

ains through faith, a prospect of a world's endless happiness, where the whole family of man shall finally gather, purified from the corruptions and defilements of sin, to enjoy the smiles and blessings of God forever.

"Having plainly answered the gentleman's questions, we shall take the liberty to ask a few in turn.

"Mr. Walker is a Calvinistic Baptist. What could a man lose by leaving his creed and adopting skepticism? It could not alter his immortal destiny, for the number of the elect is so certain and definite that it can neither be increased nor diminished. It would of course, be better for a man to believe that death is an eternal sleep, than to believe that he may be lost eternally, and that many of his dearest kindred and friends will be forever in hell! Better for him to remain in ignorance than suffer all the doubts connected with such an unrighteous theory.

A skeptic could gain nothing according to Calvinism, by embracing that, except the fear that hath torment. He could not gain peace of mind, nor heaven, for his eternal destiny was decided before the world began, without any foresight of faith or good works. Nothing good could be secured, nothing desirable could be gained, by leaving skepticism for the Baptist creed. It he thinks otherwise, let him try his hand at figures and see if he can produce a different result.

"One fact is certain: Universalism is desirable to all good beings, and gives peace and rest; and another fact is equally evident: Endless misery, when believed and realized, makes men melancholy, and even mad! Of what use is it then, but to be cast out and trodden under foot of men?"

REV. ROBERT TOWNLY.

This gentleman was educated in the University of Dublin, at which he graduated in 1841, where he took high classical honors. The same year he was ordained a minister in the Episcopal Church, and after holding two or three appointments he was settled as minister of St. Matthew's Church, Liverpool, England. He continued his connection with the Episcopal Church about four years, when he left it, in consequence of a change in his religious belief. Not long after, he embraced the doctrine of Universal Salvation. He came to this country about two months since, with strong letters of recommendation from the Rev. Mr. Thom, of Liverpool, with whom he has been intimate for 4 or 5 years. He is a man of good mind, excellent attainments, and superior pulpit talents. He has preached 2 sermons for Dr. Skinner, in the Orchard-street Church, with which the people were greatly pleased. He has gone to Charlestown, Mass., to spend two Sabbaths. He is a great acquisition to our cause, and will be one of our most useful and efficient ministers.—N. Y. Christian Messenger.

CONVERSION OF A BAPTIST MINISTER!!

Light Shining in North America!!!

Br. GUNTER:—With pleasure I now take pen in hand to inform you that Rev. Henry Swanson, of Fort-Ruin, Green Co., N. C., has renounced the doctrine of endless misery, and avowed his belief in the cheering doctrine of a world's salvation.

Mr. Swinson has been a Calvinistic Baptist clergyman for the last 25 years, and is a man of much wealth—talent, popularity and influence.—For the last year his mind has been much exercised on the subject of man's destiny beyond the grave, and the result is, his conviction of the Bible fact, that "God will have ALL MEN to be saved."—1 Tim. 2: 4 —[Star in the West.]

THE LATE DISCUSSION AT JORDAN, C. W.

We give below some of the arguments brought forward by us in support of the first proposition, which reads thus: "Do the Scriptures teach the final Holiness and Happiness of all Mankind?"

Feb. 21, 10 o'clock, A. M.

Mr. Lavell having the affirmative, was called forward by the principle Moderator to open the debate, and commenced by saying that "the proposition before us was one in which all are deeply interested, 'Do the Scriptures teach the final Holiness and Happiness of all Mankind?'—Neither one of us believes any will be saved in their wickedness, but FROM their wickedness. He (Mr. Oliphant) believes in the final holiness and happiness of all mankind; and here we join issue. Mr. Lavell then proceeded to his first proof-text: Matt. 22: chap. from the 23d to the 32nd verse inclusive, 'The same day came to him the Sadducees, which say there is no resur-

rection, and asked him, saying; Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; (Sadducees, who were unbelievers,) and the first when he had married a wife, died; and having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seven, and last of all the woman died also. Therefore, in the resurrection whose wife shall she be of the seven? for they all had her.' Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.—For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living." The parallel passage in Luke 20, chapter, was introduced and reads as follows: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more, for they are EQUAL unto the angels; and are the children of God, BEING the children of the resurrection. Now, that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living; for ALL LIVE UNTO HIM." Our Saviour did not merely answer the question of the Sadducees and then stop; but proceeded, 1st, To show that there was a resurrection of the dead. 2nd, To inform his hearers what would be the condition of those raised, 1st, "they should not die any more." 2nd, They should be "EQUAL unto the angels." 3d, They should be the "children of God." 4th, They ALL should "live unto God." Mr. Lavell called the particular attention of Mr. Oliphant here, that two distinct facts are predicated of the raised, 1st, They should not marry. 2d, They should not "die any more" because of their equality with the angels of God. Hence we are justified in saying those raised will not sin or suffer, or marry, or die any more;—carnality will not exist in the resurrection state, because of their equality with angels. There is no way of escaping from this conclusion other than to say that "angels in heaven" sin and suffer!

Mr. Lavell wished to call the attention of Mr. Oliphant to the words "they which shall be accounted worthy to obtain that world, and the resurrection from the dead." How many does he think will obtain that world and the resurrection from the dead? Is it not a prominent doctrine of the New Testament, and universally acknowledged by all Christians, that all the dead shall be raised. Paul declared this fact in his first letter to the Corinthians: "As in Adam ALL die, EVEN SO, in Christ shall ALL be made alive." And again, (Acts 24: 15) "And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead BOTH of the JUST and the UNJUST." Hope is a conjunction of expectation and desire, and Paul being a Christian did not hope that any

would be raised unjust; for that would have been a most unchristian hope indeed. Does my friend hope that any will be raised unjust? If his hope is as extensive as Paul's was, then he must certainly believe that ALL will be "accounted worthy to obtain that world and the resurrection from the dead." he must have hope towards God, that there shall be a resurrection of the dead, both of the just and the unjust." The fact is, he must admit that all are worthy, in order to prove the 2nd proposition (endless punishment), or else prove it without the resurrection from the dead. The Scriptures I affirm, teach the resurrection of all mankind into a state of immortality, by the same process and the same power; and the fact is triumphantly established by Luke's own teaching, that all will be "accounted worthy," and will be "equal unto the angels,"—the children of God being the children of the resurrection—for none are to "obtain that world and the resurrection from the dead," but those that are "accounted worthy," and as all are to "obtain" them, or be raised from the dead, all, as a matter of course, will be "accounted worthy." That this proof text triumphantly sustains the proposition cannot but be evident to all who will give it a fair examination. If after the resurrection the greater part of mankind are to be endlessly miserable why did not our Saviour say so when treating of the resurrection?—the very time we should expect to hear of it. Why did He never say so? On the contrary he tells us that "in the resurrection" mankind shall be "equal unto the angels"—"the children of God BEING the children of the resurrection"—that they shall not "die any more," and that all shall "live unto God." These are glorious announcements—well worthy of that Gospel which brings good tidings of great joy which shall be unto all people.

2nd PROOF TEXT.—Mr. Lavell introduced 1 Cor., chap. 15, as his second proof text. It appears from this chapter, that some among the Corinthians (even the brethren), denied the resurrection altogether. The Apostle in order to establish this important doctrine in the mind of his readers, goes into a lengthened account of its extent and its effects upon its subjects. 1st, With reference to its extent, the Apostle says: "For as in Adam all die, even so, in Christ shall all be made alive." 2nd, As to its effect we learn, As those who are raised in Christ, we are justified in saying that they will be raised free from sin, "If any man be in Christ, he is a new creature." 2 Cor. 5: 17. The phrase "in Christ," is used about forty times in Scripture, and always applied to those who are justified from sin! 2nd, Paul declares that "as we have borne the image of the earthy (and all bear the image of the earthy) we shall also bear the image of the heavenly." 3d, "It is sown in dishonor, it is raised in GLORY." 4th, "It is sown in weakness it is raised in power." 5th, "It is sown in corruption it is raised in incorruption." 6th, We shall all be changed, (yes, even some of his Corinthian brethren whom Paul told to "awake to righteousness and sin not, for some have not the knowledge of God, I speak this to your shame") that is "the dead shall be raised incorruptible and we shall be changed." (What becomes of the partialist phrase "no change after death," if Paul

tells the truth which shall we believe? We go for Paul and the Bible!—our Partialist friends may go for whom they please, with all their home-made Scriptures. So much for the extent and effects of the resurrection; the former is universal, the latter, glorious, sublime, holy.

Mr. Lavell proceeded to notice some of the results and triumphs of his reign in kingdom. 1st, He is to conquer death. "Death is swallowed up in victory." This agrees with the words of our Saviour when speaking of the resurrection, and those who are raised. "Neither can they die any more." 2d, He is to put down all rule, all authority and power, (that is opposing rule, authority and power) excepting the devil and his power, who ever they may be. "That through death he might destroy him that had the power of death, that is, the devil—Heb. 2: 14." "For this purpose, (will it fail?) was the Son of God manifested, that he might destroy the works of the devil." 1 John, 3: 3d, "The last enemy shall be destroyed—death?" The devil and all his works, the grave sin, and all enemies shall be destroyed—death being the last enemy shall be destroyed." What will hinder the holiness and happiness of all mankind, if all the enemies are destroyed? Can friends of Oliphant tell? 4th, All things shall be subdued unto him, then shall the Son ALSO himself, be subjected or subdued unto him that put all things under him, that God may be ALL IN ALL!" After all have been subject unto Christ, then Christ is become subject unto God. Hence the word subject, does not convey here any idea of misery, but of happiness. The word also doth bars the popular cavil that some are subdued in one way and others in some other way. All must be happy for the will be subdued to the mild and peaceful reign of Jesus Christ.

On the 26th verse, Dr. Clarke says "Death can only be destroyed by a general resurrection; if there be no general resurrection, it is most evident death will retain his empire. Therefore the fact that death shall be destroyed, assures us of the fact that there shall be a general resurrection; and this is proof also that after the resurrection there shall be no more death." "Death is swallowed up in victory." Hence the Apostle exclaims, "O death where is thy sting?" And immediately he adds, "The sting of death is sin!" What more, my friends, could be said? All that bear the image of the earthly, are to bear the image of the heavenly. All are to be made alive in Christ—not come up out of Christ, but all who go down to the grave in Adam, come up, or are made alive in Christ. All are to be raised in power! GLORY!! and INCORRUPTION!!! In these proof texts there is the most perfect harmony. Over the whole there rests a flood of light and truth, that can never be removed; and though the heavens and the earth may pass away, not one jot or one tittle of God's word shall pass away until all be fulfilled; until the ransomed millions of the race of man shall unite in one general anthem of praise; until "Every creature which is in Heaven and on the earth, and such as are in the sea, and ALL THAT ARE IN THEM (are) heard saying, Blessing and honour and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever and ever