

No doubt, they thought they were giving a death-blow to Universalism; but let us see for a moment, whose "ism" is most injured thereby. Now one of two things must necessarily be true. Either first, the persons above spoken of, would do as they have said; or, 2nd, they would not. It's a dilemma, and I am willing they may save the benefit of either horn thereof. Let us then, suppose the first to be true; namely: that some Christians, as they have said would lie, steal, rob, murder, and do all manner of iniquity: "if they only know they would go to heaven at last!" (A pretty strong pill, gentle reader. it is not, for a sanctified saint to swallow?)

Now I ask the candid reader; where is the moral effect of that boasted hell? Whose the fulfillment of the command, to love and pray for our enemies? Where the spirit of a merciful Saviour, blessing and forgiving his murderers while on the cross? Or, in short, where is any evidence of love to God, or love to man? Echo answers where! Yes, my dear friend, you that would do all these things or indeed, any of them, sorry is the tale you tell, when viewed in its bearings on your own religion and your own morals. What I ask, would an honest community think of the writer of this, if it was known that he was disposed to steal a horse, and was only restrained from the act, by the fear of the Penitentiary? Would they not look on him, and that justly too, as no better than if he had committed the offence?

And if man have it in their hearts to murder their fellow men,—and are only restrained by the fear of an endless hell,—can they be considered better than, at least, murderers at heart. Certainly, if the first holds good, the second must.

Now, where is your religion and your "sanctification?" Gone, scattered to the four winds. And instead of your been clothed with the panoply of righteousness, you stand forth, in all your naked deformity, a bare unvarnished!

We have seen where one horn of the dilemma leads to; suppose we try the other. Suppose we have it, that the individuals above referred to, had no idea of doing as they said, even though they should come to believe the despised doctrine of Universalism. Well, that would certainly look much better; and that charity which hopeth and suffereth all things; would dictate such a course.

This would indeed, shift the difficulty, and might better it; but can never remove it. If I remember right it is written in the decalogue, "thou shalt not bear false witness against thy neighbour."

And again we read in the good book, that "all ears shall have their part in the lake with fire." Now, in this view of the matter, they have not violated the first, and laid themselves obnoxious to the second? Certainly they have; for if they would not do as they have said, then indeed have they lied, and became false witnesses of false things; "and shall have their part in the lake which burns with fire!" Thus, we see, take which view of the matter we will, the same unchristian spirit manifests itself. On the one side we see the dark spirit of murder; on the other, that of falsehood and persecution. And further, we see a blow aimed at us, falling harmless and lifeless at our feet, while it bears with mountain's weight on them that aimed it. Truly may it be said, that "out of their own mouth they are condemned." Yes, it is hard to kick against the pricks. If men really wish to know who are thieves, robbers, murderers, &c., let them take the trouble to examine our papers, periodicals, &c., and they will there find what to them may seem strange, to wit: that there was carried off ever, a single Universalist known to us, or sent to the penitentiary, save the number of believers in an endless hell, that has been hung and sent to the above mentioned place, will be blown up to thousands; and among them, orthodox preachers not a few. It is told that it is strange for one who believes that the Being from he wurd lips, will torment his report, to be in an never ending hell—to partake somewhat of the same spirit, and feel like building a wall on a smaller scale; whereby he might seek revenge on all those who do not come up to his standard of a Christian. It would be strange, indeed, and with all eyes consent, for one who believes in the living God, who is the Saviour of all men, and especially of them that believe" (1 Tim. 4: 10.)—to want to steal, rob, and murder simply because God was the friend of all; especially as his Bible and his faith, both tell us that "the soul that sinneth; it shall die" and "he that doeth wrong shall receive for the wrong that he hath done." And though hand and hand, the wicked shall not go unpunished

From which there is no possible way of escape: not excepting repentance itself.

Now I seriously ask, would it, not be very strange and inconsistent, for such an one to do the things above written?

So, at least, thinks the humble writer—*Star in the West.*

WHAT CHRISTIANITY BESTOWS.

BY REV. GEO. H. EMERSON.

The true excellency of Christianity is exhibited in the high character of the good things which it aims to bestow. These good things are such as exclusively concern the mind and heart. It does not offer to the disciple, lands and titles; it offers knowledge—the pearls of wisdom and truth—thereby aiming to elevate and develop the mind. Moreover this knowledge is of the noblest and most desirable kind, it is the knowledge of the Supreme Being—of the common Father—whose word is truth, and who holds the destiny of every rational being! How overpowering is the thought of this great Being, and how important that we should know him, and understand the relations which connect us with Him! Certainly, if God exists (and who can doubt his existence?) acquaintance with him must be the greatest of knowledge. And this knowledge Christianity, in a most special and peculiar manner, aims to disseminate. It reveals us to the Father in the brightness of the Son,—in the compassion which extended to those who were out of the way, in the forgiveness which, uttered amid the agonies of death, extended to the vilest of murderers.

Christianity does not pander to mere ambition; it offers no one power and dominion; it offers purity as one of its most gracious blessings to the soul. It displays the loveliness of purity and virtue in a series of the most glorious precepts ever recorded for the guidance of human conduct; and, what is far better and more efficient it exhibits this holiness, in the wonderful example of its founder—the purest and noblest being that ever appeared on earth. To bestow this moral excellence, is a prime object of the Christian religion. It aims to expand the noblest feelings of the human heart, into love to God and love to man. Silently yet effectively does it save the soul from sin;—for by imparting a true knowledge of the Supreme Being and of the relations which connect us with him, does it call forth those high and holy impulses, which gradually subvert the rule of evil passions. Such is the human heart that it cannot indulge base feelings when overwhelmed by convictions of ruling love and tenderness; and such are the Christian revelations of truth, that they cannot fail, if once received, to inspire these subduing convictions.

Sublime then indeed are the bestowments of the religion of Christ. The bestowal of the highest knowledge to the mind, and the loftiest virtue to the heart, and by the most efficient means, constitute the mission of this religion. Inestimable blessings! More to be desired are they than gold; yea, than fine gold. And yet, without money and without price, they are free to all.—*Star in the West.*

ONE IS ROBBED.

"Why do you rob God?" inquires the Prophet. Is it possible that one who makes an attempt upon the rights of God? What is he farther, a friend, a benefactor? He is indeed of all friends the best of all fathers; the most generous of all benefactors.—*Prophet Isaiah and the Deaf.*

Yes, God is robbed, not, by Presbyterians, too. They rob him of his character for benevolence when they accuse him of sending poor mortals to an endless hell. They rob him of his character as a kind father, a friend, a benefactor, when they teach that he will abandon his offspring forever. They rob him of his wisdom, his power, his knowledge, his justice, and his mercy, when they affirm that he desires to save the world but cannot by reason of obstacles in the way, which he might have foreseen, and could easily remove, consistent with his attributes.

If a child should report that a good father is bad enough to burn him with green wood for a slight offence, would he not commit the worst kind of robbery? Nay, would he not be guilty of the highest form of slander? But partialists say worse things of God, who is better than the next earthly parent. They declare that he will burn eternally. Is not this robbery? Is it not slander? Is it not horrible ingratitude? In the language of the Presbyterian from which we have

already quoted, "To rob God is the basest ingratitude. He has done much for every sinner. He has been pouring his kindness into his lap, ever since he has been capable of receiving it. How inexpressible is the love displayed in the gift, suffering and death of his Son." The Lord have mercy upon those who take from the Father of lights, and the giver of every good and perfect gift, the glory of the divine character!—[ib]

AN OBJECTION EXAMINED

It is urged as an objection to the doctrine of Universalism, that if it be true the wicked Sodomites, who were cut off for their transgressions by fire and brimstone from heaven, were better dealt with than righteous Lot, who was left to linger out a life of misery in this troublesome world. "For the former," says the objector, "according to the Universalist hypothesis, were not punished by the judgment which God sent upon them, but were actually blessed, by being removed from the ill and vexatious incident to mortal life." So weighty and strong has this objection been considered, against the doctrine of the final salvation of all men, that many in the faith of endless misery, have set it up as a kind of bulwark or fortress to defend their favorite citadel of sin and wo, from the attacks of the Universalists. Al, though this supposed strong hold of our opposers has frequently been demolished, yet for the want of a better defence, they have invariably gathered up the broken pieces of the odds and the ends, and woven again the old web, securing themselves behind it, bidding defiance to their enemies.

But now, to get at this objection on economical principles, by spending as little ammunition as possible, we would inquire, in the first place, of our opposers, if they send all to an endless hell of misery, who have been cut off or destroyed from the earth, in consequence of their sins? If so, then Moses, who is invariably represented as the servant of the Lord, and who was declared to be superior to all other prophets up to his time—he knowing the Lord face to face—must nevertheless, be a subject of this awful place of punishment. The following is the concluding history of the life of this remarkable prophet. "And the Lord spake unto Moses that self same day, saying, get thee up into this mountain Abarim, unto mount Nebo which is in the land of Moab, that is over against Jerico; and behold the land of Canaan, which I give unto the children of Israel for a possession; and die in the mount whither thou goest up: because ye trespassed against me among the children of Israel, at the waters of Meribath-Kadesh, in the wilderness of Zin: because ye sanctified me not in the midst of the children of Israel. So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord." Now does the objector believe that Moses was doomed to endless punishment, merely from the fact that he was cut off from the earth by reason of his transgressions? If so, then he can believe with equal propriety, that the Sodomites were doomed to the same punishment for the same reason. But if he believes that the mere fact, that Moses was cut off from the earth, does not furnish sufficient evidence of his punishment in the future world, then he can not suppose, that the mere fact, that the Sodomites were cut off from the earth for their transgression sufficient evidence to establish the certainty of their punishment in the future world.

Inasmuch as the Bible furnishes no evidence in proof that the Sodomites were punished after death, it may seem to some unnecessary to attempt to prove the negative of the question; but as there is one passage which we deem conclusive on this point, we venture to quote it. It is found in Lamentations iv: 6. "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown in a moment, and no hands stayed on her." Here, then, we discover that the temporal punishment which God inflicted upon his own people, was represented to be greater than the punishment of the sin of Sodom, which consisted wholly in its overthrow, and no further hand stayed on her. Now if this passage be true—if the punishment of the sin of the Sodomites was but momentary, what reason have we to suppose that they are still suffering, and will continue to suffer to all eternity, for the sins which they committed while living in the flesh? And, moreover, if the above passage disproves the future punishment of the wicked Sodomites, as we think it most certainly does, then should it not be regarded as the highest presumptive evidence, that no endless punishment will ever be inflicted,

in the future world, for sins committed in the present life?

MISSIONARY RESOLUTIONS.

The resolutions, passed at the Missionary meeting in Boston, Mass., were so excellent that we must lay them before our readers. We hope that they will be carefully read by all, and especially by all who have taken any interest in the Missionary cause. Read them, brethren and act! Act promptly, vigorously, and unitedly! Act, and God will bless your labors!

Resolved That while much is required of those to whom much is given, Universalists should be distinguished above all other Christians, in their endeavour to extend the blessings of the Gospel.

Resolved. That the successful prosecution of the Missionary enterprise depends less upon the wealth than upon the religious zeal of its helpers.

Resolved. That it is expedient that the Board of Directors cause to be prepared for gratuitous distribution brief, pointed, gospel Tracts, fitted to answer inquiry, and lead the thoughtful to an acknowledgement of the truth.

Resolved. That in order to avoid incidental evils, and to accomplish the greatest possible good with the means we have to employ, it should be the policy of the Society to help such as strive to help themselves; and in such a way as to stimulate them to increased exertion, and to encourage them to ultimate self-reliance and self-support.

Resolved. That in order the more effectually to enlist ourselves and our brethren in the Home Missionary enterprise, we earnestly recommend the formation of Auxiliary Home Missionary Societies in every Society within the boundaries of this Association.

THEATRES AGAINST HUMANITY..

A few nights ago, during the performance of a Farce at one of the theatres in this city a negro fell from the gallery into the parquette, and was taken up for dead. But the 'Commercial' says, "When the man fell, Mr. Lewis, who was on the stage at the time—the audience appearing to be much horrified at the accident—desired to know if it was their wish that the performance should continue, thinking that a sudden death was not calculated to set the farce off. But the cry was—'Take out the nigger and go on with the show.' So the show went on."

This shows a state of feeling, brutal in the extreme. But, what better could we expect from the influence of theatres, with their "third tier" of women, and the general pandering to a depraved taste? We should almost as soon think of sending a child to the State Prison to learn morals as to theatres; and the men who patronize them, night after night, for the sake of amusement, are in the "broad road to ruin." A theatre-going young man is almost certain to lose moral principle.—[Star in the West.]

UNIVERSALISM IS NOT

Infidelity in any of its forms. It is not a system of, and has no affinity to, no fellowship for Atheism, Pantheism, Deism, or general skepticism of any kind whatever. But this solemn disclaimer over remembered and acted upon, by every Universalist, and by every honest opposer of our faith; for, all the of charges against, and misrepresentations of Universalism, the charge of Infidelity is the most unfounded, uncandid and unjust. We know, on abundant testimony, that so far from even tending towards Infidelity, Universalist views of Christianity are the most efficacious in redeeming men from doubt and disbelief, and in fortifying their minds against the most popular and plausible attacks against the Bible and its teachings respecting God, and Jesus and immortality beyond the grave.

And of all those who speak of the tendency of doctrines to Infidelity, those should be most careful and humble, who hold to the dogma of endless sinning and endless suffering as one result of God's creation and moral government of man—of the destiny of a large portion of God's intelligent offspring. This terrible and unmerciful doctrine, which so mars God's desires or blackens his character, and which curdles man's affections, freezes his hopes and petrifies his most generous emotions, has inclined more persons to doubt religion, reject the Bible, and deny the existence of God,