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# THE GOSPEL MESSENGER,

OR UNIVERSALIST ADVOCATE.

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

VOL. 1.

LONDON, CANADA WEST; SEPTEMBER, 1849.

NO. 9

## BIBLE DOCTRINE OF HELL.

Statement of facts showing that the sacred writers did not use the words SHEOL, HADES, TARTAROS, and GEHENNA, to signify a place of ENDLESS MISERY.

SHEOL.—This word occurs 64 times in the Bible, and is rendered 32 times hell, 29 times grave, and 3 times pit. That it does not signify a place of endless misery, is evident from the following facts.

1. The connection of those passages where it is rendered hell, show that no reference is had to a future state of existence. Therefore, there is no proof that this hell is in any other world than the one in which we live. The first time it is rendered hell, and of course the first time the word hell occurs in the Bible, is in Deut. xxxii : 22. By examining the hell there spoken of it will be seen—that it was the 'lowest hell,' and that it was to 'consume the earth with her increase, and set on fire the foundations of the mountains.' Here, fire is evidently used as a figure of punishment. The nature of this punishment may be learned from verse 24. 'They shall be burnt with hunger, and dejected with burning heat, and with bitter destruction : I will also send the teeth of beasts upon them, with poison of serpents of the dust.' All this was of course to take place here on the earth. The next time it is rendered hell, is in 2 Sam. xxii : 6, where David says, 'The sorrows of hell compassed me about,' &c. The nature of this hell may be learned from verse 7. 'In my distress I call upon the Lord, and cried to my God.' Again, in Ps. xviii : 5, David says, 'The sorrows of hell compassed me about ; the snares of death prevented me.' Verse 6, 'In my distress I called upon the Lord,' &c. In Ezek. xxxii : 27, hell plainly signifies the literal grave. 'And they shall not lie with the mighty that are fallen of the uncircumcised, which go down to hell with their weapons of war ; and they have laid their swords under their heads.' If the reader will examine every passage where the word sheol occurs, and is rendered hell, with the connection in which they are found, he will see no reason for supposing this hell to be in another world.

2. Both David and Jonah are represented as being in hell, and David is not only represented as being in hell, but as being in the lowest hell; and yet both of these individuals were alive, and on the earth. Jonah ii : 2, 'Out of the belly of hell cried I; and thou heardest my voice.' Certainly, Jonah could not cry out of the belly of hell, unless he was in hell. By consulting verse 1, it will be seen that this hell was the fish's belly. Ps. cxvi : 3, 'The sorrows of death compassed me, and the pains of hell gat hold upon me.' To learn the nature of this hell, see the next words. 'I found trouble and sorrow.' Ps. lxxxvi : 12, 13; 'I will praise thee, O Lord my God, with all my heart; and I will glorify thy name forevermore. For great is thy mercy towards me; and thou hast deliver-

ed my soul from the lowest hell.' We learn from this, that it is not necessary to go into another world to find the lowest hell. Unless it can be shown, that there is a hell lower than the lowest, it is in vain to talk about any other hell than that which exists in this world. It is sometimes said that 'from hell there is no redemption.' But we here read of a man, who was redeemed from the lowest hell.

3. God is represented as being in hell. Ps. cxxxix : 8, 'If I make my bed in hell, behold thou (God) art there.' Here, hell signifies the invisible state of the dead; or perhaps the literal grave. The obvious meaning of the Psalmist is, that death could not carry him beyond the reach of God's presence.

4. David and Jonah, are not only represented as having been in hell, and as having been delivered from it; but the soul of David spoken of, as having been delivered from hell. Ps. xxx : 3, 'O Lord, thou has brought my soul from the grave.' (sheol.) By soul here, David evidently means himself—his own person; and by sheol, the literal grave, or invisible state of the dead. See the next words. 'Thou hast kept me alive, that I should not go down to the pit.'

5. God is represented as bringing men up from sheol. 1 Sam. ii : 6, 'He (God) bringeth down to the grave (sheol,) and bringeth up.' By those who believe in a place of endless misery—called hell, in a future world; it is thought that when once a person gets to hell, his doom is sealed forever; and that there is no prospect of his ever coming up. But if sheol in the text just quoted, means a place of endless misery, this opinion must be given up.

6. God is not only represented as bringing men up from sheol; but the Psalmist expresses satisfaction in the prospect of the redemption of his soul from sheol. Ps. xlix : 15, 'But God will redeem my soul from the power of the grave.' (sheol.) Now if the word soul here means the immortal part of man, and the word sheol a place of misery after death, then it needs no proof that the Psalmist expected that the soul would go to this hell, and afterwards be delivered from it.

7. The patriarch Jacob expected himself to go to sheol: See Gen. xxxvii : 25, xlii : 38, and xliv : 31. But does any man believe that this good old man expected to go to a place of either limited or endless misery after death? Certainly not. But if sheol signifies a place of misery after death, Jacob certainly expected to go there.

8. To suppose that sheol signifies a place of endless misery after death, is to suppose that David so far from being a man 'after God's own heart,' was a perfect monster in cruelty. In 1 Kings ii : 6, he enjoins it upon his son Solomon not to let the 'hoar head of Joab go down to the grave (sheol), in peace.' In verse 9,

he enjoins it upon him to 'bring down the hoar head of Shimei to the grave (sheol) with blood.' And in Ps. lv : 15, he says of his enemies, 'Let death seize upon them, and let them go down quick into hell.' (sheol.)

9. The pious and patient Job prays that he might be hid in sheol. See Job xiv : 13. But, is it to be supposed that Job wished to be hid in a place of endless misery?

10. Sheol is represented as a place, from the power of which, it is impossible for any man, good or bad, to deliver himself. Ps. lxxxii : 48, 'What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?' [sheol] This question is one which was designed to involve its own answer, and that answer was designed to be a negative one. Hence if we understand the words soul and sheol here, as they have been commonly understood, then this text affirms—that the souls of all men will go to a place of endless misery.

11. The bones of the Jewish people are represented as being scattered at the mouth of sheol. See Ps. cxli : 7. But is it to be believed that the bones of these people were scattered at the mouth of a place of endless misery in another world?

12. Sheol is represented as a place where 'there is no work, nor device, nor knowledge, nor wisdom. See Eccl. ix : 10. But if there is no work there, of course it can not be a place where devils are at work tormenting men. If there is no device there, it can not be a place where devils are contriving how they may best torment their subjects. And if there is no knowledge there of course it can not be a place of misery.

13. The good old king Hezekiah, during his sickness expressed himself as if he should die—and go to sheol. See Isa. xxxviii : 10. But no man believes that Hezekiah expected to go to a place of endless misery.

14. Korah, Dathan, an Abiram, and their company, and their wives and their little ones, are represented as having gone down alive into sheol. See Numb. xvi : 27, 33. Here we learn that it is not even necessary to die in order to go to sheol. And as these persons went alive into sheol, i. e. were sent into sheol while living, hence this sheol must have been in this world.

15. If the reader will examine every passage where the word sheol occurs, he will see that it is used in two different senses—the one literal, and the other figurative. It is used in a literal sense to signify the grave, or as some suppose the invisible state of the dead. It is used in a figurative sense to denote trouble and sorrow.

16. Ps. ix : 17, is supposed by some to teach the doctrine of endless hell torments, but the reader will bear in mind that the hell, or sheol there spoken of, is either the

same as that in which David was while living here in this world, or the same as that into which Jacob expected to go, in which Job prayed to be hid, and in which Korah, Dathan, Abiram, and their company were swallowed up alive. If the latter, then signifies that the wicked, and those nations that forget God, should be suddenly cut off and destroyed by the judgments of God—be overwhelmed in calamity, and be brought to an untimely grave.

On the supposition that Sheol signifies a place of endless misery, and that the Scripture writers understood it so, we see of no way to account for the following additional facts.

1. Not one of the Scripture writers have given us any account of the origin, history or location of such a place. Moses has given us an account of the creation of the heavens and the earth, but he says not a word about the creation of a place of endless misery. Nor is any such account contained between the lids of the Bible. Now if there is such a place, God must have created it; and if Moses knew that he had created such a place, why should he overlook so important a fact—in his history of the creation?

2. God never informed mankind that he had created such a place. He forewarned Adam and Eve of the consequences of partaking of the forbidden fruit. He forewarned the Jews of the consequences of departing from the law of the Lord, and he has communicated various kinds of information to the children of men: But he has no where in the Bible informed any man that he had created an endless hell.

3. It is no where said in the Old Testament that sheol is a place of endless misery. We have seen that the word sheol occurs 64 times. It was used by Moses, Jacob, Samuel, Ezra, Job, David and others, but not one of these persons ever intimated that they understood by it a place of endless misery.

4. God never informed the Jewish people, that sheol signified a place of endless misery. In addressing that people, he frequently uses the word sheol, but always speaks of it as something which existed in this world.

5. Endless punishment in sheol, is not annexed as a penalty to any known law of God. God gave to the Jewish people various laws and institutions, and he annexed penalties to those laws, but we shall search in vain to find a law to which is annexed the penalty of endless misery in sheol, or any where else.

6. God never threatened the Jewish people with punishment in sheol after death. He frequently threatened them with punishment, and with tremendous and awful judgments, but in no single instance did his threatening extend beyond death.

7. The Jews were never threatened with punishment in sheol after death, by any of their prophets, priests or kings. If the

INDEPENDENCE OF CHARACTER.

BY REV. R. K. RUSH.

There is nothing that will command the respect and admiration of mankind (the sensible portion of it) more than independence of character. I mean not by this, that vindictive spirit of independence, which we too frequently see manifested by some who profess to be governed by the precepts of Christianity, a spirit which will oppose—yea even damn every thing that will not bend and cringe to shape itself in every particular to meet its narrow and contracted ideas of faith or of doctrine. — But I mean that spirit of independence, which was always manifested by the great Teacher of Israel. That spirit which led him in the temple, while pointing out the many crimes of which these self-righteous pharisees who surrounded him were guilty, to pronounce them, notwithstanding their numbers and their boasted piety—“Hypocrites”—“Blind Guides”—“Devourers of widows’ houses, &c. That spirit which characterized all his actions, and which was displayed in bright and living colors in all his teachings. He hesitated not to rebuke vice, in all its hideous forms, and phases—speaking the truth plainly, but in ‘love,’ and pointing the poor and weary pilgrim to the heaven of eternal rest. This is the spirit of independence to which I have reference, and which will command the respect of all persons who are imbued with the religion of our Divine Master.— Wherever and whenever you find a man exercising his ‘free agency’ in this manner, you find him respected by all those whose favor is worth having? While on the other hand, take that man who has no soul that he dare call his own—one that is a ‘hanger on’ to the skirts of the majority, and is swayed, as they are swayed, and who is even ready to cry ‘good Lord’ or ‘good Devil’ as shall best suit the leaders of the farce in which he plays a part, and he is detested even by the party, or sect to which he gives his influence.

From my soul do I pity that man, who is endowed with a mind and understanding capable, if rightly cultivated, of performing the highest achievements, and yet it dares not or will not, express his opinions on subjects of the greatest importance, because, forsooth, it may differ from that of his neighbour, or may be looked upon, with rather an unfavorable eye by the great—the wealthy—or the proud. Such an one is a perfect automaton, with a single exception; and that is the spring which moves him, instead of being insensible is plainly observable to every eye, and summed up in one word—even in this—‘Popularity!’

You will find this class in almost every community, and you will invariably find them with the richest and most fashionable sect,—the ‘upper crust’—who worship in the largest and most beautiful Church, and who, with the money that they have perhaps wrung through fraud and rascality, from the toiling sons of earth who surround them, they pay the ‘fat’ salary of the handsome—the elegant—the exquisite—and the sentimental Mr. Somebody, whose ‘bump’ of ‘Perceptiveness’ is sufficiently prominent, to excite his ‘adheiveness’ which, by the peculiar stickitiveness’ of its qualities, ‘to stir up’ his acquisitiveness,” and by subtracting a fraction from his ‘conscientiousness’ enables him to exert his mighty talents in promoting any doctrine, which does not quarrel with his ‘bread and butter,’ and for any denomination whose self-considered immaculate members, venerate his extensive erudition—his angelic purity—and his heavenly oratory.

These persons in number are not ‘few or far between.’ they are found in every society—in every place—you converse with them upon matters of faith, and they are very free to admit—if you are alone—that the doctrine which you preach is true—yes they have been convinced of that, for many years—in short, they could never

believe in endless misery—that is most too bad—they believe in a little hell—[just about as much as you believe in.]—“but then to think of an endless hell!—ofstragous—‘they never could go that.’” But when not being quite satisfied with this off-handed compliment to your doctrine, you inquire—But, Mr. A., you never profess to believe in our doctrine, and never ‘could have any sympathy for the doctrine of endless misery,” but yet I don’t recollect as I ever saw you in our church—pr your children at our Sabbath School on the contrary, [Mr. A—ah-h-m] I am credibly informed [Mr. A—ah-h-m] that yourself and family attend the preaching of the Rev. Mr. B., who thunders endless misery year in and year out,—who uncaps hell every Sunday, and thrusts just such hypocrites as you, into—[Mr. A.—“ahem,”—th. Why yes! we—ahem—that is to say—Mrs. A. rather leans that way, and, you know, rather than to have any disturbance in the family I being a peaceable man—i. e. as often as every Sunday go with her.”] “Yes I know what you mean Mr. A.—You mean that you, (in very few words) are a consummate hypocrite! you profess to be, to believe the doctrine which I preach yet you attend, and give your money to support the preaching of Rev. Mr. B., who misrepresents and caricatures the doctrine which admit to me you believe—vilified the character of those who believe this sentiment, classing its advocates with Infidels, thieves, robbers, murderers, and finally declares to wind up with, that if he believed in Universalism he would murder his family and then kill himself and so get into heaven as quick as he could! In other words if he were not afraid of the devil he would amuse himself in cutting the throats of his wife and children, and yet you Mr. A. “ahem” Sabbath after Sabbath attend upon his ministry, and apparently, without the slightest compunctions of conscience, or the—[Mr. A. a-hem, well, I declare I had no idea of its being so late, and by the bye to gratify Mrs. A, I promised to see and converse with deacon L. relative to making—a-hem—Rev. Mr. B. a donation of a gold watch, and some other trifles and consequently I must get along,”] and thus before you are aware of it, the kind candid and complacent Mr. A. has to use a common phrase. “ramosed” in order to make the necessary preparations to surprise Rev. Mr. B with the present of a “gold watch and other trifles to the amount of two or three hundred dollars; while you! God bless you! who preach what Mr. A. always believed, and knows to be true, are harassed with debts, and your family, it may be suffering for the necessities of life!!

My friendly reader have you any of the above-mentioned “Mr. A’s” in your vicinity? If you have not bless the Lord that He has spared you in much mercy, for yours is in truth the favoured land!! And yet, in this very Mr. A. we have an argument against total depravity! He believed the truth, notwithstanding he lacked the courage and resolution to come out openly and boldly and avow it to the world; and it is very evident that all his “better” feelings were enlisted on the side of truth, and all his benevolent and charitable actions originated in the same source.

God grant that the time may soon come when all the Mr. A’s in existence, who are so completely enveloped in “behindism,” and those that are groping in ignorance and superstition—the poor and deluded votaries of a rotten and partial theology—only to be led into the right path, when their darkened understandings may be illuminated by a beam from the sun of righteousness which shall divest them of this man-fearing and devil desiring spirit, and cause them to stand far, free and unfettered—the bold defenders of that faith once delivered to the saints.

“The signs of the times” proclaim this People are beginning to use a commodity that has long been kept in the back-ground that which urges and incites man to think, if not act, for himself. They have seen the fallacy of trusting everything to their pretended spiritual guides. In short, they have learned (some of them) that priests are but men, and they are exerting their

own powers of preception, in a manner not very pleasing to those who have been accustomed to be looked up to, with feelings of veneration and awe!

A. revolution is taking place. Old creeds that have come down to us venerable for age, are being discarded. Theories that have long been considered sacred, are being examined and exploded.

These things all tend to make mankind more free, and fearless, in expressing their views and feelings, on the great fundamental principles of Christianity. These things all lead us to believe that a better day is approaching—a day when the reign of bigotry and superstition, which has long held in sway this land, will be known only as among the things that were, and its place shall be occupied with a religion emanating from a pure fountain, and flowing to the washing away of the sins of the whole world.—Star in the West.

BLESSED ARE THE MERCIFUL.

BY LAURA EGGLESTON.

How beautiful and Godlike are followers of the meek and compassionate Redeemer, that, in all their intercourse with their fellow beings, display in words and deeds, the sublime and heavenly spirit of forbearance and mercy! When slandered and ill-treated, to look on the aggressor with a generous eye irradiated with the rays of pity and forgiveness! and imitate the blessed Savior, who, when he was reviled, reviled not again—to love and bless all, even an enemy! O! how little is the highest of Immanuel fulfilled by those who profess to be his subjects exclusively! Instead of mildness and forbearance towards earth’s frail and guilty ones, the unholy spirit of wrath and revenge is cherished; and the rod of castigation is used, with unsparing hand, without the least design that the punishment should be amendatory; and the consequence is, the criminal is more hardened in his evil ways by the brutal treatment!

On Castigation’s heavy rod,  
“Reform!” let Merry pen:  
It will achieve a greater good,  
Than force of million men!

Dear friends, remember, that the erring are still fellow creatures—fallen brothers! Oh treat them as such and may they not be won? The spirit of Howard, or a Fry, responds, yes. And our limited observation of human nature abundantly has taught us to render good for evil, if ye would conquer an enemy. Go to the lonely cell of the criminal, with love in thy eye, heaven in thy heart, and breathe in silvery tones of sympathy, and mercy; and thy mission is blest with the rich fruits of penitence and reform!!

The heart ye cannot steel,  
- In Mercy’s field;  
Love’s weapon if will feel,  
And surely yield!

PROBATION AND RETRIBUTION.

It is believed by many professing Christians, that the present life is a state of probation, in which we are forming our characters, and fixing our destinies for eternity;—and that it is not a state of retribution, in which righteousness is rewarded and wickedness punished, but—that this will take place after death, in eternity. Hence we hear them thanking God, that they are “on praying ground and interceding terms” with him, and that he has “not come out against them in strict justice, and cut them off as cumberers of the ground—cut them off in their sins, and placed them beyond mercy.” Hence, too, we hear them extolling the sweets of sin, and the pleasures of iniquity; and lamenting the hard service required by their Maker, which they suppose he will pay them for performing, with an eternity of bliss.

But we must beg leave to dissent from their views, in both of these particulars. We do not believe that this is a probationary state, in the sense in which they use

the term;—that our eternal destiny depends upon any thing we can do, or leave undone, here. But we do believe that there is a state of retribution—that there is a God who judgeth in the earth, and runs among the children of men,—and through rewards and punishments, necessary effects of our present in state, may extend a little way beyond life, yet the righteous are recompensed “in the earth, much more the wicked the sinner.” I say, the effects of present moral state, may, in some instances be felt awhile after death; for I hold it to be presumption in any mortal to be beyond what God has revealed concerning the future world.

The mercy of God is not limited to present life, nor his judgments confined to the next. Here the sinner finds their retribution for his evil ways, and he find that God’s hand is not shortened; he cannot save, nor his ear heavy that cannot hear. God is both merciful and just, for evermore.

THE LATE DISCUSSION.

After the murmurs and comments of the Messengers Advocate in relation to our extra boastfulness, noticing the oral debate, it would seem consist to hear something of a modest tone from region. We all think that it does not become a rebuke sin, nor a man who wears a bra face to despise another for boldness. But it happens by the volatile laws of human nature that the person who complains most of a certain is not unfrequently the most addicted himself. On nothing was Napoleon more querent than when declaiming against ambition tyranny; and Bacon could eulogize truth and nounce hypocrisy even while yielding to his sale bribery and detestable falsehood. So works. Nothing better may be expected, therefore our disputing friend desires a monopoly of the boasting department, and practically a plea for the exclusive privilege of expressing first best opinion of his arguments and cause. have no serious objections to compromise claim we may have in the affair aforesaid.

Allowing, therefore, our friend of delicate memory to have and to hold a legal copy-right all the boasting necessary to the end of the matter, let us gravely and cheerfully attend to preceding development of Universalism. A words-only are necessary.

It appears that the gentleman’s second text is the fifteenth chapter of first Corinthian. This is something new; but by no means alarming. Indeed had the gentleman produced in this manner while the debate was in progress, it would have been too profitable to us too profitless for him; for the writer of that letter, at its commencement, impressively began the recollections of his brethren in Corinth same gospel that has announced to them while the first he visited the city, and repeats the proud truth that they were saved by this gospel indeed they retained it as they had received. This at least proves that Paul and his Christian friends in Corinth were not Universalists. no Universalist is saved from sins on earth cause, according to his creed, all men are sinners believers and unbelievers; and no Universal saved from eternal condemnation, because, i confession of faith, there is no such thing which to be saved. It is not common to a man from being drowned where there is no water to drown him; and it would not be among things of consistency to believe in saving from everlasting destruction when there is such destruction from which to be rescued. Since, therefore, these Corinthians, upon principle they had been Universalists, could have been saved from sins temporarily, nor s from sin and ruin eternally, it was good p on the part of our friendly disputant to pass portion of the chapter in silence; but it is no honest for him now to aver that the whole cter was his proof-text.

Still, we are pleased that he places his faith upon a part of it, and quotes, approvingly, “Adam, all die, even so in Christ, all are alive.” It would then appear, that as met in the first Adam they shall be raised a second Adam; if holy and happy when the in old Adam, “even so” or in like manner shall be made alive or quickened from the in the new Adam. The apostle brings t our eye a pair of balances: the adversary w down the one scale with old Adam and a posterity, saint and sinner, just and unjust. Christ touches the other scale and raises u first Adam and his whole family from the “even so” as they went down, saint and s just and unjust.

But we understand the apostle to be speaking with the idea before him that some among brethren in Corinth denied the power of Christ raise the dead, hence affirming that “there re no resurrection;” and therefore combat erroneous and pernicious doctrine. Lo context speak for itself.—“But now is risen from the dead, and became the first fr them that slept; for since by man came d by man also came the resurrection of the d For as in Adam all die, even so in Christ s to be made alive.” Christ, then, being risen the dead, is presented as a pledge of a universal resurrection from the regions of death; and

and "for" twice repeated, follows in connection,—"for" says the apostle, since by the first came death, by the second Adam came the rising again from the dead,—"for" as in the Adam all are subject to death and all die, so in the next Adam, who is a quickening, shall all be brought to life again. And anticipating every cavil, he stereotyped the saying by adding this language—"But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming." They that are not Christ's at a later period "for the dead in Christ shall rise first."

Interpretations will at least make sense; if we place our definition in the passage as a title for the apostle's language, it will readably. Let us try. As in Adam all go into grave, even so in Christ all shall again come out of the grave. Now let us see how firm will's rule will operate:—As in Adam all the holy, even so in Christ shall all be made holy; every man in his own order: Christ the first-fruits of this holiness!!! afterwards they that are Christ's made holy at his coming!!! Also for the blasphemy of a system that converts Jesus a sinner, and makes him holy in his own way! O Universalism, you will not only "dash" your head "against a stone," but you will also lawlessly into the dark sepulchre of profanation and bury yourself among grim skeletons monumental rebellion against Heaven.

The repeated triumphs concerning the honor, power, glory, and incorruption of risen bodies, may be disposed of in a few sentences. The power, glory, incorruption, and spirituality of who awnke at the command of the Son of Man, not to be doubted by any man who believes in the sacred word; but admitting that all sinners raised from the dead shall arise in power, glory, corruption and spiritual body of satan and his angels, what proof is afforded in this admission that they will enjoy holiness and happiness? We readily admit that all men shall be raised in power, glory, in incorruption, in spirituality; but this power, glory, incorruption, and spirituality, instead of imparting happiness to the religious rebel, will only augment the bitterness of the remorse and acuteness of the anguish of the everlasting separation from the power, glory and spirituality of one who are with God and the Lamb. We shall see these periods in their unprotected simplicity, to a if any Universalist, far or near, will take up the subject in logical style.

There is only one more point worthy of argumentative notice. The gentleman quotes I John iii: 8:—"For this purpose (will it fail?) was the Son of God manifested, that he might destroy the works of the evil." The apostle here, as in all other places, is entitled to our faith. It is a "wholesome doctrine and very full of comfort" that the beloved John declares. Christ was manifested to destroy the devil's works, and this manifestation of Christ was not in vain, as will be seen by a reference to 2 Tim. i: 10, where Paul affirms that "he hath abolished death, and hath brought life and immortality to light through the gospel." "Now is the prince of this world judged," said Jesus himself. The work is done. Paul speaks of it in the past tense. It cannot then "fail." If, therefore, Jesus has already vanquished death, and brought to us spiritual life and immortality, and yet we have so much sin, so many sinners, and such floods of misery & mortal suffering, will our Universalist friend please reveal to us the promises which warrant the conclusion that Christ will dispense holiness and happiness to all mankind upon new principles and new modes of procedure?

D. OLIPHANT.

The reader of the above article will oblige us by reading the article of which the above professes to be a review.

We shall pass over Mr. O's first and second paragraphs, as unworthy of notice. We are quite satisfied to leave it with our readers to decide who has done "the boasting."

In Mr. O's third paragraph, he says, that the whole of the 15th chapter of 1 Cor, as one of our proof-texts, "is something new." Now we are surprised at this; for he knows, as well as we do, that the gospel that Paul preached to his Corinthian brethren, was a subject of much controversy in the progress of our debate. To remind friend Oliphant, I shall relate to him the points we established in this part of the debate:—1st. It was proved that the Gospel (or good news) was the memorable promise made to Abraham, viz.—"That all nations, families and kindreds of the earth shall be blessed IN CHRIST."—2d. That the promise was "sure and steadfast," that it was "yea and amen;" since we have the word and oath of Almighty God for its fulfillment—depending not upon the creature, but the Creator for its fulfillment. 3d. That the promise or gospel, was "good tidings of GREAT JOY," "which (great joy) shall be to all people." 4. That the BLESSING, that is the promise, and the GREAT JOY, of which the Gospel is the tidings, shall be realized by the whole family of mankind in the immortal resurrection—not before—that upon the promise shall cease to be a promise, or lost, or swallowed up in the fulfillment. 5.—That by becoming "inheritors of the promise" through faith in it; we do not enjoy the BLESSING, that is promise—that by receiving the Gospel, or good news, we do not enjoy the GREAT JOY; for the Gospel is only the tidings of it—thus we are called upon to believe, and so enjoy the special salvation which Timothy speaks of, as being the result of a

belief in the truth, that "God is the savior of all men, especially of those who believe." 6.—That all mankind are "heirs of promise,—the Jews, naturally, being descended from Abraham—the Gentiles became heirs "according to promise;" but that some may die without faith in the promise—or in other words—some became "inheritors of the promise" through faith, and some do not; nevertheless, all nations, families, and kindreds of the earth shall enjoy the BLESSING that is promised, if God's word and oath are to be relied on.—"For what if some do not believe, shall their unbelief make the faith, (or promise) of God without effect, God forbid; yea, let God be true, but every man a liar." All this, and more, was introduced for Mr. Oliphant to act as a side, but he did not do it; nor do I believe can any man.—I know, this is strong language; but we can assure our readers, that our faith is strong, in that what God has promised, He is able to perform; and that "He is not a man, that he should lie." In reply to the rest of paragraph third, I would say to Mr. O., that Universalists are not such good fools, as he would have people to believe. If he had embraced the "fulness of the blessing of the Gospel" that Paul preached; he would have known what kind of salvation Universalists believe in.

"For as in Adam ALL die, even so. IN CHRIST shall ALL be made alive." "It would appear," says Mr. O. in paragraph four,—"that as we go down to the grave so we come up."—This is what he said in the debate, and it is the amount of what he now says. But does Paul justify this? It seems to us, that according to Paul's language, we go down IN ADAM, the earthly man, and rise IN CHRIST, (not in Adam,) the Lord from heaven. The words "as," and "even so," have no reference to the number that shall rise, and that is, all that die in Adam.

But, let us admit, that, "as we go down to the grave so we come up"—and see where it will lead him. Here is a man who dies, having but one arm, or one leg, or one eye,—as he goes down, so he comes up. Here is another who dies a maniac, or blind,—as he goes down so he comes up. Here are Methodists, Baptists, Presbyterians, Campbellites, and dear knows how many sects, (all Christians! of course,) who are quarrelling and fighting, continually, with each other; and even go so far as to call each other liars,—as they go down, so they come up. What non sense!—and yet it is just such a resurrection as the whole partialist world believes in. According to this, we cannot see, but the Universalists, after all, that is said, will stand as good a chance as any of them. But the "Savior of the world" blows this Pharisaic doctrine to the winds; in replying to an objection made by the Savior,—"Ye do err not knowing the Scriptures, nor the POWER of God; for in the resurrection, they neither marry nor are given in marriage: neither can they die any more; FOR they are EQUAL unto the angels—they are the children of God, BEING children of the resurrection." Matt 22 and Luke 20. A pretty gentleman, this Mr. Oliphant,—talk about "taking up the subject in logical style, indeed.—Such logic as our partialist friend advances, may do for the lunatic asylum, but never for men who are possessed of their right mind, and who read and judge for themselves.

But Mr. O. thinks he has us now, completely. In paragraph five, he says,—"But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming, and they that are not Christ's at a later period still; for the dead in Christ shall raise first." Here we have a passage from Paul's 1st Cor., then a passage of "home-made" Scripture from Mr. Oliphant; then a passage from Paul's Epistle to the Thessalonians; and all huddled up together. He seems determined to gain his point, right or wrong, no matter how he accomplishes his purpose. And, then, as though he was conscious of doing wrong, he says:—"Our interpretation will, at least, make sense: for if we place our definition in the passage as a substitute for the Apostle's language, it will read tolerably." What a very modest man! What a great pity it is that the great apostle to the Gentiles did not possess as much wisdom as our very learned and logical Mr. Oliphant.—"No doubt but ye are the people, and wisdom shall die with you."

But believing that Paul knew how to express himself, quite as well as our learned friend, we shall give the passage just as it stands:—"For as in Adam all die, even so, in Christ shall all be made alive." "But every man, (mark, every

man—not a part)—"But every man in his own order: Christ the first-fruits; afterwards, they that are Christ's at his coming. Then cometh the end." &c. &c. Not one word about wicked people—or there will be none. All are Christ's at his coming, since all are raised in him; and the same Apostle, says, that "If any man be IN CHRIST, he is a new creature," &c. &c.

But Mr. O. says, that "the dead in Christ shall rise first,"—yes, "the dead," that is all the dead, of course, "IN CHRIST" shall rise first.—"first, before what? Then they which are alive and remain," &c. Turn to Thessalonians and read the passage, not one word is said about the wicked.

In Mr. O's last paragraph he argues, that because the Savior said: "Now is the Prince of this world judged;" therefore the devil is destroyed. Alas! for the bold blasphemy of a system that converts Paul and Jesus into liars! O Partialist, you will not only "dash" your head "against a stone," but you will also rush lawlessly into the dark sepulchre of profanation, and bury yourself among grim skeletons, monumental of rebellion against the voice of Heaven."

TO THE EDITOR OF THE GOSPEL MESSENGER,  
 Dear Sir:—  
 Having, accidentally, laid my hands on the "Gospel Messenger," Nos. 5 and 6, which were sent by one of your church to a neighbor of mine; I have perused them with much pleasure, to say the least of it: and I am, indeed surprised at the strong position you appear to occupy. I have been for a number of years a member of the Christian Disciple Church here; and see many things wrong, if not in the profession, at least in the conduct of some members, generally, of that church. I hope I am not one that is carried away with every wind of doctrine, nevertheless, I feel anxious to be further instructed in the doctrine of UNIVERSAL SALVATION; and I would be, indeed, obliged to you, if you could forward the "Gospel Messenger" from the beginning of the volume; also the "Tracts of which I have seen, No. 3 Direct to Guelph;—and I remain your obliged friend,  
 J. A.  
 Erasmus, Sept. 18, 1849.

SUBSCRIBERS IN ARREARS.  
 Many of our Subscribers in the following places have not paid for their paper; will they be so kind as to hand the amount of their Subscription to one of our Agents, or forward it to us at London, C. W. We hope our subscribers, who are in arrears, will attend to this, within the next three weeks, without fail:—  
 Bayham, Sparta, Delaware, Richmond,  
 St. Thomas, Junction.  
 Aylmer, London Dist. Prince Edward District,  
 Brantford, Biddolph, Simcoo,  
 Port Dover, Houghton, Dunville,  
 Smithville, Beamsville.  
 If they know of no Agent, they can send it to London, C. W. themselves.

PREACHING.  
 The Brethren who have subscribed towards the preaching of the Gospel of Reconciliation, in the London, Niagara, and other Districts west of Toronto, are requested to pay the amount of their Subscription, to the brethren who are authorized to receive it. Let it be done as soon as possible.

UNIVERSALIST REGISTER FOR 1850.  
 The Universalist Companion, with an Almanac and Register, containing the Statistics of the Denomination, for 1850, has made its appearance: Rev. A. B. Grass, Editor and Proprietor. It is printed in pamphlet form, on fine white paper, of 60 pages—Price 7½ cts. Those who wish to have one, can be supplied by any Universalist Minister in this Province. Every Universalist should be in the possession of one copy at least, and, if he be able, one for his partialist neighbor.

PREACHING APPOINTMENTS.  
 SMITHVILLE... First Sunday in the Month of September, at 3 o'clock, p. m.  
 LOUTH... First Sunday in September, at 10½ o'clock, a. m., in the School-house, near Disher's tavern.  
 BEAMSVILLE... First Sunday in September, at 6½ o'clock, p. m.  
 TEMPERANCEVILLE... Second Sunday in

September, in the afternoon, at 2 o'clock.  
 TOWN-LINE... Third Sunday in Sept., at 10 o'clock, a. m.  
 LONDON... Third Sunday in September, at 4 o'clock, a. m.  
 WESTMINSTER... Third Sunday in Sept., at 7 o'clock, p. m.  
 BERLIN... Fourth Sunday in September, at such hours the friends may appoint. They can make arrangements to have the preaching in some other place, in the morning, if they choose.

Secular Department.

Electric Telegraph between London and Paris.

The French Government has according to Mr. Brett the authorization to establish on the coast of France a submarine electric telegraph between Calais and Boulogne, which, crossing the channel, will go to Dover on the coast of England. The treaty entered into with Mr. Brett guarantees certain advantages to the French Government, and leaves all the expenses at the charge of Mr. Brett, assuring him, however, a privilege for ten years in case the experiment should succeed, as from long examinations which have been made there is every reason to hope, will produce on the relations between France and England results of which it is impossible at present to estimate the importance. Dover, the point at which the submarine telegraph is to join England, is united to London by a direct telegraph line; the capitals will, therefore, be in this manner in almost instantaneous communication.

GORGEY'S SURRENDER.

The Vienna Correspondent of *The Times* writes as follows under date of Aug 29  
 I am able to inform you, upon undeniable authority, that the Prince of Warsaw made no terms whatever with, or promises to Gorgey, he having surrendered unconditionally. Whatever may be said or written to the contrary, the character of Gorgey will, in the opinion of those capable to judge of the matter, stand as fair and unblemished as ever. In fact, the Hungarian commander had no other choice than to surrender, as, after having done all that mortal man could do to escape from the toils into which he had fallen, he found himself with dejected and worn-out troops, destitute of provisions, between two powerful and victorious armies. Although I have been adverse to the Hungarian cause from the moment that Kossuth took such an ungenerous advantage of the Emperor Ferdinand's kindness, or more properly speaking weakness, my endeavor has uniformly been to do justice to the individuals belonging to either party; and Gorgey, in my opinion, has not only shown himself a right brave and chivalrous leader, but has by his last act proved that he is a true lover of his country and nation. He saw that the game was absolutely and irretrievably lost, and determined to prevent an unnecessary effusion of blood.  
 According to the *Wanderer*, the decision of the Emperor concerning the surrendered corps of Gorgey, is, that it be partly enlisted in the Imperial ranks, and partly dismissed to their homes, and that the officers be submitted to trial. Gorgey is not to be brought to Vienna, but to Olmutz or some Bohemian fortress.

TO THE EDITOR OF THE GOSPEL MESSENGER.  
 Sir,—

It is as painful as it is improper to allow error to pass for truth, in matters susceptible of demonstration upon the experimental and inductive principle; under this impression I beg to advert to that compound gaseous substance, lately announced by the name *Ozone*, the presence of which, in the atmosphere, was by some, the supposed cause of Cholera. In a certain number of that paper published at London, &c. &c. called the "Free Press," observed a wrong description of this article. It was there said to be some singular kind, or modification of oxygen.—Now, the fact is, isolated oxygen admits of no modification or variation, save quantity. I was not acquainted with this substance under the nomenclature of *Ozone*; but I was for a long time aware of it as a certain oxyd of hydrogen, the proportions of oxygen and hydrogen being very different from that of water. I suspect that little is known of its properties; but by analogy they must be either acid or alkaline—likely the latter, as hydrogen is suspected to be a metal in the gaseous state; completing in that direction the extreme variety of that elementary class of matter.

M. G.

## POETRY.

## LINES

On hearing a sermon, in which, after the introduction of endless torments, the joys of heaven were expatiated upon; the speaker exclaiming with energy, 'how beautiful is eternal life.'

BY LOUISA.

How beautiful is eternal life  
In our bright home of bliss above;  
Where every saddening sound of strife  
Is merged in deep repose and love.

And oh! in that unfading clime,  
Shall we not meet each loving heart,  
Who on these weary shores of time,  
Shared all our bliss—in woe took part.

Oh! what were earth, if at the tomb  
We looked our last with throbs of pain,  
And saw no ray to pierce the gloom,  
And tell us we should meet again?

And what were heaven, if mid its light  
Our lov'd and lost could never roam?  
Sad prisoners in the dungeon's night—  
Poor exiles from the Father's home!

It cannot be! there is a clime,  
Where God shall wipe all tears away;  
Where reigns immortal and sublime,  
The light of never-ending day.

That light is the blest Lamb of God,  
Who died for us—who for us rose—  
Then fear we not the damp, cold sod,  
Nor death itself—the last of foes.

But we will look by faith's clear eye,  
To mansions blest where all shall dwell,  
Where doubt and sin shall ever fly,  
For Jesus "hath done all things well!"

(N. Y. Chr. Messenger.)

## SCRIPTURE EVIDENCE OF THE FINAL HOLINESS AND HAPPINESS OF ALL MANKIND.

[From Ely and Thomas' Discussion]

In this letter I propose considering the doctrine of the resurrection of mankind into an immortal existence, as taught in the Bible. Perhaps I should rather say, I propose a *re-consideration* of that subject—inasmuch as it was discoursed of, at some length, in the progress of our controversy. It is desirable, however, that the substance of what has been said on that especially important branch of the discussion, should again be brought into view.

In 1 Cor. xv : 22, it is thus written : "For as in Adam ALL die, even so in Christ shall ALL be made alive." You admit that the word ALL, in each member of this sentence, is expressive of *universality*—for though Enoch and Elijah were translated, they must have underwent a change which was equivalent to death.

By Adam, in the passage before us, I understand the moral constitution of the first man, who was of the earth, earthy. All the children of humanity bear this image, as mortal beings; and in that image they must return to the dust whence they were taken. By Christ I understand the quickening spirit, the Lord of heaven, the heavenly. By being *made alive in Christ* is signified the resurrection into a state of incorruption, power, glory; in a spiritual body; in the image of the heavenly, who is declared to have been "the image of the invisible God."

As it is not optional with man whether he will or will not die in Adam, so I judge it to be not a matter of choice with him, whether he will or will not be made alive in Christ. The promise is *absolute*, and in the fulfillment thereof, man is necessarily *passive*. "For as in Adam all die, even so in Christ shall all be made alive."

Thus far there is perfect unity in our views of the resurrection—but you assert that some will be made alive in Christ to an eternity of misery—while inspiration avers, that "if any man be in Christ he is a new creature," 2 Cor. v : 17. From this testimony, in connexion with the text, I deduce the doctrine of ultimate universal blessedness in Christ. To this conclusion you object, because Jesus said, "Every branch in me that beareth not fruit he taketh away. If any man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." John xv : 2-6; and hence you infer that many of those who shall be made alive in Christ will subsequently be cast off, having ever been unfruitful in good works. I rejoin, that I will admit your conclusion if you will prove the all important postulate, that *some will not abide in Christ in the resurrection state*. The fact that some men are not in Christ in the present life, is not to the purpose—for, however, they may live or die, they will all be made alive in Christ, in incorruption, power, glory; in a spiritual body; in the image of the heavenly. As I said in my letter of August 27, 1831, so I say now, that "to be in Christ in this mutable state, surrounded by temptation, exposed to the power of deceptive influences, and liable each moment to be led into sin, is a very different matter from being in Christ in an unchanging state, removed from the influence of tempting and corrupting circumstances. He who is in Christ, even in this life, is a new creature—for he "has put off the old man, which is corrupt, according to the deceitful lusts," and has "put on the new man, which after God is created in righteousness and true holiness"—but he may revert to his former estate, and be cast off as an unfruitful branch. Now, if you can prove that any one will be made alive in Christ, in incorruption, and in a spiritual body, and who is therefore a new creature, will not abide in Christ, or will ever again put on the old man which is corrupt according to the deceitful lusts, then you will have proved that such an one will be cast off—but not otherwise.

1 Cor. xv : 28 : "And when all things shall be subdued unto him, then shall the Son also himself be subject [or subdued] unto him that put all things under him, [or rather, that subdued all things unto him] that GOD MAY BE ALL IN ALL." You may perceive that the word ALSO debars the popular cavil that some will be subdued in one way, and the rest in another; and I know of no rational exposition of the language, that God may be all in all, if a part of our race are to be eternally excluded from the enjoyment of his love.

Jesus said to the Sadducees, as recorded in Matthew xxii. 29, 30 : "Ye do err not knowing the Scriptures, nor the power of God: for in the resurrection the neither marry nor are given in marriage, but are as the angel of God in heaven." In the parallel place in Luke xx : 34-36, it is thus written : "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God being the children

of the resurrection." In your letter of August 21, 1834, you say, that "but for this clause, [namely, 'they which shall be accounted worthy to obtain that world and the resurrection from the dead,'] this text would render me a Universalist." This frank statement induced me to hope that I should succeed in convincing you of the truth of the doctrine I advocate; and I accordingly endeavored to make you acquainted with the true import of the clause in question. Although you did not notice my exposition thereof, I presume you were not satisfied therewith. Allow me to repeat the substance of the argument.

The Sadducees did not accredit the doctrine of immortality, and the case they presented was merely designed to perplex our Lord. Their inquiry assumed that conjugal affinities must exist in the future life, (if a future life there be,) as in the present; and that there men would possess many, if not all, the passions which are here developed. Hence they desired to know whose wife of the seven brethren the woman should be in the resurrection. The supposition that our Lord evaded the inquiry, is not admissible; and since it will freely be conceded that his reply was pertinent, I conclude that it referred directly to the resurrection state. He contrasts this present state of being, in which matrimonial alliances are contracted, with the incorruptible and spiritual life, in which no such ties are formed.

If you allege that some of our race shall not be accounted worthy to be raised from the dead, you must discard the doctrine of endless punishment, unless you can conceive of endless punishment without a resurrection. But since you grant that all mankind shall be the children of the resurrection, you must admit that they will all be the children of God. Your assertion that some of the human family "will be unfruitful and rebellious children for ever," is exploded by the declaration, that "the [rational] creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God," Rom. viii. 21.

In his address to the Sadducees, our Lord simply intended to correct their error as to the condition of men in the future state. They supposed, as previously mentioned, that the passions which man possess in this world, they would possess hereafter; and they imagined that the difficulties of the case they presented furnished an unanswerable objection to the doctrine of immortality. The premiss was false. Hence said Jesus, "Ye do err, not knowing the Scriptures, nor the power of God." Then properly followed a correction of the error referred to.

In replying to an inquiry pertaining solely to the condition of men, that is, to their mode of being, in the resurrection state, our Savior did not feel called upon to say how many would be raised from the dead. The doctrine of the Pharisees (some of whom were present) restricted the resurrection to the just, which restriction our Lord did not see proper directly to deny on that occasion. Neither did he then deny the Pharisaic notion of the transmigration of souls. Indeed, he did not, at that time, expressly dispute any doctrine of the Pharisees—otherwise the Scribes would not have commended his remarks, Luke xx : 39. But are we thence to in-

fer, that he countenanced their notion, that only a part or portion of our race will be raised from the dead? Certainly not. He was replying to a question of condition, and not of number. He certified the Sadducees, and he certifies us, that as many as shall be raised shall be equal unto the angels; and the assurance that they shall be the children of God, is predicated of the fact, that they shall be the children of the resurrection. Moreover: Christianity teaches that all who bear the image of the earthy, and die in Adam, are by the Supreme Being accounted worthy to be made alive in Christ, in the image of the heavenly. Hence, Paul could *hope for the resurrection even of the unjust*, Acts 24 : 15. He expected it—he desired it; and the conjunction of expectation and desire produced in him a hope full of immortality. He looked in faith "for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," Titus 2 : 13, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself," Philippians 3 : 21. He speaks of the change from mortality to immortality as a victory over death—as the means of introducing the whole family of man into a state of ineffable bliss, where "the Lord God will wipe away tears from off all faces," 1 Cor. 15 : 54, 55; Isa. 25 : 8. And he enjoyed so clear a view of this sublime consummation of the reign of Christ that he was enabled abundantly to "rejoice in hope of the glory of God,"—Romans v : 2.

There are many important considerations connected with the Bible doctrine of the resurrection, which I should be pleased to notice, but I will confine my remarks to the following particulars: 1st. The testimony of Jesus, that "in the resurrection they are the children of God, being the children of the resurrection," destroys the popular notion, that the condition of man in the future state will be determined by his character or conduct in this. Our Savior does not say, "In the resurrection they are the children of God, having been my disciples in the present world." No. The assurance that they shall be the children of God, is predicated of the simple fact, that they shall be the children of the resurrection. 2d. The Holy Spirit does not speak of the future blessedness of individuals, as such. All the members of the human family constitute the body of which Jesus is the head. "The head of every man is Christ," 1 Cor. 9 : 3. He tasted "death for every man," Heb. 2 : 9. "In Christ shall all be made alive." God "will have all men to be saved." Every knee shall bow." These and similar forms of expression plainly show, that the Holy Spirit has revealed the future condition of mankind as a whole, and not as individuals. 3d. The Scripture doctrine of the resurrection, exposes the folly of the inquiries which are so frequently made as to the condition in which a man has died. Is it sown in corruption? it shall be raised in incorruption: is it sown in weakness? it shall be raised in power: is it sown in dishonor? it shall be raised in glory: is it sown an animal body? it shall be raised a spiritual body. Has the person died in Adam? he shall be made alive in Christ: did he bear the image of the earthy? he shall also bear the image of the heavenly. The questions should not be, How do man-

kind die? in what condition do they depart? but, "How are the dead raised up? and with what body do they come?" Allow the sacred Scriptures to furnish the reply, and the believer of the record will rejoice in the assurance, that in the resurrection *universal humanity* shall walk forth in the beauty of holiness, redeemed and regenerated by the quickening spirit of the living God.

A.C.T.

## DESTRUCTION OF THE WICKED.

"The Lord preserveth all them that love him: but all the wicked will be destroyed."

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

The true meaning of the word destroy is to demolish, and as Webster says, to separate the parts of a thing which are necessary to constitute that thing; to kill, slay, annihilate. Like other words, it is employed by the Divine writers both in its first and secondary, or accommodated sense. It is said in Hosea, "O Israel thou hast destroyed thyself; but in Me is thine help." Hosea 13. 9. That is, as a *people or nation* they had become destroyed by their own folly and wickedness.

In the Psalm alluded to, in our judgment, the word destroy may have the meaning of either natural death, or general ruin in respect to temporal blessings and spiritual. We know that the word is applied to the wicked in different parts of the Bible in both senses; but destruction does not imply future torment. When a wicked man is destroyed in the sense of death, he ceases to be a wicked man; when destroyed thus, he is no longer the individual he was. Paul speaks of the destruction of a person when he alludes to the separation of the spirit from the flesh, thus:—"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." A man may destroy his enemies by making them his friends; that is, by kind acts and words.

The destruction of the devil, is a different matter. We have no account in the Bible of his resurrection; but the principle however of evil, which is personified and called the devil, is to have an end. The fact is certified by the different forms of speech; as for example, it affirmed in allusion to Christ that a time is appointed when transgression shall be finished, sin brought to an end, and everlasting righteousness brought in. Sin, and the cause of sin are earthly and temporary; and it is one of the principal objects of Jesus to destroy the devil and his works; but it is nowhere written that they shall have a resurrection in the immortal state. The word destruction therefore, when applied to them, must have its proper meaning, cessation of existence or annihilation. Of man it is taught that he shall live again—not as a sinful being, for as such he will be destroyed, and come forth to a newness of life, being delivered from the "bondage of corruption into the glorious liberty of the children of God."

Destruction and destroy never, in the Bible, have the meaning of endless misery. Those words do not afford the slightest ground for any such doctrine; and the

meaning usually attached to them by orthodox divines is wholly *assumed*—it is forced upon them in violation of biblical, philological and common sense rules. Give me the same liberty they take; let me put my own construction upon words, and attach to them the meaning I choose, and I will be able to prove any doctrine or theory true from the Bible. In this way the wildest scheme in the world may be made to pass for truth. The Bible however, is its own best interpreter.—[Star.

## PAINÉ'S INCONSISTENCIES.

Dear Brother:—I herewith transmit to you some of Thomas Paine's inconsistencies—gleaned from his *Age of Reason*—which, if you see fit, please insert in the Star.

I quote from Mendum's edition, Boston, 1845. On page 30, he says, Christ "was a virtuous and an amiable man. The morality he preached and practiced, was of the most benevolent kind,—has not been exceeded by any."

Page 31. "That such a person as Jesus Christ existed, and that he, was crucified, which was the mode of execution at that day, are historical relations strictly within the limits of probability. He preached most excellent morality, and the equality of man; but he preached also against the corruption and avarice of the Jewish Priests and this brought upon him the hatred and vengeance of the whole priesthood."

"He says further, "between the Romans and the Jews this virtuous reformer and revolutionist lost his life." On pages 146, and 147, quoting the sermon on the Mount, "If a man smite thee on thy right cheek turn to him the other also; it is assassinating the dignity of forbearance, and sinking man into a spaniel. Loving enemies is another dogma of feigned morality, and has, besides, no meaning. For my own part, I disown the doctrine and consider it as feigned or a fabulous morality." And yet he admits Christ to be the most virtuous man that ever lived, by reason of his benevolent morality; and at the same time he was only an allegorical character, and his morality hypocritical and fabulous, as we will show on page 232. Speaking of the four gospels he says: "As it is impossible the wisdom of God should err, so it is impossible those books should have been written by divine inspiration, our belief in God and his unerring wisdom forbids us to believe it. As for myself I feel religiously happy in the total disbelief of it."

And yet he has admitted Christ's goodness and greatness from the same authority he totally disbelieves it. Oh consistency thou art a jewel," and "shame where is thy blush." And now you who believe the "Age of Reason" to be a better book than the New Testament, listen to what your Savior and Apostle says about Christ's life and death, and the application of the Old Testament prophecies by the evangelists to the Savior. On page 236 hear him: "Those repeated forgeries and falsifications create a well founded suspicion that all the cases spoken concerning the person called Jesus Christ are made cases on purpose to lug in, and that clumsily, some broken sentences from the Old Testament, and apply as prophecies of those cases; and that so far from his being the Son of

God, he did not exist even as a man—that he is merely an imaginary or allegorical character, as Apollo, Hercules, Jupiter, and all the deities of antiquity were. There is no history written at the time Jesus Christ is said to have lived, that speaks of the existence of such a person, even as a man."

Now, the fact of his existence, the doctrines he preached and the manner of his death, are all admitted by Paine on pages 30 & 31, as above quoted; for if his admissions are good authority, the fact is established beyond successful contradiction on page 290. Hear him once more: "The fable of Christ and his Apostles, which is a parody on the sun and the twelve signs of Zodeac, copied from the ancient religions of the eastern world is the least, hurtful part." Such testimony as this would be ruled out of any common court of justice; and further, I forbear I shall now make some other quotations for the benefit of the orthodox who say that Universalists are Deists, and show that Paine and themselves are second on the faith of rewards and punishments after death, in a state of immortality.

On page 240: "I have said in the first part of the *Age of Reason*, that "I hope for happiness after this life." This hope is comfortable to me, and I presume not to go beyond the comfortable idea of hope with respect to a future state."

See page 250. "My own opinion is that those whose lives have been spent in doing good, and endeavoring to make their fellow mortals happy, (for this is the only way we can serve God,) will be happy hereafter, and that the wicked will meet deathsome punishment. This is my opinion; it is consistent with my idea of God's justice, and with the reason God has given me." I would also say in conclusion, see a similar declaration on page 69. n.c —*Star in the West.*

## ENGLISH CLERGYMAN CONVERTED.

It seems from the late advices, that a clergyman in England has been converted to the views entertained by Rev. Hosea Ballou. We glean our facts from the 'Christian Messenger,' New York.—The correspondent of the 'Messenger' makes the following extract from the 'Bath Journal' [English]:—

'DISSENTERS' DIFFERENCES.—The breeze stirred up by the Cheltenham training School, which has lately been agitating the two sections of Churchmen, has scarcely subsided, when a squall arises among a portion of the dissenting community. Mr. John P. Ham, the officiating minister of Lodge-treet Chapel, has lately been propounding from his pulpit some opinions respecting the future destinies of man, in the course of which he is understood to have questioned the existence of a state of future punishment. These opinions, though held to be very consoling and very comforting by a majority of the congregation, have been pronounced heretical by the Trustees of the Chapel, who have conveyed an intimation to that effect to Mr. Ham. In accordance with that intimation, Mr. Ham has resigned his situation rather than remain in the 'house of bondage,' as he calls his late Chapel, and has engaged the Albert-rooms, where he commenced preaching on Sunday morning, having been followed by about 400 individuals, including some of the deacons

and many 'heads' of the Lodge-treet congregation."

These views Rev. Mr. Ham has gained from reading the works of Rev. Hosea Ballou, of Boston. The correspondent of the 'Messenger' states,—

'By later advices I see he has Father Ballou's works, and maintains the views set forth in them. He is represented as a great Biblical scholar, possessing extraordinary powers as a preacher, and unusually respected and beloved as a private citizen. I have not as yet learned to what denomination he formerly belonged. But suffice it to say, he has rejected the horrid doctrine of endless misery.'

## RELIGION OF CONVICTS.

The 'Gospel Banner,' printed in Augusta, Mo., says,—'Of the convicts in the Thomaston State prison, the greatest number profess to believe in Methodism—the next largest are Free-Will Baptists.—There are but three Congregationalists, about the same number of Baptists, more Episcopalians, and several R. Catholics. There is but one who professes to believe in Universalism.—*Trumpet.*

## ENDLESS MISERY AND SELF-RIGHTEOUSNESS.

Many of those who believe in a future hell of torment, taunt us with being irreligious while they arrogate to themselves an extra share of piety. "We are the saints"—"we believe in future misery, and are therefore the 'better portion' of the religious world." If all this is not said in so many words, it is repeated a thousand times a month in some form, indirectly it may be.

Now these self righteous people should remember that the worst people on the earth believe in future torments. The pagan world believe in them—so do the Mahammedans, the ferocious Arabs and Turks—the Roman Catholics in Spain, Mexico, and brutal Austria. Ninety-nine out of every hundred of convicts in the State Prisons have firm faith in them. The old Inquisitors were great advocates for a future hell; and so were the Jews who murdered Jesus Christ; the men who nailed him to the cross! The ancient Pharisees enjoyed the same precious (?) faith—men who were covered with *self righteousness* as with a garment. We have the best orthodox authority for saying that more than *fifty millions* of people were put to a cruel death for heresy, by zealous advocates of future misery.

In view of all these facts, is it not exhibiting the very *essence* of self-righteousness to talk of the *superior* piety of this class on the ground referred to, and of the immorality of Universalists because they are not afraid of future torments? We say to them, *Look at home!* Look at the blood spilt, the misery produced, and the cruelties practiced by those of *your own faith*, and if shame does not mantle your cheeks it is because you are past feeling.—[ibid.]

'Universalists do not believe in a hell.'—That we do not believe in an *endless hell* is very true. But we believe in all the hell taught in the Bible. We also believe that there is no hell taught in the Bible but what is destined to be destroyed.—*Uni. bk. ref.*

reader thinks we are mistaken, let him examine the Old Testament, and see if he can find an instance of this kind.

8. No person of whom we have any account in the Old Testament, old or young, rich or poor, bond or free, holy or unholy, ever expressed any fears for suffering misery in sheol after death.

9. No Jew of whom we have any account in the Bible, ever prayed to be saved from punishment in sheol.

10. It is never said in the Old Testament of any person who had died, whether he died a natural death, or was publicly executed for his crimes, or was cut off by the judgments of God; or whether he was a good or a bad man, that he had gone to a place of endless misery.

11. When a person died among the Jews, their surviving relatives and friends, never expressed any fears that they had gone to a place of misery. If they knew of any such place, they certainly felt very differently about it from what people do in our day.

12. The Jews never express themselves as if they expected to be separated from their friends after death. Now if they believed that heaven was a place of endless happiness for some, and sheol a place of endless misery for others, how is this fact to be accounted for? We see no way of accounting for this fact, only on the supposition, that they had no knowledge of the existence of a place of endless misery.

13. Not one of the Old Testament writers have ever connected the words everlasting, eternal, forever, endless, &c., with sheol. We nowhere read of an everlasting sheol, of an eternal sheol, of an endless sheol, or of a sheol that shall endure forever.

14. God speaks in the Bible of ransoming mankind from sheol. See Hosea xii : 14. 'I will ransom them from the power of the grave.' (sheol.) No intimation is given here, that this sheol was in another world.

15. Sheol is destined to be destroyed. Hosea xiii : 14. 'I will ransom them from the power of the grave [sheol; I will redeem them from death: O death I will be thy plagues; O grave, [sheol,] I will be thy destruction.' Now whether this sheol is in this world or another, or whether it is a place of misery or not, one thing is certain; it is destined to be destroyed. The reader will bear in mind, that this is the only word rendered hell, in the Old Testament. How can that be a place of endless misery, which is itself to come to an end, and cease to exist?

16. Cruden, in his Concordance admits that sheol 'most commonly signifies the grave, or the place or state of the dead.' See Cruden's Concord., art. *Hell*. And George Campbell, D. D., F. R. S., Edinburgh, and Principal of the Marischal College, Aberdeen, a divine of the Presbyterian church, says that sheol 'signifies the state of the dead in general, without regard to goodness or badness of the person, their happiness or misery.'—see Prel. Dis. 6, p. 2.

HADES.—This word occurs in the New Testament 11 times. It is rendered 10 times hell, and once grave. That it does not signify a place of endless misery is proved by the following fact.

1. In the translation of the Old Testament into Greek by the Seventy, they rendered the Hebrew sheol by the Greek

word *hades*. Hence, sheol in Hebrew, and hades in Greek, as they occur in the Scriptures are synonymous terms. And as our Lord and his disciples always quoted from the version of the Seventy, or Septuagint Version, they would of course use words, and terms, and phrases in accordance with their usage there: and hence sheol in the Old Testament, and hades in the New, signify precisely the same thing. Now as we have shown that the word sheol does signify a place of endless misery in the Old Testament, so neither can the word hades signify such a place in the New Testament.

2. The first time hades occurs in the New Testament, it is used in reference to the city of Capernaum; of which city our Lord says, it 'shall be brought down to hell.' See Matt. xi : 23. And in Luke x : 15, he says, it 'shall be thrust down to hell.' Now, no one will pretend, that the city of Capernaum was to be thrust into a place of endless misery in a future world. The word hades is used here in a figurative sense, to denote desolation, and destruction. Adam Clarke says, 'the word here means a state of the utmost woe, and ruin, and desolation, to which these impenitent cities should be reduced. This prediction of our Lord was literally fulfilled; for in the wars between the Romans and the Jews, these cities were totally destroyed; so that no traces are now found of Bethsaida, Chorazin, or Capernaum.'

3. In the parable of the rich man and Lazarus, Luke xvi : 19, 31, this word is used to denote the degradation and misery, which came on the Scribes and Pharisees, (of whom the rich man is the parabolic representative,) when they died to all the privileges of the legal dispensation—were cast out of the Gospel kingdom, and were brought into a lower state of degradation than they fancied the publicans and sinners (of whom the beggar is a parabolic representative) to be in. All the figures of this parable are drawn from the heathen notions respecting Elysium and Tartaros. Now had our Lord believed in the views of the heathen in regard to hades and its different apartments to be correct, he would not have drawn the figures of a parable from those views. Indeed any attempt to do this, would be to convert that which was designed for a parable, into a literal relation of facts.

4. The soul or person of Jesus Christ is spoken of as having been in hell. See Acts ii : 27, 28. Jesus was in hades, i. e. the grave, to be sure—after death, but does any man believe that he went to a place of endless misery after death?

5. In Rev. vi : 8, hell is spoken of as being in this world. 'And I looked and behold, a pale horse: and his name that sat on him was Death, and hell followed him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.'

6. Mankind are spoken of as being delivered from hell. Rev. 20 : 13, 'And death and hell delivered up the dead which were in them.' Now if the hell here spoken of was in a future existence, one thing is certain—those who were in it were not alive, but dead. How then could they suffer misery there? Another thing is very evident; those who were in it were delivered from it, and no intimation is given that they were ever sent back again. If this text has reference to the

literal resurrection, then the meaning simply is, that death and the grave or hades, were to deliver up their dead. But it is not probable that the text refers to a literal resurrection. What John saw, he saw in a vision; and the vision is not to be interpreted literally, any more than his other visions recorded in the same book.

7. In Matt. xvi : 18, we are told that 'the gates of hell (hades) shall not prevail against the church of Christ.' But are we to understand by this, that the gates of a place of endless misery should not prevail against his Church? What danger was there of this? The word gates here is evidently used to signify power. Death—the common enemy of mankind, was in a thousand forms assailing the subjects of Christ's church, and he himself was to be brought under his dominion, and be made the subject of his pale realm. But a complete victory was to be obtained over death, and mankind were to be delivered from his power. Hence, the powers of death and the grave, could not prevail against the church of Christ.

8. In Rev. i : 8, we are informed that Christ has 'the keys of hell and of death.' But has Christ the keys of a place of endless misery in a future state of existence—called hell? Is it not supposed by those who believe in such a place, that an all-powerful evil spirit called the devil, has possession of these keys? If the keys of hell, here mean the keys of a place of endless misery, over which such a being, as we have just spoken of, reigns, then Jesus must be the door-keeper for the devil. But who can believe this? No one. Jesus has the keys of death and of the grave, he can therefore enter the dominion of these powers, and deliver mankind from their cold and iron-grasp.

9. Hades, like sheol, is destined to be destroyed. 1 Cor. xv : 55, 'O grave, [hades,] where is thy victory?' If the reader will examine the connection of this text, he will see that Paul was treating upon the subject of the literal resurrection of the dead. He shows that all mankind will be raised from the state of death—be changed from 'mortal to immortality,' from 'corruption to incorruption,' from 'weakness to power,' from 'natural to spiritual,' from 'dishonor to glory,' and that 'death shall be swallowed up in victory.' Then he says the triumphant exclamation shall be made,—'O death, where is thy sting? O grave, where is thy victory?' Paul undoubtedly had his eye on the passage which we have quoted from Hosea xii : 14. 'O death, I will be thy plagues; O grave, [sheol,] I will be thy destruction.' What is signified by one of these passages, is also signified by the other; and hence *hades*, and *sheol*, in whatever way these terms may be understood, are destined to be destroyed.

10. The last we hear about hades in the New Testament, 'it was cast into the lake of fire.' Rev. 20 : 14,—'And death and hell were cast into the lake of fire.' To cast persons into the lake of fire, was to completely destroy them from off the earth. To cast death and hades, the grave or hell, into the lake of fire, was to completely destroy them, so that they would never more exist. For no one pretends, that either death, or the grave, will exist in another world. But this language is highly figurative. Death, and the state of mortality, may be said to have been de-

stroyed, when Christ burst the bands of death, rose triumphant from the grave, and brought life and immortality to light. Hence, Paul, speaking of Christ, says, 'Who hath abolished death, and hath brought life and immortality to light through the Gospel.' The believers in this Gospel can look forward prospectively to the time, when death and the grave shall be destroyed, and be no more forever.

11. Dr. Doddridge, on Rev. i : 18, and Parkhurst, who quotes from Lord King's history of the Creed, chap. 4, says 'Hades, or Hades, (as it is spelt in Homer or Hesiod,) obscure, dark, invisible, from a negation, and *idein*, to see. The invisible receptacle or mansion of the dead in general. Our English, or rather Saxon word *hell*, in its original signification, (though it is now understood in a more limited sense) exactly answers to the Greek word *hades*, and denotes a concealed or unseen place; and this sense of the word is still retained in the eastern, and especially in the western counties of England; to *hale* over a thing is to *cover* it.' Dr. Campbell says: 'As to the word hades, which occurs 11 places of the New Testament, and is rendered *hell* in all, except one, where it is translated *grave*, it is quite common in classical authors, and frequently used by the Seventy, in the translation of the Old Testament. In my judgment, it ought never in Scripture to be rendered *hell*, at least, in the sense wherein that word is universally understood by Christians. The word *hell*, in its primitive signification denoted only what was secret or concealed.' Prelim. Dis. 6, Part 2. Dr. Hammond says,—'Among profane writers it is clear, that the word (*hades*) signifies not the place of the damned, no, nor any kind of place, either common to both, or proper to either bliss or woe, but only the state of the dead.' Annot. in loc.

Donnegan defines the word thus,—'invisible; not manifest—concealed; dark—uncertain. Donnegan's Lexicon, page 19. Dr. Adam Clarke says—'The word *hell*, used in the common translation, conveys now an improper meaning of the original word; because *hell* is only used to signify the place of the damned. But as the word *hell* comes from the Anglo-Saxon *helan*, to cover, or *hide*, hence the tiling or slating of a house is called, in some parts of England, [particularly Cornwall,] *helling*, to this day; and the covers of books, [in Lancashire,] by the same name, so the literal import of the original word *hades* was formerly well expressed by it.' Com. in loc.

Concessions such as these from such men ought to satisfy every candid man that the words sheol and hades, have been very generally and very greatly misunderstood. At the close of our remarks on Gehenna the reader will find some additional facts on this subject.

TARTAROS.—'This word means the prison of the Heathen hades, in which they supposed that tyrants and other wicked beings, were tormented in various modes. The word does not occur in the Bible.—But in 2 Peter ii : 4, a verb, derived from this word, is used, *tartarosas*, and is rendered, 'cast into hell'—more literally *tartarused* them. It is evidently a figure, used to denote severe punishment, imprisonment in a dark place.' Tartaros was one of the departments of hades, and as we have shown that hades itself is to

be destroyed, of course tartaros must cease to exist also. Hence it cannot be a place of endless misery. For explanation of 2 Peter ii, 4, see our remarks on Jude i : 6. It is there shown, that the angels who are said to have been *tartarused*, were human messengers, and that the punishment which was inflicted on them was of a temporary nature. As the word *tartarousas* occurs but once in the Bible, no further remarks on it are necessary. For is sheol, hades, nor Gehonna, either of them signify a place of endless misery, of course it will not be pretended that *tartarousas* signifies such a place.

(Continued in our next)

ORIGIN OF SALVATION.

To whom or what shall we look for the salvation of man? There will be no dispute that all men are sinners, and all need to be saved. But whence springs our salvation? who is the source and origin of it? We shall be told that "our salvation had its origin in the unbounded love of Christ, who suffered and died in the room and stead of sinners, their guilt and punishments being imputed to him, and thereby he made a full and perfect satisfaction to the Father for all men's transgressions." This view which has long been the popular one, it seems to us, places the origin of salvation rather in the justice, as it is called, of the Father, than in the love of Christ. It was this that called aloud for satisfaction—justice must and will have its claim; there is no more love about it than there was in Shylock, when he demanded "the pound of flesh;" no more love in it than there is in the bosom of our neighbor who sues us at the law for some trespass or misdemeanor.

But setting aside this manifest defect in the proposition itself, look at the idea of sinners being obnoxious to the infinite penalties and demands of justice after it has been fully and perfectly satisfied, or in other words, holding the debtor in bonds after the "surety" has fully discharged the debt. Besides all this, we see no ground of gratitude to the Father on this scheme, it transfers it to the Son entirely.

If a culprit is pursued by a bailiff, having in his hand a death warrant, and the offender is pardoned by the governor, to whom should the guilty man be grateful, the bailiff or the governor? The Father is represented as inexorable and unyielding justice must have its due, and the Son steps beneath the uplifted sword and it is bathed in his blood. Justice is satisfied, it has wreaked its vengeance. To whom then should the rescued rebel be grateful; to God or to Christ? Moreover, to our idea of justice, it rewards the good and punishes the bad; but according to the proposition before us, justice punishes the innocent that the guilty may go clear!

Such is not the origin of our salvation; such views are at variance with the attributes and character of God, manifested in nature and revealed in his word. "God is love," and we regard him in this aspect as the author and originator of salvation. Instead of there being any change effected in God, or his justice being satisfied, the whole plan of redemption through Christ was the free and spontaneous act of divine love. The Father was not pacified by the death of Christ; but Jesus is the mani-

festation, the exhibition of the unpurchased grace and the unbought love of the Father of mercies. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for the ungodly."—Rom. v : 8. The great truth that Christ lived, and suffered, and died, to commend and demonstrate the unequalled and unpurchased love of the Father to man, his lost sinful offspring, is as conspicuous in the Gospel teachings, as the sun in the heavens. The Scriptures direct us to the abounding grace, the great love of our heavenly Father as the source and fountain of man's salvation. God never needed to be appeased, there was no necessity for a scheme by which to arouse or create the divine beneficence; but the Almighty saw and considered the sinfulness of his intelligent offspring; he saw and pitied their condition, and from the fullness of his love sent his Son to redeem and save them. With this view we perceive abundant reasons for the exercise of heartfelt gratitude to the Father of mercies. We behold "God in Christ reconciling the world unto himself;" we trace the salvation of our race to its origin, the Father, and because he is faithful; because he is unchangeable; because his purposes fail not, we feel that our redemption is as secure as the pillars of the eternal throne. B.B.H. —N. Y. Chr. Mes.

CHRIST'S COMMANDMENTS.

Jesus said to his disciples, "If ye love me keep my commandments." John xiv : 15. What were the commandments of Jesus? We do not suppose this declaration was intended to apply specially to Decalogue, or ten commandments given by Moses, although Jesus recognized them as binding on him and others at that time. But these were not peculiarly *his* commandments.

There are some commandments peculiarly Christ's, especially the one mentioned in John xiii. 31: "A new commandment I give unto you, that ye love one another." The Gospel is a system of love. We are there taught that "he that loveth not, knoweth not God; for God is love;" and again, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" St. Paul tells us that all the law is fulfilled by love—this one word embraces the whole essence and spirit of the law. Rom. xiii. 8—10. And all the exhortations, precepts, teachings and commands of Jesus, it will be seen, run directly into this one great, leading *new commandment* of love to one another. See the whole of his inimitable and unparalleled sermon on the mount. The spirit of love—pure benevolence—breathes through the whole. He, therefore, who loves Christ loves his precepts—loves his commandments—and will keep them. Reader, do you love Christ? What evidence do you give that you love him? Do you keep his commandments, obey his precepts and follow his example?—*Ibid.*

THE BREAD OF GOD.

This is the significant and appropriate name which Jesus applied to himself and to his doctrines. A truer and more beautiful figure could hardly have been employed. He that is without Christ, destitute of faith in his name, and devoid of those virtues

and emotions which he came to implant in the human soul, is a truly famishing, morally and spiritually, as he who is without literal bread. Is bread "the staff of life, physically? so is Christ the stay, and support, and food of the soul. Is bread fitted for the support of animal life? so is Christ the life of the spirit, the sustenance of the moral nature of man; do we live poorly and sparingly without good, wholesome bread, so is there an aching void in the heart of that man who is without Christ.

Why then should we spend our money or our time for that which is not bread, when we can partake of that of which if a man "eat he shall never hunger?" Why should we starve in sight and reach of our Father's house, where is bread enough and to spare? Why attempt to feed on husks and vanity, when we may partake of "the living Bread that came down from heaven, and giveth life unto the world."—Let us say with the disciples of Jesus,—"Lord, evermore give us this bread." Let our faith be strong and active in the Son, and we shall have life; let us love and obey Christ, and we shall be filled with the true bread; let us "eat that which is good, that our soul may delight itself in fatness." He that has Christ has the bread of God; he that has Christ may eat and live forever. To him the famine has no alarms, death no terrors; the pearly gates of immortality are open to his vision; he has partaken of the tree of life.—*Ibid.*

LIFE'S SORROWS AND COMFORTS.

This world has been termed a vale of tears. And to a great degree it is so. Though the sky is bright above us, and the earth is fair and lovely; though we are surrounded by the works of art, and strength, and wealth, and though we hear at the festive board and in the hall of gaiety the voice of mirth and pleasure, there are none without their griefs. Some sorrow preys upon the heart of each one crowding through our busy streets; thronging the active marts, and bowing at the shrine of fashion and amusement. Not one lies down at night upon his couch without being visited with painful reflections, and heaving a sigh in remembrance of some heavy misfortune or sad bereavement.—How many are the homes where poverty creates its painful anxieties, where the disappointed with affections blighted, weep in loneliness, where the sick languish on beds of pain, and the stricken in heart mourn that death has snatched from their embrace the dearest objects of their affection. How many are the unknown sorrows and wrongs, and deceptions which all encounter; how many perplexities and hardships and uncertainties of business; how many the accidents and reverses against which no foresight, however prudent, can guard.

Such is life. It is a valley of sorrow.—But as dark as the valley is, it is not wholly overshadowed with clouds. There are not only occasional glimpses of sunlight which relieve its gloom, but the stars of Faith and Hope are ever gilding it with their mild beams. Indeed, with all its sorrows, life has many consolations.—When weary with the labors of day, it is a consolation to reflect that night will give repose; when deceived by one in whom we confide, it is a consolation to know that

we have a Friend who will never deceive; when disappointed in the pursuit of wealth, it is a consolation to feel assured that we shall never seek in vain for that wealth which is imperishable; when crippled and overpowered by disease, it is a consolation to know that death will come to our relief.—*Ib.* O.A.S.

DIVINE AGENCY—HUMAN AGENCY.

BY REV. J. J. AUSTIN.

Much has been said about the agency of God, and the agency of man, of late, by those who profess to be skilled in the use of the heavy field-pieces, as well as small arms, of theological Science; and what relation each bears to the other—or where the one ends, and the other begins—has been confessed a mystery, insolvable by man.

Now, without claiming anything more than the inspiration of ordinary common sense, enlightened of course by the Bible, it does seem to the writer hereof, that the whole subject may be comprised in a theological nut-shell, after all—which, fairly laid open, will exhibit clearly the length, and breadth, and depth, of this vast subject. Let us see:

God's agency evidently extends through all His laws; and man's agency goes no farther than to obedience of these laws.—When man is obedient to the laws with which God has surrounded him, then is the agency of man in perfect harmony with the agency of God. When disobedient, then is the agency of man at variance with that of God. Do we not see here, very distinctly, a limited agency in man, as well as the general agency of God? No doubt of it. And being so, we see the propriety of reward and punishment, for good and evil; and we thus avoid the rock of fatalism, which makes man irresponsible for what he does.

We may say, indeed, that God knew men would sin, and that he knows beforehand every sinful act we will do. But God's laws express His will; and if those laws forbid sin; then it is false and wrong to say, that God designs the sin first, and then the punishment to follow that sin—in other terms, that man is a mere machine without any agency, and suffering constantly from the impulses, and then the punishments, of God himself. Such views of God's government would be downright cruelty in Him, if true.—And it all does violence to our conscious freedom for better reason, and to that Scripture which says—"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he a man."

Man, then, has a limited agency. I may obey, or refuse to obey, the agent or will of God, seen and known and felt, the laws within and about him. And such obedience, or disobedience, he may justly be held responsible.

With all due deference, such at least our humble opinion.—*Webster. N. Y.*

An elderly lady commending and recommending the Tracts of the American Tract Society, was informed by her hearer, she had the Bible, and preferred the Tracts. "Ah, but, (said the old lady,) tracts strengthen the Bible and give it



Salvation Irrespective of Character

There is, at this time, no objection to the doctrine of Universal Salvation more pertinaciously insisted on by its opposers, than that the doctrine teaches that all men are to be saved irrespective of moral character, and in violation of the freedom of man's will.

If we ask any opposer of Universalism, whether he ever heard a Universalist state his doctrine as here described, or ever read such a representation of the doctrine in any writer who wrote in defence of the doctrine, he will answer in the negative; but at the same time will say, that the doctrine implies all this, and must thus be supported, or not supported at all.

The old doctrine of the Church, ever since the corruptions of Christianity has taught that salvation means a salvation from hell in a future state: or from the wrath of God, which means the same; or from the punishment of sin, which also means the same.

God spake to the house of Israel on this wise, by Ezekiel:—Then will I sprinkle clean water upon you, and ye shall be clean; from all your iniquities, and from all your idols, will I cleanse you.

may offer unto the Lord an offering in righteousness. As no one can doubt that moral purification is here signified, would it not be a most unreasonable objection to the passage to say that this promise of purifying is irrespective of moral character?

St Paul, in his epistle to the Ephesians thus exhorts; 'Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.'

If we can succeed in persuading the opposers of Universalism to consider, with a suitable degree of candor, the queries and suggestions which are here presented, a hope is entertained that some good may be the result; and that we shall hear less said against the salvation of sinners, because the doctrine is licentious.

Many of our Unitarian brethren have lately manifested a disposition to show some favor to Universalism, if it be so modified as to teach the certainty of a future state of rewards and punishments. This they contend is indispensable; and that it is licentious not to believe it.

Notwithstanding these arguments, if our brethren will show us a 'thus saith the Lord,' to prove that sin and misery will exist in a future state, we pledge our sincerity to subscribe to the truth.

A glorious and happy destiny awaits every individual of the entire human race.

A Lesson for a certain Class.

There are those who cease not to preach and write of the immoral tendency of Universalism; and to all such we recommend the following questions and answers. We find them in the Trumpet,—

- Question. By whom was Jesus persecuted? Answer. By believers in endless misery. Q. By whom was he crucified? A. By believers in endless misery. Q. By whom was Stephen stoned to death? A. By believers in endless misery. Q. What did those forty men believe who bound themselves with an oath that they would not eat and drink again until they had killed Paul? A. If they were Pharisees, (as they probably were,) they believed in endless misery. Q. Who persecuted the early Christians with cruel mockings and scourgings, yea, moreover, with cruel bonds and imprisonment, so that they were stoned, were sawn asunder, were slain with the sword, some of them, and others suffered even more horrid deaths? A. The believers in endless misery. Q. Who persecuted the Waldenses, and other early Protestant sects? A. The believers in endless misery. Q. Who slew thousands of innocent men women and children on St. Bartholomew's Day in France? A. The believers in endless misery. Q. Who established the Indulgence in which men have been buried alive, broken on the wheel, steeled on the rack, scalded in boiling water, roasted before hot fires, &c. &c.? A. The believers in endless misery. Q. Who have been the cause of all the persecutions that have ever been carried on in the Christian Church? A. Believers in endless misery. Q. Who drove the Puritans from home in the depth of winter, across the Atlantic? A. Believers in endless misery. Q. Who persecuted the alleged witches, and imprisoned and killed them? A. Believers in endless misery. Q. Who stoned John Murry in the pulpit in School Street in Boston? A. The believers in endless misery.

Last Hours of Br. O. W. Bacon.

HOW A CHRISTIAN CAN DIE.

The last Christian Freeman contains a letter in reference to the death of this faithful minister, full of interest. It appears that he died in the triumph of faith; and although young, he was fully prepared for the exchange of worlds.

There was really a most heavenly sublimity in the scene of his death. Never did it fall to our lot to behold anything like it before. We have witnessed many happy death-scenes, but this was glorious! It was inexpressibly so. The stentoriated, hard, and weather-beaten mariner, who had often withstood the fiercest shocks of Old Ocean's storms and tempests unmoved, and undaunted, wept here like the tender-hearted child.

But it was when he was struck with death, and his pains abated, and his mind seemed, if possible, clearer and brighter than ever, that this scene became the most deeply interesting and thrilling. He talked freely then with every one. And his blessed and comforting faith was the all-absorbing theme. O! it was then that such bursts of eloquence—really spiritual and heavenly eloquence fell from his lips, as seemingly never fell from the lips of mortals.

He called on those members of his society who were present at the time, around him, and besought them with a dying fervor and earnestness, to not let their zeal abate in the maintenance and defence of the truth. And to a brother of the same, who stood near him, he said, "Tell all my ministering brethren that you see, it is a dying brother's request that they remain steadfast to the doctrines of our holy religion; to never lose sight of them in their preaching, for they then seemed more precious to him than ever."

It was his desire to be buried on Sunday,—to have his funeral services performed at the church, and in the desk where he had preached only the Sabbath before,—to have all the ministering brethren in the neighborhood invited to be present,—for the writer to preach from 1 Cor. xv: 55, and to have his body interred under the direction of the Lodge of O. Fellows to which he belonged,—all of which was faithfully complied with—

United States Convention.

The General Convention of Universalists the United States, will hold its next annual session, in Cincinnati, Ohio, on the first Wednesday and following Thursday, in October, 1849. The change in the time has been made in compliance with the request of the brethren in Cincinnati, urged on account of the epidemic which has prevailed in that city. It is confidently believed by them that the cholera will have entirely disappeared from their midst, by the first of October.

At the last session of this body, Rev. A. A. Miner was appointed to preach the next Occasional Sermon. Dr H Ballou 2d was appointed a Committee to propose some general plan for the investigation of the charges of impropriety, whenever made against a clergyman of the order, to report at the next session. It was also voted, that the Committee appointed at the session of 1847, to collect facts pertaining to the sessions of the General Convention of Universalists in the New England States, and others, be continued, to report at the next session. The Committee consists of Brs. T. Whittemore and H. Ballou, 2d. J. M. Austin, Standing Clerk.

Jesus the Savior of all Men.

Throughout the Scriptures Jesus is spoken of as having come into the world to save all men.

- 1. He is called the Savior of the world. "We have seen him ourselves and do know that this is indeed the Christ, the Savior of the world." 2. He was sent to be the Savior of all. "The Father sent the Son to be the Savior of the world." 3. He died in order to save all. "He gave himself a ransom for all, to be testified in due time." 4. He held all the offices which were requisite to save all. 1. He was a prophet, or teacher, and unfolded all truth. 2. He was mediator to reconcile men to God. 3. He was an exemplar and exemplified his religion in his life. 4. He was a priest who made an atonement for sin; and by his death all sin should be taken away. 5. His salvation is grace. "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; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life, and immortality to light through the Gospel." 6. His salvation is universal. "For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

Deaths in Cincinnati during four Months.

The following report of deaths was carefully made out by the Board of Health, which hereafter will cease to make regular weekly reports, as the cholera has nearly disappeared.

Report of Interments in the following Cemeteries from May 1st to Aug. 30th 1849:—

Table with 2 columns: Cemetery Name and Number of Deaths. Includes St. Joseph's, Irish, German, Wesleyan, Methodist, etc.

THE GOSPEL MESSENGER, OR UNIVERSALIST ADVOCATE, 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 J. C. GUNN, St. Thomas, C. W., September, 1849.