

away. The crowd have dispersed to their homes. The setting sun gilds it, the stars shed over it their holy lustre, and through the silent night, it stands there, an instrument of ignominy, and torture, and death. And when the morning light falls upon it, the people point to it as the wood on which the malefactor died. But it is an instrument of ignominy no more. From that hour when he drew his last breath, it became a glorious emblem, a sign of victory. Through the ages it stands, the guide of the sinning, the hope of the doubting, the rest of the weary. Through the ages it stands, Many suns shine upon it—night-light like epochs roll their starry lustre over it—changes go on around it—but there it stands, the great manifestation of truth and love—the point of atonement between man and God. The cross of Christ! The hosts of steel, the powers of human wisdom, shall roll back and be broken, but here is a power that cannot be overcome—an influence that reaches the heart, that exalts while it binds the soul.

Christians, cling to the once despised, the now-glorious cross! Let it be to you more than a symbol. Let its life and its spirit reign in you. Let him who hung upon it dwell in your soul. Cling to the cross of Christ—the sign of man's salvation—the instrument that reconciles him to God!

A HARD QUESTION FOR PARTIALISTS.

The Prophet Jeremiah speaking of the awful temporal calamities that had befallen the people of Israel, says—Lam. iv. 6: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." Now, these people, whose punishment was greater than the punishment of the Sodomites, were not yet dead; and consequently were not enduring the torments of the fabled *post mortem* Hell. Afterwards, in the last verse of the same chapter, the Prophet says, "The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins." Here we learn that the punishment of the sin of the house of Israel, which was greater than the punishment of the sin of Sodom: was accomplished. It came to an end. Therefore, this punishment, greater than the punishment of the Sodomites, was temporary and limited, and endured on earth, and in this life.

The question for Partialists to answer—the knot for them to untie, or cut, is this: If the Sodomites were and are suffering, and to suffer endlessly, in an immortal Hell, how could the Prophet say that the temporary, earthly, limited "punishment of the iniquity of the Israelites was greater than the punishment of the sin of Sodom!"—?

ONE BEING IN ITS FAVOR.

According to orthodox theology, there is one being, who above all others, is pleased with endless misery. He is the only one in fact who wishes it true. Does the reader ask who he is? We reply, he is called the Devil, the great enemy of God and Christ, and the Prince of hell. As he is the Ruler of that dark fiery country, he of course wishes to get as many subjects as possible—and if the generality of doctors of divinity are correct, he will be more successful in his efforts than the Son of God. He will gather to himself more than half of those whom Jesus came to save.—No being in the Universe, so far as we know, likes the doctrine of endless sin and rebellion against God, except the "father of lies"—a fact worth remembering.

But it is a little remarkable that when we prove to our limitarian friends the destruction of the devil, hell and sin, they seem to mourn as though they were soon to lose their father and dearest home.

† MEN CALL UPON GOD IN TROUBLE.

The Lord says of the people of Israel, by the Prophet Jeremiah, ii. 26, 27, "As

the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back upon me, and not their face: but in the time of their trouble they will say, Arise, and save us."

How well and graphically do those words describe a very general principle of human nature! How many myriads of men who forget God in prosperity, and virtually or practically worship other gods, yet call upon him in trouble! Thoughtless of overruling God, while in safety; yet, in the times of danger, they remember him, and call upon him, saying, "Arise, and save us!" In health they forget that God is their Preserver: but in sickness; and fearing death, they cry to him "with whom are the issues from death." Happy and rejoicing in prosperity and all the pleasures of life, they think not of the bountiful Source of all good; but in misfortune, and trouble, and pain of body and mind, they call upon God to "arise and save them."—Strange inconsistency! amazing ingratitude!

Should we not continually remember the Almighty, and recognize in him our Father, Friend and Benefactor? Why should we enjoy his favors thoughtlessly, and without one feeling of gratitude; and then, in our "time of trouble, say, Arise, and save us!"?

It is well that God does not forget us, and cease to care for us, although we forget and forsake him!

MISQUOTATIONS FROM SCRIPTURE.

"God tempers the wind to the shorn lamb." A smoothline of Sterns. Compare Isa. 27: 8.

"In the midst of life we are in death." Drawn from the burial service.

"Bread and wine, which the Lord hath commanded to be received." From the Church Catechism.

"Not to be wase above what is written." Not in Scripture.

"That the spirit would go from heart to heart as oil from vessel to vessel." Not in Scripture.

"The merciful man is merciful to his beast." The Scriptures is, "A righteous man regardeth the life of his beast." Prov. 12: 10

"A nation shall be born in a day." "Shall a nation be born at once?" Isa. 66: 8.

"Iron sharpeneth iron, so doth a man the countenance of his friend." "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Prov. 27: 17.

"That he who runs may read." "That he may run that readeth it." Heb. 2: 2.

"Owe no man anything but love." "Owe no man anything, but to love one another." Rom. 13: 8.

[In the following passages the Italics are not in Scripture.

"There am I in the midst of them, and that to bless them." Comp. Ex 20: 24.

"That the word of the Lord may have free course and run and be glorified." 2 Thos. 3: 1.

"Above all that we ask or think, or are worthy to receive." Eph. 3: 20.

"With him is a plenteous redemption, that he may be sought unto." Ps. 103: 7

Prayer that "what was sown in weakness, may be raised in power." Comp. 1 Cor. 15: 43.

Neither hath it entered into the heart of man to conceive the things. Scripture: Neither have it entered into the heart of man the things," etc.; "but God hath revealed them unto us by his spirit." 1 Cor 2: 9.

We have taken the preceding article from the "New York Observer" of Saturday last. It appears in that paper as an original communication. "To do good and communicate," is a Scriptural and rational injunction; and we hope the Observer will copy what follows, as part second of misquotations, &c.

1.—"Man is prone to evil as the sparks fly upwards." This is not in the Bible. See Job v. 7. "Yet man is born into trouble, as the sparks fly upwards." Being "prone to evil," and being, "born unto trouble," are very different matters.

2.—"God out of Christ is a consuming fire." The words in Italic are not in the Scriptures. See Heb. xii: 29: "For our God is a consuming fire."

3.—"As the tree falls, so it lies: as death leaves us so judgment shall find us." Very erroneous quotations and misrepresentation. See Ecclesiastes xi: 1—3.

4.—"No self murderer shall have eternal life." False quotations. See 1 John, iii: 15: "Whoso hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him."

5.—"It is appointed unto all men once to die and after death the judgment." False quotations. The word ALL is not in the passage. See Heb. ix. 27: And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered." &c.

If the Observer will copy the preceding, we will try again.

"Here are a few more left of the same sort"—N. Y. Christian Messenger.

IGNORANCE OF THE BIBLE.

We clipped, some month ago, the following chapter of blunders from an exchange paper. It amused us much at the time, and it may perhaps afford amusement to some of our readers. The scholar who would blunder thus, in making classical quotations, would lose his reputation for scholarship; and we do not think that we hazard much when we say, that the gentlemen named below, understood law and politics much better than the Bible. Would it not be well for those who quote the sacred book, to read its pages?

BIBLE READING OF PUBLIC CHARACTERS.

Lord Kenyon, who understood law better than the Gospel, closed one of his charges to the jury as follows: "Finally gentlemen, I would call your attention to the example of the Roman Emperor Julian, who was so distinguished for the practice of every Christian virtue, that he was called Julian the Apostle

But we need not leave our own country for similar examples among legislators. We find Mr. Hooge, a member of Congress from Illinois in the course of debate, quoting the following lines as coming from the Bible:

"Whilst yet the lamp holds out to burn, The vilest sinner may return."

And Col. Benton, in the Senate, spoke of our Saviour having cast seven devils out of a certain man, and of the devils taking possession of the swine who ran violently into the sea and perished, &c.

Two members of the State Legislature at the close of the session, addressed a circular to their constituents: "We hope the course we have pursued and the vote we have given, will meet your approbation. We hope you will say to us as Nathan said to David, "well done thou good and faithful servant."

"Mr. Speaker," said a member of a Legislative body, earnestly opposing a measure before the House, "I would no more vote for that, than I would fall down and worship the golden calf that Abraham made."

"Mr. Speaker," said another member, "it was not Abraham that made the golden calf, it was Nebuchadnezzar."

An editor of one of our Newspapers, when giving an obituary notice of a wealthy man, remarked,—"we may say of him as the holy scriptures have so beautifully expressed it—"an honest man is the noblest work of God." One of our City editors, himself a clergyman, too, refers to Daniel as having persecuted the saints before a Christian.

The last one I shall give, is taken from Waddy Thompson's Recollections of Mexico, in which speaking of the Hospital of St. Lazarus, he says "The inmates would have rivalled, in sores and rags, the brother of Mary and Martha"

How many of these men read their Bibles!—Ib.

ANOTHER CONVERSION IN THE MINISTRY.—The Trumpet contains a letter from Br. H. Slade, giving an account of the conversion of Rev. Lucius Flowers, of the Baptist denomination, to Universalism. He is spoken of as a young man of more than ordinary talents, and an irreproachable character.

ANECDOTE.

A clergyman, who had great confidence in his argumentative powers, once said to Mr. Murray—"Mr. Murray, do we read

that the wicked shall be turned into hell, and all the nations that forget God? Now get them out if you can!" Mr. Murray with his accustomed shrewdness replied—"Sir, do we not read that death and hell delivered up the dead that were in them? Get them back again if you can?"

A zealous divine lecturing his flock for non-attendance on his meetings, warned them above all not to go to hear Universalist preaching: "for," said he, "if you do, you will get some ideas into your heads that you will never be able to get out again!"

SECULAR.

ARRIVAL OF THE STEAMSHIP "EUROPA."

IRELAND.—The Liffey, at the present time, presents a most singular spectacle. Farmers, and the better class of labourers are emigrating in shoals to escape the now impossible poor law. In many parts of Ireland there are not left sufficient able bodied men to till the ground. Notwithstanding the prevalent distress, Dr. Cantwell has sent round a begging letter to the Roman Catholic Clergy, asking for pence for the Pope. In the meantime, another field is opened for Irish emigration. The plans for the immediate colonization of Vancouver's Island are just out. Settlements are to be formed forthwith, and all profits from sales of lands above 10 per cent. are to go towards the improvement of the Island. Land is to be granted in lots as small as 20 acres. There is to be a Governor and a Council of seven nominated by the Crown, with a House of Assembly elected by the holders of grants. The ports and harbors are to be free to all nations.

FRANCE.

France has again passed through a severe ordeal. A widely ramified conspiracy, favored, perhaps, by the inconsiderate reduction of the Garde Mobile by the Government, has been discovered, and large numbers of the insurgent leaders have been arrested. The utmost alarm pervaded Paris up to the 24th ult., and nothing but the skilful and admirable arrangements of General Changarnier appears to have prevented a renewal of the terrible scenes of June last. The National Assembly, and the President with his Ministers, maintain, relatively, a hostile attitude.

AUSTRIA.

The position of Austria has wonderfully changed for the better. Hungary, her "chief difficulty," has been rapidly subdued, owing to a combination of fortunate circumstances, although much remains to be done to render the conquest, for such it must be called, secure. The Magyars relied upon the Danube as their main defence against the Austrians; but the early setting in of an intense frost, which bridged the broad rapid stream with ice sufficiently strong to bear the transport of heavy artillery, enabled Prince Windischgrätz to effect an easy junction with a weaker corps, which occupied the country on the left bank. The Austrian Government has now 500,000 troops under arms, under skilful Generals, and no Democratic party can make headway against such a power.

ITALY.

In Italy the *statu quo* is still maintained—affairs are in a terrible state, and no one can see through the chaos, political and moral.

SPAIN.

In Spain the Carlists and Progressives give the Government much trouble.

BAVARIA.

The Bavarian Chambers have been opened by the King in person, with a spirited Constitutional Address. Equality and legitimate liberty are, he says, the basis on which King, State, Church and people stand, and he will subdue anarchy with all his power.

Died in St. Thomas, C. W., February 13, 1849, Mr. STEPHEN LYMAN, letter-press printer, a native of the city of Dublin, Ireland.

PREACHING APPOINTMENTS.

- LONDON, April 8; at 10½ a. m., & 3 p. m.
- WESTMINSTER, April 11; 7 p. m.
- TOWNLINE, April 12; 7 p. m.
- TEMPERANCEVILLE, April 15; in the afternoon.
- PINGAL, April 16; 7 p. m. The friends will please make the necessary arrangements, give notice, &c.
- SMITHVILLE, April 22, afternoon.
- LOUTH, near Disher's Tavern, April 22; at 10½ a. m.
- BEANSVILLE, April 22; 7 p. m. The friends will please make the necessary arrangements.
- FIFTEEN, near the Baptist Church, April 26; 7 p. m. The friends will make the necessary arrangements.
- ST. JOHNS, April, 24; 7 p. m.
- BRANTFORD, April 29, 10½ a. m.
- MUDGE HOLLOW, April 29; 4 p. m.