

the second death. Hence we infer that hades, in this passage, refers to the intermediate state of misery, or the soul in hell. We close with a few remarks:—

1. That hades (rendered hell in our version) never in the New Testament embraces the idea, in any connection, of intermediate happiness, or its possibility in hades.

2. It does sometimes point out a state of actual misery—the state of penal suffering of the wicked. It conveys the same idea to the mind which the English word hell does, and into which it is so frequently translated.

3. It does not always describe a state of actual suffering, but may simply refer to the grave, the state of the invisible dead—the dead buried out of our sight.

4. But when it does not refer to the grave, it does refer to the state of penal misery. What a doom! and yet to wax worse! If the prelude of our being is so responsible, and liable to such issues, how desirable that it be suitably occupied and turned to account.

Dear reader, natural death and the grave you cannot escape, but from the misery of hell you may be saved, and ultimately also from the tyranny of the grave. To accomplish this, Christ made expiation for sin; that expiation has become a propitiation; for God the offended has signified his approval by raising Christ from the dead, and now by faith in Jesus make it in your case an atonement. "Be ye reconciled to God," and thus escape the depths of woe which hell suggests, and prepare for those progressive ascensions of glory which immortality unfolds. Man in Christ is destined to future glorifications. All around us seem to be germs of the future. The seed swells and bursts into life. The well-known larva sinks in mortal throes, and again rises and soars a beautiful and lovely object in the summer's sky. The child is but the germ of the man, and the christianized man is the germ of a higher intelligence. The future—the future is every thing to man. We can almost span the past. We look at our infancy and find it blank; at our children and our youth, and we are pained at their follies and perversities. But we cannot span the future; our long-wished perfectability is there; our God is there; it is our heaven. Hail! hail to the glorious future! "Blessed are the dead who die in the Lord."

THE "CHRISTIAN BANNER" AND BETHANY PROSCRIPTION.

The *Christian Banner*, for some good reason, no doubt, desires the *Gospel Tribune* to reproduce the evidence that Bethany College and its President proscribe the liberty of speech in Bethany. In condensed form the evidence stands thus:—The President of the College speaking in the name of the Faculty, i. e., in behalf of himself and the Board of government, in relation to what was required by them, of certain abolition students in order to their remaining members of the college, thus writes:—

"The past we overlooked, and demanded only that they would resume their duties and **ABANDON THEIR EFFORTS OF FACTION AND DISTURBANCE.** This was all, but this was **ABSOLUTE-
LY NECESSARY.**"

Thus Bethany College and its President made it as absolutely necessary that these abolition students should "abandon their efforts of faction and disturbance," as, that they should "resume their duties." To understand what is here intended by efforts of faction and disturbance, the following, written by the President, gives the key:—"He spoke in very contemptuous language of the morality, &c., of the "oldest and most favoured churches of the reformation, and though in general terms, in such a style as to produce the almost universal impression, that he was all the time referring, under this covert of generalities and remote cases, to American slavery and the church at Bethany, or to a certain class of its members." The meaning of which doubtless is, that he spoke of slavery as a sin, and the slaveholders in Bethany Church as sinners. The sermon in which these remarks were made, is called an *Anti-slavery Lecture*. And speaking of what occurred before it was delivered, the President says it was "suggested to me that it was designed to be an Anti-slavery Lecture. I could not believe it; yet as a matter of prudence, I requested a brother elder to call upon him and let him know that such a course would not be allowed. Notwithstanding this (whether from some misunderstanding of Mr. Burns or not I cannot say) but he did speak as appointed; and it was this 'Lecture' that led to the disturbance." The President "could not believe" that Mr. Burns would preach an anti-slavery sermon in Bethany, and yet he sent an elder to him to "let him know that such a course WOULD NOT BE ALLOWED!" "Prudence"—amazing prudence this! "A matter of prudence" indeed! It may pass for this in Bethany; in Toronto it is called a matter of proscription! and Alexander Campbell, President of Bethany College, is charged with it as an offence; for he sent a message to a preacher of the gospel, when about to enter the pulpit, telling him that if he intended to preach abolition sentiments against American slavery, it "would not be allowed."

Let it be supposed that when the President was in this city last autumn, and about to enter the pulpit of Bond Street church; and that Dr. Pyper had sent a message to him, telling him that if he intended to preach abolition sentiments in relation to sectarianism it would not be allowed;—what would the President have called this? Would he have given it a softer name than proscription? Would he not have pronounced it a denial to him of the freedom of speech? And would he not have administered a castigation such as he knows well how to inflict?—Should he plead in palliation of his offence, that to allow slavery-abolition preaching in Bethany would be the destruction of the College, he is reminded that the world can much better afford to dispense with his college than with the freedom of speech.—And had he been told that to allow sect-abolition preaching in Bond Street, would be the destruction of the church, would he not have met the proscriptive pretext in like manner? Whatever must fall before the power of the freedom of speech, let it sink and perish forever.

This calls to mind the kind remembrancer of the "Banner" in relation to his review of some of the *Tribune's* positions that still remain unnoticed—"for this simple reason," says the Banner, "that doubtless our neighbor feels that his feet are on a moist spot where we reviewed him." Now if the *Banner* will be so kind as to endeavor to make this appear in his next, or at his convenience, immediate attention will be given to his efforts, lest he should again attribute silence to so erroneous a motive.