

GOD LOVES HIS ENEMIES.

The Bible assures us that God loves his enemies. Thus it is said—God commendeth his love toward us in that while we were yet enemies, Christ died for the ungodly. The enmity of man is manifested in numerous ways—you see it in the contemptuous neglect of his ordinances.

How a thousand disregarded and set at naught and despised! You see it in the open and reckless and unblushing violation of the laws which he has given to govern our conduct with respect to ourselves, our neighbours and our God. You see it in the profaneness, in the shameless obscenity, in the proud and bitter hostility of those who are perpetually fighting against the truth. Now even such enemies as these, God loves.

He makes his sun to rise upon them in the same splendor and glory that it does upon the good; and his rain to fall upon them in all its richness and freshness. To such, God sends his Gospel, and pours forth the richest treasures of his spiritual kingdom. Unless this be so, how could the strong tide of iniquity ever be stayed in its desolating progress; how could its dark and turbid waters rolled back from the bounds they had proudly occupied for so many generations? Nothing but love for enemies could prompt to this—a love too which forgets the injuries and abuse and contempt it has received, and looks only at the miserable, wretched and undone condition of the sinner.

I know this fact is fatal to the doctrine of endless misery, and it shows it utterly without foundation. Should you stand by the proud river rolling in its majesty to the boundless ocean, you would know it must have sources—that there were fountains constantly pouring forth their waters. But would this be more certain, than that the streams of grace, mercy and love, constantly flowing out to man, must have a fountain? How are we crowned with spiritual blessings. The Gospel is constantly inviting us to the arms of bleeding mercy—we have favor upon favor, and blessing upon blessing. We are surrounded by the very waters of salvation. And yet, we are told that God hates the wicked; and on this idea, people have built the merciless doctrine of endless woe. But as the foundation is false, the doctrine must of course be false.—ib.

A SURE TEST.

God is better than the best man upon the face of the earth. A mother even, does not love her child as well as he loves the world of men—so the Bible teaches. Would a good man be the author of endless misery? Would a bad man inflict it upon his worst enemy? No; the keen torment of a single year would be enough to satisfy the disposition of a Nero. Well then, it is impossible for God to inflict future endless misery—otherwise he would be worse than the worst of all men; whereas, all agree, that he is infinitely better than the best. Here is a sure—an infallible test of the truth or falsity of the fundamental doctrine of partialism.

THE FIRST PROMISE.

God made a promise to our first parents, that the seed of the woman should bruise the serpent's head. By the serpent all understand the tempter, the devil. It is not necessary to our present purpose, to discuss the question whether the devil is a personal being or not: so far as the object of this article is concerned, we may allow that a real, personal devil is designated by the term.

The seed of the woman is allowed by all to be Jesus Christ, concerning whom Paul said, "When the fulness of time was come, God sent forth his Son, made of a woman." The promise then, is, that Jesus Christ shall bruise the head of the Evil One. What is signified by this term? Evidently the destruction of that adversary. By a bruise on the head, must be signified a

mortal wound,—one that will terminate in the death of the victim. This accords with the testimony of the apostle, as follows: "Forasmuch as the children were partakers of flesh and blood, Christ also himself likewise took part of the same, that through death, he might destroy death, and him that hath the power of death, that is the devil; and deliver those who, through fear of death, were all their lifetime subject to bondage." Heb. ii:14. The destruction of the devil is then, sure as the promise of God—sure as that Jesus Christ will accomplish the object of his mission and death.

This is a very offensive doctrine to many, to whose religious systems the endless existence of the Evil One is absolutely essential. But it is, nevertheless, the doctrine of the Bible, and we infinitely prefer its teachings to those of any who proclaim opposite sentiments.

When the adversary is destroyed, temptation will cease. No more influence unkind. This points forthward to the period when there will be no motive, "the commission of evil, and, consequently, when evil will cease to be. For none act without motives: and none will do evil unless tempted to its commission. The destruction of all temptation is seen to be equivalent to the destruction of evil itself. The extermination of evil is, therefore, embraced in the first promise. Sin shall be finished, transgression ended, and an everlasting righteousness brought in. Thus all will be saved from iniquity, and brought to the enjoyment of holiness and happiness.—N. Y. Christian Messenger.

"INFIDELITY AND UNIVERSALISM" IN TEXAS.

A writer in the last "Independent," giving a most useful description of the state of religion in Texas, says, "with all the efforts which that denomination [the Methodist] has made, and much is certainly due to them, they have arduous work in maintaining their ground against Infidelity and Universalism." This seems to us a singular matter. One for which we should like an explanation. There is no Universalist preacher or paper in Texas, and never has been; and we presume very few of the latter are circulated in that State. Can it be that Universalism grows spontaneously there? We apprehend there is some mistake somewhere. It may be that the Methodists and other partialist preachers, have said there as here, that Universalists believe in no God, care nothing about Religion or morality, but "believe all men will go to heaven in their sins, and go on forever in drunkenness, sin and bliss." We have heard of such Universalists, made in such a way; but we own them not. It is no more than just that those who make such, should have the trouble of them.—N. Y. Christian Messenger.

WHO OWNS US.

Our Savior asked the question, "How much then is a man better than a sheep?" If God did not own mankind, if they are not his by creation, by preservation, and by redemption, where would be the propriety of asking such a question? How much better to whom, is a man than a sheep? Answer, to God, the owner of both. We might just as well say, that God owns only the good sheep, that never stray away from the fold, as to say he is the owner only of good men.

But the prophet says, "all souls are mine." [i. e. God's], and Jesus said, "all mine are thine, and thine are mine." If God then is the owner of sheep and men, and men are better than sheep, what is our inference? He will take better care of men, than he does of sheep. Where then is endless misery? where?—ib.

UNIVERSALIST MISCELLANY

Br. T. H. Miller, until recently a partialist minister, has become the proprietor of the above named work.

THE LATE DISCUSSION

It seems Mr. Oliphant will still contradict what the Savior says in Luke 20, notwithstanding all that is said to him. He says that mankind will not be "EQUAL unto the angles," but equal only in two respects, that is, they will not marry nor die any more. The Evangelist says that they "neither marry nor are given in marriage; neither can they die any more, FOR they are EQUAL unto the angles."—The Savior asserts their equality with angles as the reason why they shall not marry nor die any more. "May we entertain the opinion, that friend Oliphant was too calm and collected to read straight.

They are the "children of God, being children of the Resurrection." Mr. Oliphant says that "the whole human family at present are the children of God, and yet—members of them are also 'children of the devil. But be 'calm and collected,' and read straight, friend Oliphant, and you will see that they will be children of God in a higher sense, viz: "are children of God, BEING children of the resurrection," you say "numbers are now the children of the devil." What of that! In the resurrection they will be "children of God"—how? by BEING children of the resurrection." Besides the Savior finishes the subject by saying that "all live UNTO HIM. Not that any will then be 'children of the devil,' nor that any will live unto the devil. This was repeated over and over again during the discussion, and yet Mr. Oliphant did not answer it. The reason is he could not. Nor do we believe can any partialist. The reader of Mr. Oliphant's article, which we are compelled to postpone for want of room until next month, may see that he says not a word about it.

Our late return from our Convention, compels us to defer our remarks on John 5:28, 29 and some other objections until our next.

THAT COMMUNICATION.

Mr. Oliphant of the Witness accuses us of writing the communication signed "Orthodox," which appeared in our paper some time since. All we can say is that we did not write it: but we know the writer to be a member in good standing, of a partialist church in the Niagara District.

Now, friend Oliphant, it was not manifesting a christian spirit to speak of us in the manner you did. The fact is, the communication was a "thorn in your flesh," which drove you to reply in the manner you did. You have been baptized in water, which you believe to be essential; but it does not seem to have made you any better. We advise you to be baptized in the spirit of Jesus Christ "the Savior of the world," which is of more value than John's baptism. You will then be more likely to treat those who differ from you with christian courtesy.

To the Editor of the Gospel Messenger,

Sir, That very curious tract or periodical which you laid on our table yesterday evening for examination, entitled the "Witness of Truth," published at a place called Oshawa, we have partially perused. We must say, that somewhat like an expert technician, we took a glance at the involved materials before us, and at once attained infallible conceptions of their ultimate elements. The application of the proper analytical tests, will at once resolve hypothetical presentations to the actual facts of the case.—Then, what say of the title, "Witness of Truth"—what specific or primary truth? Why, we truthfully

of God! The character of the tract being religious. Now, having God's attributes as data, all inferences with respect to the universe and its government, must be predicated on such attributes or existence, without any exception whatever. This is the fundamental axiom in our Universalist Theology: and it is the test by which to determine the value of all theological theories extant. This test will indicate that there are lords many and gods many. That every man has a god of his own—after his own animus and model—perhaps the worst that could be adopted! Were not the gods of all the human tribes of earth, exponents of the progress or circumstances of such tribes?—vested with their various conceptions, passions, and local habits. It is just so with Mr. Oliphant. God and his government exist to him in the exact ratio of what, he, Mr. O.'s himself.—Mr. Oliphant will have his god to determine the government of the universe according to his fancy. He endeavors to make, the consistent, revelations of heaven, exponents of what Mr. Oliphant is, and thinks. They exist to him in a manner, relative to his conceptions; and his conceptions constitute his god.

We found it a primary doctrine in physics, that all physical existences, are no more to us than relative expressions of our senses of apprehension: so it is with respect to the great gentleman before us. Things exist to him, according to the extent of his vision and prejudices. Things that are equal to the same thing, are equal to one another. Mr. Oliphant sets this immutable axiom at defiance, and destroys it, when he approaches it by two separate directions, as he states in page 159 on the subject of the general resurrection from the dead. How silly and nugatory the means, and morbid the object. It is Mr. Oliphant's Egregious dogmatism, and ignorance of the occasions, and subjects of Jesus' sermons, dialogues and parables, pervade his part of the Universalist Debate. It is a happy and magnificent consideration, however, that the Truth is no way affected, in itself, by what men believe or disbelieve concerning it. Faith or its negative, affects only mind and demeanor during the time being.

The Endless Misery sect wrest the Gospel of Christ to their own destruction.—"It is the savor of death unto death to them."

St. Thomas, July, 1848.

M. G.

Preaching Appointments.

Temperanceville.

On Sunday, July 22 at 2 o'clock P. M.

London

On Sunday, July 29 at 11 A. M. & at 4 P. M.

Town Line

On Sunday, July 29 at 1 o'clock P. M.

Westminster

On Sunday, July 29 at 6 o'clock P. M.

Berlin

On Sunday, August 5 at hours the friends may appoint. Sickness prevented the preacher from being present last time.

Smithville

On Sunday August, 12 at 3 o'clock P. M.

Louth

On Sunday August 12 at 10 o'clock A. M. in the School House near Disher's Tavern.

St. Johns

On Monday evening August 13 at 7 o'clock. The friends will please give notice and make the necessary arrangements.

Temperanceville

On Sunday August 19 at 3 o'clock P. M.

London

On Sunday August 26 at 11 A. M. & at 4 P. M.