

Howard, when about to make what his declining health seemed to indicate would be his last tour of benevolence. While his weeping friends were disuading him from his purpose, he meekly said, "It is as near to heaven from Cairo as from London."

II. The prisoner cannot plead his own cause. His friends, in fact, can scarcely find a place to speak for him. Let us pause here a moment; and we shall see that the philanthropy which embraces the criminal, encounters obstacles not to be met with in any other moral movement.—To illustrate. In that great enterprise which so distinctly marks our day,—the liberation of the slave,—when the friends gather together, the victim himself is there. He comes panting, fresh from the land of darkness and oppression. He rehearses his thrilling story. Who can tell one more cruel? The heart is touched; the high, determined resolve follows. Look at another reform,—the temperance movement,—a movement which has burst upon the community like the splendors of a noon-day sun; a movement which has carried forward the world, at least, a whole century towards the millennial day. In this benevolent work, a part is taken by the poor forsaken inebriate. He hears a friendly, cheering voice, saying, "This is the way; walk ye in it." For the first time in his wretched career, he rehearses his tale of awful degradation and blighted hopes. He then refers to his penitence, his pledge, and his high resolves for a better life. His story penetrates the very depths of the soul. The genius of philanthropy takes a higher flight. The story reaches heaven. The angels bend a listening ear; they strike afresh their golden harps, singing, "There is joy in heaven over one sinner that repenteth." We might speak of other great moral movements, showing in what manner the very recipients contribute to their aid. The dumb pleads in mute signs; the blind prepare a concert; the orphan tells a plaintive tale; the sailor rehearses his sufferings; the slave portrays his wrongs; the inebriate describes his degradation; and even the maniac conducts the orchestra. How different the situation of the convict! His trials and his temptations may be presented, but not by himself. He can prepare no concert; he can speak through no press. He is in his narrow cell; or, if discharged, driven from door to door, scarcely able to obtain food or shelter. Surely, then, he will not be suffered to advocate his own cause. Who will believe him, if he should? It will be said, "He is an old convict; that's enough." True, here and there a heart would respond to his story. For God, in every age, has had some that would listen to the calls of humanity. But how small a number! How many turn a deaf ear! It will not be always so. The day will come when the prison itself will furnish missionaries; when, from the gloomy cell, will come forth our Dixes, our Frys, and our Howards. That day is near at hand. What a day! How many thrilling incidents are locked up in the heart of the prisoner! What a story would be rehearsed of his poverty, his hopes, and his temptations! Two great problems will then be solved,—Which is the greater criminal, society or the convict? Society is a great nursery of crime. What a fearful account has society to settle with the criminal! How many temptations are thrown out before the weak and unsuspecting! How painful the contrast between the social position of the rich swindler and the poor thief! Governments have not been slow to punish crime, nor in erecting dungeons or gibbets. But the prevention of crime, and the reformation of the offender, have nowhere taken root among the first objects. The day, we repeat, is coming, when missionaries will come forth from within the very prisons. It will be a glorious day. Many a soul, now cold and indifferent will then be reached. That day is dawning. Already the muse finds her votaries within her prison walls. Sweet strains are already heard from the dark, gloomy cell. The essayist, the poet, the orator is there. How often do we find, beneath the rubbish of crime, a man that has reached a lofty

height in science! How often do we find one who has even received the polish of education, but whose heart has run to waste! Alas! how much of the education of our day merely reaches the intellect! Look at our schools and universities! How much is done for the mortal!—how little for the moral! But this is too wide a field!

III. The doctrine of universal brotherhood presents a strong motive for extending sympathy to the prisoner. This great doctrine was embodied in the life and teachings of the Son of God. For the utterance of this truth, the world owes him a debt of everlasting gratitude. Simple human brotherhood was taught by Moses. But who was that brother? It was the Jew. It remained for the Great Teacher to set forth and illustrate the sublime doctrine of Universal Brotherhood. How admirably is this done by his precepts and example! Look at his pitiable parables of the Prodigal Son and the Good Samaritan. What rich imagery! What a lesson of kindness! In what an affectionate manner was it presented to the human soul! It was no dull, cold, lifeless truth, addressed merely to the intellect. The whole soul vibrated to purity and goodness. No wonder the people exclaimed, "Never man spoke like this man." No other doctrine will ever convert the world. The hour is coming when it will be diffused over the whole earth. Its purifying influences will reach the heart of the monarch, as well as the subject.—Already do we see this great sentiment of universal brotherhood penetrating all ranks and classes. In its progress, it builds an asylum for the blind, a school for the orphan, a Bethel for the sailor, a home for the idiot a refuge for the inebriate, an institute for the dumb. Here it has stopped; not of itself; for it has a power that will overcome all obstacles. Selfishness hedges up its way. It is to move on, and embrace the prisoner. It is to follow him when he leaves that cell to mingle again with society, finding him protection and employment. In due time, it will lay the cornerstone of an edifice over the door of which shall be written in the enduring marble, *AN ASYLUM FOR DISCHARGED CONVICTS*.

Look at the example of Jesus. A poor trembling culprit was brought before him. The stern law of that day condemned her to an ignominious death. Shamed by the withering rebuke of Jesus, her eagle-eyed enemies left him alone with her. Then he said: "Woman, where are those thine accusers? Hath no man condemned thee? She said, No man Lord. Jesus said unto her, Neither do I condemn thee. Go and sin no more." The prison walls have not yet resounded with this noble sentiment. "Could it but enter the heart of every legislator; did it but guide the hand that constructs the cell of the poor captive; did it appportion his pallet of straw, and his scanty meal; did it determine the completeness and the duration of his exclusion from the light of day, and the pure breeze of heaven; did it apply his manacles (if disdaining to treat a human being with more indignity than is practised towards the most savage brutes, it did not dash his chains to the earth), what a different aspect would these miserable mansions soon assume! What different inhabitants would they contain! Prisons would not then be the hot beds of vice, in which the youthful offender grows into the hardened criminal, and the want of shame succeeds the abolition of principle—but hospitals of the mind in which its moral disorder is removed by the application of effectual remedies." When this doctrine reaches the gloomy cell, then will every prison become an asylum; then will every gibbet be demolished; and then will ancient prophecy find a new application. "I will make thy officers peace, and thy exactors as righteousness; violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise."

Illustrations of Divine Government, by T. Southwood Smith. p. 338. Boston, 1831.

A PRISONER'S DEATH.

BY JAMES LUMBARD.

Full twenty years have flown—
Years of most hopeless agony and pain—
Since he was rudely thrown
Within those walls where death and darkness reign.

The joyous light, that shines
So blessedly upon the homes of men,
In faint and feeble lines
Falls through the grated window of his den.

The pure, free winds that steal
With balmy freshness through their happy
homes,
Their breath he cannot feel:
In that dark cell of his it never comes!

And music, that they hear
From human voices and from nature's choir,
Comes never to his ear,
To gratify his yearning soul's desire.

The friends he knew, ere yet
Upon his brow the seal of crime was placed,
He cannot well forget;
But from their hearts his name is now erased.

His young and lovely wife,
From whom 'twas more than agony to part,
Soon yielded up her life,
And left the record of a broken heart.

Upon his couch he lies,
The embodiment of misery and despair;
He lifts his sunken eyes,
And this is his impassioned, earnest prayer:

"O Father! if thy piercing eye
Can all thy hapless children see,
Oh! listen to my earnest cry,
And cast that pitying eye on me!"

I know that lengthened years of sin
Have led my heart from thee away;
And that, where innocence had been,
Dark passions held determined sway.

I pray, that from my soul the stains
Of guilt and crime may be erased;
And that, where fearful doubting reigns,
True hope may be securely placed.

A little while, and I shall leave
This shadowy life that engirt me here;
And that immortal life receive,
Conferred by thee beyond this sphere.

Oh! take me to thyself, and pour
Within my soul the tide of love,
That I may with the saints adore,
Who worship in thy courts above!"

One groan! his languid head
Fell back, and all his throes and struggles ceased;
The prisoner was dead,—
For ever from that hideous grave released!

God speed the happy time
When man shall learn that to be just is not
To seek revenge for crime,
And hope forever from the spirit blot!

That, if he fain would make
The guilty tread the path from which they stray,
With kindness he must take
Them by the hand, and point them out the way!

FALSE CHARGES AGAINST UNIVERSALISM.

[Continued from last number.]

"Neither can they prove the things whereof they now accuse me." Acts, xxiv, 13.

3. In the next place our enemies say we deny the Atonement.

"They cannot prove this thing," for it is not true. We do most fully and earnestly believe in the Atonement, as that doctrine is presented to us in the Scriptures. We believe it to be a *Reconciliation*—a "reconciliation of all things"—"the world"—to God, by Jesus Christ. We believe this universal Atonement—Reconciliation, will be finally fully effected. This, the partialists do not believe; and they, therefore, and not we, deny the true doctrine of Atonement—and yet they have the impudent hardihood to charge such a denial upon us!

True; we do deny that Jesus died to gain the favor of God for us, to placate his wrath, to turn away deserved punishment from us, to suffer in our stead. For in the first place, God *always* loved his creatures: there was no necessity for *gaining* his love.

(2) If God really hated us, Jesus could not remove that hatred; for how could any influence or act change the Immutability of Jehovah? (3) If, as Partialists say, sin is infinite, penalty is annexed to it, no power—not even God—could set it aside: it would be only opposing one infinite thing to another equally infinite thing. Nothing would be gained by such a sacrifice for such an object. (4) If we *deserve* a certain amount of punishment; we ought to endure it for ourselves; and not atone for us. Why should we be delivered from a just and merited chastisement? If the punishment were *cruel* or *unjust*, there would be some propriety in enabling us to escape it. But who will venture to call the penalty of God's law, cruel or unjust? What do we think of the man who assists a condemned criminal to escape from the hands of the officer of justice? and will the sons of God be guilty of such an act? Universalists cannot believe that Jesus would do an illegal, a wicked thing. (5) The Scriptures teach no such doctrines; but the contrary. Are we not right, therefore, in rejecting sentiments so false and unscriptural? and are they not *slanders* who charge us with denying the Atonement?

4. They say, we disbelieve in a *change of heart*—Conversion—Regeneration—the New Birth. Let us see. If they mean by these phrases, a change of opinions—a reformation of life and manners—a "ceasing to do evil, and learning to do well"—possessing faith in Christ, and a hope of immortal life,—we do not reject Conversion, the New Birth, etc. But if they mean such a *radical* change of heart or nature, supernaturally and mysteriously effected, as they generally pre-

tend, that they are not liable to sin, we do deny the truth of the doctrine; for the simple and most conclusive reason, that we never saw, heard nor read of, such a man in this world—a man who was not liable to the influences of temptation, and who never sinned. This *one fact* is enough to demonstrate the unsoundness of the doctrine as thus expressed.

But we heartily believe all the Scriptures say on this subject. We hold most firmly to the doctrine of Regeneration, the New Birth, etc.; as taught in the Divine Word. We teach that "we must be born again," that is, *from above*, as the Greek word there means—in order to see, to enjoy the kingdom of God—the spiritual kingdom established among man by the Messiah, "consisting of righteousness, and peace and joy in the Holy Spirit."

Let us see how the Bible defines the New Birth. 1 John v. 1. Whosoever believeth that Jesus is the Christ, is *born of God*, ["from above,"] and every one that loveth him that *begat*, loveth him also that is *begotten* of him. Again; see 1 John iv. 7: Love is of God; and every one that loveth is *born of God*, and knoweth God. Then also, 1 John ii. 29 "Every one that doeth righteousness is *born of him*," (Christ.) Here we see what is required as the New Birth—FAITH, LOVE, (to God and man,) and RIGHTEOUSNESS. Hence Christian believers are called, in a special sense, "sons of God." This is effected, as the Sacred Writers inform us, by "the Truth"—the "word of the Truth"—the Gospel—"the Spirit," that is, the Divine energy or power in the Truth.

All this we believe; and consequently they wickedly slander us, who charge us with rejecting the doctrine of Regeneration, etc. Moreover, we most earnestly believe that *all men shall finally* be born of God, regenerated, radically changed, so as to sin and suffer no more. This the Word of God teaches; and this, all Partialists deny. Therefore they are the ones, not we, who reject the New Birth, Regeneration, etc. they have not a tithe of the faith in that sublime doctrine, that we have. Yet they impudently call us *Infidels*, and themselves Christian believers! It is like the old Pharisees accusing the Saviour of "having a devil!"

REVIEW OF HALL'S "UNIVERSALISM AGAINST ITSELF."

Rom. viii. 19, 23. For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our body.

Serious and important as the subject is, on which we are engaged, nevertheless, in view of what is to follow, we cannot forbear exclaiming: "Let those now laugh who never laughed before, And those who always laugh now laugh the more!"

Alack! Alack! How much have these passages puzzled the brains of Partialist controversialists. Many the rich scene of amusement have we had at their fruitless attempts to explain and fetter away that which needs no explaining and which, like a tower of adamant, resists all attempts to mutilate and destroy. Particularly have Campbellite controversialists brought to bear upon the subject that low cunning and ingenuity for which they are especially celebrated; but, supreme above mysticism and the darkness of error, the resplendent light of truth has continued to shine with undiminished brightness. We do we remember one poor fellow of this class, who, being badly pushed by his opponent, explained the term creature to mean "the heathen idols." And a bitter time he had of it, you may be sure. The reader has only to substitute the explanation, for the present reading, to enjoy as rich a joke as language can be made to furnish. No wonder the audience, both friend and foe, did laugh heartily. And the poor self-victimised fellow laughed too; and his opponent, of course, enjoyed a complete triumph!

Not a whit better is Mr. Hall's attempt to explain the text and involve Universalists in difficulty,—He only involves himself in trouble and lays