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THE GOSPEL MESSENGER,

OR UNIVERSALIST ADVOCATE.

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

VOL. 1.

LONDON, CANADA WEST, JULY, 1849.

NO. 7.

ENDLESS PUNISHMENT VERSUS UNIVERSAL SALVATION.

"Search the Scriptures."

O how weak
Is mortal man! How trifling, how confined
His scope of vision!—Puffed with confidence,
His phrase grows big with immortality.
And he poor insect of a summer's day,
Dreams of eternal honors to his name;
Of endless glory and perennial bays.
No idle reason of Eternity.
As of the train of ages,—when, alas!
Ten thousand thousand of his centuries
Are in comparison, a little point,
Too trivial for account.

Man is a strange being. Were there no other evidence of this fact, the opposition which is every where manifested to the doctrine of Universalism would be sufficient to prove it. The untiring efforts to destroy the holiest faith and sublime truth that ever inspired the mind of man for angels—the immortality and blessedness of a world—are, in almost every instance, but so many evidences that man at best is but a grovelling, selfish being—a like blind to his best interests, and ungrateful to the God who made him!

It is not the mere fact, however, that this doctrine is opposed, and opposed, too, by good and pious men of which I would complain. There is nothing strange in this. Indeed it would be far stranger if it were not the case, seeing there are so many whom we are bound to allow are honest and sincere in believing it to be a doctrine both false and dangerous in the extreme. But it is the character and style of this opposition, which to the candid and generous mind, seems so strange and unnatural—so entirely out of character with the importance, the tremendous importance, of the subject: The unbellowed zeal—the disingenuousness—levity—intrigue—ridicule—the unfairness, and want of respect for those who think differently—the exulting tone, and the evident disposition to conquer at all hazards, right or wrong, which, to a greater or less degree are so manifestly apparent in almost every opposing effort—whether written or oral. Facts like these speak wonderfully of the weakness and frailty of human nature. With such evidence before me, I am, at times, almost inclined to admit the doctrine of Total Depravity, and to say as did one of old—"the heart is deceitful above all things, and desperately wicked!"

That man should be slow to believe in Universalism—a system so diametrically opposed to all their long-received and established ideas of God, Religion, the Bible, and the Object and Destiny of Man—is not to be wondered at. They have grown up in the bosom of a Church which recognizes as one of its fundamental principles the doctrine of *Endless Punishment* as the penalty of sin. They read the Bible as they have been taught to read it, as their fathers before them read it, and find there a Heaven—Eternal Felicity for the Faithful, and Unending Torments for the Wicked! And however deeply they may regret that such should be the fact, and however much

they may desire in their benevolent hearts a different state of things—"a consummation more devoutly to be wished"—something that would be more honorable to God, and desirable for man—yet there is the awful doctrine, running through their entire creeds, and so interwoven with every fibre and tissue of their faith, that they cannot get rid of it, without the same time cutting loose from every thing they have been accustomed to consider sacred and divine. Such is the power of early education, and such the tenacity with which long established doctrines and opinions cling about the mind—connected as they often are with some of our holiest recollections and associations—the teachings and admonitions of a venerated father, the prayers and tears of a sainted mother, the happy scenes of youthful days, when all was innocence and purity, Sabbath school lessons and academic reminiscences; and last, though not least, the religious sanctuary, where first the mind was awakened to the truth and importance of divine things—where first the heart was melted with penitence and love, and the beauties of the Eternal World broke in upon the enraptured soul, filling it with visions of glory and of Heaven—together with a thousand other golden links in Memory's sacred chain, which go to make up our world of the Past—that they become, as it were, part and parcel of ourselves—constituent elements of our very nature, so that to discard them seems almost as impossible as to blot out the faithful records of the mind! A doctrine however erroneous, cruel and absurd, by long familiarity, clerical sanction, and sacred association, may come to be considered of divine origin, and as well authenticated as any article of religious faith, or even as the Bible itself. It is not strange therefore that men should turn away from Universalism and shake their heads in distrust and doubt; or that the sentinels upon the towers of their Zion should sound the alarm, the ensigns of the Cross set up their standards against it, and the defenders of the Faith, like the valiant knights of old, come forth with shield and buckler, sword in hand, to give the enemy battle! So long as the doctrine of endless punishment and its kindred notions are held to be doctrines of Divine Revelation, so long will men oppose a system which proposes at once and without disguise, to set them aside as vagaries of the imagination—relics of Barbarism and Heathen Superstition—too monstrous and absurd to admit of a Heavenly origin, or to be entertained by an enlightened Christian! This is no more than we expect. To oppose our faith is a privilege belonging to those who differ with us, which we cheerfully recognize. But at the same time we demand, and we claim the right to demand, that this opposition shall be characterized by a becoming degree of solemnity, candor and fairness; that it shall bear some proportion in character at least, to the awful importance of the subject. This is all we

ask.

But turning from what ought to be, to what is, how sadly we are disappointed in the reality! How vastly out of character is nearly every thing that has been written or said in defence of the monstrous dogma of endless woe, or in opposition to the doctrine of Universal Redemption! Instead of being, as we should expect, sober disquisitions and arguments, clothed in candid, solemn and respectful language, and marked with grave and serious deportment—evinced the author's sincerity as well as his humanity, showing that he was fearfully aware of the shocking conclusions he was laboring to prove, and giving evidence of a realizing and feeling of sense of the awfulness of his subject—the tremendous consequences that must follow if his views be correct; instead of all this, and often without any thing of the kind, they are more like the effusions of political partizans—times serving demagogues, and worldly aspirants, who seek to acquire fame and fortune by the down-fall of their rivals, filled with, light sayings, jests, ridicule, witticisms, cutting sarcasms, low cunning and vulgar abuse, to say nothing of the unfair and dishonest maneuvering, the false issues, and the under-handed advantages, the seemingly wilful perversion of reason, the Bible, and common sense, and the reckless, don't-care disposition, indifferent to the consequences however ruinful—betraying a mind ready to rejoice at a fancied victory, though it be at the expense and ruin of a world! Such it must be confessed is not the character becoming the opposition on so grave a question as the one under consideration—a question fraught with such fearful int rests to humanity; yet go where you may, you will scarcely find an honorable exception. In all the wide range of controversies all works and debates on this subject, I know none that rises entirely above it! Whether it be simply a book of defence, or of offence; or whether a written or oral discussion—it will be found wofully defective in this particular. And such, I am compelled to say, is to a great extent, the character of such works as M. H. Smith's, A. Hall's &c. Universalism against Itself, and many others might be named. They abound in gross errors, sophistry, and perversion of Scripture. It is not on account of these defects that we would be understood to complain; to the author's mind, they may have appeared sound and logical. But it is their inappropriate and bombastic style, and the want of candor and seriousness which they betray on almost every occasion, the exulting manner in which they speak of what they have done, and what they are going to do; the satisfaction and pleasure they exhibit in dressing up, in clothes of their own making, a man of straw, and calling it "Universalism," and in repeating the process, counting up each particular case and setting it down as an additional proof of a hell for their neighbors!

It can hardly be supposed that such men ever think of the sighs and tears, the doubts and forebodings, that are occasioned in this world of sorrow and death, by a contemplation of this horrid doctrine; the silent burning anguish and exquisite suffering which many a sensitive soul endures from a dread of its truth—the maniac shriek and mad raving of those whose minds have been destroyed by a realizing sense of its horrors; much less can it be supposed that they have any just conception of their subject in its awful reality: the heart rending scenes of a Judgement Day, when families and friends will separate forever; and the indistinguishably wretched condition of the damned, who are to be hurled down, down to the abodes of unending woe—there to suffer on and on, age after age, throughout the cycles of eternity! No! they surely cannot think of these things: Or if they do, their hearts have become callous; and their ears closed up to the cries of the suffering and distressed—so that they can even contemplate the infinite agonies of hell's hapless victims, perfectly indifferent, without a tear or a sympathetic sigh! Nay, they can in view of it all, laugh and rejoice and exult in their might and skill, and their wonderful achievements in proving that there is such a hell and that people, and enough of them too, will have to go there—thus glorying in their own shame!

But reader, how stands the case with you? Do you believe, or think you believe, in endless punishment? And have you ever reflected seriously upon this monstrous subject? Did you ever in your sober thoughtful moments try to get a realizing sense of the dreadfulness of the doctrine, of the awfulness of the idea? Endless misery! interminable torments! immortal agonies! infinite and unceasing woe,—inflicted too by a Being whose name, whose nature whose very essence is Love! Carry your mind forward, my friend, into the future; imagine yourself at the Judgement! The last day has come! The countless millions of earth's children are now assembled, anxiously awaiting their final doom. Hell is thrown open to view—the flames lash up and envelop their devoted victims, their groans and shrieks piercing the air and reverberating throughout the fiery domain! The Almighty, in flaming vengeance, is seen giving command, while the pale, trembling victims of his wrath are thrust down, down to the dark abodes of eternal ruin—crushed with the weight of Almighty vengeance—tossed on the billowy surges—racked with unutterable torment—shrieking in hopeless despair! "There—days, months, years, and ages will circle away—ten thousand times ten thousand, and thousands of thousands of years and of ages will roll over their heads; this number multiplied by all the stars that fill the azure vault of heaven; this by all the sands that line the ocean's shore; this by the drops of all the water in ocean, sea and river; this by every

pires of grass that grows when summer's radiance gilds the vale; this by every leaf that flutters in the breeze; and this multiplied by all the figures that would wind the earth from pole to pole; and after having endured all this long and inconceivable series of ages on ages, and of dire and ineffable torment, multiplied thrice ten thousand times into itself, these wretched beings will be but just beginning to begin their sufferings—but just entering on the portals of misery! The same number of ages of torment will roll over and over their heads, again and again, and still the dark vaults of their prison, while echoing with their groans, will reverberate with the awful sentence, 'Eternity—eternity—eternity of misery is before you!'"

O my God! and what is all this misery for? this protracted and interminable suffering?—Is it to do God any good? No—for He is high above all, supremely blessed forevermore. Is it to do the saints in Heaven any good?—No; they are far removed from temptation and sin, and to derive pleasure from such a source they would have to be worse than demons!—And it cannot do the damned any good, for there is to be no end to their sufferings.—What being then in the whole universe is it to do any good? There is none—there can be none!

"We have heard of the cruelty of a Nero, a Caligula, a Robespierre, and our blood has been chilled in its veins at the recital; but what was the cruelty of these compared to what this doctrine ascribes to the Father of the universe! We have heard the soul-chilling tales of barbarous cruelties inflicted by the savages of the western wilds; but what are the terrors and tortures of the Indians' tomakawk and scalping-knife, to the terrors and tortures of a never ending hell! We have heard too of the almost incredible cruelties of Mahomedans, Turks, Arabs and Algerines, of Cannibals and Inquisitions—and we have heard of the slow flames that consumed Michael Servetus: but what are these cruelties, barbarities and outrages—what are all the cruelties and sufferings inflicted and endured, throughout the wide world, from the morning of time to the present period, when compared with what it is said the Father of all mercies, and a God of all grace will inflict on his own offspring, in hell! They are nothing, and less than nothing, in the comparison.—They are, as of necessity they must be of short duration—they are soon ended at longest; but the sufferings of hell are never to an end! They are to be ever increasing and never ceasing; and their unhappy subjects are to be ever destroying and never destroyed; ever dying and never dead; ever burning and never consumed! God is to exert His own omnipotence to keep them in being, that he may ever have something to be angry at, and ever have the pleasure of tormenting them; although they never injured him, or had it in their power to do so—for 'if thou sinnest, what dost thou against Him? or if thy transgressions be multiplied what dost thou unto him? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man.' No mercy can ever reach them in that dismal abode, not even enough to strike them from the scale of existence, and terminate their suffering by annihilation."

Such, my friend, is a faint view of the hell we are told so much about, and which it is said awaits a large portion of our fellow beings! It is a terrible subject to think of—more terrible than to believe! And it does seem to me that its advocates, if they believe in what they say, should exhibit more seriousness and candor in their efforts to defend it. They should show by their conduct and behaviour, and by every thing they do or say, that they know and feel it to be an awful, an overwhelming sentiment—one at which the soul instinctively shudders and shrinks back in terror, and which every feeling of humanity rises up and condemns as something too bad for the devil himself—much less should such a thing be ascribed to the God who made us! Their conduct should be far different from what it is. Like the pious and eloquent Saurin, while preaching in defence of this monstrous sentiment, they should exclaim, "I sink, I sink under the awful weight of my subject; and I declare when I see my relations, my friends, the people of my charge, this whole congregation; when I think that I, that you, that we are all threatened with these torments my soul seems to die within me! When I see in the backwardness of my devotions, the languor of my love, in the levity of my resolutions, and designs, the least evidence, though it be only presumption, of my future misery, I find in the thought a MORTAL POISON, which diffuseth itself into every period of my life, rendering society tiresome, nourishment insipid; leisure disgustful, and life itself a CRUEL BITTER! I cease to wonder that the fear of hell hath made some MAD and others MELANCHOLY!" Such it would seem should be the language and feeling of every true and benevolent Christian who really believes in this horrid doctrine. And men who concentrate their time, labor and energies to the establishment of its truth, instead of rejoicing at their success, should rather weep over their triumphs!

Suppose that some mighty champion of Partialism—some staunch and zealous advocate for the claims of Hell, should prove to his own satisfaction, and the satisfaction of his hearers or readers that the doctrine of endless punishment is unquestionably true; and what has he done? Has he done ought to be proud of? Has he done that which should make the hearts of the righteous glad, or entitle him to their esteem and gratitude! With the Bible in his hand, and, as it would seem, from its sacred pages, he has proved that some—nay, by far the greater part of his fellow beings will eventually be made the wretched victims of an unending hell!—That husbands and wives will be torn asunder—parents and children separated—and families broken up and ruined forever! No more meeting again—no more reunion of friends and of kindred; this separation is to be as lasting as Eternity! O, the despair, the misery, the indescribable wretchedness which this doctrine discloses, and which, if true will one day be realized by a trembling world! Heaven itself will be clad in mourning, and a pall of gloom and deep sadness be thrown over the entire universe of God! Our Heavenly Father, he says, will heap all this mischief and wretchedness upon his own erring, and helpless children! And this proves from that Book which declares that "God is love," and that "He is good unto

all, and that his tender mercies are over all his works!" Strange consistency!

How doth a sweet fountain send forth bitter waters!

This same Book declares that the Son of man took upon himself flesh and blood "that through death he might destroy him that had the power of death, that is, the devil"—but this champion of diabolos has proved that the devil is to be immortal—to live and reign, and triumph, while God himself shall exist, and the years of Eternity roll round! His kingdom is to be one that shall never end; and his subjects will far out number those of the Heavenly world!

The Savior "died for all"—and his advent was announced by angel-songs, "glad tidings of great joy, which shall be unto all people:" but this Heavenly concert will prove to be but a grand Syren Overture, intended only to deceive the nations, and the Saviour of the world will have died in vain! for thousands and millions will go down to the burning realms of the Infernal world—their condition made only the more wretched because Christ died to save them!

All this and more follows if the doctrine of endless punishment be true. And for proving this a man is lauded to the skies! He has refuted Universalism, and established the truth of an endless hell! His book is circulated and read with delight, and the people hail him as a great man, a mighty champion and defender of the Faith!—and all too because he proved that some of them will be damned—perhaps they themselves, or some of their nearest and dearest friends! "Woe unto them," saith the Spirit, "for they have gone in the way of Cain, and ran greedily after the error of Balaam."

And what is Universalism, that it should be so bitterly opposed? No means are too foul, and no labor too arduous to be employed against it! It is abused, slandered, misrepresented and belied in every possible manner, and the Bible is ransacked, perverted and mystified, in order to make it appear odious, false and detestable—and that too by men professing to be the 'salt of the earth,' and the followers of Him who suffered similar treatment from a similar class of men, in the days of Pontius Pilate! What then is it?

1. Universalism recognizes the existence of "one only living and true God"—who is the supreme object of our devotions, and who is possessed of every possibly great and glorious attribute and perfection that can command our love, or invite our praise. "In him is power, which knows no control—wisdom, which never errs, but sees with infallible certainty 'the end from the beginning, and from ancient time the thing that is not yet done'—Mercy, which melts in pity over the woes of man—Truth, which cannot lie—Holiness, without spot or blemish—Goodness, unchanging as the Eternal and impartial as the light of heaven—and Justice, which rewards the virtuous, and punishes the vicious, according to those eternal principles of rectitude and equity which are the same yesterday, to-day, and forever." It teaches that this Supreme Being, whom we call God, is the Creator and Father of us all.

2. It recognizes the Universal Brotherhood of Man—God having "created of one

blood all nations to dwell on the face of the earth," and points out beyond the portals of the grave a bright Immortality—a Heaven and a Home for all, in the boundless love of the Father, where they will eternally progress in Virtue, Purity and Happiness, still rising higher and higher in the scale of Intelligence, and approximating nearer and nearer to the Perfection of the Infinite, but which Eternity will be too short for them ever to attain, Yes, a Heaven and a Home for all, beyond this world of sorrow and death; this is the grand, the glorious feature—the chief excellence of the whole. We all have ONE FATHER and we all shall have ONE HOME IN HEAVEN.

3. It recognizes Jesus Christ as the Son of God, and the Savior of the world—the "Mediator between God and man"—who gave himself a ransom for all," and "tasted death for every man." He is the glorious instrument in the hands of the Father, to Enlighten, Reform, and Save the world! He suffered and died and rose again the third day, and "became the first fruits of them that slept," that he might bring "LIFE and IMMORTALITY to light." He "is the head of every man"—"the first born from the dead," and "as he lives, we shall live also"—he will not fail nor be discouraged till he shall have accomplished the great work before him; for "he shall see of the travail of his soul, and shall be satisfied.

Finally, it recognizes the Bible as the word of God, and as containing a Revelation of His Character and Attributes, an of His Will and Purpose concerning the Family of Man; and it constantly appeals to this Book, and to the great Book of Nature in support of the above sublime truths.

Universalism is the very thing that is good, desirable and glorious! It shows us a God who is the Father of us all, and whose nature and essence is LOVE; a Savior who is the brightness of his Father's glory, and the express image of his person: and it points to a Resurrection to Life and Immortality—not for a part—but for all: the high and the low, the rich and the poor, the bond and the free—all alike are the children of the Infinite Father and all shall alike, sooner or later, share in the rich bounties of His Grace. This is Universalism.

Why then should any object to a Gospel like this? It proposes the highest possible good for man, and throws around the divine Being the loveliest and most exalted character. Universalism is the *ne plus ultra* of the Christian's hopes and desires—a system perfect in all its parts—the grand point, beyond which it is impossible to go. The mind of man cannot conceive any thing better; nor desire aught that is not found here!

Nothing short of a universal Home in Heaven—a Home for all the children of earth, can satisfy the mind; nothing less than a God of LOVE, whose Fatherly care extends over all his creatures, can fill the soul till it thirst no more. This is LIVING WATER, of which if a man drink, he shall thirst no more; it is that BREAD OF LIFE whereof if a man eat, he shall never die. Why is it, I repeat, that man should reject so good and perfect and lovely a gospel as this, and hew out for himself cisterns of broken cisterns that will hold no water. Ah, it is because we are selfish, partial beings, and are too apt to measure God!

under by our own! We can hardly... we have failed for ourselves—un-... may think as we think, and do as we... The usual mind is cradly against... and it cannot hold him in his true... nor receive the great truths of... Revelation, until he is regenerated and... lightened.—Shall I remain in his present... estate.

Universalism true? This is the... most momentous question of which the... mind can conceive! Kind and thought-... reader, you and I are alike interested... this question. Death is in the world... and is constantly taking from us our... friends. We too must soon bid adieu to... the world dear on earth. Shall we ever... meet our friends again? A question that... comes home to us all. Perhaps you are a... parent. You feel much concern for the... prosperity of mankind: but look upon... your children—the objects of your affec-... tion, and tell me, do you not feel any... anxiety sometimes about their future desti-... ny? And is it not worth enquiring... about? You have friends that you love—... do you not love. Is it not worth our while... to enquire what shall be their fate... when they leave this world? You may be... a Christian—an example of piety and good-... ness—and according to your doctrine... may be sure of Heaven; but your friends... those whom you love as you do your life... some of them die without religion. Alas... where are they! Perhaps you can now... recollect a loved one who thus died? It... may be a son, or a daughter—a brother... or a sister; or perchance a beloved parent!... Where are they? What is their condi-... tion? Shall you ever meet them again?... There are questions worthy your serious... attention; and I know you often think of... them, and try to find a satisfactory answer... to them. Oh, the doctrine of an endless... hell! How it embitters the waters of life... and weighs down the soul in that hour... when we most need the sustaining influ-... ence of Hope and Confidence! It is a... mortal poison, diffusing itself through... every department of life; but most bitter-... is it felt at the hour of death! Alas!... my friend—Partialism may do to live by... but it is not good to die by! I care not how... religious or pious you may be; there are... times when you will feel an aching void... within—an unsatisfied longing for some-... thing—a vacuum which your religion with... all its greatness and glory cannot fill!... Go then, my intelligent, yet dying friend... into a careful and candid examination of... this subject; and at the same time I ask... you to throw aside your prejudice and pre-... conceived opinions. Creeds, and forms... and party-opinions may serve to amuse... and to engage our attention for a time; but... they should be thrown aside when we come... to examine a subject which embraces our... personal and dearest interests—our well-... fare, not only in this life, but also in... that which is to come. Go into the grave-... yard, among the sleepers of the dead, and... ask yourself, of what avail are creeds... forms, and human opinions to them! How... long will it be ere long with you and me... we too must die, and be laid in the cold... grave. O, is it not meet, then, that we en-... quire what shall be our condition, and... the condition of our friends, after we quit... this stage of action? Be candid for once.

then, let Truth be your watchword, and... receive nothing for truth but what will... bear the strictest scrutiny. Think for... yourself; judge for yourself, and act for... yourself; do this, dear reader, and I ask... more.

FOR THE GOSPEL MESSENGER
MINUTES

OF THE PROCEEDINGS OF THE COUNCIL OF
THE CHRISTIAN UNIVERSALIST ASSOCIATION
AT ITS FIFTH ANNUAL SESSION FOR
1849.

Met in the town of Athol, Prince Edward
District, pursuant to the call of the Standing
Clerk, on Saturday Morning, June 30th; and
after waiting in prayer with Br. J. S. Kibbo of
Le Centre, N. Y., called the Council by
unanimously choosing Br. John C. Young,
Moderator. Invited Rev. J. S. Kibbo to partici-
pate in the deliberations of the Council. Heard,
and accepted the request of the most Universalist
Secretary of the Prince Edward District, for the
fellowship of this Association.—Voted, that the
Standing Clerk read the proceedings of the Coun-
cil at its last session: approved of the same.

Voted.—That the names of Rev. J. R. Lavell
and Robert Todd, son, be added to the Standing
Committee of this Association.

Br. Leavitt, from the Standing Committee,
reports that no cause of complaint has come un-
der their notice for the past year.—Report accept-
ed. The Standing Clerk also reports, that he
has deemed it advisable to defer taking any steps,
or adopting any measures in reference to the
Government Grant to the several religious de-
nominations in the Province, who may apply for
the same.—Report accepted, and Revs. Lavell
Leavitt appointed a committee to adopt such
measures in relation to this matter, as in the opi-
nion of this Council, the best interests of the de-
nomination seems to require.

The Standing Clerk reports that the following
addition be made to the 10th Section of the Con-
stitution of this Association, for the adoption of
the Council of this Association, at its next annual
session, of which all Standing Clerks, of the sev-
eral Societies in fellowship with this Association,
are hereby notified, pursuant to 14th Sec. of the
Constitution of this Association, viz:—“And
any minister regularly ordained by any Associa-
tion or Committee in fellowship with the United
States’ General Convention of Universalists,
upon his removal to Canada West, shall become
a member of this Association, and his ordination
shall be legal and valid; upon his filing a certifi-
ed copy of the record of his ordination with the
Standing Clerk of this Association, who shall
enter the same, on the records of this Association,
together with a certificate from the Standing
Clerk of the Association, or Convention from
which he shall remove, certifying, that, at the
time of such removal, his moral character was
irreproachable, and that he was in full fellow-
ship with the Convention from which he shall
have removed.”

Voted.—The thanks of this Association to Br.
Young, for the christian manner in which he dis-
charged the duties of Moderator of the Council,
to the friends in this vicinity, for the kindly
manner in which they received, and the hospita-
ble manner in which they entertained the friends
from a distance: and adjourned to meet in 1850,
at such time and place as the Committee, com-
posed of Brs. Leavitt and Lavell shall appoint.

(Signed) JOHN C. YOUNG,
[A True Copy.] Moderator
DAVID LEAVITT, Standing Clerk

CIRCULAR—To the several Societies
in fellowship with this body, and to all believers
in the doctrine of the Restoration of all things, in
Canada West. The Council of the Christian Uni-
versalist Association, sendeth Christian saluta-
tion, of peace and good will. Dearly beloved,
under the approving smiles of “the Father of
the Spirits of all flesh,” and in the good order of
the Providence of that God, “who worketh all
things after the the counsel of his own will;”
whose own Eternal thought moves on his undis-
turbed affairs, and who is too wise to err, and too
good to be unkind in any of his dispensations of
his Providence, or his dealings with the children
of men. We have, again, been permitted to meet
together in annual convocation, to deliberate on

the means, and to devise such measures as seem-
ed to be best calculated to spread abroad the
knowledge of the truth, as it is in Jesus, among
the children of men, and to promote the peace of
Jerusalem, and the prosperity of Zion.

We were kindly received, and hospitably en-
tertained by the friends, in the vicinity of the
place appointed for our meeting; and all the
deliberations of the Council were conducted in
the spirit of brotherly kindness—even of that
“charity which thinketh no evil, which is greater
than faith or hope, and is the bond of perfect
love.”

Eight Sermons were preached on the oc-
casion, to large and attentive congregations, who
listened with earnest and devout attention to “the
word of truth, the Gospel of our salvation;” and
in departing from the place of meeting, we are
enabled to realize the truth of the declaration of
the Psalmist, that “a day in the courts of the
Lord is better than a thousand; and that they
who wait on the Lord, shall renew their
strength.—Ours, beloved brethren, is a most holy
faith, a faith that works by love, and purifies the
heart, that it is a good doctrine to live by is a
truth, that has long since passed into proverb,
and is, now, almost universally admitted by all
denominations; and this fact should “commend
it to every man’s conscience, in the sight of God.
We exhort you, then, dearly beloved, by the
“merits of God, that you present yourselves, a
living sacrifice, holy, acceptable unto God, which
is your reasonable service”—ever remembering
that there is in practical godliness a moral power,
—its lectures teach in language louder than
divines can preach. Be faithful, then, in the
discharge of every known duty—adorn the doc-
trine of God our Saviour, by well ordered lives
and Godly conversation; and thus convince a
gaining, and unbelieving world—although slow
of heart to believe—that it is the goodness of God
that leadeth to repentance—and that the grace of
God which bringeth Salvation to all men, teaches
us first to deny ungodliness and worldly lusts.
We should live soberly, righteously, godly, and
temperately in the present world—purifies the
affections, and the heart, and leads our minds to
a comprehension of things heavenly and divine.—
Cling then with an undying grasp, to the prin-
ciples of our most holy faith—preach by example
as well as by precept, and the cause of truth will
surely have free course and be glorified. Go on
then, conquering in the spirit, in the strength of
Jesus, and the victory of truth, and the might of
God, unto the end.

DAVID LEAVITT,
Standing Clerk
Bloomfield, C. W., July 1st, 1849.

THE UNIVERSAL
RESURRECTION.

“For as in Adam all die even so in Christ
shall all be made alive.”—1 Cor. xv. 22.

Objection 1.—“It relates only to the
resurrection of the saints, or believer,
being addressed to the Corinthian church
for the satisfaction and instruction of its
members.”

Answer.—The same argument would
prove that the precepts of the law, and all
the teachings of Paul’s Epistles did not
concern us, inasmuch as all these were ad-
dressed to disciples and churches only.
But the resurrection here spoken of is a
reference, and was addressed to those
who were sinners—also to some who had
not the knowledge of God, and denied the
resurrection of mankind. See verses 12,
and 34. Besides, unless the saints only
die in Adam, this very text proves others
are included; even all who die in Adam
“the dead,” “them that slept,” the entire
harvest of which Jesus is only “the first
fruits,” &c.—in other words, all are included,
and “if the first fruits be holy, the whole
is also holy.” All these are spoken of
throughout the chapter, without any dis-
tinction of an after-difference of moral char-
acter, without exception or limitation of
any kind; and all these are spoken of as
being sown in corruption, dishonor, weak-
ness, &c., and as being raised alike in
Christ, in the heavenly, incorruptible, spiri-
tual and glorious body, without exception,
distinction, or limitation. It is utterly im-
possible to make use of more general terms
than are used here, consequently, unless
the apostle did not know how to expres-

his meaning, or meant to deceive his read-
ers, all mankind are equally included in
this resurrection.

Objection 2.—“It has reference only
to a physical resurrection, to a resurrec-
tion to an immortal life without any refer-
ence to the moral condition or the hap-
piness of those that are raised. All will
be raised alike, by Christ; but that does
not prove that all will be happy, or saved,
in that resurrection.”

Answer.—The rising from corruption
to incorruption, and from dishonor to glory,
implies more than a merely physical change.
The destruction of the last enemy—the
last enemy—leaves no other foe to Christ
or to man. The triumphant question,
“Death where is thy sting?” and the ex-
planation that this sting is sin, shows that
sin will cease to exist; and, of course, that
men will no longer be sinners. The de-
claration that those who have borne the im-
age of the earthly (that is, Adam), shall
also bear the image of the heavenly (that
is, Jesus Christ); and the further explana-
tory comparison, that as is Adam (“the
earthly”) so are his descendants (“those
that are earthly”); and that therefore, as
is Christ, “the heavenly” so are those
that will be raised in him “they that are
heavenly”—all conclusively prove that we
will be raised in the image and likeness of
Him who is “the head of every man.”
The triumphant exclamation over death
and the grave (hades, or hell), verses 51
and 56, is ascribed to all alike, and not to
a part of those that are raised. But the
most conclusive answer to the objection is
contained in the proof text itself, “As in
Adam all die [every human being,] even
so [equal on both sides] in Christ shall all
[the same all who died in Adam] be made
alive.” They are not to be made alive by
Christ, alone—it is not merely by, as the
objection seems to imply; but in Christ. It
is not to death in sin, or death in torment
pending, that they are to be awaked by
Jesus; but they are to be made alive by
Him, and IN Him. “If any man be in
Christ, he is a new creature,” says the
same apostle; and surely Paul may be
allowed to explain the meaning of his own
language. He speaks this of man—merely
in the mortal and fleshy tabernacle—how
much more then shall the dead be raised
new creature—regenerated—born again
—when they are clothed in immortal, spiri-
tual, and glorious heavenly bodies, and
made alive in Christ!

Objection 3.—“It is limited to those
that are Christ’s at his coming,” plainly
showing that some are not Christ’s at his
coming; and if not Christ’s they cannot
be saved.”

Answer.—The contrast is, not even im-
plied as being between some who are
Christ’s at his coming, and others who are not his. If all
who die in Adam will be made alive in
Christ, as the text declares; and if all who
are in Christ are new creatures, as the
apostle asserts, then all will be in Christ’s
even as Christ is God’s. We must seek
then for a different inference from that in
the objection. Christ, the first fruits—
then those that are Christ’s at his coming;
then come the rest—these three grad-
ations make up the whole universe of
created intelligences who have died in
Adam—for the entire sum named, must
be equal to the whole amount of those
sums added together. The contrast may
be between a sower and the first fruits; and
all men as the harvest, which all men are
Christ’s by gift of the Father,—or it may
be a contrast between those who submit
to Jesus before his coming, and those who
submit after the end, which will have
the same result. But where, or it may
be said, is the ground on which the plain, full,
and unqualified declarations of the chap-
ter rest? A. B. G.

If God had hid mankind when they
were dead in sin, will He not always
love to see them? Certainly He will, for He is
the same unchangeable “God of love.” O
then, my friends, do not, why do you fear of
the final resurrection of all souls to “the
Father of the spirits of all flesh?”

DESTRUCTION OF SOUL AND BODY
IN HELL.

In Matt. x. 28, and Luke xii. 4, 5, we find our Saviour speaking of fearing Him who is able to do more than man can do, as man can only *destroy the body*, but God can *destroy the soul*. These passages which are different records of one teaching, are supposed to stand in direct opposition to the Universalist's interpretation of the Bible, presenting an insurmountable barrier to the reception of our faith. The reader is invited to examine a sincere and candid exposition of these passages, which shall now be offered for his attention.

First, let us quote the passages:—'And fear them not which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell.' Matt. x. 28. 'And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do, but I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.' Luke xii. 4, 5.

To whom, under what circumstances, and for what purpose, were these ideas expressed by the Saviour?

1. They were addressed to his *disciples* whom he called his 'friends.' This deserves a special attention. 2. The circumstances under which they were spoken were of a peculiar character, as it was necessary to place before the minds of the disciples the most powerful considerations to strengthen their minds and to impart true heroism. He had honestly spoken to them of their exposure to trial and persecution by professing his name, how they would be arraigned before governors and judges, and bids them not to fear such foes. After repeating the caution, he bids them to proclaim his doctrine boldly, as he who bears a message from a king and publishes it upon the house top to all the people. And then comes the text, followed by a beautiful reference to the minute care of Divine Providence. 3. We now learn the *purpose* for which the ideas under examination were expressed. They were expressed in order to direct attention to the Omnipotence of God, that the disciples might never be appalled by the array of the force of the enemy. The *ability* or *power* of men, is brought into contrast with the *ability* or *power* of God. Let this reference to the Omnipotence of God, his ability to 'kill the soul,' might be taken for more than was intended, Jesus immediately proceeds to tender similitude respecting the Providence of God,—'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows.' So also in the record by Luke x. 6, 7. The *ability* of God to destroy the soul is alone referred to. No assertion is made, or intimation given, that he will ever exercise that power; and the allusion to the possession of such ability, seems to have been made as the highest possible expression of the Almightyness of the Deity,—the same as in the instance when John the Baptist said to the Pharisees and Sadducees.—'And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God

is able of those stones to raise up children unto Abraham.' Matthew iii. 9. Luke iii. 8.

In carefully criticising these passages, we have to enquire, 1. *What is to be understood by killing the body?* as it must be evident that the second member of the comparison can mean no more nor less, in its import, in reference to the *soul*, than we infer from the first in reference to the *body*. To kill the body, is to deprive it of life, so that it can no longer be ranked with existences. This was all the prosecutors could do. They had no power to reach home to the soul. The spiritual being was not within the compass of their tyranny and many a martyr counted it all joy to bear the sufferings connected with the killing of the body.

2. *What is to be understood by killing or destroying the soul?* Certainly there is but one answer, and that is, To kill the soul is to deprive it of existence. No other meaning can comport with the Saviour's comparison, and those who make this expression to signify perpetual existence a hopeless misery, are in the highest degree *unwarrantably presumptuous*. To destroy 'soul and body,' is used in the Scriptures in the sense of complete destruction, synonymous with 'root and branch.' Isa. x. 18. 'And shall consume the glory of his forest, and of his fruitful field, both soul and body.' But the common use made of the passages under consideration, is to support the doctrine of endless misery: and for this purpose they are exultingly quoted as sufficient to put an end to all controversy with the Universalist. But this is in vain, as the Saviour spoke only of God's *ability* to destroy, as John the Baptist did of his *ability* to create, neither asserting that he would do the one or the other. And even if the remark be pushed to the extreme, that it referred to what *may be*, it can at the farthest signify the destruction of the soul as death destroys the body.

Still, there is one other point which may be deemed important in the settlement of the question, and that is, what is said of the destruction of the soul *in hell*. In answer to this supposed difficulty, let us notice,—

1. The expression is 'destroy both soul and body in hell,' and what idea of the destruction of the *body* can be connected with the *common notion of hell?*

2. The word rendered *hell* is *Gehenna*, and the universal concession of critics is that it primarily referred to a most abhorrent place where the offal from Jerusalem was deposited and fires applied to consume it; and as the offal would breed worms, hence the expression, 'Where the worm dieth not, and the fire is not quenched.' Josh. v. 8. 1. Kings xxiii. 10. Isa. lxx. 24. Jer. vi. 31, 32. From the *literal* import, the meaning of *Gehenna* was changed to signify *metaphorically*, any severe punishment, specially involving shame and disgrace. The following concise statements deserve to be remembered, in reference to the meaning of *Gehenna*. 1. The Greek version of the Hebrew Scriptures, usually called the Septuagint, which was completed 150 years before Christ, preserves uniformly the literal signification of the word, viz. the valley of Hinnom. At that period, therefore, the word had certainly not come to designate a place of future tor-

ment. 2. In none of the Apocryphal books of the Old Testament, is the word *Gehenna* ever employed; yet two of them, the wisdom of Solomon and the Second of Maccabees, speak distinctly of future retribution, and they were confessedly written a short time previous to the Christian era. If *Gehenna* had then become the appropriate name for a place of future punishment, how happens it that these writers do not employ it? 3. Philo Judaeus, a learned Jew, cotemporary with the Saviour, wrote several works, in which he describes at length the supposed sufferings of the wicked after death, yet he never uses the word *Gehenna*. 4. Josephus, whose works were written in the first century of the Christian era, gives very full accounts of the opinions of the Jews concerning the future punishment of the wicked, but never intimates that they expressed it by the word *Gehenna*.

Yet it is boldly asserted that the literal meaning of this word, *Gehenna*, rendered *hell*, was lost previous to the time of our Saviour. This opinion is contradictory of the plain fact, that the *first* time this word is employed by our Saviour, it can have no other than a *literal* reference! Matt. v. 22. In that passage our Saviour speaks of three kinds of punishments which were awarded to criminals by judicial tribunals among the Jews—the judgment, or inferior court; the council, or the great Sanhedrim; and the power that could expose to be burned alive in the *Gehenna* of fire. All critics of eminence and authority give this meaning to the text. Dr. T. W. Coit, in his edition of Townsend's Bible, makes the exposure to the *Gehenna* of fire to mean, condemnation to the loathsome office of tending the fires in that horrid place of burning offal.—Part 3, p. 90. Here we see plain evidence that this word had *not* lost its original significance, and the assertion that it referred in our Saviour's time, only to punishment in the future state, is perfectly gratuitous. And by our Saviour's reference to adultery, it appears evident that in his use of the word in verses 29 and 30 of the same chapter, he must have alluded to the progress of those sins, which at last make the sinner as a miserable loathsome corpse cast into the *Gehenna* fire to be consumed.

The Jews abhorred that valley of loathsomeness. Religion had associated with it ideas of horror because of the idolatrous rites there observed when it was a beautiful place, ere it was defiled by Josiah, and made a spot for the reception of a large city's offal: the thought of being thrown there even after death, was repulsive beyond expression to a Jew. Our Saviour's warning was, therefore, that his disciples fortify themselves by all considerations, especially by thoughts of the Almightyness of God, who could bring calamity that would not only involve the body in death, but end the existence of the soul. And did he not picture the great calamity to come upon the Jewish people as a *Gehenna* fire,—as John spake of it as 'the wrath to come?'

We are sometimes told, that if there was no danger of the soul being destroyed, Jesus would not have used such language as he did. To such objections we simply reply, that when John spake of God's being able out of stones to raise up children to Abraham, no one dreams that he contem-

plated God as ever intending actually to do any such thing. He used, as Jesus did, a strong metaphor, to speak of God's ability to affect his own purposes. *Only* to the *ability* or *power* of God, did the Saviour make reference; and that this almighty power was not really to be used to destroy the soul, is evident from what immediately succeeds, setting forth God's tender care in his gracious Providence. 'Fear not,' is his final lesson. Not one sparrow is forgotten before God; (Luke xii. 6.) and to bring the minuteness of our Father's providence more minute still, the numbering of all the hairs of the head is referred to. A falling sparrow was minute, but a falling hair vastly more so. How beautifully is the awful idea of God's almighty power where-by we see him possessed of ability to destroy the soul, changed to amiability as we hear the Saviour's assurance to his disciples that his infinite power would be exercised in their behalf!

What God is to us, we need to learn more, that we may fear man less—have more of devotion to the highest interest of our being, and render unto him the homage of heroic faithfulness to all the duties of our Christian vocation. H. B.

GOD DOES NOT LAUGH AT
CALAMITY.

The twenty-sixth verse of the first chapter of Proverbs is frequently referred to for proof that the great God—the maker of heaven and earth, actually laughs at the endless calamity of his poor, defenceless creatures. Horrible as the idea is, it is a part of the orthodox theology, and may be found in religious books and tracts—while it seeks justification from the words recorded by the wise men, 'I will also laugh at at your calamity and mock when your fear cometh.'

Whether or not this be the language of God addressed to mortals, we shall not stop just here to consider, but will simply ask, 'What have we ever seen in his word, works or providence, that indicates a disposition so black with cruelty, as that involved in the common view of the passage? He created us for happiness; and hath surrounded us with all the blessings essential to a very high state of enjoyment; our formation is such that the natural action of both body and mind is attended with pleasure. In all this we certainly perceive a spirit opposite to the one above noticed.

But after man had sinned, his heavenly Father did not leave him to utterly perish—nor did he regard him with less interest than before. He sent his own, well beloved Son, to save the entire world; and gave him all power in heaven and on the earth to accomplish that object. Jesus came to man as a transcript of his Father—as the express image of his person, and the brightness of his glory. He was a God in the flesh, inasmuch as he exhibited his disposition, plans and purpose. But on what occasion did he represent the malignant disposition ascribed to God by those who tell us he is laughing at the endless misery of millions upon millions of our race? To what part of his history shall we go for a single hint that the misfortunes of sinners gave him pleasure? Shall we find in the account of his weeping over the idolized capital of Judea, when he cried 'O Jerusalem, Jerusalem, thou that killest

the prophets and stones them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Are any traces of it to be discovered in his acts and words at the grave of Lazarus? Any allusion to be seen in his conversation with the widow of Nain, who so deeply lamented the loss of an only son?

In vain do we look into the word or works of God, or the history of His Son, for so much as one solitary evidence that he *will* or *can* laugh in view of human suffering. But the reverse is every where taught. He declares that he hath no pleasure in the death of him that dieth; that he does not afflict willingly, nor grieve the children of men; but though he cause grief, yet will he have compassion according to the multitude of his tender mercies.

He who tells that God will mock and laugh in view of endless suffering, utters an awful libel against the character of the Ruler of heaven and earth! He places him below Nero, the tyrant of Rome, who laughed at the sight of the flames which consumed supposed heretics; for momentary suffering is not to be compared with the fire that shall burn sinners as long as saints shall dwell in heaven. Besides, God saw, before the foundation of the world, the end of every living being. If ten millions of people are finally lost, he as well knew it before they were ushered into being as at the present moment. What a spectacle then, would be presented to the universe, if he should *laugh* and *mock* at their endless calamity? Could the devil do any thing worse? Could he exhibit a more malignant spirit? or one more repulsive to goodness and humanity?

If we would not learn mankind to hate God, we must seek an explanation of the text in question consistent with his acknowledged character for justice and mercy. But there is really no mystery about its meaning; and strange as it may appear, considering its common use, it does not refer to him at all, as the preceding verses show. They read thus: "Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief places of concourse, in the openings of the gates: in the city she uttereth her words, saying," &c. *Wisdom* here speaks—*she* utters her voice—a very different speaker from the one supposed by limitarian divines. *Wisdom* is *personified* in this instance, as in many other places in the Scriptures: and when personified is supposed to possess all the attributes of an intelligent being. In the ninth chapter of the same book, we are told that "Wisdom hath builded her house, she hath hewn out seven pillars." No one of course, interprets this passage literally; we should hope all intelligent persons would perceive the impropriety of contending that wisdom *laughed* and *mocked* so as to be heard in the streets. The Old Testament abounds with strong metaphorical expressions, which require liberal explanations corresponding with the general themes to which they relate. In one place the trees are represented as talking; in another the little hills are called upon to clap their hands, and the woods to rejoice; and in still another, wisdom makes a great cry in the streets. All these are forms of expression adopted to impress the mind more strongly than common language could do.

The declaration that wisdom laughs and

mocks at calamity is not true *literally*; but figuratively is true. It is designed to set forth most vividly, the extreme folly of those who disregard the instruction of wisdom—and contrary to her advice involve themselves in sin, and hence unavoidable punishment. Suffering the keen anguish consequent upon their iniquity, the words of wisdom are remembered; and while she refuses to relieve from *merited* punishment, she seems to laugh and mock in the ears of the sufferer. The connection of the text furnishes the best commentary upon it that can be given. "For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Prov. i. 29-31. This last verse is a clear exhibition of the meaning of the writer. "Therefore"—for the foregoing reasons—"shall they eat of the fruit of their own way." We have said nothing about calamities in another world, for the very good reason that the author of two Proverbs never wrote of them; but believed and taught that the righteous and the wicked are recompensed in the earth.

SPIRITS IN PRISON.

A friend, — a ministering brother, — has requested us to give our opinion on the following passage of Scripture:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." — 1 Peter iii. 18-20.

We shall be obliged to be brief, in our observations, for want of room.

In this chapter the apostle was exhorting his brethren to good works. He urged them to live according to the principles of the Gospel. Vers. 8, 9, If they loved life, if they would see good days, they must so live. 10, 11. If they suffered at all, he exhorted them to suffer for righteousness' sake; and to quicken them in such a desire, he commended to them the example of our Lord Jesus Christ, as in the verses that stand at the head of this article. We observe, then,

1st. That Christ suffered for sins. "Christ also hath once suffered for sins."

2d He suffered not for his own sins, for he had no sins. He was tempted in all points like as we are, yet *without sin*.

3d. For whose sins then did he suffer? Ans. For those of people. He suffered "the just for the unjust."

4th. The object of his sufferings was not to change the Almighty, but to change mankind; it was not to bring God to us, but to bring us to God."

5th. What did he suffer? He suffered the last and greatest agonies men can suffer, "being put to death in the flesh." He suffered the death on the cross.

6th. But death had not dominion over him for a long time. He soon rose from the dead by the power of God. He was quickened, or made alive by the spirit of God, who is the source of life.

7th. The spirit had sustained him in the midst of all his labors. The Father

was with him. Whosoever he went, he went in the power of God's spirit. If he cast out devils, it was by the spirit of God. All his labors were performed by the aid of God's spirit. This he constantly professed, and the apostles asserted the same fact after his death.

8th. When Jesus left the earth in body he did not leave it in spirit. He told his disciples "he would be with them, always, even unto the end of the age;" that "where two or three should be gathered together in his name, he would be in the midst of them." He told them, he would leave them in the spirit of God. The same spirit which had guided and sustained him, in his labors and sufferings, should guide and sustain them. They were to go forth in this spirit and preach the Gospel. They were not to leave Jerusalem after Jesus was crucified, until they had received this spirit, in a manner in which they had never received it before; and as it was seen descending on Jesus, at his baptism, in the form of a dove, so it was seen descending on the apostles, like tongues of fire, after Jesus was "put to death in the flesh, and quickened by the spirit." All this is plain.

9th. They were to go by this spirit to preach to the spirits in prison. Jesus went with them in this spirit. He did not go in body, but *in the spirit*. He was quickened by the spirit, *by which*, in his apostles, he went and preached to the spirits in prison. Hence we are told, that the disciples, after the ascension of Christ, "went forth and preached everywhere, *the Lord working with them*, and confirming the word with signs following." Mark xvi. 19. But it will be asked, to what spirits in prison did Jesus preach through his disciples!

We answer in the following manner:— Did not Jesus send his disciples to preach deliverance to the *captives*? The Gentiles were in darkness and bondage. Paul, among others, was sent to give them *liberty* to turn them from darkness to light, and from the power of Satan to God. This was truly delivering them from bondage. Jesus said, "Know the truth, and the truth shall make you free." Paul exhorted the Galatians to "Stand fast in the liberty wherewith Christ had made them free, and be not entangled again with the yoke of bondage." They had been delivered by Jesus from bondage and slavery. Yet, it must be remembered, that Jesus never preached to them personally, notwithstanding the apostle told them that Jesus had *made them free*. The truth is, Jesus preached to these spirits in spiritual slavery *by his spirit*, in the apostles, and that is the only way in which he ever did preach to the Galatians. In this way he preached to the Gentiles at large. He never preached to the Gentiles *in person*, because his personal ministry, and that of his apostles, until after his resurrection, was confined to the Jews. He was sent, and he sent them, to the lost sheep of the house of Israel." But there must be some sense in which Jesus preached to the Gentiles, or else sacred prophecy was false. "I have put my spirit upon him, and he shall bring forth judgment to the Gentiles." Isa. xlii. 1.—Again: "I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the

Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." O. 7. He said "to the prisoners Go forth, and to them that are in darkness show yourselves," xlii. 9. Jesus says he was sent "to proclaim liberty to the captives, the opening of the prison to them that are bound." We repeat, Jesus preached to the Gentiles only through the agency of his apostles. By his spirit, he went in them, and threw open the prison doors, and said come forth, ye prisoners, from your gloomy dungeons. This is the way by which Jesus went, after his death and resurrection, and preached to men who were spiritually in bondage, or in prison. It was not their bodies, but *their spirits* that were in prison: they were "spirits in prison;" or, as Dr. Watts expresses the same thing, in his book on spiritual bondage, they were "souls in fetters."

10th. But perhaps we may be told, that St. Peter was evidently speaking of men *who were dead*. True, so he was; of those who were *spiritually dead*. We have no account anywhere in the Bible, that Jesus preached to the dead in any other sense, than as men dead in trespasses and sins. Hence Peter says, in the same Epistle in which we find the passage we are considering,—"For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." iv. 6. Now, what dead were these? They had got to be judged at any rate according to men in the flesh; and for judgment Jesus came into *this world*, John ix. 39. They were those who were dead in ignorance and sin; and the Gospel was preached to them, that although they might be judged according to men in the flesh, still they might live according to God in the spirit. This is the only sense, we say again, in which Jesus is ever said in the Bible to preach to the dead.

But we shall be told, these dead were such as were disobedient in the days of Noah. Yes, very much like them. There were spirits in prison too, in the days of Noah. That case of Noah and the ark was a famous case in the eyes of all antiquity. Preachers and moralists frequently referred to it by way of illustration. Jesus did so, in his notable discourse on the destruction of Jerusalem. Matt. xxiv. 37-39. He meant that the people in his day were in some respects like the people in the days of Noah; and Peter intended, in the famous passage before us, that the Gentile spirits in prison, were like the spirits in prison in the days of Noah, to whom Noah preached while the ark was preparing. The translation does not make this matter precisely clear in the Common Version of our Bible. In the Improved Version (Notes) we read, "By the holy spirit, which after the ascension he communicated to his apostles, and by which he went and preached to spirits in prison, to idolatrous heathen, the slaves of ignorance and vice: he thus proclaimed liberty to the captives." Isaiah xlii. 6 7; xlii. 9. He preached [continued those translators] not to the same individual persons but to men like them, in the same circumstances, to the race of the Gentiles, to the descendants of those who had formerly been disobedient, and refused the call of the spirit in Noah's time."—So, far the Improved Version. See Wakefield's translation of the same passage. We have not the slightest doubt, that when Peter said, "The Gospel was preached to them that were dead," iv. 6, he meant the same persons to whom he referred

by the spirits in prison; and almost all the Commentators, orthodox and heterodox tell us, that by the dead there, is meant the unconverted Gentiles. See Whittemore's work on the Apocalypse pp 346 7. — *Tempel.*

POETRY.

Music of Earth and Heaven.

"Lord, what music hast thou provided for the saints in heaven, when thou hast afforded bad men such music on earth?" Isaac Walton

I heard a warbling lark,
On its upward flight it sprang.
The very air around,
With its rich clear music rang
And I fancied that the bird
That sung so close to heaven,
To give the very sounds,
That echoed it hence, had striven

I heard a holy hymn,
The lord of hosts it praised.
And it seemed as if the soul
Were with the voice upraised.
'Twas but a boy that sang;
But methought an angel's tone
Must have echoed in his ear,
When he made those notes his own

O God, if such on earth
Thy imperfect praise can be,
Poured by a senseless bird,
Or human minstrelsy,
What can the mortal heart conceive
Of the golden harps above,
That are never, never strung
But by purity and love.

Consolations in Affliction.

Translated from the German of "Lauter"

Though bitter tears and frightful woes
My life for years assail;
Though friends desert, time yields me foes,
'Neath fate I'll never quail.
A day shall speed, a holy day,
With peace my soul to calm,
To Heaven's high portal point the way
Diffuse the sacred balm.

Delight to sorrow soon succeeds,
In this all priceless hour;
No more the heart in torment bleeds,
Afflictions lose their power.
How sweetly shines this clinging hope,
Of consolation's aid;
When virtues with temptations cope,
The latter fly dismayed.

Why then despond, thou weeping man!
Hath heav'n no charms for thee?
Hope on, hope on, life's shortest span
From trouble ne'er was free.
Bright joys await thee, should'st thou bear
In peace all evils here.
Wan misery afflicts not thee,
Nor ill, nor pains appear.

Duty to Love Neighbors.

The next duty in importance to loving God with all the heart, is that of loving our neighbors as ourselves; and if we thus love them, we shall seek to do them good, and avoid by all means doing them any harm. The obligation to love God will never cease, but will remain in force through out eternity; and will that of loving our neighbors ever cease? We judge not; for as God is the Father of all, and we are all his dear members of one common family, we shall be required to live up to the whole of his great command, which embraces all others, and is the basis of the law.

What is the conclusion then? A state of endless misery cannot exist; for it would give those in heaven pain to know that those whom they love as themselves are beyond the reach of their assistance. Besides, if a man loves his neighbor as himself, he is as anxious for his salvation as his own—a fact which proves that those who say, "If such a man is going to heaven I don't want to go"—have not the spirit of Christ, and are in unbelief and sin.— *Star in the West.*

Plenty of Law.

The Old and New School Presbyterians have not done lawing yet about Lane Seminary. A new suit has been commenced. How these Presbyterians love one another! And how sweetly they will sit together in heaven to the exclusion of Universalists! We who got along tolerably peaceably with each other have no right to go into the "kingdom" among these sweet tempered (!) evangelicals. O no; we have not got right faith, and must therefore stand one side — *ib.*

God's Will.

God our Savior "will have all men to be saved and to come unto the knowledge of the truth."— 1 Tim ii 4. This is the declaration of Paul the Apostle. He received this truth as well as his Gospel, not of men, but by the revelation of Jesus Christ. As Christians, then, we must believe his testimony. But what is the testimony? Ans. God "will have all men to be saved, and to come unto the knowledge of the truth."

Yes, says one; he will have all to be saved who believe in Christ. Not so; Paul does not speak thus; he says nothing about belief.

But, says another, he will have all saved that are willing to be saved. No, Paul did not say this; nor did he intimate it. There is no qualifying expression at all, connected with it. The declaration is, He "will have all men to be saved"—and doubtless all will be willing. This willingness is understood; for of course, God will not save any that are not willing to be saved; but as he will have all men to be saved, it follows as a matter of course, that all will be willing.

Ah! says a third, the passage means that God is willing that all men should be saved—he desires it. But the Apostle said not so—God "will have all men to be saved." More than this; it is the will—not the desire—of him "who worketh all things after the counsels of his own will"; and moreover, "he doeth his will in the army of heaven, and among the inhabitants of the earth"; so that, if He will have all saved, all will be saved. No power in heaven, earth, or hell, can frustrate the will of Jehovah

But admit God only desires, wisheth the salvation of all men—will all be saved? No, says the Limitarian. What is the consequence? This,—and let the people listen to it.—The almighty, omnipotent, all-merciful Jehovah is to press an ungratified desire to all eternity!! Will the reader ponder this fact well, before he attempts to pervert or misconstrue the meaning of the plain declaration of Paul at the head of this article?

Remember, God "will have—not desires, merely—all men—not believers, nor the willing, nor the good—to be saved—not in sin, not in unbelief, not in ignorance, but as the means—to come unto the knowledge of the truth"—*[ibid.]*

New Book.

VOICE TO UNIVERSALISTS.

The Trumpet says that Br. J. M. Usher will in a short time issue a new book from the pen of Father Ballou. It will be a most valuable indication—a voice from the venerable father and pioneer of the Gospel field. Let all listen to that voice which he speaks. It will be printed on fine white paper, and with a new type, and will be sold at 50 per copy. It will contain a likeness of the author and will make a beautiful book as a keepsake. The following subjects are embraced:

- I. An Address to all Universalist Believers.
II. Essay on Universalism.
III. Advice to Young Men who propose to enter the ministry.
IV. A Sermon delivered before the U. S. Convention of Universalists.
V. A Sermon delivered before the Massachusetts Convention of Universalists at Salem, June 6, 1849.
VI. Selections from Father Ballou's poetry.
We are truly happy that our religious public is to be favored with the volume.

Disagreement among Evangelicals.

Dr Rice of the Pre-byterian, Dr. Simpson of the Methodist Advocate, and Dr Latta of the Expositor, have had, and are having quite a warm controversy on the subject of admitting members into their several churches. Dr. Rice insists that

it is decidedly wrong to admit seekers into the church; and that the Methodist church is doing incalculable injury to the cause of godliness by receiving them. In his last paper he addresses his brother evangelist, Dr. Simpson as follows:

1. We admit that penitent sinners have a right to membership in the church of Christ; but we deny that Methodist seekers are penitent sinners. For 1st, the Methodist Discipline does not require that they should give evidence of true penitence; 2d., they are generally received under so great excitement, that no judgment can be formed of the character of their feelings; 3d., in many instances three months do not elapse, until one half of those received as seekers in a revival, have returned to the world—a state of things which could not exist if evidence of true penitence were required.

Here is some truth certainly, plain told, and if, as he says, Methodist seekers are not penitent sinners, we see not but he must pass over the large body of the Methodist Church, to the tender mercies of the adversary. Dr. Rice is far from opening the door of heaven very small; and even in this world he has no idea of sitting down with "publicans and sinners." He is consistent with his creed of Election and Reprobation. The Methodist editor, on the other hand, wishes to open the gates of heaven a little wider and give every body a chance to get in—at which his brother Rice is shocked, and is ready to say, hold! You are letting sinners in! and if they go there, "woe (the saints) don't want to go." We see not how any of these quarrelling evangelicals can enter heaven, except they experience a great moral change beyond the shores of time. If what they now say of each other is true, none of them are prepared for the immediate presence of God, and if there is no change after death, their case is hopeless. Nothing unclean can enter heaven.—*Star.*

Columbus Ohio.

Br. Gurley of the "Star in the West," speaks of the secret of the success of our cause in Ohio, as follows: We hope our friends in Canada will profit by it:—

"My late trip to the Capital of the great State of Ohio, to be present at the Convention, was my second visit to that thriving city; and I must confess that the impressions made on a former occasion, were greatly strengthened.

I feel bound to say that we have one of the best churches and Societies in that place that we have in the order. And a preacher, Br. Doolittle, (not correctly named) whose works show that he will compare successfully with any preacher east or west.

Now, what is the true secret success in Columbus? 1. The friends generally mingle together—they make efforts to know and interest each other. Strangers, when they come in are politely invited to a seat—are noticed. Their residences are found and some brother or sister steps in to see them. They do not wait for the minister to attend to all these matters. They know his many cares and anxieties. This is the way that persons are attached to the congregation—and this is one important measure which will ensure success.

Another secret of their success is, the ladies are workers. They do not wait for their husbands—but find out what is to be done, and go and do it. It would appear improper to select when all have done so well. But, then, allow me to say that there is one sister in the Columbus Society who has done more for Universalism within the past ten years, than many Societies that could name numbering 50 and 60 members.

This is the truth—if we will succeed as Societies we must work. Depend upon it, if you sow sparingly, you will reap accordingly."

Hot Stove Religion.

It seems that one of our partialist brethren in the State of Maine, has adopted quite a novel illustration, by way of enforcing the impertance of getting religion. He has made his motive immediate. Br Drew says that "during a revival in a school house, between here and Bangor, the past winter, the boys who tended the fire were instructed by the preacher, to heat the stove at every meeting red hot during the sermon, in order that he might present an immediate motive to his impenitent hearers to obtain religion. When the fire roared well; and the stove began to glow with red heat, would he discourse powerfully of hell comparing it to that stove. "Now sinners, said he, 'just put your arm in that stove, and

hold it there one single minute. But this is nothing to the firm of hell! In that furnace which is a million times hotter, you will not only have burnt an arm, but your whole body, and that not for a moment but for all eternity!" The stove, it is said, answered an excellent purpose. Many got religion by means of it"

REV. A. HALL'S SOPHISTRY EXPLODED.

Mr. Hall in his book, page 216; while commenting on Mark xvi. 19—"he that believed not shall be damned," &c., as usual, takes for granted, that which he has not begun to prove. Like many others (who seem to delight in contending for the perpetuity of the devil's kingdom,) he assumes (without one shadow of proof) that to be "damned" is to suffer endless torment. "For example," says the sapient scribbler, "suppose a man is an unbeliever when he is thirty years old. The Savior declares that he shall be damned." Suppose he is an unbeliever when he is eighty; yet the Savior's words remain true, he shall be damned, still in the future world. And suppose he is an infidel the very last breath he draws, and he dies and goes into eternity an unbeliever, as certain as there is truth in the words of Christ he shall be damned, still in future; when proves his damnation to be beyond death, in the eternal state of existence, and consequently, and eternal damnation." This is Mr. Hall's wondrous logic (!) the amount of which is, that if at any period, or age of life, an individual dies, damned,—he must be consigned to the dolorous realms of endless woe! Now let us strike at the root of this matter, and drive Mr. H. naked and bleeding from his covert.

The word from which "damned" is translated (and upon which he attempts to rear the gloomy prison house of endless woe) is katakrimo, and which is applied to JESUS CHRIST!! in no less than THREE instances! Proof: Matt. xxvii. 3. Mark xiv 61. Matt. xx 18.

Now if Mr. H. will carry out his own ponderous logic, he will prove the endless damnation of our Savior, just as clearly, as he has that of any member of Adam's progeny!! Is he ready for this? Now let him go to work and extricate himself from the ridiculous predicament in which he is involved by his amazing jargon.

Mr. Hall fully aware that he was unable to advance any thing original against the doctrine of Universal benevolence, (tracks faithfully in the steps of his predecessors, whose delight seem to be in pleading, wight and wain, for the immutability of the devil, and in contending for the perpetuity of sin and wretchedness,) argues (in his book, p 367) that if we are not exposed to endless woe hereafter, the sooner we leave this world the better! To this end, he recommends suicide, murder, &c.

As this is, in the minds of some, the most cogent objection to universal salvation, it is but right that we notice it. It is a good maxim in logic, that that which involves an absurdity must be false. This all must admit. Now, let us probe the bottom of this matter carefully.

Mr Hall, with his brethren of the endless misery school, will allow Jesus Christ was not exposed to an endless hell. All acknowledge that heaven awaited him after death. This being the case he (i. e. Christ) ought to have committed suicide, according to Mr Hall's logic, and not to have borne the ths trials, sorrows, and persecutions of the world!! And had Hall and Co. have been with our Saviour, during his ministry in the flesh, they would have advised him to cut his throat, take poison or shoot himself, "Arise and go to his father" at once and thus get rid of this wicked world!!

But as the Saviour did not kill himself, Hall would have applauded the Jews for killing and sending him to heaven! And consistency requires of Mr. H. now that he should justify Judas and Co. for so benevolent (!) an act, as that of murdering the Son of God! Yet, Partialists send Judas and Co. to an endless hell, for doing that which they recommend to Universalists, upon the supposition that victim is not exposed to endless woe!! "O consistency" &c. *Star in the West.*

Never court the favor of the rich, by flattering their vanity, and their vices.

Respect virtue, though clothed in rags.

GOD LOVES HIS ENEMIES.

The Bible assures us that God loves his enemies. Thus it is said—God commendeth his love toward us in that while we were yet enemies, Christ died for the ungodly. The enmity of man is manifested in numerous ways—you see it in the contemptuous neglect of his ordinances.

How a these disregarded and set aught and denounced! You see it in the open and reckless and unblushing violation of the laws which he has given to govern our conduct with respect to ourselves, our neighbours and our God. You see it in the profaneness, in the shameless obscenity, toward and bitter hostility of those who are perpetually fighting against the truth. Now even such enemies as these, God loves.

He makes his sun to rise upon them in the same splendor and glory that it does upon the good; and his rain to fall upon them in all its richness and freshness. To such, God sends his Gospel, and pours forth the richest treasures of his spiritual kingdom. Unless this be so, how could the strong tide of iniquity ever be stayed in its desolating progress; how came its dark and turbid waters rolled back from the bounds they had proudly occupied for so many generations? Nothing but love for enemies could prompt to this—a love too which forgets the injuries and abuse and contempt it has received, and looks only at the miserable, wretched and undone condition of the sinner.

I know this fact is fatal to the doctrine of endless misery, and it shows it utterly without foundation. Should you stand by the proud river rolling in its majesty to the boundless ocean, you would know it must have sources—that there were fountains constantly pouring forth their waters. But would this be more certain, than that the streams of grace, mercy and love, constantly flowing out to man, must have a fountain? How are we crowned with spiritual blessings. The Gospel is constantly inviting us to the arms of bleeding mercy—we have favor upon favor, and blessing upon blessing. We are surrounded by the very waters of salvation. And yet, we are told that God hates the wicked; and on this idea, people have built the merciless doctrine of endless woe. But as the foundation is false, the doctrine must of course be false.—ib.

A SURE TEST.

God is better than the best man upon the face of the earth. A mother even, does not love her child as well as he loves the world of men—so the Bible teaches. Would a good man be the author of endless misery? Would a bad man inflict it upon his worst enemy? No; the keen torment of a single year would be enough to satisfy the disposition of a Nero. Well then, it is impossible for God to inflict future endless misery—otherwise he would be worse than the worst of all men; whereas, all agree, that he is infinitely better than the best. Here is a sure—an infallible test of the truth or falsity of the fundamental doctrine of partialism.

THE FIRST PROMISE.

God made a promise to our first parents, that the seed of the woman should bruise the serpent's head. By the serpent all understand the tempter, the devil. It is not necessary to our present purpose, to discuss the question whether the devil is a personal being or not: so far as the object of this article is concerned, we may allow that a real, personal devil is designated by the term.

The seed of the woman is allowed by all to be Jesus Christ, concerning whom Paul said, "When the fulness of time was come, God sent forth his Son, made of a woman." The promise then, is, that Jesus Christ shall bruise the head of the Evil One. What is signified by this term? Evidently the destruction of that adversary. By a bruise on the head, must be signified a

mortal wound,—one that will terminate in the death of the victim. This accords with the testimony of the apostle, as follows: "Forasmuch as the children were partakers of flesh and blood, Christ also himself likewise took part of the same, that through death, he might destroy death, and him that hath the power of death, that is the devil; and deliver those who, through fear of death, were all their lifetimes subject to bondage." Heb. ii: 14. The destruction of the devil is then, sure as the promise of God—sure as that Jesus Christ will accomplish the object of his mission and death.

This is a very offensive doctrine to many, to whose religious systems the endless existence of the Evil One is absolutely essential. But it is, nevertheless, the doctrine of the Bible, and we infinitely prefer its teachings to those of any who proclaim opposite sentiments.

When the adversary is destroyed, temptation will cease. No more influence unaided. This points forth onward to the period when there will be no motive, the commission of evil, and, consequently, when evil will cease to be. For none act without motives: and none will do evil unless tempted to its commission. The destruction of all temptation is seen to be equivalent to the destruction of evil itself. The extermination of evil is, therefore, embraced in the first promise. Sin shall be finished, transgression ended, and an everlasting righteousness brought in. Thus all will be saved from iniquity, and brought to the enjoyment of holiness and happiness.—N. Y. Christian Messenger.

"INFIDELITY AND UNIVERSALISM" IN TEXAS.

A writer in the last "Independent," giving a most woful description of the state of religion in Texas, says, "with all the efforts which that denomination [the Methodist] has made, and much is certainly due to them, they have arduous work in maintaining their ground against Infidelity and Universalism." This seems to us a singular matter. One for which we should like an explanation. There is no Universalist preacher or paper in Texas, and never has been; and we presume very few of the latter are circulated in that State. Can it be that Universalism grows spontaneously there? We apprehend there is some mistake somewhere. It may be that the Methodists and other partialist preachers, have said there as here, that Universalists believe in no God, care nothing about Religion or morality, but "believe all men will go to heaven in their sins, and go on forever in drunkenness, sin and bliss." We have heard of such Universalists, made in such a way; but we own them not. It is no more than just that those who make such, should have the trouble of them.—N. Y. Christian Messenger.

WHO OWNS US.

Our Savior asked the question, "How much then is a man better than a sheep?" If God did not own mankind, if they are not his by creation, by preservation, and by redemption, where would be the propriety of asking such a question? How much better to whom, is a man than a sheep? Answer, to God, the owner of both. We might just as well say, that God owns only the good sheep, that never stray away from the fold, as to say he is the owner only of good men.

But the prophet says, "all souls are mine," [i. e. God's], and Jesus said, "all mine are thine, and thine are mine." If God then is the owner of sheep and men, and men are better than sheep, what is our inference? He will take better care of men, than he does of sheep. Where then is endless misery? and where?—ib.

UNIVERSALIST MISCELLANY

Br. T. H. Miller, until recently a partialist minister, has become the proprietor of the above-named work.

THE LATE DISCUSSION

It seems Mr. Oliphant will still contradict what the Savior says in Luke 20, notwithstanding all that is said to him. He says that mankind will not be "EQUAL unto the angels," but equal only in two respects, that is, they will not marry nor die any more. The Evangelist says that they "neither marry nor are given in marriage; neither can they die any more, FOR they are EQUAL unto the angels."—The Savior asserts their equality with angels as the reason why they shall not marry nor die any more. "May we entertain the opinion, that friend Oliphant was too calm and collected to read straight.

They are the "children of God, being children of the Resurrection." Mr. Oliphant says that "the whole human family at present are the children of God, and yet numbers of them are also "children of the devil. But be "calm and collected," and read straight, friend Oliphant, and you will see that they will be children of God in a higher sense, viz: "are children of God, BEING children of the resurrection," you say "numbers are now the children of the devil!" What of that! In the resurrection they will be "children of God"—how? by "BEING children of the resurrection." Besides the Savior finishes the subject by saying that "all live UNTO HIM. Not that any will then be "children of the devil," nor that any will live unto the devil. This was repeated over and over again during the discussion, and yet Mr. Oliphant did not answer it. The reason is he could not. Nor do we believe can any partialist. The reader of Mr. Oliphant's article, which we are compelled to postpone for want of room until next month, may see that he says not a word about it.

Our late return from our Convention, compels us to defer our remarks on John 5: 28, 29 and some other objections until our next.

THAT COMMUNICATION.

Mr. Oliphant of the Witness accuses us of writing the communication signed "Orthodox," which appeared in our paper some time since. All we can say is that we did not write it: but we know the writer to be a member in good standing, of a partialist church in the Niagara District.

Now, friend Oliphant, it was not manifesting a christian spirit to speak of us in the manner you did. The fact is, the communication was a "thorn in your flesh," which drove you to reply in the manner you did. You have been baptized in water, which you believe to be essential; but it does not seem to have made you any better. We advise you to be baptized in the spirit of Jesus Christ—the Savior of the world, which is of more value than John's baptism. You will then be more likely to treat those who differ from you with christian courtesy.

To the Editor of the Gospel Messenger, Sir,

That very curious tract or periodical which you laid on our table yesterday evening for examination, entitled the "Witness of Truth," published at a place called Oshawa, we have partially perused. We must say, that somewhat like an expert technician, we took a glance at the involved materials before us, and at once obtained infallible conceptions of their ultimate elements. The application of the proper analytical tests, will at once resolve hypothetical presentations to the actual facts of the case.—Then, what say of the title, "Witness of Truth"—what specific or primary truth? Why, we truthfully

of God! The character of the tract being religious. Now, having God's attributes as data, all inferences with respect to the universe and its government, must be predicated on such attributes or existence, without any exception whatever. This is the fundamental axiom in our Universalist Theology; and it is the test by which to determine the value of all theological theories extant. This test will indicate that there are lords many and gods many. That every man has a god of his own—after his own animus and model—perhaps the worst that could be adopted! Were not the gods of all the human tribes of earth, exponents of the progress or circumstances of such tribes?—vested with their various conceptions, passions, and local habits. It is just so with Mr. Oliphant God and his government exist to him in the exact ratio of what, he, Mr. O.'s "himself."—Mr. Oliphant will have his god to determine the government of the universe according to his fancy. He endeavors to make, the consistent, revelations of heaven, exponents of what Mr. Oliphant is, and thinks. They exist to him in a manner, relative to his conceptions; and his conceptions constitute his god.

We found it a primary doctrine in physics, that all physical existences, are no more to us than relative expressions of our senses of apprehension. so it is with respect to the great gentleman before us. Things exist to him, according to the extent of his vision and prejudices. Things that are equal to the same thing, are equal to one another. Mr. Oliphant sets this immutable axiom at defiance, and destroys it, when he approaches it by two separate directions, as he states in page 159 on the subject of the general resurrection from the dead. How silly and nugatory the means, and morbid the object. It is Mr. Oliphant's egregious dogmatism, and ignorance of the occasions, and subjects of Jesus' sermons, dialogues and parableology, pervade his part of the Universalist Debate. It is a happy and magnificent consideration, however, that the Truth is no way affected, in itself, by what men believe or disbelieve concerning it. Faith or its negative, affects only mind and demeanor during the time being.

The Endless Misery sects treat the Gospel of Christ to their own destruction.—"It is the savor of death unto death to them."
St. Thomas, July, 1846. M. G.

Preaching Appointments.

- Temperanceville.
On Sunday, July 22 at 2 o'clock P. M.
- London
On Sunday, July 29 at 11 A. M. & at 4 P. M.
- Town Line
On Sunday, July 29 at 1 o'clock P. M.
- Westminster
On Sunday, July 29 at 6 o'clock P. M.
- Berlin
On Sunday, August 5 at hours the friends may appoint
Sickness prevented the preacher from being present last time.
- Smithville
On Sunday August, 12 at 3 o'clock P. M.
- Louth
On Sunday August 12 at 10 o'clock A. M. in the School House near Disher's Tavern.
- St. Johns
On Monday evening August 13 at 7 o'clock. The friends will please give notice and make the necessary arrangements.
- Temperanceville
On Sunday August 19 at 3 o'clock P. M.
- London
On Sunday August 26 at 11 A. M. & at 4 P. M.

Attend Church.

There are quite a many professed believers in God's impartial grace who do not seem to realize the great importance of attending the stated meetings of our order. I say they do not realize this duty because if they did, I know they would not neglect to do so, without a respectable reason.

To all those therefore, who are living within the limits of any of our Societies, and professing to believe in Universalism, I wish to speak a few words on this subject. Christ said, "he that gathereth not with me scattereth abroad." And this is true of every professed friend of our cause. If you are not gathering with the friends of truth, that is helping to sustain and use the means which God hath appointed for the extension of divine truth and knowlege, then you are scattering abroad, or exerting your influence against our cause. If you read your Bibles you cannot be in ignorance of the fact, that public preaching is among the prominent means appointed of God to spread the truth and reform the world.

Now if God has appointed a ministry, or if his Gospel recognizes a public ministry then that ministry is designed to communicate the doctrines of the Scriptures, and enforce the precept of Christ upon the attention of the world. Believers are therefore called upon to assemble themselves together and admonish one another with Psalms and hymns and spiritual songs. And they are commanded not to forget this. If you believe the bible therefore you know, or ought to know that God calls upon you to discharge this duty. If you do not believe the bible then you are certainly not Universalist in faith, and my remarks are not designed for you, only that I ask you to be honest. Do not thrust your infidelity upon the attention of your associates and acquaintances under the name of Universalism. If you feel a preference for our cause, say so frankly but do not give the false impression that our theory is a denial of revelation. Those who hate our cause can do enough of this wicked work with such men as M. H. Smith, for a month past, and the American Tract Society to publish his false assertions and inferences to the world. Be faithful on his subject, and yet friendly to our views of the bible, lest he get enough to help us to disabuse the public mind on this question. If you know enough of our sentiments to feel any favor for them, you must know that they are very far removed from unbelief.

But my present remarks are designed for those who profess to believe in Universalism, and therefore claim to believe in the bible as a revelation from God and yet neglect to attend the stated meetings which are within your reach. Have you reflected upon the positive fact, that by neglecting the Bible duty—this plain requirement of God's word, you are "scattering abroad," or injuring the cause which you profess to esteem? Do you realize that you are retarding its progress and bringing it into disrepute more successfully than all our bitter opposers?

By claiming to be friends, and especially believers, and then standing aloof from the means of progress and improvement, you are doing against us what an open enemy has no power to perform. You are doing more to prejudice the community where you live, against the cause you profess, and to close the ears of opposers against our doctrines, than ten times your number of open enemies!

The common sense of the world decides against a profession and practice, which would forget the Sabbath and desolate the churches, and abolish the ministry. And such, without any mistake, is the tendency of the practice which we are considering. Your example is the practicable tendency of your profession, in the opinion of your neighbors who are opposed to Universalism, and you need not wonder that they have no favor for the cause you profess.—Such a course on your part, is opposing the cause of truth, most successfully.

Those who know not the doctrine which we preach, do not stop to enquire whether your practice is consistent with your profession; but they judge the cause by you, and they decide that a cause that would desolate the churches—abolish the ministry and public worship, and thereby remove the means of moralizing and christianizing the world, cannot be of God. And this is your practical view of Universalism. This is the way you hold it up before the world by your profession and practice. A few questions, and we will discuss this subject for the present. Do you suppose that a case of which you are upon us, as in this view, is coming with approval upon your course? Would he not you guiltless while you are living in open violation of his plain command? Do you believe that your reward will be according to your works?

Is your path growing brighter and brighter unto the perfect day? are you fitting your souls for that day of adversity and death, so that you can look with a steady faith towards the inheritance above? Or is your lamp of faith going out, and leaving you to grope your way towards the tomb in darkness and gloom? O remember that God cannot consistently, illuminate the path of such with his precious light, while we refuse to walk by its directions in the way of duty. A. K.

Spirit of Orthodoxy.

Not unfrequently have I heard individuals remark, that if such a person is going to heaven, I don't want to go there. This is my opinion is a selfishness of the worst kind. The principle presupposes that the Supreme of Heaven, is under obligation to gratify the vindictive feelings of these self-righteous ignorants by debarring their fellow creatures from a home in the mansions of heaven.

ly bliss; and save them for some worthy deeds which they have done. How inconsistent is this principle with the teachings and example of our dear Saviour when in this world.

He taught that we should love our enemies, "return good for evil, bless and curse not. When he was hanging on the cross, and being spurned by those passing by, and spurned by his executioners, he prayed to his Father in Heaven—what for,—to hurl those cruel persecutors into a flaming Hell, to writhe and curse through the endless ages of eternity? Not at all. His prayer was, "Father forgive them, they know not what they do." How different would be the language of many of the professed followers of our Saviour at the present time, from his when hanging on the cross? They would pray, "Father keep our enemies out of Heaven, and forgive them not."

Again; I have heard professors of religion say, if all are to be saved in Heaven I don't want to go there. How ridiculous is this spirit, to be entertained by any who profess to be followers of Jesus of Nazareth. They might as well say that the sun from the Heavens, because it shines with the same splendor upon their enemies as upon themselves, because all participate of its genial rays—the rich, the poor, the just and the unjust. They might with the same propriety, ask the benevolent Creator to withhold the refreshing shower from their premises, if they could not enjoy its benefits to the exclusion of their enemies and the unjust.

In my opinion these persons possess much of the carnal mind that Paul speaks of, which is not subject to the law of God, neither indeed can be. The Scriptures declare that "God will have all men to come unto the knowledge of the truth and be saved." And again they say, that "whatsoever his soul desireth that he doeth." These two passages of themselves, prove to the mind, the universal salvation of all mankind, beyond successful dispute. Then they will be made free from sin. They will envy none—they will recognize all as the children of him who sways the scepter of universal empire.

Again, if Orthodox Theory be true, our self-righteous friends will be pined in an unhappy condition, from the consideration that men go into another world in the same moral condition in which they leave this. We will suppose some of these free agents to be standing before the Bar of God, they look around and see some in heaven that they cannot follow up. They are not satisfied with heaven because there is some person there that was an enemy in this world, but they are free to go to Hell, but they won't go there for they are afraid of being entirely burnt—perhaps they will go to some lonely place in the universe and be by themselves.

Again, if Orthodoxy is true, these individuals will have the pleasure of setting down in heaven with the pirate Gibbs and many others who have ruined their hands in human blood whose characters darken history's pages. Yes, they will have the pleasure of seeing their enemies in the fiery Lake, weltering amid the burning surges and amuse themselves at the scene which is so dreadful. Such is the view that some seem to entertain of eternity. How ascending to Heaven—how repugnant to reason. Away with such a doctrine, it is blasphemy against our Heavenly Father. R. H.

The General Condemnation and Salvation.

The Scriptures plainly teach universal condemnation, or damnation. All have sinned—all gone out of the way; and God hath concluded all in unbelief that he might have mercy upon all.—But it is worthy of note that salvation is to be as extensive as sin. The same scripture which teaches that all men have become sinners, affirms their final redemption. Take the following as a sample. "Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."—Conclusive as this passage is, the next verse, if possible, is still clearer. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." How many were made sinners? As many of course as the preceding verse alludes to, ALL MEN. This must be evident to every reader; but a reference to the original makes the case clearer. The word "many" comes from *oi polloi*, signifying as Lexicographers agree, the great body or family of mankind. Well the same "many" who became sinners through Adam, must be made righteous through Christ. Just as certainly as that all have sinned will all receive the gift of righteousness through him; and as well might any man deny the general sinfulness of the human race as their final, universal redemption.

But these texts are not exceptions to others. Whenever the same subject is fully discussed by any of our writers the same general terms are employed. In Romans, 8th chapter, may be found a confirmation of this remark. "For the creature that was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Now mark, the next verse reads: Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth together until now. The words "creature" and "creation," as here found, both come from *ktisis* signifying the whole intelligent creation; and it is not more definitely affirmed that it was made subject to vanity—to the evil and difficulties of mortal life—than that it shall be delivered into the glorious liberty of the children of God. No conditions are expressed or implied;

but the whole work rests with him who made the world subject to vanity—the world not having been consulted on the subject.

This last has proved a very hard text for the opposers of Universalism. They have tried to explain it away, but with no success. We have only to take their definition of the word "creation" and read the whole connection of the two verses here quoted, putting that in its place, to see the utter fallacy of every criticism that has hitherto appeared upon it. Even Mr. Walker, the Presbyterian preacher who debated with us several days in this city, admitted that the whole passage had puzzled orthodox commentators, and they did not know precisely what to make of it. It so evidently teaches Universalism that they find hard work to twist it into anything else. Thus we see that grace shall superabound over sin, and that the entire world shall be redeemed.

Thayer on Infidelity.

Br. Jewell has handed us the following article to publish. His opinion is valuable, on the subject of Br. Thayer's book, because he reads and thinks carefully.

Right glad was I when it was announced that a second edition, revised and enlarged, of the above named work, was to be issued from the press. But I am truly proud of the book itself. As a whole, it is an honor to the head and heart, of the learned author, who has added about one hundred pages, making a huge volume of four hundred and twenty-five pages.

The feature incorporated was indeed adequate to the present exigencies of the times. He meets every known and supposable form of sceptic sin and unbelief. We had thought no work almost perfect before, but we must confess that the enlargement makes it yet more valuable. And when I speak thus of its contents, its mechanical work should not be overlooked. It is printed on good, thick, white paper, with clear and readable type, and bound in the most substantial and durable manner.

So much for the book itself. And my wish is that it may be carefully studied—"some books are only to be tasted"—said Lord Bacon—by every person in the world. And, now what is our manifest duty as liberal Christians, as it regards the circulation of books and means to counteract the tendency to unbelief. The religious world, is to a great extent, in a transition state. In going over from the unreasonable and severe forms of orthodoxy, the mind when once unchained and free, is apt, like the inebriated pendulum to swing as far to the other extreme. Here lies a great danger which is to be carefully and judiciously pondered by all Christians, and especially by those who believe that science, nature and religion harmonize. Such works as this, unfolding the evidences and beauties of the blessed Gospel, are eminently adapted to arrest the mind when carried from the doctrines and commandments of men, and to guide it into the heaven of solid rest.

The great controversy of the next twenty five years will be with guided and fashionable scepticism, none the less odious because it comes in golden vases. Let this book, with the Bible, be freely circulated. Father, put it into the hand of your son. Mother, commit it to your dear daughter. Universalist brother, have you a doubting neighbor?—I entreat you as you value truth above error, to put into his hand this volume.—We do not believe, for a moment, the thousand and one stories about the scepticism of Universalists; but in our zeal, intending to do the four winds, to enlighten the mind—such works as this, will show to the opposing world, to some extent, our warm and hearty interest in revealed religion.

May we all descend and enjoy the glorious Gospel of the blessed God in time; be sustained by its hopes and consolations in the hour of mortal conflict, and finally rejoice in its spirit, world without end—Amen. H. JEWELL.

Correct Reasoning.

At this point of the discourse, your correspondent could not help being somewhat critical, and thought the minister was crossing his own path, for the 'Confession of Faith' declares that elect infants will be saved, and that, to my mind, seemed to imply that there must be some who are non-elect; and infanticide did not seem to mind one of the most wise and providential means of populating heaven. And this thought was strengthened when I thought that if heathen mothers were the cause of the salvation of their offspring by putting them to death, they certainly did not deserve damnation for rendering their children the best service their hands could perform.

We cut the above from a letter written by a Campbellite preacher, who had visited the South, and during his tour he listened to a Presbyterian preacher who reasoned as he has here stated. We must say that we think the Reformer's inference is correct.

1. All that die in infancy are saved. Why? Either because they die in infancy, or because God is pleased to elect all infants, and when they, or a part, become adults, they lose their election! How are we to understand this matter? For nearly, orthodox preachers were ready to assert that hell was paved within infants bones. All non-elect children, went to hell. But modern orthodoxy has forgotten the grounds taken by her mother, and she is laboring hard to frame her theory so as to quiet anxious parents, who follow their children to the grave, and to keep pace with the age.

Our friend thinks it hard, after the heathen mother has sent her babe to heaven, that for she should be doomed to suffer eternally! This does look strange. But if all who die in infancy are saved, why ought not the believers in such misery to kill their children? Who will rescue me? H. J.

Astonishing Expense of War.

When the expense of war is reckoned up—strictly, we mean, of killing human beings—the children of God and our brothers, it astonishes every body by its enormous amount. Within the learned Blacksmith, thus forcibly spoke of this subject at a great "Free Trade" meeting in London.

"The christian nations of Europe and America appropriate every day, for preparations for war £500,000 sterling; the Christians of the nations appropriate for preaching the gospel peace to the heathen world, £1,610; or to make the contrast more distinct, £1 sterling for preparations for war, against one poor half penny for preaching the gospel to the heathen world. (Cheers.)

Let us put these sums together, and we find the people crowded to the earth between two burdens both imposed by war, past and prospective; the burden of war last year £100,000,000 sterling the burden of future imaginary prospective war £200,000,000, and those the £300,000,000 follow laboring men! Is it not a terrible thing that on the threshold of 1850—more than 180 years since the angels filed the heavens of Judea with their songs of joy at the birth of the Prince of Peace that at this late age of progress, civilization and christianity, the population of Europe and America have have to pay £300,000,000 pounds sterling every year for wars past and prospective? (Cheers.) We cannot find actual values sufficient to measure this enormous amount. The largest value of which I have acquaintance, is the amount of all the exports of the nations of the earth, which are estimated at an amount of 250 millions sterling per annum, 2 millions less than the sum raised every year for wars past and prospective.

I will make one more statement and then have done. It is necessary however, to re-present the fact to the laboring men. There is more appropriated every year in Europe and America for preparing for war than is appropriated to all the agricultural labor bestowed upon the whole face of the earth for the prosecuting war. (Cheers.) Those who fight pay their own bills when they fall due. (Hear, hear, and laughter.) During the middle ages, the nations of Europe wore almost constantly at war with each other; but at that time our remote ancestors—as the light-fingered process of picking the pockets of posterity by pawing their industry, had not been invented—our remote ancestors paid their own slaughter bills from year to year, (laughter and cheers,) and it was left for a higher state of civilization to invent, extend, and apply this system of pawing the industry of unborn millions, and that other system equally anomalous and iniquitous—the maintenance of a standing army in time of peace. (Cheers.) Both these systems are not two hundred years old in Great Britain, it is stated, and it is doubtful whether they existed at an earlier period among other civilized nations. We will not now stop to consider how this easy and cheap method of raising the sinews of war tempted our ancestors to the battlefield; we will simply dwell upon one fact, the painful result of this system—a reality which is personal to every man, woman, child in christendom. We have no records of the amount which our forefathers actually paid in their days for the wars they waged; but we have ineffaceable records of the amount which they did not pay, and which they bequeathed to the present generation to liquidate. (Cheers.)

Indigence and obscurity are the parents of vigilance and economy—vigilance and economy of riches and honor, of pride and luxury—pride and luxury, of impurity and idleness—impurity and idleness, of indigence and obscurity. Such are the revolutions of life.—Addison

INFIDELITY—is oftener used to designate faithfulness to truth and right, and disregard of some particular church; than it is to denote the opposites.

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

Terms—One Dollar a year—payable in advance. J. R. LAVELL, EDITOR & PROPRIETOR

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

Printed by J. C. GUNN, St. Thomas, C. W. July, 1849.