

any of the Apocryphal books, nor in any of the writings of Philo. How then can it be proved, that any such change as is supposed, had taken place in the meaning of Gehenna?

3. Josephus wrote his works shortly after the New Testament was written.— He was a believer in punishment after death, and frequently alludes to it in his writings; yet, he never calls it punishment in Gehenna, nor does the word Gehenna occur in his writings. No Jewish writings composed within 100 years after the time of Josephus, have descended to us. So that it can not be proved, that any change in the meaning of Gehenna had taken place within one hundred years after the time of Christ.

4. The first time that Gehenna was used to signify a place of misery after death, of which we have any account, was by Justin Martyr, about the year of our Lord 160.

5. The first time this word is used to signify a place of misery in another world, by any Jewish writer of whom we have any account, was by Jonathan Ben Uzziel, in a Targum written by him, the date of which is uncertain. Prideaux, together with several of the old critics, and even Gesenius, place it not far from the Christian era, on the authority chiefly of Jewish traditions. Prideaux, however, has well observed, that 'in historical matters, it is not to be regarded what the Jews write, or what they omit.' Most of the eminent critics now agree that it could not have been completed till some time between 200 and 400 years after Christ. Dr. Jahn thinks it 'a collection of the interpretations of several learned men, made towards the end of the third century, and containing some of a much older date.' Eichhorn says, that 'Jonathan certainly lived later than the birth of Christ;' and judging from his style, his fables his perversions of the prophecies concerning the Messiah, and from the profound silence of the early Jews and Christian Fathers, he concludes that his compilation can not have been made before the fourth century. The same circumstances that Eichhorn adduces, are thought by Bertholdt to indicate the second, or third century; and he is confident that the collection 'can not have attained its complete form, before the end of the second century.' With these general conclusions, it is said that Bauer likewise agrees; and some critics have referred the work to as late a period as the seventh and eighth centuries. See Universalist Expositor, vol. II, p. 368. There is no proof then that the meaning of the word Gehenna was changed until 150 years after Christ. It, therefore, we believe this word signifies a place of misery after death, we must believe it on the authority of uninspired men; on the authority of Jewish Targums, and Talmud's, and not on the authority of the Bible. If the reader is disposed to bow to such authority, he can do so, but we beg to be excused.

The following facts bear equally against understanding either Sheol, Hades, Tartarus, or Gehenna, to signify a place of endless misery.

1. The words eternal, everlasting, forever, &c., are not connected with either sheol, hades, Tartarus, or Gehenna, in a single instance, in the whole Bible.

2. Paul says he shunned not to declare 'the whole counsel of God,' and yet he has

not in all his writings mentioned either Tartarus or Gehenna. He mentioned hades but once, and then used it to signify the grave. Now if Paul believed those words signified a place of endless misery, how is this fact to be accounted for?

3. Among all the charges brought against Jesus and his apostles, by the unbelieving Jews, they never charged them with threatening them with endless misery in sheol, hades, Tartarus, Gehenna, or any where else. Now the Jews believed themselves to be the peculiar people of God; and if Jesus, or his apostles, had threatened them with endless misery, it would have excited their indignation to the highest pitch. And we should have heard them accusing Christ of being audacious and presumptuous, but no, no such charge is brought against him.

4. No person mentioned in the New Testament, ever expressed any fears of going to a place of endless misery after death; or ever prayed to God to be saved from such a place. Nor is it said of any person who had died, that he had gone to a place of endless misery—either in sheol, hades, Tartarus, Gehenna, or any where else.

5. The salvation of the Gospel, is never spoken of as a salvation from a place of endless misery, either in sheol, hades, Tartarus, or Gehenna. It is spoken of as a salvation from sin, from the darkness of this world, from wrath, from unbelief, and from the power of darkness; but no intimation is given, that Jesus came into this world to save mankind from endless misery in another.

Thus, we have finished our examination of these words; the reader can judge for himself, whether either of them, as used in the Scriptures, can possibly signify a place of endless misery.

RECAPITULATION.—The English word hell occurs in the Bible fifty-four times; thirty-one times in the Old Testament, and twenty-three times in the New. In the Old Testament it occurs once in Deuteronomy, once in 2 Samuel, twice in Job, seven times in Psalms, seven times in Proverbs, six times in Isaiah, four times in Ezekiel, once in Amos, once in Jonah, and once in Habakkuk. In the New Testament it occurs 9 times in Matthew, 3 times in Mark, 3 times in Luke, twice in Acts, once in 2 Peter, once in James, and four times in the Revelations. In the following books of the Old Testament it is not found: Genesis, Exodus, Leviticus, Numbers, Joshua, Judges, Ruth, 1 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Ecclesiastes, Song of Solomon, Jeremiah, Lamentations, Daniel, Hosea, Joel, Obadiah, Michal, Nahum, Zephaniah, Haggai, Zechariah, nor Malachi. It is not found in the following books of the New Testament: John, Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Timothy, 1 and 2 Thessalonians, Titus, Philemon, Hebrews, 1 Peter, 1, 2 and 3 John, nor Jude.

Confusion.

When one witnesses the wild confusion and uproar so often perpetrated under the wild delirium and maddening excitement of "camp," "anxious," and "revival" meetings, he cannot but be forcibly struck with the aptness and severity of the reprimand of such disorderly proceedings, found in the following words of Holy Writ, viz:—"For God is

not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches;" &c.—1 Cor. xv. 33, 34. And yet at certain (so called) religious meetings or gatherings, I have observed the main business seemed to be not to "let all things be done decently and in order," but positively a rivalry as it were, to see who could outdo others in reversing the above good injunction of Paul, by producing the most indecent excitement and disorder, and setting men, women and children, to raving and screeching and throwing themselves about in such a shocking and unbecoming manner, as to indicate them as fit for no place under the wide canopy of heaven but a mad-house:—and indeed many of them land there at last.—"Some therefore cried one thing, and some another: for the assembly was confused, and the most part knew not wherefore they were come together." Acts xix., 32. Shocking! This is one way of worshipping God! And if I could think it pleasing to him, I certainly ought to be dumb about it; but if it is, I have yet to learn so—and shall have to conclude it is not so difficult a matter after all, provided there is only fuss enough!

We talk disparagingly of the idolatrous worship, and ridiculous extravagances of the poor, benighted, stock and stone-worshippers of pagan lands! And are much concerned in sending missionaries to reform them!!—"Hear, O heavens! and give ear, O earth!"—And yet here, in the midst of the light of civil and religious advancement,—around the very blaze of mental cultivation, such indecorous pranks and antics are played off before high heaven, as would disgrace the Heathen nations, and cause them to pity and blush for us;—and witnessed by us in their religious observances, but would excite in our (refined!) bosoms nought but pity and disgust, if not derision. Methinks I hear one of them exclaiming to one of our missionaries, (and justly,) "Physician, heal thyself!"

In truth they are just such carryings on as were so cuttingly rebuked and derided, by holy Elijah, when he mocked and ridiculed the Baal worshippers, saying: "Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked! And they cried aloud, and cut themselves;" &c.—1 Kings, xviii., 27, 28. (Some of ours "cut" their heads by falling against the benches: [serve 'em right!] but generally a milder mode of appeasing our stony god is substituted, viz: pulling hair. Probably the idea of "pulling caps" grew out of this pious practice.)—As he said to them, we may well say to our Baalites (hedlamites) of this day—"If the Lord be God, follow him; but if Baal, then follow him." 21. For really I see not how such fanatical paganish behavior can be regarded by the sober-minded, as anything but a solemn mockery, and a profanation, of God's holy sanctuary, and of every thing like "pure and undefiled religion!"

Observe—the text first quoted speaks of God as a God of "peace;" and Christ is called "the Prince of peace"—and we read, "great peace have they which love thy law." Ps. xix. 165. Can such as I speak of be serving him acceptably, by exhibiting to men, such distraction and confusion, as evidence of their love of his holy law? As well might we contemplate or look upon a raging, turbulent sea, as evidence of a calm.—"My brethren, these things ought not so to be."

It cannot be wise in them: for it is written of wisdom, "her ways are ways of pleasantness, and all her paths are peace." Evidently then they who act thus must be unwise: for there is neither "pleasantness" in such ways, nor "peace in such paths"! They cannot be "saints": for "peace" dwells "in all churches of the saints!" So, as they are neither wise nor holy, that is, saints, what are they (touching this matter), but fools and profane?

What but profane dunces!—Is this severe? It is the severity of truth.

One would think they cannot be acquainted with God: for it is enjoined upon us thus. "acquaint thyself with God, and be at peace." Job xxii. 31. Now as they seem bereft of "peace," they appear not to "acquaint" themselves "with God"—and if so, of course they are not wise but are exceedingly foolish: for to "acquaint" oneself with him is to "know" him; and it is also in his sense, "to pass from death unto life"—to have eternal or gospel life now: for says his Son, "this is life eternal that they might know thee the only true God," &c. St. John xvii. 3.

If such false worshippers idolatrously conjure up a God of their own vain and horrid fancies—a God of confusion and dismay, instead of "peace," how can they belong to the number of those properly of his kingdom, or obedient to his or his dear Son's sway on earth? For St. Paul expressly tells us, "the kingdom of God is righteousness, and peace, and joy in the Holy Ghost." And this same beautiful and forcible writer prays thus:—"Now the God of hope fill you with all JOY and PEACE in believing, that ye may abound in hope." Rom. xiv. 17—xv. 13.

As they seem not to believe in "the only true God"—"the God of hope" and "peace"—but in a false God of their own dark, cruel imagining or creating—a God of confusion, despair and madness, they are (poor, demented creatures without our "hope," and are not "filled with all joy and peace in believing" in such a wrotted contrivance of their gloomy, sickly minds—so pitiful an apology for a God! And of course they are "filled with all" woe, despair, confusion and vehemence in believing. In such believing! Pho!

Far better, methinks, would it be for them to come with us, and "acquaint" themselves "with God, even our God," and "be at peace"—and "taste and see that the Lord is gracious." For our "God called us to peace." 1st Cor. vii. 16. And our is LOVE." 1 John iv. 8, 16. And we are so simple as to be found "believing" that "the fruit of the spirit is love, joy, peace!!" &c. Gal. v. 22.

But if we believed in, and worshiped a partial God of mixed parts—a God of contradiction, cross-pulling attributes—a fickle, changeable, vacillating God—a weak, shortsighted, imbecile God—a God subject to contingencies—a God who can be cheated, outwitted, robbed of "his own offspring," by a Devil who is said to be a good deal smarter, but who is nevertheless to be a perpetual agent of his unending evil, it is exceedingly probable, if not morally certain we should be cursed with the same want of "joy and peace," and be mixed up in a similar, awful and heart-rending confusion as all the rest of the blind devotees to "the beast and his image"—a phrality of false and imperfect Gods! From which, God save us, and deliver our brethren.

So far from shrieking and frenzy in God's churches, it is written, "strength and GLADNESS are in his place." 1 Chron. xvi. 27. Then one would naturally conclude such churches cannot be "his place!" In the same beautiful psalm of David, found in this chapter, we are called on to "worship the Lord in the beauty of holiness." 29. Not in the ugliness of distortion and distraction!—"Let the heavens be glad, and let the earth rejoice.—Let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because he COMETH TO JUDGE the EARTH." 31-33. "His judgments are IN ALL THE EARTH!"

Observe—there are two kinds of yokes and burthens, Christ's and Partialists'. Of his, he says, "my yoke is easy, and my burthen light." St. Matt. xi. 30. Now those of Partialists are anything but that! Then theirs cannot be of the right shape, make or stamp. They "gall" and "chafe."—Lord take our brethren from under the yoke, and burthen of Juggernaut—and help them on an easier "yoke," and a lighter "burthen!"