

POETRY.

LITTLE CHILDREN.

Speak gently to the little child,
So guileless and so free,
Who, with a trustful, loving heart,
Puts confidence in thee.
Speak not the cold and careless thoughts
Which time has taught thee well;
Nor breathe one word whose bitter tone
Distrust might seem to tell.

If on his brow there rests a cloud,
However light it be,
Speak loving words; and let him feel
Thou has a friend in thee;
And do not send him from thy side
Till on his face shall rest
The joyous look, and sunny smile,
That mark a happy breast.

Oh! teach him, this should be his aim,
To cheer the aching heart,
To strive where thickest darkness reigns
Some radiance to impart.
To spread a peaceful, quiet calm,
Where dwells the noise of strife,
Thus doing good and blessing all
To spend the whole of life.

To love with pure affection deep,
All creatures great and small,
And still a stronger love to bear
For Him, who made them all.
Remember, 'tis no common task
That thus to thee is given,
To rear a spirit fit to be
The habitant of Heaven.

THE LAST HANGING—ORTHODOXY AND THE GALLOWS.

Amos Northrup was executed at White Plains a few weeks ago for murder. The account given in the papers, justifies all that has been said about the evils of this kind of judicial man-killing. We extract the following from a Religious Journal which insists upon the law of blood:

"There were about 2,000 persons assembled in the vicinity of the court house, to witness the tragic scene, but many were doomed to disappointment. The gallows, erected in the morning in front of the prisoner's cell, consisted of a platform elevated about one foot above the ground. On either side of the platform, were two upright posts, securely braced, and a cross-piece extending from one to the other, about ten feet above the platform. From the centre of that cross-piece hung the fatal rope. About 200 persons were assembled in the yard.

At a quarter past 2 o'clock, the wretched culprit, preceded by the sheriff, marched into the yard. With an unflinching step he placed himself upon the platform, and seated himself in a chair, clothed in the habiliments of the grave, with the halter around his neck. The attending clergyman addressed the Throne of Grace, invoking the Divine blessing, inasmuch as he had confessed his fault and repented himself of the same, and accepted the offers of salvation, that he might, also be accepted of Him in that world to which he was hastening."

The writer, who was present, after describing him as a large, heavy man, who had accumulated a mass of flesh during his confinement,—not much troubled in conscience, one would think—says he stepped forward and made a short address, in substance as follows:

"He felt it his duty to make some remarks in regard to the unfortunate family of which the girl was a member, whose life he had taken. That he had committed the act he did not deny, and having transgressed the laws of the country, was now to suffer the penalty, and he of necessity admitted. That she had been the means of bringing him where he was, but the deed he had committed had been the means of saving his own soul. He had no hard feelings towards any of the family, nor any one in the world, and hoped that nobody had any against him; and if they had they might be abandoned. He had provided for himself since he was seven years old. This day had been a painful day to him, and he supposed it had been to most others. His heart's prayer to God was, that the afflicted family, and all others, might repent and be converted as he had. He was prepared and not afraid to die—and closed by saying:—Brethren and fellow citizens, I bid you all an affectionate

"Here his feelings overcame him, and he made a second and third effort and in the fourth said: "I bid you all an affectionate and everlasting farewell."

"He then stepped back to the centre of the platform, shook hands with several, bidding them farewell. The noose was adjusted—with one stroke of the ax the rope was severed, the weight fell, and the criminal hung suspended in mid-air."

We cannot give the description that follows.—It is too inhuman. But we add a few comments with the hope that the advocates of the death-penalty will consider them.

1. As is common in such cases, this wretched man after being proved guilty of murder, to the charge of which he plead not guilty, and sentenced to be hung, "confessed his fault, and repented himself of the same, and accepted the offers of salvation." Of himself he said, "he was prepared and not afraid to die."

2. He says, of the murdered girl, "she had been the means of bringing him where he was, but the deed he had committed had been the means of saving his own soul! Monstrous! And this idea is sustained by the Orthodox, and put forth in their papers as an evidence of saving grace.—Perhaps Dr. Cheever will quote it into the next edition of his work to prove the saving grace of the gallows. We trust we shall not be accused of believing that "death saves men," by those who advocate that murder is the "means of saving."

3. The dying man said his heart's prayer to God was, that the afflicted family (of the murdered girl) and all others, might repent, and be converted as he had!" From this, and from other sources, we learn that the girl and her family had not repented; that she nor they had been converted, and of course she has no chance of salvation. Now look at it. This convicted man says, "She has been the means of bringing him where he was," and that had been the "means of saving his soul." He murdered her, and thus hurried her before the judgment of God, unrepentant and unconverted, unfit for heaven. She must go to hell and be tormented, forever and ever. That deed was the means of saving his soul. He has been hung and is gone to heaven, where he will rejoice in perfect bliss forever and ever. The blood stained murderer in heaven, the innocent girl in hell! Oh Orthodox! hide thy head for shame!

4. And then the influence. 2,000 persons assembled to see a man killed. We remember when boys used to assemble at beef and hog killings.—It was a gala day for them. Higher sport is now sought, and 2,000 people in Westchester crowded together to see a man hung up by the neck in "mid-air." They could not have been Universalists, for there are none in that region. It is a matter of some importance and anxiety to learn whether any of the "saving" grace of murder was, as is common in such cases, extended to any of the bystanders in a way to induce them to "go and do likewise." It is usually the case that a hanging is followed by a murder. We hope it may not be so in this case.

The above case is not a solitary one. It is not many years since a man of the name of Clough murdered a Mrs. Hamilton, in New Jersey, under most aggravating circumstances. Condemned to die, he repented; and under the gallows expressed his assurance of heaven for himself, and his regret that he had sent the beautiful and innocent woman to hell! Such cases should be remembered for the practical illustration of certain points of a doctrine which passes for Orthodoxy.—New York Christian Messenger.

TOTAL DEPRAVITY IN EARNEST.

A writer in a Presbyterian paper published in the United States, referring to a man entering upon the road to Heaven, thus speaks of his condition and prospects.

"He begins an external reformation, becomes serious and moral, and imagines that he is getting along very well. The good, esteem him as almost a Christian, and he fancies himself not far from the Kingdom of Glory. But in looking more narrowly in his heart, he doubts, because of the evil that he finds there. He examines the motives of his conduct, and alas! they are all selfish. His good deeds now chiefly trouble him. Even his best thoughts are sinful. His heart is fountain of wickedness—his character is wholly defiled—totally depraved without one redeeming trait, and he can recall no period in his existence

when it was otherwise. Not a ray of hope, either for this world or the next, enters his soul.—He stumbles upon the dark mountains—he rolls upon a black and dismal sea of despair, and oh! where shall he find a harbor, to cast the anchor of a single hope?"

The picture is as dark and gloomy as Presbyterianism in general. The idea however, that a man's best thoughts are sinful, suggests that Presbyterians are as deep in the mud as others are in the mire; and it will take them a long time to pile good works enough together to entitle them to heaven. If the best thoughts are sinful, pray what shall we say of the worst? Allowing that the man is the lump of depravity here represented, how are we to understand the many appeals in Scripture like the following: "Prove all things, and hold fast that which is good." "Why not of yourself judge ye what is right?" "Come, let us reason together saith God." "Would he call upon totally depraved men: men, "without one redeeming trait," to reason, prove and judge?"

This writer must be a spiritual brother of a preacher we once heard of, who on one occasion, told his hearers that they might feed the hungry, and still be damned; to all eternity; clothe the naked, and still be damned; and in few words go all the rounds of moral duty and still be damned. At this, an aged and venerable looking man arose in the congregation, and fixing his eyes upon him, said, "And you may preach and be damned, but I shall stay to hear you!" and walked out of the house. Preachers who indulge so freely in endless damnation for those around them, must expect that their hearers will occasionally exhibit the fruits of their ministrations.

PROFESSION NOT PRACTICE.

There is, and ever has been, altogether too much profession in the Christian world, and too little practice. The simple fact that a man avows his belief in the Gospel, or gives a nominal assent to it—is not sufficient evidence that he is under its influence. He may profess over to enjoy religion, and yet be as irreligious as the benighted heathen. To know whether his faith has an operative influence upon his heart and feelings, we must know whether he is correct in his acts, his ear open to the distresses of his fellow men, and keeps himself unspotted from the world.

Now brethren, believers in Universal grace, it is very important that we keep constantly in view this distinction—*profession is not practice.* We may say that we have the fullest confidence in our doctrine; and the important question after all is, "Do we practice it? Do we live it? Do we show it forth in our daily walk and conversation? If not, and our lives are bad, of what avail is our profession. We are not benefited ourselves, we bring reproach upon the cause, and our influence is for evil to it, continually. Bad men converted with any cause will always retard its progress, be it ever so good; and though with their lips they avow it, no great good can be expected to result therefrom. On the other hand he who cannot thus defend it, may do more for it, by conforming his life to the requirements of divine truth, than multitudes can do of the above character. The truth is, our doctrine should be faithfully and zealously advocated by words, and by a life of practical godliness. Then it would go forth like a strong armed man, and throw down the strongest walls of error and prejudice—then it would appear in all its splendor and loveliness; and then the truth would spread and triumph most gloriously. Brethren think on these things; live your doctrine, enter into its spirit, cherish its devotion—do this and the word of the Lord will abundantly prosper in your hands; and as a reward you will receive a heaven upon earth.

A QUESTION.

It is believed by a large number of the Christian world, that the Gospel plainly teaches the doctrine of endless misery. Admitting this to be correct, how is it to be accounted for, that the Gospel is called in the Scripture, the Gospel of peace, of salvation, of good will—and connected with numerous other expressions of love; and in no instance whatever, is called the Gospel of damnation, of endless suffering, eternal death, or anything of the like character? Of the Saviour, the prophet declares, "he shall speak peace to the heathen";—"peace and good will to man," saith the angel in announcing his birth. And when Jesus was about to be crucified, he gave

his gospel to his disciples in these words: "Peace I leave with you, my peace I give unto you." Why all this care to call the Gospel peace, if contains the declaration of endless war against part of the creatures of God's creating power? And why is the term Gospel not once in the whole Bible connected with some of those terms in common use to express the sentiment of unceasing suffering? To the believers and advocates of the doctrine, we appeal for a plain answer.

CONVERSION TO THE TRUTH.

Decay of Campbellism—A. Hall's book no remedy for its ill—its failure to save his brethren from becoming Universalists.

A brother reading in Walker county, Georgia writes thus: "My wife and self joined the Christian church (commonly called the Campbellite) in the year 1807; About ten years ago we gave in our letters to the church in this county; but dwindled away entirely. Two years ago it was organized again I was present. The church wished us to renounce our Universalism; or at least to keep it to ourselves as private property.—This we refused to do. What next? A. Hall's Proclamation was sent to me. Well, next comes his book called 'Universalism against itself'; and the bearer of it said 'This will make you a Christian.' The devil once offered Christ all the kingdoms of the world, if he would fall down and worship him.—Ed.] I have read 415 pages, and will just say, that our monster brother, A. Hall, must try again; and write with a more Christian spirit. This book is very much like his brimstone hell and great personal devil. Yours in brotherly love. "JAMES PAGE."

—Star in the West

CONVERSION OF PREACHERS.

We are pleased to announce that a Mr. Lancaster, recently a Campbellite preacher, publicly avowed his belief in Universalism at Hazel Green, Wisconsin Territory, Oct. 10th. He is a man of good talents, unimpeachable character, and has been extensively popular with his own denomination. Arrangements are being made to give him employment as a public advocate of our faith in Hazel Green and vicinity.

The Western Universalist contains a letter from Rev. John D. Acton, of New Harmony, Ia., giving a short account of his conversion to Universalism. He closes by saying, "I have read and studied, I trust, with an unprejudiced heart, the character of God; and I humbly and boldly declare that I am a Universalist—soul, body and spirit. Reason teaches its truth—the Scriptures declare it—all in heaven and earth desire it, and God wills it Amen!"—[Jb.

ANOTHER CONVERTED.

We should have stated some months since that Br. Freeman (we have forgotten his given name) says the Western Universalist of Greensburgh, Ind., who now believes in and is preaching Universalism; was until recently, a member of the Methodist E. Church. He was a local preacher in that denomination some thirty years, in excellent standing, but a few months since he left that Church, and is now proclaiming the grace of God that bringeth salvation to all men. He is a worthy man, and is universally esteemed.—N. Y. Christian Messenger.

DIED, in Baltimore, Mr. HENRY FITZ, aged 63 years and six months. He was educated in the Calvinistic faith; but having an active mind, and being fond of study and religious investigation, he did not long believe in the stern and arbitrary doctrines of Calvinism. His benevolence was unsatisfied with any system of partial salvation. He became a convert to Universalism. In 1820 he removed to New York, and commenced the publication of the Gospel Herald, a Universalist paper, which he continued to edit and publish for seven years. It was conducted with much ability, and did a good service in the cause. He likewise wrote several pamphlets of much merit. And though he never denominated himself a minister, he preached for several years, whenever an opportunity offered.

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