

**THE DOCTRINE OF
ETERNAL HELL TORMENTS
OVERTHROWN: IN THREE
PARTS**

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The Doctrine of Eternal Hell Torments Overthrown: In Three Parts by Samuel Richardson & David Hartley & Marie Huber

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SAMUEL RICHARDSON & DAVID HARTLEY & MARIE HUBER

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THE

DOCTRINE

OF

ETERNAL HELL TORMENTS

OVERTHROWN.

IN THREE PARTS.

- ⊙ 1. OF THE TORMENTS OF HELL, THE FOUNDATION AND
PILLARS THEREOF, SEARCHED, DISCOVERED,
SHAKEN AND REMOVED, ETC. *
- ⊙ 2. AN ARTICLE FROM THE HARLEIAN MIS-
CELLANY ON UNIVERSALISM. †
- ⊙ 3. DR. ^{Social} HARTLEY'S DEFENCE OF
UNIVERSALISM.

BOSTON:
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Rev. Thomas W. Whittemore.

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THE
TORMENTS OF HELL,

THE
FOUNDATION AND PILLARS THEREOF, SEARCHED,
DISCOVERED, SHAKEN AND REMOVED.

TOGETHER WITH
INFALLIBLE PROOFS THAT THERE IS NOT TO BE
A PUNISHMENT AFTER THIS LIFE FOR ANY
TO ENDURE THAT SHALL NEVER END.

Samuel Richardson,
17th Nov.

P R E F A C E .

It cannot be considered improper to introduce the following work, on the Torments of Hell, with a brief account of its Author. The first edition appeared in London, in 1658, and no secrecy was maintained in regard to its origin. It was avowedly the production of one SAMUEL RICHARDSON, a writer of some note, if we may judge from the size and number of the works he wrote. Very little, however, is known of him. I have searched all the usual sources of biography for some account of this singular individual, but without success. By a reference to that scarce and valuable book, Watt's Bibliotheca, it appears that he was the author of the following works: 'Considerations on Dr. Featley's Dipper Dipt,' quarto, London 1645. 'Justification by Christ alone, a Fountain of Life and Comfort,' quarto, London, 1647. 'The Necessity of Toleration in Religion,' quarto, 1647. 'An Answer to the London Minister's Letter to his Excellency and to his Council of War, as also an answer to J. Geree's Book, &c.' quarto, London, 1649. 'The Cause of the Poor pleaded,' quarto, London, 1653. 'An Apology for the present Government and Governor,' quarto,

London, 1654. 'Plain Dealing,' in answer to Mr. Vavasor, Powell and others, quarto, London, 1656. None of these works to our knowledge have descended to the present age. The most of them, we should judge from the titles, referred to the peculiar events of the author's own time; and they would lead us to think that he was possessed of a bold and enterprising character.

Of the work that follows, the present, we believe, is the *fourth* edition. The original edition came out, as we have said, in 1658; the second, in 1660. The third was published many years after, with a selection of scarce and valuable pieces that were entirely out of print, with a view to their preservation. This edition is from the third. It is a faithful copy in every respect, except that the antique orthography is avoided, the style is in some cases modernized, and a few passages have been elucidated where the sense was obscure.

It will be universally conceded that this is a rare and curious work. It abounds in a great variety of arguments, some of them strange and whimsical, but others very cogent and convincing. The author was unquestionably a man of originality, of talent, of fearlessness, of reflection, of study, though he sometimes decided hastily, and involved himself in inconsistency. He has said enough however to accomplish fully the object he proposed, viz. to *search, discover, shake and remove* the pillars of the erroneous doctrine of endless hell torments.

It should be remembered that it is one hundred and seventy-five years since this work was written. At that time very few doubted the doctrine of endless hell tor-

ments; very little was understood of biblical criticism; and the most extraordinary licenses were indulged in the interpretation of the sacred writings. The reader will, therefore, wonder, not that the author was sometimes wrong, but that he was so often right; and that he grasped the whole of the subject in his mind, arriving at the same conclusions, in regard to the principal facts, to which critics of the present age have come, with all their multiplied advantages. It does not appear, however, that he was perfectly clear on all points. There are a few passages in the work which seem to favor the notion of the annihilation of the wicked. They ought not however to be understood as giving the author's opinion decidedly on that point; because in other parts of the work he openly and indisputably teaches the doctrine of universal salvation. He must be regarded as an undoubted believer in the final restoration of all mankind. It will furthermore appear, that he did not hold the doctrine of punishment in the future state, in any sense.

The publication of the original edition of this work, called out the friends of the doctrine of endless torment in its defence. Nicholas Chewney, published in London 1660, a work entitled 'Hell's Everlasting Torments Asserted.' There came out also in 1675, in London, another work, in octavo, bearing the title, 'Causa Dei, or an apology for God, in the perpetuity of infernal torments,' by Richard Burthogge. And also in 1679, John Brandon, Rector of Finchamstead, Berks, published a work in London, in answer to the Torments of Hell, entitled 'Everlasting Fire no Fancy.'