

John Quincy and the beginning of the Universalist movement.

We have already seen how Colvinism was losing its hold on the popular mind, and was rapidly coming to its end under the disintegrating influences of the changing New England life. The rise of the liberal party within the church, who held to uncolvinistic views, was brought to public attention by the controversies of which Chas. Chauncy was the ^hconfessor of the liberal side, and Jonathan Edwards the champion of the reactionists, Edwards cause was taken up by Hopkins & Emerson, and carried to its logical conclusion. All this brings us up to about the year 1800 or just at the dawn of the Unitarian controversy, which a few years later divided the New England Congregational body.

into two parties known by the names Unitarian
and Trinitarian Congregationalists.

At this time the religious world of New England was well split up into factions. Besides the liberal branch of the Congregational church and the two clearly defined parties among the conservatives, there was the Methodist movement, the Deistic movement, the first known exponent of which was Tom Paine, and whose essential views represented the religious movement outside the church. In addition to this array of forces, there was the Universalist body the nature of whose ideas, and the beginning of whose history we will see interested us to-day under the name of John Murray.

The nature and general character of Murray appear in a few extracts from his autobiography, which I will quote for the main outlines of his life. He says "I think, if I mistake not, I was ushered into this state of being on the 10th day of December, 1741, I drew my first breath in the island

of great Britain, in the town of Rotherham
in ³ Yorkshire."

His school days and early life were not unusual, but a bit of insight comes into the conditions of the times in the following. The doctrines taught by that gloomy reformer (Colvin) they (parents) undeviatingly taught to their family; and hence my soul frequently experienced the extreme of agony. Notnally nivacius, to inflict religion among my juvenile gleamers required the most vigorous and uniform effort..... Hence religion became an object of terror. I was not ten years old when I began to suffer; the discovery of my sufferings by my father gone my ^{father} much pleasure: he cherished life of me when he found me suffering from my fears, and much indeed woe I tortured by the severe unrelenting discipline of my father, and the terrifying apprehensions of what I had to expect from

the God who created me. The second son
of my parents was naturally of a genuine
gloomy disposition. He was more firmly
disposed, and less fond of amusement
than myself: and hearing much of Cain
as the eldest son of Adam, and Esau as
the eldest son of Isaac, and of Abel and
Jacob as the younger sons, my soul was
frequently filled with terror, verily believing
my brother was the elected, and my self
the rejected of God. This affliction considera-
tion, even at this early period, frequently
devoted my days and nights to tears and
lamentations.

Life of Murray. P. 17.

Murray was indeed an
shortly after this at the age of when John was
about 11 years old the Murray family removed
to Ireland in a town near Cork, there
they came under the influence of the Wesley's

and became Methodists, and young Tunney⁵ at the age of 16 became a very zealous and religious youth. The death of his father while he was still young, threw the burden of the family on him, and the general influence of his somewhat adventurous nature, he left Ireland for England.

Marriage, the death of his wife, and the fact that his creditors forced him to flee for his debts, the bereaved and disengaged man leaving England for America, where he was to become a promulgator of the Gospel in America. This was about 1770. He had become converted to the tenets of Universalism through the influence of one James Kelly.

Against his own will he became a preacher of the Universalist ideas in America, and soon aroused considerable opposition among the Calvinistic clergy of Philadelphia, and gained something of a following. Earnest solicitations lead him to go

to New England. He visited and
preached at Newport, where he came in
contact with Samuel Hopkins, and had
some bitter words with him.

By Oct 90, 1773 Murray had visited Boston
and preached his first sermon at in Boston
on that date.

This ~~journey~~ ^{for} to New England lead to
his receiving a call to become pastor
of a church in Portsmouth N.H. He declined
on the Christian day of 1780. Mr. Murray
first preached in a small meet building
erected for his use by the people of Gloucester
which had organized as an independent
Church of Christ. Here he labored until
1793 when he was installed as the
Universal meeting House in Boston.
He died in Boston in 1815.

John Murray was the first ^{great} pastor

of Universalism in America, the Uni-⁷
versalist body differed from the Calvinists
in this one essential idea, where the Calvin-
ists believed in the salvation of the elect, the
Universalists believed in the salvation
of every man through the atonement
of Christ. But under the influence of
Hosea Ballou, whose famous sermon
of 1805 won the immediate cause,
practically the entire Universalist
group became Unitarian. The two
bodies were kept apart by virtue of the
fact that there were present ^{among} in the Uni-
versalists, a certain kind of mystical
or possibly superstitious embellishments
as illustrated in the life of Quincy. (Probably
giving him Quarey etc), which was very
objectionable to the Unitarians of that time.