

POETRY.

A MOTHER'S LAMENT.

BY WILLIAM JONES.

Where have they lain thee my own dear child,
 Where have they made thy bed?
 In the cold churchyard, where the woods
 grow wild,
 Have they placed thy little head?
 Where the hemlock waves
 On the drowsy graves,
 And the night-shade droops o'er the dreamless
 dead!

Where have they born thee, my stricken
 one?
 Would that I shared thy rest!
 For it sorrows me thou shouldst sleep alone,
 Away from thy mother's breast,
 With thine eyelids closed,
 As they oft reposed
 On the bosom the light of thy smiles once
 blessed.

They tell me, my boy, thou wert taken hence
 In mercy, for thou wert weak,
 And the world, with its darkling influence,
 Would have caused the reed to break!
 And thou wouldst have wept
 As the blighting crept
 To the heart of the flower, with touch so
 bleak!

And they tell of an angel child above,
 With a bright and glorious brow,
 And they say he is spreading his wings of
 love,
 O'er the home of his mother now!
 And I list profound
 For the rustling sound;
 But the leaves are stirless upon the bough!

My baby! though thine is a hoary lot,
 To walk in the glow of heaven,
 I mourn for the pleasures that now are not,
 That alone with thee were given!
 And I raise these eyes
 To thine own blue skies,
 With a grieving spirit for joys thus riven!

But a whisper of hope has reach'd my ear,
 And my heart soars on the strain!
 Sweet mother! Jehovah hath heard thy
 prayer,
 And soon we shall meet again,
 In a sinless clime,
 Where the flight of time
 Shall bring not a tear, or a throb of pain!

The Opposition.

The alarm has gone forth in the camp of the enemy. Wherever the cause of impartial grace is in a prosperous condition there is evidently an increasing disposition on the part of those who believe in a limited and partial salvation to unite their strength and influence and make common cause against Universalists.—Though at variance on other matters they are agreed in their opposition to the doctrine of the final holiness and happiness of all men.

Denominations, once bitterly opposed, are becoming friends, and uniting their forces against the cause of Christ. Yes, we repeat, against the cause of Christ—the holiest and best in which mortal beings can ever be engaged. For do not the sacred Scriptures declare him, to be the Savior of the world? Did not Christ say he came not to condemn the world, but that the world through him might be saved? that he came to seek and to save that which was lost? that he, by the grace of God, tasted death for every man, and that he shall see of the travail of his soul and be satisfied? Does not Paul declare that God has abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will, according

to his good pleasure, which he has purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are in earth even in him; that at the name of Jesus every knee shall bow and every tongue shall confess that he is Lord to the glory of God the Father; moreover that Death the last enemy shall be destroyed, and that God shall be all in all? Then is it not manifest that those who oppose these great truths of the Gospel, though not aware of the fact, are arrayed against the Lord and his Christ, and opposing the will of God in the salvation of the world?

But this is not all; they are found at war with their own nature, and the wishes of every good man. For none but beings of awful malignity and cruelty, could desire the endless sinfulness and woe of any portion of our race.

But what is the mode of warfare pursued by our opposers? Do they act the part of candid, honorable and upright men?—like men conscious of being engaged in defending the truth? No, very far from it.—When they engage in wordy battle against us, they are careful to entrench themselves behind some defence, and prevent as far as possible all opportunity for reply.—They are not willing the people should hear and see the arguments on both sides. They will not publish both sides of a discussion in their papers. They choose not an open field and fair play. Their's is an Indian mode of warfare, and implies a bad cause, and a want of ability to defend it.

Our opposers assert that our doctrine is false and pernicious. We on the other hand contend that it is in accordance with reason, nature, and revelation—that it is God's everlasting truth, as taught in the Bible, and designed to promote the moral perfection and happiness of mankind.—Now these theologians who are crying against us and calling us hard names, and constantly declaiming upon the dangerous nature of our principles, profess to be friends of free discussion and to an impartial investigation of all those questions relating to the great work of human reform; but alas! their practice is greatly inconsistent with their profession.

We have invited these men to come out and go with us to the law and to the testimony, to weigh in the scales of eternal justice and truth the doctrine of a world's salvation, and with very few exceptions, they have remained silent. But some are disposed to say that a discussion of this question is not called for at this time.—Strange assertion this, when it is proclaimed through the length and breadth of our land that a part of mankind will be the victims of endless sin and misery, and thousands are so unfortunate as to believe it.

Now is it of no importance for us to know whether this doctrine be true or false? It is contended that this doctrine is a revelation from God and taught in the Bible; that it is in accordance with the divine will, and that a belief or disbelief of it involves our eternal weal or woe. If it be so, is it not important that every rational being should enquire whether it has a "thus saith the Lord," for its support?

But ah! these orthodox teachers fear their craft is in danger. The truth is, it is for their interest to keep the people in the dark. They know that their partial and exclusive creeds which were got up in the dark ages of the Church, as the fruits of the great apostacy from the primitive faith, are at war with every principle that is reasonable and benevolent in earth or heaven. Hence they avoid any honorable discussion of their merits for fear their unhappy votaries will come to the light and burst their galling chains. But this precaution will be in vain. The day of redemption will come. "Their agreement with hell will not stand, and their covenant with death shall be disannulled, and the covering of falsehood removed—for the bed is too short and the covering is too narrow for one to wrap himself in it."—The erring and the bewildered sons, and daughters of humanity will come to the

knowledge of the truth, and the truth shall make them free indeed.—*Star in the West.*

Going to Law.

The money expended, the time wasted, and the evil feelings cherished by litigation, imperiously demand that we should have fewer judicial contests. They have, I am aware, during the last ten years, considerably decreased in those parts of the country where temperance has prevailed; but even there they are numerous, and are exerting a fearful influence in producing poverty and various moral evils. Some men are always engaged in litigation.—They have a litigious spirit, and regard not at all the command of Christ, who says, *If a man sue thee at the law, and take away thy coat, let him have thy cloak also.* Rather than be wronged out of a dollar, they will spend a hundred dollars in litigation. "They will not be imposed upon; they will suffer no man to defraud them; they will have their rights!" How many who feel thus expend thousands of dollars in order to obtain a trifle! Before engaging in a lawsuit, it may be well to ask, first, Do I know that I am right? Second, Do the most discreet, cool, and fair-minded men think I am right? Third, Is it expedient to commence a suit that may cost me hundreds, in order to gain a mere trifle? Fourth, Have I taken all the steps which can be thought of, to have the difficulty privately adjusted? Fifth, Have I duly considered how much it costs to fee a lawyer, pay witnesses and the expenses of the court? Sixth, Have I calculated how much I shall lose by the suit, even though I gain my case?

I would not, by the foregoing remarks, be understood to mean, that we should never have recourse to law in order to secure our rights. No doubt there are cases in which we are fully justified in so doing, though I must confess that the uncertainties of the law are so great that it affords but a poor hope of obtaining justice. Law! what is it? In some cases, nothing but the authority of courts that existed centuries ago, when the moral perceptions of jurists were as dull as their characters were degraded. In other cases, it is nothing but the mere result of the accidental relations of a people, which changes with them, and which does not claim to be built on the eternal principles of right. The decisions of courts! are they given according to justice, or according to law and evidence?

Our advice to all is, Keep out of the law, —suffer rather than have a legal contest. Lawyers usually grow rich while their clients grow poor. In one sense, the law falls upon their clients rather than upon them; and it would not be a bad reading of the Savior's language, if it changed as follows, —*Wo unto you who are fond of litigation.* —[Uni. Mis.]

A TRIFLE.—One kernel is felt in a hoghead,—one drop of water helps to swell the ocean,—a spark of fire helps to give light to the world. You are a small man,—passing amid the crowd you are hardly noticed; but you have a drop or spark within you that may be felt,—felt through the eternity. Do you not believe it? Set that drop in motion,—give wings to that spark, and behold the result it may renovate the world. None are too small,—too feeble,—too poor to be of service. Think of this and act. Life is no trifle.

'UNIVERSALISTS DO NOT BELIEVE IN THE ATONEMENT.'—That we do not believe in the doctrine of atonement as it is taught in the creeds and commandments of men, we have no disposition to deny.—At the same time we profess to believe in it as it is taught in the Bible. The difference between us and our opposers is, we believe it was to reconcile man to God that Jesus died upon the cross, they, that it was to reconcile God to man.

Men only blame themselves for the purpose of being praised.

Endless Misery on a Small Scale.

An English paper, the Liverpool Mercury, contains the following paragraph:

RIVAL OF TORTURES.—On the 4th of August last, the Rev. Richard Chapman, Chaplain of Coventry Goal, visited Mary Ball, then under sentence of death for murder, and in the presence of the matron, by main force hold the woman's hand over a lighted candle till it was burned and blistered, telling her when she exclaimed from pain, that he wished to give her some idea of the torments of hell. When she at length snatched away her hand, he asked her what that would be compared to all the torments of hell, where her whole frame would be burning hundreds of years. The matron applied soap to the hand to remove inflammation, and on the return of the governor informed him of what had occurred. The governor immediately visited the poor criminal, and found her blistered as stated. She said she was glad he had come, and complained of the chaplain's conduct. At a subsequent investigation before the magistrates, Mr. Chapman admitted that the statements were correct; and that what he did was to facilitate her notion of pain. Also, that the prisoner was a woman of obtuse intellect, and that he thought her mind would be more likely acted upon, through the medium of the sense. The result was the suspension of the too zealous chaplain from his office, but that seems, altogether, too mild a punishment for such an atrocious outrage.

John Calvin went into the burning business more extensively than this man. But why should Mr. Chapman be deemed cruel? His God is not only to burn the hand but whole body endlessly. Are not men here required to be like God—to imitate him as dear children? The conduct of the reverend gentleman is only an illustration of orthodoxy on a small scale.—*Star.*

People of God Spared.

The Independent, an orthodox journal published in New-York city, argues that the cholera made a clear discrimination between heretics and true believers. It says,

"The facts already within our knowledge warrant the belief that in the course of the pestilence there has been a discrimination in favor of the people of God."

Allowing the position here assumed to be correct, the Universalists must be numbered with "God's people;" for we know of none who suffered so little from cholera. Many more orthodox people died of the disease than Universalists. But, in the cholera season, a man's soundness of faith would do little for him if he ate freely of green peas, green corn, cucumbers and the like. The laws of the physical world are as inflexible as moral laws.—*Star in the West.*

Such is Man.

Who is rich? He who is contented with his lot.

Who is happy? He who loves everybody.

Who is honored? He who pursues the even tenor of his way.

Who is good? He who has the fear of God before him.

How easy then to be rich, happy, honored, and good.

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