

by the spirits in prison; and almost all the Commentators, orthodox and heterodox tell us, that by the dead there, is meant the unconverted Gentiles. See Whittemore's work on the Apocalypse pp 316 7. — *Trumpet*.

## POETRY.

### Music of Earth and Heaven.

"Lord, what music hast thou provided for the saints in heaven, when thou hast afforded but men such music on earth?"

Isaac Walton

I heard a warbling lark,  
On its upward flight it sprang.  
The very air around,  
With its rich clear music rang  
And I fancied that the bird  
That sung so close to heaven,  
To give the very sounds,  
That echoed it hence, had striven

I heard a holy hymn,  
The lord of hosts it praised.  
And it seemed as if the soul  
Were with the voice upraised.  
'Twas but a boy that sang;  
But methought an angel's tone  
Must have echoed in his ear,  
When he made those notes his own

O God, if such on earth  
Thy imperfect praise can be,  
Poured by a senseless bird,  
Or human minstrelsy,  
What can the mortal heart conceive  
Of the golden harps above,  
That are never, never strung  
But by purity and love.

### Consolations in Affliction.

Translated from the German of "Lauter"

Though bitter tears and frightful woes  
My life for years assail;  
Though friends desert, time yields me foes,  
'Neath fate I'll never quail.  
A day shall speed, a holy day,  
With peace my soul to calm,  
To Heaven's high portal point the way  
Diffuse the sacred balm.

Delight to sorrow soon succeeds,  
In this all priceless hour;  
No more the heart in torment bleeds,  
Afflictions lose their power.  
How sweetly shines this clinging hope,  
Of consolation's aid;  
When virtues with temptations cope,  
The latter fly dismayed.

Why then despond, thou weeping man!  
Hath heav'n no charms for thee?  
Hope on, hope on, life's shortest span  
From trouble ne'er was free.  
Bright joys await thee, should'st thou bear  
In peace all evils here.  
Woe misery afflicts not there,  
Nor ill, nor pain appear.

### Duty to Love Neighbors.

The next duty in importance to loving God with all the heart, is that of loving our neighbors as ourselves; and if we thus love them, we shall seek to do them good, and avoid by all means doing them any harm. The obligation to love God will never cease, but will remain in force through out eternity; and will that of loving our neighbors ever cease? We judge not; for as God is the Father of all, and we are all his children, members of one common family, we are bound to live up to the whole of his law, and not to that which embraces all others, and is the basis of the law.

What is the conclusion then? A state of endless misery cannot exist; for it would give those in heaven pain to know that those whom they love as themselves are beyond the reach of their assistance. Besides, if a man loves his neighbor as himself, he is as anxious for his salvation as his own—a fact which proves that those who say, "If such a man is going to heaven I don't want to go"—have not the spirit of Christ, and are in unbelief and sin.—*Star in the West*.

### Plenty of Law.

The Old and New School Presbyterians have not done lawing yet about Lane Seminary. A new suit has been commenced. How these Presbyterians love one another! And how awfully they will sit together in heaven to the exclusion of Universalists! We who got along tolerably peaceably with each other have no right to go into the "kingdom" among these sweet tempered (!) evangelicals. O no; we have not got right faith, and must therefore stand one side — *ib*.

### God's Will.

God our Savior "will have all men to be saved and to come unto the knowledge of the truth."—1 Tim ii 4. This is the declaration of Paul the Apostle. He received this truth as well as his Gospel, not of men, but by the revelation of Jesus Christ. As Christians, then, we must believe his testimony. But what is the testimony? Ans. God "will have all men to be saved, and to come unto the knowledge of the truth."

Yes, says one; he will have all to be saved who believe in Christ. Not so; Paul does not speak thus; he says nothing about belief.

But, says another, he will have all saved that are willing to be saved. No, Paul did not say this; nor did he intimate it. There is no qualifying expression at all, connected with it. The declaration is, He "will have all men to be saved"—and doubtless all will be willing. This willingness is understood; for of course, God will not save any that are not willing to be saved; but as he will have all men to be saved, it follows as a matter of course, that all will be willing.

Ah! says a third, this passage means that God is willing that all men should be saved—he desires it. But the Apostle said not so—God "will have all men to be saved." More than this; it is the will—not the desire—of him "who worketh all things after the counsels of his own will"; and moreover, "he doeth his will in the army of heaven, and among the inhabitants of the earth"; so that, if he will have all saved, all will be saved. No power in heaven, earth, or hell, can frustrate the will of Jehovah.

But admit God only desires, wishes, the salvation of all men—will all be saved? No, says the Unitarian. What is the consequence? This,—and let the people listen to it.—The almighty, omnipotent, all-merciful Jehovah is to press an ungratified desire to all eternity! Will the reader ponder this fact well, before he attempts to pervert or misconstrue the meaning of the plain declaration of Paul at the head of this article?

Remember, God "will have—not desires, merely—all men—not believers, nor the willing, nor the good—to be saved—not in sin, not in unbelief, not in ignorance, but as the means—to come unto the knowledge of the truth"—*ibid*.

### New Book.

VOICE TO UNIVERSALISTS.

The Trumpet says that Br. J. M. Usher will in a short time issue a new book from the pen of Father Ballou. It will be very timely and indicates—a voice from the venerable father and pioneer of the Gospel field. Let all listen to that voice and heed its dictates. It will be printed on fine white paper, and with a new type, and will be sold at 10 per copy. It will contain a likeness of the author and will make a beautiful book as a keepsake. The following subjects are embraced:

- I. An Address to all Universalist Believers.
  - II. Essay on Universalism.
  - III. Advice to Young Men who propose to enter the ministry.
  - IV. A Sermon delivered before the U. S. Convention of Universalists.
  - V. A Sermon delivered before the Massachusetts Convention of Universalists at Salem, June 6, 1849.
  - VI. Selections from Father Ballou's poetry.
- We are truly happy that our religious public is to be favored with the volume.

### Disagreement among Evangelicals.

Dr. Rice of the Presbyterian, Dr. Simpson of the Methodist Advocate, and Dr. Latta of the Exposition, have had, and are having quite a warm controversy on the subject of admitting members into their several churches. Dr. Rice insists that

it is decidedly wrong to admit seekers into the church; and that the Methodist church is doing incalculable injury to the cause of godliness by receiving them. In his last paper he addresses his brother evangelist, Dr. Simpson as follows:

1. We admit that penitent sinners have a right to membership in the church of Christ; but we deny that Methodist seekers are penitent sinners. For 1st., the Methodist Discipline does not require that they should give evidence of true penitence; 2d., they are generally received under so great excitement, that no judgment can be formed of the character of their feelings; 3d., in many instances three months do not elapse, until one half of those received as seekers in a revival, have returned to the world—a state of things which could not exist if evidence of true penitence were required.

Here is some truth certainly, plain told, and if, as he says, Methodist seekers are not penitent sinners, we searpt but he must pass over the large body of the Methodist Church, to the tender mercies of the adversary. Dr. Rice is far from the door of heaven very small; and even in this world he has no idea of sitting down with "publicans and sinners." He is consistent with his creed of Election and Reprobation. The Methodist editor, on the other hand, wishes to open the gates of heaven a little wider and give every body a chance to get in—at which his brother Rice is shocked, and is ready to say, hold! You are letting sinners in! and if they go there, "two (the saints) don't want to go." We see not how any of these quarrelling evangelicals can enter heaven, except they experience a great moral change beyond the shores of time. If what they now say of each other is true, none of them are prepared for the immediate presence of God, and if there is no change after death, their case is hopeless. Nothing unclean can enter heaven.—*Star*.

### Columbus Ohio.

Br. Gurley of the "Star in the West," speaks of the secret of the success of our cause in Ohio, as follows: We hope our friends in Canada will profit by it:—

"My late trip to the Capital of the great State of Ohio, to be present at the Convention, was my second visit to that thriving city; and I must confess that the impressions made on a former occasion, were greatly strengthened.

I feel bound to say that we have one of the best churches and Societies in that place that we have in the order. And a preacher, Br. Doolittle, (not correctly named) whose works show that he will compare successfully with any preacher east or west.

Now, what is the true secret success in Columbus? 1. The friends generally mingle together—they make efforts to know and interest each other. Strangers, when they come in are politely invited to a seat—are noticed. Their residences are found and some brother or sister steps in to see them. They do not wait for the minister to attend to all these matters. They know his many cares and anxieties. This is the way that persons are attached to the congregation—and this is one important measure which will ensure success.

Another secret of their success is, the ladies are workers. They do not wait for their husbands—but find out what is to be done, and go and do it. It would appear improper to select when all have done so well. But, then, allow me to say that there is one sister in the Columbus Society who has done more for Universalism within the past ten years, than many Societies that could name numbering 50 and 60 members.

This is the truth—if we will succeed as Societies we must work. Depend upon it, if you sow sparingly, you will reap accordingly."

### Hot Stove Religion.

It seems that one of our partialist brethren in the State of Maine, has adopted quite a novel illustration, by way of enforcing the importance of getting religion. He has made his motive immediate. Br. Drew says that "during a revival in a school house, between here and Bangor, the past winter, the boys who tended the fire were instructed by the preacher, to heat the stove at every meeting red hot during the sermon, in order that he might present an immediate motive to his impatient hearers to obtain religion. When the fire roared well; and the stove began to glow with red heat, would he discourse powerfully of hell comparing it to that stove. "Now sinners, said he, 'just put your arm in that stove, and

hold it there one single minute. But this is nothing to the firm of hell! In that furnace which is a million times hotter, you will not only have Christ an arm, but your whole body, and that not for a moment but for all eternity!" The stove, it is said, answered an excellent purpose. Many got religion by means of it."

### REV. A. HALL'S SOPHISTRY EXPLODED.

Mr. Hall in his book, page 216; while commenting on Mark xvi. 19—has that believed not shall be damned, &c., as usual, takes for granted, that which he has not begun to prove. Like many others (who seem to delight in contending for the perpetuity of the devil's kingdom,) he assumes (without one shadow of proof) that to be "damned" is to suffer endless torment. "For example," says the sapient scribbler, "suppose a man is an unbeliever when he is thirty years old. The Savior declares that he shall be damned." Suppose he is an unbeliever when he is eighty; yet the Savior's words remain true, he shall be damned, still in the future world. And suppose he is an infidel the very last breath he draws, and he dies and goes into eternity an unbeliever, as certain as there is truth in the words of Christ he shall be damned, still in future; when proves his damnation to be beyond death, in the eternal state of existence, and consequently, and eternal damnation." This is Mr. Hall's wonderful logic (!) the amount of which is, that if at any period, or ages of life, an individual dies, damned,—he must be consigned to the dolorous realms of endless woe! Now let us strike at the root of this matter, and drive Mr. H. naked and bleeding from his covert.

The word from which "damned" is translated (and upon which he attempts to rear the gloomy prison house of endless woe) is *katakrimo*, and which is applied to JESUS CHRIST!! in no less than THREE instances! Proof: Matt. xxvii. 3. Mark xiv 61. Matt. xx 18.

Now if Mr. H. will carry out his own ponderous logic, he will prove the endless damnation of our Savior, just as clearly, as he has that of any member of Adam's progeny!! Is he ready for this? Now let him go to work and extricate himself from the ridiculous predicament in which he is involved by his amazing jargon.

Mr. Hall fully aware that he was unable to advance any thing original against the doctrine of Universal benevolence, (tracks faithfully in the steps of his predecessors, whose delight seem to be in pleading, wight and wain, for the immutability of the devil, and in contending for the perpetuity of sin and wretchedness,) argues (in his book, p 367) that if we are not exposed to endless woe hereafter, the sooner we leave this world the better! To this end, he recommends suicide, murder, &c.

As this is, in the minds of some, the most cogent objection to universal salvation, it is but right that we notice it. It is a good maxim in logic, that that which involves an absurdity must be false. This all must admit. Now, let us probe the bottom of this matter carefully.

Mr. Hall, with his brethren of the endless misery school, will allow Jesus Christ was not exposed to an endless hell. All acknowledge that heaven awaited him after death. This being the case he (i. e. Christ) ought to have committed suicide, according to Mr. Hall's logic, and not to have borne the trials, sorrows, and persecutions of the world!! And had Hall and Co. have been with our Saviour, during his ministry in the flesh, they would have advised him to cut his throat, take poison or shoot himself, "Arise and go to his father" at once and thus get rid of this wicked world!!

But as the Saviour did not kill himself, Hall would have applauded the Jews for killing and sending him to heaven! And consistency requires of Mr. H. now that he should justify Judas and Co. for so benevolent (!) an act, as that of murdering the Son of God! Yet, Partialists send Judas and Co. to an endless hell, for doing this, which they recommend to Universalists, upon the supposition that victim is not exposed to endless woe! "O consistency" &c. *Star in the West*.

Never court the favor of the rich, by flattering their vanity and their vices.

Respect virtue, though clothed in rags.