

had been in this way deprived of their daily bread; when the employers, seeing that it would not do to lose their best laborers, relinquished the persecution."

UNHONORED HEROES.

When I see a man holding fast his uprightness in proportion as it is assailed; fortifying his religious trust in proportion as Providence is obscure; hoping in the ultimate triumphs of virtue more surely in proportion to its present afflictions; cherishing philanthropy amidst the discouraging experience of men's unkindness and unthankfulness; extending to others a sympathy which his own sufferings need, but cannot obtain; growing milder and gentler amidst what tends to exasperate and harden; and, through inward principle, converting the very incitements to evil into the occasions of a meritorious virtue; I see an explanation, and a noble explanation, of the present state. I see a good produced, so transcendent in its nature as to justify all the evil and suffering under which it grows up. I should think the formation of a few such minds worth all the apparatus of the present world. I should say that this earth, with its continents and oceans, its seasons and harvests, and its successive generations, was a work worthy of God, even were it to accomplish no other end than the training and manifestations of the illustrious characters which are scattered through history. And when I consider how small a portion of human virtue is recorded by history, how superior in dignity, as well as in number, are the unnoticed, unhonored saints and heroes of domestic and humble life, I see a light thrown over the present state which more than reconciles me to all its evils.—*Channing.*

From the Morning Star.

CONTRADICTIONS OF UNIVERSALISM.

It is an axiom that whatever affirms and denies the same thing, cannot be true. This is equally true of a principle or a system. It appears to me that Universalism is a fallacy under this rule. Look at some of the contradictions of this system:

1. It affirms that man is a sinner in admitting he needs salvation. It denies that he is a sinner; for it denies that he is a moral agent; he being necessitated in all his actions. No man is a sinner, without free-will and free-agency; therefore man, if he needs to be saved, is a free moral agent.

2. Universalism affirms and denies the vicarious suffering of Christ. It affirms that Christ suffered the full claim of the law against every transgressor; or that he paid the debt due the law from the sinner, who will be saved without condition on his part required. It denies it when it asserts that men themselves suffer for their sins in this world, and that this is their retribution, or as some say, they suffer a limited time in another world, and then, being purified by the fires of hell, ascend to heaven. It affirms and denies the infinite love of God.

3. It affirms it, in saying that God will unconditionally save all men. It denies it, when it asserts that He has decreed the acts of every man, and all that results from them; and is, therefore, the author of all the misery of man in this present world. A very unsafe precedent, I think, from which to infer the unconditional happiness of all men in another world.

4. They affirm and deny the doctrine of retribution. They affirm it when they say that the sinner suffers for his sins every day; and that the judgment is in this world, and not in the future. They deny it in making man irresponsible, and therefore not a creature of judgment.

The absurdity of Universalism must therefore appear self-evident to every candid mind; still there are multitudes that embrace it, doubtless, to bolster themselves up in sin, and quiet the reproaches of a guilty conscience; and, as might be expected, little else than evil is the result. J. D.

From the Morning Star.

WHAT DO MINISTERS PREACH FOR?

[Concluded from page 243.]

SCENE. Discussion in one of the aristocratic circles in New York city: abridged from a work recently issued, entitled, "Which; the Right or the Left?"

Mr. Griscom. Do you mean to say that all our clergymen are faithful?

Mr. Leland. As a body, yes; in every individual case, no; here and there a false one, like an occasional traitor in an army; but the instances are rare—rarer than you dream; and so rare, that even you, sir, upon a candid examination of the subject, would be amazed at the exceeding smallness of their number.

G. If that be so, why don't they accomplish more good?

Lc. They do accomplish great good; more than you think.

G. I'd like to see the evidence of it.

Lc. The evidence is all around us, sir. In the advancement of men in general uprightness; in the markedly improved tone of our country and the age; in the rapid march of morality in literature,—which has of late years turned a complete somerset, the better now taking the lead of harmful books, which formerly swept the field; in the public Press—which, with rare exceptions, are on the side of Truth and Right—few or no journals gaining ground in circulation save those whose columns bear witness of the progressive spirit of their conductors; in Legislation, which no longer laughs with impunity at the moral measures demanded by the moral voice of the people; in Politics, whose day for obtaining vast majorities, by pandering to the mere passions of the multitude, is over—those politicians only ascending high in the atmosphere of public sentiment and support, who are enlisted, professedly, at least, under the elevating banner of reform; in society, which is no longer openly arrayed on the side of vice—the card-table having disappeared from the drawing-room, the rum-bottle from the side-board, slang, infidelity, impure song, and ribald music, from social gatherings—those only finding admission into refined circles who display at least an appearance of religiousness, those openly against religion being excluded, and confined to intercourse with their own kind. These are the broad results of the labors of that noble army of energetic, self-sacrificing men, whom you so ungenerously reproach!

G. Self-sacrificing! Let me see; Mr. Engold obtains four thousand a year and the perquisites; Mr. Gadsden four thousand a year and the perquisites; Mr. Fenton four thousand a year and the perquisites. Very self-sacrificing—indeed!

Lc. A single word, sir, and let it be a frank one as you are a gentleman! You are a merchant, that is to say, a business man with a fair yearly income which is derived wholly from your commercial knowledge and labors. You earn over four thousand per annum—do you not?

G. I should hope so, Mr. Leland. [Mr. G., it was well known, had an establishment which netted him from twenty to thirty thousand a year.]

Lc. You will not deny that the clergyman just named are your equals in intelligence?

G. Of course not.