

each and all; which is secured to every member of the great family of God, as the result of his infinite goodness, and the result of his purpose from the beginning. We proceed now to ask

End. What is the special salvation mentioned by the sacred writer, and which enjoyed by believers only?

It will be seen that the common salvation already set forth, involves a sublime and blessed truth, even the final destruction of all evil, and the restoration of all intelligences to endless holiness and happiness. The belief of this truth, and the gift, the peace, the joy, that are born of it, constitute the special salvation in question; and make plain the way in which God is made manifest to the Savior "especially of those that believe." Hence it is that Paul says; "Who have believed (in the common salvation) do enter into rest." Heb. iv. And again: "Believing (viz. in Christ, as the agent through whom God saves), ye receive with joy unspeakable and full of glory." 1 Pet. i.

Here then is the special salvation of believers. They are saved from all the doubts and fears, from all the gloom and misery that gather upon the soul of the unbeliever; and enter into that peace, and joyous confidence, and eternal life, which are the fruit of faith. They have no painful apprehensions of failure, on the part of God; but believe in their hearts that he will certainly at last bring all to himself, and bestow upon them the glorious and undying inheritance of life for evermore. Believing this, they are blessed, and find fulfilled, in themselves, the words of Jesus, "He that believeth and is baptized, shall be saved." Mark xvi.

On the other hand, the unbeliever cannot credit this truth; he cannot trust in God as "the Savior of all men;" he thinks some must be given over to endless sin and torment, and shudders at the thought that he, or some who are dear to him, may be of the devoted number—in a word he is miserable; the vulture of his creed is ever feeding upon his heart; and so in him is fulfilled those other words of Christ, "He that believeth not shall be damned."

Here then we see the gain of the believer over the unbeliever. While it is certain as the word of God, that he will share in the common final salvation in which all men are partakers; he also enjoys a "special" salvation in the belief and anticipation of this, of which the unbeliever is deprived, and to the joys and consolations of which he is an utter stranger, from his want of faith.

To avoid the result of our argument, there are some who assert that Paul's meaning is, merely; that God is the Preserver of all men, especially of those who believe.

Why then did Paul say to Timothy, as in the next verse, "These things command and teach?" Plainly he had in view not merely the blessings of the body, but the spiritual salvation of the Gospel. "God will have all men to be saved, and to come unto a knowledge of the truth," 1 Tim. ii.

4 "Who hath saved us [believers] and called us with a holy calling, not according to our works, but according to his own purpose and grace," 2 Tim. 1. 9.

Besides, that God is the Savior of all men, and that Christ Jesus came into the world to save sinners, are both declared to

be faithful sayings and worthy of all acceptation, 1 Tim. iv. 9, 10, and chap. i. 15—plainly showing that spiritual salvation, and not simply temporal preservation was the apostle's subject. T. H. T.

CHURCH GOVERNMENT.

We give the following an insertion for the benefit of some of our Partialist neighbors, who are continually misrepresenting us:

ARTICLES OF CHURCH GOVERNMENT ADOPTED BY ONE OF OUR CHURCHES.

COVENANT.

We, whose names are hereunto annexed, believing it to be our duty and privilege to use all proper means for the promotion of our growth in the knowledge and grace of God, and our progress in a holy and devout life, do, for this purpose, and with this intent, associate ourselves together under the name of THE FIRST UNIVERSALIST CHURCH IN

Believing, however, on the authority of history and careful observation, that Sectarian Creeds and Confessions of Faith, are prejudicial to the progress of Christian knowledge, and to the exercise of the generous and charitable spirit of the Gospel—and believing also that the Bible is the best and only safe guide in faith and practice, and that the doctrines and precepts of Christianity are therein clearly expressed and set forth—therefore, as a Church, we receive the Bible as our Creed or Confession of Faith, and, recognizing no authority in these respects, separate from this, we claim for ourselves, and cheerfully allow to all others, the Protestant right of interpreting it, each according to his own judgment, in the fear of God. But for the better promotion of the object of our association, we do hereby agree to, and adopt, the following Covenant and Articles of Church Government:

COVENANT.

Believing, according to the testimony of the Word of God, that happiness and usefulness are inseparable from holiness and a faithful observance of the requisitions of the Gospel, we promise, as far as in us lies, to be obedient to the spirit and precepts of our Lord and Saviour Jesus Christ, and in all things to walk conformably to the law of Love. We promise to be careful to maintain good works; to live soberly, righteously, and godly in this present world; to walk humbly and reverently with God, and honestly, charitably, and peaceably with all men; and, if possible, to avoid all appearance of evil, that the Truth may be honored, and God glorified before the world.

We do also pledge ourselves, in case of any social or business difficulty one with another, before resorting to the law of the land, to make our first appeal to the Law of Christ; and mutually to employ every effort among ourselves by conference, reference, or otherwise, to bring about an adjustment of such difference on Christian grounds, and in the spirit of Christian forbearance, forgiveness and love.

We promise, finally, in all things to watch over one another in love, to counsel and advise and, if necessary, admonish each other, in all meekness and kindness; remembering that we are all the children

of one Father, who hath shown his great love for the erring, in that, while we were yet sinners, Christ died for us.

ARTICLES OF GOVERNMENT.

ARTICLE I.

Name and Annual Meeting.

This Church shall be known as FIRST UNIVERSALIST CHURCH IN ; and shall hold its annual meeting for the choice of Officers, hearing Reports, and the transaction of such other business as may come before it, on the Monday evening following the second Sunday in October.

ARTICLE II.

Officers of the Church.

The Officers of this Church shall consist of a Pastor; four Deacons, who shall remain in office during the pleasure of the Church, or till resignation; and a Clerk and Treasurer, who shall be chosen annually by voice.

ARTICLE III.

Duties of Officers.

1. The Pastor shall preside at all meetings when present; and in his absence the Senior Deacon present; and in the absence of Pastor and Deacons, a Moderator pro tempore may be appointed.

2. The Deacons shall assist the Pastor in the administration of the ordinances, and in the general supervision of the interests of the Church.

3. The Clerk shall keep a correct record of all the meetings and proceedings of the Church, and of the names and residences of the members. It shall also be his duty to see that the Record Book is present at all the regular meetings of the Church.

4. The Treasurer shall keep a correct account of the financial affairs of the Church, and shall also have the care of its funds, from which he shall pay out only by the written order of the Pastor or one of the Deacons, specifying the purpose to which the money shall be applied, said order to be filed among the Church papers for future reference. He shall also have the care of the church furniture.

ARTICLE IV.

Applications for Membership.

All applications for membership with this Church shall be made to the Pastor, or one of the Deacons, who shall lay the same before the Church at its next meeting.—And no application shall be acted upon until the meeting following that at which it was presented, except in case of urgent necessity. The applicant may be received into membership, by an affirmative vote of two thirds of the members present at any regularly notified meeting, on subscribing the Covenant and these Articles of Government.

ARTICLE V.

Offending Members.

This Church disclaims all authority over offending members, beyond the withdrawal of fellowship. It establishes no rules of dealing with such, but those recorded in Matthew xviii. 15-17, 1 Cor. v. 11-13, 2 Thess. iii. 6-15: Provided, nevertheless, that in case of misconduct on the part of any member, the voluntary withdrawal of said member, under such circumstances shall not take from this Church the right of investigation in the case; nor shall anything upon its records, in self-justification, be a statement of the facts.

ARTICLE VI.

Withdrawal of Membership.

Any Member wishing to withdraw from this Church, by making request, may receive a certificate of good standing, and a recommendation to any other Church, if no objection be made on the part of this Church. But if objection be made, and supported by facts, no such certificate or recommendation shall be granted—

Provided, always, that no honest difference of opinion in matters of doctrine shall ever be made cause for disfellowship, or for withholding a certificate of good standing and recommendation in all other respects.

ARTICLE VII.

Meetings.

The Church shall hold regular meetings for the transaction of business, and for the promotion of its prosperity and usefulness, as often as it may from time to time determine. The Pastor and Board of Deacons shall, however, have authority to call a meeting whenever they may think the interests of the Church demand it.

ARTICLE VIII.

Collections.

A collection for the benefit of the poor, for defraying the necessary expenses of the Church, shall be taken up as often, at least, as once in two months.

ARTICLE IX.

These Articles of Government may be altered or amended at any regularly notified meeting, by an affirmative vote of two thirds of the members present—provided such alteration or amendment has been proposed in writing at some previous meeting regularly notified.

A STATEMENT

Of the views of this Church respecting the nature and objects of the Lord's Supper.

1. We believe the observance thereof to be the duty and privilege of every Christian—his duty, because it is fitted in all its influences to subdue and sanctify the heart, and to lead him to cultivate the spirit and imitate the virtues of his Master—his privilege, because it is an expression of his gratitude and love to the Saviour, and a source of spiritual strength and comfort.

2. We regard it simply as a Memorial service—"Do this in REMEMBRANCE of me"—as a recognition of the labors, sufferings, and death of Christ for the salvation of the world, and an expression of devout and grateful love to Him for his faithfulness and affection in this respect.

3. We consider a participation therein not as proof of Christian perfection on the part of the communicant; but as evidence of a desire to attain thereto, and as one of the means by which he may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

4. We regard it as a part of Christian worship—a solemn ceremony, but not more solemn than prayer and communion with God, and requiring the same preparation—a heart full of love, a consciousness of weakness, and a devout and earnest wish to be spiritually strengthened and sanctified.

5. We regard it as the Lord's table—therefore, we have neither the presumption nor the disposition to draw lines of division and exclusion.

A preacher, whose ministry was more particularly directed to administering the Lord's Supper, than the life and consolation of the Gospel, was once holding forth in the town of Fitchburg, Mass. After casting a gloomy veil over the word of life, the speaker entered on his wonted theme of endless damnation with a zeal suited to his subject. The Divine Being was represented in the character of an infuriated enemy, pouring forth streams of incensed wrath on his poor, dependent offspring—when Dr. Marshall, with his characteristic sagacity and address, finding it difficult to keep silence, interrupted the preacher by gravely saying—"My friend, you mistake the character; that is not God—that is the devil."