

Infidelity, sometimes *pretends* to Christianity, and in this character, it like the Roman god *Janus* : exhibits two faces. With one, it seems to show a smile of complacency towards Christianity, and professes to believe the contents of its sacred record ; with the other face, it scowls at those portions of that blessed book, that are not in accordance with its vile principles ; and therefore, it tries, either to have those obnoxious passages expunged, or to give them a meaning, which is at variance with their plain grammatical sense.

Infidelity, in its *semi-Christian* character, sometimes becomes the stern advocate of the long exploded doctrines of *Pelagius*, and maintains with him, that man is not a fallen creature, or, at least that he is not so fallen, but that he can by his own *natural powers*, without divine grace, forsake evil, do good, and merit the favour of God.

Maintaining that human nature is unfallen, or only partially fallen, it cannot see the importance and absolute necessity, of the atoning blood of Christ to save a lost world ; and therefore, it proceeds to vindicate the principles of *Arius*, who asserted that our blessed Lord was not a divine person : but a *super-angelic* being, a little God. Or it falls in with the blasphemous dogma of *Faustus Socinus*, who asserted, that there was *nothing of divinity* in him ; that he was a *mere man* ; and that the Holy Spirit is not a distinct person in the ever blessed Trinity, but simply, an *attribute* or *energy* of the Supreme God. Thus, a great portion of the Bible is made to speak nonsense, Jesus Christ is robbed of his true and proper divinity, the Holy Spirit of his gracious influence, and perishing sinners of their only hope.

But, perhaps the character most pleasing to human nature, that infidelity, in its *semi-Christian* form, ever assumed, is, that of *Universalism*, which teaches that, although men die in their sins, they shall either have *no punishment at all after death* ; or, if cast into hell, they shall be *delivered therefrom*, and not only shall damned human souls, but even *Devils*, shall be restored to the favour of God ; or, in other words, that the "worm" that "never dies," shall cease to exist, and that the inextinguishable fire shall be extinguished. And these monstrous doctrines are pretended to be found in the Bible.

Whatever may be the views of many pious persons on what is called *religious controversy*,—yet, any controversy that is entered into, in *defence of religion*, against the open, or covert, attacks of infidelity,—deserves the countenance and support of all its friends, to whatever section of the Christian church they may belong.

It was, therefore, with much pleasure, that we read the very interesting little volume now before us, and Mr. McLeod has done well in sending it forth into the world, in order to counteract the pernicious principles which he so boldly, and we think, so successfully combats.

The work has been noticed in a periodical called "*The Trumpet and Universalist Magazine*," published in Boston, United States, which periodical appears to be an organ of the "*Universalists*" in those parts.

*The Trumpet* certainly does not answer McLeod's arguments, but it brings a charge against him for the *smallness* of his work,—intimating, that as "*Balfour*" a Universalist writer, occupies 448 pages, *large octavo* in his work, McLeod's must of course be wrong, because it only contains "163 pages, *small 12mo*." This is absurd in the extreme. "*Risum tenebris amici*." The observations made in *The Trumpet* have been ably replied to by Mr. McLeod, in the *Christian Reporter and Temperance Advocate*, a most valuable paper, published at St. John, N. B.

The work is divided into eighteen chapters, at the head of each chapter, is a synopsis of its contents.

The first chapter is headed, "*On Hell, as a place of future punishment. The meanings of Sheol, Hades, and Gehenna, considered.*"

To understand Mr. McLeod's argument, our readers should distinctly understand, and bear in mind, that "*Sheol*," "*Hades*," and "*Gehenna*," are the words in the original scriptures, which in our version are the words usually translated "*Hell*" ; and, although, like most other words, they have more than one meaning, yet, whenever either of these terms are used as *connected with a threatening*, they invariably mean *hell*, in the proper sense of that term : that is, a place of future punishment. We shall give an abstract of the sound biblical criticism, and correct reasoning of our author, for the elucidation of this subject.

"The words translated "*hell*" in the Scriptures, are *Sheol*, Hebrew ; *Hades*, also *Gehenna*, Greek.

"The word *Sheol*, is derived from the verb *shal*, which signifies to ask, require, desire, and has different other meanings. Sometimes it signifies the *grave*. Thus Jacob says, "I will go down into the *grave*, unto my son mourning." Gen. xxxvii. 35. And the Psalmist, "Let death seize upon them, and let them go down quick into *hell*" : into the *grave*. Ps. l. 15. It is also used as a general name of the invisible world, the place of departed spirits, whether good or evil, happy or miserable,—and that this *entire region* was called by the Jews, *Sheol*, by the Greeks, *Hades*, and by the Latins, *Inferi*.

"The word *Sheol* likewise denotes a *place of future punishment*. If not, why should it be something predicted exclusively of the future state of the wicked ? or why should it be something *threatened only* to those who live and die in a state of disobedience ? when used to signify the *grave*, or the *general abode of departed spirits*, it may be applied to the righteous, with the same propriety as to the wicked. But there are passages, in which it is applied to the wicked *only*, and this also in the way of *threatening*, or emphatic declaration of their awful condition ; and in such passages, the word *Sheol*, must have a meaning beyond either of the two first assigned,—a meaning expressive of the *future punishment* and *misery* of the wicked, so repeatedly asserted in other portions of the word of God. Thus, the *wicked* shall be turned into *hell*, *Sheol*, and all the nations that forget God." Ps. ix. 17. This verse, we apprehend, fully proves our point. Certain characters are here specified : the "*wicked*," and "*the nations that forget God*,"—a certain threatening is denounced, as bearing exclusively on their future state, they "*shall be turned into hell*." Now, if the word *Sheol*, *hell*, means here only the *sepulchre*, or the *place of departed spirits*, then there is nothing more said of the characters mentioned, than might be said of the most holy and obedient. The latter, as well as the former, go to the *grave*, the house appointed for all living, and their souls enter into the future spiritual and invisible world. On this principle of interpretation, what object had the Psalm-