

style and manner throughout, will, we judge, be acceptable to a majority of the class for which he has written. That many who neither criticize nor read the Lord's oracles, will welcome Mr. F.'s "statement of belief," body, soul, and spirit, we have little reason to doubt.

But we have neither leisure nor taste for an orderly and lengthened review of the "Pastor" of the "People" of Nashville, or peradventure of the "People" of all Tennessee. On turning the leaves of the pamphlet this morning, some four brief sections were found marked, the penciling of a former day, when the "Pastor" and his pages had been glancingly examined. Reader, here are the extracts:

For myself I would candidly say, I do not believe in the eternity of punishment for any creature of God. I did once accept this doctrine, but could never state it with the earnestness of conviction, and in my early ministry generally avoided it as a subject to be further examined. But my convictions are now matured, and I hesitate not to avow, most solemnly, that I believe the idea of an eternity of torture has no basis in a just interpretation of any Revelation of God—that it is opposed to the characteristic principle of Christianity—repugnant to right reason and every pure instinct of the soul of man.

If God is perfect in goodness—if his nature is the very essence of love or benevolence, he must have designed the happiness of his creatures. In giving them existence he must have given it as a blessing. If perfectly wise, he must have adopted the best possible method of securing that existence as a blessing; and if infinitely powerful, every circumstance must have been so guarded as to promote and not defeat that purpose. A being of absolute goodness cannot form a creature for unending wretchedness. Through the evils, then, of our present lot, by which alone it was possible to give us such an existence as we have received, he is leading us from immaturity (not natural depravity) to maturity; and as our earth life does not, could not secure this end, he has made us heirs of another life, where he also reigns supreme—supreme in goodness to design, wisdom to provide for, and power to secure the farther and eternal advances of his offspring.

The idea of a future life is not a mistake. It is an instinct with man, and is provided for in his nature. Like the idea of God, it is universal, and the rude form in which it clothes itself according to the culture of the individual and the times are no mean evidences of its universal existence. Minds truly illuminated, such as the Prophets of Israel and the Apostles of Christianity, taught their religious truths concerning human duty and divine worship in the forms of their prevalent culture. Hence it would be as rational to believe God a great man, because the Scriptures describe him as having eyes, ears, hands, and human passions; as so believe in the eternity of fire and torment in an under world, because the overthrow