

and "for" twice repeated, follows in connection,—"for" says the apostle, since by the first came death, by the second Adam came the rising again from the dead,—"for" as in the Adam all are subject to death and all die, so in the next Adam, who is a quickening, shall all be brought to life again. And anticipating every cavil, he stereotyped the saying by adding this language—"But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming." They that are not Christ's at a later period "for the dead in Christ shall rise first."

Interpretations will at least make sense; we place our definition in the passage as a title for the apostle's language, it will readably. Let us try. As in Adam all go into grave, even so in Christ all shall again come out of the grave. Now let us see how firm will's rule will operate:—As in Adam all the holy, even so in Christ shall all be made holy; every man in his own order: Christ the first-fruits of this holiness!!! afterwards they that are Christ's made holy at his coming!!! Also for the blasphemy of a system that converts Jesus a sinner, and makes him holy in his own way! O Universalism, you will not only "dash" your head "against a stone," but you will also lawlessly into the dark sepulchre of profanation and bury yourself among grim skeletons monumental rebellion against Heaven.

The repeated triumphs concerning the honor, power, glory, and incorruption of risen bodies, may be disposed of in a few sentences. The power, glory, incorruption, and spirituality of who awnke at the command of the Son of Man, not to be doubted by any man who believes in the sacred word; but admitting that all sinners raised from the dead shall arise in power, glory, corruption and spiritual body of satan and his angels, what proof is afforded in this admission that they will enjoy holiness and happiness? We readily admit that all men shall be raised in power, glory, in incorruption, in spirituality; but this power, glory, incorruption, and spirituality, instead of imparting happiness to the religious rebel, will only augment the bitterness of the remorse and acuteness of the anguish of the everlasting separation from the power, glory and spirituality of one who are with God and the Lamb. We shall see these periods in their unprotected simplicity, to a if any Universalist, far or near, will take up the subject in logical style.

There is only one more point worthy of argumentative notice. The gentleman quotes I John iii: 8;—For this purpose (will it fail?) was the Son of God manifested, that he might destroy the works of the evil." The apostle here, as in all other places, is entitled to our faith. It is a "wholesome doctrine and very full of comfort" that the beloved John declares. Christ was manifested to destroy the devil's works, and this manifestation of Christ was not in vain, as will be seen by a reference to 2 Tim. i: 10, where Paul affirms that "he hath abolished death, and hath brought life and immortality to light through the gospel." "Now is the prince of this world judged," said Jesus himself. The work is done. Paul speaks of it in the past tense. It cannot then "fail." If, therefore, Jesus has already vanquished death, and brought to us spiritual life and immortality, and yet we have so much sin, so many sinners, and such floods of misery & mortal suffering, will our Universalist friend please reveal to us the promises which warrant the conclusion that Christ will dispense holiness and happiness to all mankind upon new principles and new modes of procedure?

D. OLIPHANT.

The reader of the above article will oblige us by reading the article of which the above professes to be a review.

We shall pass over Mr. O's first and second paragraphs, as unworthy of notice. We are quite satisfied to leave it with our readers to decide who has done "the boasting."

In Mr. O's third paragraph, he says, that the whole of the 15th chapter of 1 Cor, as one of our proof-texts, "is something new." Now we are surprised at this; for he knows, as well as we do, that the gospel that Paul preached to his Corinthian brethren, was a subject of much controversy in the progress of our debate. To remind friend Oliphant, I shall relate to him the points we established in this part of the debate:—1st. It was proved that the Gospel (or good news) was the memorable promise made to Abraham, viz.—That all nations, families and kindreds of the earth shall be blessed IN CHRIST.—2d. That the promise was "sure and steadfast," that it was "yea and amen;" since we have the word and oath of Almighty God for its fulfillment—depending not upon the creature, but the Creator for its fulfillment. 3d. That the promise or gospel, was "good tidings of GREAT JOY," "which (great joy) shall be to all people." 4. That the BLESSING, that is the promise, and the GREAT JOY, of which the Gospel is the tidings, shall be realized by the whole family of mankind in the immortal resurrection—not before—that upon the promise shall cease to be a promise, or lost, or swallowed up in the fulfillment. 5.—That by becoming "inheritors of the promise" through faith in it; we do not enjoy the BLESSING, that is promise—that by receiving the Gospel, or good news, we do not enjoy the GREAT JOY; for the Gospel is only the tidings of it—thus we are called upon to believe, and so enjoy the special salvation which Timothy speaks of, as being the result of a

belief in the truth, that "God is the savior of all men, especially of those who believe." 6.—That all mankind are "heirs of promise,—the Jews, naturally, being descended from Abraham—the Gentiles became heirs "according to promise;" but that some may die without faith in the promise—or in other words—some became "inheritors of the promise" through faith, and some do not; nevertheless, all nations, families, and kindreds of the earth shall enjoy the BLESSING that is promised, if God's word and oath are to be relied on.—"For what if some do not believe, shall their unbelief make the faith, (or promise) of God without effect, God forbid; yea, let God be true, but every man a liar." All this, and more, was introduced for Mr. Oliphant to act as a side, but he did not do it; nor do I believe can any man.—I know, this is strong language; but we can assure our readers, that our faith is strong, in that what God has promised, He is able to perform; and that "He is not a man, that he should lie." In reply to the rest of paragraph third, I would say to Mr. O., that Universalists are not such good fools, as he would have people to believe. If he had embraced the "fulness of the blessing of the Gospel" that Paul preached; he would have known what kind of salvation Universalists believe in.

"For as in Adam ALL die, even so. IN CHRIST shall ALL be made alive." "It would appear," says Mr. O. in paragraph four,—"that as we go down to the grave so we come up."—This is what he said in the debate, and it is the amount of what he now says. But does Paul justify this? It seems to us, that according to Paul's language, we go down IN ADAM, the earthly man, and rise IN CHRIST, (not in Adam,) the Lord from heaven. The words "as," and "even so," have no reference to the number that shall rise, and that is, all that die in Adam.

But, let us admit, that, "as we go down to the grave so we come up"—and see where it will lead him. Here is a man who dies, having but one arm, or one leg, or one eye,—as he goes down, so he comes up. Here is another who dies a maniac, or blind,—as he goes down so he comes up. Here are Methodists, Baptists, Presbyterians, Campbellites, and dear knows how many sects, (all Christians! of course,) who are quarrelling and fighting, continually, with each other; and even go so far as to call each other liars,—as they go down, so they come up. What non sense!—and yet it is just such a resurrection as the whole partialist world believes in. According to this, we cannot see, but the Universalists, after all, that is said, will stand as good a chance as any of them. But the "Savior of the world" blows this Pharisaic doctrine to the winds; in replying to an objection made by the Savior,—"Ye do err not knowing the Scriptures, nor the POWER of God; for in the resurrection, they neither marry nor are given in marriage: neither can they die any more; FOR they are EQUAL unto the angels—they are the children of God, BEING children of the resurrection." Matt 22 and Luke 20. A pretty gentleman, this Mr. Oliphant,—talk about "taking up the subject in logical style, indeed.—Such logic as our partialist friend advances, may do for the lunatic asylum, but never for men who are possessed of their right mind, and who read and judge for themselves.

But Mr. O. thinks he has us now, completely. In paragraph five, he says,—"But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming, and they that are not Christ's at a later period still; for the dead in Christ shall raise first." Here we have a passage from Paul's 1st Cor., then a passage of "home-made" Scripture from Mr. Oliphant; then a passage from Paul's Epistle to the Thessalonians; and all huddled up together. He seems determined to gain his point, right or wrong, no matter how he accomplishes his purpose. And, then, as though he was conscious of doing wrong, he says:—"Our interpretation will, at least, make sense: for if we place our definition in the passage as a substitute for the Apostle's language, it will read tolerably." What a very modest man! What a great pity it is that the great apostle to the Gentiles did not possess as much wisdom as our very learned and logical Mr. Oliphant—"No doubt but ye are the people, and wisdom shall die with you."

But believing that Paul knew how to express himself, quite as well as our learned friend, we shall give the passage just as it stands:—"For as in Adam all die, even so, in Christ shall all be made alive." "But every man, (mark, every

man—not a part)—"But every man in his own order: Christ the first-fruits; afterwards, they that are Christ's at his coming. Then cometh the end." &c. &c. Not one word about wicked people—or there will be none. All are Christ's at his coming, since all are raised in him; and the same Apostle, says, that "If any man be IN CHRIST, he is a new creature," &c. &c.

But Mr. O. says, that "the dead in Christ shall rise first,"—yes, "the dead," that is all the dead, of course, "IN CHRIST" shall rise first.—first, before what? Then they which are alive and remain," &c. Turn to Thessalonians and read the passage, not one word is said about the wicked.

In Mr. O's last paragraph he argues, that because the Savior said: "Now is the Prince of this world judged;" therefore the devil is destroyed. Alas! for the bold blasphemy of a system that converts Paul and Jesus into liars! O Partialist, you will not only "dash" your head "against a stone," but you will also rush lawlessly into the dark sepulchre of profanation, and bury yourself among grim skeletons, monumental of rebellion against the voice of Heaven."

TO THE EDITOR OF THE GOSPEL MESSENGER,  
 Reu and Dear Sir:—  
 Having, accidentally, laid my hands on the "Gospel Messenger," Nos. 5 and 6, which were sent by one of your church to a neighbor of mine; I have perused them with much pleasure, to say the least of it: and I am, indeed surprised at the strong position you appear to occupy. I have been for a number of years a member of the Christian Disciple Church here; and see many things wrong, if not in the profession, at least in the conduct of some members, generally, of that church. I hope I am not one that is carried away with every wind of doctrine, nevertheless, I feel anxious to be further instructed in the doctrine of UNIVERSAL SALVATION; and I would be, indeed, obliged to you, if you could forward the "Gospel Messenger" from the beginning of the volume; also the "Tracts" of which I have seen, No. 3 Direct to Guelph;—and I remain your obliged friend,  
 J. A.  
 Eramosa, Sept. 18, 1849.

SUBSCRIBERS IN ARREARS.  
 Many of our Subscribers in the following places have not paid for their paper; will they be so kind as to hand the amount of their Subscription to one of our Agents, or forward it to us at London, C. W. We hope our subscribers, who are in arrears, will attend to this, within the next three weeks, without fail:—  
 Bayham, Sparta, Delaware, Richmond,  
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 If they know of no Agent, they can send it to London, C. W. themselves.

PREACHING.  
 The Brethren who have subscribed towards the preaching of the Gospel of Reconciliation, in the London, Niagara, and other Districts west of Toronto, are requested to pay the amount of their Subscription, to the brethren who are authorized to receive it. Let it be done as soon as possible.

UNIVERSALIST REGISTER FOR 1850.  
 The Universalist Companion, with an Almanac and Register, containing the Statistics of the Denomination, for 1850, has made its appearance: Rev. A. B. Grass, Editor and Proprietor. It is printed in pamphlet form, on fine white paper, of 60 pages—Price 7½ cts. Those who wish to have one, can be supplied by any Universalist Minister in this Province. Every Universalist should be in the possession of one copy at least, and, if he be able, one for his partialist neighbor.

PREACHING APPOINTMENTS.  
 SMITHVILLE... First Sunday in the Month of September, at 3 o'clock, p. m.  
 LOUTH... First Sunday in September, at 10½ o'clock, a. m., in the School-house, near Disher's tavern.  
 BEAMSVILLE... First Sunday in September, at 6½ o'clock, p. m.  
 TEMPERANCEVILLE... Second Sunday in

September, in the afternoon, at 2 o'clock.  
 TOWN-LINE... Third Sunday in Sept., at 10 o'clock, a. m.  
 LONDON... Third Sunday in September, at 4 o'clock, a. m.  
 WESTMINSTER... Third Sunday in Sept., at 7 o'clock, p. m.  
 BERLIN... Fourth Sunday in September, at such hours the friends may appoint. They can make arrangements to have the preaching in some other place, in the morning, if they choose.

Secular Department.

Electric Telegraph between London and Paris.

The French Government has according to Mr. Brett the authorization to establish on the coast of France a submarine electric telegraph between Calais and Boulogne, which, crossing the channel, will go to Dover on the coast of England. The treaty entered into with Mr. Brett guarantees certain advantages to the French Government, and leaves all the expenses at the charge of Mr. Brett, assuring him, however, a privilege for ten years in case the experiment should succeed, as from long examinations which have been made there is every reason to hope, will produce on the relations between France and England results of which it is impossible at present to estimate the importance. Dover, the point at which the submarine telegraph is to join England, is united to London by a direct telegraph line; the capitals will, therefore, be in this manner in almost instantaneous communication.

GORGEY'S SURRENDER.

The Vienna Correspondent of *The Times* writes as follows under date of Aug 29  
 I am able to inform you, upon undeniable authority, that the Prince of Warsaw made no terms whatever with, or promises to Gorgey, he having surrendered unconditionally. Whatever may be said or written to the contrary, the character of Gorgey will, in the opinion of those capable to judge of the matter, stand as fair and unblemished as ever. In fact, the Hungarian commander had no other choice than to surrender, as, after having done all that mortal man could do to escape from the toils into which he had fallen, he found himself with dejected and worn-out troops, destitute of provisions, between two powerful and victorious armies. Although I have been adverse to the Hungarian cause from the moment that Kossuth took such an ungenerous advantage of the Emperor Ferdinand's kindness, or more properly speaking weakness, my endeavor has uniformly been to do justice to the individuals belonging to either party; and Gorgey, in my opinion, has not only shown himself a right brave and chivalrous leader, but has by his last act proved that he is a true lover of his country and nation. He saw that the game was absolutely and irretrievably lost, and determined to prevent an unnecessary effusion of blood.

According to the *Wanderer*, the decision of the Emperor concerning the surrendered corps of Gorgey, is, that it be partly enlisted in the Imperial ranks, and partly dismissed to their homes, and that the officers be submitted to trial. Gorgey is not to be brought to Vienna, but to Olmutz or some Bohemian fortress.

TO THE EDITOR OF THE GOSPEL MESSENGER.  
 Sir,—

It is as painful as it is improper to allow error to pass for truth, in matters susceptible of demonstration upon the experimental and inductive principle: under this impression I beg to advert to that compound gaseous substance, lately announced by the name *Ozone*, the presence of which, in the atmosphere, was by some, the supposed cause of Cholera. In a certain number of that paper published at London, &c. &c. called the "Free Press," observed a wrong description of this article. It was there said to be some singular kind, or modification of oxygen.—Now, the fact is, isolated oxygen admits of no modification or variation, save quantity. I was not acquainted with this substance under the nomenclature of *Ozone*; but I was for a long time aware of it as a certain oxyd of hydrogen, the proportions of oxygen and hydrogen being very different from that of water. I suspect that little is known of its properties; but by analogy they must be either acid or alkaline—likely the latter, as hydrogen is suspected to be a metal in the gaseous state; completing in that direction the extreme variety of that elementary class of matter.

M. G.