

Chapter 1 : Ernest Cassara | LibraryThing

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Harvard Square Library Hosea Ballou Hosea Ballou April 30, June 7, was the most influential of the preachers in the second generation of the Universalist movement. His book, *A Treatise on Atonement*, radically altered the thinking of his colleagues in the ministry and their congregations. He was born on April 30, , the eleventh child of Maturin and Lydia Ballou. Lydia died when Hosea was two years old. He then studied for a short time at a local school formed by the Friends, and later for a few months at the Chesterfield Academy. In his teens, Ballou, a Calvinistic Baptist like his father, was confronted by the challenge of the message of universal salvation, preached in the area by Caleb Rich and others. He found utterly convincing St. Ballou began preaching in , as an itinerant in western Massachusetts and Vermont, which he combined with teaching school to eke out a meager living. Arguably, Ballou had the most dramatic ordination among Universalists. At the convention held at Oxford, Massachusetts, in , he was in the pulpit with the noted preacher Elhanan Winchester and Joab Young. Ballou was to receive a more formal ordination, when he began his ministry among the "Sister Societies" in Barnard, Woodstock, Hartland, Bethel, and Bridgewater, Vermont, in They were married in and became the parents of thirteen children, nine of whom survived infancy. Applying this principle, Ballou, like Allen, rejected the doctrine of the trinity, and, as early as , preached Universalism on a unitarian basis. In *A Treatise on Atonement*, , Ballou put great stress on the use of reason in interpreting the Scriptures. As finite creatures, he argued, human beings are incapable of offending an infinite God. Therefore, he rejected the orthodox argument that the death of Jesus Christ was designed to appease an angry God, and replaced it with the idea that God is a being of eternal love who seeks the happiness of his human children. It is not God who must be reconciled to human beings, but human beings who must be reconciled to God. Ballou was convinced that once people realized this, they would take pleasure in living a moral life and doing good works. The *Treatise* was written in the pungent, down-to-earth, homespun style of the hill country from which Ballou came, with many flashes of humor. In rejecting the trinity as unscriptural and against reason, for instance, he likened it to belief in "infinity, multiplied by three. It is notable that it reflects the unitarianism which Ballou was propagating in the young denomination. Ballou took up his first settled ministry, in Portsmouth, New Hampshire, in Despite that fact, when the church learned he was contemplating a move to Salem, Massachusetts, it sought to persuade the church there to withdraw its call. Ballou, however, moved on to the Universalist church in Salem in His grandnephew, Hosea Ballou 2d , and Thomas Whittemore joined him on the editorial staff in Its columns contained vigorous defenses against the calumnies of the orthodox Congregationalists, Unitarians, Methodists, and other opponents, and provided the denomination a vehicle for ministers and laity alike to express their ideas, to report news of developments, as the movement spread, and, of course, was valuable in the recruitment of new members. His editorial work was not at an end, however, for, in , he and Hosea Ballou 2d created a scholarly journal for the denomination. The *Universalist Expositor* was short-lived, it ceasing publication after the second volume. The *Gospel Visitant*, a journal created by Ballou and his ministerial colleagues in in order to discuss theological issues, had been for several years defunct, but was revived in order to air the debate. Turner defended the common understanding among Universalists that there was a limited period of punishment in the afterlife, after which souls would be ushered into heaven. Appealing to the stories of the patriarchs of the Old Testament as proof, Ballou adopted the radical position that human beings are rewarded for good behavior, or punished for their misdeeds, in this life. This was the occasion for the publication of the second most important of his several books, *An Examination of the Doctrine of Future Retribution*, During the course of his several ministries, Ballou engaged in controversy, both oral and in print, with many foes. Aside from the Restorationist Controversy, the most notable of his debates during his years in Boston was with the leading Unitarian minister, William Ellery Channing. Channing first came to his attention with his sermon, "Unitarian Christianity," delivered at the

ordination of Jared Sparks in Baltimore in 1811. Ballou published long extracts from the sermon in the *Universalist Magazine*. Given the position he had taken in *A Treatise on Atonement*, he was particularly pleased with the great stress Channing placed on the use of reason in interpreting the Bible. When, in late 1818 and early 1819, Massachusetts held a convention to revise its constitution, the attempt to separate church and state was opposed successfully by the eloquent Daniel Webster, among others. Channing, as did a number of other Unitarian ministers, defended the union of church and state, arguing that religion is not merely a personal matter between God and human beings. Government, therefore, ought "to pay homage to God, and express its obligation. Tax money continued to support Congregational and Unitarian churches until 1827. Given that Channing criticized Ballou on the subject of Ultra Universalism, it is not surprising that Ballou would carry the argument to Channing on the subject of salvation, specifically the Unitarian concept of "Salvation by Character. His argument is summed up in the *Trumpet and Universalist Magazine*, in 1827, in an article, the title of which was a direct challenge to the Unitarians: In homely language, he summed up his belief in a God who, as a Father, loves all his children: You cleanse it, and array it in clean robes. The query is, Do you love your child because you have washed it? Or, Did you wash it because you loved it? If God was, as claimed, omniscient and omnipotent, he obviously could not be foiled in his plan to save all human beings. This obviously was a further challenge to the Unitarians and to the Arminians among the Universalists, who preferred to believe that they had something to say about their own salvation. From Reason, from the Scriptures, and from History, which persuaded him to reject the Arian interpretation of the nature of Christ. Henceforth, Ballou believed that Jesus had been fully human, but had been chosen by the deity to preach his love for humanity. This, and other changes in his thought, were included in his final reworking of *A Treatise on Atonement*, published as part of his collected works in 1847. Toward the end of his thirty-five year ministry in Boston, as issues of reform came to the fore in the United States, Ballou wrote against capital punishment, and supported the vigorous anti-slavery preaching of his associate minister, Edwin H. Chapin, and the activities of the Universalist General Reform Association. Ballou died in Boston on June 7, 1847. Some of these letters are in collections associated with the Universalist Society of Salem and with Edward Turner. Ballou published many sermons, a number of which were gathered into collections. Notable among these are his *A Series of Lecture Sermons*. His most important work, *A Treatise on Atonement*, went through a number of editions after its initial publication in 1811, each reflecting changes in his thinking. His mature views are to be read in the edition which formed part of his collected writings published in 1847. This edition was reprinted in 1971, with an introduction by Ernest Cassara. There are four full-length biographies of Hosea Ballou. Maturin Murray Ballou published his *Biography of Rev. Whittemore* which may have saved numerous newspaper clippings about Ballou, as well as the records of every ordination, installation and other program in which Ballou took part. He lists them all and the names of the other participants as well. *A Marvellous Life Story* Boston, is denominational eulogy, perpetuating the myth that Ballou was wholly original in his thinking and the Bible his only inspiration. Thus the book is a witness to the growth of the mythical stature of the Great Emancipator. Links to third-party sites are provided solely as a convenience. DUUB does not endorse materials on other sites.

Chapter 2 : Hosea Ballou, the challenge to orthodoxy / Ernest Cassara - Details - Trove

About the Book. Click here to read Hosea Ballou: The Challenge to Orthodoxy by Ernest Cassara. This book brings to life a remarkable man and a remarkable era. Hosea Ballou - rebel preacher, self-taught theologian - was one of the most influential religious figures of nineteenth-century America.

Whittemore was also one of the earliest historians of Universalism. Thomas was born in Boston, Massachusetts, on January 1, 1796, into the family of a baker, the fourth of ten children. His parents were moderate Calvinists, attending the Brattle Church. On moving to Charlestown, they were befriended by the Reverend Jedidiah Morse—the orthodox challenger to the liberals in the Congregational churches, whose efforts were instrumental in forcing the separation of the Unitarians. Morse helped the Whittemores through their financial difficulties, and was at the bedside on the death of the father, when Thomas was fourteen years old. Seeking to improve his writing, he requested that Ballou help him with his grammar. Shortly thereafter, he discovered that Ballou had printed one of his poems in the Universalist Magazine. Ballou encouraged him to study for the ministry, something that had never occurred to the young man, raised a scholarship fund from leading figures in his congregation, and took him into his home as a student. Ballou believed that one learned by doing. After a few months of study, and long before Whittemore considered himself ready, Ballou urged him to preach for the first time—which he did in borrowed clothes. Despite this, he urged him to take the pulpit of the Universalist society in Milford, Massachusetts, in 1817. There Whittemore met Lovice Corbett, who became his wife. They were to become the parents of nine children. After a year of experience in Milford, Whittemore moved to Cambridge, Massachusetts, where Hosea Ballou and others had held services from time to time for a number of years. Whittemore filled the pulpit of the new meetinghouse of the First Universalist Society in Cambridgeport in 1820. A contemporary referred to Whittemore as a "Boston rough"; another said that he had "a frame of iron, and lungs of brass," qualities that stood him in good stead in the rough and tumble of the theological controversy, of which Universalists had their full share. He was direct and plain spoken, orally and in his writing. Despite his combativeness, John G. Adams, a younger contemporary, said of him, "He had a ready wit, a never-failing flow of spirits, and a genial temperament, which drew to him hosts of friends. In 1821, without prior notice to Ballou, who at first resented his action, Whittemore and Russell Streeter established the successor newspaper, the Trumpet and Universalist Magazine, purchasing the subscription list from the publisher Henry Bowen. Streeter withdrew after a few months, selling his share to Whittemore, who owned and edited it until illness forced him to surrender it shortly before his death. Over the years the Trumpet absorbed a number of failing Universalist periodicals and gained their subscription lists. Whittemore gave up the burdens of the pastoral ministry in Cambridge in 1825, to devote himself full time to his editing of the Trumpet, the writing of many books on Universalist theology and history, and to a growing range of political and business activities. Later, he would insist that "the doctrine of the final restitution is the main point" of Universalism, and brethren should not be divided. The columns of the Trumpet were filled with controversy, both internal to the Universalist denomination and externally, with Whittemore constantly on the offensive against orthodoxy, and defensive against the animadversions of contending denominations. One of his favorite sayings summed up his approach: The book dealt with Universalist developments in Europe, from the outbreak of the Protestant Reformation, and in America. Whittemore later expanded the Modern History, projecting it as a two-volume work. The first volume, dealing with European developments, from the time of the Reformation, was published in 1831. The second volume, which was to deal with American developments, was unfinished at the time of his death. In 1832, Whittemore published a new edition of The Life of Rev. His own surprisingly frank autobiography, The Early Days of Thomas Whittemore, which deals with his first twenty-five years, was published in 1833. Rich in detail, it contains his mature insights on his own life, his contemporaries, and the Universalist movement. He was somewhat apologetic about An Epitome of Scripture Doctrine, Comprised of a Catechism for the Use of Children, 1817, the work of a callow young man. He did not own a copy of it at the time of writing the autobiography. It is notable, however, that at the time of publication, he had sent a copy of it to Thomas Jefferson. The former president responded from Monticello,

choosing not to comment on its specific contents. However, he expressed happiness that "the doctrine of Jesus, that there is but one God, is advancing prosperously among our fellow-citizens. Had his doctrines, pure as they came from himself, been never sophisticated for unworthy purposes, the whole civilised world would at this day have formed but a single sect. As he had studied French, to better prepare himself for research in Universalist developments in Europe, so he took lessons in harmony, to prepare himself for the publication of Songs of Zion; or, the Cambridge Collection of Sacred Music, , which among American and European hymn tunes, he included some of his own. He later published the hymn book, the Gospel Harmonist, , which had a large circulation. Among his many publications on biblical and theological themes, his Plain Guide to Universalism, , which went through several editions, is an extensive exposition of his views on the biblical basis of Universalism, and on the denomination and its opponents. By the third generation of the movement, Universalists had risen on the American socioeconomic ladder, and had become leaders in their respective communities. Whittemore served as a selectman of Cambridge, and as an alderman, when it was incorporated as a city. Elected in as a representative in the Massachusetts legislature, he served for five years, his most significant contribution as chair of a special House committee that led to the constitutional disestablishment of the Congregational and Unitarian churches. After several votes in the legislature, a popular referendum, overwhelmingly in favor, led it to pass enabling legislation in , Massachusetts at last into conformity with the First Amendment of the federal Bill of Rights. In the legislature, he was also responsible for squelching the attempt to divide Cambridge in two. In the proposal, "Old Cambridge," the home of Harvard University, would separate from the balance of the town. Whittemore denounced the attempt as caused by a desire on the part of some to incorporate the wealth in one town and the expenses in the other. Consequently, he advised the town to seek city status, successfully guiding the effort through the legislature. His investments also led to his presidency of the Vermont and Massachusetts Railroad. Whittemore was critical of the Unitarians, for, among other things, their failure to avow belief in universal salvation, and he resisted the inroads on his denomination by Transcendentalism, insisting on the biblical basis of Universalism. Equally objectionable were animal magnetism and spiritualism , with its "arrogant pretensions of clairvoyance," which was influencing Universalists and other American denominations in his later years. When asked why he did not investigate "spirit rappings," and visit the young women who were vehicles of the phenomena, he wrote, "For two reasons: We object to running after spirits; and 2. We object to running after the young ladies. The spirits can come to us much easier than we can go to them. Let all the people be educated. The universal diffusion of knowledge, is the only safeguard of our republican institutions. For his dedication to the institution, and for his scholarship, he received the degree of Doctor of Divinity, in , the first honorary degree awarded by the college. After his death, his wife presented his library to Tufts. Although not ranked among the abolitionists, he was particularly condemnatory of the slave trade and the Fugitive Slave Act of Whittemore died on March 21, , having suffered from paralysis in the last year of his life. John the Divine ; "Universalism Revealed in the Four Gospels," Universalist Quarterly ; and numerous editorials, articles, sermons, and tracts. A Documentary History of a Liberal Faith , ; new ed. This question also recurred over the years in the Trumpet, Whittemore publishing articles that gave repeated witness to the constancy of Universalists. Views of the Ministry of Christian Universalism during the Last Half-Century , describes the personal characteristics of Whittemore. Ernest Cassara, Hosea Ballou: In The Larger Hope: For a recent biography of Whittemore along with biographies of B. Links to third-party sites are provided solely as a convenience. DUUB does not endorse materials on other sites.

Chapter 3 : Hosea Ballou () | Open Library

Lanham, Maryland: University Press of America, Book. Very Good. Trade Paperback. Reprint. 8vo - over 7¼" - 9¼" tall. Biography and thought of 19th century American Universalist theologian and freemason.

Born in Connecticut, Lemuel Haynes was first an indentured servant, then a soldier in the Continental Army, and, in , an ordained congregational minister. Drawing on both published and rare unpublished sources, John Saillant here offers the first comprehensive study of Haynes and his thought. Ann Lee Bressler Language: Oxford University Press Format Available: In this volume Ann Lee Bressler offers the first cultural history of American Universalism and its central teaching -- the idea that an all-good and all-powerful God saves all souls. Although Universalists have commonly been lumped together with Unitarians as "liberal religionists," in its origins their movement was, in fact, quite different from that of the better-known religious liberals. Unlike Unitarians such as the renowned William Ellery Channing, who stressed the obligation of the individual under divine moral sanctions, most early American Universalists looked to the omnipotent will of God to redeem all of creation. Espousing what they saw as a fervent but reasonable piety, many early Universalists saw their movement as a form of improved Calvinism. The story of Universalism from the mid-nineteenth century on, however, was largely one of unsuccessful efforts to maintain this early synthesis of Calvinist and Enlightenment ideals. Eventually, Bressler argues, Universalists were swept up in the tide of American religious individualism and moralism; in the late nineteenth century they increasingly extolled moral responsibility and the cultivation of the self. By the time of the first Universalist centennial celebration in , the ideals of the early movement were all but moribund. George Thomas Kurian Language: From the Founding Fathers through the present, Christianity has exercised powerful influence in Americaâ€”from its role in shaping politics and social institutions to its hand in art and culture. The Encyclopedia of Christianity in the United States outlines the myriad roles Christianity has played and continues to play. Provides biographical information on more than individuals important to the religious community, having dedicated their lives to religious teaching in various forms, such as evangelism, founding schools and debating the relationship between church and state. Gary Scott Smith Language: If so, what is it like? And how does one get in? Throughout history, painters, poets, philosophers, pastors, and many ordinary people have pondered these questions. Perhaps no other topic captures the popular imagination quite like heaven. Gary Scott Smith examines how Americans from the Puritans to the present have imagined heaven. In the colonial era, conceptions of heaven focused primarily on the glory of God. For the Victorians, heaven was a warm, comfortable home where people would live forever with their family and friends. Today, heaven is often less distinctively Christian and more of a celestial entertainment center or a paradise where everyone can reach his full potential. Drawing on an astounding array of sources, including works of art, music, sociology, psychology, folklore, liturgy, sermons, poetry, fiction, jokes, and devotional books, Smith paints a sweeping, provocative portrait of what Americans-from Jonathan Edwards to Mitch Albom-have thought about heaven.

Chapter 4 : Browse subject: Ballou, Hosea, | The Online Books Page

Hosea Ballou Hosea Ballou (April 30, June 7,) was the most influential of the preachers in the second generation of the Universalist movement. His book, *A Treatise on Atonement*, radically altered the thinking of his colleagues in the ministry and their congregations.

Light on the hill: A history of Tufts College, Miller, Russell Forces outside the denomination certainly had their influence in generating interest in education. Hosea Ballou 2d, the first president of Tufts College, helped furnish that leadership; his biography is in a sense the biography of much of the Universalist denomination in the first half of the nineteenth century. Gentle and retiring to the point of self-effacement, studious and meticulously thorough, he was active, in his quiet way, in most Universalist affairs during the crucial early period. In his lifetime he was overshadowed by his great-uncle Hosea Ballou, twenty-five years his senior, who helped shape the theology of American Universalism. See Ernest Cassara, *Hosea Ballou: The Challenge to Orthodoxy* Boston: Universalist Historical Society, The younger Ballou added the "2d" to his name early in life in order to avoid confusion with his great-uncle. Many people have assumed erroneously, both now and then, that they were father and son. The older Ballou spent some forty years spreading the Gospel and zestfully tackling any religious controversy that arose. By contrast, his great-nephew, an equally dedicated Universalist, exhibited his talents and expended his energies in other directions. He was, above all, the scholar of American Universalism, both by temperament and by accomplishment. He was no polemicist, and when he became a writer and editor, he used his position to counsel "union and peace. He seldom made forays onto the well-populated theological battlefield of his day, preferring to leave such activities to others. Born in Guilford, Vermont, in , Hosea 2d early showed a love for books. At the age of fifteen, while himself a student of the Rev. Wood, under whose guidance he learned his Latin so well, Hosea 2d became a teacher. For three winters he "boarded around," and during the summer months he worked on the family farm and continued his studies. There were family hopes that he might be able to receive a college education, and with this possibility in view he received excellent basic training in classical subjects. His later phenomenal proficiency in languages was an outgrowth and a reflection of his lifelong literary inclinations, although he never received the formal higher education which might have directed his intellectual development. Most of the books in his extensive personal library, now in the Tufts University Library and consisting of a large proportion of foreign language works, are extensively annotated in the language in which the books were written. Following his decision to enter the Universalist ministry, Hosea 2d studied theology under the elder Ballou. After the great-uncle accepted a call to Portsmouth, New Hampshire, Hosea 2d assisted him in the operation of a private school which augmented a meager pastoral income. When he held his own pastorates later, Hosea 2d likewise conducted a private school, at first assisted by his younger brother Levi. In the days before formal theological training was provided, or even considered necessary, by the denomination, candidates for the ministry who had "heard the Call" followed the tradition which Hosea 2d himself had followed of apprenticing under an older and more experienced minister. During his seventeen-year pastorate in Roxbury, Massachusetts, Hosea 2d guided many students in their theological preparation. He worked out a three-year "home-study" course for his students. Among his pupils who became outstanding leaders in the denomination was John Stebbins Lee, the first president of St. Lawrence University, which was founded under Universalist auspices in Throughout his life, Hosea 2d was intensely interested in furthering public education, and he supported it at every opportunity. Clerical influence still dominated the American educational system at all levels, so it was expected that all clergymen in a community would serve on the local school board or committee of visitors. While in Roxbury and Medford, Hosea 2d performed his duty conscientiously, and after his initial appointments were over, he served in elective capacities for many years. For almost five years, from , he was on the eight-man state Board of Education, created in While on the Board he was a member of its Executive Committee for three years and was also one of the two state visitors to the Massachusetts Normal School at Bridgewater. For over forty years he served in almost every post that a Universalist could hold in his denomination. His first assignment came at the age of twenty, just after he had accepted his first pastorate, in Stafford, Connecticut. He was appointed a

member of a committee of the General Convention to obtain subscriptions for what became Nichols Academy in It was in that year that he preached the first of many Convention sermons. Within the next decade he had, among other activities, served on committees to visit the regional Associations being organized; been moderator of the General Convention several times; helped review letters of fellowship and ordination; and become "omnipresent at dedications, installations, and associations. For some fifteen years he was alternate or standing clerk of the General Convention. When the Boston Association of Universalists was organized he became its first secretary. At the General Convention in he was appointed chairman of a special committee to compile the constitution, by-laws, and other rules for the government of the Convention. When it was necessary to gather statistics on the general state of Universalism in the United States, Hosea 2d was usually appointed to the task. It was quite fitting also that he should serve on committees "to inquire into the literary qualifications of candidates for the ministry. During the more than thirty years that Hosea 2d held pastorates in various Universalist churches in Connecticut and Massachusetts, and in fact throughout his lifetime, he manifested scholarly propensities. He contributed over articles and reviews to Universalist periodicals, co-edited at various times two Universalist papers, edited a scholarly journal which he had founded, edited the first American edition of a European work in religious history, and published a collection of psalms and hymns for Universalist use. The European work was J. His first significant prose efforts appeared in in the Universalist Magazine. This had been established the previous year by his great-uncle for the purpose of expounding and defending Universalist principles and for publishing sermons, and it was the first Universalist paper regularly published in the United States. For four years Hosea 2d was co-editor, together with Hosea the elder and Thomas Whittemore. He hoped, for example, that someone would undertake to collect a Universalist theological library of primary sources. As it turned out, he became one of the organizers of the Universalist Historical Society at the General Convention in , served as its first president, and was later corresponding secretary for the Society in Massachusetts. In there existed over half a dozen Universalist serial publications, mostly in the form of the weekly newspapers so popular before the Civil War. The best known, and probably the most widely read, was the Trumpet and Universalist Magazine, published on Cornhill in Boston. Like so many similar publications, the Trumpet went through numerous changes of title and format after it had been started as the Universalist Magazine in ; it lasted for almost half a century. But something seemed lacking among denominational publications. There was no organ that served "as a safe depository for the more labored Essays, for systematic Disquisitions on doctrine, and for occasional Reviews of such works as are peculiarly interesting to Universalists. The result was the Universalist Expositor, which made its first appearance in the summer of The character of the new publication was made clear in the first issue: It was to consist chiefly of "dissertations on points of Biblical Literature, critical interpretations of texts, explanations of Scriptural phrases and subjects; doctrinal Dissertations; and Expositions, both illustrative and historical, of Religious Truth in general. Contributions were solicited, with the promise that as soon as the list of subscribers was sufficient, "a suitable reward" would be paid. The man behind this experiment in scholarly publication was Hosea 2d. He felt certain that a bimonthly or quarterly journal was appropriate for a denomination that had been well established and was spreading with gratifying rapidity. Appropriately enough, he wrote the first article, complete with extended footnotes. He was also responsible for most of the book reviews, and it was evident that he read carefully the books he reviewed. Tucked away in the middle of the first issue was also a poem from his pen, inspired by a verse from Habakkuk. His other contribution to the first volume was an article on "Observance of Sunday among the Primitive Christians. Nothing daunted, Hosea 2d revived the journal as the Expositor and Universalist Review in A second revival became necessary in , and this effort lasted only two years, making six volumes in all. The launching in of the Universalist Quarterly, the lineal descendant of the Expositor, was more successful. This publication, of which Hosea 2d was editor for twelve years, lasted thirty years beyond his death in Through the columns of such newspapers and periodicals as have been mentioned can be traced the growing interest in and concern for education among Universalists. It was, for example, in the Expositor that a handful of persistent Universalists called for the elimination of sectarianism in the public schools and for augmented Universalist efforts to do something about the problem. Even more significant in many ways was the use of Universalist publications as a vehicle for advertising the

need for an educated clergy and for the establishment of one or more institutions of higher learning under denominational sponsorship. Forces outside the denomination certainly had their influence in generating interest in education. For almost five years, from , he was on the eight-man state Board of Education, created in 17 He contributed over articles and reviews to Universalist periodicals, co-edited at various times two Universalist 18 papers, edited a scholarly journal which he had founded, edited the first American edition of a European work in religious history, and published a collection of psalms and hymns for Universalist use. This publication, of which 20 Hosea 2d was editor for twelve years, lasted thirty years beyond his death in

Chapter 5 : BALLOU, HOSEA (â€™). â€™ Encyclopedic Dictionary of Bible and Theology

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Chapter 6 : Thomas Whittemore

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Chapter 8 : Hosea Ballou, the challenge to orthodoxy / - CORE

Hosea Ballou - rebel preacher, self-taught theologian - was one of the most influential religious figures of nineteenth-century America. A convert from the Calvinistic Baptists, Ballou gave voice to the great upsurge of religious liberalism among the humbler people of this country.

Chapter 9 : hosea ballou the challenge to orthodoxy | Download eBook PDF/EPUB

READING From Hosea Ballou: The Challenge to Orthodoxy, A Biography, by Ernest Cassara, Cambridge Cornerstone Press, , ; pg. The idea of universalismâ€™that all [people] will be saved, and not only the electâ€™was not.