

Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever!"—Well might Professor Stuart say this meant THE UNIVERSE—THE WHOLE; and Dr. George Campbell, that it included THE WHOLE RATIONAL CREATION. J. M. J.

QUENCH NOT THE SPIRIT.

The spirit of the Lord, which bears witness with the spirits of all true Christians that they are born of God, is likened to a fire; and it is this spiritual fire that we are forbidden to quench. On the contrary, we are enjoined to cherish it as the purifying agency of God in the soul of man. Its office is to burn up every thing unholy—to consume all evil passions, such as anger, wrath, malice—and to assimilate the creature to the Creator in all holy affections and desires.

It is through faith in Christ, and by the baptism of his love, that this divine spirit is attained and enjoyed. Hence it was predicted of him that he should be "like a refiner's fire... And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years," Malachi 3:2, 4.

He whose vocation it is to smelt the precious ores, and purify them from dross, sits and watches with interest the process of refining; and he knows that the process is complete so soon as he sees his own face reflected in the flowing metal. And he who, in a figure, sits as a refiner of the soul from all its earth-born impurities, knows that the work of his mission is complete, so soon as he beholds his own image in the regenerated spirits of his redeemed. Accordingly, it is written, that "if any man have not the spirit of Christ, he is none of his," Romans 8: 9. We are all his, in the sense of proprietorship—for "he is heir of all things," Hebrews 1: 2, and "Lord of all," Acts 10: 36; but if we have not his spirit, we are not his in character—that is, we are not like him.

And what is it to be like Christ? It is to possess the same holy principle of love for every soul of our race—to love even our enemies—to be the friend of publicans and sinners. To be like Christ is to cherish the same spirit of sympathy for all suffering humanity—to rejoice with them who rejoice, and to weep with them who weep.

We discover this heavenly spirit in all the labors of Christian people to improve the condition of the ignorant and erring, the poor and wretched, the widow and orphan, the unbelieving and sinful. And these labors originate in the same benign disposition which prompts ardent supplication to the throne of grace, in behalf of the nations and tribes and individuals of the earth, who are still in darkness and wo.—Surely, nothing less than the spirit of our divine Redeemer could embrace such large and joyful blessings as these.

It is this "spirit which maketh intercession for us with groanings, or yearnings, which cannot be uttered." After we have used all forms of language in our power, there are holy aspirations in the believing

heart which have not been expressed.—And this, too, not simply in reference to ourselves, nor to the benedictions of which we personally feel the need—for this would be mere selfishness; but in reference to all others of the human race, whatever may be their circumstances or character.

Thus it was with the pious old colored woman, who, after uttering many fervent petitions to the throne of grace, summed up her soul's deep desire in the comprehensive supplication—"O Lord! let there be a full heaven and an empty hell!"

Can there be any doubt that Christ saw his own image in the soul of that disciple? Can there be a doubt that her prayer was prompted by the spirit of the Messiah, or that her utterance of deep emotion was an offering in righteousness? And if Christ's image was stamped on her soul—if this supplication was but the breathing of Christ's own spirit—what right has any one to doubt the universal triumphs of the love of God? If she, with all her earthly imperfection still cleaving to her, would realize her own prayer, if she only had the power, will not that prayer be answered and fulfilled by him who prompted its utterance?

—An incident occurred some years ago, in the central part of New York, which may serve to illustrate this point:

The neighbors were divided in their religious faith, but preserved the unity of love in all their intercourse. Universalists and those who opposed Universalism, were ever ready to unite in any plan of benevolence or work of charity.

An Indian, ruined by ardent spirits, resided in the vicinity. He had not been seen for a few days; and one evening several of the neighbors went to the cabin, in which he resided alone, for the purpose of re-urging him to abandon strong drink. When they entered, they saw him lying in the fire, dead, partly consumed. He had doubtless fallen into the flames while drunk. Forthwith, a Methodist and a Presbyterian, who entered in advance of a Universalist, took hold of the body and drew it out of the fire.

So soon as the shock of the awful scene subsided, one of the believers in endless misery said to the Universalist, "What do you believe will become of the soul of this drunken Indian?"

"I will answer your question by asking another," said the Universalist. "Do you believe God will be less merciful to his living soul, than you have been to his dead body?"

—The question was certainly a fair one—but it was not answered. How could it be answered? The dead body, at the worst, would have been reduced to insensible ashes—yet it was promptly pulled out of the fire. The living soul—who can count the agonizing pangs of even a thousand years of torture! Will God be less merciful to this, than two professors of his religion were to that?

It is nothing to the purpose, to say that the justice of God must not be violated for the gratification of his mercy—for we hold to no opposition among the attributes of God. But even allowing that the years of suffering entailed by intemperance, was not a full punishment for the offence of the Indian—and also, supposing that the horrible death he died would not fill up the measure of his judgment,—surely

something short of eternity would make up any deficiency. It would seem that even the malignity of a devil would not demand unending torment, on any plea whatever.

—Another incident is worthy of record. It occurred at Auburn, N. Y., in which beautiful village there is both a Theological Seminary of high repute, and a State Penitentiary.

"On the night of the 23d of October, 1828, the citizens were aroused from their slumbers by the ringing of bells and the cry of fire! It was soon ascertained that a log building in the north yard of the prison, occupied as a paint-shop, and at the time filled with combustible materials, was in flames. Its contiguity to the north wing of the prison, (in which the convicts were all confined in separate cells,) and the fearful progress the flames had already made, seemed to justify the apprehension that the whole of the pile would be laid in ruins.

"The north side of that part of the prison-building in which the convicts were confined, was already enveloped in a sheet of fire. The scene was awful beyond description! But what added most to the interest of the event, was the situation of the convicts. Nearly six hundred of them were locked up in separate cells, within ten feet of the wall which at the moment was wrapped in flames.

"The citizens rushed toward the shop to aid in suppressing the raging element; and the first sounds that fell upon their ears were the cries and shrieks and prayers of the miserable beings incarcerated within the walls.

"As these cries and shrieks reached the multitude of citizens, there seemed to be but one desire, and that desire was expressed in the imperative ejaculation—*Let out the prisoners! Let out the prisoners!*

"The prison-doors were opened, and every heart rejoiced in the liberation of the captives. And even some of the convicts, bad as they were, exposed their own lives, in aiding their companions in misery."

—Can there be any doubt as to the character of the spirit which cried, *Let out the prisoners!* Was it depravity of heart that uttered this demand? Was it not rather the spirit of Him who "can have compassion on the ignorant, and on those who are out of the way?"

It is not to be supposed that the Professors and pupils in the Theological Seminary, close by, were unmoved and silent spectators of the scene described.—Doubtless they mingled with the citizens, and co-operated in all endeavors to stay the devouring element; and when these attempts became hopeless, I will venture to affirm that the voices of those pious divines were heard in the demand of humanity, *Let out the prisoners!*

Why should it be otherwise? They were men, having the feelings of men: they were Christians, and the spirit of Christ could not ask less than the liberation of the captives under such awful circumstances.

—But how will it be with those pious divines, in the immortal world, if their creed be true? Surely, they will retain the same holy spirit there, that they manifested in Auburn; and when they hear the shrieks and groans of millions of captives, weltering in liquid fire, will they not rise

in the sublime majesty of a humanity glorified, and cry, *Let out the prisoners!*

An objector, however, may inquire, "Would you have all judgments cancelled so that the sinner shall be wholly unpunished?"

Certainly not. The word of the Lord abides, that "he that doeth wrong shall receive for the wrong he hath done, and there is no respect of persons," Col. 3:25. But because we discard the notion of endless punishment, does it follow that we hold to no punishment whatever? Surely you can conceive of a position which avoids both these extremes. You can conceive of a punishment which, while it is just, is also merciful; and wherever and whenever such punishment is administered, its infliction does not contravene the Christian spirit.

And herein is discovered the doctrinal bearing of the incident above narrated.—God certainly has not affixed any such penalty to His law, as must incur the disapprobation of every pious soul. Fiends of darkness might exult in the infliction of endless torment: men, hardened to the last degree, or savages of the lowest grade, might possibly look on with indifference; but the angels and saints of God's presence would shudder at the awful spectacle, and instinctively demand the deliverance of the sufferers.

And is not this an unanswerable objection to the truth of the doctrine of endless torment?

—It may perhaps be said that we shall have no such feelings of sympathy in the future life, as we now possess—but that we shall be changed.

Alas! how changed! Even so we might be changed in the present life. But in such a change we should be divested of all Christian peculiarities. The spirit of the Lord would be quenched in the soul, and we should be degraded to a level with mere barbarians.

O no, my friends. The change from mortal to immortal, is a change for the better; and the rejoicing of the immortal life will have for its principal element, the deliverance of the whole rational creation from the bondage of corruption into the glorious liberty of the children of God Rom. 8: 18-21.

A. C. T.

ANSWERED ACCORDING TO SCRIPTURE RULES.

We were very forcibly reminded of the rule that is to be found in the writings of Solomon, for answering a certain unlucky description of persons, upon reading the following, which appeared in a late number of the "Star in the West." The editor of the "Western Baptist Review," in noticing the case of a skeptic converted to Universalism, says:

"Now what could this man loose, according to Universalism by remaining a skeptic? Or what does he gain, according to the principles of the same system, by renouncing his skepticism? Will some Universalist mathematician, skilled in the rule of 'Profit and Loss,' work out this 'sum'?" —*Western Baptist Review.*

To what a Br. Guley, in most fitting terms, responds as follows:

"Simple as these questions appear to the well informed Christian, we feel disposed to answer them, in the hope of the Rev. Mr. Walker, who penned them.

The man loses the hopes, prospects and blessings of the Gospel of Jesus Christ, which are more valuable in this world than all the treasures of the earth, Mr. Walker being judge. Without these he must remain all his life-time subject to bondage through fear of death.

He gains the knowledge of God which is eternal life. He gains life, Christian liberty, light, love, truth and all the excellencies connected with the word of God. He gains that peace which the world can neither give nor take away. He gains joy unspeakable and full of glory. He