

**THEOLOGICAL
DISCUSSION ON
UNIVERSALISM AND
ENDLESS PUNISHMENT**

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Theological Discussion on Universalism and Endless Punishment by B. F. Foster & J. H. Lozier

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B. F. FOSTER & J. H. LOZIER

**THEOLOGICAL
DISCUSSION ON
UNIVERSALISM AND
ENDLESS PUNISHMENT**

THEOLOGICAL DISCUSSION
ON
UNIVERSALISM
AND
ENDLESS PUNISHMENT,

BETWEEN

REV. B. F. FOSTER,

PASTOR OF FIRST UNIVERSALIST CHURCH, INDIANAPOLIS, IND.,

AND

REV. J. H. LOZIER,

PASTOR OF ARBURY M. E. CHURCH, INDIANAPOLIS, IND.

HELD AT

MORRISON'S OPERA HALL,
INDIANAPOLIS, IND.,

On the evenings of July 1st, 2d, 5th, 8th, 10th and 12th, 1867.

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1867.

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1897.

ROY W. B. B.
CLUB
1897

PREFACE.

In presenting to the public the Opera Hall Debate on Universalism and Endless Punishment, I desire to make a few statements that may not be out of place in the preface to the work. At the time of the discussion, no arrangements were made for a full publication of the same. Hence though the matter was suggested subsequently by Mr. Lozier, I did not suppose it possible to collect all the material necessary to render the discussion full and complete. Finding however at a later date, that the first three nights of the debate were taken down in full by a competent reporter, and that Mr. Lozier's speeches in the Journal on the last proposition, were made up from his own manuscripts; and believing, that with the aid of my own notes and references, we could approximate near a fair report, I communicated by letter with Mr. Lozier in response to one received from him, my desire for a personal consultation upon the subject. As he was absent from the city most of the time after I wrote him I failed to see him; but he knew *where to find me*, and had he been desirous of treating me fairly in the matter, he would have granted me an interview. In the meantime he put to press what purports to be the Opera Hall Debate—a pamphlet which does me great injustice, giving but a mere abreviation of my speeches, while professing to give his

own in full. Hence at the urgent solicitation of my friends, I concluded to issue the debate in book form. The first three nights of the discussion are compiled from the notes of C. W. Stagg, Esq., one of the best phonographers in the west. The last three from the report of the Journal, which was made up from Mr. Lozier's own manuscript, and from my own notes used on the occasion. So that Mr. Lozier is fully and fairly represented in the work. The difference in length between Mr. Lozier's speeches and my own, may be accounted for in part, from the fact that my delivery is more rapid than his, and on the first night he failed to occupy his full time, by ten minutes.

The discussion does not cover as much ground as I could have wished, owing to the limited time occupied on each evening, and yet I trust that the arguments presented will be found sufficiently full to induce a further inquiry on the part of all who may read its pages.

B. F. FOSTER.

From the Indianapolis Journal of September 24th, 1867.

A CARD.

In justice to Rev. Mr. Foster, and at his request, I desire to make the following statement:

I attended the debate between Messrs. Foster and Lozier, on the first three evenings, and thinking it possible that it might be desirable to give the discussion to the public, I took down, in phonographic short hand, a *verbatim* report of all the speeches delivered on those evenings, being the entire debate on the first proposition. The debate on the second proposition I did not attend. Mr. Foster applied to me two weeks since for that portion of the debate that was in my possession, and I sold him the whole, transcribed into long-hand manuscript. It is about *three times as long* as the corresponding portion of the debate published by Messrs. Downey & Brouse.

CHARLES W. STAGG.

PRELIMINARY CORRESPONDENCE.

CORRESPONDENCE BETWEEN THE DISPUTANTS, AS PUBLISHED
IN THE COLUMNS OF THE INDIANAPOLIS DAILY JOURNAL.

MINISTERIAL ASSOCIATION.

INDIANAPOLIS, May 6, 1867.

The pastors of the Evangelical churches in the city, and also resident Evangelical Ministers will please remember the meeting of the Indianapolis Evangelical Ministerial Association at the rooms of the Y. M. C. A., at three o'clock this afternoon.

J. H. LOZIER, *Secretary.*

INDIANAPOLIS, May 7, 1867.

To the Editors of the Journal:

I see by the *Journal*, of yesterday, that there is an invitation in its columns for all *Evangelical Ministers* to attend a meeting of the Ministerial Association in this city. Now I would respectfully ask what it takes to constitute an individual an Evangelical Minister. We have no account of any such ministers in the New Testament. An Evangelist in the Savior's time was one who was sound in the doctrines of the gospel. And such is the definition of the term in our best Dictionaries and Lexicons. But suppose a Catholic, Unitarian or Universalist were to make application for membership in the Ministerial Circle, would they be admitted? And yet all these

churches found their doctrines upon the precepts and teachings of Christ, and accept his gospel as the foundation of their faith in a future existence. Can you give us any light on the subject of our inquiry? UNIVERSALIST.

INDIANAPOLIS, May 7, 1867.

MR. EDITOR:—In reply to a communication, signed "Universalist," I take pleasure in stating that any minister of this city, who can, in good faith, sign the articles of association, can become a member of the Ministerial Association of this city. These articles are in possession of Mr. Lozier, Secretary of the Association, who will, no doubt, take pleasure in showing them to "Universalist." They are, in substance, the same as the articles of the Evangelical Alliance of Europe and America.

J. H. W. T.

President *pro tem* of Min. Association.

THE MINISTERIAL ASSOCIATION.

INDIANAPOLIS, May 8, 1867.

A communication appears in the *Journal* of Tuesday alluding to a call, published by myself as Secretary, for the assembling of the Evangelical ministers of the city, at the regular monthly meeting of our Ministerial Association. Your correspondent desires some "light" as to "what it takes to constitute an individual an Evangelical minister." If it is convenient for you to publish the following extract from our Constitution, you may render your correspondent an invaluable service:

DOCTRINAL BASIS OF UNION.

We propose no new creed; but taking broad, historical and Evangelical Catholic grounds, we solemnly re-affirm and profess our faith in all the doctrines of the inspired word of God, and in the *consensus* of doctrines as held by all true Christians from the beginning. And we do more especially affirm our belief in the Divine human person, and atoning work of our Lord and Savior Jesus Christ, as the only sufficient source of

salvation; as the heart and soul of Christianity, and as the centre of all true Christian union and fellowship. Therefore, with this explanation, and in the spirit of a just Christian liberality in regard to the minor differences of theological schools and religious denominations, we also adopt as a summary of the consensus of the various evangelical Confessions of Faith, the articles and explanatory statements, set forth and agreed on by the Evangelical Alliance at its formation in London, September, 1846, and approved by the separate European and American organizations: which articles are as follows:

1. The Divine Inspiration, authority, and sufficiency of the Holy Scriptures.

2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

3. The Unity of the Godhead, and the Trinity of the persons therein.

4. The utter depravity of human nature in consequence of the Fall.

5. The incarnation of the Son of God. His work of atonement for the sins of mankind, and his mediatorial intercession and reign.

6. The justification of the sinner by faith alone.

7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteousness, and the eternal punishment of the wicked.

9. The divine institution of the Christian ministry, and the obligation and the perpetuity of the ordinances of baptism and the Lord's supper; it being, however, distinctly declared that this brief summary is not to be regarded, in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within this Association; nevertheless we do cordially approve all the doctrines herein set forth, and sub-