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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 II, 10.]

OL. I.

LONDON, CANADA WEST; MARCH, 1849.

NO. 3.

EXAMINATION OF THE DOCTRINE OF ENDLESS PUNISHMENT.

THE DOCTRINE OPPOSED TO GOD.

"God is love." 1 John iv 8.

The character of God is the foundation of all that is true in theory, and correct in practice. He is the governor of the universe and the author of all truth. Hence his government will shew forth his character, and his truth will harmonize with his nature, from which it flows, as a stream from the fountain. Hence again, his nature is a perfect standard of truth, and nothing can be true that stands opposed to his character. In two previous lectures I have examined the doctrine of endless misery, and attempted to show that it is anti-Christian in spirit, and opposed to reason, nature and experience, and these were offered as reasons why that doctrine ought to be rejected. I offer at this time as an additional reason for its rejection.

3. It is opposed to the nature and character of God.

The nature of God is set forth in the brief language of the text. "God is love;" He is not merely lovely, but he is *love* itself. Love is the very essence of his nature, and my position is, that the doctrine in question is diametrically and forever, hopelessly, and utterly irreconcilable with the spirit of love, which is the nature of God. It is granted, that the most tender love may acquiesce in the infliction of pain and suffering. Thus, the love of a father may induce him to chastise his child; but it will be for the good of that child, and the same love that prompts the chastisement of the child at first, will sternly forbid the infliction of one stripe more than is necessary to secure the good of the child. So the love of God seeks the good of its objects, and is perfectly consistent with any, and all punishments which are intended for the good of those on whom they are inflicted. But beyond that it cannot go one line. Now the fact that punishment is held to be endless in *duration*, saying nothing of its *degree*, absolutely precludes the possibility of its being designed for, or eventuating in, any good to its subjects.—Such punishment therefore, is utterly opposed to the spirit of love. It is not only improbable, but in the very nature of the case, absolutely impossible, that God should inflict an endless duration of punishment upon any being whom he loves. Love cannot work ill to any of its objects, and as the whole workings of the doctrine of endless misery are "evil, and only evil, and that continually," so it is utterly opposed to all love for its subjects. The question may therefore be properly agitated whether God does in reality love all the human family?

That he *hates* none of them, is evident, for hatred cannot dwell in a being whose nature is love. In such a case, God would be divided against himself, and a house divided against itself cannot stand. We may then safely assume it as an unquestionable

truth, that God does not *hate* any being that he has made. But more than this, it is evident from his nature that he loves all. He is omnipresent, filling the immensity of space; in every part of the earth, its mountains and valleys, its plains and hills, its oceans and rivers, and its lonely wilds and caves, God is present; and where God is there is love, "for God is love." It is therefore as impossible that God should cease to be love, to any being, as that he should cease to be present with that being. Can man fly from the presence of his Maker? Nay, saith the Psalmist, "If I ascend into heaven thou art there. If I make my bed in hell thou art there. If I take the wings of the morning and fly to the uttermost parts of the earth, even there shall thy hand hold me and thy right hand lead me." So then, God is present everywhere, and as "God is love," therefore, *love* is present every where, and with all beings. From love no real evil can flow; and as endless misery is an infinite evil, therefore it is opposed to love, opposed to God, and cannot be true.

Thus much of the nature of God; and I now come to speak of his character and attributes. Strictly speaking the attributes of God are but different manifestations of his nature. We might as well say, Love is powerful, wise, good, merciful, just and true, as to say that these attributes belong to God; for "God is love," and these are his attributes. But, as custom, and usual modes of speech have sanctioned the use of the terms "Attributes of God," I will employ that phrase. Although the fact that the doctrine of endless misery is opposed to love, the very nature of God, is clear proof that it is opposed to all his attributes, yet, perhaps the argument will be more clearly appreciated, if we carry it out in detail, by an examination of the acknowledged attributes of Deity.

I take then what may be called the cardinal attributes, and attempt to show, that the doctrine in question is opposed to them one and all. These are, Power, Wisdom, and Goodness.

Goodness would seek the best good of all; Wisdom would devise a plan by which that Goodness would carry out its wishes; and Power would execute that plan. The result of the combined action of these attributes is evidently the highest possible good of all. Endless misery would be the greatest possible evil to a large part, and is therefore opposed to these attributes of God.

If there are any who suffer endless misery, I take it that it will be for one of two reasons, "either because God *could* not, or *would* not prevent it. Besides these I can think of no reason for such suffering.—Now, if we say that he *would* not prevent it, we limit his love and impeach his goodness, by making him voluntarily prefer evil to good, suffering to happiness, for his creatures. On the other hand, if we say that he *could* not prevent the evil, then we impeach his wisdom or power. his wisdom

by supposing him incapable of devising the means of securing the desired object; his power, in supposing him unable to carry out the plan when formed. So that, in either case, the doctrine is most clearly and unquestionably opposed to the attributes of God.

I am aware that there are several ways by which men attempt to evade the force of this reasoning; and some of these I may perhaps with propriety bring before you. One method is, by denying that the best possible good of the universe requires the eternal salvation of the whole human race. It is said that there are innumerable worlds and systems of worlds where God reigns, and that the greatest good of the whole system requires that an example should be made of some, in which the terrible consequences of rebellion against God should be so clearly seen as to deter others from violating his holy laws. God therefore chooses the greatest possible good of the universe, and saves all that can be saved in the nature of things. Now if these premises were true, it would indeed relieve the Divine Goodness of any imputation, in the last act of the drama; for even infinite goodness cannot be expected to perform impossibilities.

But I would be glad to know by whom, and for what purpose this almighty "*nature of things*" was made, which so effectually circumscribes the operations of Divine Goodness. If God gave things their nature, on purpose that they should so circumscribe the operations of his benevolence, then the difficulty remains where it was, and his goodness is still impeached, in the fact that he intended or foresaw the evil, and did not prevent it. But if it be said, that "in the nature of things" God could not prevent it, although his goodness would have prompted him so to do, still we ask, whence came this nature of things? Did it exist fortuitously and independent of God? And did he find in it a power which was an overmatch for his own wisdom, and the strength of his arm? If so, you indeed remove the objection from his goodness; but you lay it down at the door of his wisdom or power. Surely infinite wisdom and an almighty arm, seeking the good of all, ought not to be defeated in its plans or works by a theological or philosophical shadow, called "the nature of things." I go back to the time when there were no things, with or without a nature, but God. And I take it that when God made all things he gave them a nature to please himself, and; if afterwards he found this nature opposed to the operations of his benevolence, the fault is with his wisdom, for he should have known better than to give things such a nature.

Another mode of avoiding the difficulty is, by contending that God is infinitely good, even to those who suffer endless misery. Rev. Asa Shinn, in a recent and popular work, enlarges upon the subject after the following manner. I quote from

memory, and give the substance, not the precise words of the argument.

"Infinite goodness does not necessarily involve the idea that all must be alike happy; but only that each individual shall be as happy as he can be made, in view of his nature and condition. Now happiness is connected with holiness, and misery with sin. The holy being cannot be miserable, on the one hand, and on the other, the sinful being cannot be happy. Now here is a large company of incorrigible sinners; God cannot make them happy as such.—To place them in heaven would be of no use, for they would be miserable there. He therefore sends them to hell, and even there makes them no more miserable than they are sinful. He therefore does all that can be done for them, and this is all that even infinite goodness is required to do."

Such is the substance of the argument, and I perceive that is becoming somewhat popular. Specious as it may appear, it is more plausible than solid. I am surprised that so acute a reasoner as this author shows himself to be, in many parts of his work, should have overlooked the important fact, that while he so earnestly labored to relieve the infinite goodness of God from the slightest imputation, he was aiming a shaft directly at his wisdom and power.

Granted if you please, for it is true, that the sinner cannot be happy as a sinner, and that the holy in heart cannot be miserable; and then we will examine the argument. Here is a vast company of sinners, and our author affirms that God cannot make them happy as such. Granted, but did it never occur to him to ask, whether God might not change the character of these sinners, and make them righteous? It strikes me that the reformation of these sinners would be no new thing under the sun. I think I have heard of a power that could cleanse from all iniquity, and if I mistake not, heaven itself is peopled with those who were once sinners even as these. And yet, here was the company of sinners, and as such they could not be happy. The question was, what should infinite goodness do with them? The idea that they might possibly be reformed never seemed to enter his mind. He appears rather to admit, that the efforts of God, in all his wisdom and power, for their reformation, had been baffled. The poor creatures had proved too much for him, and as he could not convert them he must needs make a virtue of necessity, let them go to hell, and there make them as comfortable as he could, all things considered. Now I grant that this makes God good, perfectly so, if you please; but it is a sorry compliment to his wisdom and power. If God could not convert them, very well; it was kind in him to do the next best thing. But if he *would* not convert them, having the power to do so, then the difficulty lies precisely where it did before, with his goodness.

But here comes another mode of evading

the argument. This objector cautions us to remember that man is a "free agent." Without this he could have been neither virtuous or vicious. To violate this agency would be to make man a machine; and this God cannot do. In the exercise of this agency man ruins himself; and it is no imputation upon God's goodness to say that man rushes to destruction in the face of all his calls to the contrary; and falls under a doom, which, however deplorable, is of his own procuring.

All this may be very clear to some minds. But to me I confess it is confusion worse confounded; and far enough from removing one fraction of the difficulty. How came man by that ungovernable and uncontrollable agency, upon which as a scape goat you would lay all the blame of endless perdition? Did it exist independently of God, and successively bafflo all his efforts to secure the good of his creatures? If so, God may be very good, but he is a weak and inefficient being, always at the control of an almighty agency.

But no, man has no other agency than what God gave him. If he could not make a free agent without running the fearful hazard of the endless ruin of those on whom he conferred it, why then a kind and good being would have made a machine, or anything else, rather than a free agent. If you say, God was under the necessity of creating man a free agent, or not creating him at all; why, then, he might have been kind in creating him, for out of two evils we have a right to presume that he chose the least. But instead of being a God, of all power and wisdom, he was the mere sport of an antecedent necessity, and had no attribute of an intelligent being, except the mere liberty of choosing between two courses, one or the other of which was forced upon him by that irresistible necessity.

The truth is, God was free to give or withhold this agency, and no good being would jeopard the immortal interests of myriads of intelligent beings for the sake of a theological abstraction like this. If he gave an agency which he could not control, the fault was with his wisdom or power. But if he can control that agency and make it a blessing to all, but *will not*, then we come back again to the old difficulty, from which we started, and impeach the infinity of his goodness. Turn which way you will, mystify the matter as you may, and still there is no evading the force of the truth, that the doctrine of endless misery, in any and all its forms and phases, and with whatever adjuncts it may be coupled, is utterly and forever opposed to the attributes of God as a being of infinite wisdom, power, and goodness.

But I have not yet done; for no sooner have we established the truth of the utter repugnancy between the doctrine and the attributes of power, wisdom, and goodness, and driven the objector from every hiding place on that score, than another ground is taken. It may indeed be that we cannot see precisely how this doctrine harmonizes with these attributes of God; but ah! you forgot that God is just as well as good, and though his mercy may plead for sinners, yet stern justice must have its claims: and he'll with all its horrors will exalt and glorify God's justice as clearly as heaven his mercy and grace.

A remark here in the outset, that I have

but a poor opinion of any system of religion, that must support itself by "setting at odds heaven's jarring attributes," and making God a being divided against himself. I have before shown, that God's nature is love, and that all his attributes are but modes of manifestation, or operation of this great principle; and hence the perfect harmony of all his attributes. Stern justice, inflexible and relentless as it is usually thought to be, is but the justice of a God of love; and in its most rigid application, it never did, and never can inflict a single stripe more than infinite love and tender mercy shall approve.

Justice can offer no apology for cruelty, or for one line of departure from the most perfect goodness. The doctrine in question, therefore, if opposed to goodness, is precisely as much opposed to justice. But since compelled, we will examine a little further. Justice I take to be that principle which renders to every being that which is justly his right. One of the most clearly defined and sacred principles of justice I understand to be, that punishment shall in all cases be measured by the guilt of the offender. Justice would not punish a child, for stealing a toy, with the same severity that it would a man for highway robbery; for this would disregard the rule of just proportion between crime and its punishment. Now man is finite, limited in all his powers and capacities. His virtues are acknowledged to be, and his vices in degree by his own imperfect knowledge of good and ill. The doctrine of endless misery, which would inflict infinite woe upon a finite worm for the sins of a day, confounds all distinctions between crimes, disregards all ideas of proportion between crime and its punishment, and is therefore opposed to the very first principles of justice. So sure as there is a just God in the universe, so certainly will his justice forbid the idea of punishing any being with endless and unmitigated suffering.

So plainly is such a punishment at war with all ideas of justice, that of late even the abettors of the doctrine of endless misery, such as Dr. Beecher, Dr. Ely, and even the "Evangelist," the leading orthodox paper of New York, have scouted the idea, that a man is to be punished eternally, in the future world, for the sins of this life. That would be rank injustice they confess. But man, it is said, will continue to sin forever, and without end, and as long as he continues to sin, he will be punished; and hence, as Dr. Beecher has it, "eternal punishment will tread upon the heels of eternal transgression."

So, then, because a man sins in this world and suffers for it, he must of necessity be sentenced to hell, there to sin say a hundred years, and because he sins during that hundred years, he must atone for it by sinning another hundred, and so on, *ad infinitum*. And this is justice. As if it were not enough that man had sinned all the days of his life in this world; so he must needs be apprenticed to the Devil, and taught to sin with a still higher hand in the future world; and that in the way to satisfy the demands of that same justice, whose laws were outraged by the sins of the present! Truly such views as these have little fellowship with any known and acknowledged principles of justice.

But again; justice is, as we said, that

principle of right which gives to every being that which is properly his own. It should be remembered, that God has some just claims upon the children of men. He has a right to the love and obedience of all his creatures. Hence he says, "My son, give me thy heart." This is his right, and in strict justice he claims and demands it as his own. It is clear, therefore, that the justice of God requires the holiness and consequent happiness of all intelligences, and justice will never be done fully until the whole creation shall be brought to bow in meek submission before the throne of the Eternal, and render unto him that which is most justly his, all honor and glory, thanksgiving and adoration. And yet this very justice is arrayed by men against the enforcement of heaven's claims, and alleged as proof that the Devil will succeed in robbing heaven of half of its inhabitants, the Savior of his victory, and God of his children. Yea, even God's justice is offered as proof, that millions of the human family will resist the just claims of heaven, withhold from God what is rightfully his own, and forever blaspheme his name, and trample upon every principle of justice in the universe. Is there any justice in eternal rebellion against God? None at all. Then such a doctrine is evidently opposed to the attribute of justice.

The misfortune is, that men in this day seem to overlook everything but what may be called penal justice. Thus a man sins, and God punishes him, and in that simple fact men see the justice of God. Now I confess I see no justice in that simple fact alone. The veriest tyrant that ever lived would punish the transgressor; and the history of the world will bear witness, that those ruthless tyrants who have most outrageously violated all justice and right, have been most prompt to punish. It is not, therefore, the simple and isolated fact that God punishes the sinner, in which we are to behold his justice. Cruelty, revenge, or tyranny would do the same. But the foundations of justice lie further back than this. When a man sins, he commits an act of injustice. He withholds from God that which is his due, obedience.—Why does God punish him? Not simply retrospectively, because he has sinned; for revenge or cruelty would do that; but prospectively, to enforce the claims of justice, and induce the sinner to render unto God what he has a right to claim. I therefore see the justice of God, not so much in the simple fact that he punishes man for disobedience, as in the antecedent fact, that his claim upon man for obedience is just and right; and that his punishments are wisely and graciously modified, and designed to enforce that righteous claim.

But it is too easy to see that so soon as punishment loses sight of that claim, or ceases to be designed to enforce the obligation of obedience, that moment it loses the character of justice, and becomes revengeful, vindictive or cruel. Now the doctrine of endless misery closes its eyes entirely upon the fact, that justice requires all men to obey God, which is the very foundation of all justice; for if man was not bound to obey God, would have no right to punish; and it makes punishment, instead of an agent for procuring justice, the very means of defeating all its claims. It may, indeed, say, "thou shalt render obedience to God," but in an awkward attempt to en-

force obedience to that command, it puts out of the power of its subject over to obey God, or do jus ico, and thus it effectually defeats the primo object of all punishment, and violates that sacred principle of justice on which the very right to punish is founded.

The right of a parent, and the only right he has to punish a child, is founded upon the fact, that the parent has a just claim upon the obedience. Without that claim would be usurpation and tyranny.—The stranger might chastise your children, the usurper might punish the people, but it would not be justice; for I repeat once more, "all right to punish is founded upon the antecedent and just obligation of obedience." The moment punishment loses sight of that fact, it ceases to be founded in justice. The parent who punishes his child as to prevent him from rendering obedience; the legislator who punishes a criminal as to prevent him from rendering just obedience to the State, subverts the very foundations of all justice. And so I say, the doctrine that overlooks the great truth that man owes obedience to God, and so punishes him as to preclude the possibility of his ever fulfilling that obligation, is utterly and forever at war with justice, and engaged in a desperate struggle to defeat her claims. Such is the doctrine of endless misery. It robs God of his glory, and of his children; it declares that man shall never render obedience to the just and righteous claims of HEAVEN; its authority is usurpation; its punishments, revenge and wrath; and it crimson the altar, and pollutes the temple of justice with the blood of victims slain by the sword of oppression and cruelty.

Conscious, therefore, that I stand upon a rock which cannot be moved, and that I speak in accordance with those eternal principles of right, which are "the same yesterday, to-day, and forever," I pronounce the doctrine of endless woe, not merely unjust, but vindictive and cruel.

That the doctrine in question is opposed to the attribute of mercy, is made clearly manifest; for it has no mercy to exercise even upon those that call for it through eternity, with bitter groans and tears.—Whether, therefore, we consider God's nature as one, and that one, the spirit of love; or, whether we contemplate it in the various modifications called attributes, it is plain that the doctrine we have been considering, has no fellowship with God, and, of course it cannot be true.

There is one more idea, and I shall relieve you from this attention. Men are said, in the Scriptures, to become partakers of the divine nature, through faith in the promises of the Gospel. It need scarcely be repeated, that the nature of God is love, and that we become partakers of the divine nature just in proportion as we imbibe the spirit of love. Hence, the Apostle says, "He that dwelleth in Love, dwelleth in God, and God in him, for God is love." Now the idea to which I invite your attention, is this: Just in proportion as men become partakers of the divine nature, do they become opposed to the spirit of the doctrine in question. The hard-hearted, the vindictive, the revengeful, and the cruel, delight to dwell upon the torments of hell. A bloody Nero may be supposed to

so pleased with it; for he that danced by the light of burning Rome, might feel a communion of spirit with a sentiment that lights up the future with the flames of endless torture, and delights in the miseries of the damned. But the kind in heart—those pure spirits who are noted for their benevolence, and who have in reality hearts to feel for the sufferings of their fellow creatures: those shrink away from the thought and weep over the horrors of hell. True, their education and prejudices may be such that they feel bound to believe the sentiment, and though it may find a place in their creeds, and heads, yet it is most evident that it finds no congenial spirit in their hearts. The thought of it gives them pain, and as often as they pray, they cry mightily to God to save them from it, and with them, the whole world. They are made partakers in some measure of the divine nature, and that nature rises up in rebellion against the doctrine in question; for with it, it has no sympathy.

I pray you, then, friends, if you will not listen to my arguments, hear the voice of the Divinity that stirreth within your inmost souls, that God himself hath no fellowship with the spirit of wrath in any of its forms.

POPULAR OBJECTIONS ANSWERED.
CONTINUED FROM LAST NUMBER.

II. "Universalism may prove false. We therefore will not embrace it; for, if we did, we should give up two chances for one. If our doctrine proves false, yours will take us in; but if yours should happen to prove false, you will have no security. We have two chances, and will keep on the safe side." So, friend, you are determined to disbelieve, in spite of evidence. You will not investigate, you will not "examine yourself whether you be in the faith," for fear you may be found not in it! that is, for fear you shall feel compelled by evidence, to embrace a doctrine which, though true, might not be so safe! This is wisdom—this is principle—this is noble!

Is not the side of truth unquestionably the safe side? Examine, then; and if you be convinced of error, renounce it immediately, and rest assured there is nothing safer than the truth.

But it may prove false. What then? Are you any more in danger by being honestly, and conscientiously in error,—by believing a doctrine which you cannot help believing, from the force of evidence, and rejecting one which you are obliged to reject, on account of its manifested absurdity? Rest assured, if there is any absolute sin here, it is striving to countenance and keep in favour, with a doctrine which your understanding rejected, and your very soul abhorred. I repeat, if there is any sin here, and danger on that account, it is not in rejecting a doctrine which you felt obliged to reject, but rather in striving to favor one, which you could not find sufficient evidence to sustain, for the miserable consideration that it might be more safe. Remember this.

But let us see if it really would be more safe, or if you would have one more chance by believing in the opposite doctrine. What does this doctrine teach? That, from all past eternity, God has elected some to everlasting life, and rebrobated others to everlasting death; that those thus elected and rebrobated are made so, as the Confession of Faith says "without any foresight of faith and good works, or any other thing in the creature as conditions or causes moving him thereto;" and that the number "thus predestinated and foreordained is so certain, that it cannot be either increased or diminished." What a glorious chance here is! If this doctrine be true and the main salvation is deliverance from an endless hell, it is certainly foolish to preach it. What, think, friend, of two chances here. You might as well be a Universalist as not, if this is true, and despite of every danger. The fact is, there is no chance about it; for it is all absolute and "particular" "predestination" and "design," "without any foresight of faith or good works." So, Universalist or Partialist, if you are of the

elect, you will be saved; and if not, you will be damned, in spite of faith.

But, says the reader, this is an old-fashioned doctrine, and universally abandoned now. I beg the reader's pardon; I have heard it preached myself, within three months, from a pulpit in this town—the veritable Newburyport. Remember that. It was preached to more than two thousand people.

But we are willing to take the objector on the other ground,—to admit that our eternal destiny is placed at our disposal. And what then? Can faith save ye? Or can honest, conscientious opinion, made up from careful examination of the Bible, and the use of all the helps within your aid,—can such honesty and sincerity damn you through the ages of eternity? I pity the man who is so far lost in bigotry as this. But if faith cannot save ye, can works? Admit that they can. Admit that a good character is requisite for the attainment of salvation, or, rather, that a good character is salvation itself. And what then? Does the doctrine of endless damnation afford two chances here? I know not. So far as the first and second commands are concerned, we have already proved it "good for nothing;" yes, worse than useless. I refer to the closing lecture of the series, where it has been amply demonstrated that this system of universal grace is all-sufficient in moral power; and it only needs to be reduced to practice, to keep the believer in the way of all the commandments of God. On the contrary, reduce partialism to practice, imitate its God of cruelty, enact the scenes on earth that God, it is said, will enact in eternity, and crime and cruelty would overspread the earth. We do not say that such is the character of the believers in this doctrine generally: we rejoice that it is not reduced to actual, universal practice. But we do say, that such has been its tendency; that the bloody inquisition, and other enormities, owe their origin to the doctrine of endless torment; and, in every case, so far as it becomes operative in inducing a moral action related to the two commandments, it does prevent obedience, harden the heart create antipathy to God, and destroy a Christian sympathy for man.—These are facts which cannot be controverted. So far as chance is concerned, then, whether by faith or works, or both, the substantial, enlightened, practical believer in the universality and efficiency of God's grace and love is still upon the safest side. I pray that he may remain there; and "not unto us, O Lord, not unto us, but unto thy name, give glory."

III. It is objected to the system of our theology, to that part of it which relates to punishment, that it destroys the Christian doctrine of forgiveness, by teaching a full and complete punishment for every sin. This objection is founded on one grand theological mistake. You cannot point a single passage in the Bible which speaks of forgiveness of punishment. In Exodus xxxiv 6, 7, the character of God is proclaimed in this way: "The Lord God, merciful and gracious, forgiving iniquity, transgression and sin; and that will by no means clear the guilty." Here we find that sin may be forgiven, that is, blotted out, or remitted while their punishment they could not flee from. Again, in Psalms xcix 8, "Thou wast a God who forgavest them, though thou takest revenge of their inventions." Here, also, we learn that God could forgive their sins, that is cleanse them from iniquity, at the same time that he took vengeance for them. Also in Isaiah xl. 1, 2, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Here is an emphatic testimony, that sin may be adequately punished, and yet forgiven too. After the punishment is inflicted, the sin may be forgiven. If we should ask some Christians how this could be, they would ridicule the idea. The reason would be, they would be all the time thinking of forgiveness of punishment. And the forgiveness which our Christian clergy preach is generally misrepresented, and generally understood, to be the forgiveness or remission of hell torments. But the Bible knows nothing about such a doctrine. It never teaches the forgiveness or remission of punishment for sins committed. It is the forgiveness of sins; by which it is understood, the blotting out, or cleansing from, after due justice is administered. You see, then, that our system of theology does not destroy the Christian doctrine of forgiveness, but maintains it. It only destroys the gross doctrine of forgiveness of punishment. "Ha-

that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." (Col. iii. 25.)

In human governments there is indeed such a thing as the power of pardon,—pardon of punishment. But this is owing to the imperfection of the government. Mistakes frequently occur with human judges, with regard to the degree of guilt which a criminal is involved in, and also with regard to the question of guilt or not guilty. And, under such circumstances, a pardon is granted, by which the punishment is remitted. But no such mistakes occur in the government of God. He roareth the secrets of the heart. He is intimately acquainted with all the facts in the case, can institute no punishment but what is just to be administered, and, under such a government, why should the punishment be remitted for a sin committed against full light and knowledge? Such forgiveness would be manifestly unjust. And God has never declared it to us. He is the gracious forgiver of our sins; and sin may be forgiven, after the just punishment is administered;—that is, "remembered no more against us." Universalists, then, so far from destroying, are the only Christians who maintain, the Christian doctrine of forgiveness, for every other sect perpetuates the sin through all eternity.

OBEEDIENCE TO GOD THE SOURCE OF FREEDOM AND HAPPINESS.

Christianity requires all who adopt it to offer unto God the sacrifice of a sincere and contrite heart—to act from correct principles, from a sense of right, and consciousness of duty. It judges human conduct according to motives and intentions, and not from outward manifestations. It makes every man the arbiter of his own moral destiny, by giving him ability to judge for himself what is right, what is duty, and what ought to be avoided. It confers blessings where there is capacity to enjoy, and withholds, only where the bestowment would be productive of no good.

Hence, it quickens to a livelier sense of duty and responsibility, by making every man feel that he is personally to answer, not for his conduct merely, but also for the desires he may cherish.

God requires all men to love him, which implies that every man is bound to cultivate the sentiments of gratitude and reverence, and practice obedience to all his commands. This does not abridge his liberty, but qualifies him to apprehend what is right, and so act from high and noble considerations of obligation to God and his relations to the world. He obeys God's commandments, for he knows that his rights are to be maintained, and his happiness and honor best promoted in that way. He will not deviate from the line of duty, thus indicated by the wisdom and loving mercy of God; for he has no other light by which to walk; all without, to him, is darkness, or, at best, but dim uncertainty. Satisfied of what the will of the Lord is, he hesitates not for a moment, but starts to the accomplishment of such work as is planned out for him. He takes counsel from no one whose advice diverges a single shade from the clear pathway, which opens straight before him. And, hence he feels a perfect freedom, and will consent to no infringement upon his rights. The world, with its allurements, cannot, when he is in such a frame of mind, tempt him from his course, or entangle him in its snares. The frowns and sneers, or the flatteries and promises of other men, excite in him no feeling but that of pity, and serve but to arm him with a more manly fortitude, and a firmer confidence in the protection of God. His resolutions deliberately formed, under a full knowledge of the circumstances, are not to be changed, for slight reasons, under trivial circumstances. He will not even take a progressive step till new light and principles, equally pure and sacred, are superinduced. He must have further developments to guide him in his conduct, or else he will pursue the even tenor of his way. As the plans of that government, to which he has sworn fealty, were perfected, in wisdom, he looks for no sudden changes, but constantly marks the progress of that growth which promises a full maturity, and an abundant harvest. Any interference, cloud winds, or dark and portentous clouds, excite no apprehensions of permanent calamity. His faith in God enables him to look beyond them all, and perceive a clearing sky, a warm sun, and a rich reward. He submits, without a murmur, to the temporary inconvenience, for he entertains not a single doubt as to the result. He is willing to wait a little, till the winter be over and gone, and

the singing of the birds returns; for he knows that "all things, whatsoever shall work together for the good of them that love God;" and to God's will he cheerfully submit till that time comes.

Such a man is happy—happy as no other can be. God has provided no other way,—no other name is given, under heaven or amongst men—whereby we can be saved, except the name of Jesus Christ. His religion gives freedom, inspires confidence, and fills the soul with peace and love. w. s. b.

PROFANE SWEARING.

It is astonishing to see how many indulge in this vice, when it is, and can be of no possible benefit to any person under any circumstances. Young men especially, practice it greatly to their injury. They seem, many of them, to think it honorable, that it adds to their dignity, respectability, or importance. How much are they mistaken! The very reverse is true. Every time a man uses profane language he lowers himself in the estimation of the good and wise, of every name and denomination. No virtuous high minded person thinks better of him for it; and even those who have accustomed themselves to it more highly respect one that is free from it. And did all who now curse and swear realize the great loss they sustain by it in reputation, in morals and otherwise, we do not believe they would ever again, take the name of God in vain. The evil flowing from it are numerous, in addition to all this. It is sin against God, and as such, must receive adequate punishment. In some way or another sorrow and distress will come, as the just penalty of his law. It degrades the mind, brings it down from its native dignity to things earthly and sensual; while it gives a harshness to the general character, and is highly prejudicial to the cultivation of anything like christian graces or pleasing and agreeable manners. No man can long command the esteem of an enlightened and virtuous community, although possessed of almost all the common advantages of life, whose mouth utters cursings and profanity. The probability is that he will sink deeper and deeper in evil as he advances in age. And although he may think it a small thing in itself, still it will have a most powerful influence upon his relative happiness and in deciding the rank he ultimately takes in society.

There is no excuse for the sin. It is most clearly opposed to the laws of God, and of all refined and civilized circles. To plead that it is a habit that cannot be thrown off, is no palliation. It can be put away. No person has become so confirmed in it, as not to be able at once to cease swearing. Any man can resolve to do it, and at all times afterwards, practice in the use of a pure language. To all I would say in the voice of Scripture, and with all sincerity and affection towards them—especially to all who have named the name of Universalism—Above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath, but let your yea, be yea; and your nay, nay; least ye fall into condemnation. James v: 12. Again, says the Saviour—"Swear not at all: neither by heaven; for it is God's throne; nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communications be yea, yea; and nay, nay; for whatsoever is more than these cometh of evil." Matt. v: 31-37.—Star in the West.

BETTING ON THE BIBLE.

Can you believe it?—Our Baptist and Presbyterian brethren have really been betting on sacred subjects. A poor \$1000 wager! I see by the Religious Ark of May 20th, that the Southern Baptist Almanac and Annual Register for 1848, offers to bet \$1000 that no passage can be found in the Bible teaching infant baptism. J. C. Bradley, a correspondent of the Ark, which is a Cumberland Presbyterian paper, accepts the wager on certain conditions. "The above is from the Star in the West. How long will it be, oh how long, before gambling will cease in our land, while our Baptist and Presbyterian neighbors set the world an example in betting on the Scriptural proofs of a controverted doctrine! We hope to see better examples of morality set by the religious press."

SALVATION BY FAITH.

CONTINUED FROM LAST NUMBER.

For what if some did not believe, shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar." Romans iii, 3, 4.

We resume the argument, in this discourse, concerning those prisoners brought forward in our last. We left them in bondage under the sentence of the law, with no hopes of deliverance. The first year rolls away. The king says, My son, the time has come; go, and reveal my love to these prisoners, by bringing the promise of their redemption to light. The son flies on wings of love, enters the prison and exclaims; I bring you good tidings of great joy. My father, the king is your friend. He loves you; and that love has induced him to proclaim your liberation as a free gift. He has promised (and he cannot lie) that in two years from this day you shall be free. This covenant, so far as concerns its fulfilment, is unconditional. Believe, and you will be saved, by faith in the promise, from your present fears and condemnation under the law.

Those stubborn prisoners see a sufficiency of evidence to believe the promise—They exercise unshaken faith, in this second covenant between the father and son. This faith works by love in their hearts, and purifies them from disobedience. Their souls melt in view of the love and goodness of the king, revealed to them by his son. In fine, they love him because he first loved them. They are now saved by faith in his promise, from not only all their miseries and sorrows, but from their disobedience, and look forward with joy, to the day of redemption. Here we perceive the "righteousness of faith," which far exceeds the "righteousness of the law."—They now delight to obey the king, because they are under the influence of love.

Here let the question be asked,—are these three men to be let out of prison, at the appointed time, because they believe the promise or love and obey the king?—They are not. Their redemption depended on the truth and faithfulness of the king's promise, which he made to his son, and that promise would have been fulfilled, even if it had not been revealed to them, till the day of their deliverance. They are not to be set free, as a reward for their faith, love, and obedience. They have great peace and joy in believing that promise. They are in the happy enjoyment of a salvation by faith, and that is all the reward they deserve, or have reason to expect. We here perceive, that these three men are made to establish the law of their king, by faith, in the good news he sent them by his son, which is to them a gospel. We now see the propriety of the apostle's language. "We conclude that a man is justified by faith, without the deeds of the law. Do we then make void the law through faith? God forbid; yea, we establish the law." We also perceive, that these three men are not to be liberated from prison, because they believe the promise, or love and obey the king. But on the contrary, it is the king's love and promise to them which sets them free.

Let us now notice the other three prisoners. One says, I do not believe that we shall ever be released from prison. It is too good news to be true. Well, shall

his unbelief make the king's promise of none effect? The king would; yea, let the king be true, but that man a liar. But let it be remembered that he cannot be proved a liar, unless he is liberated.—Would you now go and tell that man, Sir, because you will not believe, you shall never come forth from prison? But do you not perceive that by so doing, you would give the king the lie? It would be saying that his promise was good for nothing, unless the man would believe it. It would be contending that the unbelief of this prisoner will make the king's promise of none effect.

The two other prisoners exclaim, we believe this second covenant, but it must bear some resemblance to the first, which is conditional. We believe that we shall get out of this prison, if we continue to serve the king as we have hitherto, by keeping his commandments. Here are two men trusting in the first covenant for deliverance. They are trusting in the law. They are depending on their own love and faithfulness to the king for redemption, and not on the king's love, promise, and faithfulness to them. Here then we see the righteousness of the law in those two prisoners; in another we see the effect of unbelief; and in those three who remained disobedient under the first covenant, we see the righteousness which is of faith, when they heard the glad tidings of redemption in the second covenant.

At length the day of their redemption dawns. They are all brought to the knowledge of the truth. Those three prisoners, who were saved by faith in the promise, during those two years of suspense, now find their faith lost in certainty. Their salvation by faith has come to an end.—And so has the unbelief, condemnation and doubtings of the other three prisoners. In one word, the belief and unbelief of the six are lost in knowledge, and they burst out in songs of deliverance. So we perceive that a salvation by faith, and a condemnation in unbelief, can last no longer than till we come to the knowledge of the truth in eternity.

Let us now apply this to the Scriptures. Man sinned, and not only involved himself in guilt and misery, but was sentenced to that very death with which God threatened him; "Dust thou art and unto dust shalt thou return." Here was the end of the first covenant, and the termination of all the miseries of life. It is evident from revelation, as well as reason, that man at death drops to a state of insensibility, and knows no more till he is made alive in Christ, who is himself the second covenant. The language of Scripture is, the dead know not any thing, they sleep,—and the apostle (in Cor. xv.) reasons that if there be no resurrection, then there will be no future existence; that they which are fallen asleep in Christ are perished, that preaching was vain,—faith was also vain, and that the Christians were yet in their sins. On such language as this, I can put no other construction than that the resurrection is our salvation and eternal life, our deliverance from sin and imperfection.—Under the first covenant, the resurrection in Christ was not revealed to the human family, and they remained of course under the sentence of condemnation, with no hopes of a future existence. "By the offence of one judgment came upon all men

to condemnation." Obedience to the law was enforced by threatenings on the one hand, and promises of temporal rewards on the other, which were communicated to the fathers by the prophets.

But God has in these latter days spoken unto us by his Son, and through him revealed the second covenant, in which he "gave him the heathen for an inheritance, and the uttermost parts of the earth for a possession," and declared him to be the resurrection and life of the world. If in the divine counsels no Christ had been provided, the human family, it appears, would have remained in eternal slumber.—They would have known but one covenant, which would have rewarded and punished them according to their deeds, and consigned them to the regions of the dead.—"But since by man came death, by man came also the resurrection of the dead."

God saw fit to keep the human family, for four thousand years under the first covenant, without the knowledge of eternal life, through the resurrection of the dead. But it was, at length, "made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel." Yes he first brought it to light, and through his apostle declared, "In hope of eternal life, which God, that cannot lie, promised before the world began, but hath in due time manifested his word through preaching." This promise of eternal life all men are called upon to believe. The moment they believe, they are saved by faith, and are at peace; and they that doubt are damned; they are already under condemnation. But shall their unbelief make God's promise of eternal life, of none effect? God forbid; yea, let God be true, but every man a liar. "For he hath concluded them all in unbelief that he might have mercy upon all."

We have now noticed the two covenants—the law and gospel, have pointed out the distinction between them,—shown that all conditions are confined to the law, and that the gospel is unconditional, and justly requires our faith and confidence. We will now bring to view the scripture doctrine of salvation by faith, and show that divine truth must have an existence before we can be called upon to believe.

All Scripture is given by inspiration of God, and is based upon eternal and unchanging truth. Truth is one of the attributes of Jehovah, and the unshaken pillar that supports the throne of eternity.—In truth and righteousness he governs the world, and by an omnipotent arm wields the destinies of men. Truth is the sun of divine revelation, pouring its beams on intelligent creation, and calling upon all men to believe. If a man assert that which does exist, it is a truth; but if he assert that which does not exist, it is a falsehood. Whatever has an existence in the compass of reality, is a truth to be believed, and whatever has no such existence, is a falsehood not to be believed. It is beyond the power of man to create one solitary divine truth. All that he can do, is to declare the existence of that which may be hidden from others, or relate some circumstances respecting that which does absolutely exist. An absolute truth must, therefore, be presented to the understandings of men, before they can be called upon to believe it, or before they can be called believers

for embracing it, or unbelievers for rejecting it. No man can be an unbeliever for rejecting that which does not exist.

We now commence plain argument, by using great plainness of speech. In preaching the Gospel of Jesus Christ, truth must be the foundation. If, then, truth must exist before men can be called upon to believe, the question arises, what is the truth, which the second covenant reveals for the belief of mankind? Answer, it is the record God hath given of his Son.—But what is the record? Let John answer, "This is the record, that God hath given to us eternal life, and this life is in his Son." It then follows, that we are to believe that God has given us eternal life, in his Son, before the world began, and unchangeably promised it. Paul says; "In hope of eternal life, which God, that cannot lie, promised before the world began." If we believe the record, we are in the Scriptures recognised as believers, and are saved by faith, and will of course exhibit in our life and conversation the righteousness of faith.

The great error of many, who read the Bible, consists in supposing there is but one salvation. But there are two. The first is a special salvation by belief in the promise, and the second is our eternal salvation beyond the grave, where we shall be brought to the knowledge of the truth, involved in the promise, and to know shall be life eternal. Faith shall then be lost in certainty. Now, if we disbelieve the record, will that make it false? No; our unbelief cannot alter the truth. Let the record, then, be proclaimed to every creature, saying, God has promised and given you eternal life in Christ, before the world began, and calls upon all to believe it.—But suppose they should all reject it saying, We do not believe one word of it, would their unbelief make the promise or record false? No. Would not then the record prove true? It would. Then, the whole world would, of course, receive that eternal life, which is promised and given them in Christ. No, says the objector, they will not believe. But can their unbelief make God's promise of none effect? Can it put that truth out of existence, and make it a falsehood? We would ask the objector, what will they not believe. Answer; they will not believe, that God has given them eternal life in Christ, but they will not believe it, and because they will not believe it, they never shall obtain it! Then we must contend (if they never obtain it), that it was never given to them, and if not given, then the record is false; because the record declares, that God has given them eternal life in his Son. It then follows, that their unbelief can make the faithfulness of God without effect, by rendering the record he has given false.

But, says the objector, it ought to be stated conditionally as follows,—God first calls upon men to believe, and if they will believe, then Christ will become their Saviour, and then they will receive eternal life in him, and not before. But does not the objector see, that he has stated no truth for them to believe, in order to make Christ their Saviour? I ask, what does God call upon them to believe? There must be some truth presented, before men can be called upon to believe. God calls upon men to believe, what? That Christ is their Saviour? But you said he was not their Saviour, till after they believed.

then followed, according to the objector's statement, that he is not the Saviour of unbelievers. Now, do you not perceive, that if you should call upon them to believe, that he was their Saviour, you would call upon them to believe a lie?—that you would call upon them to believe what did not exist? And what does not exist, cannot be true. Grant, says the objector, that he is the Saviour of the world, still, as many as do not believe in him, shall never be saved. But how can he be the Saviour of a man he never saves? Two individuals are drowning in the water; you exert all your power to save them, but fail. Can you call yourself the saviour of those two men, from temporal death? Impossible. In order for Christ to be called the Saviour of the world, he must save the world; otherwise, there is not a shadow of propriety in giving him that name. And John says, "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world."—"We know, indeed, that this is the Messiah, the Saviour of the world."

We here inquire of the objector,—do you then grant that he is the Saviour of all men,—the Saviour of the world, as the Scriptures declare? If so, we assure you, that he will save the number of whom he is declared to be the Saviour. But, replies the objector, he is not the Saviour of any man till he believes. We ask,—till he believes what? Why, replies the objector, till he believes that Christ is his Saviour,—if he believes so, it will be so. Let us understand this;—you say *he is not* the Saviour of an unbeliever; still he must believe that he is, and that he will make him so. Then he must first believe a lie and that will create a truth. This is (as Paul says) "turning the truth of God into a lie." But let us notice the record. "This is the record, that God hath given to us eternal life, and this life is in his Son." Do you grant, that God has given eternal life in Christ to every man? No, says the objector.—Very well, then they cannot be called upon to believe it. Finally, says the objector, grant that he has. This being granted, we would ask, whether they will not come in possession of it, if God's promise stands? Certainly. But replies the objector, it is not theirs, till they believe. Then the record is not true till they believe it; because, on this principle, they must first believe, that they have eternal life in Christ before it exists, and believing this lie will create it.

But, replies the objector, it is impossible that any man has eternal life given him in Christ, till he believes. We then ask, what truth do you wish him to believe, so that he may obtain this eternal life? The fact is, there is none. He must believe *this truth*, itself, because it is the *record*; and *this*, you have taken from him. You cannot call upon a man to believe, till you admit the existence of that *very truth* you wish him to believe. In order fully to expose the inconsistency of this conditional salvation, we will introduce an example. Suppose a father tell his servant, I have a son in London, nineteen years of age, who is in poverty and distress. I have given him in my will five thousand dollars, and I promise that it shall be put into his possession in two years. It is recorded, and that record is true. Go, my servant, and proclaim to him these glad tidings of great joy, and call upon him to believe, so that

he may enjoy a salvation by faith during those two years of suspense, and be made happy, even amidst his wants, by looking forward to the day when it shall be put into his possession.

The servant sets out on his mission, and honestly believes that he understands his errand. Being arrived, he addresses him as follows,—Son, your father is very rich, and he has not willed you five thousand dollars, nor given it to you on record; and he never will, unless you will *first believe* that he has. But, replies the son, according to your message, if I should believe that he has given me five thousand dollars, I should believe a lie. Let my father first give the money, deposit it in some bank, send me evidence of the fact, and with joy I will believe him. Well, replies the servant, you are a disobedient, stubborn unbeliever! because, if you would only believe so, it would be so, and you would have the money in two years.

You perceive, dear reader, that this servant has presented no truth for this son to believe. He wishes to give him the impression, that the obtaining of this fortune depends on his *believing*, and not on the *testament record*, and *faithfulness* of his father. In fact, he denies the existence of the father's *will*, and the *record*, and requires the son to believe a lie so as to create the truth. The servant does not understand his message, and the son does not know on what certainty to rest for the money.

In the same manner we are called upon to secure an *interest*, an eternal life, in the Saviour. They will not admit its existence till we *believe*. Then *belief* must create it. But may we spend our last breath in convincing poor sinners that it is already secured in Christ for them, so that they may believe, and live by faith on the Son of God.

The father sends another messenger.—He tells this son of the goodness of his father, and that he has *willed* him five thousand dollars, that the *will* is put on record, and that this fortune will be put into his possession in two years. The son does not believe it. Now he is an unbeliever. But does his unbelief alter the truth of the *will* or of the record. No. The certainty of his obtaining the money, rests on the faithfulness of his kind parent.—This servant perseveres, uses convincing arguments, and the son at length believes the record, is saved by faith from all his miseries, and rejoices with joy unspeakable. But his *believing* does not make the *record* any more true than it was before he believed it. It simply alters his present condition by kindling in his bosom the joys arising from faith and anticipation.—We have now answered the objections that would naturally be brought forward by those who believe that our eternal salvation is predicated on conditions. As *works* are not the requirements of the Gospel, only so far as they flow from faith in the truth, and as *faith* must precede works, therefore the truth of our eternal life in Christ must exist previous to our believing. Consequently all conditions are excluded from the gospel covenant.

We will now meet the objector on the doctrine of election and reprobation, the substance of which is as follows,—After man fell, God was pleased to provide a Saviour for a part of the human family.—That elect number he chose in Christ before the foundation of the world, gave them

eternal life in him, and for them only he tasted death. The Gospel is now to be preached to the whole world, and as long as they reject it, they are unbelievers. But the elect shall, sooner or later, all be brought to believe.

We will examine the foundation on which this statement rests. To bring it clearly before you, we will take an example. Suppose there is a congregation of one hundred persons. Fifty of them were elected to everlasting life, before the foundation of the world,—were secured by a Saviour, and the rest were reprobated to endless woe. For them no Saviour was designed, and no eternal life ever has, or ever will be, given them in him. Suppose a sermon is preached to those one hundred; and the fifty, who are elected, believe the record of their eternal life, are brought to the obedience of faith, while the other fifty remain unmoved. The preacher turns upon them and pronounces them *unbelievers*. But in what sense are they unbelievers? There has been no truth presented to them, which they disbelieve. Must they believe that Christ is their Saviour, or that they have an eternal life in him? But they would in such case believe a lie. If they believed right the reverse of the elect,—*believed* that God was their enemy and that Christ was not their Saviour, they would be *believers*. But if they believed what the fifty converts did, they would be *unbelievers*. We here repeat one premiss laid down in our last discourse,—viz. In order for any man to be styled a *believer* or *unbeliever*, there must first be presented some *truth* for him to embrace or reject.

Now either God has given us eternal life in Christ before the world began, or he has not. If he has, then we are unbelievers if we reject it. If he has not given it, and should we still believe that he has, we would then believe a lie. But neither our *belief* nor our *unbelief* can ever alter the truth.

God has "chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." * * * * "Having made known unto us the mystery of his will according to his good pleasure, which he hath 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." Some apply the above to the elect. But it embraces all things in heaven and earth, which are to be gathered together in Christ, and be new creatures. In addition to this, we will introduce two more passages. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." In these Scriptures we are assured *first*, that God chose us in Christ, before the foundation of the world; *secondly*, that he saved us according to his own purpose and grace, before the world began." In these Scriptures we are assured *first*, that God chose us in Christ, before the foundation of the world; *secondly*, that he saved us according to his own purpose and grace, before the world began, and *thirdly* that, he promised eternal life before the world began. These things being embraced in his original plan and purpose, their performance is therefore as certain as that the whole plan of God will be carried into execution.

There is, in my humble opinion, a strange inconsistency in the common doctrine. They contend that on account of the transgression of our

first parents, all mankind were fallen creatures, and even came into existence totally depraved. To show the justice of God in this constitution of our nature, they contend that Adam was our covenant head, and had he maintained his original purity, we should also have stood perfect in holiness, and no one would have any reason to complain. Now since Adam has fallen, and involved us in ruin, it is equally just in God, that we should share the fate of our covenant head, in the one instance as in the other. But if we make use of this same argument in relation to Christ, the second Adam,—if we contend that he was the covenant head of every man, that the covenant was not made for *this*, but for the future world,—that this covenant of grace being made between the Father and the Son, was to stand independent of man,—that eternal life was promised and given us in him before the world began,—that as our covenant head, he resisted all temptations, and perfectly fulfilled the law, that he died and appeared alive beyond the tomb, free from temptation, and in a holy and immortal constitution. If we contend for this, making use of their own arguments, saying that it is just as rational that we should appear in the image of Christ in the future world as that we should come into this world in the image of Adam, they will pronounce the argument, so far as applicable to Adam, *sound logic*, but so far as this same argument of theirs is applied by Universalists to Christ, they pronounce it perfect jargon.

But, says the objector, there is one point you have not settled, and I will here rest the whole of my argument upon it. It is this,—God has in no instance promised eternal life to *unbelievers*; and, unless you can prove that the promise does extend to them, your arguments must fall like rottenness to the ground. We have certainly proved this, and to attend to the objector's request would but be, in some measure, going over the ground already occupied. We will, however, just touch this point again. We will introduce the following words of Paul to Titus. "In hope of eternal life which God that cannot lie promised before the world began."

If God promised his creatures eternal life before the world began, will they not obtain it. They will for this passage says that he *cannot lie*. But, says the objector, he has not promised it to the unbeliever. We would then enquire, what is it that constitutes him an *unbeliever*? Why, do you call him an *unbeliever*? Do you say because he disbelieves the truth of God's promise? Then you must, of course, admit the truth of God's promise to him. If so, it must stand, for God cannot lie. You cannot call upon a sinner to *believe*, until you admit the existence of *that very truth*, you wish him to believe; God's promise of eternal life in Christ, is the gospel we are called upon to believe, with a sincere heart. If you contend that it is promised to an elect number only, and not to the reprobates, then if they should all be brought to the knowledge of the truth, what would they believe? Ans. The elect would believe the promise of eternal life was made to them, the reprobates would believe right the reverse of the elect, and all would be believers! No, says the objector, the reprobates ought to believe just as the elect do. But in this case, they would believe, that they also had the promise of eternal life. This would be believing a lie, because you say, God has not made them that promise. How would you preach to such persons? If you call upon them to believe the truth of the gospel, which is eternal life, you would call upon them to believe a lie. How can you extricate yourself from this difficulty? But, inquires the objector, how do you know that God has promised this eternal life to all? Ans. Because the Scripture res do call men either *believers* or *unbelievers*, in view of the promise, that God has made. Take away that promise, and belief or unbelief respecting it can no longer have an existence. Believers and unbelievers would be no more.

But, says the objector, this is not proof, that eternal life is promised to an unbeliever. Well, I am surprised at this assertion of my opponent! First, I ask, what do you call a believer? Ans. One who believes, that God has promised and given him eternal life in Christ, before the world began. Then of course an *unbeliever* must be one, to whom God has also promised, and given eternal life in Christ before the world began, but who will not believe it. But, says the objector, this cannot be. I would then ask whether eternal life was not promised, and given in Christ to the

believer before he believed it. Certainly. It must have been a truth before he could believe. Well what was he at that time? An unbeliever of course. Then eternal life is promised to all, because it is the lack of faith, in that never failing promise of Jehovah, that constitutes an unbeliever. But says the objector, a man "must do so and so," or he cannot be saved. This is not correct; he must believe or he cannot be saved. We are saved by faith in the promise, and are permitted to look forward with satisfaction and joy to an immortal existence, where we shall be free from sin, sorrow, and pain. This faith and hope fill the soul with love to God, and induce us to break off our sins by righteousness. So a salvation by faith can only be enjoyed in this life, and is to end, when faith and hope are lost in certainty, and in joy. Though only a few are saved by faith, yet all shall know the Lord from the greatest to the least, whom to know is life eternal.

OVERCOME EVIL WITH GOOD.

Does hunger prey upon thy foe?

Then let him feel the blessed power
Of Christian love—quick to him go
With bread, all that he needs; this dower
Shall quell his hate; perchance shall burn
Upon his head like coals of fire,
Consuming all his wrath, or turn
To cordial love his fiendish ire.

Should angry man lay brutish blow

Upon thy cheek or left or right,
Return it not; but make him know
The strength, the all enduring might
Of perfect love. This, it may be,
Will conquer him; if not, 'tis bliss
To thee; it brings thy soul to see
Somewhat of heaven. O seek for this!

Do hating men revile and curse,

And vilify thy honest fame?
Return a blessing—nothing worse!
Let prayer ascend as rushing flame
In their behalf.—This, it is true,
May not reclaim from sinful lust
These fellow men; but O! to you
It opens the dwelling of the just.

Do states or kings in hate and pride

Command thee forth to mortal strife?
Obey them not; still firm abide
In Christian love; let human life
Be ever sacred in thy sight;
And sooner die than shed the blood
Of fellow man. Thus shall the right
Be thy defence—thy helper, God.
[Practical Christian]

THE CROSS OF CHRIST.

BY REV. E. H. CHAPIN.

—The cross of Christ.—Gal. vi, 12.

Whatever may be the speculative views of different Christians respecting the death of our Saviour, to all there is a mighty interest and a pervading sanctity in the scene of his crucifixion and the hour of his last agony. Around that once-cursed wood, now radiant with a glorious transfiguration, there cling associations original, alerting and sublime, that give to its representations by the way-side, at the altar, on the church-top, wherever worn, wherever used, an influence deep and holy, and make it the comprehensive symbol of Christianity itself.

The cross of Christ! May it not be appropriate and beneficial for us to consider some of the causes of its influence? To all Christians there lingers around that death-scene enough to melt and win the heart. There is a consistency in that power of forgiveness, a serenity in that "It is finished," a pathos in that struggling humanity, a sublimity in that triumphant faith, an appeal in that great self-sacrifice, a power in that all-pervading love, that make the cross of the Redeemer radiant and holy—that give it a peculiarity and an influence that every mind must acknow-

ledge, and every heart feel. The Roman centurion in the darkness of his heathenism and in all the prejudice of his unbelief, exclaimed "Truly, this was the Son of God!" What must the Christian say, after a deeper insight into his Saviour's mission, and a closer study into his Saviour's character? It has been truly said, that "it is not the greatness of Christ's suffering which is to move our souls, but the greatness of the spirit with which he suffered."—that in mere sensibility to his sufferings, there is "no virtue, no moral worth, and we dishonor Jesus, when this is the chief tribute we offer him," that with the apostles, "reverence, admiration, sympathy with his sublime spirit, swallowed up, in a great measure, sympathy with his sufferings." Let us, then, approach the cross, and behold the agony endeavor to discern something of the spirit that was manifested there.

The cross of Christ! We see there a manifestation of *unfaltering adherence to duty*. We say, *unfaltering adherence*. If Jesus shrunk from the bitterness of the last hour, if he prayed with intense agony that the cup might pass from him, he did not shrink from *duty*—he did not ask to be free from that. Perhaps, if that duty might be discharged without that poignant suffering, if it might be accomplished without the thorns, the scourging and the cross, he would have it so; but the "Father's will be done!" And, strengthened, he calmly rose from that hour of anguish, and went forward to the end! The rough palms could not deter him, nor the fierce mockery—all that Pilate, all that man could do, could not urge him to desist from the completion of his work. The sense of the presence and favor of God is the sustaining strength of the good, and perhaps it was in relation to this that he cried out, "Eloi, lama, sabachthani!" But that thought remained but for a moment, and, in victorious assurance, he commended his spirit to the Father. His duty was done, accomplished through toil and blood, and that pale, bleeding face bore impress of the spirit's lofty triumph. Here, then, was duty unwaveringly adhered to—the allotted work performed, despite all trial. This is one lesson that we learn from the cross of Christ. Let it have its influence upon us. Let us remember that duty, at all sacrifices, is to be performed. To this we must cling, let what will fail, or threaten. And the triumph will come, at last. The dutiful spirit is ever the victorious spirit. No one ever went forward in duty, despite all obstacles, without reaping, in the end, an abundant reward. The moral coward, the time-server, the disobedient, is always the loser—the dutiful man smiles, triumphant, at the last. The light of God's approval converts the crown of thorns to a diadem of glory, and his example becomes strength and victory to others.

The cross of Christ. We see there a lofty *self-sacrifice*. Not for himself, droops yonder sufferer. Not for himself, he wears that bleeding brow. Not for himself he meets that wounding spear, and dies.—Christ died for the guilty, not as the guilty. He died for their good, for their everlasting welfare. He died that man might live—died thus, temporally, died in agony and in shame, that man might have eternal life, and he won to know and love God.—For these great ends, he lived also. It so laid in the course of his mission, that if he would teach men, would open the life, and the truth, and the way, he must die—he must come in collision with pride and ignorance, and hate and fear, and be crucified. Yet he went forward with that mission. He turned not from it. He hesitated not. His life was necessary to man. His death was necessary. We do not stop now to inquire in what respects that death was necessary, but it was for man's welfare, and in meeting it Jesus died for man. He sacrificed self for the good of the world. And as we look upon those pierced and outstretched hands, those cold pale lips

upon which lingers yet the sanctity of prayer, that face where holy triumph has softened the lineaments of anguish—let us realize that that blood was shed for us—was poured out freely for our race, and that flesh marred and broken that we might be better and happier. And let us learn therefrom the duty of *self-sacrifice*. Oh! how little of Christ's spirit is there in the world! We can endure but very little suffering even for ourselves, much less for others. We mourn if our schemes do not gratify self. We do not extend self until it becomes identical with our race. We do not labor and spare, and strive and give, that others may be blest. Or, do we thus? Do we ever sacrifice self for others' good? Believe it, whenever we do, we shall exhibit a portion of that moral sublimity which sheds a radiance around the cross of Christ.

The cross of Christ! We behold there a *holy submission* and a *triumphant confidence*. There may be a shrinking from physical pain. There may be a momentary cry of anguish. But these are transient interruptions. The great spirit of that death on the cross, is submission and trust. Submission through tests of shame and pain; confidence wrung from dying agony. "Mother! behold thy son." What a spring of human affections is opened here—here, upon the cross—here, amid all the tumult of the multitude! "Mother! behold thy son." How tenderly, how anxiously these words drop from the sufferer's lips. And was there not anguish, a spirit alive to keen suffering, in him who spoke thus? Did not excessive thirst wring an exclamation from his parched lips? Was it not amid a sense of sharp endurance that he breathed that sublime prayer? Elevate not that cross, above the sympathies of human nature! There was suffering there—affliction of body and of soul! And yet—behold what submission! "Thy will be done, not mine." He did not once swerve from that pious sentiment. He did not strive against it. And, then, over his dying moments, gleamed that great confidence, like living sunlight. "Father, into thy hands I commend my spirit!" The victory was won. The pain of the body, the sorrow of the mind, could not triumph over the trust of the soul.—So let us learn to be submissive and trustful. Let no sorrow, overwhelm us, with despair—let no burden force us from obedience to the will of God. Remember Jesus and his dying moments. Let his faith and trust be ours. For even amid the darkness of the third hour, they linger with holy light around the cross of Christ.

The cross of Christ! We behold there *omnipotent and universal love*. This is the great attraction of that cross. It is an exhibition of love. No thunders break above that drooping head. All there is calculated to melt the heart of man, to win it, to smite open its affections, to draw out its sympathies with goodness and with truth. Even here, amid the sacred sorrow of the scene, breathes that benediction that a little while ago we heard from angel-tongues—"Peace on earth—good will, to man!" Peace and good will! God speaks it, even in the marred image of his beloved Son. It is reiterated from the lips of bleeding sacrifices.—Wisdom may limit its expedients. Power may refuse to condescend. But love knows no bounds to its efforts. Mightiest when it humbles itself the most, dying but to triumph, it cannot be repelled, it cannot be quenched. With outstretched arms rushes from the throne of God to the despot abyss of human woe and degradation, and Deity speaks not in the awful serenity of justice, but pleads with bleeding side and crown of thorns. Love? this is the influence that breathes from the cross and attracts us there. Love! victorious over sorrow, shame and pain. Love! seeking the welfare of the world. Love! breaking out in prayers of forgiveness, and appealing in sublime silence to the testimony of its deeds. Oh! the cross of Christ is the exhibition of God's love to man. From the cross, that love shall triumph!

Thus have we endeavored to specify some of the lessons which come from the cross of

the Redeemer. We have there an exhibition of traits and attributes that are calculated to excite deep interest and to stir profoundly the affections. We have there a manifestation of obedience, and devotion, and confidence, and love, amid scenes of gloom and agony, exerted for man's highest welfare. We do not say that there is no other meaning in the death of Christ. We view it as the great crowning act of his mission—an act intimately connected with the great fact of his resurrection. Had not Christ died thus, and been exposed to the jealous scrutiny of his enemies, to the ever hausing pains of the cross, then we might not have had that clear light upon his gospel, that transcendent triumph of his rising. Was it not meet that he should die thus, rejected, despised, crucified? Had he died in exaltation—had he been surrounded by triumphant and admiring friends, should we not lack the holy and beautiful lessons, the sublime teachings, that we now receive? Earth's heroes have departed amid the shouts of the multitude, with laurels around their brows. Others have passed away in the pomp of success, and the royalty of power. But Jesus of Nazareth, our priest and our king, dies amid brutal scoffs, pierced with nails and crowned with thorns. But should it not be so? Does not his character shine out in its power and attractiveness from this very fact? There is nothing to foil the divinity of his virtues. We are forced to acknowledge them. From the rugged wood they shine with a glory all their own. Royal canopy, laurelled death-couch, could not have made them what they are. They convert the instrument of death and shame into a symbol of glory—an agent of victory.

That Christ's death should take place as it did, then, seems an essential fact in his mission. It appears to us that vital results are secured by it. It crowns his labors, by giving an authority to his claims, an expression to his love, a moral to his teachings, an opportunity for his triumph. And whatever efficacy we attribute to his death and his cross, there is, certainly, this great efficacy—that cross is a medium of moral power—it concentrates upon the heart of man the majesty of truth, the sublimity of virtue, the power of love. These shall appear clearer, and have a warmer and more direct influence, as men advance in moral perfection. The cross of Christ is the embodiment of Christianity—the manifestation of its true power. All human philosophies sink below it. This alone, marks the divine origin and proves the efficacy of the gospel. It is a moral appeal to a moral being. It aims at the affections. It addresses the heart. It sets before man a model; it shows him the depths of love. From that cross Christ draws men. He does not force them, nor bow them, by any physical power—he does not dazzle them by a greatness that belongs only to the intellect—but he draws them—binds their affections to God, excites them to the practice of goodness by its clear exhibition. By the cross, by the truth that was there vindicated, by the virtue that triumphed there, by the love that endured all and failed not—by these does the thorn-crowned and crucified draw us unto him.

What is the salvation which Christ gives us? It is not deliverance from material evil, merely—it is not mere freedom from outward punishment; it is deliverance from the evil of our own souls, freedom from our debasing passions, our impure desires, our sinful hearts. He raises us to a strong virtue and a blessed love. He saves us from our low appetites, our degrading fears, our gloomy doubts, and makes us happy—makes us good. This is the salvation of Christ, and this is the influence that emanates from his cross. Go there! Bow at its foot, Drink in the spirit of him who is struggling there with pain and death! Imbibe that holy obedience, that blessed confidence, that universal love—and then go forth, strong and free! Oh! often, often visit the cross of Christ, that you may feel its influences, and rejoice in its salvation!

The cross of Christ! It stands there. The body of the Redeemer has been taken

away. The crowd have dispersed to their homes. The setting sun gilds it, the stars shed over it their holy lustre, and through the silent night, it stands there, an instrument of ignominy, and torture, and death. And when the morning light falls upon it, the people point to it as the wood on which the malefactor died. But it is an instrument of ignominy no more. From that hour when he drew his last breath, it became a glorious emblem, a sign of victory. Through the ages it stands, the guide of the sinning, the hope of the doubting, the rest of the weary. Through the ages it stands, Many suns shine upon it—night-light like epochs roll their starry lustre over it—changes go on around it—but there it stands, the great manifestation of truth and love—the point of atonement between man and God. The cross of Christ! The hosts of steel, the powers of human wisdom, shall roll back and be broken, but here is a power that cannot be overcome—an influence that reaches the heart, that exalts while it binds the soul.

Christians, cling to the once despised, the now-glorious cross! Let it be to you more than a symbol. Let its life and its spirit reign in you. Let him who hung upon it dwell in your soul. Cling to the cross of Christ—the sign of man's salvation—the instrument that reconciles him to God!

A HARD QUESTION FOR PARTIALISTS.

The Prophet Jeremiah speaking of the awful temporal calamities that had befallen the people of Israel, says—Lam. iv. 6: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." Now, these people, whose punishment was greater than the punishment of the Sodomites, were not yet dead; and consequently were not enduring the torments of the fabled *post mortem* Hell. Afterwards, in the last verse of the same chapter, the Prophet says, "The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins." Here we learn that the punishment of the sin of the house of Israel, which was greater than the punishment of the sin of Sodom, was accomplished. It came to an end. Therefore, this punishment, greater than the punishment of the Sodomites, was temporary and limited, and endured on earth, and in this life.

The question for Partialists to answer—the knot for them to untie, or cut, is this: If the Sodomites were and are suffering, and to suffer endlessly, in an immortal Hell, how could the Prophet say that the temporary, earthly, limited "punishment of the iniquity of the Israelites was greater than the punishment of the sin of Sodom!"—?

ONE BEING IN ITS FAVOR.

According to orthodox theology, there is one being, who above all others, is pleased with endless misery. He is the only one in fact who wishes it true. Does the reader ask who he is? We reply, he is called the Devil, the great enemy of God and Christ, and the Prince of hell. As he is the Ruler of that dark fiery country, he of course wishes to get as many subjects as possible—and if the generality of doctors of divinity are correct, he will be more successful in his efforts than the Son of God. He will gather to himself more than half of those whom Jesus came to save. No being in the Universe, so far as we know, likes the doctrine of endless sin and rebellion against God, except the "father of lies"—a fact worth remembering.

But it is a little remarkable that when we prove to our limitarian friends the destruction of the devil, hell and sin, they seem to mourn as though they were soon to lose their father and dearest home.

† MEN CALL UPON GOD IN TROUBLE.

The Lord says of the people of Israel, by the Prophet Jeremiah, ii. 26, 27, "As

the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back upon me, and not their face: but in the time of their trouble they will say, Arise, and save us."

How well and graphically do those words describe a very general principle of human nature! How many myriads of men who forget God in prosperity, and virtually or practically worship other gods, yet call upon him in trouble! Thoughtless of overruling God, while in safety; yet, in the times of danger, they remember him, and call upon him, saying, "Arise, and save us!" In health they forget that God is their Preserver: but in sickness; and fearing death, they cry to him "with whom are the issues from death." Happy and rejoicing in prosperity and all the pleasures of life, they think not of the bountiful Source of all good; but in misfortune, and trouble, and pain of body and mind, they call upon God to "arise and save them."—Strange inconsistency! amazing ingratitude!

Should we not continually remember the Almighty, and recognize in him our Father, Friend and Benefactor? Why should we enjoy his favors thoughtlessly, and without one feeling of gratitude; and then, in our "time of trouble, say, Arise, and save us!"?

It is well that God does not forget us, and cease to care for us, although we forget and forsake him!

MISQUOTATIONS FROM SCRIPTURE.

"God tempers the wind to the shorn lamb." A smoothline of Stern. Compare Isa. 27: 8.

"In the midst of life we are in death." Drawn from the burial service.

"Bread and wine, which the Lord hath commanded to be received." From the Church Catechism.

"Not to be wase above what is written." Not in Scripture.

"That the spirit would go from heart to heart as oil from vessel to vessel." Not in Scripture.

"The merciful man is merciful to his beast." The Scriptures is, "A righteous man regardeth the life of his beast." Prov. 12: 10

"A nation shall be born in a day." "Shall a nation be born at once?" Isa. 66: 8.

"Iron sharpeneth iron, so doth a man the countenance of his friend." "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Prov. 27: 17.

"That he who runs may read." "That he may run that readeth it." Heb. 2: 2.

"Owe no man anything but love." "Owe no man anything, but to love one another." Rom. 13: 8.

[In the following passages the Italics are not in Scripture.

"There am I in the midst of them, and that to bless them." Comp. Ex 20: 24.

"That the word of the Lord may have free course and run and be glorified." 2 Thess. 3: 1.

"Above all that we ask or think, or are worthy to receive." Eph. 3: 20.

"With him is a plenteous redemption, that he may be sought unto." Ps. 103: 7

Prayer that "what was sown in weakness, may be raised in power." Comp. 1 Cor. 15: 43.

Neither hath it entered into the heart of man to conceive the things. Scripture: Neither have it entered into the heart of man the things," etc.; "but God hath revealed them unto us by his spirit." 1 Cor 2: 9.

We have taken the preceding article from the "New York Observer" of Saturday last. It appears in that paper as an original communication. "To do good and communicate," is a Scriptural and rational injunction; and we hope the Observer will copy what follows, as part second of misquotations, &c.

1.—"Man is prone to evil as the sparks fly upwards." This is not in the Bible. See Job v. 7. "Yet man is born into trouble, as the sparks fly upwards." Being "prone to evil," and being, "born unto trouble," are very different matters.

2.—"God out of Christ is a consuming fire." The words in Italic are not in the Scriptures. See Heb. xii: 29: "For our God is a consuming fire."

3.—"As the tree falls, so it lies: as death leaves us so judgment shall find us." Very erroneous quotations and misrepresentation. See Ecclesiastes xi: 1—3.

4.—"No self murderer shall have eternal life." False quotations. See 1 John, iii: 15: "Whoso hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him."

5.—"It is appointed unto all men once to die and after death the judgment." False quotations. The word ALL is not in the passage. See Heb. ix. 27: And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered." &c.

If the Observer will copy the preceding, we will try again.

"Here are a few more left of the same sort"—N. Y. Christian Messenger.

IGNORANCE OF THE BIBLE.

We clipped, some month ago, the following chapter of blunders from an exchange paper. It amused us much at the time, and it may perhaps afford amusement to some of our readers. The scholar who would blunder thus, in making classical quotations, would lose his reputation for scholarship; and we do not think that we hazard much when we say, that the gentlemen named below, understood law and politics much better than the Bible. Would it not be well for those who quote the sacred book, to read its pages?

BIBLE READING OF PUBLIC CHARACTERS.

Lord Kenyon, who understood law better than the Gospel, closed one of his charges to the jury as follows: "Finally gentlemen, I would call your attention to the example of the Roman Emperor Julian, who was so distinguished for the practice of every Christian virtue, that he was called Julian the Apostle

But we need not leave our own country for similar examples among legislators. We find Mr. Hooge, a member of Congress from Illinois in the course of debate, quoting the following lines as coming from the Bible:

"Whilst yet the lamp holds out to burn, The vilest sinner may return."

And Col. Benton, in the Senate, spoke of our Saviour having cast seven devils out of a certain man, and of the devils taking possession of the swine who ran violently into the sea and perished, &c.

Two members of the State Legislature at the close of the session, addressed a circular to their constituents: "We hope the course we have pursued and the vote we have given, will meet your approbation. We hope you will say to us as Nathan said to David, "well done thou good and faithful servant."

"Mr. Speaker," said a member of a Legislative body, earnestly opposing a measure before the House, "I would no more vote for that, than I would fall down and worship the golden calf that Abraham made."

"Mr. Speaker," said another member, "it was not Abraham that made the golden calf, it was Nebuchadnezzar."

An editor of one of our Newspapers, when giving an obituary notice of a wealthy man, remarked,—"we may say of him as the holy scriptures have so beautifully expressed it—"an honest man is the noblest work of God." One of our City editors, himself a clergyman, too, refers to Daniel as having persecuted the saints before a Christian.

The last one I shall give, is taken from Waddy Thompson's Recollections of Mexico, in which speaking of the Hospital of St. Lazarus, he says "The inmates would have rivalled, in sores and rags, the brother of Mary and Martha"

How many of these men read their Bibles!—Ib.

ANOTHER CONVERSION IN THE MINISTRY.—The Trumpet contains a letter from Br. H. Slade, giving an account of the conversion of Rev. Lucius Flowers, of the Baptist denomination, to Universalism. He is spoken of as a young man of more than ordinary talents, and an irreproachable character.

ANECDOTE.

A clergyman, who had great confidence in his argumentative powers, once said to Mr. Murray—"Mr. Murray, do we read

that the wicked shall be turned into hell, and all the nations that forget God? Now get them out if you can!" Mr. Murray with his accustomed shrewdness replied—"Sir, do we not read that death and hell delivered up the dead that were in them? Get them back again if you can?"

A zealous divine lecturing his flock for non-attendance on his meetings, warned them above all not to go to hear Universalist preaching: "for," said he, "if you do, you will get some ideas into your heads that you will never be able to get out again!"

SECULAR.

ARRIVAL OF THE STEAMSHIP "EUROPA."

IRELAND.—The Liffey, at the present time, presents a most singular spectacle. Farmers, and the better class of labourers are emigrating in shoals to escape the now impossible poor law. In many parts of Ireland there are not left sufficient able bodied men to till the ground. Notwithstanding the prevalent distress, Dr. Cantwell has sent round a begging letter to the Roman Catholic Clergy, asking for pence for the Pope. In the meantime, another field is opened for Irish emigration. The plans for the immediate colonization of Vancouver's Island are just out. Settlements are to be formed forthwith, and all profits from sales of lands above 10 per cent. are to go towards the improvement of the Island. Land is to be granted in lots as small as 20 acres. There is to be a Governor and a Council of seven nominated by the Crown, with a House of Assembly elected by the holders of grants. The ports and harbors are to be free to all nations.

FRANCE.

France has again passed through a severe ordeal. A widely ramified conspiracy, favored, perhaps, by the inconsiderate reduction of the Garde Mobile by the Government, has been discovered, and large numbers of the insurgent leaders have been arrested. The utmost alarm pervaded Paris up to the 24th ult., and nothing but the skilful and admirable arrangements of General Changarnier appears to have prevented a renewal of the terrible scenes of June last. The National Assembly, and the President with his Ministers, maintain, relatively, a hostile attitude.

AUSTRIA.

The position of Austria has wonderfully changed for the better. Hungary, her "chief difficulty," has been rapidly subdued, owing to a combination of fortunate circumstances, although much remains to be done to render the conquest, for such it must be called, secure. The Magyars relied upon the Danube as their main defence against the Austrians; but the early setting in of an intense frost, which bridged the broad rapid stream with ice sufficiently strong to bear the transport of heavy artillery, enabled Prince Windischgrätz to effect an easy junction with a weaker corps, which occupied the country on the left bank. The Austrian Government has now 500,000 troops under arms, under skilful Generals, and no Democratic party can make headway against such a power.

ITALY.

In Italy the *statu quo* is still maintained—affairs are in a terrible state, and no one can see through the chaos, political and moral.

SPAIN.

In Spain the Carlists and Progressives give the Government much trouble.

BAVARIA.

The Bavarian Chambers have been opened by the King in person, with a spirited Constitutional Address. Equality and legitimate liberty are, he says, the basis on which King, State, Church and people stand, and he will subdue anarchy with all his power.

Died in St. Thomas, C. W., February 13, 1849, Mr. STEPHEN LYMAN, letter-press printer, a native of the city of Dublin, Ireland.

PREACHING APPOINTMENTS.

- LONDON, April 8; at 10½ a. m., & 3 p. m.
- WESTMINSTER, April 11; 7 p. m.
- TOWNLINE, April 12; 7 p. m.
- TEMPERANCEVILLE, April 15; in the afternoon.
- PINGAL, April 16; 7 p. m. The friends will please make the necessary arrangements, give notice, &c.
- SMITHVILLE, April 22, afternoon.
- LOUTH, near Disher's Tavern, April 22; at 10½ a. m.
- BEANSVILLE, April 22; 7 p. m. The friends will please make the necessary arrangements.
- FIFTEEN, near the Baptist Church, April 26; 7 p. m. The friends will make the necessary arrangements.
- ST. JOHNS, April, 24; 7 p. m.
- BRANTFORD, April 29, 10½ a. m.
- MUDGE HOLLOW, April 29; 4 p. m.

THREE FORMS OF FAITH.

CALVINISM.

Enter Calvin, Luther, Hopkins, Prudence, Mercy and Grace.

Calvin. Good evening, Luther; I am glad to meet you—for though I have warmly opposed some of your polished notions, it is a pleasure to see one who adheres to the divine decrees.

Luther. I can readily forgive you, Calvin, for though in some things you have gone farther in opposing the mother church than I have, you have done nobly in defending the sovereignty of God. Our friend Hopkins seems not to agree with us exactly.

Hopkins. You're well, gentlemen, considering your circumstances, but I think that I have made some improvements upon your system; but I believe most fully in your doctrine of decrees.

Calvin. Yes, I know that, and I have been thinking that my opposition to your theory was not wise. The truth is, we cannot see alike in all things, and while we agree that God is a sovereign, and has fixed by his decrees the fate of the world, I do not think that we should contend about minor points.

Luther. You are right, Calvin, and I think we ought to be more lenient towards Br. Hopkins, especially as Arminius is making some noise in the world, and is thought to have much more benevolent views of Deity than we have.

Hopkins. By the way, brethren, that brings up a difficulty that has often troubled me. The most benevolent persons that I meet shudder at the doctrine of eternal reprobation. They say it is too horrible to be believed.

Prudence. Why, gentlemen, that is a general feeling among my sex, but I cannot think it prudent to talk as they do. It may be that this very feeling which they have is one of the temptations of Satan. If he can transform himself into an angel of light, why not into an angel of mercy?

Calvin. It is no doubt a suggestion of Satan. He wishes to deceive that he may destroy.

Mercy. He cannot have much shrewdness then, for how can he expect to change the decrees of the infinite God? Do you not all teach that those to be saved are elected to life, and those to be lost reprobated to endless woe? If you are right, then, the elect can be in no danger, and they need not trouble themselves about the wiles of Satan.

Grace. But do you deny that the salvation is of grace? Can any merit heaven?

Mercy. Oh no—it is of God's mercy that we are saved; but then if our doom as Calvin teaches, was fixed before we came into the world, Satan cannot be very wise if he supposes that he can alter it.

Grace. That's just the way Arminius preaches. He is all for works, and expects that works will take him to heaven.

Luther. Yes—and he seems to think that when God made the world he had fixed no design.

Hopkins. Or if he had, that it has been defeated.

Calvin. I cannot endure those squeamish people, who think that God has not a right to do as he pleases with his own.

Prudence. None dispute the right of God to do as he pleases; but does he please to do what you say? I would not be rash, but really I could love God better, if it were not for his decrees of reprobation.

Mercy. Such a decree makes God an awful being.

Grace. What of that, salvation must be of grace.

Prudence. On that point there can be no doubt; but because it is of grace, does it follow that some are decreed to ruin?

Calvin. Of course if any are lost, God decreed that they should be, for he had a design with regard to every human being.

Hopkins. Of that there can be no doubt.

ARMINIANISM.

Enter Arminius, Wesley, Clark, Free Grace, Free Will and Compassion.

Calvin. Good heavens! what a troop is here. Arminius and his followers.

Luther. Alas! for the degeneracy of this age. Arminius' friends, here we shall have an encounter, for we have fallen in with the representatives of another age.

Wesley. Indeed we have, and their presence seems to throw dark shadows over us.

Clark. And not only shadows, but a chill which almost freezes my heart.

Calvin. This is Arminius, I believe, the heretic who teaches that salvation is offered to all.

Luther. And who denies election and reprobation.

Hopkins. And makes man greater than God. Arminius I believe in a free salvation, reverend sirs.

Wesley. If it is not, how can the sinner be blamed for not being saved?

Clark. And if God has reprobated some, how can he be good to all?

Compassion. Reprobation! reprobation.. to endless death! The idea distracts me.

Free Will. And in what sense are we free, if some are thus reprobated?

Free-Grace. Reprobation! Is not grace free for all? If you will assist me I will sing one of our sweet hymns to these advocates of stern decrees and partial favor.

Free-Will, Free Grace, and Compassion.

FREE GRACE.

The grace that all are praising.

Is just the grace for me.

Its favors wide are spreading.

As light o'er land and sea,
It is the grace, the heavenly grace,
That shines in Jesus' smiling face,
Grace, endless, boundless, free,
Oh, that's the grace for me.

The grace of God, the Father,
Is just the grace for me,
The soul needs nothing richer,
It saves the bond and free,
Its song of sweetest joy and love
Shall be our song in world's above,
Grace, endless, boundless, free,
Oh, that's the grace for me.

Hopkins. I'm sick of this religion of mere feeling—a religion without logic and sense. Its advocates have sung it into favor.

Calvin. Yes, even our sisters joined in the chorus—

Oh that's the grace for me.

Luther. I saw it, and in spite of our logic, all the church may yet sing this fanatical song.

Calvin. (Addressing A., W., and C.) Gentlemen, allow me to ask a few questions. Did God know when he made man, what would be his end? Is it any worse to make a man, knowing that he will be endlessly miserable, than to ordain him to be thus miserable? Is God as good to Heathens who never hear of Christ, as he is to Christians, if the heathen cannot be saved?

Arminius. Man is a free agent.

Calvin. Did God know when he gave man his agency, that it would prove his endless ruin? If so, why did he give it, if he was good?

Hopkins. Are the Heathen free agents? How can they believe on him of whom they have not heard?

Clarke. God did not know what use man would make of his agency.

Luther! He did not! Why then, did God give it to him, if he was infinitely good?

Calvin. Mr. Clarke, I have heard much of your great learning—will you be kind enough to inform me how infinite wisdom can grow in wisdom? I was not aware that anything could be added to infinity.

Hopkins. Does not the Bible say, known unto God are all things from the beginning of the world?

Arminius and Wesley. Why Br. Clarke, you reason very strangely. You deny the wisdom of God.

Clarke. And you must deny it, or you make God as bad as Calvin does; for it is just as bad to make a man knowing that he will be endlessly miserable, as to ordain him to be thus miserable.

Arminius. Its false.

Wesley. Yes, scandalously false.

Luther. It is not false.

Wesley. It is—you know it is.

UNIVERSALISM.

Enter Murray, Winchester, Barnes, Lovt, Justice and Hope.

Murray. What! what! gentlemen. You seem excited—angry—very angry!

Winchester. Men should never get angry in talking upon religion.

Barnes. Now abide faith, hope, charity—these three, but the greatest of these is charity. Do not disgrace charity in discussing your faiths.

Murray. You are both right, gentlemen. Calvin, Luther, and Hopkins believe that all will be saved for whom Christ died; and Arminius, Wesley, and Clarke believe that he died for all. Thus you are both right.

Love. Yes, but not right in saying God created some for ruin, or that he created some and exposed them to endless ruin.

Justice. There is no difference in that respect between Calvin and Arminius; both make God the author of endless pain.

Hope. And both destroy hope; for there is no sure ground of hope but the infinite and impartial love of God.

Murray. Calvinism makes God arbitrary and cruel.

Wesley. That is true, Mr. Murray.

Winchester. Arminianism denies both the wisdom and goodness of God.

Calvin. That's true, for God would not have given man the power to make himself endlessly miserable, unless he designed that misery.

Barnes. Human agency is limited, and thus God can do his will in the salvation of all, even though man is a moral agent.

Justice. Yes—and God is just as well as good.

Love. His justice is but the agent of his love. He punishes, not to destroy, but to save.

Hope. We can, therefore, hope for all men.

Prudence, Mercy and Grace. Here, our difficulties are all solved—there is salvation by grace, and yet God is not a cruel sovereign.

Free Will, Free Grace and Compassion. Yes, and all are rewarded and punished according to their deeds, and thus though the will is free and grace is free, God can have compassion on all.

Calvin. There is logic here, Luther.

Hopkins. Yes—and disinterested love.

Wesley. Yes—and grace, full and free.

Arminius. Yes—and justice too.

Clarke. If this theory be true, I need not deny the infinite knowledge of God.

Murray. Truth is harmonious.

Calvin. Luther and Hopkins. That idea agrees with our logic.

Winchester. Truth is glorious, too.

Love. Most certainly, for it comes from a God of love.

Hope. Is there anything glorious in endless woe?

Arminius. Wesley, you and Clarke believe in the salvation of brutes; I should therefore, suppose that you could believe with Murray. Man

must be of more value in the eye of God than a horse.

Faith and Joy.

Faith. I am delighted friends, with your views Faith in such views works by love and purifies the heart.

Joy. And I am full of joy. Listen while Faith and I sing, and if conscience will permit, unite in our chorus.

THE FATHER OF LOVE.

Mid regions of Glory and heavenly delight,
How rich are the splendors of grace and of light,
Which beam from the face of the Father of love,
And swell the glad hearts in the bright worlds above.

Love! love! free, free Love.

There's no one like Him—the Father of Love.
He watches his people with kindness and care,
And lends them by streamlets, through the fields,
Fresh and fair,
When sin overtakes them and rends them with woe,
Thus fountains of grace with salvation overflow.
Love, &c.

When night in its gloom brooded wide o'er the world,
And grief o'er each home had its banners unfurled,
He sent from the skies the blessed Son of his love,
To raise the lost world to his glad home above.
Love, &c.

Then sin shall be finished, its kingdom shall fall,
The millions of earth shall be freed from its thrall,
And death, the dread tyrant, no longer bear away,
And all be immortal in eternal day.
Love, &c.

WILL YOU ANSWER?

CONTINUED FROM FIRST NUMBER.

25. As Jesus "tasted death for every man," Hebrews ii. 9, can it be true that "the pleasure of the Lord shall prosper in husband." Isa. liii. 10, if a part are never saved? Phil. ii. 9—11.

26. Can Jesus be the Saviour of any more than he actually saves? Can he be "the Saviour of the world," 1 John iv. 14, if the world be not actually saved by Him?

27. If Jesus be in no sense the Saviour of unbelievers, why are unbelievers called upon to believe in him as their Saviour? If unbelievers are not called upon to believe in Christ as their Saviour, what are they to believe?

28. Must not the thing to be believed be true before it is believed? And must it not continue to be true, whether it be believed or not believed? Can faith create any truth? or unbelief destroy it?

29. "What if some did not believe? Shall their unbelief make the faith for promise of God of none effect." Rom. iii. 3. Is it true, that "God hath concluded all in unbelief, that he might have mercy on all." Rom. xi. 32.

30. Can God be especially the Saviour of them who believe, unless He be actually the Saviour of all? Tim. iv. 10. Is it not true now, as it was in the days of Paul, that those who trust in the living God as the Saviour of all men, labor and suffer reproach?

31. Is "faith the substance of things hoped for?" Heb. xi. 1. Do you hope for the truth of the doctrine of endless misery? If endless misery be not a thing hoped for, can it form any part of the Christian faith?

32. Do you pray for the salvation of all men? Do you pray in faith, nothing doubting? Are you aware that "whosoever is, not of faith is sin?"

Would God require us to pray for all men, and to pray in faith, unless He will have all men to be saved? 1 Tim. ii. 4. If you believe endless woe to be an item of the truth of God, why do you hope and pray that it may prove false?

34. Do the righteous desire the salvation of all mankind? Is it true that "the desire of the righteous shall be granted?" Prov. x. 24.

35. If "whosoever believeth praise glorifyeth God," Psalm l. 23, can He be glorified by those who cannot praise Him? If any one be rendered endlessly miserable, will it be possible for him to praise God?

36. Do you believe that endless punishment would, in any sense, rebound to the glory of God? If you can "rejoice in hope of the glory of God?" Rom. v. 2. If any, should, not the doctrine of endless woe be blotted from your creed?

37. Would not the salvation of three-fourths of mankind glorify God more than the salvation of one-half? Can you heartily join the angelic host in singing "Glory to God in the highest," without believing in the salvation of the whole family of man?

38. Is endless misery embraced in the message of "good tidings of great joy which shall be to all people?" Luke ii. 10. If not has that doctrine any proper lot in the Gospel of our Lord Jesus Christ?

39. Is it certain that all who are now alive or yet to be born, will not be doomed to endless woe? If faith or good works, or both, be essential to the happiness of a future life, can it be certain that any of our race will enter that happy state, inasmuch as it is not certain that any one will continue faithful and obedient unto death?

40. If Christianity does not teach a certainty in relation to the future destiny of any soul (four races, is it not properly a system of chance? What better is chance than Atheism?

41. Is not the goodness of God co-extensive and co-eternal with His wisdom and power? As the wisdom of God can never change to folly

nor His power to weakness, will His goodness ever change to hatred? Can Deity be universally and eternally good, if endless misery be true for a single soul?

42. Is it, true that the tender mercies of the Lord are over all; His works? Psalm cxlv. 9. Will not His tender mercies be always over all His works? If endless misery be true for any of our race, in what respect are the tender mercies of the Lord different from the tender mercies of the wicked?

43. If "the goodness of God leadeth to repentance," why should it be supposed that repentance leadeth to the goodness of God? If "the goodness of God leadeth to repentance," are not the impenitent the objects of His goodness?

44. Can he be a Christian who affirms, that if he believed in the certain salvation of all mankind, he would neither worship God, nor obey the precepts of his heavenly law? A. C. T.

OVERCOME EVIL WITH GOOD.

This is one of the most important commands of inspiration; and cannot be too deeply impressed upon the minds, not only of professed Christians, but all people every where.

Our experience must have taught us this; that while the principle of evil for evil, carried out into practice, only increases evil, the one recommended by Paul results in its destruction. If the man cursed, curses in return, both men will become still more angry and bitter towards each other; but if one returns kind and gentle words, the other will be sure to relent and lose a large portion, if not all his anger. No man can firmly resist the influence of kindness when brought to bear directly upon the mind. It is well compared to fire, which heaped upon the heads of enemies consumes the wood, hay and stubble of their enmity, and subdues and melts their hard hearts.

But why should we be required to overcome evil with good, if God, whom we are commanded to imitate, acts upon an opposite principle? Surely the infliction of infinite evil upon his enemies would not accomplish the great object of his benevolent plans and purposes. It would perpetuate and increase it forever, and thus defeat his own schemes of redemption. Even in this world God could not draw men to himself; and make them his willing and obedient subjects by the application of the principle of retaliation and vindictiveness. He has so constituted the human mind that it cannot be thus forced to love and adore; but it is powerless for evil under the influence of goodness.

If it be said that God does always overcome evil with good, by those who believe in endless evil, I ask why he has set apart a vast Empire of his possessions, in which to perpetuate it in every form of horror? Why decrees that it shall remain the scene of sin and blasphemy, with not the slightest prospect of a termination? Why immortalize that which he has attempted to forever blot out of existence? These are questions which can never be satisfactorily answered on the hypothesis under consideration. God either overcomes evil with good, or he does not. If the first, endless misery is as false as Paganism. The increasing revelations of his goodness—and the brightening displays of his undying and tender love, shall finally subdue and purify all souls, and make good gloriously triumphant over all evil.

There is, then, every encouragement for us to obey the command, "overcome evil with good." We become godlike, and help to carry out and illustrate one of the grandest principles of the divine government. We secure our own happiness, and become successful instruments in the destruction of evil.

It may be hard for a man who is undisciplined in this heavenly work, to bless the man who curses him, and speak mild and kind words to those who utter harsh ones. But a little practice will make the task easy; and the result will encourage to perseverance. The only effectual way to make friends out of enemies is to deal gently with them; and should they at first show but slight symptoms of change, there is no cause for discouragement. They cannot long withstand repeated evidences of friendliness; and those who exercise a forbearing and forgiving spirit will find themselves growing richer and richer in grace and wisdom.

DEATH OF REV. ASA SPAULDING.

Our readers have been prepared to receive the intelligence of the death of Br. Asa Spaulding. He departed this life on Tuesday, the 23th ult., in the town of Walpole, N. H. He was a true and good man. We have known him for several years, and cheerfully bear testimony to the urbanity, benevolence and rectitude of his character. His death is a public loss. He was a good man; his talents were of a high order; his death is a loss to the denomination to which he belonged.—[Magazine and Advocate.

THE GOSPEL MESSENGER,
OR, UNIVERSALIST ADVOCATE,
Is Published Monthly at
LONDON, C. W.

TERMS—One Dollar a year—payable in advance.

J. R. LAVELL, EDITOR & PROPRIETOR.

All Communications concerning the paper, must be directed to J. R. LAVELL, Editor, London, Canada West, and if sent by Mail, post paid.

Printed by D. M. GUY, St. Thomas, C. W.,
March, 1842.