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THE GOSPEL MESSENGER,

OR UNIVERSALIST ADVOCATE.

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

VOL. 1.

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NO. 10.

Review of Hall on Universalism.

"But I say unto you, Love your enemies: bless them that curse you: do good to them that hate you and pray for them that despitefully use you and persecute you—that you may be the children of your Father which is in heaven: For he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Math. 5: 44, 45. (No. 16; p. 42.)

This passage, as our author remarks, we consider "strong ground in our favor." It declares another glorious truth—that God is alike good unto all, the evil as well as the righteous—from which fact we justly infer the ultimate and universal blessedness of our race. Our Saviour commands us to love our enemies, to bless them that curse us, &c., that we may be the children of our Father in Heaven—that is, that we may be like him in character—not in the primary sense of creation, for in that sense, as we have seen, all are his children—but his children characteristically; and then refers to two great blessings in nature, the sunshine and the rain, in proof that God is good to his enemies—that he is alike good to both "the just and the unjust." It not only refutes the idea that God will eternally torment his enemies—the "evil" and "unjust," but on the other hand, declares that he will even bless them! Surely we may infer any thing else from this than the doctrine of endless punishment!

But says our author, "the Savior here refers only to temporal things, and not to those things which relate to God's spiritual or moral government." Indeed! And are we to understand by this that although God is good to all in a temporal sense, yet that he is not so in a spiritual sense? Are his temporal blessings freely bestowed upon all—"the just and the unjust," while his moral and spiritual blessings are only for the "just?" We shall see. Let us now glance at some of the leading and more prominent blessings of the Father of all, and see, if possible, what are their character and extent.

1. The blessings of existence and life are direct blessings from the Almighty, and are conferred of his own free will and pleasure without any conditions on our part. Man was not consulted on the question whether he would be made or not be made; God created him in his own image, and pronounced the work good.

2. Natural, or temporal blessings:—These are "free and unconfined"—conferred alike upon the 'evil and the good'—the just and the unjust. God, in the bestowment of his favors, is no respecter of persons; and in proof that his temporal blessings are impartially distributed upon all, we need only refer to the two examples noted by our Savior—the sunshine, and the rain—although others might be mentioned. Now it is true, as our remarks, "Man must work—he must improve these blessings, or he will starve to death, and God will not pity him." But you will notice that God's blessings are uncondi-

tional—he has done his part. He gives life, reason, physical strength, and health—the soil to cultivate, the sun to invigorate it, and to give us light, the 'early and latter rain,' to cause the seed to spring up and grow,—seed time and harvest—earth, air and water, with all their ten thousand productions and facilities. These we call direct blessings, because they come directly from the Almighty and do not depend upon man's conduct or character for their existence. But it is necessary for man to eat in order to live; and in order to eat he must work, for, 'If any man will not work, neither shall he eat'—'the sluggard shall beg in the harvest and have nothing.' In fine we must work—must pursue the different avocations of life, in order to procure food, clothing, education, competence, and whatever we may desire of the luxuries of life. Here you perceive are other blessings, which may be termed indirect—such as we work out for ourselves. God here becomes the remote, and man the proximate cause. These, then, are not to be set down as blessings of God, in a direct sense, but are blessings which result from our own exertions, and our improvement of the liberal and impartial blessings which our Father bestows upon all.

3. Moral and Spiritual blessings:—God has given us a Moral Law and Moral precepts, to govern and regulate our conduct—by the observance of which we shall secure our present happiness, so far as it can be secured by righteous conduct and correct moral deportment. He has given us Spiritual blessings:—declared himself to be our Father and our Friend, and that he has prepared a Heaven and Home for us far beyond this vale of tears—has made known his purposes concerning us, and our future destiny—and by the advent, death, and resurrection of his Son, has revealed to us the Undying Life beyond the grave. These are the Moral and Spiritual blessings of our Heavenly Father; and now I ask, What did man ever do which caused God to bestow these blessings? Are they in any way consequent upon any thing which man has done, can or will do? No. "While we were yet sinners, Christ died for us." What induced God to make the revelation which he has from time to time made by his holy prophets? What called the Savior from the bright realms above to suffer and die in this world, and thereby bring "LIFE and IMMORTALITY to light"—the greatest blessing ever yet bestowed upon man? Was it our righteousness, or any good thing we had done? Nothing, I affirm, but the unbounded LOVE and GOODNESS of our Father—unless it was our wickedness, our wretched condition, and our great need of such blessings. "The gifts and callings of God are WITHOUT REPENTANCE"—and so I contend are his blessings, all his blessings, to the children of men—both in Time, and in Eternity.—Now it is true in relation to these great Moral and Spiritual blessings, as in relation

to the Natural and Temporal—if we do not lay hold of, and turn them to account, we shall derive but little, if any, benefit from them. If we do not accept the Moral blessings, and govern our conduct according to their dictates, we will have to suffer the consequence; and if we neglect the Scriptural blessings which have been so freely placed at our disposal, our souls, the spiritual man, will famish—we shall starve to death! As God has given us Natural and Temporal blessings—the sun, rain, earth, air and seas, with all their fruits and countless products, and tells us to make use of them, prepare them and eat; and live, physically; so has he given us Moral and Spiritual blessings—his Divine Law—the relation he sustains to us—his character, Will and Purpose—his Promises and bright Revelations of what await in the Future—and commands us to lay hold of them, and BLESS OURSELVES;—to eat of them, that we may live, spiritually, while we tabernacle in the flesh. The blessings which thus result to us from faith and conduct, may, as in the other case, be termed secondary, or indirect blessings—such as we work out for ourselves, and are only for the present, or time being. But what if we neglect the Moral and Spiritual blessings which our Father has given us? what if we do not believe the promises and revelations he has made, disregard his Moral precepts, and thereby suffer a moral and spiritual death, all our life time? Will he damn us eternally on that account? As soon should it be said that he will eternally damn us for not making use of his Temporal blessings—for refusing to work or to eat, and thus allowing us to die from physical hunger! He that will not work, shall not eat, but must die—and that is the penalty. He that will not obey, must suffer the consequence, though it be even to death,—and that is the penalty.—He that rejects the gospel—refuses to believe the promises, will exist all his lifetime in a state of spiritual death—and that is the penalty. Thus you see God has supplied us with every blessing necessary for our existence, happiness, and well-being, in this present life; and it is with us to say whether we will make use of them, and live—or reject them, and die;—either physically, morally or spiritually—the consequence in neither case reaching beyond the present mode of existence. This leads me to speak,

4. Of the Future and Eternal blessings:—And as we have seen that the blessings of our Heavenly Father in the present world, whether Temporal or Spiritual, are free and impartial, not depending upon the conduct of man for their existence—so we conclude will they be in the future world. What are the conditions of the Resurrection? What of Immortality? What of the future Existence? These we affirm will be universal and unconditional blessings direct from the hand of the Almighty. Through his Son he has given us the assurance that he will raise all

men from the dead, and through him, endow them with an Immortal existence.—The assurance of this fact is given to us in this world, that through faith we may lay hold on the promise set before us—that it may comfort us here and sustain us in the hour of death. And just so sure as God's word is true, so sure will there be a resurrection of the dead, "both of the just and the unjust;" and just so sure as all men are raised from the dead, so sure will all be made immortal. And just so sure as "all bear the image of the earthy in this world, so sure will all bear the image of the heavenly" in the future; and, I will add, so sure as all bear the image of the heavenly in the resurrection or future state, just so sure will all be holy and happy. Thus we see the blessings of God to the children of men, both in time and in eternity, are free, universal and unmerited—by any thing we may or can do.—And why should they not be? He is our Father—the Father of ALL. Life and existence are given to all;—the sunshine and the shower are alike for all:—the Gospel is a free gift unbought by any thing we had done; and so will be the great blessings of the Future. The Resurrection will embrace all—all will be placed on the same footing, and all be happy in proportion to their capabilities for enjoyment. And now, if there be something for us to do in that world, as in this; if there be laws for us to obey, a Gospel for us to believe—if it be necessary for us to work in order to enjoy the blessings of that existence and be perfectly happy, then of course we shall have to do so, or suffer the consequence. But it will be time enough for us to know this when we get there.

Thus we view the blessing of God.—And although our Savior in the text referred to but two of them in proof of the impartial goodness of the Father—the sun and the rain—yet he might with equal propriety and certainty have referred to any, or to all. He chose these no doubt because they were the most striking and familiar, and would be the most readily recognized by his hearers. But to return.

This text we say is strong ground in our favor. We are commanded to love, bless, pray for, and do good to our enemies: Why so? that we may be like God, be the children of our Father in heaven. But how so? If God will torment, persecute, and cruelly punish his 'enemies'—those that 'curse,' and 'hate' him—in a hell of fire to all eternity, can we be like him—be his 'children' characteristically, if we bless and do good to our 'enemies?' Surely there is some mistake here! Either we should torment and punish our enemies to the utmost of our ability, and thereby gratify and still increase our hellish and diabolical propensities for cruelty and revenge, in order to be like God, to be his children—or else it is not true that he will deal thus with his enemies. But there is no room for doubt here: our Savior settles the question; for in blessing our enemies

we but imitate God; it follows therefore that the doctrine of endless punishment is false! And not only does this follow; the text clearly demonstrates that God is not only negatively good, but that he is positively good—he blesses his enemies; and, according to our author's 'stereotyped argument,' which he employs again in winding up his remarks on this text—God being immutable and without variableness, he can do nothing less than bless them to all eternity!

It is but vain to seek exceptions to the truth of our text, as Mr. Hall does, by referring to the judgments of God in the earth. He is our Father, and being infinite in Wisdom and Goodness, we are bound to believe that in all his judgments and inflictions of punishment upon his offspring he is actuated by the kind and benevolent feeling of a Father. It is impossible that God should be influenced in his government of mankind by any other feelings than such as are strictly in accordance with parental love, or that he should ordain or permit an evil which does not eventually terminate in a greater good.—Just so certain as God is God, just so certain are his chastisements and punishments intended for good, even to those who suffer them! For if it be true that God our Father is possessed of unerring Wisdom, almighty Power, and infinite Goodness, it is just as impossible for him to ordain afflictions which are not on the whole for our good, as it is for him to lie, swear himself, or do any other act impossible to his nature! We are short-sighted mortals at best; and shall we say, because we do not understand the judgments of God—because we cannot 'see the end from the beginning,' as he does—because we cannot tell, and do not know, how such afflictions and punishments can result in good, or be consistent with paternal benevolence—that therefore they must be evils? Shall we thus measure the designs and providential dealings of the Almighty by our own ignorance? Such conduct is as unphilosophical as it is irreverent and impious! We are bound to admit the above conclusions, or deny the Attributes and Perfection of the Deity!

But let us notice Mr. Hall's 'stereotyped argument' a moment. On page 44 he argues again, that as God 'is just as good now as he ever will be,' and as he allows thousands to live and die, wretched, miserable and degraded, and 'go into eternity a heap of moral corruption—unless he should become more benevolent in future than he is now, they must remain damned eternally.' Here it is again! the same old three and sixpence! According to this we may just as well say that as God allows all men to live and die in this world, subject to sickness, pain and death, and finally to 'go into eternity a heap of physical corruption'—therefore, 'unless he should become more benevolent in future than he is now, they must necessarily remain in this state eternally!' Consequently, there can be no resurrection, no immortality, no incorruptible, spiritual and heavenly body—neither for the righteous nor the wicked! And, as God allows men to live through this world, and die, and go into eternity untripped of justice, that is, without receiving a 'just recompense of reward'—unless he becomes more just in the future than he is now, they must remain so eternally! Consequently

there will be no future judgment nor endless punishment. Thus has our friend formed a weapon which cuts his own throat; yes, I may say which takes his head clean off! I know this 'stereotyped argument' would be his ruin yet! Poor man! if there be no future Judgment, nor endless punishment, he is ruined! his hopes are vain!

Now according to this argument one of three things must be true: 1st either God punishes men in this world for their sins; or 2d, if he does not in this world, he will not in the next; unless, 3d, he undergoes a change in the future from what he is now. Here Mr. Hall is compelled to hang upon one or the other horn of an inflexible dilemma—or rather trilemma, 'either of which will gore him to death.' You may, therefore, without the least hesitation, set this down as 'Mr. Hall against himself.'

But in the very next paragraph he says 'God loves his enemies as long as there is any prospect of their salvation—but when they become incorrigible, he gives them over to believe a lie and be damned—which he would not do if he continued to love them.' Now we might believe this, had we any evidence other than Mr. Hall's word. I should like to know where he obtained his information, and who authorized him to disclose the fact to the public! God loves the sinner as long as there is any prospect—any hope of his salvation! I thought God was as wise now as he ever will be: but it seems according to this that he grows wiser occasionally! At one time he thinks there is a prospect of a sinner's salvation—he hopes that he may be able to save him; but by and by he sees that he was mistaken—loses all hope, and then instead of continuing to love him, turns round and hates him!—This is ascribing a pretty character to the Almighty! Talk about a Being who is infinite in Wisdom and Knowledge, and who holds all Power in his own hands, being deceived in regard to 'prospects!' God hopes, indeed! What daring, impious folly to thus bring the Infinite Jehovah down upon a level with mortal man! and all too, for the purpose of avoiding the force of a plain text of Scripture! 'The man who can thus argue must have but a very limited idea of God, to say the least of it.

But says our author, God does not 'continue to love them.' Then of course he is 'changeable,' 'mutable,' and is not the same yesterday, to day, and forever.—The reader will recollect that Mr. Hall's 'stereotyped argument' rests for its whole force upon the fact that God is immutable and unchangeable: thus, 'God does not save every body now, therefore he never will, for he is immutable—will never change,' &c. But here you perceive he abandons his fortress. Fancying there is no enemy near, he comes out, and takes new ground! God changes now: he ceases to love those 'enemies' he once loved! Thus Mr. Hall virtually destroys his great, his 'stereotyped' argument himself by assuming a position, which if true, contravenes the very point upon which the whole force of his argument rests!—He not only allows that God is often deceived in regard to 'prospects,' but that when he discovers there is no more 'prospect' of loving his 'enemy,' he changes

about, and takes another course! Yes, he loves the sinner while he thinks (perhaps!) he can save him; but when he finds out his mistake—when he discovers there is no more prospect, he gives him over, and ceases to love him! Is this your boasted champion! This the man to demolish Universalism! Fie on such a champion! You may mark this down as another example of our friend Hall against himself.

Having seen that our author's attempt at argument has been a complete failure, I must be allowed again to claim this text as 'strong ground in favor of Universalism.' We are commanded to love our enemies—to do good unto them; and bless them, because God does so. He blesses all alike—'makes his sun to shine on the evil and on the good, and sends rain upon the just and the unjust.' God is unchangeable; he is never deceived by 'prospects' and circumstances; whom he loves now, and blesses, he will always love and bless. And when we shall appear in the bright world to come, when 'both the just and the unjust' shall be born from the dead, and shall stand forth in the habiliments of Immortality, we shall still see and know and feel, but to a greater extent, that God is good unto all, and blesses all. And though there may, as doubtless there will be, diversities and degrees in holiness; some may be in advance of others—more exalted and glorious, yet all will be happy according to their capacity and measure of enjoyment, God's sun of righteousness and glory will shine alike upon all, the high and the low; and the gentle showers of his grace will distill upon all—even the humblest—causing all to grow up in the beauty and strength of the Lord and of his righteousness.

Let us therefore give heed to the divine injunction of our Savior—to love our enemies, bless them that curse us, and do good to them that hate us, and pray for them that spitefully use and persecute us, remembering that in so doing we but imitate the GOD AND FATHER OF ALL.

J. M. J.

How can he be Saved who Dies in Sin?

The question is often asked, 'How can a man who dies in sin be saved?' It is a question which is supposed to present insuperable difficulties. But we are unable to see the least force in it whatever. All the force it has, rests on false assumptions.

It assumes that God has set a bound to the work of salvation, and declared that it cannot be effected after a specified time.—It takes for granted the couplet of Watts, that

"Life is the time to serve the Lord,
The time to ensure the great reward"

But if such were the divine arrangement, we should suppose that as a good and an impartial being, he would have given all an opportunity of being saved. And yet perhaps not more than a fourth part of the world have now any means of knowing Christ. In almost all past ages, the great mass of mankind have not had the light of revelation! How can it be that a righteous God would make such an arbitrary arrangement; that he would place men in bonds of heathen darkness, and then doom them to endless misery in consequence of their ignorance? The thought is horrible, and I shudder to think that men will as-

cribe such conduct to the Infinite God! Why should such an arrangement have been made? Justice did not require it, for all its ends could be accomplished without any such cruel and partial arrangement.—The divine honor did not require it, for that can neither be displayed nor promoted by any arbitrary law. While it was not required by either the divine justice or honor, it was at variance with all we know of God's goodness, mercy, love and grace, for these are impartial and would grant equal favor to all.

Again,—this theory assumes that sinners when they die, go to a place of endless torture. But where in the Bible is the authority for such an idea? I have read the Bible with patient and faithful care; but I have never yet found any proof of such a fact. From the Old Testament I learn that the old world were destroyed for their sins; that the people of Sodom and Gomorrah were also destroyed for their sins; but there is no intimation that they were doomed to an endless hell! Ministers tell us that the heathen by hundreds are daily dropping into hell; but the Bible says nothing of the kind. They tell us that Ananias and Sapphira were struck dead and sent to hell; the Bible says they were struck dead, and there it leaves them.—They tell us, that Judas hung himself and went to hell; the Bible says he went to his own place. It is not a singular fact, that in all the accounts we have the death of sinners, not a word is said of their going to a place of misery, providing there is such a place? There is not an exception save the rich man, but what is said of him is a parable, and of course proves nothing with regard to the point under consideration.—We read of eternal damnation, everlasting fire, everlasting punishment, everlasting destruction; but all these are represented as being experienced upon the earth. The language of the Bible is, all at death go to one place; the body returns to the dust as it was, and the spirit to God who gave it.

Again,—this theory assumes that the soul cannot be changed after death. But why not? There is nothing in the nature of the soul which prevents it. What is it which here renders conversion so difficult? Is it anything more than the unfavorable circumstances under which sinners are placed? Is it not because their appetites have obtained the mastery over them? and is it not because their evil companions hold them in their snares? Death will destroy these appetites. Those who are impelled on in the career of sin by evil influences will be freed from their dominion by death. Death, too, will remove them from the company of those like themselves, besotted and degraded. We hear, I know, a great deal said about our being drunkards and extortioners and revilers in eternity. You might just as well say we shall be farmers, and mechanics and merchants. That which originates with the flesh will cease with the flesh. I do not say the mind may not be stained by its connection with the body.—Neither do I say it will not be dwarfed and stunted from the accursed influence to which it has been subjected. But I do say, and he that knows anything of human nature, knows that I am right, that the mind can no more be enslaved by earthly appetites and passions, and chained by them to sin as it is here, after death, than the lips can give utterance to the thoughts after they are cold in death.

Why then, may not the soul be changed for death? What law is there of which we have any knowledge, that can prevent Jesus can have access to it there the same as here—and an access unobstructed by the earthly influences which here arm against him. Spirit can communicate with spirit in one world as well as another. It will be the same to the soul in the next world that he is in this—the same paternal, gracious, merciful, forgiving God, who changes not. Jesus will be kind, loving, tender and forgiving, there as here; for he is the same yesterday, to-day, and forever. The soul will be there the same free and voluntary agent that it is here;—and if God were to take away its power of choice and progress, it would cease to be animal for its love of evil. Here then is the way in which those who die in sin can be saved; we can therefore do more than hope for them, we can believe in their final subjection.—*Unit. Mis. O.A.S.*

Punishment of the Wicked.

Not only are the scriptures explicit in declaring, that the righteous shall be rewarded, but also in declaring that the wicked shall be punished. Their punishment is represented in various ways. One of the most expressive figures by which it is set forth, is the following—the reward of their hands shall be given them. This figure is often used. Solomon says, "Therefore shall they eat of the fruit of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. i, 31, 32. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly shall he go astray." Prov. v, 22, 23.

There is a terrible import in these expressions. They show that such as man sows such also shall he reap. We wonder that sinners are not startled by this fearful fact. For every wrong of which they are guilty they will reap the harvest of evil. They will gather in, but they will gather only misery. He that sows to the wind shall reap the whirlwind. Such is the way in which the wicked are punished—they are paid in their own coin.

Their punishment being a consequence of their sins, cannot be endless; for a finite cause can produce only a finite effect. Hence the Bible says there are degrees of punishment. God is represented as punishing every man according to his deeds. The punishment is proportioned to the crime—the effect corresponds with the cause. It speaks also of the end of punishment: "Furthermore we have had fathers of our flesh which have corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii, 9, 11. Punishment, therefore, is that corrective process designed by the infinite Father to restrain the evil doer, and to reform him. Of itself we do not pretend that it is sufficient to produce reformation. It is only an aid for the accomplishment of this great work. It makes the path of disobedience, so hard

painful and disagreeable, that the sinner becomes weary of it, and looks for another way. It makes him realize that there is a power above, which cannot be despised with impunity. When the sinner realizes this, he is ready to listen to the supreme Lawgiver, and obey his righteous commands. And if he sees in that Lawgiver infinite wisdom, justice and goodness, he will harken to him with a willing heart, and patiently ask—What wilt thou have me do?—*Unit. Mes.*

Denominational Shackles.

Every day brings with it new proofs of the fixed determination of the dominant sects, to keep the mind in shackles, and prevent freedom of thought. Though professing to take the Bible for their guide in all the concerns of faith and practice, they teach what must be found in the Bible—what doctrines it must be supposed to teach, in order to render their members worthy of the christian name. It is not enough for a man to say—I believe in Moses and the Prophets—in Jesus and the Apostles—that they were God's special messengers, sent to teach his truth—he must believe in the interpretation which the creed gives of these divine teachers, or he is no christian! We can see no difference between this and the Catholic church. All that the church asks, is, that its interpretation of the Bible shall be received—that no private opinion shall be set up, against its interpretations. So the dominant sects—believe what we teach—take our creed—and you shall be allowed the christian name, but not without! It is idle then, to say, that they bid people to follow the Bible; to go to its divine pages for light and guidance. It is not so—they bid them go to the creed—to believe nothing contrary to the creed, and they declare if they do, they shall be cut off as heretics! The people are beginning to feel the weight of such shackles.—They want more freedom, and they are resolved on breaking their fetters. Even the ministers of the sects to which we refer, are becoming uneasy, and are beginning to speak. Rev. Mr. Bacon, of the West, son of the celebrated Lyman Beecher, formerly of Boston, now of Cincinnati, has spoken with manliness, that cannot fail to inspire others with courage. The father, has spent a good portion of his days in explaining away the old creed—in trying to suit it to the wants and views of his times! Calvinism as explained by him, is quite a different thing from what it is in the creed of his sect. The son, takes a much wiser, more manly and christian course. Instead of trying to make the creed say what no fair rules of interpretation can make it say, he denounces the creed! Hear him.

"There is nothing imaginary in the statement that the Creed Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way.—During the whole course of seven years' study, the Protestant candidate of the Ministry sees before him an unauthorized statement, spiked down and stereotyped, of what he must find in the Bible or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion—the liberty wherewith Christ maketh free? Rome would have given that. Every one of her clergy might have studied the Bible to find the

Pontifical Creed, on the pain of death.—Was that liberty?

Hence, I say, that liberty of opinion in our Theological Seminaries is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will use the Presbyterian handcuff, or Methodist, Baptist, Episcopal, or other evangelical handcuffs. Hence it has scarcely come to pass, that the ministry themselves dare not study their Bible.—Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them."

The Reward of the Righteous.

To a person who looks with a philosophical eye upon the teachings of the Bible, it appears inexpressibly strange that any could ever doubt the reward of the righteous. That God is the Friend of righteousness we all know; that he is infinitely wise and powerful we all know. What farther knowledge, then, do we need to prove, beyond the possibility of doubt, that we shall be rewarded for every righteous act? Nothing we do escapes the notice of God.—The smallest act as well as the largest;—the secret wish which we never utter, God knows. He that goes unseen by human eyes to the home of poverty, in order to extend relief, is not unseen by him to whom all things are naked and open. In the darkness as in the light, he beholds all the good we do.

From the conduct of many, one would draw a different inference; for they seem unwilling to do any good thing, unless it can be seen by the clear light of day.—Nothing, then, you do, is unknown to God. Every prayer you breathe he hears; every sacrifice you make to do good he knows; every virtuous deed you perform he knows.

Not only does he know all things, but he is the Friend of Righteousness. As its Friend, therefore, he will let no righteous act go unrewarded. To do this, would be to abandon his government; and falsify his name, and prove himself to be only a careless spectator of good deeds; and who will say, this of the infinite and righteous God?

There are many other considerations which show that God will reward the righteous. 1. He has promised it. See Ps. i, 1-3; xxiv, 3-5. 2. His justice shows it. See Deut. xxxii, 4; Ps. lxxii, 5-12. 3. His dealings show it. See Ps. xlv, 1, 2; Ps. cxxv, 1-4.

That God will reward the righteous is evident from the perfection of his government. All human governments, however imperfect, and invidious that we do for them is never rewarded. In God's government there is no imperfection; and, therefore, it is as certain that every righteous act will be rewarded as that effect will follow cause. Righteousness is the cause; the reward is the effect. If, then, the divine government is perfect, extending to all acts, all conditions, and all feelings, we shall certainly be rewarded for all our righteousness. Hence we read, "Happy is the

man that findeth wisdom, and the man that getteth understanding. For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." Prov. iii, 13-16, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James i, 25. Here we see that the reward is the consequence of the obedience.

If the reward of the righteous is consequential, it cannot be endless happiness. It cannot for the plain reason that a finite cause cannot produce an infinite effect.—Endless bliss, then, is not a reward but a free gift. This view of rewards is greatly encouraging to the obedient.

1. It encourages those who toil in an unpopular cause. See Ps. cxxvi, 6. 2. It encourages those who see no prospect of success. Ps. cxxxviii, 7, 8. 3. It encourages those sinking into the grave. Rom. viii, 28, 29.

The Love of God.

How sublime and satisfactory the theme! How elevated, pure and joyous the emotions it inspires in the soul! It is the sunlight of heaven shed upon man's pathway, to cheer and bless him on his journey to the grave.—The soul who dwells a firm and abiding conviction in the changeless and infinite love of Jehovah, rests in perfect peace. The care worn and sorrow-stricken children of humanity, realizing that here they have no abiding home, nor continuing city—yet sustained and consoled by the strong assurance that God is their Father and everlasting Friend—that he loved them in the beginning, and will continue to love them through the all coming future with an eternal and unchangeable affection, can calmly and confidently lift their eyes to heaven and exclaim—"there is my house and portion fair, and my abiding home."

A belief in the existence of God, and the immutability of his nature, and the infinitude of his love, afford an immovable ground of support amid the ever varying scenes of life. We then feel that our hope is anchored upon the rock of eternal ages—that God is our everlasting dwelling place; and then in the exercise of amiable and contrite spirit we are disposed to be thankful to him and speak good of his name—to raise in highest strains the anthem and the song of praise and thanksgiving. When we meditate upon the word of truth which God has spoken, and there read our title clear to an un fading and incorruptible heritage in the elms of immortality, and they reflect that all the mercies which have rendered our existence a blessing, were but so many tokens of the care and loving kindness of our Father in heaven, and that eternal life is likewise the gift of his love, and can exclaim with emotions of inexpressible joy—

"Could we with ink the ocean fill,
Was every man a scribe by trade,
Were every single stick a quill,
And the whole earth of parchment made,
To write the love of God above,
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky."
—Star in the West.

By Firm.

The wind and the waves may beat against a rock, planted in a troubled sea, but it remains unmoved. Be you like that rock, young man. Who may entice, and the song and the cup may invite. Beware, stand firmly at your post. Let your principles shine forth unobscured. There is glory in the thought that you have resisted temptation and conquered. Your bright example will be to the world what the light house is to the mariner upon the sea-shore. It will guide hundreds to the point of virtue and safety.

"God is Love."

BY O. PERRINS

Ah, blest assurance, sacred truth
Of Revelation's page;
The hope and comfort of my youth,
The joy of ripen age.
The works of nature all proclaim,
And reason's teachings prove,
The name of God, that Sovereign Name
Is mercy balm'd in love.

The thousand twinkling flames that shine,
And pour the golden flood,
Speak with a voice of life divine,
And whisper, "God is good."
The golden sun's resplendent blaze,
The rolling orbs above,
And Luna's milder, gaudier rays
Declare that "God is love."

The lightning flashing through the cloud,
Consumes its poisonous prey:—
The pealing thunder, roaring loud,
His mandate doth obey:
And when the storm and tempest o'er,
The bow of promise proves
The earth shall ne'er be deluged more,
For God's a God of love.

The planets rolling in their spheres,
Producing night and day:
The changing seasons, rolling years
His wisdom do display.
These all reflect a smiling face,
And thus directly prove
That His wisdom, power, and grace,
And he himself "is love."

The flowers that bloom, the birds that sing,
The winds and waves that roar,
A grateful song of tribute bring
To Him whom we adore.
The murmuring rill, the gentle breeze,
The warblers in the grove:—
The zephyr floating 'among the trees
Assure us "God is love"

The vapors rise, the showers descend
And deck the earth with flowers,—
Thus showing the Almighty Friend
Of life and love is ours.
The grateful odors that arise
Like incense far above,—
The fruits that grow when beauty dies,
Announce that "God is love."

When Spring with daisies decks the lawn,
And birds with joy elate
Around the golden gates of morn
Carol their happy mates,
Nature's ten thousand voices join
The choral song of praise,
Saying, "God is love," yes, love divine,
Unchanged through endless days.

Shall man, who links the tribes below
With angel-minds above,
Be last to see, and feel, and know,
And own that "God is love?"
Blush, human nature, at the thought,
And wisdom's voice approve,—
Obey and reverence as you ought
A God of boundless love.

Where Happiness is Found.

BY J. LUMBAR.

I've been where lordly mansions rise,
And grandure holds unquestioned sway,
And deemed them kin to paradise.
But found that they were all display.

I've been, too, at the banquet hall,
And mingled with the laughing gay,
When pleasure sweetly smil'd on all,
And say how soon it pass'd away.

And I have bow'd at beauty's shrine,
And worshipp'd with the young and fair,
And thought that happiness was mine,
But found it not abiding there.

These fading glories lure awhile,
And evanescent bliss impart,
But when they loose their transient smile
They leave an empty, aching heart.

We look for joy as though 'twere found
Where'er dwell the bright and fair,
Or borne along on every sound
Of music floating through the air.

We look for it in outward things,
When we should seek the fount within,
For, from the heart alone it springs,—
A heart where never dwelleth sin!

Bible Doctrine of Hell.

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

GEHENNA.—Professor Stuart, of Andover College, says of this word, "The word Gehenna is derived, as all agree, from the Hebrew words *Ge Hinnom*."—To this, and in the opinion that this word signifies the valley of Hinnom, (a place near Jerusalem where a continual fire was kept burning to destroy the filth and dust of that city,) the following writers are all agreed: Adam Clarke, Parkhurst, Wynno, Wakefield, Macknight, Hoylin, Rossmuller, and others. Indeed, this fact is not disputed by a single respectable Biblical critic. Its meaning in the New Testament, must therefore by its signification in the Old. In order, that the reader may see the Scripture usage of it in the Old Testament, we will give every passage from that Book where it occurs.

From the above passages the following facts are perfectly obvious: 1. The valley of Hinnom, was one of the landmarks or boundaries of the inheritance of the tribe of Judah. 2. If the reader will consult Lev. xviii: 21, and xx: 2, he will learn that the idol god Moloch was set up in this valley, and the Jews sacrificed their sons and their daughters to him. Professor Stuart says, "If we may credit the Rabbins, the head of the idol was like that of an ox; while the rest of its body resembled that of a man. It was hollow within, and being heated by fire, children were laid in its arms and were there literally roasted alive." We can not wonder then at the severe terms in which the worship of Moloch is every where denounced in the Scriptures. 3. This valley was called Tophet, as Stuart says, "from *Toph*, to vomit with loathing," or as Schleusner says, "from *Toph*, a drum; because the administrators of these horrible rites, beat drums, lest the cries and shrieks of the infants who were burned, should be heard by the assembly," or as Adam Clarke says "from *tophet*, the fire stove, in which some suppose they burnt their children alive to the idol Moloch." 4. The good king Josiah abolished these nefarious practices, and polluted the place where they had been committed. Schleusner says, "After this, they (the Jews) held the place in such abomination, it is said, that they cast into it all kinds of filth, together with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were necessary in order to consume these, lest the putrefaction should infect the air; and there were always worms feeding on the remaining relics." Stuart says, Josiah polluted this place by causing the filth of the city of Jerusalem to be carried there. And he adds, "It would seem that the custom of desecrating this place, thus happily begun, was continued in after ages down to the period when our Saviour was on earth. Perpetual fires were kept up, in order to consume the offal which was deposited there. And as the same offal would breed worms, (for so all putrefying meat of course does,) hence came the expression, *Where the worm dieth not and the fire is not quenched.*" 5. This valley is made an emblem of that terrible temporal calamity, which came on the Jewish nation in the destruction of their city, and temple.

This valley lay south of Jerusalem, or on the south and west Mount of Sion, and was very deep, so that the city was inaccessible in that part. Sometimes it was made the place of execution, and the manner of executing criminals there was this: After the malefactor was condemned by Sanhedrim, [a Jewish council composed of 72 persons, six from each of the twelve tribes of the Jews,] they set him in a dung-hill up to his knees, and put a towel about his neck, and one pulled one way, and another the opposite, till they forced him to open his mouth. They then poured boiling lead into his mouth, which went down into his belly, and so burnt his bowels.—After destroying the life of the unfortunate being in this manner, they then cast his body into the fire, which burned without cessation, in that horrid place of defilement and death. Sometimes the criminal was cast alive into this fire; and his life and body destroyed in this manner.

We have seen that place was made an emblem of the judgment, which came on the Jewish nation, in the destruction of their city and temple. Now let it be borne in mind, that Jesus and his apostles addressed the people in the language of the Old Testament scriptures; and it is not to be supposed, that they would use words and phrases, in any different sense from what they are used in the Old Testament, without giving some plain intimation of it.—To have done so, would have been to purposely deceive the people. The question then is, not in what sense is the word [Gehenna] used by the Rabbinical writers, or in the Jewish Targums, but what is it used to signify, in the Old Testament scriptures? And its meaning there must determine its meaning in the New Testament.

The word Gehenna is used in the New Testament 12 times, and is invariably rendered hell. The following facts, stated in the language of Mr. Balfour, show that it is not used to signify a place of endless misery.

1. The term Gehenna is not found in the Greek translation of the Old Testament—called the Septuagint—or the translation of the Seventy, nor in the Apocraphy, nor in any classic Greek author. It is therefore primarily and exclusively a Jewish or Hebrew term.

2. The translators had no authority for translating this term by the word hell, as it is the name of a place; as much so as Sodom and Gomorrah, and therefore, the original word should have been retained.—And I would here remark, that in some excellent versions the original word is left untranslated. It is so in the French Bible, and in the Improved Version, Wakefield's Version, and Newcomb's Translation.—The Hebrew words for the valley of Hinnom, are *Ge-hinnom*, and the Greek word Gehenna, is a compound of these two words united in one, without a change of meaning. The English words to signify this place, are valley of Hinnom. Now if this term had been left untranslated in those passages where it occurs, or if it had been translated valley of Hinnom as it ought to have been, there would have been no difficulty in understanding their true meaning. Their meaning would have been obvious to every observing mind.

3. The word Gehenna is used but 12 times in the New Testament, and properly speaking it does not occur even as many

times as this. It occurs 11 times in the Gospels written by Matthew, Mark, and Luke, and by comparing the places it is evident that these historians relate the same discourses in which our Lord used this word. So that in point of fact the word was used but eight times; seven times by our Lord, and once by James. 'I mention this fact, because this is the only word which the learned pretend signifies a place of endless misery. And admitting that this is the proper signification of the term, it is certain, it is not mentioned so often in the whole Bible, as some of our modern divines mention it in a single sermon.

4. This word is used by our Lord, and by the Apostle James, and by no other person in the New Testament. Neither Paul, John, Peter, nor Jude have used this word in all their writings. How can this fact be accounted for, if they understood our Lord to mean by it a place of endless misery?

5. All that is said about Gehenna was spoken to the Jews. It is not once named to the Gentiles in all the New Testament, nor are any of them ever threatened with such a punishment. This fact is indisputable. Now how can this fact be accounted for, except on the supposition, that the punishment of Gehenna, was that which alone concerned the Jews? and as the punishment of Gehenna did not concern the Gentiles, hence, nothing is said to them about it?

6. We have seen that our Lord used this word seven times. Five times out of this number, he used it when addressing his own immediate disciples. Now if he used it to signify a place of endless misery, how is it to be accounted for, that he should say so much about it to his own disciples, and so little to the unbelieving part of the world?

7. Our Lord used this word but twice, when addressing the unbelieving part of Jewish nation. And in one of those instances, at least, the connection shows conclusively, that no reference was had to punishment in another world. Matt. xxiii: 33, 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? [Gehenna.] To learn what this 'damnation of Gehenna' was, see the next words. 'Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Able unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.—Verily I say unto you, all these things shall come upon this generation.' It is plain from this, that the damnation of Gehenna, was something which they were not going to, but something which was coming to them. Who can doubt that it was the same punishment which was predicted by Jeremiah, in the 7th and 19th chapters of his book?

8. It is admitted on all hands, that this word is never used to signify a place of misery in a future world in all the Old Testament.

9. It is admitted, that it is used in the Old Testament to signify punishment in this world, yea, that it is used to signify that very punishment, which came on the Jew-

ish people, within forty-five years after Christ threatened them with damnation of Gehenna; and which consisted in the destruction of their city, and temple—the destruction of millions of their lives, and the dispersion of the rest throughout the inhabited globe. This fact is made perfectly plain by those passages where the word occurs. See Jer. vii: 20, 34. 'For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for the land shall be desolate.' See also chapter viii: 1-3, 'At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves; and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved and whom they served, and after whom they have walked, and whom they have sought, and whom they have worshiped; they shall not be gathered, nor be buried: they shall be for dung upon the face of the earth! And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whether I have driven them, saith the Lord of hosts.' See Jeremiah, chap. xix. 'Thus saith the Lord, Go, and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests, and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee; and say, hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; thus saith the Lord of hosts, the God of Israel, behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burnt incense in it to other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled the place with the blood of innocents; they have built also high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: therefore, behold, the days come, saith the Lord, that this place no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and

their carcasses will I give to be meat for the fowls of the heaven, and the beasts of the earth. And I will make this city desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.—And I will cause them to eat of the flesh of their sons, and the flesh of their daughters, and they shall eat every one of the flesh of his friend, in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, thus saith the Lord of hosts, even so will I break this people, and this city, as one that breaketh a potter's vessel, that cannot be made again; and they shall bury them in Tophet, till there be no place else to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make their city as Tophet: And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the hosts of heaven, and have poured out drink offerings unto other gods. Then came Jeremiah from Tophet, wherher the Lord had sent him to prophesy; and he stood in the court of the Lord's house, and said to all the people, thus saith the Lord of hosts, the God of Israel, behold, I will bring upon this city, and upon her towns, all the evil that I have pronounced against it; because they have hardened their necks, that they might not hear my words.—The prophet Isaiah has reference to the same thing in chapter lvi: 24, 'And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.'

Here we see the origin of the expression, 'undying worm.' It was derived from the fact, that worms were constantly preying upon filth, and putrefying flesh, which was deposited in Gehenna. Here, also, we see the origin of the expression, 'unquenchable fire.' It was derived from the fact, that a fire was kept constantly burning in Gehenna, for purposes which have already been stated. We see, too, that fire and worms are spoken of in the Old Testament, in connection with the valley of the son of Hinnom. This accounts for the fact, that the New Testament, the same things are spoken of in connection with Gehenna. And hence, the judgment which came upon the Jewish people, is called the 'damnation,' or punishment 'of Gehenna,' 'Gehenna of fire,' or the fire of Gehenna. Hence—Gehenna is also spoken of as the place 'where their worm dieth not, and the fire is not quenched.' Rev. Mr. Parkhurst, in his Lexicon, referring to Matt. v: 21, 22, says, 'the phrase here translated hell-fire, [literally Gehenna of fire,] does, I apprehend, in the outward and primary sense, relate to that dreadful doom of being burnt alive in the valley of Hinnom.'

No one can doubt, that the predictions of Jeremiah and Isaiah, just quoted, were fulfilled at the destruction of Jerusalem. Then the valley of Hinnom became the valley of slaughter. Then Jerusalem became as Tophet. Then the Jews did eat the flesh of their sons and of their daughters. Then

the land of Judea was made desolate.—Then the carcasses of the Jewish people became meat for the fowls of heaven, and the beasts of the field; for six hundred thousand of their dead bodies were carried into the valley of Hinnom, and were suffered to lie there unburied. Then the wrath of God came on the Jewish people to the uttermost; and the experienced tribulation, such as was not from the beginning of the world, even to that time, no nor ever shall be.' See Matt. xxiv: 21.

Now the fact which we have just stated, that Gehenna is used in the Old Testament to represent punishment in this world, and no where else, being a fact which is indisputable; we demand in the language of Mr. Balfour, 'what meaning would the Jews, who were familiar with this word, and know it to signify the valley of Hinnom, be likely to attach to it when they heard it used by our Lord? Would they contrary to all former usage, transfer its meaning from a place with whose locality and history they had been familiar from their infancy, to a place of misery in another world? This conclusion is certainly inadmissible. By what rule of interpretation then, can we arrive at the conclusion—that this word means a place of misery after death?'

10. If Gehenna signifies a place of endless misery in another world, and if in those passages where it occurs it is set in contrast with heaven, [as is supposed by those who attach this meaning to the word,] it is certain that those who go there, are to go *bodily*. See Matt. 5: 59. And it is equally certain that those who go to heaven, are to go there *bodily*; and not only so, but are to go there 'hall,' and 'maimed.' Some with only one eye, some with only one hand, and some with only one foot. See Mark ix: 43, 45, 47. But can any man believe all this?

11. Gehenna in the New Testament, is set in contrast with the kingdom of God Mark ix: 47, 'It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell [Gehenna] fire.'

12. If Gehenna signifies a place of punishment in another world, and if God inflicts Gehenna punishment on any of his creatures in that world; it is certain this punishment will consist in entire destruction, and absolute annihilation, and not endless misery. See Matt. x: 28, 'Fear him which is able to destroy both soul and body in hell.' (Gehenna.) Now to 'destroy the soul, intimates as certainly the death of the soul, as to destroy the body, intimates the extinction of the life of the body. If then, by the word soul we understand the spirit, or immortal part of man, and if God will do what he is here said to be able to do, i. e. destroy both soul and body, the doctrine of annihilation is clearly established.' And the doctrine of endless misery is overthrown by the very passage, which is frequently introduced to prove it. But if we understand Gehenna here to signify the valley of Hinnom, and the word soul to signify the animal life of man, (as is its meaning generally in the Bible,) then all is plain. God might destroy the lives and bodies of the disciples, in that awful calamity which came on the Jewish nation, and which is represented under the figure of Gehenna; or he might cast them into Gehenna by numbering them with the six

hundred thousand unbelieving Jews, whose dead bodies were carried into the valley of Hinnom, and left there unburied.

13. Whenever our Lord said anything about Gehenna, the persons whom he addressed, are evidently supposed by him to be acquainted with the meaning of the word. Hence no explanation whatever is given of it. But, in what other sense, pray, could they understand it, except in the sense in which it was employed in the Old Testament?

14. If Gehenna means future punishment in the New Testament, it is certain the Apostles never preached it to Jews or Gentiles. They did not mention the word in a single instance, in all their preaching, of which we have any account. How can this be accounted for, if they understood by it a place of endless misery?

15. If Gehenna means a place of misery in a future world, called hell, it is certain this hell is a *material* hell; and that punishment in hell, consists of torment in literal fire. We know that a material hell has been contended for, but in these days of refinement, improvement, and light and knowledge, this idea is pretty generally abandoned. But if any class of people must have a hell, we insist upon it, that they abide by the conclusions which are to be legitimately drawn from their premises. If they will have it that Gehenna means a place of punishment in a future world, then let them be contented with the hell of the Bible, and not undertake to manufacture a new one, nor to improve on the old one. Let them then cease to preach about a 'spiritual hell,' and a 'hell of conscience,' and let them go to preaching up the good old Orthodox hell of our fathers. If they will do this, we will at least give them the credit of consistency.

To the views which we have advanced on the meaning of Gehenna, we know of but one plausible objection. That objection we will now state, and reply to.

It is objected, that 'although Gehenna originally denoted the valley of Hinnom; yet, it had lost that signification in our Saviour's time, and was used to signify a place of torment in another world.' To this objection we reply as follows:

1. This is a bare-faced assertion, unsupported by any positive or direct proof, whatever.

2. The translation of the Hebrew Scriptures was commenced about 270 or 280 years before Christ; when the five books of Moses were translated. The translation of the rest of the books was not undertaken until within 170 years of Christ's birth; and was not finished, till some time after it was commenced, say 20 years. See Prideaux's Connections, vol. iii, pp. 356, 357. Horne's Introduction, vol. ii, pp. 168, 169. Now, as when this translation was made, no such change as is alleged had taken place in the meaning of Gehenna; hence 150 years before the date of the New Testament, this word retained its original meaning. The only Jewish books which were written between the completion of the Septuagint Version, and the public ministry of Christ, which have come down to us, are some of the later books of the Apocrypha, and the writings of Philo. Two of the Apocryphal books allude to punishment after death, but do not speak of it as a punishment in Gehenna. Indeed, the word does not occur in

any of the Apocryphal books, nor in any of the writings of Philo. How then can it be proved, that any such change as is supposed, had taken place in the meaning of Gehenna?

3. Josephus wrote his works shortly after the New Testament was written.—He was a believer in punishment after death, and frequently alludes to it in his writings; yet, he never calls it punishment in Gehenna, nor does the word Gehenna occur in his writings. No Jewish writings composed within 100 years after the time of Josephus, have descended to us. So that it can not be proved, that any change in the meaning of Gehenna had taken place within one hundred years after the time of Christ.

4. The first time that Gehenna was used to signify a place of misery after death, of which we have any account, was by Justin Martyr, about the year of our Lord 160.

5. The first time this word is used to signify a place of misery in another world, by any Jewish writer of whom we have any account, was by Jonathan Ben Uzziel, in a Targum written by him, the date of which is uncertain. Prideaux, together with several of the old critics, and even Gesenius, place it not far from the Christian era, on the authority chiefly of Jewish traditions. Prideaux, however, has well observed, that 'in historical matters, it is not to be regarded what the Jews write, or what they omit.' Most of the eminent critics now agree that it could not have been completed till some time between 200 and 400 years after Christ. Dr. Jahn thinks it 'a collection of the interpretations of several learned men, made towards the end of the third century, and containing some of a much older date.' Eichhorn says, that 'Jonathan certainly lived later than the birth of Christ;' and judging from his style, his fables his perversions of the prophecies concerning the Messiah, and from the profound silence of the early Jews and Christian Fathers, he concludes that his compilation can not have been made before the fourth century. The same circumstances that Eichhorn adduces, are thought by Bertholdt to indicate the second, or third century; and he is confident that the collection 'can not have attained its complete form, before the end of the second century.' With these general conclusions, it is said that Bauer likewise agrees; and some critics have referred the work to as late a period as the seventh and eighth centuries. See Universalist Expositor, vol. II, p. 368. There is no proof then that the meaning of the word Gehenna was changed until 150 years after Christ. It, therefore, we believe this word signifies a place of misery after death, we must believe it on the authority of uninspired men; on the authority of Jewish Targums, and Talmud's, and not on the authority of the Bible. If the reader is disposed to bow to such authority, he can do so, but we beg to be excused.

The following facts bear equally against understanding either Sheol, Hades, Tartarus, or Gehenna, to signify a place of endless misery.

1. The words eternal, everlasting, forever, &c., are not connected with either sheol, hades, Tartarus, or Gehenna, in a single instance, in the whole Bible.

2. Paul says he shunned not to declare 'the whole counsel of God,' and yet he has

not in all his writings mentioned either Tartarus or Gehenna. He mentioned hades but once, and then used it to signify the grave. Now if Paul believed those words signified a place of endless misery, how is this fact to be accounted for?

3. Among all the charges brought against Jesus and his apostles, by the unbelieving Jews, they never charged them with threatening them with endless misery in sheol, hades, Tartarus, Gehenna, or any where else. Now the Jews believed themselves to be the peculiar people of God; and if Jesus, or his apostles, had threatened them with endless misery, it would have excited their indignation to the highest pitch. And we should have heard them accusing Christ of being audacious and presumptuous, but no, no such charge is brought against him.

4. No person mentioned in the New Testament, ever expressed any fears of going to a place of endless misery after death; or ever prayed to God to be saved from such a place. Nor is it said of any person who had died, that he had gone to a place of endless misery—either in sheol, hades, Tartarus, Gehenna, or any where else.

5. The salvation of the Gospel, is never spoken of as a salvation from a place of endless misery, either in sheol, hades, Tartarus, or Gehenna. It is spoken of as a salvation from sin, from the darkness of this world, from wrath, from unbelief, and from the power of darkness; but no intimation is given, that Jesus came into this world to save mankind from endless misery in another.

Thus, we have finished our examination of these words; the reader can judge for himself, whether either of them, as used in the Scriptures, can possibly signify a place of endless misery.

RECAPITULATION.—The English word hell occurs in the Bible fifty-four times; thirty-one times in the Old Testament, and twenty-three times in the New. In the Old Testament it occurs once in Deuteronomy, once in 2 Samuel, twice in Job, seven times in Psalms, seven times in Proverbs, six times in Isaiah, four times in Ezekiel, once in Amos, once in Jonah, and once in Habakkuk. In the New Testament it occurs 9 times in Matthew, 3 times in Mark, 3 times in Luke, twice in Acts, once in 2 Peter, once in James, and four times in the Revelations. In the following books of the Old Testament it is not found: Genesis, Exodus, Leviticus, Numbers, Joshua, Judges, Ruth, 1 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Ecclesiastes, Song of Solomon, Jeremiah, Lamentations, Daniel, Hosea, Joel, Obadiah, Michal, Nahum, Zephaniah, Haggai, Zechariah, nor Malachi. It is not found in the following books of the New Testament: John, Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Timothy, 1 and 2 Thessalonians, Titus, Philemon, Hebrews, 1 Peter, 1, 2 and 3 John, nor Jude.

Confusion.

When one witnesses the wild confusion and uproar so often perpetrated under the wild delirium and maddening excitement of "camp," "anxious," and "revival" meetings, he cannot but be forcibly struck with the aptness and severity of the reprimand of such disorderly proceedings, found in the following words of Holy Writ, viz:—"For God is

not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches;" &c.—1 Cor. xv. 33, 34. And yet at certain (so called) religious meetings or gatherings, I have observed the main business seemed to be not to "let all things be done decently and in order," but positively a rivalry as it were, to see who could outdo others in reversing the above good injunction of Paul, by producing the most indecent excitement and disorder, and setting men, women and children, to raving and screeching and throwing themselves about in such a shocking and unbecoming manner, as to indicate them as fit for no place under the wide canopy of heaven but a mad-house:—and indeed many of them land there at last.—"Some therefore cried one thing, and some another: for the assembly was confused, and the most part knew not wherefore they were come together." Acts xix., 32. Shocking! This is one way of worshipping God! And if I could think it pleasing to him, I certainly ought to be dumb about it; but if it is, I have yet to learn so—and shall have to conclude it is not so difficult a matter after all, provided there is only fuss enough!

We talk disparagingly of the idolatrous worship, and ridiculous extravagances of the poor, benighted, stock and stone-worshippers of pagan lands! And are much concerned in sending missionaries to reform them!—"Hear, O heavens! and give ear, O earth!"—And yet here, in the midst of the light of civil and religious advancement,—around the very blaze of mental cultivation, such indecorous pranks and antics are played off before high heaven, as would disgrace the Heathen nations, and cause them to pity and blush for us;—and witnessed by us in their religious observances, but would excite in our (refined!) bosoms nought but pity and disgust, if not derision. Methinks I hear one of them exclaiming to one of our missionaries, (and justly,) "Physician, heal thyself!"

In truth they are just such carryings on as were so cuttingly rebuked and derided, by holy Elijah, when he mocked and ridiculed the Baal worshippers, saying: "Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked! And they cried aloud, and cut themselves;" &c.—1 Kings, xviii., 27, 28. (Some of ours "cut" their heads by falling against the benches: [serve 'em right!] but generally a milder mode of appeasing our stony god is substituted, viz: pulling hair. Probably the idea of "pulling caps" grew out of this pious practice.)—As he said to them, we may well say to our Baalites (hedlamites) of this day—"If the Lord be God, follow him; but if Baal, then follow him." 21. For really I see not how such fanatical paganish behavior can be regarded by the sober-minded, as anything but a solemn mockery, and a profanation, of God's holy sanctuary, and of every thing like "pure and undefiled religion!"

Observe—the text first quoted speaks of God as a God of "peace;" and Christ is called "the Prince of peace"—and we read, "great peace have they which love thy law." Ps. xix. 165. Can such as I speak of be serving him acceptably, by exhibiting to men, such distraction and confusion, as evidence of their love of his holy law? As well might we contemplate or look upon a raging, turbulent sea, as evidence of a calm.—"My brethren, these things ought not so to be."

It cannot be wise in them: for it is written of wisdom, "her ways are ways of pleasantness, and all her paths are peace." Evidently then they who act thus must be unwise: for there is neither "pleasantness" in such ways, nor "peace in such paths"! They cannot be "saints": for "peace" dwells "in all churches of the saints!" So, as they are neither wise nor holy, that is, saints, what are they (touching this matter), but fools and profane?

What but profane dunces?—Is this severe? It is the severity of truth.

One would think they cannot be acquainted with God: for it is enjoined upon us thus. "acquaint thyself with God, and be at peace." Job xxii. 31. Now as they seem bereft of "peace," they appear not to "acquaint" themselves "with God"—and if so, of course they are not wise but are exceedingly foolish: for to "acquaint" oneself with him is to "know" him; and it is also in his sense, "to pass from death unto life"—to have eternal or gospel life now: for says his Son, "this is life eternal that they might know thee the only true God," &c. St. John xvii. 3.

If such false worshippers idolatrously conjure up a God of their own vain and horrid fancies—a God of confusion and dismay, instead of "peace," how can they belong to the number of those properly of his kingdom, or obedient to his or his dear Son's sway on earth? For St. Paul expressly tells us, "the kingdom of God is righteousness, and peace, and joy in the Holy Ghost." And this same beautiful and forcible writer prays thus:—"Now the God of hope fill you with all JOY and PEACE in believing, that ye may abound in hope." Rom. xiv. 17—xv. 13.

As they seem not to believe in "the only true God"—"the God of hope" and "peace"—but in a false God of their own dark, cruel imagining or creating—a God of confusion, despair and madness, they are (poor, demented creatures without our "hope," and are not "filled with all joy and peace in believing" in such a wrotted contrivance of their gloomy, sickly minds—so pitiful an apology for a God! And of course they are "filled with all" woe, despair, confusion and vehemence in believing. In such believing! Pho!

Far better, methinks, would it be for them to come with us, and "acquaint" themselves "with God, even our God," and "be at peace"—and "taste and see that the Lord is gracious." For our "God called us to peace." 1st Cor. vii. 16. And our is LOVE." 1 John iv. 8, 16. And we are so simple as to be found "believing" that "the fruit of the spirit is love, joy, peace!" &c. Gal. v. 22.

But if we believed in, and worshiped a partial God of mixed parts—a God of contradiction, cross-pulling attributes—a fickle, changeable, vacillating God—a weak, shortsighted, imbecile God—a God subject to contingencies—a God who can be cheated, outwitted, robbed of "his own offspring," by a Devil who is said to be a good deal smarter, but who is nevertheless to be a perpetual agent of his unending evil, it is exceedingly probable, if not morally certain we should be cursed with the same want of "joy and peace," and be mixed up in a similar, awful and heart-rending confusion as all the rest of the blind devotees to "the beast and his image"—a phrality of false and imperfect Gods! From which, God save us, and deliver our brethren.

So far from shrieking and frenzy in God's churches, it is written, "strength and GLADNESS are in his place." 1 Chron. xvi. 27. Then one would naturally conclude such churches cannot be "his place!" In the same beautiful psalm of David, found in this chapter, we are called on to "worship the Lord in the beauty of holiness." 29. Not in the ugliness of distortion and distraction!—"Let thine heavens be glad, and let the earth rejoice.—Let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because he COMETH TO JUDGE the EARTH." 31-33. "His judgments are IN ALL THE EARTH!"

Observe—there are two kinds of yokes and burthens, Christ's and Partialists'. Of his, he says, "my yoke is easy, and my burthen light." St. Matt. xi. 30. Now those of Partialists are anything but that! Then theirs cannot be of the right shape, make or stamp. They "gall" and "chafe."—Lord take our brethren from under the yoke, and burthen of Juggernaut—and help them on an easier "yoke," and a lighter "burthen!"

—that they, like we are, may be "FILLED with all JOY and PEACE in believing. z. n. —Star in the West.

Religion is Goodness.

A distinguished infidel once said, with a scornful degree of truth, that if we are told a man is religious, we still ask, what are his morals? A similar remark was once made to me by an intelligent and excellent Unitarian clergyman. In confirmation of what I have said respecting the prevalence of a religion which had no connexion with goodness, he remarked, that some people seem to have more religion than goodness, and others more goodness than religion. I was glad to find a clergyman of such respectability, holding the relation he did, prepared to speak out with so much decision and boldness against the spurious, affected piety of the present age. I was also glad to find him ready to measure a man's religion, not by the soundness of his countenance, the length of his prayers, his assent to dogmas, or his party zeal, but by his goodness; by the righteousness of his life; by his deeds of mercy and love, by his regard for truth and principle; by his readiness to obey the commands of God.

How this mock religion ever gained such currency and secured such an influence in the church, I am wholly unable to conceive; for sure I am that it has no authority in the Holy Scriptures, neither has it any practical value or any power to confer happiness.

The religion of which I speak, is supposed to dwell as a secret with a certain part of Christendom. Those to whom this secret has been entrusted, claim a superhuman excellence, an exclusive right to the Christian name and the favor of God. It is said to come upon them in a mysterious manner, to have dropped down from the skies in an unexpected moment, and to exist within them in a state entirely separate and distinct from the general conduct of the understanding.

It is also supposed to be something altogether inexplicable, an enigma which cannot be explained. So mysterious and wonderful is this religion, that people have not unfrequently sought it for the purpose of gratifying their curiosity. I am anxious to know what this secret is, say many who have gone to the anxious bench, and submitted to the regimen requisite to secure this heavenly visitant, this divine afflatus. "I like your preaching," said a lady to me once; "my reason teaches me that you preach the truth, my heart has been deeply affected by the sublime, and touching, and cheering sentiments which you hold; but I am told that in the Rev. Mr. T.'s meeting something different is obtained from what you have among your people; that religion is poured there right down into the soul, and that if I attend there God will be thus gracious to me; and I am curious to know what it is these persons receive, and how they feel, and I am resolved to gratify this pressing curiosity."

From all this we dissent. The notion to which we object is this,—that religion is something separate from the mind and heart; that it can be poured into the soul just as a fluid can be poured into a vessel, and that it can exist within us without controlling the feelings or directing the steps.

This is the popular idea, and to this we object. We believe a greater or more pernicious error could not prevail, and that all who entertain such an opinion are doing an incalculable injury to the simple and beautiful religion of the Saviour. We have many reasons to offer against this idea of religion.

1. It contradicts all our ideas of the philosophy of the human soul? What is the soul? You answer, it is that part of man when reason, knows, loves, and is exercised with emotions of tenderness, gratitude, and praise. It is capable of being made acquainted with the Infinite Father, lifted up on the wings of devotion to his everlasting throne, and of being bound by the strongest ties of affection to friends and acquaintances. But how is it that the soul does and feels all this? Surely not by having communicated to it some foreign quality, but by being operated upon through the power of truth. How is it that the soul is made acquainted with astronomy, geology, and philosophy? Is it not by the perusal of works in which the principles of these different sciences are unfolded? We say such a man is a great astronomer, philosopher, or geologist; but we do not mean by this that anything exists within him distinct and separate from his soul. All we mean is, that by the exercise of his powers he has obtained this knowledge. So when we say a man has religion, we do not mean that some strange, and unaccountable, and indefinable thing has been communicated to him; but we mean that the man has obtained religious knowledge and feeling,—that the gospel has so operated upon his soul as to render him

wise unto salvation. That we are right in these views is unquestionable, for religion is said to be a knowledge of God and his Son; love to God and man,—right feeling and right action. A man is religious, therefore, just in proportion as he is wise and good,—he is religious in proportion as his soul is brought under the influence of the gospel. Thus we read, "Whoso loveth is born of God. By this shall all men know that ye are my disciples, if ye love one another." &c.

2. That religion is not something mysterious that is conveyed to the soul, is evident from the office of the gospel. According to all the representations of the Bible, the gospel is fitted to enlighten the mind, elevate the affections, and direct the steps of man. Hence it is termed a lamp to our feet and a light to our path,—a light to those sitting in darkness and the region of the shadow of death; the bread of God which giveth life unto the world; a fountain of living water, of which a man may drink and never thirst; an anchor by which the soul is kept secure while tossed on the ocean of life; an unfailling fountain, in which we can wash away all our impurities.

Such is the great office of the gospel.—According to this, there is an intimate connexion between the gospel and the existence of religion in the soul. Religion is produced naturally and directly by the agency of the sublime and hallowing truths of the gospel.—He who the Bible says, a young man shall cleanse his ways, by taking heed to his steps according to God's word. It calls upon sinners to return from their wanderings; to give their hearts to God; to walk in his commandments blameless; to cease to do evil, and learn to do well; and it represents all who thus hearken to this divine call as children of God, disciples of Jesus, Christians, and speaks of them as having been born into the kingdom of light and grace. In all this, however, we have no intimation that a secret is conveyed to their souls, and that they become Christians in consequence of having obtained this secret.—Neither is there any intimation that the gospel has no natural tendency to purify the heart and produce newness of life; that there is no connexion between the gospel and the Christian character, or that religion is a secret conveyed to the soul by a special and arbitrary act of God, and without the agency of divine truth. All we know of the gospel is against the idea that a mysterious something takes up its residence within us when we become Christians, and that to the existence of that mystery, we are indebted for our Christian character. The gospel illuminates the soul, sanctifies the affections, fans into a flame the native spark of goodness which we have within us, and rears into life and beauty the germ which God has placed in all hearts. Thus we read, "The gospel is the power of God unto salvation to every one that believeth." &c. after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

3. That religion is not something mysterious conveyed to the soul; is evident, because God could not justly require us to obtain that of which we can have no conception. This is a self-evident proposition. A commandment which is a mystery is a solecism,—a self-contradiction. Suppose a voice speaks to me from the skies, giving a command which I am wholly unable to understand.—I ponder upon it,—I make it the subject of serious reflection, but I can form no idea of its meaning or what it requires,—could it be in any just sense a command to me; and could I properly be considered blameworthy for not complying with it? No; every person will say No. And yet such is the case with the command requiring us to seek religion, and to become religious, if religion is a secret, an indefinable, inexplicable mystery! But suppose religion is love to God and man,—doing as we would be done by,—overcoming evil with good,—rendering blessing for cursing; suppose it is gentleness, brotherly affection, good-will, honesty, gratitude, faith, hope, charity, then the command requiring us to become Christians is perfectly intelligible and reasonable; for we have within us a perception of what these virtues are,—we have the germs of them in the soul. If, however, we had not the germs of them in the soul, it would be impossible to have any conception of what he has never felt, or seen, or known by some one of the senses. Hence, according to the popular opinion, when you ask a man to become a Christian, you ask an utter impossibility; he can form no conception of your requisition than a blind man of colors, or a deaf man of sounds.

Religion, then, is benevolence, holiness, love, justice, and not something conveyed to the soul by a miracle, and which exists there without any connexion with the soul, just as fluid may exist in a vessel without becoming a part of that vessel.—*Uni. Mis.*

Women of the Olden Time.

An eloquent writer in the *Ladies' Western Magazine*, hits off the false sentiment of Modern society in relation to the gentler sex, and, among many other good things, says: "The same qualities that blessed the rude mountain homes of the olden time, when women made their simple toilet by the murmuring waters, must make them blessed now.—The qualities that could make a home anywhere, even in the hovel that stars shine through at night—the heart that infused a soul into the 'for better and for worse' of the ceremonial—the rare jewels of virtue and contentment that adorn her every day like a bride—the willing sacrifice of a thousand present pleasures to the common good—the bright intelligence that can interest, if it cannot guide, the gentleness that can soothe, if it cannot share, the sympathy that supports while it seems itself to cling. She who possesses these, must possess loveliness and grace that will survive the burnished tress, the rounded form, and the cloudless eyes of youth. Let the accomplishments of the boarding school and parlour have a place but not the place. The fashionable 'crush' of the assembly, the blazo of the soiree, the splendor of the levee, have much to do with the coloring of life, little with its warp or woof. That may fade, this will wear on.—In a fabric so rich and rare as life's—in selecting an array that we must live in, love in, purchase suffer in, and that will assuredly be drawn around us, when at last we 'lie down to pleasant dreams,' how apposite the question, *are the colors fast?* Thus was it that the minds and hearts of the wives and mothers of other days were moulded—hearts that dilated to the fullest pulsation of our better nature—minds that left their noble impress upon those who should do and suffer in the field fight of life. Old fashioned mothers have nearly all passed away with the blue check and homespun woolen of a simpler but purer time.—Here and there one remains truly 'accomplished' in heart and life for the sphere of home.—Old fashioned mothers! God bless them! who followed us with heart and prayer all over the world; lived in our lives and sorrowed in our grief; who knew more about preaching than poetry; spoke no dialect but that of love; never preached or wandered; made melody with their hearts, alone; and sent forth no books but living volumes that honored their authors and blessed the world."

An Honorable Man.

Although a man cannot be an honorable man without being an honest man, yet a man may be strictly honest without being honorable. Honesty refers to pecuniary affairs: honor refers to the principles and feelings.—may pay his debts punctually, he may defraud no man, and yet he may act dishonorably. He acts dishonorably when he gives his correspondent a worse opinion of his rivals in trade than he knows they deserve.—He acts dishonorably when he sells his commodities at less than their real value, in order to get away his neighbor's customers. He acts dishonorably when he purchases at higher than the market price, in order that he may raise the market upon another buyer. He acts dishonorably when he draws accommodation bills, and passes them to his banker for discount, as if they arose out of real transactions. He acts dishonorably in every case wherein his external conduct is at variance with his real opinions. He acts dishonorably, if when carrying on a prosperous trade he does not allow his servants and assistants through whose exertions he obtains his success, to share his prosperity. In all these cases there may be no intentional fraud. It may not be dishonest, but it may be dishonorable conduct.

Good Doctrine from a Presbyterian.

The editor of the orthodox paper in Chicago, "HERALD OF THE PRATERS," offers to his readers the following good sentiments:

"Men wish to be happy. To secure happiness schemes endless in number are devised and prosecuted. The good and the bad all strive for it. To reach it in futurity, make themselves for the present unhappy—submitting to toil and suffering which could scarcely be borne but for the future bliss which is kept in sight.

Christians often speak of the land of felicity and pray for admission there at the last.—They talk of a world where all is peace and blessedness. When they speak of heaven, these are in many minds the first associations. In dwelling upon these, they often forget that which is first in order and first in importance, that upon which peace and blessedness depend, and without which there could not, and

ought not to be any such thing as peace or happiness in the universe. Can the sinful be permanently happy? Ought he to be so?—No: not in this universe, is there a corner where the sinful can hope to be happy?—That heaven of which he wishes to be an inhabitant and hopes that somehow and at some time he may be, could afford him no happiness were he to get there. It is not the fitting up, the equipage of the place; it is not the society of the place; it is nothing exterior to the individual himself that can afford him permanent content.

No; he must be holy, if he would be happy. If such be his character he cannot fail to be happy. Pain can make no enduring impression on the soul steered in righteousness. Whosoever he may be he will be happy for he is in sympathetic connection with the Eternal Fountain of holiness and happiness. Pray then and strive to be holy, and you must be happy!"

The Sinner surrounded by Fire.

The Christian Mirror, an orthodox paper of Portland, Me., writing on the subject of the New Birth, approves the following:

"An Indian having experienced a change of heart, was asked by a white man to describe how it was done. He replied he could not tell, but if the inquirer would go with him to the spot where the work was effected, he would show him. They went. The Indian, after going some distance into the wood, gathered a quantity of leaves, and made a circle of them. He then put a worm in the middle of it, and set it on fire. The worm, feeling the heat, ran to one side, then to the other,—it was on fire! After thus going from side to side in unavailing efforts to escape, he returned to the centre of the circle, and stretched himself out, apparently in despair, to die. At that moment the Indian caught the reptile in his hand. There, that was the way God did to me. I found myself a sinner—I felt myself in danger—I saw the angry eyes of God flashing on me. I tried to escape on one side, but I met fire! At last, in hopelessness, I gave up to die. Then Jesus Christ took my soul right up."

What a representation! God places a circle of fire around millions of our race, and finally takes from it one of every fifty—and leaves the balance to fry and roast! No way to get rid of the fire except by the hand of God; and to say nothing of Christendom, he never reaches it out to the heathen world, the larger majority of whom live and die without knowing of Christ or his Bible. Where is the justice of this scheme? Would it not disgrace a Nero? How much love must a man have for the Supreme Being, who is driven from one side of the fire to the other like the worm? The heat thereof will hardly awaken emotions of gratitude in his bosom, although it may cause him to run hard and suffer much.—Paul says, "the goodness of God leadeth to repentance"—not fire.—*Star.*

Divine Goodness.

God is good to all. It is the disposition of Divine goodness to save. How, then, can he doom any to an endless hell? In so doing he would act against goodness, and on the principle of hatred; and he therefore can only be good to as many as he saves. Which shall we believe, David, who says God is good to all,—or those who say he will doom millions to hell, and thus make him good to a few?

"The highest happiness to be enjoyed in this life is what all virtuous persons may enjoy,—the pleasures of a pure heart, of an upright, self-approving conscience, and the pleasures of innocent natural affection. Natural affections are the benevolent and delightful feelings which near relatives and kind friends cherish for each other,—the feelings which good parents experience for their children, and those with which children regard their parents, and their benefactor.—*Eliza Robbins.*

Happy will those be in the sterner or sedater portions of their life, who have looked on nature early, with an eye of admiration and love, and who have cherished the feelings which she excites on the young impressibilities; she will then be interesting to them ever after; and even in her roughest moods and features, as many have experienced.

Let sound reason weigh more with us than popular opinion. Possessed of prudence, no protecting divinity is wanting. Economy is in itself a good income.

The Kingdom of God.

Because holiness is declared to be essential in order to obtain admission into the kingdom of God, it is supposed that our endless salvation is dependent upon conditions which involve our moral welfare in uncertainty. This is a great error, and at war with all the fundamental principles of the plans of grace.

The common doctrine of conditional salvation implies, secondly, that God is not infinitely good. It implies this, because it teaches that God has unnecessarily exposed his people to infinite dangers. Perfect goodness could not do that; for it is an evil act, and perfect goodness could not be guilty of it.

The doctrine in question implies, thirdly, that we are probationers for eternity. But if we are, why are we not informed of the fact? Why are we not told that we form our characters here for eternity?

Do you say, they are treated according to their circumstances? Then you abandon the position in question; you admit that all do not here form characters for eternity, you know just what we believe, that all will be treated according to their circumstances, and that, consequently, there is a chance for those who do not here believe in Christ.

Do not, in the face of this admission, tell me that Solomon says there is no work nor device in the grave; for if he refers to the spirit, then neither the meek, idiot, nor infant can do anything of God. Do not tell me that the New Testament says, Now is the accepted time,—now is the day of salvation, for it that means that this world is the only place where salvation can be effected, then all infants, idiots, and heathen will be damned, and that, too, for unavoidable ignorance!

The question will here arise, how we are to understand the passages which teach, that, unless we are born again, we cannot see the kingdom of God? There is, it will be said, a condition, clearly, distinctly expressed, and the same condition is found on almost every page of the New Testament. I grant the condition; but do we read, Unless we are born again in this life, we shall never inherit the kingdom? That is the popular idea, and there is the great error.

1. What is the kingdom of heaven? The usual answer to this is, The final state of the blessed. A few quotations from the New Testament will show the incorrectness of the answer. "The kingdom of heaven is at hand." "The kingdom of heaven shall be taken from you." "Ye shut up the kingdom of heaven suffereth violence."

2. Where is the kingdom of God? We answer, wherever Christ reigns. Some have answered, it is only in this world, others that it is only in the world to come; but we say it is both here and there. "Thus we read," "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Far above all principality, and power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

thy, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 24-26. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9-11.

Here we see that Christ is Lord of the dead and of the living, that the limits of his kingdom are not circumscribed. Unless he reigns in both worlds, how is he to subject all men to God? We see but a small number subjected here, and those who are, are only partially subjected; but he is to completely subject all, so that when his work is done, and he gives up his kingdom, God shall be all in all. His empire, therefore, extends over both worlds,—these are the region or province over which he reigns.

3. What is to be the extent of Christ's kingdom? We have already stated that it extends over both worlds. But the question will arise, in what sense does it extend there? If Christ here reigns over all, it is no evidence, it will be said, of universal purity. We do not pretend that he now reigns over all. Still, his right to reign thus is clearly taught, for the Father has given all things into his hands. Not only has he a right thus to reign, but he has power over all flesh. In accordance with this right and this power, we read, that of the increase of his peace and government there shall be no end, that he shall triumph over all his foes, and restore all to holiness. On no point are the Scriptures more explicit. They say, "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. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. v. 18, 19.

"For he hath put all things under his feet. But when he saith, all things are put under him, and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 27-28. "For it pleased the Father that in him should all fullness dwell, and, having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven." Col. i. 19, 20. "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, Behold, I, and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage." Heb. ii. 7-16.

4. What is to be the duration of this kingdom? We answer endless. Some have supposed, because Paul says, "Thou comest the end, when he shall deliver up the kingdom to God," that Christ's kingdom will end. Such is not the fact. His reign, as king, will end, but his kingdom will stand forever. When he has subdued all his enemies, destroyed all death, and all art made immortal and incorruptible, his work as a Redeemer and Saviour will be done, and he will then lay aside his offices, which were taken in order to accomplish his work, and be no longer a King over all human intelligences.

5. What is the administration of this kingdom? In carrying forward his work of subjecting nature and extending his reign, Jesus employs various means. He makes use of the Christian ministry, and all the ordinances of his holy religion. He also makes use of rewards and punishments, by which obedience is encouraged and sinful hearts are subdued. Possessing power over all men, and having all the treasures of knowledge and grace at his command, he can carry forward his work just as he desires. He is limited to no one field of operation, for all fields are his; he is limited to no one mode of operation, for all modes are his, and he is limited to no one season, for all seasons are his. He has power to convert thousands in a day, as he did at the feast of Pentecost, and to arrest the boldest sinner, as he did Saul of Tarsus. He can employ external aids, however grand and mighty they may be, and yet carry on his work with a glory and splendor which all human triumphs have never equalled.

The time in which he is to his work is variously designated in the Scriptures. It is called "the times of the restitution of all things;" "the dispensation of the fulness of times;" "the accepted time;" "the day of salvation;" and "the day in which God will judge the world." Jesus is now judging or reigning, and will continue to judge or reign until his work is done. Then there will be no unrighteous persons, every one will have been washed, sanctified, justified by his spirit.

Such is the dominion of the body over the soul that none will be perfect until the soul is disenthrallled from its encumbering influences, unthralled above all its earthly circumstances. What a change will that be, not only to the good, but also to the bad. Then all downward tendencies will cease to act upon them; the vain desires which originated in the body will have no more power, and Christ, with all his benignity and the splendors of his religion, can act upon them without encountering one opposing influence.

According to this view of religion, conversion is not a momentary work, but a gradual one, and though a man may suddenly stop in his career, and turn from his vices and follies, it requires time to effect a thorough reformation in his character, because his passions must be subdued and his powers developed.

Again, according to these views, religion is not confined to one sect. It is very common among some persons to set themselves up as the only pattern of Christian excellence, and to denounce all not of their creed as entirely destitute of vital godliness. We alone have the secret of religion, to us alone has God given this mystery. But why do they make such arrogant pretensions? Are they the only ones who have faith in the Bible,—in God,—in Christ,—in the ordinances of religion,—in the Sabbath,—in prayer,—in the importance of the Christian graces? Very far indeed from this is the case. Those whom they denounce sustain worship, and read the Bible, and follow Christ, and love each other quite as much as those who make these arrogant pretensions. Not only so. Very often is it the custom these pretenders are deficient in some of the most essential virtues of the Christian character, and very far inferior to those they denounce as infidels. You may frequently meet the case that those who claim to have this wonderful secret are treacherous, morose, impatient, cruel and unjust. Thus, they have on the garb of piety, and are punctilious in their prayers and forms, but still they will wrong all with whom they deal, and slander all who oppose their wishes. No doubt the reader has seen families containing one or two such persons, and heard their bitter denunciations of a father, mother, brother, and sister, who were far their superiors in a firm faith, a warm love, an undeviating integrity, and a desire to be useful.

Camp Meetings.

Camp meetings have ever been a great nuisance. They disturb the quiet and order of the Sabbath, by calling the people away from their homes and churches to the camp ground, and thus make it a day for riding, noise, and confusion. They endanger the health, for what female or person of delicate health can camp on; upon the ground for successive nights, and perhaps enduring a severe storm without serious injury! They are scenes of wild excitement, where abuse, and rant, and declamation are employed to frighten people into religion! The Methodists, it seems, are becoming sick of them. Rev. Mr. Loven, in a recent number of the Olive Branch, says—

The religion of the present day, even with the once plain Methodists, dresses in silks and walks in silver slippers with gold-headed canes, and feasts on the fat of the land. Camp meetings have, in many cases, become places of feasting and luxury, it seems by the following description given by a writer in the Western Christian Advocate, which is the organ of the Methodist Episcopal Church in that region. He thinks that time for doing good at camp meetings near cities and large towns has nearly gone by. But his description. He says:—

We go to the encampment and build extensive tents, or rather houses. Then we take out rich and splendid carpets, and the most elegant fashionable furniture, silver service, &c. Then comes the requisites for sumptuous living,—cooks and cooking stoves, wauers, chickens in their coops, and even pigs in their pens, some of which have been known to be killed on the holy Sabbath day! And the cooks, likewise, have cooked them, as well as other things, during the hours of solemn worship! The butcher erects his shambles, and the baker comes with his bake oven also, the sugar and tobacco seller finds a profitable place for his wares; the cake and candy shops appear in great abundance, the travelling dry goods merchant presents himself likewise. Melon wagons are brought into requisition in large numbers, and boarding tents are put up sufficient to supply a large town. All this accomplished, little remains to be done but to decorate the body, and commence the exercises, if indeed they commence at all, for too often they halt about the tents, or sit at the tent doors, holding light and trifling conversation.

That does not look much like the avowed object of Methodism,—to spread holiness through the land!"

Good Works the Evidence of a Christian Character.

He that doeth righteousness is born of God. Such is the declaration of John, and it accords with the general language of the Bible. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 26, 27. Allah is natural. If I am honest at heart, I shall be honest in my dealings; if I love my neighbor, I shall delight in doing him good, if I love truth, falsehood will never dwell upon my lips; if I am meek, I shall never act the part of the proud and haughty. In a word, if I am a Christian I shall keep all the commandments; and these cover the whole ground of human duty,—our duty as parents and children, brothers and sisters, citizens, and friends, governors and subjects. They are the rule for the government of our thoughts, desires, and actions. Thus good works are the only possible evidence we can have of being Christians. They are those works, and bad has no more claim to the Christian name than I have claim to the discovery of America, or to the honors of the revolutionary fathers. Satan himself might as well claim to be a Christian as those whose works are bad, for they have his spirit, obey his law, and follow his devices.

The foregoing consideration, I trust, is sufficient to expose the falsity of the idea that religion is distinct from goodness; that it is some tangible matter, which a man can get as he gets a new garment, or a new dwelling. It is common to hear people say, "This one has got religion;" "that one has got religion on such an evening;" just as though religion were something that can be picked up and deposited in the heart. If you would say, A man at such a meeting became deeply convicted of sin, or first saw the riches of grace, or first felt the power of truth, or was constrained to rise and publicly confess his faith in Jesus, that would be well, for all this we can understand; but when you say a man got religion, you give expression to one of the worst absurdities ever entertained. I say, therefore, that religion and goodness are identical, and the fruits of religion are love, joy, peace, long-suffering, kindness, and gentleness.

According to this view of religion, conversion is not a momentary work, but a gradual one, and though a man may suddenly stop in his career, and turn from his vices and follies, it requires time to effect a thorough reformation in his character, because his passions must be subdued and his powers developed.

Again, according to these views, religion is not confined to one sect. It is very common among some persons to set themselves up as the only pattern of Christian excellence, and to denounce all not of their creed as entirely destitute of vital godliness. We alone have the secret of religion, to us alone has God given this mystery. But why do they make such arrogant pretensions? Are they the only ones who have faith in the Bible,—in God,—in Christ,—in the ordinances of religion,—in the Sabbath,—in prayer,—in the importance of the Christian graces? Very far indeed from this is the case. Those whom they denounce sustain worship, and read the Bible, and follow Christ, and love each other quite as much as those who make these arrogant pretensions. Not only so. Very often is it the custom these pretenders are deficient in some of the most essential virtues of the Christian character, and very far inferior to those they denounce as infidels. You may frequently meet the case that those who claim to have this wonderful secret are treacherous, morose, impatient, cruel and unjust. Thus, they have on the garb of piety, and are punctilious in their prayers and forms, but still they will wrong all with whom they deal, and slander all who oppose their wishes. No doubt the reader has seen families containing one or two such persons, and heard their bitter denunciations of a father, mother, brother, and sister, who were far their superiors in a firm faith, a warm love, an undeviating integrity, and a desire to be useful.

Religion a secret! And those who have the secret must be listened to, and revered, and permitted to deal in denunciation and abuse! How different is this from the simple and affecting teachings of the Saviour. He called upon man to seek for a living and strong faith in the great system of revealed truth, and let that system govern his thoughts, enlave his affections, direct his steps, and strengthen his love,—doing thus was being religious: With a beauty and simplicity which none but the Saviour could employ, he said, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted.—Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled.—Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God.—Matt. v. 3, 9.

Such is the Christian. He is not a creature of strife and contention and bitterness, but of love. His soul is not filled with pride and self-righteousness, but with true meekness and humility. He is not cold and marble-hearted, unable to feel another's woes; but he has a soul warm with benevolence, full of sympathy, and ready to help the needy and the distressed. You will find him, in the cottage of poverty, by the bedside of the sick, and the couch of the dying. He is the friend of the widow, the counselor of the orphan, the guide of the blind, and the hope of the unfortunate. When the ear hears him, then it blesses him, and when the eye sees him, it gives witness unto him. O that the world were filled with such Christians! Goodness would be diffused over the whole face of society; and not one could be found with a heart of gall to deal out denunciation and abuse, or claim an exclusive right to the Christian name. Give me this religion,—this religion of faith, hope, and love; this religion of benevolence, kindness, and honesty; this religion of truth, justice, and forbearance, and I am contented. I ask for nothing better.—I would prefer it above the crazy zeal of the fanatic, the high sounding profession of the self-righteous, the bitter denunciations of the bigot, or the strong party feelings of the sectarist. It is the life of the soul, the peace of the church, the alleviation of our sorrows, and the golden chain which will finally encircle the world, and bind all men together as one.—Unit. Mis.

A Question.

Where will the wicked be punished, when hell is destroyed? Hoaxer says, "O dials! I will be thy plagues,—O hell! I will be thy destruction." Paul says, All men shall sing the song of triumph over death and hell. Thus we see hell will be destroyed. Where, then, we ask, will the wicked be punished after this?

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