

is never drawn to slay the upright.—Happy man! His throne is secure as the throne of Heaven! O how blessed is the security of virtue! Who is not ready to say, On this throne let me sit! It is more to be desired than that of the proudest king of the earth; and will stand in all its strength and glory when all human thrones shall have fallen never again to rise. Those who sit there are the true kings of earth; and even when revolution crowds upon revolution, and dismay seizes those who maintained their dominion by evil counsels and fraud, oppression and tyranny, they can truly rejoice, for they stand upon principles that are eternal, and are protected by the power of an Infinite God. This security may be ours. If we will be merciful; if we will keep the law of love, even in the darkest and stormiest times, we can exult over judgment.—*Universalist Miscellany.*

Punishment.

ITS OBJECT AND TIME OF INFLECTION.

In regard to this subject, there is a variety of opinion in the religious world, especially in reference to those punishments inflicted under the Divine Government.—In treating this subject, one fact I would have clearly borne in mind, viz: There is a difference between the divine and human laws touching this point. In human laws, punishment is the infliction of an evil as a penalty for the violation of those laws. In the Divine, punishment is an evil growing out of the violation of the law. Hence it will be very readily perceived, that coming in the human as a penalty, it may or it may not be inflicted, as circumstances can change it, but in the Divine, following on the principle of cause and effect, it must always be endured. In this respect they are dissimilar, but in the object had in view they are alike.

There is no fact more universally admitted by parents than this; in punishing their children they are always seeking their good, the reformation of those children punished. That individual cannot be found possessing the spirit of a parent, and acting under the influence of that spirit, who can inflict any pain upon a child unless he or she believes it necessary for that child's good. This is the great end to be attained. It is true, they frequently make a secondary use of punishment, viz: An example to others, but this is merely of a secondary nature, and can never be inflicted for this alone. The great question asked, is, whether the punishment is necessary for the child's good, and will it ultimate in good.

This doctrine, upon which those possessing the spirit of parents act, is received by the most eminent jurists, believing, as they do, that punishments in human laws should look for the good of the individual, as well as of the State. And as the greatest good a State enjoys, is the obedience of its subjects, the reformation of its refractory members becomes the great end to be obtained. Penalties inflicted are designed for this purpose; hence the greater the guilt the more severe the penalty.—From this same cause arises the pardoning of the offender whenever sure and unmistakable evidences of reformation are to be seen in him.

The Scriptures declare that this is the great object for which God correcteth the children of men. He has instituted chastening "for our profit, that we might be partakers of his holiness." Heb. 12: 10. "My son despise not the chastening of the Lord; neither be weary of his correction; for whom God loveth he correcteth, even as a father the son in whom he delighteth." Prov. 3: 11, 12. If the principles here set forth are true, the question of the time when these punishments are to be inflicted, which has agitated the public mind of late, is very readily seen by, at least, one. If punishment is reformatory in its nature, designed to correct the sinful; it must be inflicted upon the sinner. If it is contended that this punishment will be carried into the future state, it must first be admitted

that man will continue to sin after he has passed into the future world, which cannot be in the very nature of things, from the fact that man sins when lust has conceived. This springing from the animal nature cannot exist in the world to which we are traveling, consequently cannot conceive there. In accordance with this reasoning Paul has said, "He that is dead is freed from sin." Rom. 6: 7. No one will deny but that when man leaves this lower world he ceases to transgress God's most holy law. Even such as recognise the idea of an intermediate state, between death and the resurrection, do not claim that it is like the present, is one where the spirit is surrounded by temptation, but as a state free from guilt, being perfected for that better world for which it is destined.—If punishment is inflicted either in an intermediate or the resurrection state, it cannot have for its object the reformation of the sinner, for on the previous positions it is shown that he ceased to be a sinner when he threw off the mortal tenement. It is true he may not have been perfected through an operation of the forgiving grace of God, but having ceased from sin, punishment cannot be inflicted for the purpose of turning therefrom, and until it can be shown that punishments are necessary in the future world for the perfection of God's work of redemption, I cannot receive it as a part of the divine economy.

I know that it may be said, that one of the objects of punishment, is to deter others from the commission of wrong, and as such, may exist in the future. But, can such punishments operate as an example, and have an influence in deterring others from sin? To operate as an example, a thing must be seen and understood. Are we told that certain evils, in some far distant period in the past, had been inflicted upon a certain people for a certain course of life, we should hardly realize any thing of it, unless we have witnessed something of a similar nature. That which is in the future never was or will be seen in this state of being. Its nature or character cannot be known, consequently it can have no power, as an example, over men in the flesh. No individual ever heard of an example in the future. It must be both past and visible to have any such influence, consequently no one can be deterred, by the future evil from doing the wrong.

Present punishment, however, can operate as a reformer. It may deter, have force as an example. It is of moral practical utility. It is also a doctrine of the Scriptures, plainly and unequivocally taught as in the following declarations.—"There is no peace to the wicked. Isa. 48: 22. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. Ibid. 57: 20.—"Though hand join in hand the wicked shall not be unpunished. Prov. 11: 21. Verily he is a God that judgeth in the earth.—Psa. 58: 11. We must all appear before the judgment seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad." 2 Cor. 5: 10. These with very many other passages, to my mind plainly proclaim a judgment in the earth. If the Scriptures elsewhere teach the doctrine of future retribution, I should be very glad to have the passages pointed out. But so long as I do not learn such a doctrine from the Bible, and until I can recognise some means by which it can become reformatory in its operation in that state, can see some reason why, in the economy of God it is necessary, I must reject the doctrine and abide by the old idea so plainly taught that God "will render to every man according to his deeds." "To them who, by patient continuance in well-doing, seek for glory and honor, and immortality, eternal life.—But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath; tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile. But glory, honor and peace to every man that worketh good, to the Jew first and also the Gentile for there is no respect of persons with God." Rom. 2: 6, 11. A. S.

Why Preach Universalism.

To ripen in religious knowledge, as well as in the knowledge of the world, a man must exercise his mind—must reason.—And, in fact, none take the blinders of Sectarianism but such as have found reason against them. None recommend them to a neighbor but such as are afraid that the absence of them will expose some deformity in the matter of faith they have to exhibit. Reason seeks for more light. It opens the hidden and dark places of the world,—is eyes to the blind, and a help to those who seek for strength and firmness.

Having nothing to do with other orders, cannot the question at the head of this article be answered reasonably? If there is no use of preaching Universalism, it ought not to be preached. If the objection cannot be removed, we ought to embrace some more consistent doctrine.

The question supposes that we are as safe without knowing that God is the Saviour of all men, as we should be with it. Or, sometimes the doctrine is allowed to be probable, and then it is said, we will believe in something else, and have two chances to the Universalist's one.

Part I. We preach the great salvation because it is true. No medicine is more efficacious in restoring soundness to the morally diseased, than the truth. The consumptive condition of the churches is attributable to the prevalence of falsehood.—Perfect manhood in Christianity is the fruit of a knowledge and reception of the fulness of Christ. But how do we know it is true?

1. God wills it. He "will have all men to be saved and come to the knowledge of the truth." It is also written, that "he doeth according to his will in the armies of heaven, and among the children of men." Even the "king's heart is in the hands of the Lord, and he turneth it whithersoever he will."

2. God purposes it. "Having made known unto us the mystery of his will, according to his good pleasure, which he had purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

3. God promised it. "And I, if I be lifted up from the earth, will draw all men unto me." "All the ends of the earth shall remember and turn unto me, and all the kindreds of the nations shall worship before me." "And in Christ shall all the nations of the earth be blessed." Although they die in Adam, they shall be made alive in Christ.

4. God has accompanied his promise with an oath. "Willing more abundantly to show unto the heirs of promise the immutability of his counsel, he confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold on the hope set before us, which hope we have an anchor to the soul, both sure and steadfast."

What God wills he purposes; what he purposes he promises; and what he promises he confirms with an oath.

II. The truth of it being settled, we are commanded to preach it. "Go ye into all the world and preach the Gospel." "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord."

III. Some might see a reason why Universalism should be preached in its greater power to lead men to love God and holiness. We love God from much the same motives that we love other things.—John says, it is because he first loved us Nero, who made blood flow for his amusement, we cannot love. Howard and Oberlin, we cannot hate. Their disinterestedness in visiting the poor and debased, disarms us of every opposing principle. And when we read of Christ, of his healing the sick, giving sight to the blind, restoring hearing to the deaf, breaking the prisoner's chains, dying for the degraded, we not

only love him, but desire to be put in the possession of his spirit that we may live as he lived. The love of God is not the fruit of ours, any more than the sun is the offspring of the particle of light, or the ocean of the smallest rain-drop that ever refreshed the petal of a flower. The unsolicited and unmerited love of the greater, originates the love of the less. And they who love God, love men. This is the legitimate fruit of the love of the Almighty, and we may be very distrustful of the religious character of him who says he loves God and hates his brother. It is probably all talk with such Christians.

Hatred cannot originate love; love cannot originate hatred. The more perfectly we demonstrate the doctrine that God hates the wicked, the less disposed they will be to love him. On the other hand, the more we exhibit his love to them, the fewer reasons and less disposition they will have to disobey and hate him. Were it susceptible of proof that God hates the sinner, it would be but a beggarly incentive to enlarge his virtue and religion, to preach it to him. We take back precisely what we give—hatred for hatred, and love for love.

We preach Universalism, then, because it is the truth; because we are commanded to preach it, because it leads man to the love of God, and to do as he would be done by. If these are not sufficient reasons, others would be useless. If these are sufficient, others may be added to strengthen a faith that has ever made its possessors the peculiar people of God, zealous of good works. As no mind is capable of grasping the whole truth at once, so no man can attain to the fulness of the Christian character, without the progressive steps of Christianity. And in taking these steps, new reasons will occur to make us energetic in the proclamation of the Gospel.—New accessions of divine knowledge, will discover other accessions that remain to be made. A forsaken sin, will leave the eye more clear in the detection of those that are still attached to us. The good of the Christian race will be so apparent to us that we shall not pause to inquire, "If it be true, what is the use of preaching it?"—*Christ. Mess.*

TIME MISSENT.—Seneca, though a heathen, gave much advice which it would be well for Christians to consider. He said, "We all complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do; we are always complaining our days are few, and acting as though there would be no end of them."—If, instead of pursuing the course here condemned by Seneca, we would mark out our duties, and attend to each one in its appointed time, we should accomplish twice as much as we now do, and with half the exertion we now make.

THE MIND.—It has been said that the "mind has a certain vegetable power which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shoot up in weeds or flowers of a wild growth." In this fact we have the reason why we are cursed with so many vicious youth. Their minds were not cultivated; their moral education was neglected, and as the vegetative power within them could not be idle, it shot up in weeds of a wild growth. How great is the responsibility of parents. They have power to mould the characters of their children to suit their pleasure. "Train up a child in the way he should go, and when he is old he will not depart from it."—*Universalist Miscellany.*

For all of us the passage to the grave is, alas! a string of empty, insipid days, as of glass pearls, only here and there divided by an orient one of great price.

Gold goes in at any gate except heaven's