

what punishment he shall endure for his sins ; and because that law denounces a future, and eternal punishment against him, which in his estimation is disproportionate to the demerit of his crimes ; he denies its import, and impudently dares to impugn the equity of a righteous and holy God !

Mr. McLeod enters into this subject at considerable length, and takes the plain declarations of the word of God, as the only proper ground whereon to dispute the point : a ground from which he cannot be driven by any sophism, or abstract reasoning, of his polemic antagonists.

Having stated the question referred to above, he observes :—

“ Our ultimate appeal in the settlement of this important question, must be to the decisions of the Sacred Scripture, for God alone can decide upon the criminality of sin, and the nature, degree, and duration of punishment ; and as He is a God of wisdom and justice, He cannot inflict any punishment on guilty offenders which is truly unnecessary and unjust. To suppose the contrary, would be to suppose that God is at one and the same time both infinitely wise, and infinitely foolish, infinitely just, and infinitely unjust,—a supposition which is not only absurd, but blasphemous. The Bible contains the revelation of God's will ; hence, if we find in his written word, that there is a future punishment, and that the contrary belief is opposed to all the fundamental doctrines of the Christian revelation ; then we must believe, on the Divine authority, that, not only the affirmative side of the question at issue is positively untrue, but also that future punishment is both just and necessary.”—(p. 15.)

After the above remarks, several appropriate texts of Scripture, both from the Old and New Testament are introduced, and commented on with much ability.

In the following chapter we have the Author's view of the practical working of the Universalist principles.

“ On the supposition, therefore, of the truth of The Bible, Universalism will in the end prove a false foundation to all who build upon it—this ‘ refuge of lies,’ when it is too late to remedy the evil,—will be swept away, in all the overwhelming responsibility of their personal moral agency they will stand before God—weighed in the balances they will be found wanting, and their portion will be appointed ‘ with hypocrites and unbelievers.’ This is the natural tendency of modern Universalism. We acknowledge that, many who believe in the probationary character of the present life, and in a state of future rewards and punishments, lose their souls ; but the fault is not to be charged upon the doctrine. They resist its influence—procrastinate an attention to their personal salvation—and though aware of the consequences, continue to ‘ live unto themselves’ until overtaken by death. But the case is different on the other system. Believing there is no place or state of future misery, but that they receive all their punishment in this life, its adherents are necessarily prevented from making Scriptural preparation for the future world. At death they are found with all their sins uncanceled, which they had in vain supposed were expiated as they moved through life ; and trusting for acceptance to this most fallacious of all fallacious beliefs, they drop into eternity, where their characters remain unchanged and unchangeable, and their eternal destiny is appointed by a righteous God, ‘ who will render to every man according to his deeds—indignation and wrath, tribulation and anguish upon every soul of man that doeth evil.’ To cherish hope for the final salvation of persons who die under these circumstances, is to extend the bounds of charity beyond the warrant of Scripture. ‘ Ye shall die in your sins ; whither I go ye cannot come.’ ”—(p. 42—43.)

DIVINITY.

PERMANENT PEACE.

EXTRACT FROM A SERMON OF THE REV. DR. CHALMERS, entitled, “ Thoughts on Universal Peace,” preached from Isaiah ii. 4 : “ Nation shall not lift up sword against nation, neither shall they learn war any more.”

“ THE mere existence of the prophecy in my text, is a sentence of condemnation upon war, and stamps a criminality on its very forehead. So soon as christianity shall gain a full ascendancy in the world, from that time war is to disappear. The abolition of war will be the effect, not of any sudden and resistless visitation from heaven on the character of men—not of any mystical influence working with all the omnipotence of a charm on the passive hearts of those who are the subjects of it—not of any blind or over-ruling fatality which will come upon the earth at some distant period of its history, and about which we, of the present day, have nothing to do but look silently on, without concern, and without co-operation. The prophecy of a peace as universal as the spread of the human race, and as enduring as the moon in the firmament, will meet its accomplishment ; aye, at that very time which is already fixed by Him who seeth the end of all things from the beginning thereof. But it will be brought about by the activity of men. It will be done by the philanthropy of thinking and intelligent Christians. The conversion of the Jews—the spread of Gospel light through the regions of idolatry—these are distinct subjects of prophecy, on which the faithful of the land are now acting, and to the fulfilment of which they are giving their zeal and their energy. I conceive the prophecy which relates to the final abolition of war, will be taken up in the same manner, and the subject will be brought to the test of christian principle, and many will unite to spread a growing sense of its follies and its enormities over the countries of the world—and the public will be enlightened, not by the factions and turbulent declamations of a party, but by the mild dissemination of Gospel sentiment throughout the land—and the prophecy contained in this book will pass into effect and accomplishment by no other influence than the influence of its ordinary lessons on the hearts and consciences of individuals—and the measure will first be carried in one country, not by the unhallowed violence of discontent, but by the control of general opinion, expressed on the part of a people, who, if christian in their repugnance to war, will be equally christian in the loyalties, subjections, and meek unresisting virtues of the New Testament—and the sacred fire of good-will to the children of men, will spread itself thro’ all climes and thro’ all latitudes,—and thus by scriptural truth conveyed with power from one people to another and taking its ample round among all the tribes and families of the earth, shall we arrive at the magnificent result of peace throughout all its provinces, and security in all its dwelling-places.

“ Much may be done to accelerate the advent of perpetual and universal peace, by a distinct body of men embarking their every talent and every acquirement in prosecution of this, as a distinct object. This was the way in which, a few years ago, the British public were gained over to the cause of Africa. This is the way in which some of the other prophecies of the Bible are at this moment hastening to their accomplishment ; and it is in this way, I apprehend, that the prophecy of my text may be indebted for its speedier fulfilment to the agency of men, selecting this as the assigned field on which their philanthropy shall expatiate. Were each individual member of such a scheme to prosecute his own walk, and come forward with his own peculiar contribution, the fruit of the united labours of all would be one of the finest collections of christian eloquence, and of enlightened morals ; and of sound political philosophy, that ever was presented to the world. I could not fasten on another cause more fitted to call forth such a variety of talent, and to rally around it so many of the gene-