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# GOSPEL MESSENGER,

OR, UNIVERSALIST ADVOCATE.

"And the Angel said unto them, Fear not; for behold! I bring you glad tidings of great joy, which shall be unto all People."—Luke 11.

Vol. 1.

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## The Gospel Messenger,

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### INTRODUCTORY.

Come, now, and let us reason together.—Isaiah 1, 18.

Reason is the highest faculty of the mind. It is that especially which distinguishes humanity from inferior creation. And yet men in their ignorance labor to prevent its perfect development and appropriate exercise. Many yield to the influence of passion and prejudice, and become the ministers of desolation to themselves, kindling within, a strange fire, to scathe that which is most beautiful, and to blight and consume the blossoms of the Spirit.

In the wide field of physical science, man has been comparatively free. He has reared monuments of truth and wisdom that will stand forever, bearing witness to distant ages of his progress and his power. But men too often enter the departments of revealed truth, with doubt and irresolution. Here, many imagine that they are on forbidden ground, and every step is with fear and trembling. So long have men been taught to believe that the exercise of human reason, is incompatible with the interests of religion, and dangerous to the soul, that they dare not prosecute their inquiries on rational grounds. In their judgment it is safe to remain where they are—to live on in ignorance of what God has revealed, and to wonder at His ways, which are past finding out. With all the evidence of progress in man and the world around, they dare not venture beyond the circumscribed sphere of present acquirements. Whatever is without the limits already defined, is treated with as much caution and reserve as though it were a magazine of curses, containing the elements of the soul's destruction. We know that some will more when truth finds an utterance from mortal lips; others wait for an angel to

"stir their stagnant souls."

Those who have been the first to submit to the authority of tradition, and the last to relinquish their confidence in the absurd and improbable speculations of visionary minds, have been most alarmed for the safety of the bold, free spirit that dared to scan the Creator's works, and the record of His word. Some men impose a most effectual restraint upon their reason, while they leave the imagination to wander uncontrolled in the regions of conjecture. The religion of such persons is a species of fanaticism that serves to obscure the interior vision, and to prevent an accurate perception of things. Under this influence they readily believe the wildest chimeras of heathen poets, while they reject the sublime results of reason and analogy.

If we look at the theology of the church, we shall hardly fail to observe the traces of a corrupt and speculative philosophy—of dark mysteries and unfounded speculations, long blended with the precepts of heavenly wisdom. The increasing light and knowledge of our time is rapidly disclosing these errors to the world. A veil that has long covered a multitude of sins is torn away. Many of the church dogmas are found to be mere phantoms. One after another, like shells, they explode, and the people are alarmed when the danger is past. Men cling to their errors with a firmness and resolution only equalled by the force of their early propensities. Still it must be acknowledged there are many indications of

reform. It is true that men are beginning to entertain a higher regard for whatever is consistent and reasonable, even in religion. There are some intrepid spirits who will no more be driven from this field of inquiry. They will venture to examine the doctrinal superstructure of the church, and if it consist of "wood, hay, and stubble," it will be given to the flames and consumed with the multitude of human devices. What though the whole be cast into the fire? The truth has nothing to fear. Christianity has nothing to lose. Like the fine gold it will only shine with a purer lustre, when separated from the commingling elements of ignorance and superstition. We regard it as part of our mission on earth, to assist in removing these errors and corruptions. The truth long buried beneath the superabundant mass, must be exhumed. We desire to follow Truth, though it leads amidst cloud and flame, or through the unyielding earth. This shall be the object of our pursuit, for the experience of every day evinces that nothing but truth can pass the ordeal which is to try every man's work.

There is a power employed that is rapidly changing the faith of the church, and the opinions of the world. We live at a period in which the mere dictum of arbitrary men is not mistaken for the oracle of God. The *ipse dixit* of the church is not the foundation of faith. Evidence is necessary to produce conviction, and nothing short of this will command our assent.

There are many Christians who are disposed to subject the doctrines of the church to the test of a rigid examination. He reasons falsely who is led to suppose that this characteristic of the age indicates a growing spirit of irreligion: on the contrary, we regard it as the surest evidence that man is beginning to feel a deep and abiding concern in the investigation of revealed truth.

We have observed that there are in the doctrines of the church, evident traces of Pagan Theology. The heathen believed in a vast number of Deities, who were armed with the elements and prepared for the work of destruction. He saw their angry frowns in the darkened sky, and heard their voices in the deep thunders, and the raging floods. These he worshipped in order to appease their wrath, and conciliate their favor. Thus far there is one particular, that may serve to distinguish the Pagan from the Christian. The latter worships but one God, but that one he has made infinitely more terrible than all that were dreamed of in Pagan Philosophy.

As to the nature and object of religious worship among Christians, it is not unfrequently the same as in pagan lands. Much of it is propitiatory. The Christian is too often influenced by the same motives that actuate the heathen in their devotions. It is their chief design to pacify the supposed wrath of their capricious divinities—they would make the gods more compassionate. These ideas are none the less Pagan in their origin, because they have been baptized in the name of Christ.

The heathen had also his Tartarian Gulf, corresponding to the hell of modern Christians. There may be this essential difference between them:—Possibly the horrors of the Christian hell exceed the conceptions of the most denigrated heathen. We have no disposition to speak of the results contemplated by the system of partial theology—the picture would shock the virtuous sensibilities. Great abominations have been cherished and defended under the insulted name of Christianity. Many of the pretended followers of Christ have been ignorant of the Father. They have worshipped the tyrant—a being begotten of their follies and their fears; and as destitute of compassion as the stone at which the heathen bows. These are some of the ideas of the church that they were conceived in ignorance, brought forth in iniquity, and nursed in the lap of the dark ages, is not a matter of history. A formal

refutation of these gross absurdities would do violence to our ideas of propriety, and be a poor compliment to your intelligence. That they, are the monstrous offspring of the human mind, in its far distant wandering from God and heavenly things, must be evident to the rational mind.

What, then, has the popular theology accomplished in the great work of removing the existing evils? What have all the old theories in morals and religion done to refine the nature and improve the condition of man? Have they been instrumental in working out a higher destiny for the race, or is the world become more debased in morals, and in the exigencies of its social condition, with each succeeding generation? It is our privilege to press this question. If you had a friend sick, you would have an undoubted right, not only to inquire into the nature of the remedial agents employed in his case, but also to witness their operation. If he continued to grow worse, or the disease to assume a more aggravated form; or if he failed to recover under the peculiar mode of treatment adopted, you would naturally conclude that the physician did not understand his case, or that his prescriptions were not adapted to the condition and wants of the patient. In such a case you would most certainly resort to other remedies. But this mode of illustration will equally well apply to universal humanity. That there is derangement and disease in the great body will not be questioned. But that there is any proper adaptation of the treatment to the nature of the case, is not sufficiently evident. If the world is possessed of an evil spirit will you send forth legions of like spirits to cast him out?—If the involuntary motion of the great system is irregular—if the whole body is fearfully convulsed—is it likely that any galvanic process, such as the ordinary religious exertions, will restore a proper action? If some of the members are greatly inflamed, will you expose them to the action of fire to reduce the inflammation? If the patient exhibit symptoms of madness, will you persuade him out of his reason? We know that this is the characteristic treatment of the Church, and thus its doctors have tried for ages to cure the world; and what is the result? Is there any improvement? Is the system generally in a better condition? Why those who feel the patient's pulse affirm that there is but little hope—that the world is waxing worse continually. Many think that the one true faith is in danger from the influence of a vain philosophy, that is closely allied to idolatry. Indeed, if the world be half as vile as some would have us believe, surely the poet hath described it well:

"Good men are here and there, I know; but them—  
— the world,  
Like a block of black marble, jagged with white,  
As with a vein of lightning petrified,  
Looks blacker than without such."

But we are not without faith in man. We are not prepared to relinquish our confidence in God. We believe the world is advancing—that the general tendency of things is upward. In our judgment, the past history and present condition of society indicate, at least, a gradual improvement. Whether this is to be pledged to the credit of popular theological influences, or whether it is the result of other causes, we shall not stop to inquire. But if it be true that the present tendency is downward—that the general movement is retrogressive, we desire to know who is to be held accountable for the results. How can the advocates of the received theology escape from this responsibility? They have had every opportunity to direct the course of the world, and to remove the existing causes of evil. They have opposed the channel in which the current of human affairs is rolling on from age to age: they have explained the duty of man, and determined his destiny; they have fixed the standard of faith

and defined the limits, beyond which there is no hope. Around the domestic fireside, and in the schools, where the young mind receives its first and most enduring impressions—in religion and morals—in all the departments of business—indeed in every field of thought and action, they have wielded a controlling power. For centuries they have guided the church and state. The voice from the altar has found a response in the hearts of millions, while the audience that have gone out from the throne has been felt by the remotest subject of the empire. In their hands they lodged the power which has ruled the world. Their authority is so extensive—so generally acknowledged, even now that truth itself will only pass current when under seal of the church; and, in virtue, to practice on her own account, may have a license.

The power of the church has been felt in all the departments of government, and in every walk of life. And yet, with all these means and opportunities at command, instead of performing a great work for humanity, they have, according to their own confession, accomplished nothing. If any one is disposed to question the entire correctness of this remark, let him listen to the communications from the pulpit and read the popular religious journals. The great theme is the moral declension of morals, and the general apathy in religion. The church apprehends that it is in danger, and as for the world, it is about to experience a relapse, alike fatal to its present happiness and future salvation. If there is any ground for these apprehensions, we may repeat the question, on whom is this fearful responsibility to rest? If society is in a bad condition, why have they not made it better? If the standard of morals is lower it is well to raise it up. They have the power, and they have had ample time and opportunity to exercise it. A period of centuries is quite sufficient to give any system a fair trial. If their principles have been preached and practiced thus long, and still the condition of society is so wretchedly improved, it is surely high time for the doctors to take their own nostrums, and for the world to test the efficacy of other means. There must be something intrinsically weak in a system that is productive of no better results. Is it the part of wisdom to attempt to renovate the world by means so long employed in vain? An illustration in this place, will enable the reader to form an independent judgment. Suppose you were ill and in a condition to require the professional services of a physician;—let it be supposed that the first prescription is *calomel*;—the second day being no better, you are directed to continue the same;—the third day, finding that you are still worse, and the symptoms more alarming, he deals out double the number of grains of calomel, and orders the same prescription continued every day for one year. If you were alive at the end of that time, you would doubtless think it advisable to change the treatment. Now the world has long been ill. There is a diseased moral action, that affects the whole body. The church has applied its remedies to check the disease. With little variation it has pursued the same mode of treatment from year to year, through a long succession of ages, and what is the result? Is the world any better? Why, the doctors being judges, it is in the condition of the woman who came to Jesus:—She "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." We therefore submit to the judgment and common sense of the reader, whether it is not time to give up the patient. Let others try their skill—for every century of the past give them only ten years, and if in the period thus allotted, they do not effect a great and happy change in the physical, the intellectual, the social, moral and religious condition of mankind;—why let them also resign, and spend the remainder of their days in penance.

But before the people will acknowledge the justice of our claims and apply our principles in the affairs of life and the government of the world they must be satisfied that they are founded in truth. It is our privilege to furnish the evidence and it becomes our appropriate duty to show that our faith is in harmony with reason and nature—that it corresponds to the essential philosophy of all things, and is sanctioned by Revelation. Trusting in God for His blessing, and in your kind indulgence, we will undertake to discharge this duty.

We regret that the acknowledged faith and opinions have done no more to elevate the affections, and improve the condition of man.—They have utterly failed to correct the heart or the life. They have disturbed his present peace and darkened his prospects for the future.—Thousands of the young and innocent have been induced to relinquish whatever is most beautiful in life—to give up all that renders religion attractive and divine, for a miserable superstitious, which like the Opas, fills the very atmosphere with death. I am reminded that this dark theology, like a great idol, has been rolling its ponderous car over the world for ages—I follow its desolating track, by the wreck of noble minds—by the fearful wail of the lost spirit, and the crushed hopes and affections of those you love! Oh! when I look at this picture, drawn with the pencil of reality, in all its deep shadows and startling colors, the brain is oppressed and the heart is sick; and while we would stifle the inquiry, it finds an utterance;—In the name of reason, of humanity and heaven, is there no hope for man?

It is with no unkind feelings that we expose the errors of the world; whether they have their existence in opinion or practice, in the theories of men, or in actual life, we must be allowed to speak with all boldness, and without fear or favor. We love to tell plain truths in a plain way; they are better understood. We cannot charm the ear with the essence of all language; give us leave to speak an honest mind—listen while we speak, and we ask no more, "Come now, and let us reason together." It has been said that he who will not reason is a bigot, that he who cannot is a fool, and that he who dares not is a slave. We trust that those whom we address are not wanting in the disposition, the ability, or the courage. Let us approach this subject with the consciousness that the mind was made to be free; that it is our high prerogative to think for ourselves, and our duty to speak and act for humanity. May we not hope that you will feel a deep interest in the subject of our investigations? Is it not well to inquire whether the millions of trembling spirits inhabiting this earth, may not all rejoice in hope of the glory of God? We cannot be indifferent to the subject, if we heed the cries or regard the claims of humanity. To live like rational and immortal beings, we must be all attention and action. We should labor with a loving and willing spirit, to correct the errors of men and to remove the evils of the world. To live truly we must live in generous feelings—in holy thoughts and illustrious actions. The poet has given our idea of life.

"We live deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial.

He most lives,

Who thinks most—feels the noblest—acts the best."

Hoping that our present labors may aid in some small degree to promote this higher life, we invite you to go with us through the course of illustration and argument. Our invitation is to all—  
"COME NOW AND LET US REASON TOGETHER."

### AN EXAMINATION OF THE DOCTRINE OF ENDLESS PUNISHMENT.

#### NO. I.

##### SPIRIT OF THE DOCTRINE.

"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets have gone out into the world." 1 John, iv. 1.

It is scarcely necessary to observe that there are in the world, many different and even contradictory doctrines, claiming the name of Christianity. The text would seem to indicate, very plainly, that it is the duty of the Christian to examine all doctrines, for the purpose of determining whether they are, or are not of God. It is the object of the present, and it will be the design of some subsequent articles, to discharge

his duty so far as the doctrine of endless misery is concerned. I may perhaps be allowed to say in the outset without incurring the charge of egotism, that I was formerly a believer in that doctrine. The creed that contained it was rocked in my cradle with me, and it was most sedulously taught me "from my youth up." Against all my early impressions, and the strong prejudices of education, I have rejected it for reasons, that appear to me good and substantial; and it is my purpose to lay some of those reasons before you. I cannot hope, that all who read this will view them in precisely the same light with myself; and though I fail to convince, yet I trust I shall, in the end, have the satisfaction of knowing that my duty has been plainly, candidly, and affectionately done. Without further preliminary remarks, I proceed directly to the work proposed.

1. My first objection to the doctrine is, that it is plainly and most clearly, anti-Christian in its spirit. You will bear in mind, that we are directed in our text, to "try the spirits, whether they be of God," and will therefore, I trust, have no hesitation about the propriety of the work in which we are engaged.

There is one great principle of truth applicable alike to the physical and moral world, in view of which we should conduct this examination. It is laid down by the Savior thus: "The tree is known by its fruit, and the fountain by the waters that it sends forth." "Grapes do not grow on thorns, nor figs on thistles; neither doth the same fountain send forth waters both bitter and sweet."

Now, all systems of doctrine have some great leading features, which mark them as distinct from all others: and one of those features, is the spirit which pervades them. Thus, for instance, the Mahometan religion is essentially contentious and warlike, in its spirit. Its author was a "man of war," and his religion was established by the sword and the javelin. He taught his followers to fight for the faith, and promised the highest seat in heaven to those who bled and died in the battle for his defence. Its spirit, therefore, is the spirit of war.

Should you tell the Mahometan that he ought to submit even to insult and injury, with patience and "resist not evil," he would tell you that your teachings were anti-Mahometan in spirit. The prophet himself fought, and your doctrine is opposed to the spirit of his whole life, and all his teachings; and by this he would decide, with as much certainty, as by the clearest testimony of the Koran.

So the Christian religion is essentially a system of "peace and good will." Its spirit is the spirit of love and kindness. Its author breathed this spirit in all his works and sayings. Love is the very essence, the life and soul of the gospel; and I am prepared to reject any, and every doctrine and practice, as anti-Christian, that is opposed to this all pervading spirit of love. I care not who preaches it, or by what ingenuity men may endeavor to extort it from the sacred writings; if it breathe the spirit of revenge or hatred, it is no more certain that Mahometanism and Christianity are not identical, than it is that such a doctrine or precept is no part of the gospel; for, "the same fountain doth not send forth waters both bitter and sweet." Thus, then, without resort to "doubtful interpretations, or disputations about words," but by a test as infallible as the trial of gold by fire, you may distinguish between the metal and the alloy, and separate the gold from the dross. Let us, then, try the spirit of the doctrine of endless misery, by the spirit of the gospel as exhibited

1. In the teachings of the blessed Savior. Take the parable of the "Prodigal Son," as an illustration. This is its substance. "A certain man had two sons; and the younger said unto his father: give me the portion of goods that falleth to me. So he divided to him his living.—And soon he departed, and took his journey into a far country. Away from the counsels of a father, and free from the restraints of parental authority, he indulged his lusts, and spent his substance in riotous living. There arose a mighty famine in the land, and he went and joined himself to a citizen of that country, and as if to compensate his degradation was sent into the field to feed swine. So sore was his want, that he would have filled himself with the husks which the swine did eat, and no man gave unto him. Then he came to himself. He thought of his father and

his home, and remembered that there, even the hired servants had enough and to spare. He said therefore, "I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me, therefore, as one of thy hired servants."

We turn now to the father. He had wept for the loss of his son. He had remembered him and cared for him, even when he cared not for himself. He had mused of him, and prayed for him, in the silence of the night and in the waking hours of the day, and had waited with anxious solicitude for his return. And, behold! now he comes! Far in the distance appears the form of a weary traveller. The eye that was dim with age could see him "while yet he was a great way off;" and detect the well remembered image of a long-lost son. His limbs were just now tottering and trembling upon his staff; but he forgets he is old. The aged frame assumes the vigor of youth. He needs no staff to support his steps; but he runs to meet him. He forgot the rage, and filth, and folly of his son. He forgot his guilt and iniquity; aye, he forgot every thing, but that it was his son, and in a transport of joy he clasped the poor wanderer in his arms, and kissed him? The first word uttered was, "Bring forth the best robe and put it on him. Put a ring upon his finger and shoes upon his feet, and let the fatted calf be slain, and let us rejoice; for my son has returned, and I have received him safe and sound."

Here is a true delineation of the spirit of the gospel; for this parable is but an illustration of the ways of God to man. As this father felt towards his son, so did God feel towards his children. Ask you to try the spirit of the doctrine of endless misery in this standard. Do you see anything in this doctrine that resembles the spirit of this father? When earth's wandering prodigals shall be gathered before him, will he treat them as this father treated his son? Or, will he cast them out to wander hopeless and forlorn, world without end? I pray you try the spirit whether it be of God. To me it looks not like the gospel spirit.

But there is another character introduced in the parable. The older brother was in the field, and when he drew near the house, and heard the sound of music and dancing he called one of the servants and asked what it meant.—The answer was, "Thy brother has come, and thy father hath killed for him the fatted calf." "And he was angry, and would not go in. Therefore went his father out and entreated him, saying, It was meet that we should make merry, and be glad, for this, my son, was lost, and is found; he was dead, and is alive again. But he said, "Lo! these many years do I serve thee, and yet thou never gavest me so much as a kid to make merry with my friends. But no sooner does this thy son, who has devoured thy living with harlots, return, than thou hast killed for him the fatted calf." "He was angry, and would not go in." Here you see a spirit very different from that of the father. It is a spirit that would crush the sinner and drive him from his home.—It is the spirit of revenge, of wrath and unforgiving cruelty. And now I pray you, try the spirit of the doctrine of endless woe, and tell me, is it more like that of the father? or of the elder brother? If it be like that of the elder brother, then judge ye, whether I am not justified in saying, that the doctrine is anti-Christian in spirit.

Take another illustration, found in the parable of the "Lost Sheep." "A certain man had an hundred sheep, and one of them went astray.—He left the ninety and nine in the wilderness and went after the one that was lost, until he found it; and when he had found it, he laid it upon his shoulder and bore it home; and said to his neighbors, rejoice with me for I have found my sheep that was lost." I hold that the conduct of the shepherd here, is an illustration of the spirit that marks the conduct of the good and gracious master; and I hold it no perversion to say, he intended to teach here, that if in the fold above he had the ninety and nine of the human race, and one only was lost, his spirit would go out in its power, and in the arms of his love bear home the wanderer, and hold him up as the last trophy of his grace, and a subject of joy for all the inhabitants of heaven above.

It is remarkable that the shepherd did not give over the search until he had found the sheep; and when he had found it, he did not merely call and

offer to show the way home; nor did he trust the sufferer to his own strength, and leave it to the mercy of the wolves. But the power of his strong arm was made bare for the rescue, and upon his broad shoulder the poor wanderer was laid, and he bore it home, and kindred spirits rejoiced that the lost was found. Here is the spirit that pervades the gospel. It is a spirit of devotion to the interests of man, that pauses at no difficulties or dangers, that draws upon its own resources and goes out in the might of its power to seize upon a sinking world, and bear the lost, lost child of error home to heaven and to God.

I ask: Do you see such a spirit in the doctrine of endless misery? Does that doctrine teach you, that God will treat sinners in the same spirit as the good shepherd the sheep? If not, then judge ye again, whether it is not anti-Christian in spirit.

But there are plainer teachings than these.—"What man among you that is a father, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent, or if he ask an egg will he give him a scorpion? If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the holy spirit to them that ask him!" Again: "Ye have heard that it hath been said, by them of old time, 'Thou shalt love thy neighbor, and hate thine enemy'; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you: that ye may be the children of your Father, who maketh his sun to rise on the evil and the good, and sendeth rain upon the just and the unjust." Still once more, and I leave this view of the subject. "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, and yet your heavenly Father feedeth them. Are ye not much better than they? Behold, the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, will he not take care of you, O ye of little faith?"

Here is the spirit of God as set forth in the gospel. It is a spirit of unceasing care and kindness; a spirit that loves its enemies and transcends even the warm love of a parent for his children; a spirit, which feeds the fowls of the air, decks the lilies of the field; and over all the earth extends its watchful and sleepless vigilance, to deliver, to bless, and to save.

I ask you to examine the doctrine of endless misery, which crushes the sinner in hopeless woe with the remorseless cruelty of the demon; and see if you can find in it a spirit akin to that which loves even its enemies, which shines in the sun and falls in the gentle showers, feeds even the fowls of the air, and decks the "lilies of the field." If not, then again we must be driven to the conclusion that the doctrine is anti-Christian in its spirit. Thus much for the teachings of Christ—  
Let us examine

2. His examples. And here we shall find a still more clear, and tangible exhibition of the spirit of love and kindness. Upon him, at his baptism, we are told, "the spirit of God descended as a dove and rested upon him." It was a harmless and peaceful emblem, indicative of the nature of the spirit by which he was guided.

The story of his life is told in the simple sentence, that "he went about doing good" and his kind sympathies flowed out freely to all that were in want or distress. Behold him as he draws near to the city of Nain. There comes out a poor widow following the corpse of her son. He had been cut down in the bloom and strength of his life. He was the pride of her eyes, and the joy of her heart, for he was her only son, and she was a widow. Lonely and desolate was that mourner now, and comfortless was her bleeding heart, for she was going to deposit in the cold grave the last tie that bound her to the earth. Jesus met her in the way; and he was touched with compassion, and he spake the word, and the young man arose from the dead, and gave him again to his mother.

Look again, and see him at the grave of Lazarus. The two sisters had wept for a brother, to whom they had looked for protection and support, and who was dear to their hearts. Four days had he been in the ground. The place he had occupied was vacant, and the sisters were disconsolate. But Jesus appeared in that scene of woe, and soon their sorrow was turned to joy

their tears to smiles. He went to the sepulchre, and the sisters with him. And when he saw the anguish of their hearts, and heard the outbursts of their grief, his soul was melted in sympathy, and he wept with them in sorrow. And he cried with a loud voice and said, "Lazarus come forth!" and he that was dead appeared in the habiliments of the grave, and he restored him to his sisters.

Here is the spirit of Christ. I pray you examine the matter. See him going about doing good, cleansing the lepers, casting out devils, giving sight to the blind, hearing to the deaf, legs to the lame, comfort to the afflicted, and life to the dead. Behold him in the hovels of the poor, in the chambers of the sick, and in the mansions of the dead. See him at the bier of the widow's son, touched with compassion for her woes, and exerting his power for her relief. Behold him I pray you, weeping at the grave of Lazarus, and restoring the dead to life; and tell me, does the doctrine of infinite and unforgiving wrath, present you with a spirit akin to this? Nay, Well, then, so certainly as this is the spirit of Christ, so surely is that doctrine anti-Christian in its spirit. It may be said that I have examined the spirit of Christ, only as manifested towards his friends, whereas the doctrine in question only relates to his enemies.

We turn then to his treatment of his enemies, for he himself said "If ye love them that love you what reward have ye? Do not even the publicans the same? On a certain occasion the disciples found some whom they regarded as very dangerous enemies of Christ. And they came to him and desired permission to call down fire from heaven and devour them. This was their spirit; but how unlike the spirit of the Master. He said unto them, "Ye know not what manner of spirit ye are of, for the son of man is not come to destroy, but to save." I ask you here, to try the spirit of the doctrine in question, and see which it most resembles, That which would call down fire from heaven? Or, that which would pity and save even an enemy? The latter is the Christian spirit. The former is anti-Christ.— Again, Jesus stood upon the mount, and the great city of Jerusalem with its temple and palaces, and all its magnificence and grandeur, was spread out before him. There his bitter enemies were congregated; there he had been persecuted and maltreated; and there he knew were the hands that would soon seize him and bear him away to an ignominious death. How did he feel towards them, and how did he treat them? Did he hurl red bolts of vengeance at them, and curse with wrath and bitterness? Nay; but when he saw their blindness and knew that they would madly rush on to ruin, he was moved with compassion, and tears of pity fell fast and freely from his eyes, as he cried in the tenderness of his spirit: "Oh! Jerusalem! Jerusalem! how oft would I have gathered you, as a hen gathereth her chickens under her wings, but ye would not. And now your house is left unto you desolate, and ye shall not see me henceforth until ye shall say, Blessed is he that cometh in the name of the Lord."

A few days after, we find him in that same city, betrayed into the hands of his enemies, seized and dragged to the judgment hall, accused as a malefactor, false witnesses standing up against him, and an infuriated multitude trying out: "Crucify him! crucify him!" The crown of thorns is plaited and put upon his head. He is reviled, smitten and spat upon. But he bore it all with meekness, and no word of wrath proceeded from his lips. The cross is laid upon his shoulders and he is led forth to Calvary. He is nailed to the tree, and the blood runs streaming from his hands and feet, an angry mob wag their heads, and mock him, saying, "If thou wert the Christ come down from the cross." But his was a spirit of kindness which could not be overcome of evil. And when he asked for drink, and they gave him vinegar and gall, even in the agonies of death, he lifted his voice and prayed for his murderers, "Father forgive them for they know not what they do," and he bowed his head and died. O! ye who would hurt and destroy, and anathematise and curse one another; look hither and learn mercy of Jesus, and see here the spirit of the gospel of Christ.

Behold the blessed Saviour standing upon the mount pouring out his tears over the woes of that city where his enemies were even then taking counsel to destroy him. Behold him upon the

cross lifting his feeble, dying voice to heaven, in prayer for God's blessing upon those who were even then taking his life, and in the name of all that is just and true, tell me, is there a spirit like this in the doctrine of endless wrath and damnation? Nay, but light and darkness are not more widely, and irreconcilably at variance. Every word and act of the life of the meek and lowly Jesus, rises up in judgment, and stamps the mark of anti-Christ upon any, and every doctrine that allows or breathes the spirit of wrath and cruelty. He who wept for the woes of humanity, and prayed even for his enemies, has breathed his own spirit into his religion, and by this standard you may try the spirits whether they be of God.

As I intimated in the beginning, so I now repeat, the religion of Jesus Christ is essentially a system of peace and good will; and it is no more certain that sweet and bitter waters do not flow from the same fountain, than that doctrines of love and hatred do not both belong to the gospel. One or the other must be abandoned, for if one be Christ, the other is anti-Christ. And hence it was that the Apostle said, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." They ought to abandon one or the other, for both could not be of God. And so I say, Let those sons of thunder who alternately deal out salvation and endless damnation, take to themselves the reproof of the Apostle; let them either curse or bless, nor think it is in their power to bring about an unholy union between Christ and Belial; for "what fellowship hath Christ with Belial? or, what communion can there be between the spirit of love and hatred?"

It may be, as it often has been said, that it is necessary to preach the "terrors of the law," as well as the promises of the gospel. Very well; if ye are then ministers of the law, why then preach the law; but if ye be ministers of Christ, then preach Jesus Christ in the fullness of his love; and the vast extent of his grace and truth. But it may well be doubted, if even the principles of the law, which asked an eye for an eye, and a tooth for a tooth, would, for a moment, sanction the spirit of the doctrine of endless misery. The law set bounds to the operations of a spirit of wrath. It said to the avenger of blood, "thus far shalt thou go, and no further;" and it gave no permission to pursue an offender with infinite wrath. In fact, in no instance does the law itself pursue the sinner one line beyond the grave. It uttered its thunders, and spoke its awful warnings, and pursued the sinner with the scourge; but when death came, it gave him up and asked no more. And yet this is called the ministration of wrath and condemnation! How then can the spirit of endless wrath be made for one moment to harmonise with the spirit of that "new and better covenant, established upon better promises and speaking better things than the blood of Abel." The truth is, the emblems of the spirit of God, which is more clearly portrayed in the gospel, are in the law far less terrible than is usually imagined. "My doctrine (said the great teacher of Israel) shall drop like the rain, my speech shall distil like the dew, as the small rain upon the tender herb, and as the showers upon the grass."

Here then you see an emblem of that gentle and peaceful spirit, which breathes from the doctrine of God at all times, and through all generations. And although in the law, as it is called, there are instances recorded which would seem to breathe a different spirit, yet, it should be remembered, that the Jewish government was a Theocracy. God was to that people, not only a moral governor, but a civil and political king. He gave to them, not merely religious principles, but civil laws, suited to their wants and circumstances. Hence, it is a most pernicious mistake, to confound these temporal laws, which were made for an ignorant and barbarous people, and designed to remain but for a season; with the eternal principles of gospel grace and truth. As great a mistake as it would be, to proclaim a municipal law of one city as a universal law of nations. The fact seems to be overlooked by the advocates of the law, that this law was a temporal affair in its letter, designed for

one nation, and that it died when the government of that nation was abrogated, and of course we are not now under the law, but grace.

The fact, however, is, that the spirit of the real law of God is always the same. It is the spirit of love, for "God is love." That spirit has been developed in different degrees in different ages and dispensations. Dimly it was shadowed forth in the law of Moses, more clearly it is illustrated by the prophets of old, and gradually it was unfolded, until it blazed forth in its glory, in the person and ministry of Christ. But the spirit is at all times the same. Whether it drops like the rain, and distils like the dew, from the lips of Moses and the prophets, or falls in honied accents of mercy in the language of Jesus, makes no difference; it is the spirit of God. His spirit is love, and all opposed to that spirit is from beneath.

The old prophet in ancient days saw emblems of the spirit of God, and its opposite. The furious wind came and roared about his head. Madly it swept on in its fury, whirling in the crevices and moaning in the caves of the bare and rugged mountain. Loud was the voice of the tempest! but the Lord was not there! And there came a consuming fire—licking up the very dust—devouring every green thing, and leaving nought but smouldering ashes behind. Burning and hot was the fire! but the Lord was not in that fire! And behold! there came an earthquake, deep rumbling in the bowels of the earth. The lofty peaks of the perpetual hills did bow, and the firm foundations of the everlasting mountains did tremble! The solid rocks were rent asunder, and the earth heaved as the billows of the ocean lashed by the storm. Old Horeb's turrets reeled and trembled as a reed shaken by the wind. Grand and awful was the earthquake! but God was not there! The earthquake passed, and the elements were hushed and silent. And lo! there came a still small voice, softly and gently stealing over the senses, like the music of holier spheres, or the the far distant harps of angels in the paradise of God. It was the gentleness of heaven, the harmlessness of the peaceful dove. And God, in silent power, was in that voice!

Here is an emblem of the spirit of God as contrasted with the spirit of man. It is the spirit of the gospel, exhibited dimly, then, but clearly afterwards in Christ.— Need I ask which of the spirits the doctrine of endless misery most resembles? Nay, for it comes in the noise and din of the elements, in the fury of the tempest, in the throes and convulsions of the earthquake, and the burning desolations of the fire. Its corner stone is laid upon the corrupt principle of rendering evil for evil, cursing for cursing. It presents a God in whom storms of passion rise, and its secrecy is such as humanity shrinks from in dismay. It stops to converse with the spirit of grim devils and infernal fiends of darkness. It delights in the yells of the damned, and in the midst of the groans of suffering millions is "well pleased to hear a deeper groan." Its voice is reviling and war; and its very language, even when it comes from the pulpit, is such as you hear in the dens of iniquity and hells of depravity on earth, when "vice swags in guilty riot," and bacchanals pollute the midnight air with blasphemies against God. In Heaven's name I ask, once more, Is this the Spirit of Christ? Nay; but it is anti-Christ in all its features. The gospel comes not in the wind, and the fire, and the earthquake, but in the still small voice that speaks of love and mercy. It comes down like the gentle shower upon the thirsty earth, and makes all nature revive and rejoice. I pray you then, look to Jesus. Behold in him that spirit of deathless love, that paused not at danger or difficulty in the way of doing good; that led him to embrace the cross for our sakes; that prayed for murderers there; and whenever, or wherever you find the doctrine opposed to this spirit, set it down, as a fact, that it is not true. Out with it from the Church; it has no business there. Out with it from

your hearts; for it checks the genial spirit of love and kindness there. Out with it from the world! It is anti-Christ, and hath no fellowship with Jesus.— [Continued.]

FALSE CHARGES AGAINST UNIVERSALISM.

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

These are the words of the Apostle Paul, in his defence before Felix the Governor, when accused of various misdemeanors by his enemies, the Jews. They are selected for the present occasion, as an appropriate text from which to deliver a discourse in relation to the common charges against Universalism and its advocates. We say, "Neither can our enemies prove the things whereof they accuse us."

It is common—too common—for all opposing parties, political, social, or religious, to misrepresent each other's views and practices;—sometimes intentionally; sometimes not. More especially, the many slander the few—those whose sentiments are not generally known and understood, are looked upon as innovations. Thus an impression against such sentiments is made upon narrow minds—those who esteem every thing new to them, to be untrue, necessarily. We and our Faith suffer in this manner, more than from any other cause.

I propose, therefore, to notice in detail some of the false charges against us, and misrepresentations of our doctrines; of course, for the benefit of those who are not familiar with our peculiar views. Let the people—"come and see" hear for themselves; and not trust in common rumor— hearsay, especially of our enemies; for those who commonly oppose Universalism never represent our views as we hold them. Hence the necessity of occasionally delivering a discourse like the present.

1. They bring the broad charge against us, that we are Infidels, and that Universalism is Infidelity.

In the first place, let us enquire, What is meant by the term, Infidel? for that word is often used in loose, indefinite, improper sense. It is meant that we are Atheists? Nobody would be so bold as to affirm: so palpable a falsehood.

The proper and usual meaning of Infidel is, a Deist—an unbeliever, or rather a disbeliever in the Scriptures as a divine revelation, and in Jesus Christ as the Divinely commissioned Saviour.

Well, are we Infidels, in this sense? I hardly need say, No; for the system of Universalism necessarily embraces faith in the Word of God, in Jesus the Messiah, and the future immortal life. This faith is absolutely essential to the system. So, then, in no proper sense are we Infidels—and Universalism is not Infidelity.

But in one sense, we are Infidels; but only in such a sense as the Saviour and the Apostles were Infidels. We do disbelieve some things that Particularists believe, and reject their interpretation of some portions of the Bible. Therefore they call us Infidels. What reasonable presumption and arrogance!—as if a different system from theirs must be infidelity, and justify them in using so opprobrious an epithet.

Suppose we return the compliment, as we may do, and say, They are Infidels. They do not believe what we do—they reject the great, central, most sublime doctrine of the Bible, to wit; that Jesus Christ is "the Saviour of the world"—that all men shall finally be purified; be made righteous, reconciled to God, and saved. Is not a denial of this, Infidelity!

2. We are charged with denying the Divinity of the Son of God.

We do not deny his Divinity; but his Deity. It is true that we do not believe that the Son of God is God; but we believe in the Divinity of his mission, the Divinity of his doctrines, his Gospel—that he was a Divinely commissioned Messiah, anointed with the Holy Spirit, to be King, Judge, and Saviour of all men. In the language of a Sacred Writer, we say, "To us there is One God"—not a trinity of Persons, "Father, Son, and Holy Spirit," forming the Godhead; but, "to us there is One God, THE FATHER," whom, only, we are required to religiously worship."

POETRY.

THE ENTIRE WORLD.

AT THE REV. GEORGE ROGERS.

There's a region above,  
Free from sin and temptation,  
And a mansion of love,  
For each child of creation.  
Then dismiss all thy fears,  
Weary pilgrim of sorrow—  
Though thy sun set in tears,  
'T will rise brighter to-morrow.

There our toils shall be done,  
And free grace be our story;  
God himself is its sun  
And its unsetting glory:  
In that world of delight,  
Spring shall never be ended;  
Nor shall shadows nor night  
With its brightness be blotted.

There shall friends no more part,  
Nor shall farewells be spoken;  
There'll be balms for every heart  
That with anguish was broken.  
From affliction set free,  
And from God we'll be sever'd;  
We His glory shall see,  
And enjoy Him forever.

What is Universalism?

As our opposers are continually seeking to make new issues, and to misrepresent our real views, we are compelled, year after year, to reiterate our distinctive doctrinal views, in forms of expression purposely varied, so as to meet the distorted statements of our enemies.

Be it understood, then, once for all, that Universalism is, the doctrine of "the restitution of all things, which God hath spoken by the mouths of all his holy prophets since the world began." In other words, we believe in the promise God made to Abraham and his descendants, that "in him and his seed, (Jesus Christ), God will bless all nations, families and kindreds of the earth"—that this blessing consists, as declared by the apostle Peter to the Jews, "in turning away every one of you from his iniquities;" or, as says Paul to the Galatians, "the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel [this very promise] to Abraham." In other words still we believe that "God will have all men to be saved and come to the knowledge of the truth"—that this purpose of God being "the mystery of his will, which he hath purposed in himself" (and not in the faith or works of his creatures) he will ultimately and certainly "gather together (or reheard) all things in one, even in Christ, whether they be things in heaven or in earth;" and in view of this certain fulfillment of his purpose, and the present salvation of all believers, by faith in its fulfillment, God is styled "the Saviour of all men, specially of them that believe," and Jesus is called "the Saviour of the world," and "the propitiation for our sins, and not for ours only, but for the whole world."—Hence in believing in the plain, full and explicit declarations contained in the above passages of Holy Writ, we conceive we are giving glory to God and his Son—that were we to deny them, wholly or partly, and to assert that a part of mankind would finally remain endlessly sinful and miserable, we should, just so far, "deny the Lord that bought us," and the atonement through his blood.

Universalism, then, in its plainest and simplest form—in the form in which it is universally received and most certainly believed by all Universalists—is nothing more and nothing less than this clear, rational and scriptural sentiment—that God is the Father of all spirits—that "the chief end," (the end sure to be attained,) for which he created any spirit in his own image and likeness, is, that it might "glorify God and enjoy him forever"—that in accordance with that purpose and his own parental affection, he sent Jesus to be the Saviour of the world, "gave all things into his hands," and "gave him power over all flesh that he might give eternal life to as many as the Father hath given him"—that Jesus in accomplishing his mission,

"tasted death for every man," became "the head of every man," "will draw all men unto him," until "he shall see of the travail of his soul and be satisfied," having "put down all rule, authority and power," and delivered up the kingdom of universal spiritual empire unto God the Father, and "because himself subject unto the Father, that God may be all in all."

If a still simpler form of words is wanted Universalism is the doctrine of the *salvation from sin* and consequent suffering of every moral being in the universe of God, and its consequent and complete blessedness and holiness in an immortal existence by the atonement and mediation of Jesus Christ.

In this great, important and distinctive sentiment, all Universalists are agreed, as they are agreed in receiving the Bible as a revelation of God's will and purpose, and a guide in faith and practice. But on minor and unessential points of church government, and religious forms and ceremonies, they differ as widely from each other as do their opposers—with this important difference, however. Universalists the most opposite to each other in opinion on minor points of doctrine, generally maintain "the unity of the spirit in the bonds of peace," and live in mutual toleration, harmony and love with each other. But Partialists differing in but a few shades of opinion, or in a singular form of ceremony, split up into opposing sects and factions, and worry, bite, slander, abuse and devour each other. The candid Christian can judge for himself which conduct is most in accordance with the spirit of God, and the precepts and examples of Jesus!

The most uncandid, unfair, and false charges have been made against us, during a few years past, on this very ground of our differences in minor points of faith, by our opposers. We have some brethren who do, and some who do not, believe that the Christian Sabbath is of Divine origin; or that any set day or seasons, or any forms and ceremonies observed or practiced in the Christian church, are now of binding force or obligation. Well—a dishonest opposer, knowing these facts, goes to those who are ignorant of Universalism, and appealing to their prejudices in favor of Sunday and of what are termed Christian ordinances, says, "Universalists are opposed to the observance of the Christian Sabbath and of Christian ordinances;" and give for proof a few garbled (or brief and incomplete) extracts from the writings of those Universalists who are on that side of those questions, just as if all Universalists held those opinions, and as if no one could be a Universalist who kept the Sabbath, and had been baptised, and partook of the eucharistic bread and wine!!! How ungenerous such a course—how unfair to us and to those whom he deceives by his falsehood!

Or, taking for granted what he can not prove, that his peculiar views of the atonement are the Bible views—that the apostles taught that Jesus came to reconcile God to man, (when they most emphatically and uniformly declare that "God was in Christ reconciling the world unto himself," and that he made the atonement to God (when they always teach that "we have received the atonement")—calling his views, and his views only, the doctrine of the atonement, and knowing that some Universalists do, and that many do not, hold those views, he appeals to the prejudices of the public, and says, "Universalists reject them!"—just as if all Universalists denied his views of the subject; and as if no person could be a Universalist who believed that Christ died to reconcile God to man, by making the atonement to God!!! Is not such a course very dishonest in itself—is it not very unjust to us, and to those whom this lying spirit would deceive? It is a fact that the Bible nowhere teaches the doctrine of atonement which represents God as being reconciled to man by the Saviour, or the Saviour as making the atonement to God. Look, and see, and be convinced for yourselves! It is also a fact, that Rely, Winchester, Murry and many others of our early writers, and a few of our denomination now, do believe in even that

view of the atonement; so that the charge against the entire denomination, is still false and unfair.

A few of our writers, and preachers, and laymen, (at the head of whom is that most amiable and worthy man, Rev. Walter Balfour, of Charlestown, Mass.) deny that man, in this state of existence, is an immortal being. They all believe in the future existence as a state of immortality—that the portion of man which Christians generally believe to be immortal now, will be raised from the dead, and will be then made immortal in the resurrection. But carefully avoiding all mention of this latter portion of these brethren's views our slandering opposers come out and unqualifiedly charge these brethren with denying the immortality of the soul, as if they denied that it ever would exist again after death!—and further to injure us and deceive their readers, these unfair accusers proceed to quote extracts from Br. Balfour's and other writings, which separate from the contexts, will tend to rivet the false accusation on the public mind! And this is not all their deception and wickedness. They not only charge a few Universalists with denying the immortality of the soul, but they say "Universalists deny" it; as if this was the doctrine of the whole denomination—as if every Universalist in God's universe held to that sentiment—and as if no one could be a Universalist who believed in the soul's immortality! What wholesale slanders these men must be! And then, to add hypocrisy to their abominable falsehoods against us, they affect great horror at our alleged heresy—just as if bearing false witness and hypocrisy was a less sin in the sight of God than an honest error of opinion. They are careful, also, never to inform their deceived readers and hearers, that Martin Luther, the great Reformer, and William Law, the very pious author of the "Call to the Unconverted," were dis-believers, also, in the present or innate immortality of the soul. Yet such was a fact—if to disbelieve this point is a damnable and horrible error, then let Luther, Law and Dr. Priestly, and hundreds of others eminent and pious divines of other denominations, share the blame with Br. Balfour and others.

We do not intend to argue the question of the truth or falsity of the opinions with which these opposers charge all Universalists. That is not our present business. We only aim to inform you what Universalism is—to state clearly and fully, that every one may understand, what that point of doctrine is, a belief of which constitutes a person a Universalist in theory. And that no one may be misled, we have also pointed out the fact, that many who hold that great and distinguished doctrine, differ widely from each other on other points of religious doctrine and ceremonies. And to disabuse some who have been grossly deceived and deeply prejudiced against us by uncandid and lying opposers, we have given a few samples of the mean slanders with which they have misrepresented our denomination under the mantle of seeming fairness and abundance of proof. We designate Rev. Mr. Hill's sermon in particular, as an instance of this dishonorable warfare. It is being widely circulated by the Methodists; many of whom, we are persuaded, will be heartily ashamed of circulating it when they learn what a dirty article they have been handling. How applicable to Revs. E. F. Hatfield, Matthew Hale Smith, and M. Hill, are the indignant words of the apostle—"O full of all subtlety and all mischief, thou child of the devil and enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." My God have mercy on them, and purify their depraved souls, and enlighten their minds, and convert them to the peace and blessedness and salvation of that faith which they now so dishonestly and vainly attempt to overturn!—U. S. Universal Register.

I. KING'S xvii: 21.—Men who profess to believe in God, and to reject the claims of Baal, have a thousand excuses and apologies for neglecting to manifest their faith by their works. This man is a merchant, and knows that

a profession of the popular dogmas of the day, will secure him custom, so he bows down at the shrine of Baal, though he believes him to be no more than an idol. That man is a Physician, and he knows that a profession of faith will get him patients, so he professes with his mouth, what he does not believe in his heart. Another man is a politician, and he waits votes. He thinks, if he speaks what he thinks, it may injure him, and so he becomes all things, to all men, will bow at the altars of God or Baal, as happens to be most convenient. Another man, still, says he has a great show of charity; he believes indeed in Universalism, but he is no bigot, and in the excess of his charity, he forgets to be honest; he gives his means and his influence, to support doctrines, which he says he knows to be false, he says he believes in Universalism, and yet, from week to week, and from Sabbath to Sabbath, he sits under the preaching of the man who denounces Universalism, as the vilest of heresies, and gives all his influence against it, of course he is no bigot, and wishes to be charitable!! He may be no bigot, but he certainly is not far from being a hypocrite. In the political world, if a man should profess to agree with one party, and yet do all he could to advance the interests of the other he would be scouted from both. And yet in religion, men will fawn around the painted hypocrite of this sort, and urge him to go to this church or that, well knowing that the man is belying his conscience, and therefore, sining against God. These things ought not so to be. We call on you as honest men and women, "Choose ye this day whom ye will serve. If the Lord be God, then follow him; out if Baal, then follow him."

I. D. W.

JUDAS.

"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Matt. xxvii: 5.

"and falling headlong, he burst asunder in the midst, and all his bowels gushed out." Acts i: 18.

I approach these passages without any reference to the final destiny of Judas, but merely to reconcile the two passages, and give their true meaning. Wakefield renders these passages—"Then he threw down the pieces of money in the temple, and withdrew; and after his departure was choked with anguish." "Now this man bought a field with the reward of this iniquity; and afterwards fell flat down and burst, so that all his bowels gushed out." He refers to his "Internal Evidences of the Christian Religion," and his "Silva Critica," for his remarks, establishing this as the true translation.

Dr. Campbell, of the Presbyterian church, renders the passage in Matthew, "After which having thrown down the money in the temple, he went away and strangled himself." In his notes on the passage, the Doctor remarks—"The Greek word plainly denotes strangling; but does not say how, by hanging or otherwise.—It is quite a different term that is used in those places where hanging is mentioned. It may be rendered, was strangled or was suffocated. I have, in the above version, followed the Syriac. The common translation follows the Vulgate, which says, 'laqueo se suspendit.'" Wahl—"was choked with grief."

If I mistake not, there are two or three cases on medical record where excessive grief has produced "strangulation" and bursting asunder in the midst." Shakespeare seems to have been aware of this strangling power of grief, in delineating the hysterical passion of poor Lear. And, if memory deceives me not, one of the kings of France died with a complaint similar to the choking with grief, and bursting asunder, which seems to have ended the guilty life of Judas.

The whole account appears to have been thus:—After casting down the money in utter despair of effecting his master's escape from death, he went out, and his grief choked him so that his strength failed him, he tottered, and fell down flat, on his face, when, filled by the

wind, inwardly, which strangulation prevented him from respiring, and pressed by his own weight, outwardly, in falling, he burst asunder, as described in the Acts.— Thus Matthew describes the primary, and Luke the secondary cause of his death; and by the union of their two statements, we have a perfect and full account of the whole affair.

One circumstance more. Judas is represented as purchasing the field in Acts; and by Matthew it is said to be the priests who purchased the field. It was the money of Judas that paid for the field, and the priests who bargained for it. Hence the one was merely the passive, while the others were the active purchasers. Both accounts are strictly correct, even according to our present usage of language.— The carpenter who built the house, and the man who pays him for building it, are both said to have built the house. And this phraseology more particularly obtained among the Jews. Hence it was said that Jesus baptized, and immediately it adds that he baptised not but his disciples.

A. B. G.

FORCIBLE APPEAL.

"But sir, when you speak of 'an all-wise and all-benevolent Creator,' are you aware of the import of your words? If God is all-benevolent, will he not save the whole world from sin and misery? Be calm and candid, sir. Close your eyes and think—think hard—summon all the strength of your mind. Think over the nature and extent of that endless hell which is believed in. Ponder over its blue and scorching waves, and seas of fire—the myriads of all nations which are supposed to go there. Listen to their unearthly shrieks and groans, as the corroding flames stream through every vein and pore, swell every nerve, and wreath like burning clouds above, while one untiring sound, eternity, thunders tremendous through the vaulted deep. Think, then, of a being over all, enthroned in terrific and awful majesty, who made this hell, and its victims, and ever controlled all things as he pleased. Then open your eyes, lay your hand upon your throbbing heart, and say, such a God is all-benevolent! Do this if you can—if your tongue will not falter nor your blood chill to speak it. If you cannot say this, come out from the marble habiliments of infinite cruelty, and own yourself a man; and let us see that you have nature yet in you, and something left of the image of that Being whose nature is Love."

ORTHODOX WIT.

A religious anecdote widely circulated some years ago in the publications of our opposers, exhibits plainly the ignorance and weakness which yet characterizes their views of, and opposition to Universalism. It is this:—A child discoursing with its father (who was a Universalist) about the "Babes in the wood," utterly confounded the parent by asking where the pretty children went after they died. "To heaven," was the reply. "Well, where did the wicked uncle go, when he died?" "To heaven," was the answer. "Oh, father," said the child, "won't he murder the pretty babes again?"

A Universalist writer justly remarks:—This is a pretty anecdote; it will bear an improvement—where did Uriah the Hittite go, when he died? To heaven. Where did David go, when he died? To heaven. What! won't David kill Uriah again?"

Where did the poor Christians go, whom Saul of Tarsus (afterwards Paul) persecuted unto death? To heaven. Oh, but won't he persecute those Christians again?

Where did Servetus go, when his soul left the body at the burning pile? To heaven. Where did John Calvin (who delivered Servetus to the stake) go when he died? To heaven. Won't Calvin roast Servetus again? The lovers of "Orthodox wit" may answer the questions.

"SEARCH THE SCRIPTURES."

The apostle Paul presents us with a comprehensive description of the objects, uses, and tendencies of the Scriptures, in these words. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii: 16, 17.

Seeing how invaluable are the Scriptures, both of the old and New Testaments, in the all important matter of teaching us the certainty of those things in believing which we have life in Christ, how eager should all believers be to avail themselves of such great advantages. But we cannot be benefited by them, except we prayerfully and diligently "search the Scriptures." We must dig into the mines of divine truth, if we would be "wise unto salvation."

Unless we search the Scriptures, how can we understand the prophecies relating to our Blessed Redeemer's advent in the flesh? How are we to comprehend the prophecies of Isaiah, Hosea, Joel, Micah and Malachi, unless we carefully investigate that Book of Books, which contains all those everlastingly interesting documents, wherein are embodied truths and principles applicable to the best good of men in all ages? The anticipated advent of the world's Redeemer, on a mission so full of love, must, in the prophetic time, have filled every faithful and true heart with joy and gladness.

No other doctrine than the precise one which our revered Lord preached, can be made beneficially applicable to all humanity in all ages of the world. The doctrine of a universal Father, whose affectionate regard for poor, finite man is so perspicuously revealed in the Holy Scriptures, is the only teaching which can afford, real, permanent satisfaction to the wants and yearnings and aspirings of our race! In those divine oracles, we have revelations of a universal Paternity, and, by consequence, of an eternally enduring love; and it is from the sacred page, that we can derive instruction and succor, and kind, glad thoughts to cheer us on our journey through life! But, except we "search the Scriptures," how are we to know of the doctrine of Jesus, that giveth life unto the world?

It would be the height of absurdity, for a man to pretend to a familiar acquaintance with the principles and operations of the outer world, who had never beheld with the slightest interest, the beauties and glories of nature! Surely, he would be a poor natural philosopher, who exclusively restricted his attention to the doctrines of the schools in relation to the: laws of motion, velocity, attraction, repulsion, &c., without extending an idea into the phenomena of nature, beyond what he had mechanically received from the limited sphere of his scholastic instruction! So may it be regarded as an impossible, and almost insano idea, for any one to presume to understand the christian religion, who has never with diligence and attention examined the Scriptures! Equally inconsistent must it be for one to expect understandingly to receive that holy faith, who has never extended his regards beyond the manifestations of the external world—resplendent as are such manifestations of divine wisdom and compassion, and power and truth.

The Bible and nature perfectly harmonize in their revealings of the blessed One. Are there obscure passages in the former? So are there in the latter. Are there miracles and conceptions above the ken of the mortals in the one? So are there in the latter. Can there be objections to the VERBAL? So must there be to the UNWRITTEN revelation. Would any sane mind question the reality and truth of nature, that "elder Scripture," because of difficulties, and consequent seeming objections growing out of human finity and imbecility? With no more consistency, to say the least, can objections be presented,—they can never be sustained,—against the authority and inspiration of the Holy Scriptures.

Both Scripture and nature or reason reveal the great truth, "enough for man to know," that "God is love." Let the skeptic know assuredly that at least as many difficulties and, if he pleases, "objections" can be found in the book of nature, as in that of revelation! So consonant with the former, are the teachings and revelations of the latter, that were the Scriptures made at all to deviate from their present line of harmonious correspondence with nature—were the "improvements" and "emendations," the alterations of skeptical suggestion acted upon, there might, verily, be found room to doubt whether these sublime productions proceeded from one and the same Divine mind!

But where CAN there exist a more impressive example of harmony, than is to be found in the coincidence of the written with the unwritten manifestations of impartial Benevolence! The evils and pains of human existence, nature teaches us are the unvarying and inevitable consequents of established, impartial LAW, ministering an adequate recompense for every violation of that law; while the holy Scriptures as plainly teach that such is the unerring impartiality of DIVINE LAW, the same law displayed in nature—that "though hand join in hand, the wicked shall not be unpunished!" Were there not such perfect uniformity and unvarying harmony between the Bible and nature, as displayed in the CERTAIN AND UNAVOIDABLE "chastening" (in the pure, scriptural style.) visited upon every transgressor of divine law; were even one deed of wickedness allowed to escape by any means,—even by means of repentance, the skeptical objection which would represent a disagreement between the Scriptures and nature, might, perhaps, with some plausibility, be adduced. But, as the state of the case is, such doubting gainsaying can never with any justice be made applicable to the doctrines and precepts of the christian revelation, however available they may be, against the traditions and "creeds" of every form of partialism. J. L. C. G.

An Anecdote in Dialogue.

During the protracted meeting of the Presbyterian church in Reading, last winter, great exertions were made by some of the members to induce certain of their non-professing acquaintances to attend and "get religion." Among their incidents, the following conversation, in substance, took place.

Presbyterian. I do wish you would be persuaded to attend our protracted meetings, now in progress. We will do you no harm. We wish to do you good, and will do you good. Why, then, will you not attend?

Non-Professor. I hardly know about that. If I were sure you would do me good, I would go. But I wish to ask you a few questions first, that I may know

P. Well, ask your questions, and I will answer them if I can.

N.P. You believe that heaven and hell, in another world, are in sight of each other?

P. Yes.

N.P. So close that those in heaven may see those in hell?

P. I suppose so; yes certainly.

N.P. Now if you should go to heaven and from there behold some of your neighbors and acquaintances in hell, how would you feel?

P. Feel? Why, I should know that it was all right, and praise God's justice.

N.P. Ah, but if it were one of your own family—your wife, or your children—how then?

P. Why, I should believe it was all right—that God's justice was glorified by it—and would be resigned to it, of course. You see that there we will be changed—we will be holy there.

N.P. It won't do! I am had enough, God knows, but I am not had enough to be satisfied with the endless misery and sinfulness of my own family; and therefore I think it will do me no good to attend your meeting. I don't want a religion that will make me worse than I am already.

THE ORPHAN BEGGAR.

A little boy, an orphan, too,  
Whose fingers' ends with cold were blue,  
With nearly drops in either eye,  
Ready to start when pity's night,  
With timid steps approach'd the door,  
[Some scanty pittance to implore]  
Whose brazen knocker smooth and bright,  
Block'd all the efforts of the wight.  
His little hands its place supplied,  
And open flew the portal wide,  
A clergyman of modern date,  
Less famed for kindness than estate,  
Now eye'd the boy from top to toe:  
And listening to his tale of woe,  
Said, take this crust—'tis mouldy, too—  
But still, 'tis good enough for you."  
The boy received it with good grace,  
And turned about to quit the place.  
"Stop," said the priest, "an orphan boy  
Should not pursue such bad employ.  
Answer me this, pray can you read?"  
"Ah! no, sir, 'tis a truth, indeed."  
"Not read! why then you cannot pray,  
I'll teach you, after me thus say,  
Our Father who in Heaven art,  
("Our Father"—touched his little heart.)  
"Is he your father then, and mine?"  
"Yes," said the reverend divine,  
"God is the father of us all—  
Of rich and poor, of great and small."  
With feeling undignif'd, the boy,  
Summ'd up the whole in this reply,  
"I've no brothers, then let it not be said  
You ever gave me mouldy bread!"

THE POOR HEATHEN.

It is sickening to read the declamatory appeal made by missionaries, in order to procure the means of support. They make all the efforts they can, to excite the sympathies of those who believe in their horrid creed. They therefore represent the heathen as sinking by thousands into an endless hell, because ignorant of the dogmas of the church. One of these declaimers, who is a missionary in Arracan, writes to a Baptist Journal as follows: "It is known that here are more than 400,000 souls that must be won to Christ or sink to an eternal hell! I can assure the Committee, that this war drags heavily with the little auxiliaries we have been able to organize; but what effect do you think it is calculated to have upon the mind and spirit, when you virtually say, Disband these auxiliaries—go to conflict alone."

When will men cease defaming the infinite God? If he has placed 400,000 souls in a heathen land, and will damn them to endless misery because ignorant of what they could not know, he is worse than any tyrant that ever disgraced the earth. He is worthy of neither love nor praise; he has neither justice nor goodness, but is infinitely cruel! The most benighted heathen does not ascribe to his worst deity anything more revolting than this representation of Jehovah. We think such missionaries need enlightening quite as much as the heathen. O. A. S., N. Y.

RELIGION IN ADVERSITY.

When fortune smiles, and earthly prospects are bright and fair; when nought disturbs the common peace of men, they are sailing the river of life with glad and prosperous gales, the consolations of religion seem not so essential as they do under opposite circumstances. We think little of their value, and forget their high importance, when the clear sun of prosperity shines upon us—this is natural. But there are periods in human life, and they are not a few, when they are worth to us more than all treasures of earth combined; when without them the soul would sink, and the mind be crushed to the very dust with the weight of sorrow thrown upon it.

When friends and kindred dear as our own life leave us, and tender ties of friendship are broken; when the grave closes upon and we see them for the last time—(O what sorrow comes over the soul—what anguish rends the bosom! Say and think as we will in our bright moments of joy, such seasons will and do come to all—and they are the common lot of men. And can we bid those friends a calm farewell, believing that they are to sleep a wakeless slumber, and that the separation must be forever? Does the reflection of an endless sleep in the grave bring no gloom and melancholy to the mind? Does it quench not the natural hopes of the soul? But let the question of death come home to our own bosoms; let disease lay its iron hand upon, and bring us to the borders of the valley of the shadow of death, and the

value of religious hopes increase beyond expression. Then comes the all important—the thrilling inquiry. Shall I live again? Jesus answers the question: “because I live, ye shall live also.” He hath brought to view life and immortality; and he hath shed around the tomb the light of glory and endless bliss. And thus has he opened to the spiritual vision of man scenes in futurity that disarm death of its terrors—take away his sting, and put into the mouths of the dying the song, “O death where is thy sting? O grave where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ!”

If it need be, deprive me of all things else—but give me, O give me this blessed hope of immortality; and through dark clouds cover the path-way of life, I will still hope—hope that if sorrow is my lot here, and storms of grief beat against me—soon I shall have an entrance into that world where all is fair, bright, and beautiful. With such prospects, I am in possession of immortal riches.

SCRIPTURAL ARGUMENTS IN PROOF OF THE FINAL HOLINESS AND HAPPINESS OF ALL MEN.

No. I.

Inasmuch as any doctrine which cannot be fairly established by a few permanent citations from the sacred oracles is, in my judgement, unworthy to be considered a part of the Christian *crendæ*, the scriptural passages which I shall adduce in proof of the final holiness and happiness of all mankind will not be numerous, though I am entirely satisfied they will be found to stand, as does the faith of the Universalist, “not in the wisdom of men, but in the power of God.”

In Gen. xxii. 18, we find it recorded, as the language of the Lord to Abraham, “In thy seed shall all the nations of the earth be blessed.” In the same promise confirmed to Jacob, it is written, Gen. xxviii. 14, “In thee and in thy seed shall all the families of the earth be blessed.” And when cited by Peter, in Acts iii. 25, it is on this wise—“In thy seed shall all the kindreds of the earth be blessed.” Paul, in Gal. iii, terms this promise the *gospel*: And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed.” And he adds—“Now to Abraham and his seed were the promise made. He saith not, and to seeds, as of many; but of one, and to thy seed, which is Christ.”

In the light of these concurrent testimonies we discover, that the eventual blessedness in Christ of all the nations, families and kindreds of the earth, is guaranteed by the promise of the Almighty who “is not a man that he should lie, neither the son of man that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” Numbers xxiii. 19. Moreover, “When God made promise to Abraham, because he could swear by no greater, he swear by himself. . . For men verily swear by the greater; and an oath for confirmation, is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his council, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us,” Heb. vi 13—18.

That language of the promise conveys

the idea of universality, you will not be inclined to dispute—inasmuch as no individual can be found who belongs not to some nation, family, or kindred. In the angelic announcement of the advent of Messias, the truth of such tidings as embrace the final blessedness of all our race, is implied: “Fear not: for behold, I bring you good tidings of great joy, which shall be to all people,” Luko. ii. 10. Indeed good news, or glad tidings, is the literal import of the term *gospel*—and, as before shewn, Paul thus denominates the preaching, of the Lord to “faithful Abraham.”

In what way will you attempt to evade the force of this testimony in proof of final holiness and happiness of all mankind.

Should you allege that the blessedness indicated in the promise was to be enjoyed through faith, and that as faith is not exercised by all the nations, families and kindreds of the earth, so the prospect of universal blessedness in Christ is an illusion, this is my reply:

1st. The promise is the thing to be believed, and as such is either true or false. If it be false, no one can justly be required to believe it; and if it be true, its validity cannot be affected either by the faith or disbelief of man. Your argument virtually involves the absurdity, that faith creates the object of faith—in other words, that the promise which we are required to believe is not true until we believe it! The promise in question is either absolute or conditional. If it be absolute, the doctrine of universal salvation is clearly established thereby; if it be conditional, consistency requires an acknowledgement of the aforesaid absurdity. If you deny that the promise is the thing to be believed, I remark, (1.) That with equal prosperity you might deny that the *gospel* is the thing to be believed—for when God made promise to Abraham, he preached the *gospel*, saying, in thee shall all nations be blessed, Gal. iii. 8. (2.) The *gospel* was thus preached, that the heathen might be justified through faith. Faith in what? Certainly in the doctrine preached. And will you contend that any man can be justified by faith in that which is not true before it is believed?

2d. It is written, “They which be of faith are blessed with faithful Abraham,” Gal. iii. 9. How was Abraham blessed? Plainly in believing that in his seed all the nations, families and kindreds of the earth should be blessed: His blessedness was consequent of faith in universal blessedness—and the presupposition is, that the fulfilment of the promise was not, in any sense dependent on the exercise of faith by him. And as they who believe the *gospel* are blessed in like manner, it follows that the alleged conditionality of the promise is based in error.

3d. “Abraham rejoiced to see the day, and he saw it, and was glad,” John viii. 56. He saw it by faith; and the rightness of his faith was predicated of the absolute character of the promise which announced the coming of the Saviour.

In 1 John v. 9—11, we read as follows: If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not in God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.” It is the province of a witness to make that known which is already true, and by disbelieving his testimony we impeach his veracity. Now the record of God is, simply, that he has given us eternal life in his Son; and the fact that the unbeliever by not accrediting the record, makes God a liar, (that is, impeaches the Divine veracity) proves that God has given eternal life to the unbeliever. The gift is absolute—“for what if some did not believe? shall their unbelief make the faith [rather faithfulness] of God without effect? God forbid: yea, let God be true but every man

a liar,” Rom. iii. 3, 4. It is written, “for God hath concluded all in unbelief, that he might have mercy upon all,” Rom. xi. 32. And in view of this glorious object, most heartily can the true disciple exclaim, “O the depth of the riches both of the wisdom and knowledge of God! . . . For of him, and through him and to him, are ALL THINGS: to whom be glory for ever. Amen.”

I feel no disposition to deny that conditions are appended to many Divine testimonies—such, for example, as the following, “if ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it,” Isaiah i, 19, 20. And I also hold, that while the promise of universal blessedness in Christ is absolute, our present happiness is in a great measure, dependent on the hearty acknowledgment of the truth. Nevertheless, should every soul of our race live and die in total ignorance of the promise in question, the ultimate purpose of the Almighty would not be defeated thereby. And I am satisfied that this statement is fully sustained by the arguments already presented.

In 2 Cor. i. 18—20, Paul writes as follows: “But as God is true, our word toward you was not yea and nay. For the Son of God Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.”—Now, sir, it appears to me, that your doctrine of conditions to be performed by the creature, contradicts the spirit of this sacred Scripture. You affirm, in effect, that if the promises be believed, they will be yea; but if disbelieved they will be nay. So, instead of averring with the apostle that all the promises of God in Christ are yea and Amen, you virtually contend that they are either yea or nay, according to the faith or disbelief of man! Your doctrines of conditions goes farther than this: It involves the Athiestical ground, that the Divine promises are neither yea nor nay, until they are either acknowledged or denied!

Jesus said, “And I, if I be lifted up from the earth, will draw all men unto me,” John xii. 32. In this language our Lord does not intimate that he would draw those only to himself who in after times should believe in his name; but he states, positively, that he would draw all men unto him, if he should be lifted up from the earth. So soon as the condition was performed, the declaration was numbered with the promises of the Lord, which are yea and Amen.

The language of the Almighty to Abraham, is absolute and unequivocal. No conditions are expressed—no conditions are implied, “In thee and in thy seed shall all the nations, families and kindreds of the earth be blessed.” The thing promised is clearly expressed; and unquestionably the Lord had at his disposal all the means which are essential to the fulfilment of his purpose. I am “fully persuaded that what he has promised he is able also to perform;” and consequently I “stagger not at the promise of God through unbelief;” but am “strong in faith giving glory to God.” Sin indeed abounds but grace abounds much more than sin, Rom. v. 20. Unbelief prevails—nevertheless “he is faithful who promised.”—Heb. x. 23. Men are in bondage—but the “creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Rom. viii. 21.

In the Scriptures which treat of the immortal condition of man, the thing to be accomplished is as clearly stated as heart can desire it to be; and that the Supreme Being either immediately or immediately will accomplish the work in his own time and way, is a prominent doctrine of Divine Revelation, the Serpent’s head will be bruised, yea the devil and his works will be destroyed—but not by man. The enterprise will be accomplished by the seed of

the woman, the Son of God, Gen. iii, Heb. ii. 14; 1 John iii, 8. “The shall be raised incorruptible”—but not the power of man. The energies of quickening spirit of the Most High, clothe us upon with immortality, that mortality may be swallowed up of life. We will be swallowed up in victory, tears will be wiped from off all faces—but not by man. “The Lord hosts . . . will swallow up death victory; and the Lord God will wipe away tears from off all faces,” Isaiah xxv. 8. these passages, and in others of corresponding tenor, every thing essential to final blessedness of all our race, is clearly pointed out; and the eye of faith is directed to the Almighty, as the being by whose power the glorious consummation will be effected. So, when the Lord preached the gospel to Abraham, he promised more than he was abundantly able and finally determined to perform. He clearly perceived what difficulties, if any, would arise; and wisely adapting his means to the production of the end he designed, work is being prosecuted in the manner which seemeth good in his sight; and the issue will prove the righteousness of faith of the “Friend of God.” A. C. 7

LET US GO WITH THE MAJORITY

This is the practical theory of not a few both in religion and politics. Whatever is popular, whatever the fashionable multitude approve, they approve—matter how absurd it may be, or how much against their actual interest. How many there are who upon religious subjects, never think of searching, investigating, drawing conclusions for themselves, whose motto is, “let us go with the majority.” And the most of them seem to think that this is the safest rule they can adopt and believe that the mass around them must be correct; that it is not possible for the minority to possess the truth, while the great majority are in error.

Such views to us appear too evidently absurd for a man of any pretensions to knowledge necessary for every day purposes, to entertain for a moment. Deciding in this way by ballot, upon the truth or falsity of christian doctrines, is about the same in amount, as to disown them entirely. For, the same principle carried out a little farther, would result in the rejection of christianity itself. The Pagans far outnumber the christians, which would give them a decided advantage in a vote of this kind, and at once establish the truth of their opinions. And if this were made the test all over the world, the protestant religion in many countries would be obliged to give way to the universal prevalence of catholicism.

A religion that is popular in one place may be exceedingly unpopular in another. In some sections of our own republic, we find the Presbyterian church to contain the most of the inhabitants—and in other parts Methodism is the ruling religion. In some fashionable religion in some towns and cities, is Unitarianism; while in others is Universalism—allowing that to be the most fashionable—which has the most mirrors or supporters—particularly among the better portion of community. In many places in New England the two latter classes of christians are altogether the most popular. And a man therefore to be with the popular party, must change his faith about as often as he changes his residence—and he may be one month a Presbyterian, the next a Baptist, the next a Quaker, the next a Unitarian, and the next a Universalist; and so on to the end of the chapter of sects.

Such a person is not deserving, and will not long have the respect of any community where he may reside. A man that will barter away his conscience for popularity, or sell for dollars and cents his religious opinions, is unworthy the name christian any point of view. And nothing is more disgusting to a man of principle, let he belong to what denomination he may, than that anxious enquiry of a certain class

a fashionable church?—do the gay attend it?" Thus saying in the end, we care nothing about religion, or christianity any way, but our object is to come fashionable, and we will attend to anything where we shall be most likely to attain this object.

Do we have certainly no objection to a church because fashionable people, so called, attend it; and we would not object on any ground to attending ourselves if we had the doctrine therein taught; we possibly contend against the policy of going only to such churches, for the purpose of becoming popular—knowing it to be unchristian, as well as opposed to good common sense. It is a certain mark of a man's weakness for any man or woman to be thus carried about by every popular breeze that blows, and is an indication that they are not far from the kingdom of Satan.

Jesus Christ and his apostles were once unpopular in the eyes of the world. One of the principal accusations brought against the Saviour by his enemies was, that he eat with publicans and sinners, and was their friend. Were he now to appear on the earth it is altogether probable to find that the same accusation would be made against him: A religious aristocracy exist in our country almost as destructive to religion as unbelief itself. Churches exist in which the poor are entirely excluded whose chief objects are, to combine the wealth and influence of the land; and we esteem known preachers to be dismissed from them simply because they were too familiar with the common people. Is this christianity? Rather is it not in opposition to the very principle, and the very spirit of the gospel of Jesus Christ?

WILL YOU ANSWER ?

- 1. As we are required to love our enemies may we not safely infer that God loves His enemies? If God loves His enemies, will He punish them more than he will do for their good? Would endless punishment be for the good of any being?
- 2. If God hates His enemies, why should we love our enemies? Are we required to love better than our God? If God loves only those who love Him, in what respect is He better than the sinner? Luke vi. 33.
- 3. As we are forbidden to be overcome of evil, can we safely suppose that God can be overcome of evil? Would not the infliction of endless punishment prove that God had been overcome of evil?
- 4. If man does wrong in returning evil for evil, would not God do wrong were He to return evil for evil? Would not the infliction of endless punishment be proof positive that God was returning evil for evil?
- 5. Will not an infinitely good God do the best he possibly can for the whole human family? Would not the infliction of endless punishment be the very worst that God can do for any being in the universe?
- 6. As we are commanded to overcome evil with good, may we not safely infer that God will do the same? Would the infliction of never-ending punishment be overcoming evil with good?
- 7. Is God "without variableness or shadow of turning?" If God loves His enemies now, will He not always love them? If God will always love His enemies, will He not always seek their good?
- 8. Is it just for God to love His enemies; and be "kind to the unthankful and evil," in the present life? Would it be unjust for him to exercise the same love and kindness toward them in the future life?
- 9. Would it be merciful in God to inflict endless punishment? that is, would it be merciful to the sufferer? Can that be merciful which is not merciful? Can that be

- merciful which is not just? Do not cruelty and injustice go hand in hand?
- 10. Does divine justice demand the infliction of pain from which mercy recoils? Does the mercy of God require anything which His justice refuses to grant?
- 11. Does not mercy plead for the salvation of all mankind? If any other attribute of Deity pleads for a different result, why should the pleadings of mercy be set aside?
- 12. If the demands of the justice of God are opposed to the requirements of His mercy, is He not divided against Himself? If the requirements of His mercy are opposed to the demands of His justice, how can His kingdom stand? Mark iii. 24.
- 13. If the justice and mercy of God are in any way opposed, do they "keep the unity of the spirit in the bond of peace?" If divine justice and mercy are opposite in their requirements, can Deity be "a just God and a Saviour?" Isaiah xlv. 21.
- 14. If a God all mercy is a God unjust, would not a God all justice be a God unmerciful? Is there any such thing in Deity as unjust mercy, or unmerciful justice? Is there any such principle in Deity as just cruelty, or merciful injustice?
- 15. If you had the requisite power, would you not deliver the whole family of man from sin and misery? If you were the final judge of all, would you doom a single soul to endless woe? Are you more merciful than the God who made you?
- 16. "Can a woman forget her infant child?" Is the Creator of sympathy less benevolent than the creature? Is a spark more glorious than the flame?
- 17. If God would save all mankind, but cannot, is He infinite in power. If God can save all mankind, but will not, is He infinite in goodness?
- 18. Did God design universal salvation when He created man? Will He carry His original design into execution? If He fails in one of his plans, what evidence is there that He will not be defeated in them all?
- 19. Is every individual under obligation to be thankful for existence? Will this obligation always continue? Is it possible to be thankful for that which is not on the whole, a blessing? If any one be rendered interminably wretched, will he still be under obligation to thank God for existence.
- 20. Would endless misery benefit the Almighty as the inflictor? Would it benefit the saints and angels as spectators? Would it benefit the sinner as the sufferer? If it would not, who would be benefited by it?
- 21. Can God be glorified by that which gives Him no pleasure? Would the ceaseless agonies of millions of our race afford any pleasure to the Deity? Could any but perfectly evil beings, if there be such, rejoice in, or be glorified, by the infliction of unending torment?
- 22. Can the determinate will of Deity be contrary to His pleasure? If God declares "the end from the beginning," can the final destiny of mankind be contrary to His will?
- 23. Did God know, when he created man, that a part of His creatures would be endlessly miserable? If he did not, is he infinite in knowledge? If He did, did He not will such to be their final doom?
- 24. As Jesus "gave himself a ransom for all," 1 Tim. ii. 6, can he ever "see of the travail of his soul and be satisfied," Isa. lii. 10, if endless misery be true for any part or portion of mankind? Isa. xxv. 10.

A. C. T.

SISTER COBB AND QUEEN VICTORIA.—By an announcement in last week's "Christian Freeman," (a Universalist paper), we perceive that Her Majesty, Queen Victoria, has graciously been pleased, in a letter to Sister Cobb, to acknowledge the receipt of that paper at Buckingham Palace.

It is admitted that God sees "the end from the beginning;" and yet many of those who admit it, declare that God only made it possible for all men to be saved, so that if they will not be saved, it is their own fault. Will these brethren please inform us how it is possible for any man to be saved, who God foresaw would be endlessly lost?

Secular.

UNITED STATES.

THE CALIFORNIA GOLD FEVER.

The New York Tribune has the following remarks on this topic:

"The street has been to-day a good deal excited upon the California gold discoveries, which have been almost exclusively the topic of conversation. With but little allowance, the stories of the extent of the findings are believed, and much speculation has been had us to the effect of such an infusion of the precious metal into the currency of the country. The opinion was general that it would cause considerable advance in the value of all kinds of property. It must, however, be remembered that the growth of the population, and business of the country is immense, and that a large increase of currency is absolutely necessary every year to carry on the commercial operations of the country. Should there be a very large and rapid increase to the amount of bullion, there would probably be such an advance in the value of property as is anticipated, but a moderate amount, say twenty millions per annum, might be absorbed by the rapidly-increasing business of the country, without causing any marked revulsion in prices. When the Russians made discoveries of immense gold deposits in the Ural Mountains, the same apprehensions were in England in regard to the effects of such a plentifulness of gold, but these apprehensions had been proved to be groundless.—The Bank of England has no surplus of bullion in her vaults. A very intelligent officer of the Navy, who had been recently over the entire gold region of California, for the purpose of examining the matter thoroughly, stated to day that by the month of March we shall be receiving from California three millions per month in gold.—This officer himself has a considerable quantity of the gold which has reached New Orleans, and other large amounts were known to be on their way. The Mazatlan correspondent of Messrs Howland & Aspinwall, writes that \$100,000 worth of gold has been received there, which has been assayed and proved to be 22 to 23-12 carats fine, which is as near as may be pure gold, too pure for coining or mechanical purposes. This fact sets at rest the doubts about the genuineness of the metal. Under the circumstances, the establishment of the Pacific mail line, of steam-ships in connection with the line hence to Chagres, is a most fortunate happening, as it gives a regular and rapid communication with the States, by which gold can be sent home in thirty days, and merchandize received in return. But for this connection the communication with the States would only have taken place by the tedious, uncertain and unsafe route of Cape Horn or the Plains to St. Louis. The gold will now come across the Isthmus of Panama, and by steam thence to New York. The rush of gold hunters to the mines is very large. The John Benson, which sailed to day for Chagres, was crowded with passengers, displacing freight to make room for them. The Falcon which sailed a few days ago, took a large number, and one of the Liverpool packet owners has it in contemplation

to put a packet ship in between New York and Chagres. The California steamer, which leaves the Pacific side of the Isthmus on the 5th of January for San Francisco, will probably have over one hundred passengers. The owners only calculated on twenty in making the estimate for the line. Altogether this is the great excitement of the day."

A MAMMOTH OCEAN STEAMSHIP.—Capt. Nye is concerned in building at New York a live oak ocean steamer, which measures 3000 tons, being some thousand tons beyond the largest of the British steamers. Her machinery alone will cost \$200,000, and she is designed to take the place in the first class of floating palaces to which she belongs.

The Banks of New York are said to have \$6,000,000 of specie in their vaults, while the Sub Treasury has over two million dollars.

THE CHOLERA AT NEW ORLEANS.

The ravages of the cholera in New Orleans, according to the reports of the 25th ult, is fearfully fatal, to the 22nd ult, there had been 137 deaths from cholera.

ARRIVAL OF THE STEAMSHIP "EUROPA."

The "EUROPA" arrived at New York on the 1st inst., bringing dates to the 16th ultimo.

SYNOPSIS OF GENERAL INTELLIGENCE.  
Great Britain and Ireland.—Public affairs continue in an equivocal condition. The cholera is rampant, but not severe, considering the density and condition of the population. Lamentable instances of absolute starvation are reported in Ireland, while, it is said, that Jonny Lind and her partners in the same place, netted \$50,000 within a fortnight!

France.—Louis Napoleon has been elected President of the French Republic, by a large majority, 60 per cent. Tranquility prevails, and the Republic is being consolidated.

Rome.—The news from this ancient city is of considerable interest. Democracy prevails, and the Pope absconded from the Quirinal in the odd character of footman.

Austria.—The Emperor abdicated in favour of his nephew Francis Joseph; and the affairs of Europe in general are progressing to fair principles.

THE NEW CONSTITUTION OF FRANCE.

The following is a synopsis of the New Constitution of France:

"The penalty of death for political offences is abolished. Slavery cannot exist on French soil.—Each form of religious faith shall receive equal protection from the State. The press cannot in any case be submitted to censorship. Education will be under the surveillance of the state. All citizens are equally admissible to every public employ without other motive of preference than merit. Nobility is forever abolished, and all distinction of birth, class or caste. Each shall contribute to the taxes in proportion to his fortune and means. The number of representatives to compose the National Assembly is to be 700—elected under very nearly the same conditions, as the Charter sought in England. No member of the Assembly can, during its sitting, be named or promoted to a paid public office. The election is to be triennial. The President of the Republic must be a native of France, aged thirty, at least, and who shall never have lost his qualifications of citizenship. He is elected for four years, and can only be re-eligible after an interval of four years. If any candidate for the Presidency has not obtained more than half of the expressed votes, and at least two million of votes; or, if the conditions (as to birth, citizenship, &c.) be not fulfilled, the National Assembly shall elect the President by an absolute majority and secret scrutiny from among the five eligible candidates who have obtained the greatest number of votes. The President shall dispose of the armed force without power even to take the command in person. He shall see to the defence of the state, but cannot undertake any war without the consent of the National Assembly. His salary is fixed at \$120,000 per annum. He has the power to name and revoke his ministers, diplomatic agents, naval and military commanders, the governors of colonies, and other functionaries of a superior order. The vice president shall be named by the National Assembly, and cannot be chosen from the kindred of the president, even to the sixth degree of relationship.—Both criminal and political delinquencies, and offences committed by the press, shall be tried by jury.—Every Frenchman shall be liable to military service, and can be liberated only according to the provisions of the law of recruit. The territory of Algiers is declared French territory, and will be governed by particular laws till a special law shall place it under the government of the constitution now proclaimed."

CHIEF POSTAGE IN FRANCE.—The National Assembly has reduced all inland postage throughout the republic to four sous or six cents, the act goes into operation in January.

Reply to Hall against Universalism.

The partialist presses are constantly employed in printing works against Universalism. Though the doctrine has been repeatedly declared to be exploded, run down, run out, twice dead, our opposers are still untiring in assailing it.

We have been led to these remarks by the appearance of a work, published by Br. E. Manford, of Indianapolis, and written by J. Henry Jordon, M. D., in reply to a work by Alexander Hall.

Mr. Hall, thinking that Universalism was not entirely dead, felt that he should give the finishing blow. He therefore, with much labor, and all the ability, learning, sophistry and misrepresentation he could command, prepared a book against it.

We shall, in a short time, favor our readers with a few extracts from this work.

DIED.—In Smithville, on the 1st inst., of consumption, Mrs Louisa TAYLOR, aged 32. She has been called to endure severe afflictions for a few years past, but she has been sustained by the grace of God, and faith of Jesus Christ through them all.

tives and friends, and lead them to look for consolation unto him that doeth "all things well."

Statistics of the Denomination.

UNITED STATES.—So far as the returns received give information, we have in the United States, one General Convention, a General Historical Society, a General Reform Association, 19 State and Territorial Conventions, 4 State Sunday School Societies, 1 State Tract Society, 2 State Missionary Societies, 1 State Relief Fund, 82 Ecclesiastical Associations, 6 Associational Sunday School Societies, 4 Associational Tract Societies, 5 Associational Missionary Societies, 1,124 Churches or Societies, 743 meeting-houses (including those owned in part only), 698 preachers, 24 periodicals (including annuals,) and 6 Theological and other High Schools or Academies.

BRITISH PROVINCES.—There are in British America, 1 Association, 19 societies or churches, 7 meeting-houses, and 10 preachers.

NORTH AMERICA.—The total for the whole continent is, therefore, according to our imperfect returns, 1 General Convention, 83 Associations, 1,143 churches or societies, 750 meeting-houses, and 708 preachers; beside the other organizations and periodicals.—[Universalist Register and Almanac for 1849.

Any of the Books Advertised in this paper, may be obtained from the Clerk of any Universalist Society in the Province.

DISCUSSION BETWEEN A CAMP-BELLITE AND A UNIVERSALIST.

D. OLIPHANT, DISCIPLE MINISTER, AND J. R. LAVELL, UNIVERSALIST MINISTER.

1st Prop.—"Do the Scriptures teach the final holiness and happiness of all mankind." J. R. LAVELL, affirms; D. OLIPHANT, denies.

2d Prop.—"Do the Scriptures teach that sinners dying in their sins, will be finally and eternally unholy and unhappy." D. OLIPHANT, affirms; J. R. LAVELL, denies.

RULES OF DISCUSSION.

1st.—The discussion is to be holden in JORDAN, Niagara District, or vicinity, on the 21st, 22nd, and 23d of February, 1849.

2d.—The discussion is to last for three days; each proposition taking up half the time.

3d.—Each disputant is to choose one Moderator, and these two are to choose a third one, who shall enforce the rules of this discussion and keep order.

4th.—Each disputant to speak twenty minutes, alternately, with the privilege of speaking thirty minutes, when desired and the extra ten minutes to be deducted from his next speech.

5th.—Each disputant to have a half-hour to sum up at the close of the discussion of each proposition.

6th.—The discussion is to commence at 10 o'clock precisely, each day, and to continue until 1 o'clock, when the discussion will be resumed and continued until 5 o'clock each day.

D. OLIPHANT. J. R. LAVELL.

LESSON BOOKS FOR SABBATH SCHOOLS.—We have constantly on hand the Lesson Books for Sabbath Schools, that have been published by our Denomination.—Among them are the following.

Scripture Doctrine, by Rev. R. Smith; Life of Christ, by Rev. W. S. Balch, History of the Apostles, by Rev. J. G. Adams, Catechism's Guide, by Rev. W. I. Reaser, The Child's Catechism, by Rev. O. A. Skinner; Lives of the Patriarchs, by Rev. H. Bacon; The Childhood of Jesus, by the same; The Little Moralist, by Rev.

W. R. French, The Child's Scriptural Catechism by Rev. H. Ballou; A Catechism on the Parables, by Rev. J. M. Austin; The Bible Class Assistant, by Rev. T. B. Thayer; The Dutier of a Day, by Julia; Easy Lessons, by Rev. O. A. Skinner; The Jewish History; Things to Love, by Julia; Hudson's Questions, as revised by Rev. A. O. Skinner.

The above work, and all Books for Sabbath Schools, will be sold at the lowest price.

Denominational Books.

ALL the UNIVERSALIST BOOKS are kept at the Universalist Book and Paper Establishment, 140 Fulton street, New York, and are for sale, wholesale and retail. We give below the retail prices, from which liberal discounts will be made to such as buy to sell again.

Table listing various books and their prices, including Page's Commentary, Ballou's 2d Inquiry, Cobb's Compend of Divinity, Roger's Memoranda, Roger's Pro and Con, Universalist Book of Reference, Causes of Infidelity Removed, Streeter's Hymns, Ancient History of Universalism, Brown's Review of the Life and Writings of M. H. Smith, Whitmore's Notes on the Parables, Ballou's do do, The Bible, a Universalist Book, Ballou's Treatise on Atonement, Rayner's Manual, O A Skinner's Family Prayer Book, The Universalist Assistant, Orthodoxy as it is, Ballou on Future Retribution, O A Skinner's Doctrinal Sermons, Sermons and Prayers, Hymns for Christian Devotion, by Chapin and Adams, Todd's Moral Justice of Universalism, Select Theological Library, Universalist Exposition, 1st and 2nd vol, each, Chapin's Discourses, Duties of Parents, by O A Skinner, The Balance, The Crown of Thorns, by E H Chapin, Rayner's Manual, Ely and Thomas' Discussion, Williamson's Exposition of Universalism, Sawyer's Review of Hatfield, Endless Punishment, Spring flowers, Williamson's Argument for Christianity, The friendless, Juvenile Library, 4 vols, each, Chapin's Philosophy of Reform, Louisa Murray, (just published), O A Skinner's Reply to Hatfield, Layman's Legacy, 2 vols, from, The Scout, Eagle of the Mohawk, The Flower Basket, Sunday School Hymn Book, LeFevre's, per dozen, Sawyer's Letters to Remington, Convention Sermons, 1841, The Preacher.

UNIVERSALIST BOOK ESTABLISHMENT.

ONE of the LARGEST and BEST assortments of UNIVERSALIST BOOKS in the country, can be had of the Subscriber. No pains will be spared to make this a DEPOT for the sale of everything pertaining to UNIVERSALISM. His assortment comprises

Universalist Doctrinal, Practical, and Sabbath School Books, together with a choice assortment of Standard, Classical & Theological Books, suitable for Students' Libraries. Also, Books suitable for Family, School, or Social Libraries, can be furnished at the lowest prices.

The assortment of Universalist Works published by the Subscriber (including Sabbath School Books), numbers over Fifty different kinds—a greater number and variety than is issued from any other establishment in the country.

Orders from all parts of the country, WHOLESALE or RETAIL, will meet with prompt attention—the Subscriber pledging himself, to sell every thing at the very lowest rates.

New Works received as soon as published.

The Subscriber is also publisher of the following Periodicals, which he would specially commend to the attention of the Denomination.

THE UNIVERSALIST QUARTERLY REVIEW. Edited by Rev. HOSBA BALLOU, 2d, D. D.

This periodical is issued on the first of January, April, July and October, each number containing 108 octavo pages, handsome print. It is devoted to reviews of important works, inquiries into the prevailing theories of moral, speculative philosophy, theology, and to the claims of the methods proposed for social improvement and progress; dissertations in Biblical literature, expositions of Scripture, and records of facts pertaining to the Denomination of Universalists, and the diffusion of its principles in other bodies, and in the moral movements of the age. It affords a medium by which labored and elaborate articles on the most important themes can be presented to the public and preserved, and deserves the patronage of every friend to the real interests of the Denomination. Its literary and substantial character is guaranteed by the name of the editor. No person at all interested in the range of subjects

already enumerated, can fail of being highly benefited with the publication. Its cost is but \$2 per volume.

THE LADIES REPOSITORY. Edited by R. HENRY BACON.

The seventeenth volume of the Ladies' Repository commenced in July, 1848, printed elegant paper, and with new type, ornamented with a fine engraving each month. Forty large octavo, double column pages in each number, \$2.00 per year, in advance; 12 copies for \$18.

The Repository is a Universalist Literary & Religious Magazine, designed for the family, combining the variety that adapts it to the young and cheerful, the young, the middle aged, and old. It embraces in its pages religious moral essays, tales, sketches, poetry, and, in short, all varied entertainment that can be asked for in a periodical as combines entertainment and improvement, offering to the family a safe monthly be put into the hands of all its members.

A numerous array of names might be given contributors, but it is sufficient to appeal to the volumes in order to settle the question as to the ability of a good array of writers being connected with this Magazine. No work can boast a better list contributors than the Repository, and increasing efforts will be made to render the work more and more worthy of the many good things said of it by the social and religious press. No work has been more commended, and the favor bestowed upon it for six years has given it a longer existence than any similar publication in the country. The religious feelings ought not to prevent its more extensive circulation among Universalists; and if true to their interests they would not permit its place in their families to be occupied by the higher magazine literature of the day. As the patronage warrants, improvements will be made in the ornamental as well as literary character of the work, though it now will not suffer by comparison with any equally low priced magazine, as is admitted to be an elegant publication.

All orders should be addressed, A. TOMPKINS, 39 Cornhill, Bos.

SUNDAY SCHOOL LIBRARY.

THE following are some of the works suitable for a Universalist Sunday School library, for sale at this Office, 140 Fulton street. We are constantly adding to our stock, and intend to keep as good a variety as can be obtained.

Table listing various books for a Sunday School library, including following are the prices for a single copy, liberal discounts will be made to schools, and those who buy to sell again. Juvenile Library, 4 vols each \$9.00, Ministry of Christ, 1 " \$0.50, Comstock's Philosophy \$0.50, Tales and Poetry \$0.50, Pleasant Sundays \$0.50, Parley's Bible Stories \$0.50, The Mother \$0.50, Frederick Lee \$0.50, Elizabeth Carter \$0.50, Cousin Lucy \$0.50, Friendless \$0.50, The Sick Room \$0.50, History of the Crusades \$0.50, Words in a Sunday School \$0.50, The Sunday School \$0.50, Book of promises \$0.50, Young People's Library \$0.50, Lives of American Merchants \$0.50, The Fountain \$0.50, Week Day Religion \$0.50, Casket of Gems \$0.50, Parent's Assistant \$0.50, Merry's Museum \$0.50, Biography of Griswold \$0.50, Sabbath Day Book \$0.50, Gift for Julia \$0.50, Fox's Christian Lessons \$0.50, Life of Deacon Whitman \$0.50, Martineau's Exercises \$0.50, Chapin's Lectures \$0.50, The Self Made Man \$0.50, Bacon on Religion \$0.50, Eagle of the Mohawk, 2 vols, each \$0.50, Days of Boyhood \$0.50, The World Before You \$0.50, Rupert Cabell \$0.50, My Early Days \$0.50, Primary Lessons \$0.50, Child's Biography \$0.50, Teacher's Offering \$0.50, Broken Vase \$0.50, Teacher's Token \$0.50, Teacher's Present \$0.50, Manual of Politeness \$0.50, The Garland \$0.50, Illustrated Life of Franklin \$0.50, Illustrated Life of Taylor \$0.50, Sister Mary's Tales, Lowell as it is, and as it was \$0.50, Early Rising \$0.50, Little Boy's Book \$0.50, Little Girl's Book \$0.50, Loretta \$0.50, History of the Deluge \$0.50, Napoleon Bonaparte, 2 Vols. each \$0.50, Family School Book \$0.50, Ella Herbert \$0.50, The Floweret \$0.50, Tales for the Times \$0.50, Rose Bud, Flower Basket, Short Stories, On Board and on Shore, Moral Tales, Consul's Daughter, Fairy Tales, History of New Hampshire \$0.50, New Amsterdam, Young American, Parley's Present, Lucy Temple, Hurrah for New England, Sullivan's Campaign, Facts and Fables \$0.50, Picture of the World, Stories about Dog \$0.50, The Preacher, The Garden \$0.50, S. S. Annual, for 1849.

Printed by D. M. GALT, St. Thomas, C. January, 1849.