



UNIVERSALISM: Examined and Refuted

By Isaac Backus, Andrew Royce, Philemon R. Russell

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This book contains Three books against Universalism. This doctrine became widely spread in the mid 1700s from America to England. So it became necessary to refute it. The Doctrine of Universal Salvation Examined and Refuted By Isaac Backus (1782) and UNIVERSALISM: A Modern Invention, and Not According to Godliness By Andrew Royce (1839) and A Series of Letters to a Universalist, by Philemon R. Russell, Pastor of the Christian Church in Fall River, Mass. (1842) Their response to the doctrine was first with sermons, then replied to by the universalist teachers, then their reply was also refuted by both of these books. Here is the first paragraph of Book One: SOLOMON, after a vast and extensive search into the nature of things, says, "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 entangled many souls. Since which Mr. Elhanan Winchester, who was born near Boston, and, by his itinerate preaching 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. Here is the first paragraph of Book Two: The history of the following work is briefly as follows: In the summer of 1837, I prepared and preached to my people two discourses, in which I attempted to prove that Universalism is entirely a modern invention, and in its tendencies entirely opposed to godliness. These discourses,

by the unanimous advice of the Association to which I belong, were, in the summer of 1838, given to the public. Their favorable reception, the advice of several prudent and enlightened men, together with the necessity of publishing something in reply to certain "Reviews" by Universalists, have induced me to publish another edition in the present form-a form in which it was thought they would be more acceptable to readers in general. The Second Part, it will be seen, consists of an examination of certain reviews of the First. The First Part is, in substance, the same as when originally published. A few paragraphs, with some notes, have been added: two or three which were deemed unnecessary, have been expunged, and such other revision made as criticism required. Here is the Preface to Book 3: This series of Letters was first published in the Christian Herald. They are now presented to the Christian Public, in the present form, in compliance with the request of the Rockingham Christian Conference. This little volume is designed to be an antidote for the diffusive poison of Modern Universalism. The author professes to be thoroughly acquainted with this whole system of error. The folly, absurdity and infidelity of Modern Universalism, the sophistry and outrage

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