

sometime in 1836, after which he readily acknowledged that he entirely lost sight of one grand point when he resolved to be known only as a Christian with the New Testament as his only rule of faith and practice. He had retained Baptist views of conversion, call to the ministry, work of the Spirit &c., "O," said he "if I had understood baptism for remission of sins, as I now see it, I should not have made such crooked paths." But he was now more than three score and ten years of age.

After being a very useful man for near a quarter of a century he became speculative. He declaimed so long and loud against hirelings and a paid ministry that he raised up a covetous brotherhood or at least one that made no adequate provision for their preacher's support. Eld. Smith became intimate with Dr. Samuel Thomson and soon adopted his views of botanical medicine. He began to practice and write in its defence. He had for some time been a literalist in prophetic interpretation, and an advocate of the annihilation of the wicked, if not of the unconscious state of the spirit between death and the final resurrection. With his mind necessarily imbued with the world and medical practice, and so much tinctured with materialism, the step into Universalism was but small. From 1817 till his death, a few years since, he vacillated between Universalism and Destructionism.

Such is a brief synopsis of the life and character of the first Editor and Publisher of a religious newspaper. I give it all from memory. I read his autobiography about *twenty-five* years ago. Being then much interested in it I think I am substantially correct.

"*The Herald of Gospel Liberty*" often changed its form and place of publication. I have seen copies printed at Portsmouth, N. H.; Portland, Me.; Boston, Mass.; and Philadelphia, Pa. I hope to be able to treat our readers to an occasional extract illustrating the infancy of the newspaper press—religious.

W. W. E.

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### THE MARRIAGE QUESTION.

DEAR BROTHER OLIPHANT,—In answer to your question, in the March Number, I would say, that when parties have covenanted with each other, and are united for life, it is comely and of good report.—But to the children of God, I would recommend that if they find members of their Father's family, on whom they have set their affection, and this reciprocated, it is very desirable that they should be united for life. But this is not the question at issue. SENEX.

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~~As~~ Much refreshing news, some of it in type, must be laid over until our next. The proceedings of the June Meeting will appear in our June Number. D. O.