

under by our own! We can hardly believe that so good a Being, and so good a creature alike; and we cannot but feel that heaven is a reward for ourselves—un-derstand as we think, and do as we think. The usual mind is cruelly against him, and it cannot hold him in his true character, nor receive the great truths of his Revelation, until he is regenerated and glorified.—Shall I remain in his present estate.

Universalism true? This is the most momentous question of which the mind can conceive! Kind and thoughtful reader, you and I are alike interested in this question. Death is in the world, and is constantly taking from us our friends. We too must soon bid adieu to the world we hold dear on earth. Shall we neglect our friends against a question that comes home to us all. Perhaps you are a parent. You feel much concern for the generality of mankind: but look upon your children—the objects of your affection, and tell me, do you not feel any anxiety sometimes about their future destiny? And is it not worth enquiring about? You have friends that you love—do you not love them? Is it not worth our while, to enquire what shall be their fate when they leave this world? You may be a Christian—an example of piety and goodness—and according to your doctrine, you may be sure of Heaven; but your friends, those whom you love as you do your life, some of them die without religion. Alas, where are they! Perhaps you can now recollect a loved one who thus died? It may be a son, or a daughter—a brother, or a sister; or perchance a beloved parent! Where are they? What is their condition? Shall you ever meet them again? There are questions worthy your serious attention; and I know you often think of them, and try to find a satisfactory answer to them. Oh, the doctrine of an endless life! How it embitters the waters of life, and weighs down the soul in that hour when we most need the sustaining influence of Hope and Confidence! It is a mortal poison, diffusing itself through every department of life; but most bitter, when it is felt at the hour of death! Alas! my friend—Partialism may do to live by, but it is not good to die by! I care not how religious or pious you may be; there are times when you will feel an aching void within—an unsatisfied longing for something—a vacuum which your religion with all its greatness and glory cannot fill! Go then, my intelligent, yet dying friend, to a careful and candid examination of this subject; and at the same time I ask you to throw aside your prejudice and preconceived opinions. Creeds, and forms, and party-opinions may serve to amuse, but they should be thrown aside when we come to examine a subject which embraces our personal and dearest interests—our welfare now, not only in this life, but also in that which is to come. Go into the graveyard, among the sleepers of the dead, and ask yourself, of what avail are creeds, forms, and human opinions to them! How long will it be ere long, with you and me, we too must die, and be laid in the cold grave. O, is it not meet, then, that we enquire what shall be our condition, and the condition of our friends, after we quit this stage of action? Be candid for once.

then, let Truth be your watchword, and receive nothing for truth but what will bear the strictest scrutiny. Think for yourself; judge for yourself, and act for yourself; do this, dear reader, and I ask more.

FOR THE GOSPEL MESSENGER  
MINUTES

OF THE PROCEEDINGS OF THE COUNCIL OF THE CHRISTIAN UNIVERSALIST ASSOCIATION AT ITS FIFTH ANNUAL SESSION FOR 1849.

Met in the town of Athol, Prince Edward District, pursuant to the call of the Standing Clerk, on Saturday Morning, June 30th; and after waiting in prayer with Br. J. S. Kibbo of the Centre, N. Y., called the Council by unanimously choosing Br. John C. Young, Moderator. Invited Rev. J. S. Kibbo to participate in the deliberations of the Council. Heard, and accepted the request of the most Universalist Society of the Prince Edward District, for the following of this Association.—Voted, that the Standing Clerk read the proceedings of the Council at its last session; approved of the same.

Voted, that the names of Rev. J. R. Lavell and Robert Todd, son, be added to the Standing Committee of this Association.

Br. Leavitt, from the Standing Committee, reports that no cause of complaint has come under their notice for the past year.—Report accepted. The Standing Clerk also reports, that he has deemed it advisable to defer taking any steps, or adopting any measures in reference to the Government Grant to the several religious denominations in the Province, who may apply for the same.—Report accepted, and Revs. Lavell and Leavitt appointed a committee to adopt such measures in relation to this matter, as in the opinion of this Council, the best interests of the denomination seems to require.

The Standing Clerk reports that the following addition be made to the 10th Section of the Constitution of this Association, for the adoption of the Council of this Association, at its next annual session, of which all Standing Clerks, of the several Societies in fellowship with this Association, are hereby notified, pursuant to 14th Sec. of the Constitution of this Association, viz:—“And any minister regularly ordained by any Association or Committee in fellowship with the United States’ General Convention of Universalists, upon his removal to Canada West, shall become a member of this Association, and his ordination shall be legal and valid; upon his filing a certified copy of the record of his ordination with the Standing Clerk of this Association, who shall enter the same, on the records of this Association, together with a certificate from the Standing Clerk of the Association, or Convention from which he shall remove, certifying, that, at the time of such removal, his moral character was irreproachable, and that he was in full fellowship with the Convention from which he shall have removed.”

Voted,—The thanks of this Association to Br. Young, for the christian manner in which he discharged the duties of Moderator of the Council, to the friends in this vicinity, for the kindly manner in which they received, and the hospitable manner in which they entertained the friends from a distance; and adjourned to meet in 1850, at such time and place as the Committee, composed of Brs. Leavitt and Lavell shall appoint.

(Signed) JOHN C. YOUNG, Moderator  
DAVID LEAVITT, Standing Clerk

**CIRCULAR**—To the several Societies in fellowship with this body, and to all believers in the doctrine of the Restoration of all things, in Canada West. The Council of the Christian Universalist Association, sendeth Christian salutation, of peace and good will. Dearly beloved, under the approving smiles of “the Father of the Spirits of all flesh,” and in the good order of the Providence of that God, “who worketh all things after the the counsel of his own will;” whose own Eternal thought moves on his undisturbed affairs, and who is too wise to err, and too good to be unkind in any of his dispensations of his Providence, or his dealings, with the children of men. We have, again, been permitted to meet together in annual convocation, to deliberate on

the means, and to devise such measures as seem best calculated to spread abroad the knowledge of the truth, as it is in Jesus, among the children of men, and to promote the peace of Jerusalem, and the prosperity of Zion.

We were kindly received, and hospitably entertained by the friends, in the vicinity of the place appointed for our meeting; and all the deliberations of the Council were conducted in the spirit of brotherly kindness—even of that charity which thinketh no evil, which is greater than faith or hope, and is the bond of perfectness.

Eight Sermons were preached on the occasion, to large and attentive congregations, who listened with earnest and devout attention to “the word of truth, the Gospel of our salvation;” and in departing from the place of meeting, we are enabled to realize the truth of the declaration of the Psalmist, that “a day in the courts of the Lord is better than a thousand; and that they who wait on the Lord, shall renew their strength.—Ours, beloved brethren, is a most holy faith, a faith that works by love, and purifies the heart, that it is a good doctrine to live by is a truth, that has long since passed into proverb, and is, now, almost universally admitted by all denominations; and this fact should “commend it to every man’s conscience, in the sight of God. We exhort you, then, dearly beloved, by the mercies of God, that you present yourselves, a living sacrifice, holy, acceptable unto God, which is your reasonable service”—ever remembering that there is in practical godliness a moral power.—Its lectures teach in language louder than divines can preach. Be faithful, then, in the discharge of every known duty—adorn the doctrine of God our Saviour, by well ordered lives and Godly conversation; and thus convince a gainsaying, and unbelieving world—although slow of heart to believe—that it is the goodness of God that leadeth to repentance—and that the grace of God which bringeth Salvation to all men, teaches us first to deny ungodliness and worldly lusts. We should live soberly, righteously, godly, and temperately in the present world—purifies the affections, and the heart, and leads our minds to a comprehension of things heavenly and divine.—Cling then with an undying grasp, to the principles of our most holy faith—preach by example as well as by precept, and the cause of truth will triumph—have free course, and be glorified.—Go on then, conquering in the armor of the brightness of Jesus, the King of truth, and the light of our life.

DAVID LEAVITT,  
Standing Clerk  
Bloomfield, C. W., July 1st, 1849.

THE UNIVERSAL  
RESURRECTION.

“For as in Adam all die, even so in Christ shall all be made alive.”—1 Cor. xv. 22.

Objection 1.—“It relates only to the resurrection of the saints, or believer; being addressed to the Corinthian church for the satisfaction and instruction of its members.”

Answer.—The same argument would prove that the precepts of the law, and all the teachings of Paul’s Epistles did not concern us, inasmuch as all these were addressed to disciples and churches only. But the resurrection here spoken of is a reference, and was addressed to those who were sinners—also to some who had not the knowledge of God, and denied the resurrection of mankind. See verses 12, and 34. Besides, unless the saints only die in Adam, this very text proves others are included; even all who die in Adam “the dead,” “them that slept,” the entire harvest of which Jesus is only “the first fruits,” &c.—in other words, all that are, and “if the first fruits be holy, the whole is also holy.” All these are spoken of throughout the chapter, without any intimation of an after-difference of moral character, without exception or limitation of any kind; and all these are spoken of as being sown in corruption, dishonor, weakness, &c., and as being raised alike in Christ, in the heavenly, incorruptible, spiritual and glorious body, without exception, distinction, or limitation. It is utterly impossible to make use of more general terms than are used here, consequently, unless the apostle did not know how to express

his meaning, or meant to deceive his readers, all mankind are equally included in this resurrection.

Objection 2.—“It has reference only to a physical resurrection, to a resurrection to an immortal life without any reference to the moral condition or the happiness of those that are raised. All will be raised alike, by Christ; but that does not prove that all will be happy, or saved, in that resurrection.”

Answer.—The rising from corruption to incorruption, and from dishonor to glory, implies more than a merely physical change. The destruction of the last enemy—the last enemy—leaves no other foe to Christ or to man. The triumphant question, “Death where is thy sting?” and the explanation that this sting is sin, shows that sin will cease to exist; and, of course, that men will no longer be sinners. The declaration that those who have borne the image of the earthly (that is, Adam), shall also bear the image of the heavenly (that is, Jesus Christ); and the further explanatory comparison, that as is Adam (“the earthly”) so are his descendants (“those that are earthly”); and that therefore, as is Christ, “the heavenly” so are those that will be raised in him “they that are heavenly”—all conclusively prove that we will be raised in the image and likeness of Him who is “the head of every man.” The triumphant exclamation over death and the grave (hades, or hell), verses 51 and 56, is ascribed to all alike, and not to a part of those that are raised. But the most conclusive answer to the objection is contained in the proof text itself, “As in Adam all die [every human being,] even so [equal on both sides] in Christ shall all [the same all who died in Adam] be made alive.” They are not to be made alive by Christ, alone—it is not merely by, as the objection seems to imply; but in Christ. It is not to death in sin, or death in torment attending, that they are to be awaked by Jesus; but they are to be made alive by Him, and IN Him. “If any man be in Christ, he is a new creature,” says the same apostle; and surely Paul may be allowed to explain the meaning of his own language. He speaks this of man—merely in the mortal and fleshly tabernacle—how much more then shall the dead be raised new creature—regenerated—born again—when they are clothed in immortal, spiritual, and glorious heavenly bodies, and made alive in Christ!

Objection 3.—“It is limited to those that are Christ’s at his coming,” plainly showing that some are not Christ’s at his coming; and if not Christ’s they cannot be saved.”

Answer.—The contrast is, not even implied as being between some who are Christ’s at his coming, who are not his. If all who die in Adam will be made alive in Christ, as the text declares; and if all who are in Christ are new creatures, as the apostle asserts, then all will be in Christ’s even as Christ is God’s. We must seek then for a different inference from that in the objection. Christ, the first fruits—then those that are Christ’s at his coming; then come the rest—these three gradations make up the whole universe of created intelligences who have died in Adam—for the resurrection sums named, must be equal to the whole amount of those sums added together. The contrast may be between a sower and the first fruits; and all men as the harvest, which all men are Christ’s by gift of the Father,—or it may be a contrast between those who submit to Jesus before his coming, and those who submit after the end, which will have a similar effect. But wherever it may be, the contrast is not at all the plain, full, and unqualified declarations of the chapter.

A. B. G.  
If God had died mankind when they were dead in sin, will He not always love to save? Certainly He will, for He is the same unchangeable “God of love.” O then, my friends, do not, why do you fear of the final resurrection of all souls to “the Father of the spirits of all flesh?”