

But even supposing you to be satisfied that yourself, your wife, your children, your parents, will certainly be saved, is there not still an aching void in your heart? Are you filled with joy and peace? Believing that any number of mankind will be miserable world without end, can you rejoice with joy unspeakable and full of glory? In contemplating the endless ruin, the undying agony, of millions of your brethren in the human race, do you experience the celestial influences of the Comforter? But why should I press the these questions? Are you not a man? and do you not possess the feelings of a man? Yet, if you are not comforted by faith in the doctrine of endless torments—if you rejoice not with unspeakable joy in believing that a part of mankind will be doomed to unutterable woe,—either the doctrine in question is false, or your heart is not right in the sight of God! The allegation that you expect hereafter to rejoice in the damnation of the impenitent, is nothing to the purpose—for, in the first place, if you believe the truth, you will be comforted now, you will rejoice in believing; and in the second, I have yet to learn that the resurrection will change man into a fiend!

But I gladly turn from the contemplation of a doctrinal system devised in the wisdom of the world, which is foolishness with God—a system fraught with the most blasphemous and revolting conclusions; and with the most unfeigned respect I invite you to take a view of the doctrine of illimitable grace. "Behold the Lamb of God who taketh away the sin of the world," John 1. 29. Behold in faith the triumphs of redeeming love! Behold the issue of the reign of Christ!

"Then the end: beneath his rod,
Man's last enemy shall fall;
Alleluia! Christ in God—
God in Christ is ALL IN ALL!"

In dwelling on this glorious theme the heart grows warm in gratitude and love, and the kindling glow of the Comforter, the Spirit of truth, is felt in the soul. Truly the believer can "rejoice with joy unspeakable and full of glory," in an anticipation of the blissful era, when the hand of the living God shall wipe the tear from every eye, and hush in every breast the rising sigh for ever. And herein consists the special salvation he enjoys. It is a salvation from the fear that hath torment—it is a deliverance from the bondage of the fear of death, Heb. ii. 14. It is the result of unwavering confidence in the fulfilment of the absolute promise of the Almighty, that all the nations, families and kindreds of the earth, shall eventually be blessed in Christ.

In drawing this series of epistles to a close, you will allow me to express my desire, that you may yet be enabled to take your correspondent by the hand, and to unite with him in saying, in spirit and in truth, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe."

Yours respectfully,
A. C. T.

HOPE AN ANCHOR OF THE SOUL

How invaluable is the faith of the Universalist!—the faith that points to the future, the heaven of light and love, as the happy home of all human intelligences! For no other faith can inspire that "hope which is

as an anchor to the soul both sure and steadfast." This proposition seems self-evident. But let us examine it a moment.

All Christians, save Universalists believe in a partial salvation—that is, believe only a part of the human race will be sharers of the bliss and glory of heaven. The remainder will either be annihilated, or sink to endless wretchedness and despair. Now, if this be so, can any one have that "hope which is an anchor to the soul?" We say, No. Take the ground of the Calvinist, the Arminian or the Destructionist, as you please, and we affirm that you have, and can have no sure hope of your own salvation, or the salvation of those who are near and dear to you.

Suppose you believe in election. You may be one of the elect, and you may not. And how will you ascertain which? Say you, if of the elect I shall be "effectually called," how are you to know the fact? For some profess to be converted, run well for a time, and then fall away. True they may ultimately be brought in. But they are not sure of this. And hence no Calvinist can have a "hope which is as an anchor to the soul."

The same may be said of Arminianism. If salvation depends upon good works, you may perform the quantum sufficit, or you may not. And by what rule are you to determine the matter?—Or if it depends upon perseverance, you may live a pious and devoted life till the age of three score years and ten. And if you make one misstep, and die, leaving that unrepented of, you must sink to endless despair and wretchedness. Can your hope, then, be sure? Nay.

Similar remarks will apply to the annihilationist, and to all partial systems. None but the believer in universal salvation can have the hope which is "sure and steadfast." He believes salvation to be the free gift of God; and as "all have sinned and come short of the glory of God," to be bestowed alike upon all. This is the only sure ground of hope. And this is the doctrine of the Bible, in believing it we may "rejoice with joy unspeakable, and full of glory, receiving the end of our faith, even the salvation of our souls."—Univ. Guardian.

OPPOSITION NO CAUSE OF DISCOURAGEMENT.

We find it difficult to suppress a smile, when our friends tell us in serious and sober earnest, that opposition to our cause is so strong, bitter and determined in their neighbourhood, that the prospect is quite discouraging. Now we regard this very circumstance, as a most hopeful indication. We have lived to see some who were once the bitterest enemies of our faith, converted into its warmest friends and advocates. Indeed so many cases of this kind occurred, that when we see a person that is particularly bitter and active in the work of opposition, we have come to regard it as a tolerably sure indication, that the leaven of truth is at work in that person's mind, and where the struggle is fairly commenced between truth and error, we need indulge in no apprehensions as to the result. We have observed also that those times when, opposition has been apparently strongest, and most active, have been the very periods when Universalism has been most prosperous, and achieved its highest triumphs. Like gold tried in the furnace, this truth, emerging from the flames of persecution, becomes purer and shines the brighter. It has been so with bigots and persecutors, from Saul of Tarsus to the present time,

that their mad rage has helped onward the cause which they designed to oppose, and cases without number have occurred, in which has been strikingly illustrated the truth of that divine declaration, the "Lord causeth the wrath of man to praise him."

Were these things duly considered, instead of merely shrinking from the post of duty in the hour of danger, or cowering before opposition, and lamenting and dreading, our friends, would find that they have reason to bless God for it, and take courage from it, and would be incited to greater diligence, zeal and faithfulness, in their holy calling. The truly brave and courageous, rejoice when an opportunity is presented to display their courage and strength. And every good soldier of the cross should rejoice when called to battle for the right and true, under circumstances that place him above the suspicion of being actuated in his cause, by any other motive than the love of truth. Such will ever be sustained by the conviction that, however dark and discouraging present prospects may be "the truth is of God, and he will defend it."—N. Y. Chr. Mess.

HOLY ALLIANCE.

The Independent, a leading orthodox paper in New York thus alludes to the much talked of Alliance:

"The Alliance is looked upon by many as a failure, because the great object it contemplates is not accomplished at once. Now it strikes me the same objection might with equal justice be brought against the missionary cause, and probably has arisen in minds which would be seeking for objections. A man called upon to contribute to the cause of missions might as justly refuse to give because he expected his former contributions would have resulted in the world's conversion, as one might withhold his support from the Alliance because Christians were not united throughout the world."

Now we object to the Alliance, not because it has not "at once" effected the external and visible union of Christians throughout the world, but because it never can effect that union at all, has no tendency to effect it, creates additional barriers to such a union by building a new wall outside of the old forts and ditches of sectarianism—leaving them all intact—and yet running that wall sharp and angular with its nine buttresses, far inside the circle of Christ's universal Church."

There will never exist a "holy alliance," a general union among professed Christians, till Universalism generally prevails. Partialism is full of exclusiveness, and builds up partition walls—always has made, and always must make sects and parties. The true brotherhood of the human race must first be recognized and respected—for this forms the ground-work of a general unity.—Star.

Mr. Polk never made any profession of religion, nor do we know that he ever expressed any belief that his name was written in the Lamb's book of Life, although been enrolled in the catalogue of Presidents of the United States. He has gone to render his account to the great Judge of all men."—Watchman.

The above appears in a partialist paper of Chicago, and corresponds very well with the general spirit of orthodoxy. Most of our Presidents and great men of the past, were either unbelievers or heretics, according to that, and are therefore lost. Even Dr. Franklin, Washington, and Jef-

erson died without professing any change of heart, in the partialist sense. In view of such considerations, it is clear that hell must contain much of the very best Society. What sensible man can believe in a scheme so preposterous in its results!—ib.

CAN GOD BE DISAPPOINTED?

To some this question may seem improper; but in view of the religious sentiments of the day we are forced to ask, nay, to press it home to the consideration of every believer in endless misery.—For does not the doctrine directly charge God with a failure in his plans and works? Does it not teach that he has commenced to build what he is not able to finish? Let us not be hasty in our conclusions, but examine carefully the subject involved in the question before we decide it.

What then has the Supreme Being attempted that any can suppose will not be accomplished? We reply, the salvation of the world. That he has commenced this great work and that he has already instituted certain means to accomplish it, none can deny. What plainer language could we have to certify the fact than that employed by the divine teachers? Hear the words of the inspired servant John: "we have seen and do testify, that the Father sent the Son to be the Savior of the world." This was the great object Heaven had in view—for this, Jesus came upon the earth, suffered, died and rose from the dead. Herein there can be no dispute. But will that work be accomplished? If so, the world will be saved. But dare a believer in a partial salvation say it? No; rather than do it, he will say all will not be saved, and thus charge God and his Son with a failure.

For ourselves, we say, let us believe God rather than man. The divine record assures us that Christ shall see of the travail of his soul and be satisfied; that all the Father hath given him shall come to him; and he that cometh to him he will in no wise cast out; that he will finish his work, make an end of transgressions and bring in everlasting righteousness. Strange indeed that any man should charge God with a failure; stranger still, if possible, that he should deny such plain truths. Take care, ye advocates of partial favor, lest ye be found fighting against God.—Prim. Expounder.

BELIEF OF UNITARIANS.

The Unitarian Register, the leading journal of that sect in New England, has finally made a full and honest avowal in reference to the doctrine of endless misery. It affirms that the Unitarian denomination "universally repudiates it." Br. Whittemore, however, alluding to the subject, says that he can prove three things, with the greatest ease, taking only the testimony of Unitarian writers for that purpose, viz., 1st. That Unitarians do believe in endless misery. 2d. Unitarians do not believe in endless misery: 3d. That Unitarians do not know whether they believe in endless misery or not. We pledge ourselves to prove these three points, taking only the testimony of Unitarians of high character, if Mr. Folsom will call on us so to do."

The "Register" contains the following remarkable paragraphs. We quote from an article addressed to Rev. Mr. Clapp of New Orleans.

"But, on the other hand, it was as explicitly acknowledged, that, as a body, Unitarians do not feel it to be their duty to preach positively the final salvation of all men—and for the reason that in their view (and here they differ from yourself, as well as from Universalists,) it is not a revealed truth of the New Testament; that being ministers of the New Testament they are not to preach what, according to their honest view, it does not declare or obviously imply; that eternal life is promised not to all men, but to them who by patient continuance in well doing seek for glory and honor and immortality, that the New Testament distinctly affirms future retribution.

There are however a few among Unitarians who preach the doctrine of Universal Salvation as a part of their message to men. They symbolize with your own expression of sentiments, that an "incorruptible state awaits all mankind beyond the grave," and that this state "is forever inaccessible to sin, pain and mortality." They accord further with you, (and here they differ, as you yourself also certainly differ, from the great