

kind die? in what condition do they depart? but, "How are the dead raised up? and with what body do they come?" Allow the sacred Scriptures to furnish the reply, and the believer of the record will rejoice in the assurance, that in the resurrection *universal humanity* shall walk forth in the beauty of holiness, redeemed and regenerated by the quickening spirit of the living God.

A.C.T.

DESTRUCTION OF THE WICKED.

"The Lord preserveth all them that love him: but all the wicked will be destroyed."

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

The true meaning of the word destroy is to demolish, and as Webster says, to separate the parts of a thing which are necessary to constitute that thing; to kill, slay, annihilate. Like other words, it is employed by the Divine writers both in its first and secondary, or accommodated sense. It is said in Hosea, "O Israel thou hast destroyed thyself; but in Me is thine help." Hosea 13. 9. That is, as a *people* or *nation* they had become destroyed by their own folly and wickedness.

In the Psalm alluded to, in our judgment, the word destroy may have the meaning of either natural death, or general ruin in respect to temporal blessings and spiritual. We know that the word is applied to the wicked in different parts of the Bible in both senses; but destruction does not imply future torment. When a wicked man is destroyed in the sense of death, he ceases to be a wicked man; when destroyed thus, he is no longer the individual he was. Paul speaks of the destruction of a person when he alludes to the separation of the spirit from the flesh, thus:—"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." A man may destroy his enemies by making them his friends; that is, by kind acts and words.

The destruction of the devil, is a different matter. We have no account in the Bible of his resurrection; but the principle however of evil, which is personified and called the devil, is to have an end. The fact is certified by the different forms of speech; as for example, it affirmed in allusion to Christ that a time is appointed when transgression shall be finished, sin brought to an end, and everlasting righteousness brought in. Sin, and the cause of sin are earthly and temporary; and it is one of the principal objects of Jesus to destroy the devil and his works; but it is nowhere written that they shall have a resurrection in the immortal state. The word destruction therefore, when applied to them, must have its proper meaning, cessation of existence or annihilation. Of man it is taught that he shall live again—not as a sinful being, for as such he will be destroyed, and come forth to a newness of life, being delivered from the "bondage of corruption into the glorious liberty of the children of God."

Destruction and destroy never, in the Bible, have the meaning of endless misery. Those words do not afford the slightest ground for any such doctrine; and the

meaning usually attached to them by orthodox divines is wholly assumed—it is forced upon them in violation of biblical, philological and common sense rules. Give me the same liberty they take; let me put my own construction upon words, and attach to them the meaning I choose, and I will be able to prove any doctrine or theory true from the Bible. In this way the wildest scheme in the world may be made to pass for truth. The Bible however, is its own best interpreter.—[Star.]

PAINÉ'S INCONSISTENCIES.

Dear Brother:—I herewith transmit to you some of Thomas Paine's inconsistencies—gleaned from his *Age of Reason*—which, if you see fit, please insert in the Star.

I quote from Mendum's edition, Boston, 1845. On page 30, he says, Christ "was a virtuous and an amiable man. The morality he preached and practiced, was of the most benevolent kind,—has not been exceeded by any."

Page 81. "That such a person as Jesus Christ existed, and that he was crucified, which was the mode of execution at that day, are historical relations strictly within the limits of probability. He preached most excellent morality, and the equality of man; but he preached also against the corruption and avarice of the Jewish Priests and this brought upon him the hatred and vengeance of the whole priesthood."

"He says further, 'between the Romans and the Jews this virtuous reformer and revolutionist lost his life.' On pages 146, and 147, quoting the sermon on the Mount, "If a man smite thee on thy right cheek turn to him the other also; it is assassinating the dignity of forbearance, and sinking man into a spaniel. Loving enemies is another dogma of feigned morality, and has, besides, no meaning. For my own part, I disown the doctrine and consider it as feigned or a fabulous morality." And yet he admits Christ to be the most virtuous man that ever lived, by reason of his benevolent morality; and at the same time he was only an allegorical character, and his morality hypocritical and fabulous, as we will show on page 232. Speaking of the four gospels he says: "As it is impossible the wisdom of God should err, so it is impossible those books should have been written by divine inspiration, our belief in God and his unerring wisdom forbids us to believe it. As for myself I feel religiously happy in the total disbelief of it."

And yet he has admitted Christ's goodness and greatness from the same authority he totally disbelieves it. Oh consistency thou art a jewel," and "shame where is thy blush." And now you who believe the "Age of Reason" to be a better book than the New Testament, listen to what your Savior and Apostle says about Christ's life and death, and the application of the Old Testament prophecies by the evangelists to the Savior. On page 236 hear him: "Those repeated forgeries and falsifications create a well founded suspicion that all the cases spoken concerning the person called Jesus Christ are made cases on purpose to lug in, and that clumsily, some broken sentences from the Old Testament, and apply as prophecies of those cases; and that so far from his being the Son of

God, he did not exist even as a man—that he is merely an imaginary or allegorical character, as Apollo, Hercules, Jupiter, and all the deities of antiquity were. There is no history written at the time Jesus Christ is said to have lived, that speaks of the existence of such a person, even as a man."

Now, the fact of his existence, the doctrines he preached and the manner of his death, are all admitted by Paine on pages 30 & 31, as above quoted; for if his admissions are good authority, the fact is established beyond successful contradiction on page 290. Hear him once more: "The fable of Christ and his Apostles, which is a parody on the sun and the twelve signs of Zodiac, copied from the ancient religions of the eastern world is the least, hurtful part." Such testimony as this would be ruled out of any common court of justice; and further, I forbear I shall now make some other quotations for the benefit of the orthodox who say that Universalists are Deists, and show that Paine and themselves are second on the faith of rewards and punishments after death, in a state of immortality.

On page 240: "I have said in the first part of the *Age of Reason*, that 'I hope for happiness after this life.' This hope is comfortable to me, and I presume not to go beyond the comfortable idea of hope with respect to a future state."

See page 250. "My own opinion is that those whose lives have been spent in doing good, and endeavoring to make their fellow mortals happy, (for this is the only way we can serve God,) will be happy hereafter, and that the wicked will meet deathsome punishment. This is my opinion; it is consistent with my idea of God's justice, and with the reason God has given me." I would also say in conclusion, see a similar declaration on page 69. N.C. —*Star in the West.*

ENGLISH CLERGYMAN CONVERTED.

It seems from the late advices, that a clergyman in England has been converted to the views entertained by Rev. Hosea Ballou. We glean our facts from the 'Christian Messenger,' New York.—The correspondent of the 'Messenger' makes the following extract from the 'Bath Journal' [English]:—

'DISSENTERS' DIFFERENCES.—The breeze stirred up by the Cheltenham training School, which has lately been agitating the two sections of Churchmen, has scarcely subsided, when a squall arises among a portion of the dissenting community. Mr. John P. Ham, the officiating minister of Lodge-street Chapel, has lately been propounding from his pulpit some opinions respecting the future destinies of man, in the course of which he is understood to have questioned the existence of a state of future punishment. These opinions, though held to be very consoling and very comforting by a majority of the congregation, have been pronounced heterodox by the Trustees of the Chapel, who have conveyed an intimation to that effect to Mr. Ham. In accordance with that intimation, Mr. Ham has resigned his situation rather than remain in the 'house of bondage,' as he calls his late Chapel, and has engaged the Albert-rooms, where he commenced preaching on Sunday morning, having been followed by about 400 individuals, including some of the deacons

and many 'heads' of the Lodge-street congregation.'

These views Rev. Mr. Ham has gained from reading the works of Rev. Hosea Ballou, of Boston. The correspondent of the 'Messenger' states,—

'By later advices I see he has Father Ballou's works, and maintains the views set forth in them. He is represented as a great Biblical scholar, possessing extraordinary powers as a preacher, and unusually respected and beloved as a private citizen. I have not as yet learned to what denomination he formerly belonged. But suffice it to say, he has rejected the horrid doctrine of endless misery.'

RELIGION OF CONVICTS.

The 'Gospel Banner,' printed in Augusta, Mo., says,—'Of the convicts in the Thomaston State prison, the greatest number profess to believe in Methodism—the next largest are Free-Will Baptists.—There are but three Congregationalists, about the same number of Baptists, more Episcopalians, and several R. Catholics. There is but one who professes to believe in Universalism.—*Trumpet.*

ENDLESS MISERY AND SELF-RIGHTEOUSNESS.

Many of those who believe in a future hell of torment, taunt us with being irreligious while they arrogate to themselves an extra share of piety. "We are the saints"—"we believe in future misery, and are therefore the 'better portion' of the religious world." If all this is not said in so many words, it is repeated a thousand times a month in some form, indirectly it may be.

Now these self righteousness people should remember that the worst people on the earth believe in future torments. The pagan world believe in them—so do the Mahomedans, the ferocious Arabs and Turks—the Roman Catholics in Spain, Mexico, and brutal Austria. Ninety-nine out of every hundred of convicts in the State Prisons have firm faith in them. The old Inquisitors were great advocates for a future hell; and so were the Jews who murdered Jesus Christ; the men who nailed him to the cross! The ancient Pharisees enjoyed the same precious (?) faith—men who were covered with self righteousness as with a garment. We have the best orthodox authority for saying that more than fifty millions of people were put to a cruel death for heresy, by zealous advocates of future misery.

In view of all these facts, is it not exhibiting the very essence of self-righteousness to talk of the superior piety of this class on the ground referred to, and of the immorality of Universalists because they are not afraid of future torments? We say to them, *Look at home!* Look at the blood spilt, the misery produced, and the cruelties practiced by those of your own faith, and if shame does not mottle your cheeks it is because you are past feeling.—[ibid.]

'Universalists do not believe in a hell.'—That we do not believe in an endless hell is very true. But we believe in all the hell taught in the Bible. We also believe that there is no hell taught in the Bible but what is destined to be destroyed.—*Uni. bk. ref.*