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THE GOSPEL MESSENGER,

OR UNIVERSALIST ADVOCATE.

["AND THE ANGEL SAID UNTO THEM, FEAR NOT, FOR BEHOLD! I BRING YOU GOOD TIDINGS OF GREAT JOY WHICH SHALL BE UNTO ALL PEOPLE."—Luke 2:10.]

VOL. 1.

LONDON, CANADA WEST; NOVEMBER, 1849.

NO. 11

Occasional Sermon.

DELIVERED BEFORE THE UNITED STATES CONVENTION OF UNIVERSALISTS IN CINCINNATI, OHIO, OCTOBER 3, 1849.

By Rev. A. G. Lauria.

"By Christ we have access by faith into this grace wherein we stand."—Rom. v: 11.

The aim of the apostle in the preceding portion of this epistle, has been to show the inability of all the ancient religions to justify man in God's sight, or his own. He demonstrates this by drawing in the first chapter a true and fearful picture of the morals of the Gentile world under Paganism; and in the second, and first part of the third, by appealing to the conduct and conscience of the Jew, whether the law in which he boasted had lifted him to such an elevation of righteousness as was satisfactory to the desires of his better nature, or whether its main effect had not rather been to reveal to him the deep distance at which he lay from God.

He closes the third chapter by a statement of the conclusion of his first argument; that by deeds of law—that is by man's whole conduct under the Mosaic and Pagan religions—no flesh could stand justified in the sight of God, both Pagan and Jewish laws convicting their subjects of alienation from God, and leaving them to perish under that conviction.—In the next verse he proceeds to proclaim the Gospel as fully able to accomplish what they had failed to achieve. It was able to impart a spirit which should prompt the disciple to a righteousness far transcending that attainable under either of the two preceding systems—a righteousness therefore, by way of distinction, styled, "the righteousness of God"—and it was also competent to convey a comfortable and satisfactory assurance of abundant pardon to the penitent.

Jesus Christ he next declares to be the Author of this Gospel. "Now," says he, "the righteousness of God without law is manifested, even the righteousness of God which is by faith of Jesus Christ, whom God hath set forth to be a propitiation," (or pledge of mercy) "to declare his righteousness for the remission of sins that are past, through the forbearance of God."

Having thus proclaimed the new religion to be the only one by which true righteousness could be attained and remission of sin secured, he turns aside throughout the fourth chapter, to meet and quash certain objections he anticipates from the Jew, and in the first verse of the chapter of our text thus resumes the subject he had left:

"Therefore being justified by faith,"—in this new system—"we have peace with God through our Lord Jesus Christ; by whom also, we have access by faith, into this grace wherein we stand, and rejoice in hope of the glory of God."

Striking indeed, and impressive to the eye of the apostle, must have appeared the contrast between the general spiritual condition of the race and that state of grace to which himself and his fellow believers had been called.

Let us suppose him entering some great city of the empire, to find his way to the secluded synagogue by the water side, where, in the suburbs of Philippi or Antioch, the brethren await his ministry. As he presses through the principal streets, every object he beholds, every word that strikes upon his ear, every trivial custom and courtesy of society, presses home on him the conviction of the rooted and absolute sway with which the universal paganism holds captive the feelings and the minds of men. On his right rises a magnificent

temple, built and sustained by the offerings of the rich, and the contributions of the poorest. Attached to it, thronging its porches, or lurking in its obscene recesses, sustained by governmental authority, and secured in their pride of place and power by the reverence of the multitude, a numerous band of priests, his special and formidable opponents, stand ready, in defence of their profession, their power, and their offices, to employ against him all the unscrupulous means with which the anxious conservatism of the authorities, the interested animosity of a hundred crafts, and the bigoted rage of a sanguinary populace can furnish them.

As he passes the porch, he observes before the altar, each presenting his votive offering and making invocation to the gods, a gray-haired philosopher, secretly smiling at the superstitious rite, yet, to avert suspicion, ready, instantly to sacrifice to popular wrath, any less hypocritical sceptic; a gladiator imploring the favor of Fortune for the morrow's combat; and in the abasement of ignorant devotion a wretched slave, his nature brutalized by his condition, exhibited now in its aspect of deepest degradation as he bonds before the deities of a religion whose purest portions are its poetical fables, and whose practice and service of worship are combinations of imposing ceremonial, wretched chicanery, and abandoned sensuality. As Paul turns to pursue his way, the Emperor, marching to the seat of war, and surrounded by all the symbolic majesty of Rome, pauses at the gate, deferentially consults the augurs, and stoops, curiously to enquire in the entrails of the victims, of the success of the expedition. A procession of the vestal virgins approaches, the army stands aside, the emperor uncovers, the imperial eagles stoop in honor of the representatives of Pagan chastity. Pressed by the crowd, the apostle takes refuge in a public schoolroom. Mercury and the Muses preside over instructions, and their images adorn the galleries and court offerings of their worshippers. As the throng disperses he resumes his way, but the sun is hot, the air is stifling, and he enters a house and requests some cooling drink. Over the hearth brood the Penates and the Lares, daily saluted and consulted in all that touches domestic life. His host drinks with him, but ere the goblet touch his lips he pours a few drops in libation to some deity.

He passes the market place, and in the chafferings of traffic, in the conversation of the groups he encounters, in the very meat in the shambles, the larger portion consecrated to temple use, and afterwards sold by the priests to the butchers, in every object he sees, and every sound he hears, he reluctantly acknowledges the incontestable evidences of the depth and thoroughness of the hold which the ancient religion has secured upon the sentiments, the habits, the associations, the business, and the pleasures of the community.—His passage through a single public street of any of the great cities of the empire, deeply and painfully convinces him how inextricably intertwined with the whole warp of society and civilization is the web of a gorgeous but rotten idolatry. The public and private, the social and domestic life, the tribunals of justice, the palace of the patrician and the hut of the pauper, the tavern, the garden, the solitary chamber, are filled and interfused with an atmosphere of Paganism, and consequently of impurity and sin. The field of battle resounds not less with the clash of arms than with supplications to adverse or favorable gods; the

merchant as he hurries to the port drops a pinch of propitiatory incense on the wayside altar, the freighted ship bears upon her brow the name of some divinity, and the mariners returned in safety hasten to deposit their chaplet of gratitude in the temple of Neptune or of Fortune.

The art, the philosophy, the literature, the public festivals, and the common interests of every day experience are steeped and saturated with the poison of Paganism. And poison virulent and deadly to the spiritual nature of man, its manifestations in a gross public sentiment and a fearfully defective private morality, in the light and contemptuous estimation of the marriage tie, in the prevalence of infanticide and poisoning, in the reckless indifference with which human life was regarded, in the universal leprosy of a slavery too immense in extent, and too horrible in its nature almost for modern belief, in the ferocious pleasure in the sports of the arena, and the love of all sanguinary excitements, incontestably proved it to be.

His brow beating, his brain dizzy, his spirits drooping, his heart trembling with compassion for his wretched race, and his whole renewed nature revolting with indignation at the foul delusions besetting and besotting them, the apostle hurries from the frequented street, down the narrow and deserted alley that leads to the obscure tenement he seeks. His hand upon the latch he hesitates to enter, for "the voice of psalms the simple song of praise," in honor of his Redeemer, meets his ear. The hot tumult of his thoughts subsides, and the Holy Ghost from the bosom of God, floating on that strain of sacred music, glides into his heart and sheds upon it silently the sudden sunshine of an unspeakable peace. He passes within and stands among his brethren, his children in the Lord. He looks thoughtfully around him and sees there the swarthy Gaul, the fair-haired German, the soft Oriental, the supple limbs and rounded features of the beautiful Greek, and the short dark hair, curling on the bold brow, and firm cheek of the soldierly Roman.

Representatives of all the races thronging the busy streets are there. Their form and features the same, how changed the expression of their faces? They have left the wide-spread fabric of idolatry, and they dropped on its threshold as they departed the garment spotted by the flesh, and exorcised from their bosoms the evil spirit of sin with its affections and lusts. Residents now of the New Jerusalem, they are clothed with the white robe of the righteousness of God, and the spirit of Jesus it is which shines upon their happy faces and gleams like serene starlight in the meek lustre of their eyes. And as Paul contrasts their former with their present state, as he thinks of the vast masses of the race under the sway of an imposing, secure, and apparently invincible Paganism, and reflects on the means by which those before him have been rescued from its tenacious gripe,—idolators, sensual, faithless, hopeless, Godless, then, no higher aim than present pleasure, no future prospect unbounded by the grave, now justified by faith, rejoicing in hope, heirs of God, blameless and harmless, and without rebuke, and looking forward from the sepulcher that angels filled, from the radiant cloud on which He rose, from the cleft sky through which he passed, to the resurrection of just and unjust which He predicted, when all who have borne the image

of the earthy shall also bear the image of the heavenly,—the heart of the apostle swells and his eyes moisten with gratitude and joy, as breaking the silence he cries, "Not unto us, O Lord, not unto us, but unto thy name give glory, for by Jesus Christ have we access by faith, into this grace wherein we stand, rejoicing in hope of the glory of God."

Brothers, as inhabitants of a Christian land, as Christians in name and nurture, if not in principle and conduct, putting aside the question of a future world, and looking only to the temporal advantages conferred by the religion of our Lord, we have no little cause of gratitude to Jesus Christ. The dominion of Christianity is co-extensive with the limits of civilization, and for the peculiar type of civilization the modern world exhibits, so very unlike, so vastly superior to that of ancient heathenism, we are indebted, if not solely, at least mainly to the religion of Christ. We can merely allude to this, but we would suggest that if we are superior to ancient Rome in the purity of our public sentiment, in our finer and truer conceptions of moral excellence, if from a conviction of the immortality of man, our social and domestic relations are invested with a sanctity unknown to theirs, if the moral element, rather than the physical, or even the intellectual, is becoming the predominant influence of human progress, if the sentiment of the spiritual equality of men before God is daily developing itself in a tendency towards institutions, which shall, as far as possible, leave open the avenues of happiness to all, if human life is becoming more sacred, the true worth of our nature, even in its vilest specimens, better estimated, and the appeals of distress more potential and persuasive, if there be a deeper interest in the welfare of the masses, a livelier, more expansive and more practical sympathy for them, springing from the pressure of the tie of human brotherhood, if all these, and many more of equal significance, be the characteristics that distinguish the civilization of our time from that of ancient heathenism, then may we with truth affirm the religion of the Gospel to be the chief cause of our superiority, with Paul in the text say, "by the faith of Christ have we access into this state of grace wherein we stand."

But if we may adopt this language as our motto as Christians, emphatically it is ours as Universalist Christians. From none of the blessings derived by men from the benignant religion of Jesus, we are debarred, while some of its brightest prospects, its purest delights, its most animating incentives, are peculiarly ours. When we reflect upon the aspect that religion bears to thousands of our kind, our Christian kind—sovereign and sad, mantled with mystery, and armed with terrors which even Judaism disowned, with one hand marshalling millions to doom, and with the other, urging up difficult steps from whose far summits shines a doubtful heaven, a few sad climbers, over and anon looking back reluctant upon the lost they leave below,—when with this we contrast the aspect she presents to us, "pure, peaceable, gentle, and easy to be entreated," though denouncing retribution on sin, swift, condign, and sure, yet effulgent in mercy too, and singing ceaselessly of the time when there shall be no more sin, and therefore no more sorrow, when the spirit of love divine shall animate all spirits, and the great universe shall beat like a pulse with the life of God that fills it, oh how well it becomes us, not in exultation over others, but in deep and devout acknowl-

lodgment of gratitude, to accept the confession of the text, "by Christ have we access, by faith, into this grace wherein we stand." For in our view of the religion of Christ there be aught superior to that of others, if there be aught more dissuasive to sin, more encouraging to holiness, aught giving nobler conceptions of duty, warmer love to God, and more earnest desire to grow into his likeness, it arises in the first place from a fuller and clearer apprehension of the Universal Paternity of God, the cardinal tenet in the relation of Christ,—in the second, from a mere implicit and unquestioning trust in the exceeding great and precious promises of Christ,—and, in the third place, from a truer appreciation of the spirit which pervades the whole life and history of Christ.

Until Christ came, the idea of the Divine Paternity was one which had never visited the minds of men. Jove, it is true, received the appellation of Father, but it was merely a complimentary title, rather expressive of his authority and age than of any paternal relation he was supposed to bear to men. They were not the offspring of his creating love, nor were they the objects of his parental solicitude and care; but hopeless orphans, they groped through this mystery of life, unowned by Heaven, and bound to each other by no holier tie than the affinities of mutual frailty and dependence, and the prospect of commingling ashes in a common grave at last.—To the Patriarchs and to Moses indeed, did God grant transient glimpses of his Fatherhood, but such visions were limited to the Enochs and Jacobs of mankind. Christ reveals him broadly and fully as the Universal Parent, appeals to the daily and impartial distributions of his Providence as proofs that he is not unmindful of the relationship, and empowers and encourages, not the good and pure only, but the guilty and the vile, the Esaus of the race, with yearning and penitent hearts to circle the great white throne and lift to its occupant the cry, "Bless us, even us also, O our Father!"

But a clear apprehension of this tenet necessitates a clear apprehension of its consecutive tenet the indissoluble brotherhood of man, and this again results in the conviction that whatever the temporary discipline to which he subjects us, a common destiny, alike worthy of Him, and glorious for us, awaits us all at the last. Now the spirit of this conviction is the characteristic and pervading spirit of our denominational faith. By faith then in Christ's revelation of the Father have we access to the grace wherein we stand.

Nor are we less indebted to the promises of Christ than to his display of the Paternal character of God. So lucid, so definite and convincing appears to us the language of these promises, whether as they drop from the living lips of Jesus or from the pens of his inspired apostles, that it is with some difficulty we refrain from regarding the man who doubts or disregards their purport as in a like predicament with him "who shuts his eyes, and hooting at the glorious sun in heaven, cries out, Where is it?" As easy, to our thinking, would it be to invalidate the meaning of passages which assume the existence of God, or of such as assert the future immortality of man, as of those which predict the final return of all to holiness and joy.

The same principles of interpretation, which, in the two former classes of texts, inculcate upon us the being of the Almighty and our own future existence, constrain us to deduce from the latter the tenet which confers upon us our denominational name. There are other sources, doubtless, to which we should have frequent recourse for the confirmation of our faith, but let us beware brethren, how we surrender, how we even undervalue or neglect our chief store of strength in the sure promises of the testament of the Savior. Is there a tendency among us to eschew resort to these direct and positive annunciations as hackneyed and common-place, and an inclination rather to rest for support of the dis-

tinative prospects of our system upon inferences drawn from the general tone and sentiment of Christianity? Such evidence is questionless of great value and importance, but it should rather be regarded as cumulative than as positive proof. To us, no doubt, the whole tenor and tendency of the New Testament revelation are irresistably suggestive of a final issue of glory and gladness; to others we suspect they are pregnant with a vastly different result. And the direction which, to our eyes they appear to take, is decided, and the splendor of beatitude toward which they urge the march of the Divine Government are effused upon them by the spirit of hope and trust which is born of the promises of Christ.

Though by no means desirous that our people should become distinguished for fanatic vassalage to any one idea, even though it be the loftiest and most cheering that has ever stirred the heart of humanity, and though there may be taunting justice in the charge, that we have been too literally "instant in season and out of season" in our advocacy of the peculiar tenet whose vivifying power first struck us into denominational being, yet it is essential, if we would perpetuate our independent existence, and so secure the success of the mission confided to us, that the spirit and sentiment of this leading idea should inspire and permeate all the labours of our clergy and all the conduct of our laity. To this end we deem it necessary,—we speak to you, brethren in the ministry,—that though by no means habitually, yet frequently, we furnish to our congregations, in the ministrations of the pulpit, the reasons of the hope that is in us. And in doing so, may we with becoming diffidence suggest that while never negligent of any of the subsidiary and collateral evidence which glows so luminously throughout the glorious word of God, the distinct and unqualified assertions of that word, the exceeding great and precious promises of Christ, should be commended with earnest emphasis to the faith of our hearers, as their maintenance in "that state of grace wherein they stand."

But though thus anxious that the distinct asseverations of the New Testament should neither be overlooked nor undervalued, we are by no means insensible to the aid furnished us by other sources, less direct and positive indeed, yet equally scriptural and to many minds almost equally conclusive. Let the Christian Universalist, who is ambitious of something more than the acquisition of that dogmatic tenacity with which it is perfectly possible for an utterly godless mind to cling to the mere form of a faith, let him who would have the convictions of his heart add their glowing strength to the assent of his intellect brood earnestly upon the life and character of Jesus. With a devout appreciation of the spirit of his theme, let him yield himself to the influences it effuses till there be kindled within him a disposition akin to that he contemplates, till Christ be formed within him; and in addition to the testimony of his reason, in the death of his thus renewed nature will he possess an assurance of the revolting impossibility of any final issue to the Divine government at variance with "the Christ in him the hope of glory." This will, we think, most surely be the effect upon a mind which worthily apprehends the sacred theme.

From such an apprehension there springs a species of moral evidence requiring an almost impossible amount of proof to controvert the assurance it imports. Let it be insinuated that in what have been styled "the times that tried men's souls," Washington was in traitorous collusion with the enemy, and that certain documentary evidence could be produced in attestation of the charge, and the universal heart of the country would at once spurn the pretended testimony as spurious, and hoot to silence and infamy the slanderer of so high and pure a name. And so those who look forward to the time when the Son of God shall rush down in destruction and doom upon

the world he came of yore amid angel harmonies to save, are constrained to transform him from the Christ of the Gospels to the Christ of a dis-tempered fancy. Their moral nature shrinks ached from the identification of him who comes flaming in wrath upon that dreadful day, with him whose infant smile, stirred with a strange, unearthly joy, the heart of his virgin Mother, as if no human child but a new born seraph hung upon her bosom, with him who by the gate of Nain stooped in mercy over the cold ashes of a widow's hope, and restored a warm and living son to the embrace of his rejoicing parent, with him, the friend of publicans and sinners, who rebuked even the convicted harlot with the voice of pardon, bidding her "go and sin no more;" to him who has caught the full meaning of the life of the New Testament Christ, it puts forth an imperious demand, it utters a sure word of prophecy; that all the elements of the moral world shall be so developed and arranged as to chime in holy harmony with itself.

From the manger of Bethlehem to the hill of Bethany,—in the sweet childhood which has touched all subsequent infancy with spiritual beauty, and which has consecrated the Christian painter's art to the service of a sinless idolatry, in his thoughtful boyhood urgent on his Father's business, in the sore temptation, trembling with mortal infirmity, yet untainted by mortal sin, amid the revelry of the marriage feast, smiling serenely on the gaily, in the very act of unfolding his credentials from God, contributing cheerfully enjoyment to his kind, in the multitude of his miracles, lustrous with the beauty of mercy, in the sublime compassion with which he bewails the doom of the city, whose streets, ere another week, he knew were to be resonant with clamors for his blood, in the sorrowful pity lurking in the language in which he presages to Judas his treachery and woe, in the look of patient remonstrance spared to Peter, amid all the mockeries and sufferings of the judgment hall in this sympathy in which even on the road to Golgotha, amid the loud grief of his female followers, he forgo: his own miseries in compassionate anticipation of theirs, in the self-forgetting pathos of that best by which, amid the torments of the cross he at once secured sympathy and protection to his mother, and bequeathed consolation to his favourite disciple, in the dearest of all memorials, in the prayer of pity and pardon poured over the murderers who nailed him here, in the last terrible cry by which, as his spirit was about to pass, he pierced the heavens with the tidings that the scheme of man's redemption was consummated, in the searching yet tender address, by which, after his resurrection he probes and heals, and abundantly pardons the frailty of Simon, and in the streaming glories of the ascent from Bethany—oh! yes, in exhibiting to the world a spectacle like this, such an assurance of the unwavering love of heaven to man, such an incarnate vision of immaculate purity and unselfish benevolence God pledges and proclaims to us what the perfection of immortal humanity shall be. That life is the key note already struck, hinting of the harmonious anthem, of which every living soul shall be an accordant tone, no discord marring the music of the universal jubilee.

By Christ then, through faith in the revelations he has given us of the character of God, and of the intimate and endearing relation by which he has knit humanity forever to himself by Christ, through faith in the solemn promises he has published, by Christ, through faith in that prophetic life of his, which, unless it points to such an issue as we anticipate, an issue in universal harmony with itself, is an unaccountable anomaly in the great plan of God, and a bitter mockery of all the hopes it kindles, "by Christ have we access, by faith, into this grace wherein we stand."

The faith which supports us in the grace wherein we stand! How precious its privileges, how animating its incentives to duty,

weighty the responsibilities it entails! Its privileges are precious, for when hope droops in contemplation of the monstrous ill that waste humanity, sucking the pulp of happiness from so many million hearts, and scattering them as worthless husks upon the thoroughfares of life, how consoling the vision which reveals the world, worn and weary with the flight and buffings of ages, winnowing its way at last, like an out-tired dove, to seek refuge and rest in the bosom of God the Father. Its privileges are precious, for it proclaims the extinction, total and for ever, of the sin which pollutes, the sorrow which corrodes, the pain which mares, and the death which destroys this mortal being, and the erotion on the ruins of this imperfect state, of one how fair how full of God, where no tear shall be wept, no frailty felt, no conflict fought between "low wants and lofty will," but where all shall tread the shining paths of an illimitable progress amid the beauties of holiness, the acclamations of saints, the songs and society of angels, and the overlasting glories of God. Is not this a faith fitted to fire the coldest bosom with gratitude, to shed an added charm upon enjoyment, to touch with tenderest solace the heart raw with anguish, and by the bed of death, to cheer the timid spirit, hesitating to trust itself, naked and houseless, among the shadows of an untried eternity?

But the faith by which we occupy the state of grace wherein we stand; possesses not only peculiar privileges, but high and holy incentives to duty also.

When on some homeward journey we encounter a traveller from whom the next turn of the road is to part us, we attempt no intimacy, we accompany him without interest and we part from him without regret.

But let us learn that our destination is his too, that for days and months, perhaps, he will be our companion, sharing with us the pleasures and the tedium of the way, till with a common joy we shall hail the village spire at last, and rejoice together in the greetings of family and friends; and acquaintance becomes interest, and interest attachment. We grow considerate of his comfort, we sympathize with him in distress, we counsel and assist him in difficulty and danger, we charge ourselves with his welfare indeed, till we arrive with him in safety at the termination of the journey.

Now Universalist brother, your faith assures you there is no single individual now breathing human-breath, who is not linked to you by a still closer tie, than that of such a companionship as this. The vilest wretch who skulks through a life of shame to a grave of guilt is your brother, born of the same love, sustained by the same providence, and to be pardoned by the same mercy; for not less surely than he, do you yourself need the forbearance and the mercy of those compassions which fail not. In the judgment of the world, in the eye of God, his depravity is deeper than yours, requiring a more protracted process of discipline perhaps, a more copious baptism of the spirit of grace. But he is your brother still, he will be your companion for ever. Not through the experiences of this low world only, but when both delivered from the bondage of corruption into the glorious liberty of heaven, side by side, fellow travellers through eternity shall you tread the same paths, unite in the same occupations, mingle your voices in the same songs, and exult in the same salvation;

"Together walk in pure white light;
With kings and priests abroad,
Together summer high in bliss,
Upon the hills of God."

And is not such a prospect better fitted to arouse your interest, to invigorate your benevolence, and to urge you to active effort for that man's well being, than if you believed, that a few stages onward, he would disappear, in the gloom of the grave and the subsequent darkness, from your sight and sympathy for:

ever more? Ah yes! knowing that not the same grace only, but the same glory too awaits us all, not only leaps the heart with livelier gratitude to God, and with a spirit of more cheerful obedience to his will, thus furnishing us with the noblest principles of duty, but, from a conviction of the indissoluble unity of our interests and destiny, we are quickened by a more profound and tender sympathy with our kind and prompted to a more energetic and genial exercise of all the better affections and charities, and thus impelled to the practice of the highest demands of duty.

Such are some of the blessings possessed, such some of the advantages bestowed, by that faith in Christ, through which we have access to the state of grace wherein we stand. How then should the responsibilities it devolves, impress, animate and rouse us? From the different quarters of the land have we assembled to day, according to our yearly custom, to counsel and congratulate one another on the condition of our cause, and to rejoice in our privileges, I trust also to lament before God, the defections in the conduct of the past, and to form high and holy resolves for the conduct of the coming year. We exult in our advantages! Let us remember he only truly appreciates a blessing who appreciates the duties it imposes.

Brothers in the ministry, are we awake to the importance of the charge committed to our care? We are the guardians of our people in "that state of grace wherein they stand." To us it appertains to prevent their fall, to urge, and encourage them to progress. Are we familiar with the whole counsel of God? Do we love it, value it, and enforce it in preaching, and by conduct? Do we give attention to reading, to exhortation, to doctrine? Do we, by a study of all the collateral aids to the word of God, do we, by a critical and devout attention to that word itself, strive constantly to save both ourselves and those who hear us?

Do we amuse our congregations with inferential speculations, do we starve them with meagre courses of moral maxims, or do we enforce upon them the precepts of the Gospel, by the vivifying power of the doctrine of the Gospel? Are we active and affectionate in our intercourse with our people? Are we personally acquainted with our congregations, and thus familiar with their spiritual wants, and able rightly to divide to them the word of truth; or like Eastern despots, do we only come forth periodically from our seclusion, to publish to them on the Sabbath, appeals and exhortations, admirable in theory and principle perhaps, but utterly foreign, it may be, to their peculiar circumstances and necessities? In a word, are we faithful ministers of Jesus Christ, earnest in the cultivation of social qualifications, intellectual excellence, and personal godliness, and so fitting ourselves, judiciously and efficiently to minister grace to our hearers? What we have lacked of all this the past year, may God enable us to supply during the present, give us many rejoicing souls as the souls of our ministry, and shed upon our labors his "blessing, which maketh rich, and addeth no sorrow."

Brothers of the laity, do you strengthen the hands of your pastors, and encourage their hearts, by lives and conduct becoming the gospel of your Master; or do you baffle and defeat their most anxious exertions, by your coldness, your indifference, your parsimony, or your wickedness? Are you regular in your visits to the sanctuary, "instant in prayer," conscious of your possession of the spirit of Christ, and assiduous in cultivating and manifesting its influences, by daily progress in grace, gentleness of temper, kindness in your domestic and social relations, and honesty and integrity in your business intercourse? Are you dogmatical and controversial in matters of faith, loose and negligent perhaps, dishonest and licentious in matters

of practice? God convert you and spare you, and conduct you to our next annual assembly a pardoned and rejoicing penitent. Are you merciful and compassionate, honorable and pure, gentle in your scrutiny of yourself, justified by faith, and at peace with God?

Again we say, God bless you, and spare you, and guide you again to this our yearly convocation, your heart, glowing with the prospect of universal holiness, established, and pregnant with present, and personal holiness, filled with the peace that passeth understanding, the joy that is unutterable and full of glory.

"And now may the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Partialism doing its Work.

The following letter from Br. Aspinwell records another lamentable case of suicide by faith in the doctrine of endless misery. This is but one of hundreds of instances of the kind which have occurred; and it would seem as though these, if nothing else, might open the eyes of the deluded advocates of the system of partiality and cruelty! Oh how much misery and wretchedness it has caused in the world! The remarks of Br. A. which follow, are so appropriate, that we deem it unnecessary to add more:

"Another of those numerous instances of suicide, caused by false views of God's government and man's destiny, occurred last Saturday night, in Charlestown, Montgomery Co. A Mrs. Hight, an amiable and estimable woman, whose mind for some time previously had been greatly excited upon religious subjects, came to the conclusion that the day of grace for her had passed, and there was no hope for her; and whilst her husband and eldest daughter were attending a meeting in the neighborhood, after arranging her domestic affairs, retired to a smoke house near the dwelling, and there put an end to her earthly existence by hanging herself.

I have made considerable inquiry upon the subject, and from what I can learn from her relatives and others, there seems to be but one opinion by those who know the circumstances in reference to this sad tragedy, viz: that it was caused solely by religious excitement. She has left a husband and a family of small children.

For some two months past there have been many and constant efforts made to create and continue in the minds of the people of that vicinity, an excitement on the question in regard to their condition in the future world.—That those efforts were crowned with some success, we have the melancholy evidence in the tragic end of one upon whom much of those efforts were bestowed. A Camp Meeting was held in the vicinity early in September, during which was exhibited the usual amount of extravagancies and terrific language of similar meetings. But the result it appears did not answer the expectations of the managers, and they accordingly commenced another effort in the shape of a protracted meeting, which I believe continued a number of weeks. Still the result was not satisfactory (the fruits had not yet fully appeared) and adopting it seems the motto of Jacob Faithful, "Better luck next time," they have made the third effort in the same neighborhoods. Mrs. H. was an attendant at all these meetings; and however it may have been with others, her actions and fate prove, that she, at least, was sincere. She made every effort to "get religion;" she followed the directions of the leaders—she agonized and prayed, and wept, relying confidently upon the assurances that were given her, that

if she would throw herself into the arms of Jesus, he would take the burden from her anguish soul. But alas! every expedient failed; hope upon his bright wings fled away; the heavens grew black with anger; the smile of mercy upon God's brow became a frown of wrath; and turn whichever way she would, she saw nought for her but gloom and despair in time, and a gaping insatiate, endless hell, in eternity! Who can wonder that reason tottered upon her throne and fell! that when earth with all its beauties and blessings lost its charms, and eternity was robbed of its glory, the hand of despair should adjust the fatal cord!

O, endless misery! thou scourge of the human race—thou blighting, withering monster curse! when wilt thou cease thy unholly and terrible work of crushing hearts, destroying hopes, and desolating homes! Go, thou monster, to that home to which thou hast brought bereavement and darkness, and death; witness the tear, the heaving bosom; listen to the cries of those little ones for mother—that mother of whom thou in thy dreadful cruelty hast deprived them; and hadst thou a heart, and that heart were adamant itself, it would cry enough!

And ye advocates of endless misery, go and see the work that thy cherished doctrine has done—ponder well upon the lesson which is taught in the sad fate of that earnest and sincere woman; and ask of your hearts the question—did the doctrine of him who came to preach "good tidings" of great joy, which shall be to all people—to comfort all that mourn, over cause a single individual to lift his hand against his own life? Did it ever cause a person to distrust the goodness and mercy of our heavenly Father, who with paternal care and kindness blesses us every moment of his existence? Was it the religion of the Savior, who came to pour joy and gladness into the despairing bosom, give hope to the desponding, and point suffering and sorrowing humanity to the Father who is good to all and whose tender mercies are over all his works; that wrought the mournful result which we, now record? Nay! The religion of Jesus "never was designed to make our pleasures less," and can therefore never make us weary of life and cause us to violate its sacredness. On the contrary, it imparts a sweetness and holy joy to the sacred gifts. It fills the soul with confidence and love. It brightens our whole mortal journey, and yields the delightful anticipations of a glorious and blissful immortality. And I cannot avoid the conviction that, if that fel- low-being whose departure we are called to lament, had believed and realized the great truths that, God is the Father of all, and heaven the home of all, who never would have lifted her hand against her own life.

May the warning of the melancholy instance I have here recorded be heeded by all; and especially may the advocates of the boundless goodness of the Infinite One, do their duty, preach the word faithfully, and "shun not to declare the whole counsel of God."—Amen. J. A. ASPINWELL.

Braman's Corner's, N. Y., Nov. 10, 1849.

The Important Questions.

Every thoughtful Christian inquires, Is God my friend? Is he the friend of my race? Is he the enemy of none? Is he well disposed towards me now, and will he ever remain the same? Shall we all be safe to enter his presence beyond the Jordan of death?

Thousands are tormented day and night through fear of the enmity of the supreme Being. And well might all fear and tremble if he were our enemy—had become so from our multiplied transgressions; for in his hands are our weal and woe for a never ending eternity. Once admit that he burnt with fierce anger; that he has "eternal plagues and heavy chains" in store for those who do not conform

to his requirements in this world, and no reflecting man can feel safe at any hour of his life. Deep, dark, horrid uncertainty is before him—the grave yawns, and hell opens wide its jaws a little beyond.

But all such representations of God are not only destructive to human happiness, but false, and opposite to the plainest teachings of the Bible. God was never the enemy of any man. He never had the disposition to cause suffering beyond what would ultimately in good: The glory of the Gospel consists in the clear revelation it makes of his friendship towards all men, and his intentions to save by his grace, even the vilest man. Look at the record of his will.

"For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us; in that, while we were yet sinners, Christ died for us." No intention here that God hated men because of their sins; no hint that the sword of his justice was uplifted to cut the sinner down, and that Jesus came and received it in his own person, in our stead, as orthodox falsely teach; but the very reverse is affirmed. Jesus came as the pledge, the commendation of his Father's love. As John says, "Not that we loved God, but that he loved us; and sent his Son, to be the propitiation for our sins." John 3:10. When all mankind were overshadowed in unbelief, and covered with wickedness as with a garment, God so loved them that he sent his only begotten Son to redeem them. And now, if he accomplishes what he intended and desires, no soul will be finally lost. But will his love ever fail? Paul says not: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The same truth is set forth in all those passages which speak of the unchangeability of God. "But he is of one mind, and who can turn him? and what his soul desireth, even that he doeth?" "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning."—Jesus Christ the same yesterday, and to-day, and for ever." Such truths set aside entirely the old notions that by and by God will become the unceasing enemy of sinners; and that his Son, from being a Lamb, will assume the office of a stern and unrelenting judge, and coolly sentence to endless misery the objects of his dying love. What a libel upon his character! What abominable slander! He is the same forever, like his Father whom he represents, and will not cease his efforts as the good Shepherd of mankind, till the last wanderer is restored to the great fold of heaven.

Does any man need to be told that his best friend will do him no harm? Does he require an assurance that he who loves him best will not seek his destruction? We think not; let us know that our neighbor loves us as himself, and all fear of harm from him vanishes. The same faith should exist in reference to God. Admit as all must in the light of the Bible, that our Father in heaven, possesses an unchanging love towards all men, and why should we fear to enter his presence. Why not love him with all the heart in return?—Star in the West.

"UNIVERSALISTS DO NOT BELIEVE IN THE NEW BIRTH."—This is a very great mistake. It is true we do not see anything very miraculous or mysterious in the new birth, nor do we regard it as a radical change of human nature. But yet we profess to believe in it just as it is taught in the Bible.

The powerful hold in long remembrance an ill-limited pleasure.

Parental Authority.

All parts of the divine economy are distinguished for their wisdom and benevolence. Means are provided for the accomplishment of the ends desired; and in all respects those means are wisely suited to the ends for which they are designed.—We see that such is the case in the authority given to parents. Children have neither experience nor judgment to guide them; know not what will bless and what will curse them; and, if left to themselves, are quite as liable to go wrong as right. They therefore, need some one to direct them; to guard them against the evils by which they are beset, and lead them in the paths of safety and peace. They are quite feeble and dependent in mind as in body; and who does not know that if the physical wants of children were not supplied by parents or guardians; they would inevitably perish? But this is not more certain than that the heart would be set on evil, and be given up to the rule of besotted passions, if not cultured by a faithful hand.—Unless laid out and cultivated like a garden, there will spring up within it will weeds of the most noxious character.

I would not be understood by this remark to convey the idea that children are born wicked, for I do not believe that;—they are gentle, kind, and affectionate. It has been justly said, "Were they born wicked, spiteful, and cruel, some signs of it would come from them, as little snakes strive to bite, and little tigers to tear."—I see in them no instinct to mischief; I see a nature capable of being elevated and perfected, or of being corrupted and degraded. The heart is an instrument on which any tune can be played that suits the pleasure of its master. It, therefore, children are not educated by wise and faithful instructors, they will be educated by the corrupt influences which surround them.—Their characters will be formed by others, for they are so constituted as to be moulded by the prevailing influences to which they are subjected.

Such being the case, God made it the duty of parents not only to feed and clothe their children, but to educate them,—to train them up in the nurture and admonition of the Lord. But in order thus to train them, parents must have authority over their children,—a right to control them, to direct them in the employment of their time, in the pursuit of knowledge, and in the indulgence of pleasure. This right God has given them. This is evident from all his commands to parents. He bids them watch over their children,—guard them from evil,—bring them up in his statutes, and be to them faithful guardians, friends, and instructors. The right of parents to control their children is also evident from God's command to children. They are directed to be obedient in all things; to honor their father and mother, and receive instruction from their lips.—But we need not the light of express commands to guide us here, for this right of parents is one of the first dictates of nature. Hence it has been acknowledged in all ages and all parts of the world. Even among the barbarous and uncivilized it is recognized and made the basis of action.

The right of parents, however, over their children is not in all respects unlimited—hey have not, as is supposed by some

nations, the right to take their lives. The Spartans though they had this right, and they murdered all their unhealthy and deformed children. The Hindoos suppose they have the same right, and, according to Bishop Heber, they murder thousands of children every year! Neither have parents the right to maim children. The right God has given them is not so extended as to permit them to do anything more than is requisite for their proper security and instruction, till able, by their matured strength of body and mind, to take care of themselves. Hence no parent can sell his child into perpetual slavery; neither can he lay burdens upon it "beyond the value of the necessary and prudent expenses of its education." Some have said, no parent has a right to chastise his child. But this, to us appears erroneous; for it, as is sometimes the case, a child will not listen to reason or persuasion, it should, for its own good, be made to yield by correction. I dislike, beyond expression, the use of force, and never would employ it except compelled by painful necessity; and I readily grant that such a necessity is seldom felt. The cases are rare in which persuasion, a reference to the infamy of sin, and the reasonable character of the precepts to which obedience is required, will not control children; but when these all fail the parent should have the right to see what he can do by other instrumentalities,—by deprivations, confinement, or correction.

I know, it is argued, that parents are liable to be cruel, and to punish with undue severity. But if we argue against this right, because in danger of being abused, we may, on the same principle, argue against every other right of parents; for there is not one which they possess over their children which may not be abused.—Parents may be unreasonable in their prohibitions and unreasonable in their exactions. Indeed, they sometimes so far forget their obligations, and become so unnatural and tyrannical, that the civil authorities are compelled to interfere, and defend children from their brutality. Alas! what sad changes has sin power to produce.—Such abuses, however, are far from justifying us in denying the right of parents to direct and control their children. If so, their abuse of the rod is no reason for saying they have no right to use it. The right of parents extends as far as the good of children requires; and, therefore, it must be not only a right to teach, warn, protect, but a right to restrain, and, when occasion demands, to coerce. Unless they have all this right, they cannot bring their children up in the nurture and admonition of the Lord.

A view of Death.

Amid the speculations of this peculiar age, there is one truth which all are compelled to admit. It is, that *man shall die*. The reason why man dies, is assigned by Paul to be that he is "made subject to vanity,"—"carnally minded,"—"and so death passed upon all men, for that all have sinned,"—"by one man sin entered into the world, and death by sin." From these and other declarations of the Bible, we learn that death is regarded as the natural and inevitable consequence of man being made and constituted a sinner,—*subject to sin*, in the present state of his existence. There can be no doubt that God made man jus-

the being that he is. He made him like Adam, that he might die. But if man was not constituted as he is, subject to all the allurements and devices of the carnal mind, how could it be determined that he could die? If there is no relation between the constitutional sin of man, or his tendency to it, and physical death, why the language of Paul? Why say that "death passed upon all men, for all have sinned?" and that "sin hath reigned unto death?" Death is universal,—all are subject to his grasp. Not a soul lives but must die. While man is in flesh and blood, he is not as pure as "the spirits of the just made perfect" in the heaven of heavens. "Flesh and blood cannot inherit the kingdom of God." But why?—Because it is not perfect, it is designed only for this world, and must be thrown off before we can enter the purer and better state of being. Man is destined to be a pure and sinless spirit. His destiny, his home, is beyond the tomb. He is only a sojourner in the world.

Now as death is universal, so also is the life immortal. All men die because made in the likeness of Adam; but when made alive in Christ, they shall be like him, and shall die no more,—they shall be immortal, incorruptible, spiritual. Every soul who dies in the flesh, shall live in the spirit.—Here we are children of Adam, there we shall be the sons of God, and enjoy a spiritual existence. "As in Adam all die, even so in Christ shall all be made alive." Man is of the earth, and goes back again to his original elements; but when the body dies the spirit returns to its Father,—God. The human body is composed of the materials of the earth around us, which are brought together nicely adjusted and organized for the purposes that pertain to this world.—When these ends are subserved, the atoms which go into the formation of our bodies, mingle again with the earth, and then go to make up the substance of other bodies, vegetable and animal. The earthly body goes to the earth as it was, and the spirit to God who gave it. Earth to earth,—spirit to spirit. Hence the moment the body dies in Adam, the spirits begins its resurrection into the spiritual state, and lives in Christ.

"—I joy in the trust
That, when the frail form shall return to the
dust,
My spirit shall rise on the wings of thy love,
To seek its true home in the mansions above."

The spiritual life, immortal in Christ, is as extensive as the death which comes upon man. If all human kind are now mortal, thanks be to God, they have a sure pledge in Christ that they shall triumph over the last enemy, and dwell forever in the skies! Jesus has entered the dark dominions of hades,—has vanquished the enemy, and led captivity captive! He is our Captain, the captain of salvation.—When the last conflict is over with us, we shall unite in thanks to God, "who giveth us the victory, through our Lord Jesus Christ." Shall we not, then, rely upon the word of God, that all the sons of men will be made sure and happy spirits in the world to come? How can we doubt?—Can we not believe what God has spoken to us? Let us trust in him; he will not forsake us, nor leave us to the dark abodes of sin and death. O, believe!—doubt not his word! All the ties that have been severed on earth shall be bound more strongly together, and those who have gone

before shall greet us there. To us there will be no more death, no more sin, no more sorrow, no pain; for death shall be swallowed up in victory,—its sting will be removed forever. "O death! where is thy sting? O grave! where is thy victory?"

May we duly reflect on the thrilling and solemn subject; ever keeping our vision clear, while we gaze out upon the world to come, "where the noontide of glory eternally reigns." In that world the ransomed and purified sons of men are as the angels of God in heaven, they die no more, and are the children of God, being children of the resurrection,—"for all live unto him."

"There is a world we have not seen,
That wasting time can ne'er destroy,
Where mortal footsteps hath not been,
Nor ear hath caught its sounds of joy.

That world to come! and O how blest!—
Fairer than prophets ever told;
And never did an angel-guest
One half its blessedness unfold.

It is all holy and serene,—
The land of glory and repose;
And there, to dim the radiant scene,
No tear of sorrow ever flows.

It is not fanned by summer gale;
'Tis not refreshed by vernal showers;
It never needs the moonbeam pale,
For there are known no evening hours.

No,—for this world is ever bright
With a pure radiance all its own;
The streams of uncreated light
Flow round it from th' eternal Throne.

There forms, unsoon by mortal eye,
Too glorious for our sight to bear,
Are walking with their God on high,
And waiting our arrival there."
—[*Universalist Miscellany*].

On speaking the Truth.

"Wherefore putting away lying, speak truth every man with his neighbor." Eph. iv: 25.

The apostle, having given his Ephesian brethren many directions for a holy Christian walk among themselves, and the heathen among whom they lived, and in whose faith and practices they had been reared, adds this needful command, more especially as it directly contradicts the doctrine of many of the ancient sages. Having been schooled in the loose morality of those dark ages, the Ephesians stood in perilous need of clear and strong counsels in regard to Christian temper and conduct, and required line upon line, precept upon precept, and example after example, to impress their hearts, and render their practice compatible with their profession. However, much as they were exposed from a corrupt education and long-established habits of vice, the force and pertinency of the monition are not lost, but come down to us with all their pristine strength and significancy.

That we may profitably examine this text, lying will first be defined, and then several kinds will be distinguished and considered. *Lying* is an intention to deceive. Though this is the true signification of lying, there are some exceptions to the rule. Romances, fables, stories, and plays are of this kind, where, though the truth is not told, the object is understood generally, and no deception practiced.—*Lies of vanity* are those in which one person assents to the falsehood of another, when it is to his praise, or actually declared it true. This was Herod's lie, (Acts xii: 23,) in the passive sense. And in the active sense it is found in the Egyptian magicians and in Simon Magus. *Lies*

of fear are those told through dread of injury, either in person, estate, or character. This lie was told by Cain, when God asked him for his brother, saying, Where is he? and he said, I know not. By the Gibeonites, when they came to Joshua in disguise: by Peter, when he denied his Master, and afterwards dissembled. Lies of interest are told to acquire or retain property, favor or employment. This lie was told by Gehazi, when he went after Naaman; by Ananias and Sapphira, when they kept back part of the price of the land they had sold. Lies of convenience are those told to promote trouble or imagined difficulty. This lie was told by the Jews, when Christ asked them, Whence was the baptism of John? Under this head come all those false excuses masters and mistresses give their visitors through their servants, and their acquaintances, personally, when they meet them. Lies of malignity are those which are told with bitterness of heart, with design to injure in character, person, or estate, those against whom they are uttered. Those of this description were committed by the Jews, when they maliciously accused Christ of being a Samaritan, having a demon, being insane, a violator of God's laws, and an enemy of Cæsar. Lies of this sort are promulgated when attempts are made to blast reputation in any form, or by whatever means. Lies of wantonness are told to gratify a depraved taste, a wicked heart, and with perfect disregard to the feelings of the party aggrieved. Lies of this class were uttered by the Jews, when they gratuitously charged the people with ignorance of the law, and with being cursed, and when they charged Christ with guilt because he slighted their traditions. Another class of convenient lies is found in the conduct of those parents and teachers who endeavor to subordinate their children and pupils by false threats and hollow promises. This is most detestable in any rational creature, as the heaven-appointed guardians and teachers of the tender and inexperienced youth become the panders of their destruction. Yet, awful and ruinous as this crime is, little notice is taken of it, and many are daily committing it without appearing to know that it is a crime. By it, however, the foundation is laid deeply in youth for unblushing falsehood, and those who are thus taught will not fail to try their accomplishments on their teachers, and it is a righteous retribution of heaven they should. When the fountain of private and public morals is thus poisoned by those whose set to watch it what may we expect from those whose set purpose is the prostration of all morals, that nothing may contrast with the blackness of their character! Lies of benevolence are the concealment of truth, or the utterance of falsehood through fear of giving pain to the heart, or doing injury to the system of the afflicted. This is often done in losses, old age, sickness, death.—Friends and consolers endeavor to cheer bleeding heart, crushed with many griefs, by telling lies of benevolence, as they can find no truth that will answer their purpose, and feel unwilling to see them suffer without an effort for their alleviation. The motive is laudable in the highest degree, but the means execrable, God having forbidden evil to be done that good may be enjoyed, or sin to be committed that grace may

abound. Were falsehood to be uttered on any occasion, or could lying be justified under any circumstances God would be able to lie, for he is capable of doing all good.—But as it is impossible for God to lie, falsehood is certainly an evil. And if none are warranted in lying to save their property, character, or life, they are not at liberty to falsify for the imagined good of others.—But should lies of benevolence be expected, and man left free to speak truth or falsehood, as he may deem best or most prudent, there would be an end of all law and all confidence, each would do what was right in his own partial judgment, and prudent in his own interested survey.—Physicians, friends, nurses, and watchers should volunteer no unwelcome or painful truth on the attention of the sick, unless more good probably will be done than evil; and then no false delicacy, no pretension to good breeding, should prevent its utterance. It distressed Christ even to weeping to foresee and predict the misery of his people; yet the prophecy was delivered with amazing exactness, notwithstanding numberless motives to hinder.—In like manner the ancient prophets took no pleasure in the awful calamities they foretold, nor in the consternation their announcement produced; yet, faithful to the direction of God, the truth was unfolded in all its naked terribleness. But, it is replied in these cases there were hope the predictions might benefit, and the prophecy of Jonah did the Ninevites; but in sickness and misfortune no expectation of this kind can be indulged. Though Christ's disciples, and others, who should believe on him, might be warned by this pronouncement, those on whom the destruction was to fall, would not, nor receive any good from the disregarded prophecy, but heavier condemnation from slighting it. Yet impenitent ruin was predicted to all, that each might act with understanding, and not hazard conjecture in the dark. None consequently, could murmur that they had not been forewarned, and entreated to fly from danger. When Hezekiah was sick, Isaiah told him from the Lord, Set thy house in order, for thou shalt die, and not live. But after his prayer and tears, God added fifteen years to his life. Concealing the truth from Jacob concerning Joseph was of no advantage to him. When Ben-haddad, king of Syria, was sick, and sent to Elisha the prophet, inquiring, Shalt I recover of this disease? he said, thou mayest certainly recover; howbeit the Lord hath showed me that he shall surely die. When Abijah was sick, and his mother went to the prophet Abijah to know whether he would live, the prophet said, I am sent to thee with heavy tidings; and when thy feet enter into the city, the child shall die.—Ahaziah, having fallen through a lattice in his upper chamber, and being sick, sent to inquire of Baalzebub because there was no God in Israel, and declared, Thus saith the Lord, thou shalt not come down from the bed on which thou art gone up, but shalt surely die. From all this reasoning and all these examples from sacred history, it appears truth is to be spoken to all persons, on all occasions, and under all circumstances, when anything is to be spoken, and that neither sickness, losses, nor death warrant its concealment. None should be arrogant enough to question the wisdom of God, and practically say, Thou

hast required us to utter truth unexceptionably, without foreseeing or considering this peculiar case, or making proper allowance. When the law is treated with this levity, and its Author virtually charged with indiscretion or unkindness, the fact that there is a moral Governor of the universe is actually denied, and human judgment is seated on the throne of worlds. By withholding truth, death, loss, calamity, as well as great blessings, may have a salutary influence on the minds and hearts of those most affected; and if the first consequences be overwhelming, the result may be most serviceable. Yet, should all the effects, to human discomfort be agonizingly distressing, we are not thence to infer the imprudence of God in demanding truth, unless we consider him unwise on all occasions. And if the heart-rending facts be hidden by friends, they may be revealed by foes, or come to light in a time and in circumstances when the mind is far less able to bear the shock. Let us, then, put away all lies, of every description, however strongly the temptation to falsehood, and invariably speak truth to God and man with carefulness.

Judgment without Mercy.

BY REV. O. A. SKINNER.

"For he shall have judgment without mercy that hath showed no mercy, and mercy rejoiceth against judgment."—JAMES II. 13.

JUDGMENT without mercy! Mercy rejoiceth against judgment! These are remarkable expressions. How are they to be understood? According to the Bible, God is infinitely just. Justice and judgment are the habitation of his throne.—He is a just God and a Saviour. He is also a God of mercy. His tender mercies are over all his works. His mercy is from everlasting to everlasting. And yet the text speaks of judgment without mercy, and mercy against judgment! What does this mean? Does it mean, as many suppose, that God is just to a part, and merciful to a part? That he cannot be both just and merciful to the same persons? If this be the case, justice and mercy have no agreement; they have opposing natures and opposing claims. This view of justice and mercy is objectionable for many reasons.

1. It conflicts with the Bible. David says, "God renders to every man according to his work." John says, "Just and true are thy ways, thou King of saints." The idea here conveyed is, not that God will punish some men according to their work, and that he is just in some of his ways; but that every man shall be thus punished, and that all his ways are thus just. God is not like those men who are partial in their justice. We often see this partiality in our courts of justice. Accuse before them a poor, friendless man, and he will be convicted without hesitation, and doomed to endure the extreme penalty of the law. But let a man of wealth and strong friends be accused of the same crime, and he will either not be carried to court, or if carried there be sure of an acquittal. There is a great disposition to judge of men as the watchman judged of the celebrated Dr. Chalmers, who was arrested as a rogue because shabbily attired. It was in vain the doctor resisted; the watch said, "No, no, yure by no means Dr. Chalmers; he's nae such a man as you; and he'd not be

strolling about at such an hour;" and the poor minister had to go to the lock-up.—Now is God's justice dependent upon adventitious circumstances? Is he partial? Does he look entirely at character? Or do circumstances, like those which have such great influence in human courts, control his decisions? If he is partial, he is wholly unfit for a judge; and men, instead of seeking not to deserve punishment would do well to seek the favor of their capricious judge. Their safety is not in right, but in favor; and it would be wiser to study the weaknesses and caprices of their judge for influence at court, than learn the eternal principles of justice.—How prone are men to make God like themselves, and to suppose that the affairs of his kingdom are conducted upon the principles of policy, partiality, and wrong, than govern so many kings, rulers, and courts.

2. I object to the idea that justice and mercy are antagonistic attributes, because it gives a false view of the nature of justice. It teaches that justice demands that which is evil, positively destructive? This is the general idea of justice. It is supposed that the sinner deserves all the misery that can be inflicted upon him. The sinner's good is not associated with justice. It is thought that he has no claim to have his good regarded; that when he became a sinner, he stepped out of the boundaries which gave him any claim upon divine protection; and that now it is just that ways should be studied to torture him and make his condition as wretched as possible! We often see this kind of justice among men. It is sometimes embodied in the form of lynch law, and is called lynch justice. It says to an obnoxious person, "You have forfeited all claims to protection,—you have become an outlaw, and you ought to be dealt with on principles entirely different from those which should be regarded in dealing with others, you have ceased to be of the number who should be treated as human beings!" Mark this idea. It is vastly more prevalent in the world than is generally supposed. It has for ages been with legislators, and exerted over them a far greater power than any true ideas of justice.—Hence the unequal laws of the world, and the cruel penalties that disgrace the statute books of all nations. The opinion is prevalent that some offenders should not be treated as human; that they may be destroyed, tortured, butchered, and their bodies thrown in contempt to the beasts of prey! Such is, to a great degree, the justice of the world. Instead of being represented by scales equally balanced, it ought to be represented as a great fierce monster, armed with terrible weapons, and exulting with fiendish delight whenever a victim is thrown to his charge! Were I a painter, I could draw a figure that would give a vivid conception of this idea of justice. He should be a large, dark, fiery being, with a brow knit with rage, an eye flashing with vengeance, and a giant hand clasping horrid weapons of cruelty. Beneath him should be groaning in chains the wretched victims on whom his wrath was executing its awful work! Such a picture would represent not only the justice of men, but also that which men have ascribed to God. Are we not told that the chief office of divine justice is to torment;

and that looking upon sinners as outlaws, its cry is *torture, torture?* What has been said of hell,—of its undying woes? We could have no worse conception than that usually given, if we were told that at death the soul is given over into the charge of ten thousand fiends! When we shudder at such horrid representations, and shake our heads in doubt as to the propriety of such a torture, we are told that this is *justice*, and that those who suffer thus are *sinners*, and that nothing is bad enough for them! Justice! Nothing bad enough! Then God is precisely such a being as those who cry hatred, wrath, destruction, anything to him who has become an outlaw! In contrast with this worse than false view of justice, let me give that presented in the Bible. David says, Justice and judgment are the habitations of his throne; righteousness and truth go before his face. He also says, Unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his works.

Thus justice is not an attribute whose only office is to torture, and which disregards the rights of its subjects; mercy and truth attend the great Judge as well as justice and judgment. Justice has an eye to the good of the offender; every blow it strikes is for good, and the punishment is measured in proportion to guilt,—in other words, to what the benefit of the offender requires. Punishments are administered as medicines; and the most wicked require the most punishment. Justice, therefore, may be defined to be that attribute which leads God to seek the reformation of man by the agency of punishment. If justice looks at all to the past, it is that it may know how to graduate its inflictions so as to secure the greatest good of the sinner. It is sometimes said of parents that they are too just. But none are ever too just—They may be too cruel! cruelty was a common falling among parents in former times. There were many like the father, who cruelly beat his son till his heart became well nigh as hard as the anvil upon which his father hammered his iron. Finding himself on one occasion unable to harden an instrument he was making, the son said, 'Whip it father; if that wont harden it I know not what will.' This justice is not cruelty,—not revenge,—not anything which seeks the sinner's injury; it is as much his friend as mercy itself.

3. I object to the idea that justice and mercy conflict with each other, because it gives a false idea of mercy. It converts mercy into weakness, and makes it blind to the crimes of the guilty. We often hear it said that parents are too merciful. Those who speak thus fancy that it is mercy which leads parents to indulge their children unduly; to give them little presents in order to prevent their crying, and to hire them to be obedient; but that is not mercy; it is weakness,—a weakness that has proved the ruin of many children!—*True mercy is that disposition which excites us to pity those in distress; and though it will not lift a hand to avert a single blow of justice, it will exert all its powers to reclaim the sinful and render them happy.*—God will have mercy on all men, that is, he will provide means for their salvation; he will confer upon them favors never reserved; he will do for them what justice does not require. Here is the difference

between justice and mercy. Though like mercy, justice has always an eye to the good of man, what it does has relation to deserts, while what mercy does has relation to wants. Mercy considers our necessities,—it asks not what has man merited, but what does he need? The benefits, therefore, which mercy will confer, will be according to its own character, and not according to our character.

What, then, may we not expect from mercy? It is impartial, and will not bestow infinite blessings upon all. How sweet the thought of mercy to the poor crushed sinner, as he lies bleeding under the inflictions of justice! Think of it!—The great God of heaven is rich in mercy,—he delights in mercy,—his mercy is everlasting! See him bending from his radiant throne, reaching down his gentle hand, and lifting from their horrible state those who had ruined themselves by sin! There is not one ever lifted from his deep degradation, but what was lifted up by mercy! How many there are who were once vile and wretched, that are now honored and useful! It was mercy that redeemed them! According to his mercy God saved them! Every saint in heaven, chanting the praise of the Eternal, owes all his bliss to mercy! It is mercy that takes the culprit, and makes him clean and happy! And when the last wanderer returns and enters the gates of glory, and there goes up from all souls one united song of thanksgiving, it will be a song in praise of mercy!

Such is the nature of justice, and such the nature of mercy. According to these views, no man will be doomed to endless pain, for such a doom would be subversive of both justice and mercy. Hence when the text says, Some shall have judgment without mercy, and that mercy rejoiceth against judgment; it cannot mean that some shall be sentenced to infinite pain, that they shall have full justice done them, but never share the mercy of God. Neither can it mean that any shall have a punishment which mercy would oppose, for justice and mercy agree. And you will observe that the text does not say, the judgment without mercy begins at death, or is inflicted after death. It does not speak of death or eternity as the place of adjudication; and, therefore, it gives no support to the idea, that in eternity some will endlessly wail under the inflictions of justice, while only a few will rejoice in the favors of mercy. Hence it is all assumption to say, the judgment without mercy is after death, or that it is endless pain.

What, then, does the text mean? Judgment without mercy, and mercy against judgment! The word judgment is no doubt synonymous with punishment.—Punishment without mercy! What is the idea here conveyed? May it not be simply this? The sins of some men are so great, that, in the endurance of their punishment, they seem, for the time, to be cut off from all blessings. The work of judgment on such is fearful! Look at the man who has rendered himself poor, and diseased, and wretched, by his abandoned life. He is tormented by a sense of his great guilt, and though loathsome with disease, he pines in want, having none of the comforts which are so requisite to the sick! Ah, it is not enough to endure his poverty and disease, without the terrible reflection

that he is the author of his own miseries, the guilty executioner of himself? He has no enjoyments,—no favors,—no comforts. He is without, in all these particulars, anything that can be called a mercy!

The condition of every abandoned man is lamentable beyond expression. Look at the dark intriguer, who has sought his living by deception and fraud. The curse of God is upon him, and the day will come when his bed of down shall be filled with thorns; when he shall have nightly visions of those he has reduced to beggary; when the moans of those whom he has made wretched shall ring perpetually in his weary ears! Yes; God is just, and he will smite him, and make him groan in the bitterness of his soul, and then shall he feel that there is no mercy in his cup.

Look also at him who hath stained his hands in human blood, for this is one class of sinners to whom the author of the text refers. The murderer! what a load does he ever carry upon his heart! The victim of his merciless cruelty is ever with him, all gory and haggard as when it fell lifeless before him. He follows him into the busy crowd; he pursues him in his lonely travels by night; he stands over his bed as he seeks in vain for repose. Other stains may be washed from his hands, but not the stain of blood; other crimes may be for the moment forgotten, but not the crime of murder! Here is judgment without mercy!—a judgment which makes the eye wild,—the visage haggard,—the heart sick,—a judgment which veils the heavens, and covers the earth with blackness, as though the whole world were dressed in mourning for the one he has smitten!

Let us pause here. Let us ask if we have not in such cases the key by which to unlock the meaning of the text? Are there not some men whose conditions is so wretched, that there no alleviating circumstance in their lot,—no glorious sunshine through the clouds in which they are enveloped? I do not mean, Are there not some towards whom God has ceased to be merciful, for we know that he is always merciful, and always merciful to all men? But I mean, Are there not some whose spirits are utterly crushed by the weight of their crimes, who feel as though every star of hope was quenched, and every source of enjoyment dried up? Why, take the murderer who has moved in good society—who has been regarded as an honorable man,—whose associates have been among the most reputable,—whose wife and children have looked to him with confidence and pride,—let the crime which in a moment of passion or from love of gain he committed, be exposed and fastened upon him, and a thunderbolt from heaven could not more unstring his nerves, or death render him more pale! Ages of torture are experienced in an hour; he sees everything in an instant sweep away, and he feels all the wretchedness of utter despair! O heavens! what a judgment is here! Ruined hopes! ruined honor! ruined wife and children! ruined peace! are all arrayed before him. There is nothing to mitigate his woes or sweeten his cup! He has nothing left on which to stand! nothing to which he can cling and keep himself from sinking.

It is not so with all who are visited with judgment. There are degrees in crime, and degrees in judgment. All are not

equally guilty, and all are not equally cursed of God. Some who see one source of happiness forever dried up, are comforted by the thought that others remain open.—Some who have disgraced themselves by one act, have relief in the reflection that they are not wholly ruined. They are comforted by the reflection that they have blessings still left; that ground still remains on which to stand; the beams of hope are still shining upon their pathway.

Thus there is a wide difference between those on whom judgment falls. Those who *totally* disregard the divine law have judgment without mercy, for they show no mercy; judgment sweeps all away. On others judgment is less destructive; it does not annihilate all that renders life dear, though guilty, they have not been deaf to every claim of the law.

That I am right, is certain from the character of the man who has the judgment without mercy. He is one whose heart had been hard as adamant; who had acknowledged the claims of humanity; the obligations of equity; who wholly disregarded the royal law; who had stolen and oppressed, and defrauded, and murdered. Such is the one who is to drink the cup that has no mixture of sweetness,—whose portion shall be evil, and evil only. The world presents many such miserable men. You will find them in dens of infamy; in hovels of poverty; in the dark retreats of crime, and the dungeons of our prisons!—It was not one leap that brought them to that awful state; they went gradually down from the high eminences which they once occupied; it took a long time to throw off the restraints of early education, and to become so hardened that the voice of conscience ceased to startle them.

It is important, then, to guard against the beginnings of evil, for one vice leads to another; and he that yields to slight temptations has commenced a career which may render him one of the vilest sinners, and cause him to be scathed by the fiercest lightning of heaven!

That the judgment without mercy is that utter ruin to which sin reduces the abandoned, is evident from the last clause of the text,—*And mercy rejoiceth against judgment.* The apostle here puts the abstract for the concrete; he puts mercy in the place of the merciful man; his meaning is, not that divine mercy rescues some from judgments they have deserved, but that the merciful man exults over judgment; he has no fear of it; for he has obeyed the law; he has loved his neighbor; he has done as he would be done by; he has acted from true principles. He knows, therefore, that he is safe. God's heaviest thunderbolts may smite down those around him; curse upon curse may come in quick succession, and all the elements of destruction may be armed with special power, and the wailings of the ruined may be heard from a thousand hearts; yet as he is conscious that God is just, he knows that he stands upon a rock over which the surges of desolation can never sweep. The wicked may fall about him like soldiers of a conquered army; they may be smitten in their palaces of splendor, hurled from their high and honored stations, and dragged forth from their secret places to be slain; still he is unmoved, for he has kept the law; and he rejoices against judgment, for the sword of divine vengeance

is never drawn to slay the upright.—Happy man! His throne is secure as the throne of Heaven! O how blessed is the security of virtue! Who is not ready to say, On this throne let me sit! It is more to be desired than that of the proudest king of the earth; and will stand in all its strength and glory when all human thrones shall have fallen never again to rise. Those who sit there are the true kings of earth; and even when revolution crowds upon revolution, and dismay seizes those who maintained their dominion by evil counsels and fraud, oppression and tyranny, they can truly rejoice, for they stand upon principles that are eternal, and are protected by the power of an Infinite God. This security may be ours. If we will be merciful; if we will keep the law of love, even in the darkest and stormiest times, we can exult over judgment.—*Universalist Miscellany.*

Punishment.

ITS OBJECT AND TIME OF INFLECTION.

In regard to this subject, there is a variety of opinion in the religious world, especially in reference to those punishments inflicted under the Divine Government.—In treating this subject, one fact I would have clearly borne in mind, viz: There is a difference between the divine and human laws touching this point. In human laws, punishment is the infliction of an evil as a penalty for the violation of those laws. In the Divine, punishment is an evil growing out of the violation of the law. Hence it will be very readily perceived, that coming in the human as a penalty, it may or it may not be inflicted, as circumstances can change it, but in the Divine, following on the principle of cause and effect, it must always be endured. In this respect they are dissimilar, but in the object had in view they are alike.

There is no fact more universally admitted by parents than this; in punishing their children they are always seeking their good, the reformation of those children punished. That individual cannot be found possessing the spirit of a parent, and acting under the influence of that spirit, who can inflict any pain upon a child unless he or she believes it necessary for that child's good. This is the great end to be attained. It is true, they frequently make a secondary use of punishment, viz: An example to others, but this is merely of a secondary nature, and can never be inflicted for this alone. The great question asked, is, whether the punishment is necessary for the child's good, and will it ultimate in good.

This doctrine, upon which those possessing the spirit of parents act, is received by the most eminent jurists, believing, as they do, that punishments in human laws should look for the good of the individual, as well as of the State. And as the greatest good a State enjoys, is the obedience of its subjects, the reformation of its refractory members becomes the great end to be obtained. Penalties inflicted are designed for this purpose; hence the greater the guilt the more severe the penalty.—From this same cause arises the pardoning of the offender whenever sure and unmistakable evidences of reformation are to be seen in him.

The Scriptures declare that this is the great object for which God correcteth the children of men. He has instituted chastening "for our profit, that we might be partakers of his holiness." Heb. 12: 10. "My son despise not the chastening of the Lord; neither be weary of his correction; for whom God loveth he correcteth, even as a father the son in whom he delighteth." Prov. 3: 11, 12. If the principles here set forth are true, the question of the time when these punishments are to be inflicted, which has agitated the public mind of late, is very readily seen by, at least, one. If punishment is reformatory in its nature, designed to correct the sinful; it must be inflicted upon the sinner. If it is contended that this punishment will be carried into the future state, it must first be admitted

that man will continue to sin after he has passed into the future world, which cannot be in the very nature of things, from the fact that man sins when lust has conceived. This springing from the animal nature cannot exist in the world to which we are traveling, consequently cannot conceive there. In accordance with this reasoning Paul has said, "He that is dead is freed from sin." Rom. 6: 7. No one will deny but that when man leaves this lower world he ceases to transgress God's most holy law. Even such as recognise the idea of an intermediate state, between death and the resurrection, do not claim that it is like the present, is one where the spirit is surrounded by temptation, but as a state free from guilt, being perfected for that better world for which it is destined.—If punishment is inflicted either in an intermediate or the resurrection state, it cannot have for its object the reformation of the sinner, for on the previous positions it is shown that he ceased to be a sinner when he threw off the mortal tenement. It is true he may not have been perfected through an operation of the forgiving grace of God, but having ceased from sin, punishment cannot be inflicted for the purpose of turning therefrom, and until it can be shown that punishments are necessary in the future world for the perfection of God's work of redemption, I cannot receive it as a part of the divine economy.

I know that it may be said, that one of the objects of punishment, is to deter others from the commission of wrong, and as such, may exist in the future. But, can such punishments operate as an example, and have an influence in deterring others from sin? To operate as an example, a thing must be seen and understood. Are we told that certain evils, in some far distant period in the past, had been inflicted upon a certain people for a certain course of life, we should hardly realize any thing of it, unless we have witnessed something of a similar nature. That which is in the future never was or will be seen in this state of being. Its nature or character cannot be known, consequently it can have no power, as an example, over men in the flesh. No individual ever heard of an example in the future. It must be both past and visible to have any such influence, consequently no one can be deterred, by the future evil from doing the wrong.

Present punishment, however, can operate as a reformer. It may deter, have force as an example. It is of moral practical utility. It is also a doctrine of the Scriptures, plainly and unequivocally taught as in the following declarations.—"There is no peace to the wicked. Isa. 48: 22. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. Ibid. 57: 20.—"Though hand join in hand the wicked shall not be unpunished. Prov. 11: 21. Verily he is a God that judgeth in the earth.—Psa. 58: 11. We must all appear before the judgment seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad." 2 Cor. 5: 10. These with very many other passages, to my mind plainly proclaim a judgment in the earth. If the Scriptures elsewhere teach the doctrine of future retribution, I should be very glad to have the passages pointed out. But so long as I do not learn such a doctrine from the Bible, and until I can recognise some means by which it can become reformatory in its operation in that state, can see some reason why, in the economy of God it is necessary, I must reject the doctrine and abide by the old idea so plainly taught that God "will render to every man according to his deeds." "To them who, by patient continuance in well-doing, seek for glory and honor, and immortality, eternal life.—But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath; tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile. But glory, honor and peace to every man that worketh good, to the Jew first and also the Gentile for there is no respect of persons with God." Rom. 2: 6, 11. A. S.

Why Preach Universalism.

To ripen in religious knowledge, as well as in the knowledge of the world, a man must exercise his mind—must reason.—And, in fact, none take the blinders of Sectarianism but such as have found reason against them. None recommend them to a neighbor but such as are afraid that the absence of them will expose some deformity in the matter of faith they have to exhibit. Reason seeks for more light. It opens the hidden and dark places of the world,—is eyes to the blind, and a help to those who seek for strength and firmness.

Having nothing to do with other orders, cannot the question at the head of this article be answered reasonably? If there is no use of preaching Universalism, it ought not to be preached. If the objection cannot be removed, we ought to embrace some more consistent doctrine.

The question supposes that we are as safe without knowing that God is the Saviour of all men, as we should be with it. Or, sometimes the doctrine is allowed to be probable, and then it is said, we will believe in something else, and have two chances to the Universalist's one.

Part I. We preach the great salvation because it is true. No medicine is more efficacious in restoring soundness to the morally diseased, than the truth. The consumptive condition of the churches is attributable to the prevalence of falsehood.—Perfect manhood in Christianity is the fruit of a knowledge and reception of the fulness of Christ. But how do we know it is true?

1. God wills it. He "will have all men to be saved and come to the knowledge of the truth." It is also written, that "he doeth according to his will in the armies of heaven, and among the children of men." Even the "king's heart is in the hands of the Lord, and he turneth it whithersoever he will."

2. God purposes it. "Having made known unto us the mystery of his will, according to his good pleasure, which he had purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

3. God promised it. "And I, if I be lifted up from the earth, will draw all men unto me." "All the ends of the earth shall remember and turn unto me, and all the kindreds of the nations shall worship before me." "And in Christ shall all the nations of the earth be blessed." Although they die in Adam, they shall be made alive in Christ.

4. God has accompanied his promise with an oath. "Willing more abundantly to show unto the heirs of promise the immutability of his counsel, he confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold on the hope set before us, which hope we have an anchor to the soul, both sure and steadfast."

What God wills he purposes; what he purposes he promises; and what he promises he confirms with an oath.

II. The truth of it being settled, we are commanded to preach it. "Go ye into all the world and preach the Gospel." "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord."

III. Some might see a reason why Universalism should be preached in its greater power to lead men to love God and holiness. We love God from much the same motives that we love other things.—John says, it is because he first loved us Nero, who made blood flow for his amusement, we cannot love. Howard and Oberlin, we cannot hate. Their disinterestedness in visiting the poor and debased, disarms us of every opposing principle. And when we read of Christ, of his healing the sick, giving sight to the blind, restoring hearing to the deaf, breaking the prisoner's chains, dying for the degraded, we not

only love him, but desire to be put in the possession of his spirit that we may live as he lived. The love of God is not the fruit of ours, any more than the sun is the offspring of the particle of light, or the ocean of the smallest rain-drop that ever refreshed the petal of a flower. The unsolicited and unmerited love of the greater, originates the love of the less. And they who love God, love men. This is the legitimate fruit of the love of the Almighty, and we may be very distrustful of the religious character of him who says he loves God and hates his brother. It is probably all talk with such Christians.

Hatred cannot originate love; love cannot originate hatred. The more perfectly we demonstrate the doctrine that God hates the wicked, the less disposed they will be to love him. On the other hand, the more we exhibit his love to them, the fewer reasons and less disposition they will have to disobey and hate him. Were it susceptible of proof that God hates the sinner, it would be but a beggarly incentive to enlarge his virtue and religion, to preach it to him. We take back precisely what we give—hatred for hatred, and love for love.

We preach Universalism, then, because it is the truth; because we are commanded to preach it, because it leads man to the love of God, and to do as he would be done by. If these are not sufficient reasons, others would be useless. If these are sufficient, others may be added to strengthen a faith that has ever made its possessors the peculiar people of God, zealous of good works. As no mind is capable of grasping the whole truth at once, so no man can attain to the fulness of the Christian character, without the progressive steps of Christianity. And in taking these steps, new reasons will occur to make us energetic in the proclamation of the Gospel.—New accessions of divine knowledge, will discover other accessions that remain to be made. A forsaken sin, will leave the eye more clear in the detection of those that are still attached to us. The good of the Christian race will be so apparent to us that we shall not pause to inquire, "If it be true, what is the use of preaching it?"—*Christ. Mess.*

TIME MISSENT.—Seneca, though a heathen, gave much advice which it would be well for Christians to consider. He said, "We all complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do; we are always complaining our days are few, and acting as though there would be no end of them."—If, instead of pursuing the course here condemned by Seneca, we would mark out our duties, and attend to each one in its appointed time, we should accomplish twice as much as we now do, and with half the exertion we now make.

THE MIND.—It has been said that the "mind has a certain vegetable power which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shoot up in weeds or flowers of a wild growth." In this fact we have the reason why we are cursed with so many vicious youth. Their minds were not cultivated; their moral education was neglected, and as the vegetative power within them could not be idle, it shot up in weeds of a wild growth. How great is the responsibility of parents. They have power to mould the characters of their children to suit their pleasure. "Train up a child in the way he should go, and when he is old he will not depart from it."—*Universalist Miscellany.*

For all of us the passage to the grave is, alas! a string of empty, insipid days, as of glass pearls, only here and there divided by an orient one of great price.

Gold goes in at any gate except heaven's

POETRY.

A MOTHER'S LAMENT.

BY WILLIAM JONES.

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

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

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

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

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

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

The Opposition.

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

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

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

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

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

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

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

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

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

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

Going to Law.

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

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

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

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

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

Men only blame themselves for the purpose of being praised.

Endless Misery on a Small Scale.

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

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

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

People of God Spared.

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

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

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

Such is Man.

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

Who is happy? He who loves everybody.

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

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

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

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