thou standest by faith; be not high-minded, but fear. If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe, to the saving of the soul. Rom. xi. 20. Heb. x. 38, 39.

7. Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. Rev. xix. 15.

8. The carnal mind is enmity against God. Without faith, it is impossible to please him. Rom. viii. 7. Heb. xi. 6.

Relly says,

4. Antichrist, or a false spirit, seeks not the glory of Jesus; but speaks of himself, of its own operations; of joys, sorrows, hatred to the evil, and languishment after goodness, by him wrought in the heart; and teaches his annointed ones to conclude *thence* that they are favourites of heaven—by what they call *inherent holiness*. P. 57, 58.

5. By Jesus we inherit, by him we have atoned; we claim no good out of him, nor *will* we acknowledge the evil, for as much as in him we have been purged. P. 53.

6. Your unbelief cannot make his grace of none effect; and though you have denied him, yet he cannot deny himself.—In him we are always as he is, according to which similitude God always beholds us, and accepts us. *He beholds no iniquity in Jacob, nor perverseness in Israel*\*. P. 52.

7. The sword of the spirit—Jesus sheathing it in his own heart's blood, the divine glutinating power thereof hath rendered it impossible to draw it again to another execution: God will not, men or devils cannot. P. 48.

8. I am not, cannot possibly be, an enemy to good works; but then I must have some incontestible proof of goodness. *Preface*, p. 14.

Truth

\* *These were Balaam's words.* Numb. xxiii. 21.

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Truth says,

9. We worship God in the spirit. This is good and acceptable in the sight of God. With such sacrifices God is well pleased. Phil. iii. 3. 1 Tim. ii. 3. Heb. xiii. 16.

10. Examine yourselves whether ye be in the faith, prove your own selves. Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. Hereby we do know that we know him, if we keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous. 2 Cor. xiii. 5. Gal. vi. 4. 1 John ii. 3, and v. 3.

11. Giving all diligence, add to your faith virtue, &c. Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace. Unto them that look for him, shall he appear the second time, without sin, unto salvation. I press towards the mark. 2 Pet. i. 5—11. and iii. 17, 18. Heb. ix. 28. Phil. iii. 13, 14.

12. While they promise them liberty, they themselves are the servants of corruption. If any man have not the spirit of Christ, he is none of his. 2 Pet. ii. 19. Rom. viii. 9.

Relly says,

9. *Spiritually* good works, which merit the divine complacency, mankind are incapable of performing at any time. *Preface*, p. 14.

10. Where mankind are ignorant of the scriptures—they look into themselves; thus enquiring, have I Christ? do I love God, and hate iniquity? am I changed? am I humble, heavenly-minded, thirsting to be more holy, and lamenting my faults? do I increase in light, knowledge and understanding? If I do, then I have Christ. The disciples of the false Christ cry—I *have the marks of grace in me*. P. 56.

11. Assuming the character of righteous, meek, faithful, holy, &c. according to the works of our own hands, or habits of the heart, is flying in the face of God, and giving the lie to the divine perfections. The Jew maintains the necessity of inward and outward holiness in every man, and looks for a Christ to come; the Christian, especially the reformed, with superior ardour, declares for the same way of holiness, and looks also for a Christ to come. P. 54.

12. O, what grace is this! that we in whom, according to the strongest testimony of our senses and reason, there is yet found the motions, *life and love of sin*, should have a right to reckon ourselves *dead unto sin*. P. 49. These

These are not remote and uncertain consequences, but the express language of each party: And can Relly's system be any other than a *filthy dream*! He tries hard to persuade the world, that the doctrine of the inward sanctification of the spirit, and of looking to the fruits thereof as evidences of our good estate, "hath introduced gross enthusiasm, self-righteousness, bigotry and superstition, among the more zealously religious part of mankind; and among such who are less concerned, deism, with all the pride of moral virtues. This (says he) is that spirit which I set my face against." P. 58. Upon which I would observe, that when John sent two of his disciples to Jesus, to enquire whether he was the Messiah or not? though Jesus had the best right to be believed of any man in the world, yet he referred them to evidence, instead of strong assertions. Mat. xi. 4—6. Which is a precious example for us all to follow; and if we do so, will not the characters Relly has cast upon others turn back upon himself! What is enthusiasm, but a conceit of knowing the will of God better than he has declared it in his written word, and an obstinate and unreasonable attachment to inward imaginations and suggestions of a contrary nature? And what is deism, but the setting up of our reason above divine revelation, so as to receive nothing for truth but what suits this *inward rule*? And is not Mr. Relly guilty of these evils? He glories in the system he has published, as being a *new discovery*, the like whereto he had never before seen; and he denies the possibility of his being an enemy to *morally* good works, while in the same place he asserts that mankind are incapable of performing works *spiritually* good at any time. *Preface*, p. 4, 5, 14. And he has discovered such meekness, humility, and freedom from bigotry, towards some of his opponents, that he says, "they did not understand the matter they wrote against, and therefore treated that with contempt which was *above them*, being not afraid to *speak evil of dignities*. I would always (unprovoked by their petulancy) answer those with silence, as being *beneath* my attention. I would harden my ear against the roarings of ignorance, and be utterly insensible of their invectives; it being ridiculous to fret at the *barkings of a cur*, when it is the nature of the animal to be noisy.—For my part, after having abjured the Pope of Rome, I can never submit to any infallible chair of an *inferior* sort.—Respecting the *matter and scope* of the following treatise, I AM ABOVE UNCERTAINTY THEREIN." *Preface*, p. 5, 6, 20. But if those who think themselves as much above their neighbours, as champions for wisdom and



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and virtue are above noisy curs, should sleep on till they are arrested by HIM who says, *behold, I come as a thief!* how will they then look upon their *dumb dogs*, that were *sleeping, lying down, loving to slumber!* Isai. lvi. 10. Rev. xvi. 15.

Their scheme is so far from UNION, that *these be they who separate themselves, sensual, having not the spirit.* They reject his operations, and turn off into sensuality; being so opposite to union with Jesus, that they turn all the precepts and penalties of the scriptures upon him, while they claim all the promises as their own; and so would make him to *serve with their sins, and weary him with their iniquities.* Isai. xliii. 24. *They despise government.* For authority to command, and subjects to obey, or to suffer for their disobedience, is the essence of all government. No government can be maintained in civil states, without appeals to God to avenge injustice, perjury and unfaithfulness; therefore the teaching that his sword cannot be drawn to another execution, is an attempt to tear up all government by the root. *Wo unto them; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainjaying of Core.* These, and other parts of their character, are to be seen in the second epistle of Peter, and in that of Jude. Wherein are also plain directions to believers, how to guard against them, to build up themselves on their most holy faith, and to labour earnestly to *pull sleepy souls out of the fire.* *The unlearned and unstable wrest the scriptures unto their own destruction.* 2 Pet. iii. 16. And who they are may be clearly gathered from other passages. For to love God supremely, and to love our neighbours as ourselves, are the two points whereon *hang all the law and the prophets.* And to cover self-love with a *form of godliness*, is the practice of those who are *ever learning, and never able to come to the knowledge of the truth.* Mat. xxii. 37—40. 2 Tim. iii. 2, 5, 7. When Felix the governor sent for a prisoner, and heard him *concerning the faith in Christ*, the scene was suddenly changed in such a manner, that the governor was arrested as a prisoner of divine justice, by a warrant which was served (so to speak) by his prisoner. Felix felt himself *unable to yield thereto*, which doubtless proved his ruin. Acts xxiv. 24—27. Such *inability* is so far from affording any just excuse, that it is a soul-damning crime. John iii. 18, 19, and v. 44—47. Christ says, *if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!* Mat. vi. 23. In a very dark night glow-worms and box-fire will shine to a considerable distance; which in the day-light are found to be nothing

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thing but *dark insects* and *rotten wood*. And is Relly's scheme any better?

Truth says, *there is one God, and one mediator between God and man, the man Christ Jesus.* 1 Tim. ii. 5. Man is the offending party, and the only way for *reconciliation* is through this mediator, whom God *made sin for us, who knew no sin; that we might be made the righteousness of God in him.* 2 Cor. v. 18—21. *And by him all that believe are justified from all things, from which they could not be justified by the law of Moses.* Acts xiii 39. *Him that believeth on him that justifieth the UNGODLY, HIS faith is counted for righteousness.* Rom. iv. 5. But the faith taught by Relly is opposite thereto, in the essential points following. 1. The faith of the gospel is built upon the free mercy of the Father, through the merits of the Son, by the influences of the Holy Spirit; which is the only way of access to God. John xiv. 6. Eph. ii. 18. But Relly says, "the nature and property of justice is always its own rule of acting; and it cannot admit of the innocent's being punished, nor of the transgressor's being acquitted." P. 4. If so, then Christ could not have *suffered for sins, the just for the unjust, that he might bring us to God.* 1 Pet. iii. 18. Therefore, 2, the faith of the gospel moves the believer to take all the shame to himself, and ever to give all the glory of his salvation to God, in practice as well as pretence. But while Relly pretends to do so, he in reality would have people *crucify to themselves the Son of God afresh, and put him to an open shame.* For if justice cannot punish the innocent, he would have people treat Jesus as a guilty person from day to day, since he teaches them, as I have proved, to turn all the precepts, threatenings and curses of scripture upon him. And, under pretence of ascribing great honor to Jesus, Relly mentions Noah, Lot, Abraham, Sarah, Moses, David, Solomon, and Job, who are honorably spoken of in scripture, while still their imperfections are exposed; and says thereon, "those men were all types of Jesus, their characters figurative of his." P. 53. But lest he should be accused from hence of making their virtues no more than figures, he says, "those persons were really what the scriptures say they were, that is, righteous, faithful, meek, holy, wise, patient, &c. without any exception; they were so in Christ." P. 54. That is, as they were imperfect, they were types of Christ; but at the same time they were really perfect in him! I challenge all Relly's admirers to make any better sense of his words than this if they can; which is so opposite to the truth that no priest in Israel, who had any blemish in his birth or person,

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son,

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son, might approach to God's altar. Levit. xxi. 9—23. Nehem. vii. 64, 65. And those who offered any creature upon it that was defective, were *curled deceivers*. Mal. i. 13, 14. 3. The faith of the gospel teaches ministers rightly to *divide the word of truth*, and to give each of their hearers *their portion of meat in due season*. 2 Tim. ii. 15. Luke xii. 42. But Relly, through his whole treatise, takes passages of scripture which are peculiar to the saints, or the church of God which he hath chosen out of the world, and applies them to all the human race without distinction; and his main strength lies in this *confusion*, together with an appearance of opposing many dangerous errors. And says he, "where people are taught to distinguish between "saints and sinners, and to think themselves holier than their "neighbours, it is not strange that they use them ill.—And to "talk of *practice*, without keeping the *whole law*, is such a "deception, where scripture authority is admitted, yea or "even what reason suggests of the nature of the divine Being, "as cannot be accounted for, but by the pride, bewitchery "and madness, which we are naturally involved in." *Preface*, p. 13.

But one short question may turn these characters back upon him who cast them out; which is this; are souls reconciled to God as his subjects, or not? While he remains the Sovereign of the Universe, no rational soul can ever think, speak, or act contrary to his holy law, without contracting guilt to itself; which can only be removed by the atonement of Christ, applied by the Holy Spirit; who calls us daily to pray, *forgive us our debts, as we forgive our debtors*. But Relly says, "we claim no good "out of him, nor *will* we acknowledge the evil, forasmuch as "in him we *have been purged*." P. 53. This may well remind us of them who *speak evil of the things which they know not; but what they know naturally as brute beasts; in those things they corrupt themselves*. Jude 10. Oxen know their owners, and not only come daily to their masters for food, but also do them great service; and some will come many rods at a call or motion, and put their necks under the yoke. A loud reproof to our disobedient souls. Isai. i. 3, 4. Jer. xxxi. 18—20. The last of these passages plainly opens the way of *repentance*, and how mercy is received and enjoyed. Again it is said, *he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son*. 1 John v. 10, 11. "From whence it is plain (says Relly) that he "who believeth not, hath eternal life given him in the Son of "God,

“ God, as fully as him who believeth ; else it doth not appear  
 “ how he could make God a liar, by not believing ; nor how  
 “ the unbeliever can be *censured* for not believing what was not  
 “ true.” P. 67. His whole scheme turns upon this point ;  
 therefore let the following things be carefully observed. 1.  
 That all our righteousness and strength is *in the Son* ; and *he*  
*that hath the Son, hath life* ; and *he that hath not the Son of God,*  
*hath not life.* 2. He who hath it, *receives it* by faith as a free  
 gift. 3. *There are three that bear witness in earth, the spirit, the*  
*water, and the blood*—*And he that believeth on the Son of God,*  
*hath the witness in himself.* 1 John v. 8—12. Where then  
 is the proof that Relly would draw from hence ? Is not he a  
 liar, in asserting that eternal life is *as fully* given to the unbe-  
 liever, as to the believer ! Sin is the worst of poison, and can  
 only be expelled by looking to the antetype of the brazen ser-  
 pent ; and it is the spirit only that enables any to look thereto ;  
 and no other water could remove filth, or blood remove guilt,  
 like the *change* which is now wrought in the believer. 2 Cor.  
 iii. 14—18. *And the spirit itself beareth witness with our spirit*  
*that we are the children of God.* But how came any to be so ?  
 Answer, *ye were the servants of sin ; but ye have obeyed from the*  
*heart that form of doctrine which was delivered you.* Rom. vi.  
 17, and viii. 16. Such are the only persons that Paul speaks to  
 when he says, *reckon ye yourselves to be dead indeed unto sin.* Rom.  
 vi. 11. Which words Relly applies to such as have a full con-  
 sciousness of the “ life and love of sin ” in themselves, p. 49,  
 while he declares those to be the disciples of the false Christ,  
 who say, “ I am converted, I believe, I bear the fruits of the  
 “ spirit, I have the marks of grace in me.” P. 56. That  
 many speak so, who have not the truth in them, is readily  
 granted ; and also that great modesty and caution are called for  
 in such affairs. Yet God himself warns men against glory-  
 ing in their wisdom, might, or riches ; and requires his chil-  
 dren to *glory in this, that they understand and know him.* Jer. ix.  
 23, 24. 1 Cor. i. 31.

Relly would be thought to be exceeding evangelical, and for  
 that end he exposes many dark legal things in others ; and yet  
 he was so opposite to the gospel way of salvation, as to declare  
 that God could not love any, but such as “ he saw in a sinless  
 “ state—as branches hidden in the stock—before their believ-  
 “ ing, to render and preserve them objects worthy of the divine  
 “ love and favour.” P. 34. This may do for dreamers ; but  
 to souls well awake, it is harder to be received than the belief  
 of transubstantiation : For a wounded spirit *can* it bear ? Such  
 are

an one could more easily believe, that what tastes like bread is really flesh and blood, than to believe that God sees him to be in a sinless state, *worthy of the divine favour*. Those who thus teach, like the Jewish lawyers, *take away the key of knowledge*. Let the store be ever so full of blessings, if the creature must see something to render him *worthy* of the divine love before it is opened, those who see sin as it is must sink in despair. But when the soul is brought to know that God *hath mercy on whom he will have mercy*; and has proclaimed the same to the *chief of sinners*, and that Christ *died for his enemies*, and *while they were such*, 1 Tim. i. 15, 16. Rom. v. 8—10, this opens a glorious door of hope. Sin first came into our world by calling in question the verity of God's sayings; and it has prevailed by the same means ever since. Gen. iii. 1. Deut. xxix. 19. Rom. iii. 4, and xi. 20. More of which we are now to consider in another pamphlet.

*An Answer to Mr. Winchester.*

In March, 1781, we were surprized with a report, that Mr. Elhanan Winchester, who went from hence the autumn preceding, had fallen in with Murray's doctrine. This report he contradicted in letters to some of his friends, which held many in suspense about the matter, till he published a pamphlet upon it at Philadelphia in September. I soon had a glance of it, but no opportunity deliberately to peruse it till February, after which was the first sight I had of Rely's treatise. By comparing them together, an essential difference appears betwixt them, though tending to much the same end; for Rely builds upon an imaginary union with Jesus, but Winchester upon the benevolent nature of the Deity. Rely declares sin to be an infinite evil, deserving of infinite punishment; but Winchester treats it as a natural, and not a moral evil; as a calamity rather than a crime. Rely holds that salvation is already compleat in Christ, so as to exempt men from all future punishment; but Winchester denies the need of Christ's blood to appease any wrath in the Deity, and holds it as a medicine to purge away disorders in nature, which are so great as to require the sufferings of many ages before all will be removed. Rely rather takes it for granted that all men are in Christ, than attempting any fair proof of it; but Winchester states plain arguments upon it, and answers objections. Rely's scheme did not permit him to speak of salvation for devils; but Winchester's points thereto. Rely glories in his performance as a new discovery, of which he had not seen the like; but Winchester makes no such pretence, it being a collection out of mystic writers; and indeed it is in nature the same

same with the *philosophy and vain deceit* of the second and third centuries, which brought on the antichristian apostacy.

Origen, in the third century, went a step further therein than any in our land have yet done, as I have heard of. “*En-  
“ chanted by the charms of the Platonic philosophy, he set it  
“ up as the test of all religion.*” Said he, “*the source of  
“ many evils lies in adhering to the carnal or external part of  
“ scripture. Those who do so, shall not attain to the kingdom  
“ of God. Let us, therefore, seek after the spirit and sub-  
“ stantial fruit of the word, which are hidden and mysterious.  
“ The scriptures are of little use to those who understand them  
“ as they are written.*” One of the errors that this carried him into was to say, “*that the torments of the damned will have  
“ an end; and that as Christ has been crucified in this world  
“ to save mankind, he is to be crucified in the next to save  
“ the devils\*.*” From this source came the doctrine of monk-  
ery, purgatory, prayers for the dead, and all the rest of the  
corruptions and tyrannies of Rome. Well therefore did the  
apostle say, to the chaste spouse of Christ, *I fear lest by any  
means, as the serpent beguiled Eve through his subtilty, so your minds  
should be corrupted from the simplicity that is in Christ.* 2 Cor.  
xi. 3. To admit of a *duplicity of meanings* in his word, which  
cannot be learned from what is *written*, by comparing one  
place with another, *spiritual things with spiritual*, raises such  
*mists and clouds* in the minds of men, as intercept between  
them and the light of truth. And when any are resolved  
to proceed in that way, disputes with them are as vain as it  
would be to dispute with *clouds carried about of winds*, or with  
*raging waves of the sea, foaming out their own shame.* 1 Cor.  
ii. 13, 14. Jude 12, 13. It is also forbidden, because it  
*genders strifes; and the servant of the Lord must not strive, but be  
gentle unto all men, apt to teach, patient, in meekness instructing  
those that oppose themselves, &c.* 2 Tim. ii. 23—26. No won-  
der then that an inspired apostle cried, *who is sufficient for these  
things!* May all our eyes be to heaven for direction, while we  
attempt something of this nature.

*Ye shall not surely die*, said the serpent to our mother Eve :  
Which the Baptist church in Philadelphia published as an ob-  
jection against Mr. Winchester’s scheme, four months before  
his pamphlet came out. Yet he passed it over, till he came  
near to a close, and then said, “*I hardly think that those  
“ who make this objection think it is any thing to the pur-  
“ pose.*” P. 53. And after some reasoning upon it he says,  
“*now*

\* *Mosheim’s Eccl. Hist. vol. 1. p. 219, 223, 476. Dublin edition.*

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“ now let the candid unbiassed reader judge, who most imitate the serpent, those who believe and teach that all the promises of God shall be fulfilled as they are spoken, or those who explain away almost all their apparent meaning.” P. 54. This is a proper key, to open the nature of the mystic scheme. All promises that suit them, must be taken as they are spoken; their *literal apparent meaning* must be carried beyond any restrictions; and those who would explain and limit the sense, by the precepts they are connected with, or by the historical and prophetical parts of scripture, will soon be censured as not having “ candid and unbiassed minds.” Of this the reader may take the following specimen.

Truth says,

1. In the beginning God *created* the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. Gen. i. 1, 2.

2. Through faith we understand that the worlds were framed by the word of God, so that things which *are seen were not made of things which do appear.* Heb. xi. 3.

3. Let all the earth fear JEHOVAH; let all the inhabitants of the world stand in awe of him: For he spake, and it was done; he commanded, and it stood fast. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. Psalm xxxiii. 8, 9. Job xxvi. 7.

4. I am JEHOVAH, and there is none else. I form the light, and create darkness; I make peace, and create evil; I JEHOVAH do all these things. Isai. xlv. 6, 7.

Winchester says,

1. When Elohim *manifested* nature at first, it was pure, transparent, heavenly substantiality, described as a *sea of glass mingled with fire*; into which all matter must finally return, through various processes of refinement. P. 4.

2. *Out of this nature* God created hosts of angels.—They were glorious *images* of the Deity—manifested in nature, by the threefold properties of fire, light, and spirit. P. 4.

3. Lucifer, turning his *strong will* towards the first properties of life, awakened wrath in nature; and found himself shut up in his own chains of darkness, together with his legions, who joined with him in his rebellion. P. 4.

4. Thus we can account for the earth being without form, and void; and darkness covering the deep; a state which had no *possibility* of existence, till the fall of angels had introduced it into *their kingdom.* P. 4.

Truth

Truth says,

5. And the Lord God formed man of *the dust of the ground*, and breathed into his nostrils the breath of life. The first man was of the earth, earthy. Gen. ii. 7. 1 Cor. xv. 47.

6. Male and female created he them; and God blessed them, and said unto them be fruitful, and multiply, and replenish the earth. And they were both naked, the man and his wife, and were not ashamed. Gen. i. 27, 28, and ii. 25.

7. Out of the ground made the Lord God to grow every tree—the tree of life also—and the tree of knowledge of good and evil. Gen. ii. 9.

8. Of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. Gen. i. 17.

9. Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge. Take heed to your spirit, and let none deal treacherously against the wife of his youth. Heb. xiii. 4. Mal. ii. 15.

10. God worketh all things after the counsel of his *own will*. Why dost thou strive against him? for he giveth not account of any of his matters. Eph. i. 3, 11.

Winchester says,

5. As his soul was pure, so was his body—luminous, agile, *spiritual*, as the resurrection bodies shall be. Fire could not burn, nor water drown him. P. 5.

6. The pure virgin of the wisdom of God, *that* was the wife of his youth, from whom by his fall he was separated. — He should have set his will entirely towards the divine *virgin*, and not have *lusted* after the animal life. P. 5. 6.

7. *Strong lusting*, by virtue of the great power Adam had over the earth—brought forth the tree of death. P. 6.

8. No sooner had this tree sprung up, but the merciful God gave him warning of it, charging him not to touch it. P. 6.

9. To prevent (if possible) his falling into the bestial life, or in case of the completion of his fall, to provide a remedy, God separated the female part from him, and formed a woman. P. 6.

10. His trial was not *arbitrarily* imposed by God.—After setting before them the state into which they had fallen, and the consequences, which were *inevitable*, and *not arbitrarily* denounced; he proceeded to this—I will put enmity, &c. P. 5, 7.

Truth



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Truth says,

11. I *will* have mercy on whom I *will* have mercy, and I *will* have compassion on whom I *will* have compassion. My counsel shall stand, and I *will* do all *my pleasure*. Rom. ix. 15. Isai. xlv. 10.

12. The *wrath* of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the *truth in unrighteousness*. Rom. i.

18.

How could any man talk at this rate, who pretended to regard the truth of scripture, if he was not involved in a great mist of darkness! And since his design led him to say so much about the original of things in general, and of darkness in particular, a few questions that God once put to a better man than he is, call for his notice. Says God, *Who is this that darkeneth counsel, by words without knowledge! Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Where is the way where light dwelleth? and as for darkness, where is the place thereof?* Job xxxviii. 2—19. Such questions brought Job to cry, *I abhor myself, and repent in dust and ashes.* And may the writer before us soon meet with so happy a change! To promote which, or if not, to hold up light to others, I shall attempt briefly and plainly to explain the nature of this mystery of iniquity. Some may think that what he has written is so absurd, that it deserves no notice; and did all see the same as it is, I should be of their mind. But the case is far otherwise. The turning points in both of these pamphlets have caused the greatest controversies that the world or the church have ever been perplexed with.

The word arbitrary signifies “whatever depends upon one’s own will and pleasure, any thing that may be done without giving an account of to another\*.” And for men to assume such a power one over another, is very odious and pernicious; and why? because darkness and corruption prevail most terribly in fallen nature. Fury, wrath and anger, make most horrid work in the world; and the ruling powers of the earth have often acted more like beasts than men, for these fifteen hundred years;

yea

Winchester says,

11. Here we see there is nothing *arbitrary*; all is natural throughout the whole process; nothing can rise up but according to the *possibilities* of nature. —Punishment is never an *arbitrary* infliction upon the sinner. P. 9, 16.

12. Fury, wrath, or anger, can never dwell in the fountain of love, but are *only* to be found in fallen nature, separated from the life of God. P. 3.

\* *Dyche’s Dictionary, at the word arbitrary.*

yea, like the worst sort of beasts; leopards, bears, and lions. Rev. xiii. 2. And who can think of attributing any thing of like nature unto God! Our feeble minds shrink away, and would rather believe almost any thing else, than to entertain such thoughts within us. How can a Being of infinite goodness and love make any creature, who shall be miserable without end? How can any, who receive great favours from the mediation and merits of Christ, be eternally lost? And how can it be just with God to damn men forever for not believing his gospel, when Adam in innocency could have no idea of atonement for the guilty, or cleansing for the filthy? Rather than answer either of these questions in the affirmative, men will rack their invention, and strain their thinking powers to such a degree, that, like our straining our sight by looking upon the sun, we cannot see the plainest objects. This is often the case with mystic writers, and is very conspicuous in Mr. Winchester. And, while he has broken himself against the rock most terribly, many serious persons feel a trembling about the matter, not knowing what will be the consequence.

Having read his text, which is Gen. iii. 15, he says, “these words contain the first opening of the glorious gospel day to poor lost man.—In order to have proper ideas of the glorious Deity, we must consider him as a Being possessed of infinite wisdom, power, and goodness.” But immediately goes on to deny that fury, wrath, or anger, could ever dwell in him; for, says he, “wherever fury is found, selfishness, envy and pride, are joined therewith: These are the four elements of hell, or fallen nature, and mutually generate each other.”

P. 3. All this is in one page, at his beginning. But as we must look cautiously towards the sun, if we would enjoy its light and benefits, instead of being so hasty in determining what is not in God, let us look a little into ourselves. Is it possible for a man to love his wife, children or friends, without hating the wretch that would murder them? And is it possible for any soul to love truth and goodness, without hating deceit and cruelty? And are not love and hatred acts of will? And when we are enabled to accomplish any work we engage in, are we not pleased with it? Yea, and if the work be right, is it not right to be pleased with it? And, if wicked wretches oppose what is right, is it not right to hate such opposition? How then could a man read those words of God, *I will put enmity*, and then go on and assert four times over in his sermon, that there was nothing arbitrary, that is, nothing of *will or pleasure* in the whole affair! Adam's trial was not arbitrary, the threatening was not arbitrary, the remedy was not arbitrary,

## 26 *The Doctrine of Universal Salvation refuted.*

and punishment upon sinners is not arbitrary ! Immediately after the last of these assertions, he says, " Oh, would they consider that the scripture never represents the atonement of Christ, as intended to quench or put out a wrath that was risen in the Deity ; but to break the power of death in us, and to overcome the wrath of fallen nature ; to raise a new life in our souls, and to bring both fallen nature and creatures back into their first state of purity and perfection." To confirm which he says, " it was evident when our Saviour died, that his blood had a physical power over nature, by the effects it produced, in causing the earth to shake, the rocks to rend, and the graves to open." P. 16. Before this he had mentioned our Saviour's warning against deceivers, who cried, lo, here, or lo, there. Luke xvii. 20, 21. Upon which Winchester says, " here Christ himself called the Pharisees to behold, that the kingdom of God was *within them* ; and if within those, who are elsewhere called serpents and vipers, and threatened with the damnation of hell, then certainly in all mankind. This divine seed is the only beginning and possibility of a new life ; and unless the means of grace, can reach that hidden spark, they can do us no good. And it is also certain, that unless there was a seed hidden in our souls, capable of being raised up by the power and attraction of Christ, nothing from without could take any effect upon us, or raise up the *divine life in us*, any more than the sun, air and water, of this world, could cause a flint to vegetate like a corn of wheat, or any other seed." P. 8, 9. He is so far from denying that God has a will, that he says he " continually manifests a will of infinite goodness towards all his creatures, according to their various circumstances ; seeking their recovery and compleat restoration." P. 3. Without which he says, " the good news which Christ commanded to be preached to every creature is mockery, insult, and insincerity." P. 17.

Here is a lively specimen of mystic philosophy, and mystic divinity. And it has two things in it, that are very charming to many. One is, that it is calculated to guard against thinking that either God or man act with bad designs towards each other. The other is, that it raises a hope that they will all be reconciled, and come into perfect agreement and happiness at last ; notwithstanding very bad things have *inevitably* interrupted their peace, and made dreadful works between them, which are not likely to be all removed for many ages to come. If so great a good can be obtained, who would not exert all his powers to promote it, and to guard against things that contradict it, and would ob-

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fruct it? As I take it, these are the principal causes for the prevalence of that system in the world, for so long a time, and to so great a degree; and also why those who appear against it are called noisy curs, and by many other hard names. But when men have done their best, and done their worst, one great difficulty has still lain in their way, which they never could remove, and it is not likely that they ever will. And that is, that God has said, *I will put enmity between the two seeds*; and there it remains, in such a fixed manner, that the labours of near six thousand years have not removed it, nor brought the two parties a whit nearer together than they were when the war began. Neither is it within my power to believe, that the enmity will ever be removed to eternity. And I think that Paul was of the same mind. Rom. ix. 13—23. And it appears that the same objections were then made against his doctrine, as are often made in this day; which all centre to this point, *why doth he yet find fault? for who hath ever resisted his will?* If he doth his will and pleasure through the universe, and is not obliged to give us any better reason therefor than because *so it seemed good in his sight*, Mat. xi. 26, then why does he find fault with any for acting as they please? Since these things have perplexed the greatest minds, and puzzled the greatest capacities upon earth, it certainly becomes so poor a creature as the writer is to proceed with great reverence, and caution.

In the first place I take notice, that the arguments upon this sublime subject are generally from the less *against* the greater; but that there have been a few in every age, who have argued from the less *to* the greater; and the latter appears the preferable way to me, especially when I see what approbation my Saviour gave to it. When he was personally upon earth, a Roman captain had a servant that was dear to him, who was taken sick; therefore the captain sent to Jesus for his help, which he was ready to grant; upon information whereof the captain sent again, saying, *Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof. Wherefore neither thought I myself worthy to come unto thee: But say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, go, and he goeth; and to another, come, and he cometh; and to my servant, do this, and he doth it.* Luke vii. 6—8. Now it appears to me that the captain, like other rational men, received the thinking-reasoning faculty in a natural way; but I am persuaded that he had not so much as the *seed of this way of reasoning*, till it was *given him from above*. And the foregoing treatise of Mr. Relly confirms

confirms this sentiment; since, as has been observed, after all his high notions of union, he denies the possibility of God's loving any but such as he saw *worthy* of it. If so, the Roman captain could not have been highly commended by Jesus, for twice over denying that himself was *worthy* of God's free favours. And I remember that a person of good credit in old times said, *O Lord, I know that the way of man is not IN HIMSELF.* Jer. x. 23. And that another, by good authority, called the sinner to *forsake his way and thoughts*, and to *turn to HIM*, whose *thoughts and ways* are as *high above ours*, as the heavens are above the earth. Isai. lv. 7—9. And, if I mistake not, the very nature of faith carries us off from self, to the truth of another; from trusting in an arm of flesh, to trust wholly in the Lord. And persons of a contrary character *see not when good cometh.* Jer. xvii. 5, 6.

• This was the case with the Pharisees. Though they were at the head of the only church of God then in the world, yet they were ready to listen to the lo, here, or lo, there, of deceivers, at the time when the promised Messiah was *within them*; or in the *midst of them*, as others render the words. He was then within that church, perfectly obeying all the laws which God had given to it, and fulfilling the prophecies concerning him. By his *kingly power* he daily caused the blind to see, the lame to walk, lepers to become clean, the deaf to hear, the dead to live, and the poor to have the gospel preached to them. All which gave offence to those who imagined that they had an *inherent power* to walk to the temple, to cleanse themselves, to hear and live. Mat. xi. 3—19. If the seed spoken of in the first promise of salvation, meant any intellectual power in every man, no reason can be given for its being called the *seed of the woman*, the weaker vessel. But when we see Jesus, who was born of a virgin, without the knowledge of man, the words appear full of important meaning. To prepare his way in Israel, *all flesh was cried down as fading grass*; yea, as *less than nothing, and vanity*, before him. And Peter assures us, that souls are *born again of this seed.* Isai. xl. 6—17. 1 Pet. i. 23—25. The change is wrought by *receiving with meekness the ingrafted word.* James i. 21. Each metaphor bespeaks and vital union with the truth we were strangers to before\*. And it might as well be argued, that a woman may bear children without the knowledge of man, or that a rich soil can bear wheat without sowing any therein, as that any soul can be saved.

\* *Relly seems to be fond of the similitude of the vine and its branches; but his ideas rose no higher than "native branches."*

saved without *supernatural revelation*. The angels of light saw much more of God, after he was *manifest in the flesh*, than they ever did before. 1 Tim. iii. 16. Eph. iii. 10; 11. What madness must it then be in fallen men, to set up reason against the word of God! But,

1. How can it be, that a God of infinite love should give existence to any creatures who shall be miserable without end? If any ask this question without due fear and reverence, let them turn and consider how they can answer God's questions to them. Isai. xl. 12—28. Rom. ix. 20—23. The command is, *let all things be done decently and in order*; but this word has often been perverted, to promote the greatest disorders upon earth. Glass is the best medium we have to let light into our dwellings, and fire will penetrate into rocks, and break them to pieces. Therefore these metaphors are made use of to represent the excellency of the word of God. 2 Cor. iii. 18, and iv. 2—4. Jer. xxiii. 29. When the earth intercepts between us and the sun, it is dark in our windows, as well as elsewhere. And such is the effect, when human inventions, or any earthly object, gets between our souls and the Son of righteousness. The number of the beast is the *number of a man*; and John saw *as it were* a sea of glass mingled with fire; and those who had gotten a compleat victory over that number standing thereon, *having the harps of God*. And they sing the song of Moses, lawgiver to Israel, and the song of the Lamb, who is our lawgiver, judge, and king. Rev. xiii. 18, and xv. 2, 3. Isai. xxxiii. 22. *As it were*, plainly shews that the words are to be taken in a figurative sense; but the mystics take them *literally*, for the matter that angels and men were made out of! This confounding of matter and mind together, is no little part of *mystery Babylon*. Though a still more horrid part is, their confounding of creatures with their Creator! Fire, light, and animal spirits, are all objects of sense: Yet the mystics assert, that they are *images* of the Triune God. P. 4. This is so opposite to truth, that he said to Israel, *ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the*

P. 22. *Whereas we can have no good hope through grace, without being ingrafted* contrary to nature, *so as to stand by faith*. Rom. xi. 20, 24. *No branch can grow and be fruitful, but by union and communion with the vine; and Christ assures us how that is*. For, says he, if ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. *This is holding the head*. Professors of a contrary character will be cast into the flames. Isai. xxvii. 4—11. John xv. 6, 10. Col. ii. 10, 19.

### 39 *The Doctrine of Universal Salvation refused.*

*the midst of the fire ; take heed therefore lest ye corrupt yourselves.* Deut. iv. 15, 16. Yet men, even to this day, are bewitched with such corruptions. The conceit that *divine wisdom* was Adam's first wife, and that meats and a woman were afterwards given him to satisfy his *lusts*, and to prevent worse evils, carried many gloomy heads, in eastern climes, away from human society, and the duties thereof, into solitary places, in search after that wisdom. By degrees this was improved into nunneries, celibacy of the clergy, and their arbitrary prohibition of meats—Canons which were often dispensed with for money ; and meats and women were allowed of, to prevent worse evils. Thus many departed from the faith, giving heed to seducing spirits, and doctrines of devils ; speaking lies in hypocrisy, having their conscience seared with a hot iron : Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe and know the truth. 1 Tim. iv. 1—3.

A spirit can think, speak and act ; and the actions or works of God are evidently intended by his *back parts*, which are plainly seen by believers, though no man can *see his face and live*. Exod. xxxiii. 20—23. When a creature's thoughts, words and actions, exactly agree together, he exhibits the brightest image of God that we know of ; but to talk one thing, while they think and act the reverse, is precisely the image of the devil. A notable instance hereof appears in a company from Europe, with a woman at their head, who began openly two years ago to propagate the above *doctrine of devils* in the county of Albany, with great power, signs, and lying wonders. 2 Thess. ii. 7—12. They prevailed so far thereby last summer, as to make their head-quarters at Harvard, in Worcester county, at a house where Shadrach Ireland had been at the head of a like delusion for many years before. The doctrine, both of Balaam and Jezebel, was to draw people into sensuality, and worship objects of sense. *To seduce my servants, says Jesus, to commit fornication, and to eat things sacrificed unto idols.* Rev. ii. 14—20. The reason why God has so exactly described these, and all other events, in his word, even from the beginning of time, is this, says he, *because I knew thee that thou wast obstinate, and thy neck an iron sinew, and thy brow brass.* *Lest thou shouldest say, mine idol hath done them, &c.* Isai. xlviii. 4, 5. In general their idols are *their own inventions*. Some have gain for their god, others their belly ; and, to ease their consciences, many have their *idol shepherds* ; trust other men to see for them. Eph. v. 5. Phil. iii. 19. Zech. xi. 16, 17. And the farthest that human invention could ever go in this respect,

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was to sacrifice their sons and their daughters unto devils. Psalm cvi, 35—39. Mic. vi. 7. And it is a mean piece of dishonesty for any to steal a finer dress than this for human wisdom, from the divine oracles, and then to use the same against the infallible inspiration of the book they took it from. These things being premised, I come to offer a direct answer to the above question.

As the powers of thinking and choice are essential to all immortal spirits, they must necessarily desire the knowledge and enjoyment of the best good; and as all finite knowledge is bounded by certain limits, they would ever be liable to err, if they had not some sufficient guard against it. And the best guard which we can conceive of, is to have the infinite excellency of all God's perfections displayed before us in the clearest light, so as fully to demonstrate, that every desirable good is to be enjoyed in the way of obedience; and that disobedience to him is infinitely hateful and dreadful. The more deeply these ideas are fixed, and the stronger the persuasion is that he cannot err, and that all his requirements are holy, just and good, the more earnest will be the desire to know and do his will continually. Mutual esteem and confidence constitute the strength and happiness of any community. Delusion has often done much this way; but what discord and resentment has ensued, when the deceit has been detected! Who then can tell how strong the bond of peace is, where a full assurance is granted of eternal security against any such thing! As I take it, all the sacred volume, and every event that has ever happened in the universe, have been ordered so by infinite wisdom, as forever to fix these ideas in every believing mind, and the endless torments of the wicked answer the same end; and reason most surely teaches, that none could desire to break God's laws, or to neglect his grace, if they did not imagine to get some good, or to avoid some present evil, by so doing.

2. Since Adam in innocency could have no idea of atonement for the guilty, or cleansing for the filthy, how can his fallen children be justly damned for not believing the gospel? Answer, divine revelation was the only means whereby Adam knew that he ought not to eat of the forbidden tree; and nothing is more contrary to the law of supreme love to God, than a disbelief of his testimony. And in every nation where his gospel has come, he has given sufficient witnesses of its verity; and if we receive the witness of men, the witness of God is infinitely greater. His witnesses, it is true, have long prophesied in sackcloth; that is, men and devils have cast a disagreeable covering over them; but I trust the time is hastening, when it shall be taken entirely off. Permit me therefore to make a little attempt towards so desirable



desirable an end. Though many pretend that the doctrine of the Trinity is such as we can have no intelligible ideas of; yet believers know the contrary. For, take away the succession of time, and the mode wherein earthly relations commence, which have no place in the Deity, and we may easily conceive of a Father and Son perfectly equal in capacity and excellency, with such an oneness in nature, and peculiarity of relation, as no others have; and also that they have their breath or spirit by which they act. And when the Jews pretended that Jesus had but one witness, which is not a sufficient proof in law, he answered them, by appealing to the *works* done by him and his Father, which demonstrated his divine mission; and which were done for this end, *that all men should honor the Son, EVEN as they honor the Father.* John v. 17—37. Those works were all effected by the Holy Spirit, which I take to be the reason why those who, against light, with a despightful mind, ascribed his *good works* to a *bad cause*, could never have forgiveness, neither in this world nor in the world to come. Mat. xii. 24—32. Heb. x. 29, which, by the way, is a most explicit testimony against the conceit of universal salvation.

Witnesses are to prove points that are disputed; and ever since the serpent beguiled Eve, the greatest contest has been upon these two points, viz. whether all that God says is *true* or if true, how it can be *equal*? Now the clearest light which has ever been held up in this dark world about these matters, has been in and by the church of God, represented in the old testament by one candlestick, and in the new testament by two. The twelve patriarchs constituted the first, and the twelve apostles the other; and both incorporated together seem to be intended by the twenty-four elders; as the four beasts or living creatures mean their ministers in the four quarters of the earth. This united candlestick stands upon the holy writings; and the apostles appear to be put first, because they explain the prophets; which order appears both in the first building of the Christian church, and also in her triumph over mystery Babylon. Ep. ii. 20. Rev. xviii. 20. The veil that Babylon has drawn over the nations, has been principally by darkening the truth with old testament figures, instead of explaining them by new testament light. That none can see Christ's kingdom without regeneration, and that no striving about who shall be greatest can be allowed of therein, are two of the most essential articles in his kingdom. Every thing therefore of a contrary nature, which any have called religion, has been a veil and covering over the nations, to shut out the light of truth. The Father's love is as free as water, and as beneficial too; and the obedience

obedience and blood of the Son demonstrate that it flows to men in a way of perfect *truth* and *equity*; and it is the Holy Ghost that discovers and communicates these infinite blessings; these I take to be intended by the three witnesses in 1 John v. 8. And the works of the Father and the Son, wrought by the Holy Ghost, I believe are intended by the two witnesses, and the *golden oil*, which they empty into the church *out of themselves*. For it is *not by might, nor by power, but by my Spirit, saith the Lord of hosts*. Zech. iv. 3—14. Rev. xi. 3—19. And every unbeliever *strives* against, and *resists* this spirit; for which therefore the finally impenitent will justly be damned. Gen. vi. 3. Acts vii. 51. For, says God, *they hold fast deceit, they refuse to return. Through deceit they refuse to know me*. Jer. viii. 5, and ix. 6. They love darkness rather than light. And when a regard to *truth* and *equity* is entirely shut out by men in power, the witnesses appear to be killed. Isai. lix. 8.

3. But how can any perish who have received great benefits by Christ's mediation and merits? Can he lose any that he has *bought*? 2 Pet. ii. 1. This is a text that Mr. Winchester lays stress upon. P. 32. But let him remember that the same word is used in the prophetic song of Moses, concerning some who did not escape divine *vengeance*, which Paul applies to such as sin *willfully* and *spitefully*, after receiving the *knowledge of the truth*, &c. Deut. xxxii. 6, 35. Heb. x. 26—29. And those whom God *saved* out of Egypt, and yet *afterward destroyed* for their unbelief, are named as a leading evidence against men who turn grace into lasciviousness. Jude 5. Indeed what good is there in this lower world which does not come by the mediation and merits of Christ? By sin every favour was forfeited, and he is the *Saviour of all men, especially of those that believe*. 1 Tim. iv. 10. The rock which all Israel drank of was Christ. 1 Cor. x. 4, 5. And it was *the spirit of Christ* that preached in Noah, when the *long suffering* of God waited upon the old world; who were *spirits in prison*, when Peter wrote his first epistle. 1 Pet. i. 11, and iii. 19, 20. Which words were perverted by antichrist, to prove the doctrine of purgatory, and are now brought to prove general salvation. But Christ assures us, that if any one is not reconciled before he be *cast into prison*, he shall *by no means come out thence, till he has paid the uttermost farthing*. Mat. v. 25, 26. *Common* salvations to all, as well as *special* ones to believers, are all from Christ; and to conceit that the former are to be looked for elsewhere, has ruined multitudes. We are warned against *opposition of science, falsely so called*. The conceit, that science for time, and science for eternity, are opposite things, is a most fatal delusion. 1 Tim. iv. 7—9, and vi. 1—21. Do not err, my beloved brethren, every good gift comes from the Father of lights. Jam. i. 16, 17, and iv. 13—17. The prince of darkness could not touch a hoof of Job's cattle, nor of the Gadarenes swine, without divine permission; and that was exactly limited, and also over-ruled for great good.

## 54 *The Doctrine of Universal Salvation refuted.*

Job i. 10, 12, and xlii. 10—12. Luke viii. 32—39. What fools then are all they who yield to deceit and cruelty (which is worshipping the devil) to obtain any earthly good ! In the second and third centuries he prevailed with Christian teachers to adopt it as a maxim, that it was a virtue to *deceive and lie* for a good end. And in the fourth century Constantine was drawn into this scheme ; when they added, that it was a virtue to inflict *temporal penalties, and corporal tortures*, for the same end. And this veil has been spread over the nations ever since. Indeed it would have spoiled the design, to have proclaimed it to all the people. Much pains were taken to keep it as a secret, betwixt civil and religious officers. But the terrible shakings that have lately taken place, in earthly states, and religious communities, have discovered this deceit, and caused mens hearts to fail them. For if a man may lie for a good end, he must necessarily be the judge of that end ; therefore when it is perceived that he acts upon such a principle, others never know when to believe him, nor how to trust him. And what distress does this now cause through the world ! This leads me to a glorious promise, which Mr. Winchester builds much upon, in his arguments against us, *viz. death shall be swallowed up in victory.*

God being the fountain of life, the first sense of the word death is loss of union and communion with him. Three points are most strongly asserted of his character, which are, that it is *impossible* for him to *lie*, to *deny himself*, or to *entice* any into sin. 2 Tim. ii. 13. Heb. vi. 18. James i. 13. Every thing that happens of this nature proceeds from fallen angels, and fallen men, who are much alike. The second sense of the word death is the dissolution of our bodies, including the means of it, as disorders in ourselves, and violence from others. *Murder and lying* form the character of the devil and his children. John viii. 44. And the infliction of just punishment therefor, compleats the full sense of those dreadful terms, *death and hell*, as they are used in scripture. And the indulgence of known deceit and cruelty appears to be the covenant with death, and agreement with hell, that scornful men in power have often imagined to secure themselves by. Such have frequently treated the warnings of truth with *mockery* ; and thereby the *bands* of many have been *made strong*. They reason thus, *is not the Lord among us ? none evil can come upon us.* From a negative proposition they form a positive conclusion. For any soul to profess that Christ is *in him*, and that he has the *witness of it in himself*, this they cannot endure, and why ? because, if that be necessary and attainable, I am condemned without it, and in neglect of it. Self-defence, therefore, moves them to oppose such things, and to say, *when the overflowing scourge shall pass through, it shall not come unto us.* But God has promised to establish the mountain of *his house* above all such powers, and to make a glorious feast there. Even a feast which shall cause many nations to *flow* thereto, as freely as the waters ever ran ;

ran ; with this language, *come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.* The effect whereof will be the turning of swords into instruments of agriculture, and bringing wars to an end. The *covering* and *veil* over the nations shall be destroyed, and *death swallowed up in victory.* 1 John ii. 21, and iii. 14. Prov. viii. 36. Isai. xxv. 6, 7, and xxviii. 14—22. Micah iii. 11, and iv. 1—5. The only lawful use of the sword before is to defend the injured against those who would *hurt or destroy.* Isai. xi. 9, 10. Rom. xiii. 1—10. To the redeemed death will then be entirely swallowed up ; their enemies all be disarmed and subdued, and their sorrows turned into joy. Mal. iv. 1—3. 1 Cor. xv. 54—58. But at the same time God will lay judgment to the line, and righteousness to the plummet, in such a manner, that impenitent scorners will have neither *covering* nor *rest* ; but a perpetual *vexation, only to understand the report.* Which report plainly intends the gospel that they rejected. Isai. liii. 1. Rom. x. 16. *Victory* and *triumph* mean honor and joy to the victors ; but when were the words ever used, either for the annihilation or for the happiness of all enemies ? Can such a sense of those terms be found in language ? If not, it is arbitrary with a witness to impose such a sense upon the word of God. See 2 Cor. ii. 14—17. Col. ii. 15. Psalm xlvii. 1—3, and lxviii. 18. If Isai. xxviii. 14—22, be compared with Mat. vii. 24—27, it appears, that while believers who hear Christ's sayings, and do them, will enjoy eternal security, all that are of the opposite character will be overthrown by the storm. The misery of fallen men lies greatly in this ; they first set up the idol in their heart, and then come to enquire of God. This was the error of Balaam. But if we were willing to learn of Jesus, and to do his sayings ; to take all our ideas from the word of truth, and to act accordingly, how happy should we be ? Christ calls us *this day to work,* as much as ever Moses did ; but the latter stipulates the price for it ; the other promises the soul that it shall *receive what is right,* he being the judge. Debt is a reward promised for a certain service ; and which may be claimed when the service is performed, whatever difference there may be in value betwixt the service and the reward. God, as the moral Governor of the world, never fails to pay all his debts ; that is, to reward every one for any service that is in any sense good ; but man would claim more, and, like Cain, are often filled with wrath, because others are accepted and they not. But in the great day he will stop every mouth with this question ; *Is it not lawful for me to do what I will with mine own ? Is thine eye evil, because I am good ?* Mat. xx. 1—16. All the contest turns upon that point. To name such a thing as his *chosen,* or his *elect,* as intending a certain number of the human race that he will save, while he inflicts deserved punishment upon the rest, this many cannot endure ; and why ? because if his will,

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his choice, must determine the whole matter, it is infinitely dangerous for me to set up my will against him. And it is also certain from hence, that if I do so, I cannot possibly succeed; and when I am entirely defeated, it will lie wholly with him whether he will shew me any mercy or not. Dreadful thought! Who can bear it! Any thing must be listened to rather than this. In July, 1780, I heard Mr. Winchester preach in Boston, from Rom. x. 4; when he spake against universal salvation, and observed, that if men ran so such horrid extravagances as they did, in times when it was not disputed, but that such as died in sin would have endless misery, what would they do if they were taught that every one should finally be saved? Among the many objections that he has now attempted to answer, I think he has passed this over in silence, which is no clear proof that he thought it could be answered. But if God is continually seeking to make every creature happy, why does he not do it? If obstructions thereto have arose that he did not foresee, where was his wisdom? If he foresaw them, and could not prevent them, where was his power? And if he could have prevented them, and did not, where was his goodness? A fair answer to these questions will settle the whole controversy.

A clear right to property, and a good right to govern, are two very plain ideas. And it is also well known, that property cannot be holden, nor government maintained, without some token of acknowledgment is paid, by the tenant and the subject. For this token from Adam, God reserved but one tree to himself; therefore by eating of it man rebelled against heaven, and seized upon the earth for his own. And when God had used such other methods as he pleased, he sent his only begotten Son, to demand his due; but the tenants said, *this is the heir, come let us kill him, and let us seize on his inheritance.* Mat. xxi. 38. And the same disposition of robbery and violence is visible through the world to this day. And now it is openly declared, that God did not act arbitrarily in those affairs. If he could have had his own will and pleasure, he would never have put man to such a trial; and does not arbitrarily inflict punishment upon him, poor creature, now he has fallen, and has got into such a terrible labyrinth! However, he intends yet to deliver him before he quits his pursuit, though it will be "ages of ages before the work is perfected!" If this does not discover an infinite malignity in sin, what can it be!

We must deny that there is an infinite dignity in the person of Jesus, or else allow that there was an infinite merit in his death. And to deny his right to bestow the fruits thereof upon whom he pleaseth, would be to deny him that right to property, which is claimed by every freeman upon earth. To say that he owes us those fruits, is the height of madness! And he declares to all what will be the issue of the contest, with those who say, *we will not have this man to reign over us,* Luke xix. 14—27. Let all wake up then, and

and see where we are! The whole dispute that we have been upon is about the extent of promised salvation. Who has promised any such thing? Answer, all the promises of God are in Jesus Christ, yea, and in him amen, to the glory of God, by his church. Did any prince ever issue a proclamation of grace to rebels, without any restrictions? And was it ever thought among men, that it was inconsistent with justice, truth or mercy, to give exact descriptions of some particular characters of rebels, and to except such out of the general act of grace? and was it ever called mockery, insult, and insincerity, to call all the rest to come in, with a free promise of pardon and life, if they came in by the certain time that was set? Is not justice and truth as much concerned in vindicating the rights and honor of government, by exemplary punishment upon the contemners thereof, as in shewing mercy to penitents? And can there be any dependence made upon what Christ has said, if he has not excepted some sort of sinners out of his gospel proclamation? yea, and declared that such will have a much sorer punishment than sinners against the light of nature, or the law of Moses? Luke x. 11—16. Heb. vi. 6, and x. 28, 29, and xii. 25, 26. No pardon was ever promised to men who *presumptuously* and *despitefully* acted against the light. Num. xv. 27—31. Psalm xix. 13. Mat. xii. 31, 32. And the cause why Paul obtained mercy was his sinning *ignorantly*, and not *presumptuously*. 1 Tim. i. 13. Now it has been proved, that to expect and claim promised blessings, in a way of disregard to his precepts, is presumption, and tempting of God. Concerning such, he swore that they should not enter into his rest. A chief leader in this way said to Moses and Aaron, *all the congregation are holy, every one of them; wherefore then lift you up yourselves?* But the command to the people was, *depart from the tents of these wicked men, and touch nothing of theirs.* Num. xvi. 3—26. Which things are recorded for a warning to all. Jude 11.

Fury in men often operates unreasonably; of this there is nothing in God. And his debates with his vineyard are in exact measure, and to purge away sin. But *withered boughs* will be cast into the fire; for it is a people of no understanding; therefore he that made them will not have mercy on them; and he that formed them will shew them no favour. Isa. xxvii. 4—18. This appears to be the only place in the bible where fury is said not to be in God; while the word is applied to his righteous vengeance upon the wicked near fifty times therein. And though Winchester has referred us to above sixty places, to prove that the words everlasting, forever, &c. are used in a limited sense, p. 37, 38, yet all but two of them are in the old testament, when they were under shadows which were to end, while the substances they typified were to continue. And his two proofs out of the new testament are these, viz. Paul *fixe* to Philemon of receiving his servant forever. But how? not now as a servant, but as a beloved brother; and will that relation ever end? Again, in

Rev. xiv. 6. the word everlasting is evidently connected with the word gospel, and not with the preaching it upon earth; and is not the gospel of an endless nature? These are his only proofs from the new testament, to limit the sense of those words. And his party are forced to confess that the duration of misery, and the continuance of happiness, are both expressed by the same Greek word in Mat. xxv. 46. And if the words used in Rev. xx. 10, to express the continuance of punishment in the *burning lake*, do not mean endless duration, Dr. Doddridge says, it is hard to say what words can do it. And by suffering sinners, in various ways, to exert themselves as far as creature power can possibly go, how will their defeat and confusion demonstrate the folly of not following divine direction entirely! And while their defeat, confusion and misery, are ever visible to the blessed, what reverence, esteem, joy, and praise to their God and Saviour, will it ever excite in redeemed souls! And angels will join their song. Isai. lxvi. 24. Luke xiii. 27—29. Rev. xiv. 10, and xix. 1—6.

In a word, if any one of the human race is finally lost, the scheme we oppose must be false. And he who cannot err says of one of them, *good were it for that man if he had never been born.* The way Winchester takes here, is to prove that Job and Jeremiah wished that they had not been born, whose sufferings were light and short to what Judas's will be. P. 42, 43. But will he lift up his head, and argue again, that because good men were mistaken, that therefore Christ was also! In the next page he mentions what Solomon says, about an extraordinary long life, and large family, to a wicked man; and that an untimely birth would be better than his. Eccl. vi. 3—6. From whence he argues, that Christ's meaning was, that if Judas had died in the womb, it would have been good for him; that then "he would have been at rest, where the wicked "cease from troubling, and where the weary are at rest." But as certainly as the Bible is true, all things do *work together for the good* of all the objects of God's love. Rom. viii. 28. Therefore if Judas had been an object of that love, it would have been good for him to have been born, and to go through all that he did; as it really was for Job and Jeremiah, though they once thought otherwise. Till a fair answer can be given to this argument, I think it needless to follow my opponent any further. And shall close with naming a few plain scripture rules of decency and gospel order, with some motives to enforce them.

1. Christ is head of all principality and power, and the church is compleat in him; and every soul who truly receives him, receives him as such; and is commanded to walk in Christ *as he received him, as he has been taught.* Therefore we are required, not to let men or angels intrude their commands or judgments betwixt the believer and his glorious head. Gal. i. 8, 9. Col. ii. 6—23.

2. In admission of members, let every church be careful that they

they receive none but such as give a personal credible profession of a saving union to Christ by faith. Luke vi. 45. John i. 12—14. Acts ii. 47. Rom. x. 10.

3. Let all teachers endeavour to use sound speech, which cannot be condemned; words easy to be understood, and which give a distinct and certain sound; and be as willing that others should judge, as they are to speak. 1 Cor. xiv. 7—40. Titus ii. 7, 8.

4. In public communities, let men ever have the lead and government; so that when women are heard, and all due regard is paid to them in their places, it may be done in such a manner, that it shall still be evident that they are not heads and governors of public assemblies; but under covert. Luke ii. 38. 1 Cor. xi. 3—16, xiv. 34, 35. 1 Tim. ii. 11, 12.

5. Exclude all striving about who shall be the greatest, and by love serve one another. Let due esteem and assistance be given to officers in their places; while all are subject one to another, and be clothed with humility: For God resisteth the proud, but giveth grace unto the humble. Luke ix. 46—50. Heb. xiii. 7, 17. 1 Pet. v. 1—5.

6. Let all be upon their guard against teachers who are fond of addressing the passions, and putting animal nature into motion, without enlightening the understanding, convincing the conscience, and establishing the judgment. Jer. iii. 15. Acts xxv. 18. 2 Cor. iv. 2. Eph. iv. 14—16. Heb. xiii. 9.

7. Be not slothful in business, but fervent in spirit, serving the Lord; and indulge not the disposition of eating any man's bread for naught. Rom. xii. 2 Thess. iii. 6—12.

With regard to this last rule, two great extremes have long served to uphold each other. Ministers who have been supported by tax and compulsion have frequently eat other men's bread for naught. Seeing of which has carried many into the opposite extreme. Some have gone so far as to elect pastors; and to partake of the fruit of their labours from year to year, without thinking themselves under obligation to support them in their work, or to reward them therefor. Neither honor nor conscience would have permitted either party to act as they have done, if it had not been in religious affairs. When believers view the glory and *authority* of their Lord and Saviour, it moves them most *freely* and faithfully to attend to the duties of their station, be they in office or out of it, in church or state. They *choose the things that please him*; and to fill up their places with duty and usefulness is their greatest concern; knowing that such labour cannot be in vain in the Lord. But violence has so long been connected with *authority*, on one hand, and licentiousness with the word *freedom* on the other, that it is not an easy matter to separate them in the minds of men. But what worship must it be, that can influence any to lay such a claim to the goods or labours of others, as truth and equity between man and man will not give! Much light in these things is already granted in our land,  
and



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and it is hoped that a greater reformation is before us. To promote which, the following considerations may be serviceable.

1. Only by pride cometh contention, and the love of money is the root of all evil. Prov. xiii. 10. 1 Tim. vi. 10. Which evidently are imaginations that we can do better for ourselves, than God would do for us, if we were entirely directed by him; and that we have a better right to power and property, than our neighbours have. But how great is this delusion! When souls are reconciled to God, and act in union and communion with him, their greatest trials and afflictions work together for their everlasting good. Whereas each man who regards self above God, all that he gets in that way increases his misery: For the more he has got of a separate interest of his own, the more he has to take care of and defend, both against God and man; a woful task indeed! The great events of a seven years war now hold up a striking demonstration of this truth to all the world.

2. Self-condemnation of all things is the most opposite to happiness. And though men have various ways to blind or bribe their consciences now, in violating the golden rule, yet the day is hastening that will remove all such coverings forever. It will then be said, to such as die in their sins, *remember that thou in thy life-time receivedst thy good things; but now—a great gulf is fixed. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her.* Luke xvi. 25, 26. Rev. xviii. 7. And never will they be again able either to conceal their shame, or to be insensible of their guilt. In vain do some pretend that the rich man had a good seed within him, because he was so earnest that his brethren might not come to that place of torment; which, they say, is contrary to the temper of devils. For the devils are deceived, as well as men; and pray as earnestly as they against torment, when in their immediate view. Luke viii. 28—31. And it is as vain to argue, that there cannot be different degrees of punishment, if hell-torments are without end.

3. Every soul now is either a slave to sin, or a servant of righteousness; either under the *bondage of corruption*, or in the *liberty of God's children*, in a greater or less degree. Rom. vi. 16, and viii. 9—21. Our present as well as eternal welfare is therefore what immediately concerns this present argument. The more we can obtain of victory over corruption, and of real conformity to the will of God, the happier we are here. Great peace have all they who love his law, and nothing shall offend them; but they who walk after their own lusts, are *murmurers* and *complainers*. Jude 16. Could it therefore be possible, that the torments of the damned would have an end, yet we are certainly as safe as our opponents; but, on the other hand, what a risk do they run in their way! If reason can be heard, it will make every one in earnest to know and live to G O D.

T H E E N D.