

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

# THE GOSPEL MESSENGER,

OR, UNIVERSALIST ADVOCATE.

"And the Angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be unto all People."—Luke 11.

PL. 1.

LONDON, CANADA WEST, FEBRUARY, 1849.

NO. 2.

## EXAMINATION OF THE DOCTRINE OF ENDLESS PUNISHMENT.

### THE DOCTRINE UNREASONABLE.

"I will now, and let us reason together, saith the Lord."—Isaiah 1: 18.

Man alone, of all God's creatures on earth, is endued with the gift of reason.—We see the scriptures all along, consider and address him as a reasonable being, capable of understanding truth, and approving duty; and capable also of distinguishing, in some good degree, between truth and falsehood. Much, very much has been said upon the subject of the office of reason in matters of religion. On the one hand, it has been decried as carnal and unprofitable, and the people have been cautioned not to listen to its suggestions, on pain of the loss of their souls. On the other hand, reason has been exalted, in its own unaided strength, held up as sufficient to guide man into all truth.—Such a guide revelation has been considered unnecessary and useless, and we have been exhorted to leave the scriptures and follow the light of reason alone. Truth, I apprehend, as is frequently the case, lies between these two extremes, and reason is the ennobling gift of God, and it should be employed in matters of religion there can be no doubt. But its office is extremely limited, and in many respects it is weak and imbecile. Hence the office of revelation to unfold things which beyond the reach of man's unaided reason. Revelation, therefore, is above reason, but not opposed to it. It is designed to exalt and guide, not to depress or destroy reason. It is, as Locke says, to reach what the telescope is to the eye, enlarging the sphere of its vision, and unveiling what would otherwise remain dark and unknown. But for the fact that reason is given to man, no revelation could be given to him, and hence reason must be employed; or we can know nothing of revelation. As a telescope would be of no use to a man without eyes, so revelation would be of no utility to a man without reason. He who would avail himself of the advantages of the telescope must use his eyes; and so he who would profit by revelation must employ his reason. To continue the figure.—As the telescope must be formed in accordance with the philosophy of light, and the phenomena exhibited to the human eye, so revelation, in order to be useful, must be founded upon, and consonant with, the first principles of truth and known by human reason.

God is the fountain and giver of reason, and I hold it to be the height of absurdity to suppose, that a reasonable God would reveal to reasonable beings an unreasonable doctrine. Hence, if any sentiment can be shown to be clearly opposed to right reason, the presumption is fair that it is not the doctrine of revelation. Truth is a harmonious and uninterrupted chain, which is the whole universe together, and it can be safely laid down as an axiom that no two truths can be contradictory. Now God does see some truths by his own reason, and he knows them to be true. Hence he is authorised to reject any, and every

doctrine, that contradicts these first principles.

I have proposed, in a brief series of essays, to examine the doctrine of endless punishment, and offer my reasons for rejecting it as untrue. In a previous article I attempted to show that the doctrine was anti-Christian in its spirit, and gave that as my first reason for rejecting it.

II. My second is, that it is opposed to reason, and the teachings of nature and experience.

I apprehend that those who believe the doctrine of endless misery, are not sufficiently in the habit of looking upon it in its own proper and native light. A long familiarity has closed their eyes against the deformity of its features, and enabled them to look with composure, if not with complacency upon what, at first view, is revolting in the extreme. Accustomed from infancy to contemplate the sentiment, as an important item in the Christian religion, it comes to be a matter of course, and men cease to examine whether it be reasonable or merciful. It is necessary for me, therefore, to remove this veil, and state the doctrine fully and fairly. What, then, is the doctrine of endless misery? Stripped of all its drapery it is no more or less than this: that a large part of the human family are doomed to suffer the most intense and indescribable torments so long as God shall exist, without the least hope, or possibility, of being benefited by their sufferings.—In some part of this beautiful universe God has prepared an awful, dismal, burning hell, and there countless myriads of human beings shall weep and groan unrelieved and unrelieved, while ceaseless ages shall roll; and when ten thousand times ten thousand years shall have passed, they shall have as long to suffer as if their sufferings had but just begun. And then to think of the number of the lost, to remember that there are upon this earth not less than eight hundred millions of human beings, and that out of these there are not more than fifty million that can be saved upon the broadest system of partialism; and that, by consequence, there must be more than seventy thousand souls going down to hell every day, and then to think of generations that have past, and reflect upon the vast and countless multitudes that must be congregated in that huge reservoir of tears and we, the very thought bears the lie upon its front. The degree of the punishment outrages all ideas of proportion between guilt and punishment, and the number of the victims shocks all feelings of humanity or mercy. It makes the universe a theatre of cursing and blasphemy, rather than a field for the display of the boundless perfections of a merciful and benevolent Creator.

Suppose that, up to this moment, you had never heard of the doctrine of endless misery. You had lived in a world where the blessings of a munificent Father had always surrounded you, and had known nothing of that dismal hell of which you hear so much. Suppose now I should

the first time inform you that God had prepared such a place of suffering, and that that He would torment a part of his creatures without mercy, and without end.—There is not a man, woman, or child, who would not pronounce it the most unreasonable and improbable of all dreams and visions. You would go away and wonder what strange infatuation had seized upon the preacher, that he should indulge such visions. What! men to be tormented through all eternity for the sins of this short life! Man to be punished with infinite woe for his finite crimes! God who maketh the sun to rise on the evil and the good, and sendeth rain upon the just and the unjust, built an endless hell, and He himself to become the endless tormentor of his own creatures! This beautiful world a mere nursery, where souls are made to be transplanted to a place of endless woe! Who on earth could have thought of such an idea? Thus unsophisticated reason would view the subject when seen for the first time. And think you, that doctrine is any more reasonable, or consistent, for having been repeated so long and so often? Nay; but a lie a thousand times told is but a lie after all. But men become so accustomed to hear it, that they cease to detect its falsehood.

So of the doctrine in question. Though of all things on earth, I hold most improbable and unreasonable, and calculated so to strike the mind of the unprejudiced man, yet, it has been sounded in our ears until we receive it as a matter of course, and scarce think of enquiring whether it is reasonable or not.

The truth is, guilty fear and affrighted superstition, not reason, originated this sentiment; and there is truth in the language of the poet, when speaking of the heathen superstitions, he says:

"Fear made her devils, and weak hope her Gods."

"And heaven was built on pride, and hell on spite."

But let us look at the subject in another light. Let us go back in our minds to the time, if time it may be called, when God lived alone, ere yet his spirit had awaked forth upon the dark waters to rouse this universe into existence. There was no being but God in the wide extent of space, and the Almighty was about to put forth his power and create the worlds and their inhabitants, and man at the head of all on earth. Reason, plain and unprejudiced reason declares that the goodness of the Creator would lead him so to create man that his existence should prove a blessing. We can suppose no absolute necessity for creating man at all, and therefore he owes his existence to the free choice of the Creator. The Creator, being good, could have no other but a good object in the creation of any being. The same reason declares that the wisdom of God could devise a plan, which if carried into effect, would secure ultimate blessedness and happiness to all. And yet again, the same reason declares that the power of an Almighty arm could

carry the plan into execution, and that no obstacles could possibly hinder the accomplishment of his purpose. Reason, therefore, most sternly forbids the idea that a God of wisdom, power, and goodness, should create multitudes of beings for ceaseless woe, or that even the possibility of such a calamity should enter into his government.

But I pass on, and remark, that the doctrine in question is opposed to the teachings of nature. Great nature's volume lies ever open before us, and on its ample pages God has written lessons of truth about which there can be no mistake. The sun rises in the morning from the chambers of the east, and in all his journey through the skies he is a silent and powerful preacher of the immortal and impartial goodness of that Being who kindled his mighty fires, and bade him shed down his golden rays upon all that live; and move, and breathe the vital air. He shines upon the saint. He shines also upon the sinner far gone in the paths of iniquity. He shines upon the rich, and he gilds with equal radiance the lowly cot of the humble peasant. Over all the earth his beams are felt, and there are none so high, so low, so rich or so poor, that this great preacher does not proclaim to him the kindness and mercy of the government of heaven. Look again, at the fair face of the moon, and the beauty of the stars that sparkle from their abode on high, and so peacefully shed down their radiance upon a sleeping world, and read there the glory and the goodness of the Lord; and in them a stern denial of the doctrine of endless and merciless wrath.

The lesson thus sounded from the skies is repeated, from the earth with all her thousand tongues. For whom, and for what, does the gentle shower fall, and the dew distil? For whom, and to what end, does the earth bud and bring forth that it may give food to the sower, and bread to the eater. For whom, and what, do the limpid waters gush from ten thousand fountains? For whom do the broad rivers flow, and the ocean roll her waves, swelling the eternal bass in creation's anthem of praise? Truth answers, they are for all, and intended to minister to the comfort of all the creatures that God has made. True, there are storms and tempests, and frosts and snows, but the same God who raises the stormy wind, and bids the tempest rage, has provided a shelter from its fury. He who scatters the frost, and whitens the earth with sleet and snow in winter, has given the cheerful, blazing fire, to warm our shivering limbs, and has bade the sun return from southern climes, and mount again the northern skies to melt the snow, and cause spring in its beauty to visit the earth. And these blessings are provided for all. The gentle shower falls alike upon the fields of the saint and the sinner. The morning smokes as gaily, and the birds sing as sweetly, around the cot of the poor as the pasture of the rich. Every morning's sun taunts

up the earth in glory, and every falling shower that cheers and waters the earth, tells of a God of love and reproaches that man with hard and ungracious views of his Father, who dares believe that all these are the deceptive workings of a malignant spirit who conceals behind these smiles, dark and revengeful designs of endless and remorseless cruelty.

There is another view to be taken of this part of the subject. The good providence of God has provided for the wants of all the creatures that he has made.—He feeds the human race and fills their storehouses with food. He hears also the dark raven when he screams from the desolate rock, and he giveth to the beast his food in due season, for he openeth his hand and satisfieth the desire of every living thing. In all that vast and untold variety of creatures that God has made, there are none for whose wants he has not provided. Every part of the creation is swarming with life. And yet none are overlooked, but the meanest reptile that crawls in the dust is provided with means of sustenance and sources of enjoyment. From him who stately treads, to him that lowly creeps, all are fed and blessed by the wise and gracious arrangements of nature, and nature's God. Now if we see in these things the Government of God at all, we see that it is benevolent and kind. We see here a rule of that government from which no exception can be found in nature. The rule is, that wherever God has given life he has coupled it with enjoyment, and made it a blessing; and why in the name of reason should man be made an exception to this rule? Or why should it be thought that the same God who has given life and enjoyment to the beasts of the field, the fowls of the air, and fishes of the sea, should when he came to man, his last and noblest work, depart from the rule that runs through all animated nature, and bind him over to hopeless and endless woe, or even make him run the fearful hazard of that dreadful end? It is easy to see that on the supposition of the truth of the doctrine of endless misery, the meanest worm holds the tenure of existence on better terms than man; and I frankly say, had it been left to my choice, I would not for worlds have accepted the gift of life, even with a possibility of its coming to such a horrid catastrophe. Thus the matter appears when viewed in connection with the reasonable doctrine of a God who rules over all. But even if we lay that sentiment out of the question, and consider all the provisions for the comfort of animated existence as the result of the laws of nature, still the supposition that man alone, of all creatures, is destined to suffer in endless woe, is a violation of all nature's laws, and an utter denial of that uniformity which is seen in all her operations, and which lodges in every human heart the confidence that nature walks by rules that know no abatement. It would suppose that nature, in some unaccountable freak had produced in man an abortion, and made him an exception to her uniform and established laws. While in all her works she has coupled life with enjoyment, and thus made it a blessing, in man's case she has reversed her accustomed order, and in conferring on him life, has conferred a bitter curse, and made him the subject of a fate over which angels may well weep, and

good men mourn in bitter anguish of spirit.

Nay; but nature through all her works cries aloud that she has done no such thing. Her ways are uniform and equal, and all her children are blessed and made happy in her gifts. More than this: she bears the impress of her Maker's hand, and speaks out in language too plain to be mistaken, that her mighty Author is kind. Loudly does she call upon man to "look through nature up to nature's God," and while he traces in her ample pages the power and wisdom of the great I AM, to see there the footsteps of his goodness also, and to confess, that while he reigns, all will be well.

I say, then, that the doctrine of endless misery is opposed to the teachings of nature as seen in things around us; and as God wrote that volume he never can write another that can contradict its teachings. But there are higher developments of nature's laws, and those which are more worthy of our consideration, as they approximate more nearly to the voice of God himself.

The parent loves the child, and cannot look with composure upon its sufferings, either present or prospective. Why yearns the father's heart over the sufferings of his child? Why heaves the mother's breast with anguish when her darling is in danger? It is the voice of nature uttered at the resistless command of nature's God, and that voice low and deep, condemns the doctrine of ceaseless woe as unjust and cruel. Nay, in nine cases out of ten it prevails, and gives hope that its object is safe; for, rarely will you find a mother who believes her children are in hell. It is the testimony of nature stamping the seal of falsehood upon the creed that would damn a child.

This same voice, perhaps in fainter and more feeble tones, yet clearly, cries out against the doctrine through all the earth. Man is so made that he feels an interest in the welfare of his kindred race, and he cannot look with composure upon the sufferings of his fellow man. Let there be a fire in a city and consume ten men; and you will see a vast multitude assemble with downcast looks, and as the blackened remains are drawn from the smouldering ruins, you shall see tears falling from many an eye. It is the voice of nature speaking out and echoing the benevolence of God. This voice is not silent, and it cannot be hushed in view of the prospective miseries presented in the doctrine in question. Go where that sentiment is preached; and you shall hear its pleadings. The minister takes his stand upon the mount that "burneth with fire and smoke," and as he describes in living words the torments of the pit of despair, an involuntary shudder will pass through the whole congregation. Some will sigh, and others weep, some will shriek outright in the agony of their spirits, and others sit in sullen gloom cursing God in their hearts, and a vast multitude will be convulsed, and rendered miserable.

What meaneth all this? I will tell you. It is the uprising of humanity, the hearing of nature, whose laws have been outraged and violated, and whose voice cannot be hushed by the whirlwind of fanaticism, and the noise of angry superstition. In one case, she sighs and weeps like a

grieved infant; in another she utters her protest in the shudder of horror; in another, she rouses herself like a lion from her lair, when robbed of her whelps, and is ready to tear and rend the cause of the offence; and in all, the testimony is clear that nature, ever true to herself, is outraged by the unnatural dogma. When we read of the cruelty of a Nero and Caligula, nature rises up and condemns the procedure, and we shudder. And so when we hear of endless tortures, and for one moment realize what it means, our souls revolt at the idea, and our very natures stamp it with dishonor and falsehood.

It is, also, worthy of remark that those feelings which thus revolt against the doctrine, are not those which are called corruptions of human nature, but they are the kindest, best and holiest feelings, such as God commands us to exercise, and to whose guidance, we are required to submit ourselves at all times. Hence then, I say, that the doctrine of endless misery is opposed to the most clear and emphatic teachings of nature, and of course is untrue, for the God who gave nature all her laws never gave a revelation to contradict those laws.

I remark, once more, that this doctrine is opposed to the lessons of experience, as far as experience goes. It is an old and trite maxim that experience is the best school master. The lessons of this great teacher are sometimes dearly bought, but they are nevertheless valuable. Now I say, that in the experience of six thousand years the world has seen no one fact to justify the principle of endless woe. If we begin with ourselves we shall find abundant evidence that God has been our friend, in time past, and reason for believing that he will be in all time to come. And suppose we ask others what is the result of their experience in this matter; whether they have not found, on the whole, that there is something in this world to live for? The answer would be, O yes.—Each individual will say, God has blessed me far beyond what I could claim or even expect. Well, what has God ever done to you, from which you can reasonably infer that he intends to torment you in the future world? Nothing; absolutely nothing. But on the contrary, he has smiled upon you in all your ways, and poured down his blessings continually upon your unworthy head; from all which the inference is plain, that he is your friend, and will do you good and not evil. Well, did you ever see any one that God had not blessed? Nay, for he maketh the sun to rise on the evil and on the good, and sendeth rain upon the just and the unjust.—Over all the earth he has diffused abroad his blessings, and man every where feeds upon his bounty and is happy. Why else is it that all men love to live, and cling with such tenacity to life, if that life be not a blessing? The truth is, in all the grades and conditions of human life, there is a broad and deep stream of happiness flowing to one and all. That stream flows through the depths of nature's wilds, and lights up the smile of joy upon the face of the red man, as he pursues his game with quiver and bow, or rests in his humble wigwam. It reaches the sable African on the burning sands, and his swarthy brow is radiant with joy as he dances to the music of a reed under the spreading palm.

It reaches the pale children of the north and its influence sits upon the countenance of the Laplander, as he wraps himself in his furs, and drives with arrowy speed over frosts and snows, with his deer and sledge. These all are well pleased to live, and do testify every day that experience has lodged in their hearts the great truth that life is a blessed boon from which they cannot part without a pang. True, there are trials and afflictions through which all must pass: there are pages in the book of human experience wet with tears. But these are the exceptions to the general rule, and we mark and remember them the extraordinary events of life, while we are apt to forget our joys, for the same reason that we forget a thousand pleasant days, and register in the book of remembrance a single storm. The one is common, the other uncommon; the one the rule, the other only the exception.—More brightly does the page of our joy shine, from the fact that it is occasionally contrasted with a shade of sorrow.

But the subject ends not here. We may go back to the beginning of the world when the new creation was laid out in its freshness and beauty, and God pronounced it all very good; and you may trace the history of man from that to the present moment, and you can lay your hand upon no fact, that will justify the anticipation of endless wrath from God. Six thousand years has the earth rolled upon its axis, and during all that time generation has been treading close upon the heel of generation, and the earth has been peopled more than twice ten thousand times; and of each and every one of this vast multitude, it may be said in truth, that God has blessed him, and proved that he was his friend. Here then you have your own experience, the experience of your fellow creatures, beginning at the present moment and running back through six thousand years, and it all rises up before you and condemns as opposed to all its teaching, the doctrine that the same God who has stood by us and so faithfully blessed us in time past, will in the future reverse the whole order of his government, and curse with endless wrath and cruelty.

What can we reason but from what we know? I confess I know of no better, or safer way of judging the future than by the past. And judging by that rule, I would most gladly be informed, what there has been in God's dealings with man for six thousand years, to justify those fears of his endless ire, with which his professed messengers so much torment the world?

For me, I say, before I can believe the sentiment, I must disregard all laws of cause and effect, forget that there is such a thing as proportion between crime and punishment, and confound all distinctions between reason and superstitious fear. I must close my eyes against all the beauties of creation, and see in the sun and moon and stars above, and in the beautiful earth below, no testimony of a Maker's goodness, but the footsteps of infinite and unforgiving hatred. Nay, more; I must shut out from my vision the whole history of the past; I must forget that I have ever received a blessing from God, and cease to feel that one obligation of gratitude binds me to him as a benefactor. Then and not till then, shall I be prepared to believe that the God of all the earth will suffer myriads



his creatures to lie weltering in flames, torment world without end. But so long as I can look upward, and see the bright sun in the firmament by day, and the moon and stars by night; so long as I can look out upon this beautiful world and see a Father's goodness walking in love and kindness; and so long as I can look upon a world of intelligences smiling and happy around me, and upon the history of the six thousand years, all crying aloud that God is good; so long will I cling to the bright hope, that my Father will deliver me from every sorrow; for that his grace is sufficient for any and every emergency; and so long will I hold the doctrine of endless torments to be, what it is pronounced by the united testimony of reason, nature, and experience, a figment of the vain imagination, destined like some fitful meteor to alarm the world for a time, and then vanish away, and

"Like the vesicles fabric of a vision,  
Leave not a wreck behind."

### SALVATION BY FAITH.

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

The Doctrine of salvation by Jesus Christ, is worthy the solemn consideration of all men. It is this, that rendered a revelation necessary. It is this, that kindled the flame of transport in celestial bosoms, and raised that triumphant song, "Glory to God in the highest, on earth peace, good-will towards men." Salvation is the doctrine of the Bible, and ought ever to be the theme of the pulpit. Salvation is the oracle of heaven, around which all denominations assemble, receive their instructions, and believe according to the force of evidence.

Prefaced with these remarks, we will now proceed to state what we conceive to be the Law and Gospel,—point out the distinction between them, and defend the gospel doctrine of salvation by faith.

The law was a conditional covenant between God and man. It is perdition on works. Under this covenant, if a man were strictly moral in his external deportment, if he lived up to its letter, he was considered righteous. This covenant was imperfect, because it could be kept externally without reaching the heart. They could exclaim, like a young man who came to Jesus, "All these things have I kept, from my youth up," and still lack that one great point, *charity*. Therefore, by the deeds of the law no flesh could be justified in the sight of God. The law, being temporary in its nature, had nothing to do with eternal things.

Paul says, "Sin is the transgression of the law."—"Where there is no law there is not the knowledge of sin." From this it appears, that sin, being a transgression of that law, which was given us for the regulation of our conduct in this life, can receive no punishment in the future world. If sin should be committed in the future state, then in the future state it would be punished. The same argument will apply to our obedience to the law, which can receive, for the same reason, no reward in that world. "No flesh shall be justified by the deeds of the law."—"Eternal life is the gift of God." If so, then it cannot be of works, lest any man should boast. God, being infinite in wisdom, could not

have failed to enact a law so perfect, and so exactly adapted to the nature of man, that obedience would render him a rich reward, and disobedience a condign punishment. The wise man says, that "the righteous shall be recompensed in the earth; much more the wicked, and the sinner."

We now turn to the spirit of the law, "To love the Lord thy God with all thy heart, and thy neighbor as thyself, is the fulfilment of the law; and if we are not to be saved by the law, then our love to God and each other cannot save us; for that is the law. By what then are we to be saved? Answer: by the Gospel, which is God's love manifested to his creatures. The conclusion then is, that we are not to be saved by our love to God, but by God's love to us. This, I presume, no one will dispute. Here then we discern the difference between the law and the gospel.—God's love is the cause of salvation; human love is the effect. "Herein (says John) is love; not that we loved God, but that he loved us." "We love him because he first loved us." How many did he love! He so loved the world, who were dead in trespasses and sins, that he freely delivered up his Son for us all,—he, by the grace of God, tasted death for every man. This is the gospel-love that God commendeth towards us, and the love that will finally save us.

Many persons contend that we must love God and do certain duties, or we cannot be saved. This is preaching ourselves. It is preaching the love of man as the cause of his salvation, instead of the love of God. And while thus preaching, they will perhaps, at the same time, tell the sinner that God is his enemy. But will the sinner's love make God his friend? will it cause his Creator to love him? No; right the reverse of this is the doctrine of Christ, "We love God because he first loved us." If we deny God's first love to the sinner, we then destroy the very cause by which alone the sinner can be made to love God. If we make men believe that God is their enemy and hates them, then we use all the means in our power to drive them from the bosom of their Father, and keep them in darkness and sin.

The sinner, in this situation, can never be made to serve God, only by being driven to it by terror, the same as some wretched slave is made to cower and submit in fear and dread to some revengeful tyrant. But this is not the service God requires.—He requires a service which is delightful, and in which his creature feels an abundant reward. We grant, that men, under the first covenant, were called upon to fear God. The reason of this appears obvious, when we reflect that God had covenanted to bestow certain blessings upon them, providing they would do their duty. If they failed, then he would execute the temporal judgments upon them, which the law points out, and threatens. Under this covenant men had just as much reason to fear, as they were liable to transgress it.

But when an angel announced the dawn of a better covenant, he said, "Fear not, for behold I bring you glad tidings of great joy." In this is nothing to be feared. All the fear lies in the first, and thunders out to every sinner, "Cursed is every one that continueth not in all things written in the law to do them!" But John, speaking

in view of the second covenant, says, "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." The first covenant is founded on works, and is conditional; but the second is founded on the immutable promise of God, and is unconditional. In the law, we are commanded to do according to the reasonableness of its requirements, but in the gospel we are exhorted to believe in view of evidence and fact. And as no man can believe, or disbelieve what he pleases, therefore conditions are excluded. What is the meaning of Gospel? It is good tidings of great joy. It is life and immortality brought to light at the appearing of our Lord and Saviour, Jesus Christ, who has abolished death, by giving us the assurance of a resurrection from corruption to incorruption and glory. It is news. In view of news, what is the first thing necessary? Answer; belief. It is impossible to work news; therefore the gospel is not of works. In the law, the first requirement is to do; but in the gospel, the first requirement is to believe. The law-covenant is therefore temporary, fallible, and uncertain; but the gospel-covenant is eternal, infallible, and, in all things, well ordered and sure. The first rests on the obedience of the creature, but the second on the promises of Jehovah. Paul, therefore, calls it a better covenant, established upon better promises.

Perhaps some one may feel disposed to ask, whether faith is all that is necessary? We reply, that it is the cause which produces its effect. Paul answers this question, thus; "We conclude that a man is justified by faith without the deeds of the law. Do we then make void the law through faith? God forbid; yea, we establish the law." Here let the question be asked, How do we establish the law by faith? Answer; "Faith will have its perfect work." But what is that perfect work, which faith produces? Answer; Faith works love in the soul; and if we love God we will keep his commandments. And faith, love, and keeping the commandments are the three exercises, that form the Christian character. Faith is the foundation; works are not. We cannot begin to build on works. Instead of being the first, they are the last Christian grace.—They are the visible effects of an inward, living faith.

Faith, and faith only, is the seed rooted and grounded in the truth, and, to use a Bible figure, it becometh a tree, and produces all the fruits of the spirit,—love, joy, meekness, temperance, long-suffering, forbearance. This is what the apostle calls "the righteousness of faith," in contradistinction to "the righteousness of the law," produced by fear. Paul compares faith to a good olive tree. The Jews, through unbelief, were broken off, and thou (the Gentile) standest by faith." Jesus says, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove." Here, in parable, faith is represented as removing mountains of sin. He further says, "Thy faith hath made thee whole"; not thy works. Paul exclaims, "Faith works by love, purifies the heart, and overcomes the world." John says, "And this is the victory that overcometh the world even our faith."

It is a certain fact, that none of these salutary effects are ascribed to human works. The apostles in no instance say, that works purify the heart, or overcome the world,—or that this is the victory, even your works.—The whole is ascribed to faith; because, that is the living tree on which the good fruits grow. Works are, in Scripture, called fruits. "By their fruits ye shall know them"; that is by their works. "A good tree cannot bring forth evil fruit." To carry out this figure, we would remark, that the fruit can have no existence till the tree is first produced. Therefore, in a gospel sense, no good works, acceptable to God, can be produced without a true and living faith. The apostle declares, "Without faith it is impossible to please God." The gospel being good

tidings, or news, are you satisfied that faith is the first thing necessary? I presume all denominations will assent to the fact, that faith is the first religious exercise of the creature. We shall then obey the command of the apostle, and "contend earnestly for the faith once delivered to the saints."

But, asks the readers, what matter is it which is first in order, whether love, faith, or works? I reply, that it is a matter of vast importance; and without understanding this fact, we cannot come to the knowledge of the truth, even though we should be ever learning. If these three Christian graces, faith, love, and works, are preached in a confused, and mixed manner, we cannot arrive at a true understanding of a gospel salvation, neither can we tell the difference between law and gospel. The law is of works, and the gospel is of faith. And no man can fulfil the spirit of the law without faith in the gospel. When the sinner exercises faith in the love and goodness of God in freely giving him eternal life, which infinitely transcends all other blessings, that moment faith works love in his heart, and causes him to rejoice with joy unspeakable and full of glory. He then loves God because God first loved him. And when the sinner loves God, he is passed from death unto life, and that love is the fulfilment of the law.

We are now led to see the consistency of faith being the first step. It is the very cause that produces love to God; and love induces us to keep the commandments. "Faith works by love," and "I ye love me," says Jesus, "ye will keep my commandments."

We will introduce an example, which will plainly show the distinction between the law and the gospel, and in what manner they affect the sinner. Suppose a king to sentence six of his subjects to imprisonment during life, and to command them to spend their days in hard labor. They are put in confinement, refuse to obey his commands, refuse to labor, and, in the midst of their miseries, curse his name. They are now in disobedience under the condemnation of the law.

The king says to his only son, I love those subjects, and I covenant with you to set them free in three years. The son says, Father, I delight to do thy will. Let me go and reveal to them the glad tidings of this covenant promise. The king answers, My son, in the fulness of time I will send you. Let them remain, one year, under the law. But, says the son, they are now transgressing your law, and need instruction. The king replies, I will send my servant to enforce that law. Let him go and inform the prisoners, that I am angry with them for their conduct; and if they will obey my commands, and labor faithfully, they shall have excellent food and good clothing as a reward. But if they will not comply, they shall be chained, and kept on bread and water, as a punishment for their disobedience.

The servant goes and delivers to them this message. Three of those subjects, for fear of the punishment and in hope of the reward, obeyed the king, and outwardly respect his commands, but perhaps have little or no love for him. [Here we see the righteousness of the law, which is not acceptable to God.] They accordingly receive, day by day, the promised reward. But the other three prisoners despise these conditions and refuse to obey. They are chained, fed on bread and water, and meet their deserts.

Here, then, are six prisoners laboring under the law, and groaning in bondage, with no hopes of deliverance. The law knows of no deliverance, no redemption. It simply serves as a schoolmaster, to teach them the difference between right and wrong.—to teach them the will of the king, and thus prepare them to receive a better covenant, which is to be received to them by the king's son. But under the covenant they now are, they have no motives to prompt them to obedience, but the fear of punishment and the hope of reward. In our next, this will be fully illustrated.

## THE CRIMINAL.

BY REV. CHAS. SPEAR, OF BOSTON.

"The criminal must be condemned to lose his freedom, and to be separated from society, in order to put it out of his power to injure; and be restored, if possible, by means of a rational punishment, to reflection and to better purposes. But society must, with tender sympathy and maternal care, follow even its misled children."

Before the Author of Christianity left our world, he enjoined and illustrated every human duty. Among the duties which he recommended by his high example, was sympathy for the criminal. Looking over the moral history of the world, since he closed his great mission, we soon discover that this class has been sadly neglected. True, in different periods, the world has given birth to a Howard and a Fry; but, alas! how small the number! The time has now fully come, when this duty should be more deeply impressed upon the public mind. "We have," says an English writer, "workhouses for the poor, houses of refuge for the destitute, hospitals for the sick, soup-kitchens for the hungry, clothing societies for the naked. We have schools for ignorant; societies for distributing bibles; associations for the sailor, for the soldier, for broken-down merchants and tradesmen. We have societies for the old, the young, the middle-aged; for providing for foundlings, and those born in lawful wedlock. We have societies to look after the interests of those who are about to enter this world; and societies whose object it is to insure a decent interment in going out from it. There are but few forms of human misery;—indeed scarcely one, of all the numerous 'ills' from the cradle to the grave,

that flesh is heir to,—

no single class of miserable or unfortunate human beings,—that is not, in some shape or other, cared for by some one or other of the associations so prevalent among the Christian communities of these modern times. How comes it about, that, with all this extraordinary expenditure of time and money, it has never yet come into the mind of what is called the 'religious world' to make some efforts at reclaiming our convicted criminals?"

Such are the impressive words of a foreign writer, who judging from his language, must have felt deeply the importance of the subject. The criminal has been too long neglected. When his sentence consigns him to the sufferings and degradation of a prison, all interest dies away in this last, cold inquiry, "Is he safely lodged within those walls from which he cannot escape?" This question being once answered, the multitude turn away; satisfied, if bolts, and bars, and chains, guard the space between them and their brother. Henceforth he is viewed as a ruined man; an outcast from human society and human compassion. Few inquire whether he shall be restored to his family and to the world, a penitent man; or whether he shall come forth from his den, like some malignant fiend, to ravage and destroy. Much of the apathy of the past has arisen from ignorance. Since Howard left the world, few have been found to plunge into the loathsomeness of dungeons and to make report of the secret wickedness of prisons; and the world has been so much absorbed in amassing wealth, that no time has been found to ameliorate the condition of the criminal.

A brighter period is dawning upon the world. Prison Associations are being formed. The press—that "mighty engine for good or evil"—is now exerting an immense influence upon the great heart of the community. To further this end, we shall present some reasons why there should be a warmer, Christian sympathy manifested for the prisoner.

The subject presents a variety of aspects. We may contemplate the criminal, 1. On trial. 2. While suffering his sentence. 3. When discharged. In the first two instances, he is more beyond our reach than in the last. Which is the most painful state, we cannot determine. When the hour of trial arrives, the mind must be keenly alive to the result. Friends are eagerly sought; facts are magnified; every influence is sought to sway the jury or the judge. The whole life is laid open to public gaze. When the trial ends, and sentence is passed, then for a season, hope gives place to despair. The intercourse of friends is withdrawn. The prisoner is conveyed to his cell, and the door is closed. Now he feels that he is a convict. If his cell has a window, he looks out upon the busy, free, and, to him, happy world. He thinks of his wife and children. She is now the wife of a convict. The playmates of his children will say, "Your father is in the State Prison." He feels abandoned by the world. Now is the moment to speak to him of a Saviour's love; to lead him to the Sinner's Friend. "Ah!" said a criminal to an inspector, "it seems to me there never was but one judge on earth who understood the right treatment of criminals." The inspector looked at him with astonishment. "It was the man of Calvary," answered the prisoner, as his eyes filled with tears. The melting moral of Christ, "Go, and sin no more," had sunk deep into the heart of the poor, condemned culprit.

As the term of sentence shortens, hope and fear alternately take possession of the mind; hope, that society may again look kindly; fear, that the slow-moving finger of scorn will be pointed at him, and that he will hear a voice everywhere saying, "He is an old convict; he is a prison-bird." How cruel! Who wonders that he perpetrates a fresh crime, and is recommitted to his narrow cell? The only wonder is, that there are not a thousand outbreaks to one.

That our sympathy may be aroused and quickened, it may be well to state the number annually imprisoned in the United States, and the number annually discharged. The whole number now confined in the various state prisons is about five thousand; about two thousand are annually discharged. Extending our view, we learn that there no less than eight hundred discharged from the House of Correction at South Boston, in a single year. About five hundred need assistance, or a temporary home, that employment may be procured for them; and thus be saved from a relapse into crime. To meet this want, the benevolence of our day has suggested various plans. Among the most successful is that of an INTELLIGENCE OFFICE for discharged convicts in Boston; connecting with it a weekly periodical, bearing the appropriate title of *Prisoner's Friend*. He who shall labor in this department will be

a benefactor to his race. Of all the great moral movements that characterize our day, this stands in the front rank. What can be more noble than to furnish to the degraded and the fallen new incentives to truth and virtue? We believe some one has said, that he who makes two blades of grass grow where only one grew before, has done more than all the statesmen and politicians that ever existed. With how much greater propriety might this be said of him who redeems a human being,—to borrow the language of Professor Upham,—"by planting the seeds of knowledge and virtue, which shall afterwards spring up and incorporate the strength of their branches, and the beauty of their flower and foliage, in the mature life and action of the man! How much greater is it to subdue man, than the earth on which he treads! How noble the conquests which are obtained over the human soul! How much superior to all the victories of a Napoleon or an Alexander! What are all the mighty discoveries of our day, in the physical world, compared to those in the moral world! What are our railroads and our telegraphs, —where we travel thirty miles the hour on the one, and send messages by the lightning on the other,—compared to the great work of leading a human being back to virtue? We live in a wonderful age. Discoveries in heaven and earth, throng upon us, till we are overwhelmed with astonishment. Now a new planet appears! Now some new development in machinery! Now some hidden power in nature! Still science stretches her wings. How immense the physical universe! How much greater the moral universe! The mind can seem to set bounds to the one. Who can bound the other? And, as ages roll on, new discoveries will be made in moral science, till that great day shall finally be ushered in when the last soul shall be redeemed; and a voice be heard, as in the beginning, 'And God saw every thing that he had made, and behold it was very good.'

"The antiquary," says William H. Channing, "expends a fortune to disinter from the ruins of ages the relics of art: some hand or limb of a statue; some urn or vase; some coin or medal, and prizes it as of inestimable value. Unspeakably higher is the skill which can set free from the rubbish of evil habit and association the buried, but not lifeless, energies of goodness."

Let us pause a moment, and contemplate the scene before us. We have said there are about five thousand human beings incarcerated within the walls of our state prisons. Much larger numbers are in jails, and other places of confinement.—Many of them for the first offence; many without parents; many with families; many who once occupied honorable stations; many utterly ignorant of the very laws by which they were condemned; many whose very organization predisposed them to crime; many victims of intemperance; many who never enjoyed parental instruction; and, perhaps, many who never committed the crimes of which they are charged. In fine, who can tell the various influences that lead to the commission of crime? Who can say that, under similar circumstances, he would not have been guilty of the same offence as his brother-man? "Had I been situated as

these men have been," said the excellent Warden of our State Prison, "I, too, might have become equally guilty." Perhaps poverty drew them into crime; perhaps a failure or oppression of some merchant or tradesman involved them. But time would fail to enumerate the various causes of crime. Does not society make its own criminals? "I think pirates should be executed," said a sea-captain to the writer. "Who made the pirates?" we earnestly asked. Society often makes the criminal; then builds the cold, dreary cell for his confinement, or the gibbet for his execution. Society has, indeed, a long account to settle with its members. What a sad picture might be drawn here! Oh that some master-spirit would draw it to the life! Man, for ages, has been considered as a mere appendage to the state. A great truth is yet to be taught. Man is not made for the state, but the state for man. Man's above and before all human institutions. They did not make him; he made them. How few statesmen have dared to utter this great fact! Of those who have, how many have fallen martyrs! And the most melancholy part of their history is, that the faggot has often been lighted by the very class for whom they labored! Alas! the frailty of human nature! How evanescent is all human applause! To-day, a king; to-morrow, a malefactor! To-day, the shouts of the multitude; to-morrow, the reproaches of the world! The life of every true reformer shows, that no dependence can be placed upon popular favor. It is sickle as the wind, evanescent as the passing cloud, fading as the rose, and empty as the bubbles. How close the connection between truth and the cross!

But we are entering a wide field. Let us retrace our steps. We have spoken of the causes of crime, and the number of criminals. Let us now look at the reasons why a deeper interest should be felt in their behalf.

I. Few persons are disposed to plead for the prisoner. "I am aware," said the chaplain of a penitentiary, "that every thing which relates to prisons and their guilty inmates is, to multitudes, revolting; in them such themes create no interest,—they awaken no sympathy. On all this moral desert they can see no verdant spot. Other wastes may be made to bud, and blossom, and bear fruit; but, within the precincts of a prison-house, nothing is found to attract the eye of faith, to enkindle the dawning of hope, or call forth the aspirations of the spirit." Those who enter heartily into this great work are soon denominated "fanatics," "spurious philanthropists," "humanity-mongers," &c.—But let the world deride and persecute.—What stronger evidence can be given of the truthfulness of a cause? What philanthropist, that was true to humanity, ever lived without persecution and reproach? He lives and has his being amid scorn and suffering. His very mission is to stand amid the storm, and say to the contending waves, "Peace! be still." And, as he moves on in his sublime career, he will hear a voice saying, "Be of good cheer; I have overcome the world." He will be reproached, derided, perhaps nailed to the cross. But his Master suffered all this before. "If they call the master of the house Beelzebub, how much more shall they call they of his household?" He must be resigned to all this, and calmly meet his fate. We admire the remark of

Howard, when about to make what his declining health seemed to indicate would be his last tour of benevolence. While his weeping friends were discharging him from his purpose, he meekly said, "It is as near to heaven from Cairo as from London."

II. The prisoner cannot plead his own cause. His friends, in fact, can scarce find a place to speak for him. Let us pause here a moment; and we shall see that the philanthropy which embraces the criminal, encounters obstacles not to be met with in any other moral movement. To illustrate. In that great enterprise which so distinctly marks our day,—the liberation of the slave,—when the friends gather together, the victim himself is there. He comes panting, fresh from the land of darkness and oppression. He rehearses his thrilling story. Who can tell one more cruel? The heart is touched; the high, determined resolve follows. Look at another reform,—the temperance movement,—a movement which has burst upon the community like the splendors of a noon-day sun; a movement which has carried forward the world, at least, a whole century towards the millennial day. In this benevolent work, a part is taken by the poor forsaken inebriate. He hears a friendly, cheering voice, saying, "This is the way; walk ye in it." For the first time in his wretched career, he rehearses his tale of awful degradation and blighted hopes. He then refers to his penitence, his pledge, and his high resolves for a better life. His story penetrates the very depths of the soul. The genius of philanthropy takes a higher flight. The story reaches heaven. The angels bend a listening ear; they strike afresh their golden harps, singing, "There is joy in heaven over one sinner that repenteth." We might speak of other great moral movements, showing in what manner the very recipients contribute to their aid. The dumb pleads in mute signs; the blind prepare a concert; the orphan tells a plaintive tale; the sailor rehearses his sufferings; the slave portrays his wrongs; the inebriate describes his degradation; and even the maniac conducts the process. How different the situation of the convict! His trials and his temptations may be presented, but not by himself. He can prepare no concert; he can speak through no press. He is in his narrow cell; or, if discharged, driven from door to door, scarcely able to obtain food or shelter. Surely, then, he will not be suffered to advocate his own cause. Who will believe him, if he should? It will be said, "He is an old convict; that's enough." True, here and there a heart would respond to his story. For God, in every age, has had some that would listen to the calls of humanity. But how small a number! How many turn a deaf ear! It will not be always so. The day will come when the prison itself will furnish missionaries; when, from the gloomy cell, will come forth our Dixes, our Frys, and our Howards. That day is near at hand. What a day! How many thrilling incidents are locked up in the heart of the prisoner! What a story would be rehearsed of his poverty, his hopes, and his temptations! Two great problems will then be solved,—Which is the greater criminal, society or the convict? Society is a great nursery of crime. What a fearful account has society to settle with the criminal! How many temptations are thrown out before the weak and unsuspecting! How painful the contrast between the social position of the rich swindler and the poor thief! Governments have not been slow to punish crime, nor in erecting dungeons or gibbets. But the prevention of crime, and the reformation of the offender, have nowhere taken root among the first objects. The day, we repeat, is coming, when missionaries will come forth from within the very prisons. It will be a glorious day. Many a soul, now cold and indifferent will then be reached. That day is dawning. Already the muse finds her votaries within her prison walls. Sweet strains are already heard from the dark, gloomy cell. The essayist, the poet, the orator is there. How often do we find, beneath the rubbish of crime, a man that has reached a lofty

height in science! How often do we find one who has even received the polish of education, but whose heart has run to waste! Alas! how much of the education of our day merely reaches the intellect! Look at our schools and universities. How much is done for the mortal!—how little for the moral! But this is too wide a field!

III. The doctrine of universal brotherhood presents a strong motive for extending sympathy to the prisoner. This great doctrine was nobly embodied in the life and teachings of the Son of God. For the utterance of this truth, the world owes him a debt of everlasting gratitude. Simple human brotherhood was taught by Moses. But who was that brother? It was the Jew. It remained for the Great Teacher to set forth and illustrate the sublime doctrine of Universal Brotherhood. How admirably is this done by his precepts and example! Look at his pitiable parables of the Prodigal Son and the Good Samaritan. What rich imagery! What a lesson of kindness! In what an affectionate manner was it presented to the human soul! It was no dull, cold, lifeless truth, addressed merely to the intellect. The whole soul vibrated to purity and goodness. No wonder the people exclaimed, "Never man spoke like this man." No other doctrine will ever convert the world. The hour is coming when it will be diffused over the whole earth. Its purifying influences will reach the heart of the monarch, as well as the subject.—Already do we see this great sentiment of universal brotherhood penetrating all ranks and classes. In its progress, it builds an asylum for the blind, a school for the orphan, a Bethel for the sailor, a home for the idiot a refuge for the inebriate, an institute for the dumb. Here it has stopped; not of itself; for it has a power that will overcome all obstacles. Selfishness hedges up its way. It is to move on, and embrace the prisoner. It is to follow him when he leaves that cell to mingle again with society, finding him protection and employment. In due time, it will lay the cornerstone of an edifice, over the door of which shall be written in the enduring marble, AN ASYLUM FOR DISCHARGED CONVICTS.

Look at the example of Jesus. A poor trembling culprit was brought before him. The stern law of that day condemned her to an ignominious death. Shamed by the withering rebuke of Jesus, her eagle-eyed eyes turned to him alone with her. Then he said: "Woman, where are those thine accusers? Hath no man condemned thee? She said, No man Lord. Jesus said unto her, Neither do I condemn thee. Go and sin no more."—The prison walls have not yet resounded with this noble sentiment. "Could it but enter the heart of every legislator; did it but guide the hand that constrains the cell of the poor captive; did it appportion his pallet of straw, and his scanty meal; did it determine the completeness and the duration of his exclusion from the light of day, and the pure breeze of heaven; did it apply his manacles, (if disdaining to treat a human being with more indignity than is practised towards the most savage brutes, it did not dash his chains to the earth), what a different aspect would these miserable mansions soon assume! What different inhabitants would they contain! Prisons would not then be the hot beds of vice, in which the youthful offender grows into the hardened criminal, and the want of shame succeeds the abolition of principle—but hospitals of the mind in which its moral disorder is removed by the application of effectual remedies." When this doctrine reaches the gloomy cell, then will every prison become an asylum; then will every gibbet be demolished; and then will no more prophecy find a new application. "I will speak thy officers peace, and thy exactors ceasings; violence shall no more be heard in thy land, wasting our destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise."

Illustrations of Divine Government, by T. Southwood Smith. p. 338. Boston, 1831.

A PRISONER'S DEATH.

BY JAMES LUMBARD.  
Full twenty years have flown—  
Years of most hopeless agony and pain—  
Since he was rudely thrown  
Within those walls where death and darkness reign  
The joyous light, that shines  
So blessedly upon the homes of men,  
In faint and feeble lines  
Falls through the grated window of his den!  
The pure, free winds that steal  
With balmy freshness through their happy  
homes,  
Their breath he cannot feel:  
In that dark cell of his it never comes!  
And music, that they hear  
From human voices and from nature's choir,  
Comes never to his ear,  
To gratify his yearning soul's desire.  
The friends he knew, ere yet  
Upon his brow the seal of crime was placed,  
He cannot well forget;  
But from their hearts his name is now erased.  
His young and lovely wife,  
From whom 'twas more than agony to part,  
Soon yielded up her life,  
And left the record of a broken heart,  
Upon his couch he lies,  
The embodiment of misery and despair;  
He lifts his sunken eyes,  
And this is his impassioned, earnest prayer:

"O Father! if thy piercing eye  
Can all thy hapless children see,  
Oh! listen to my earnest cry,  
And cast that pitying eye on me!  
I know that lengthen'd years of sin  
Have led my heart from thee away;  
And that, where innocence had been,  
Dark passions held deform'd away.

I pray, that from my soul the stains  
Of guilt and crime may be erased;  
And that, where fearful doubting reigns,  
True hope may be securely placed.  
A little while, and I shall leave  
This shallow world that engirt me here;  
And that immortal life receive,  
Conferred by thee beyond this sphere.

Oh! take me to thyself, and pour  
Within my soul the tide of love,  
That I may with the saints adore,  
Who worship in thy courts above!"  
One groan! his languid head  
Fell back, and all his throes and struggles ceased;  
The prisoner was dead,—  
For ever from that hideous grave released!

God speed the happy time  
When man shall learn that to be just is not  
To seek revenge for crime,  
And hope forever from the spirit blot!—  
That, if he fain would make  
The guilty tread the path from which they stray,  
With kindness he must take  
Them by the hand, and point them out the way!

FALSE CHARGES AGAINST UNIVERSALISM.

[Continued from last number.]  
"Neither can they prove the things whereof they now accuse me." Acts, xxiv, 13.

3. In the next place our enemies say we deny the Atonement.

"They cannot prove this thing," for it is not true. We do most fully and earnestly believe in the Atonement, as that doctrine is presented to us in the Scriptures. We believe it to be a Reconciliation—a "reconciliation of all things"—"THE WORLD"—to God, by Jesus Christ. We believe this universal Atonement—Reconciliation, will be finally fully effected. This, the partialists do not believe; and they, therefore, and not we, deny the true doctrine of Atonement—and yet they have the impudent hardihood to charge such a denial upon us! True; we do deny that Jesus died to gain the favor of God for us, to placate his wrath, to turn away deserved punishment from us, to suffer in our stead. For in the first place, God always loved his creatures: there was no necessity for gaining his love.

(2) If God really hated us, Jesus could not remove that hatred; for how could any influence or act change the Immutable Jehovah? (3) If, as Partialists say, sin is infinite, penalty is annexed to it, no power—not even God—could set it aside: it would be only opposing one infinite thing to another equally infinite thing. Nothing would be gained by such a sacrifice for such an object. (4) If we deserve a certain amount of punishment; we ought to endure it for ourselves; and not another for us. Why should we be delivered from a just and merited chastisement? If the punishment were cruel or unjust, there would be some propriety in enabling us to escape it. But who will venture to call the penalty of God's law, cruel or unjust? What do we think of the man who assists a condemned criminal to escape from the hands of the officer of justice? and will the son of God be guilty of such an act? Universalists cannot believe that Jesus would do an illegal, a wicked thing. (5) The Scriptures teach no such doctrines; but the contrary. Are we not right, therefore, in rejecting sentiments so false and unscriptural? and are they not slanderers who charge us with denying the Atonement?

4. They say, we disbelieve in a change of heart—Conversion—Regeneration—the New Birth. Let us see.

It they mean by these phrases, a change of opinions—a reformation of life and manners—a "ceasing to do evil, and learning to do well"—possessing faith in Christ, and a hope of immortal life,—we do not reject Conversion, the New Birth, etc. But if they mean such a radical change of heart or nature, supernaturally and mysteriously effected, as they generally pre-

tend, that they are not liable to sin, we do deny the truth of the doctrine; for the simple and most conclusive reason, that we never saw, heard nor read of, such a man in this world—a man who was not liable to the influences of temptation, and who never sinned. This one fact is enough to demonstrate the unsoundness of the doctrine as thus expressed.

But we heartily believe all the Scriptures say on this subject. We hold most firmly to the doctrine of Regeneration, the New Birth, etc.; as taught in the Divine Word. We teach that "we must be born again" that is, from above, as the Greek word there means—in order to see, to enjoy the kingdom of God—the spiritual kingdom established among man by the Messiah, "consisting of righteousness, and peace and joy in the Holy Spirit."

Let us see how the Bible defines the New Birth. 1 John v. 1. Whosoever believeth that Jesus is the Christ, is born of God, ["from above,"] and every one that loveth him that begat, loveth him also that is begotten of him." Again; see 1 John iv. 7: Love is of God; and every one that loveth is born of God, and knoweth God." Then also, 1 John ii. 29 "Every one that doeth righteousness is born of him," (Christ.) Here we see what is required as the New Birth—FAITH, LOVE, (to God and man,) and RIGHTEOUSNESS. Hence Christian believers are called, in a special sense, "sons of God." This is effected, as the Sacred Writers inform us, by "the Truth"—the "word of the Truth"—the Gospel—"the Spirit;" that is, the Divine energy or power in the Truth.

All this we believe; and consequently they wickedly slander us, who charge us with rejecting the doctrine of Regeneration, etc. Moreover, we most earnestly believe that all men shall finally be born of God, regenerated, radically changed, so as to sin and suffer no more. This the Word of God teaches; and this, all Partialists deny. Therefore they are the ones, not we, who reject the New Birth, Regeneration, etc. they have not a tithe of the faith in that sublime doctrine, that we have. Yet they impudently call us Infidels, and themselves Christian believers! It is like the old Pharisees accusing the Saviour of "having a devil!"

REVIEW OF HALL'S "UNIVERSALISM AGAINST ITSELF."

Rom. viii, 19, 23. For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our body!

Serious and important as the subject is, on which we are engaged, nevertheless, in view of what is to follow, we cannot forbear exclaiming: "Let those now laugh who never laughed before, And those who always laugh now laugh the more!"

Alack! Alack! How much have these passages puzzled the brains of Partialist controversialists. Many the rich store of amusement have we had at their fruitless attempts to explain and fetter away that which needs no explaining and which, like a tower of adamant, resists all attempts to mutilate and destroy. Particularly have Campbellite controversialists brought to bear upon the subject that low cunning and ingenuity for which they are especially celebrated; but, supreme above mysticism and the darkness of error, the resplendent light of truth has continued to shine with undiminished brightness. We do we remember one poor fellow of this class, who, being badly pushed by his opponent, explained the term creature to mean "the heathen idols!" And a bitter time he had of it, you may be sure. The reader has only to substitute the explanation, for the present reading, to enjoy as rich a joke as language can be made to furnish.—No wonder the audience, both friend and foe, did laugh heartily. And the poor, self-victimised fellow laughed too; and his opponent, of course, enjoyed a complete triumph!

Not a whit better is Mr. Hall's attempt to explain the text and involve Universalists in difficulty,—He only involves himself in trouble and lays



himself broadly open to severe ridicule. And it is very evident he is fully aware of this. We want no better evidence of the fact than the following, which occurs at the close of his exposition. "The whole fraternity of Universalists, with all their powers of mysticism and twistism, are challenged to refute this exposition. They cannot do it; and they dare not try it! Reader, recollect this." This is precisely the kind of earnest-work with which Mr. Hall strengthens his weak places in his arguments, all through his book. We have come to regard such kind of things as an advertisement that there is something rotten in Denmark—that the heap of filth contains something suspicious, or contraband in the custom-house of truth, beneath the surface! In this instance, such, in fact, is the case. You shall see, reader, what it is that Universalists dare not try to refute—and which they cannot refute if they do try. Here it follows:

"*Ktisis*, rendered creation, does, in my humble judgment, signify the infant creation, or that part of the human family who never arrive at the age of accountability, and who are never in the scriptures styled either christians or sinners."

And this is what Universalism cannot refute, and dare not try to refute! Nay, verily—the thing refutes itself! Nevertheless, it is possible that some person may be so purblind with error, that they may wish to see a bona fide refutation. Well, then, here it follows:

1. Infant, or infants, is not a correct rendering of the term *creature*, as used in the text; because the creature is represented, verse 19, as waiting with earnest expectation for the manifestation of the sons of God. Thus: "For the earnest expectation of the creature waiteth for manifestation of the sons of God." Are infants exercised with an earnest expectation for the manifestation of the sons of God? Do they know any thing about the gospel, the christian hope, or the destiny of the sons of God?

2. The "whole creation (*ktisis*) is represented as groaning and travailing in pain for the adoption, to wit: the redemption of our body. Is this true of infants? Have they any knowledge of future redemption, and adoption, and deliverance into the glorious liberty of the children of God?

3. The word *ktisis* (creature) is never once rendered infants in the whole Bible; and we presume not in any book or manuscript under heaven. Hence, there is not one particle of authority for such an exposition of the term, in existence. *Brephos* is the Greek word for infant—why was not that used if such was the apostle's meaning? Did the spirit of God intend to deceive, by using a term which never had the meaning Mr. Hall ascribes to it in any Greek author that ever existed?

4. Mr. Hall frequently tries the soundness of an interpretation, by trying its adoption elsewhere. We presume, therefore, he will not complain if we test him on his own ground. This same word *ktisis*, or *ktisee*, occurs in Mark xvi 15 which reads thus: "Go ye into all the world and preach the gospel to every creature," or, as Mr. Hall renders it: "Go ye into all the world and preach the gospel to every infant!" It occurs also in 1 Pet. ii. 13, "Submit yourselves to every ordinance of man." Or, as it should be rendered, every human creature: Or, as Mr. Hall would render it—submit yourselves to every infant! Once more: The word occurs in Rev. v. 13.—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever!" Substitute infant for creature and the absurdity will be complete.

The commentators are against Mr. Hall's error. "By the creature we here understand not as some do, the Gentile world, and their expectation of Christ and the gospel; but the company of sensible creatures. There is an impurity a deformity, and infirmity, which the creature has contracted by the fall of man. The creature that is thus burdened, shall at the time of the redemption of all things, be delivered from this bondage of corruption into the glorious liberty of the children of God." *Com. in loco.*

ANOTATIONS BY MATTHEW H. POOL.—"This word is used four times, in the and the three following verses. By the creature or creation, is meant ALL MANKIND, both Jews and Gentiles." *Com. in loco.*

We have not Macknight at hand, but his comment is essentially the same as the above. See Macknight on the Epistles

"Thus easily do we dispose of the profound lucubrations of Alexander Hall. Perhaps he is still convinced Universalists 'dare not try to do it!' We would just inform Mr. Hall, it is not necessary to try—[the thing can be done without trying!]

Let us see now if he succeeds any better in his attempts to refute Universalism

Objc. 1. "Universalists contend that the Greek word *ktisis*, here translated 'creature,' and 'creation,' signifies the whole human family. This we deny, and we proceed in the first place to disprove it. The language which the apostle makes use of, forever excludes the idea that the whole creation means the entire posterity of Adam. This is clear without an argument, if we simply look at the language. For we know that the whole creation groaneth and travaileth in pain together until now, and not only they but ourselves also, i. e. not only the whole creation, but ourselves also, showing most conclusively that ourselves was no part of this whole creation of which he was speaking. If this be not so, then there is no meaning in language."

Ans. It is not so; and still there is meaning in language. Hear the apostle: "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John, ii. 2. If Mr. Hall's criticism is just, then we may say in reference to this text, that "ours only" shows most conclusively that ours was no part of the whole world of which the apostle was speaking! But we know that such is not the fact, and therefore the criticism is not just.

If we dared perpetrate a paraphrase after the signal failure of the great Mr. Hall, it would be something like the following: "For we know that the whole creation (i. e. intelligent creation) groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the first fruits of the spirit [the fact that we have the first fruits of the spirit does not prevent our groaning for the final deliverance in common with those who have it, not—even we are not excluded.] even we ourselves groan within ourselves, waiting for the adoption, (i. e. "manifestation," *Bush*.) to wit, the redemption of our body." [i. e. "the body to which we belong."] Thus the text is construed agreeably to the laws of language; by which a part may be spoken of as distinguished from the whole by some peculiar quality, but nevertheless, belonging to the whole.

Objc. 2. "Let them [i. e. Universalists] put their fingers upon the text of scripture, where *ktisis* means the entire posterity of Adam, or else forever hold their peace."

Ans. Very easily done: For example, see the texts under examination. Also Rev. v. 12, *ktisma*. Also Col. 1, 15, *ktiseos*: 23, *ktisei*, and also many others. Of the latter quotation, Clarke says it is "a Hebraism for the whole human race." Now let Mr. Hall, "forever hold his peace."

Objc. 3. "But Universalists may say, that *ktisis* cannot mean infants; and that it has not this meaning once in the whole Bible. But here, as in other cases, Universalism contradicts itself in one sentence. They first tell us that *ktisis* means the whole human family without exception, and then turn right round, and say it cannot signify infants. Singular indeed! Are not infants a part of the whole human family? Most certainly: and hence Universalists are compelled to admit that the creation means all we contend it does; for they say it means all that and more too."

Ans. Does Mr. Hall suppose his readers are all a graceless set of idiots? or does he mean to insult them by burlesques on reason and common sense? It must be one or the other, or something equally as bad; for that Mr. Hall should honestly suppose his objection is anything more than a flimsy attempt at a dishonest deception, is not conceivable.

The sum of the objection is this: 1. Universalists say *ktisis* means the whole human family. 2. Infants are a part of the human family. 3. Therefore, infants are the whole human family!

O tempora! O mores! And, reader, Mr. Hall winds up this ebullition of diluted silliness with the following windy grandiloquence:—"Whenever they (Universalists) tell you that *ktisis* means the whole human family, just admit that it means that part of the human family, who die in infancy, and deny us meaning any more; and that instant Universalism is brought to a dead set. They cannot bludge a peg!"

On this we have but one remark to make. It is said that some tribes of Indians deify natural objects. Mr. Hall's deification is only prevented

by his having been born in a Christian community! Such, at least, is our opinion!

We have thus exploded Mr. Hall's view of the text, and successfully, as we believe, removed the obstacles which he has attempted to throw in the way of the Universalist view. One word more of an affirmative character, and we have done.

We have seen that Henry, Macknight, and Pool; define the term *creature* to signify the rational creation; and that this definition is sustained by scripture usage. Our most testimony we will now introduce, and we trust that, on this point, the reader will deem it conclusive: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." (*Klimaton*.) James 1. 18. This renders the fact undeniable, that those who were the first-fruits, or those who had "the first-fruits of the spirit," are to be included with the whole creation that groans and travails in pain; namely, "the entire company of God's sensible creatures!"

The next fact of importance is, that God's creation of rational creatures are to have a glorious deliverance—delivered from the bondage of corruption into the glorious liberty of the children of God; that is, they are to be constituted children of God in the highest sense by "being children of the resurrection." Luke xx. 36—And that this glorious liberty excludes the idea of sin and suffering, is too apparent to require proof.

O the great and precious treasures of the gospel of Christ! Hail, great and precious promises—hail glorious hopes of immortal bliss! The creation that now groans in the bondage of corruption, shall not always groan. The day of deliverance draweth nigh. The great drama that has been performing upon the vast theatre of the world is coming to a close; and soon we shall hear

"The dwellers on the rocks, and in the vale, Shout to each other; and the mountain tops From distant mountains catch the sounding joy, Till nation after nation taught the strain, Earth rolls the rapturous hosannah round!"

We close this section with a quotation from the Rev. John Wesley:

"Have we not got farther ground for thankfulness, yea, and strong consolation, in the blessed hope which God hath given us, that the time is at hand, when righteousness shall be as universal as unrighteousness is now? Allowing that the whole creation now groaneth together, under the man of sin; our comfort is, it will not always groan. God will arise and maintain his own cause, and the whole creation shall be delivered from both MORAL and NATURAL corruption.—Sin, and its consequences, pain, shall be no more, holiness and happiness shall cover the earth.—Then shall all the ends of the world see the salvation of our God. And the whole RACE OF MANKIND shall KNOW, and LOVE, and SERVE God, and reign with him forever and ever!" Wesley's Sermon's vol. 5, page 156 Some editions, vol. 2, page 67.

TO THE EDITOR OF THE GOSPEL MESSENGER.

Your last number contained the obituary of Mrs. Louisa T., stating that the last moments of the departed "were cheered by bright hopes of a brighter and happier life beyond the grave." This Sir, is true. No one, who knew the deceased, and will exercise candor, has any reason to doubt the truth of this statement. Mrs. T. was a firm believer in the ultimate holiness, and consequent happiness, of all created intelligences. To her, the Gospel was, indeed, "good tidings of great joy which shall be to all people."

Our departed friend was educated in the faith of the Covenant, yet, she yielded not a blind assent, because, her early impressions were Universalist. She had apparently tried the spirit of the doctrine, whether it was of God, and having convinced herself, that it accorded with the character of "Our Father," as we are directed to pray, and who is represented as a Being of infinite love, she saw no reason to doubt its truth, and it proved, through the grace of God, the support and consolation of many hours of bitter sorrow and severe bodily affliction. Possessing similar views respecting the Character of God, and the mission of Jesus Christ; the writer of this was accustomed to converse unreservedly upon religious subjects, with Mrs. T. Some of her remarks may interest your readers. Justice to the memory of the deceased, and a due regard for truth, compel me to state that these remarks were

not intended for publication at the time they were made. In this writing from memory, I may possibly fail in using language sufficiently expressive. Her own words will be given as near as possible. The subject is of too serious a nature to admit the exercise of the imagination. About one month before her decease, the writer attended her during a night, while the family obtained necessary repose as she was so far reduced that she could not be left unattended; this is mentioned to show that she then considered herself upon the very verge of the grave, and consequently her words must have been intended to express her thoughts.

While relating to me some of the events of her past life, I asked if she had ever doubted the final salvation of all; and if she thought her sentiments would remain unchanged in the hour of death. She replied to my first question in this manner.—"Why should I doubt? If I do not believe that all will be saved, I cannot believe in the salvation of any." To my second, she made this reply: "I have been reduced to such extreme weakness that I could not raise my hand, or speak, my physicians gave up all hope, and my friends wept over me as one dying; yet the thought of death had no terrors—I was willing to go; and if fears respecting my future destiny were all, I should die happy. I have no fears, yet the thought of leaving my family are sometimes painful." The conversation turned upon the singular diversity of religious sentiments existing, and the varied forms of worship extant among Christians. "How strange," said she, "that people (and even teachers, as they profess to be of the religion of Jesus,) will persist in representing Our Father, in the light of a cruel tyrant, rather than in the Scriptural light of a Being of unlimited goodness, whose tender mercies are over all his works." Upon my saying that reason, if rightly exercised must lead us to proper views of the goodness of God, toward his creatures, I was interrupted with "not reason alone; but look at the promises, has he not said that he will wipe away tears from off all faces, and the rebuke of his people will he take away from off all the earth, for the Lord God hath spoken it.—Isaiah, 25, 8; and also, "Who will have all men to be saved and come to the knowledge of the truth.—1 Tim. 2, 4. And have we not, [the oath of God, sworn by himself, for there is none greater."

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return. That unto me, every knee shall bow, and every tongue shall swear. Surely shall say in the Lord, have I righteousness and strength." Isaiah 45, 22, 24.

Again, on the Thursday previous to her death which occurred on Monday, Jan. 1st, her faith in God and unwavering attachment to the doctrine of impartial grace, were most touchingly and triumphantly displayed. She had been so weak during the night previous that we dared not converse beyond ascertaining her wants; in the afternoon, however, she seemed easier, and the opportunity was improved. As Mrs. T. was not expected to survive during the next day, and as I purposed leaving the village for at least two days, I had no reasonable hope of again meeting her in this life, and approached her bedside to bid her her adieu, until by the will of the Father we should meet in the spirit land. Never while consciousness remains can the memory of the scene that followed, be effaced from my mind. Upon asking if she was still relying upon the promises, she replied, "Oh! yes!" Well then, said I, farewell! and if you never meet again on earth, may we meet at the Mercy seat of the Most High, adding, I feel assured that we shall. "So do I, So do I, I feel perfectly assured that we shall" was part of her reply, the remainder was lost in tears, and as we both supposed, a last embrace.—And once again we met, but she was too far gone to converse, yet from the patience with which she bore her sufferings and the smile of hope which occasionally lighted up her countenance, I feel convinced that she remained unchanged to the last. Is not this a most cheering refutation of the absurd objection, that "Universalism will do to live but not to die by." The Angel of Death folded his wings around her, yet the darkness of despair fell not upon her spirit. Amid the gloom of the valley of the shadow there shone the gladdening ray of Love, boundless, illimitable Love. Mrs. D.

Smithville, February 1, 1849.

POPULAR OBJECTIONS TO UNIVERSALISM ANSWERED.

1. "If the doctrine of universal salvation is true, there can be no use in preaching it." I must confess that this objection is both flat and stale; but as it is not so much our object to condemn folly, as to enlighten it, we must give it a passing notice: It is frequently the last objection given by an opponent, after having been driven the rounds in argument, and refuted, point after point. He will then look you wisely in the face, with a "Well, friend, if your doctrine is true, there is no use in preaching—that's clear; for if all men are to be saved, unconditionally, what's the use of preaching?" And then he takes his leave of you, unless, perchance, he is stopped a little, as we stop him now, to reason with him; and to state.—

1. That this is no objection to the truth of the doctrine, but only against its utility.

2. The objection destroys itself. It is based upon the supposition that the doctrine may be true. If it is true, that is reason enough for preaching it. Would the objector have us preach a falsehood, even though it might appear of some utility? No indeed. If, then, our doctrine is true, that is the very reason why we should preach it.

3. The objection also supposes that the only use of preaching is to save men from an endless hell. And this, in fact, is the great object of all limitarian preaching.— Now, if there were no other salvation than this, and all mankind were to be unconditionally saved from this, then, we confess, there would be no use in preaching. We might then institute the following argument: there is no other salvation than deliverance from an endless hell; all mankind must experience this salvation; therefore, there is no use in our preaching to save them.

But suppose there happened to be another salvation. Suppose that Christ received the "name of Jesus, because he should save his people from their sins;" suppose that he was "sent to bless us, in turning away every one of us from our iniquities," suppose it was to "open our eyes, and to turn us from darkness unto light, and from the power of Satan unto God, that we might receive forgiveness of sins, and an inheritance among them which are sanctified by faith." There would then, manifestly, be an appearance of wisdom, in the preaching of the cross, and in bringing home to men's business and bosoms matters worthy of their grave attention!

Now this happens to be the case. We perceive that men are in the way of sin, of darkness and of unbelief. We preach to open their eyes, and turn them to the light. We fear no endless hell, but we recognize a high and glorious salvation,—one which, we apprehend, fully justifies the use of the term, notwithstanding all the felt unmeaningness which, in our use of it, is felt by many to hang around it. It is, emphatically, to SAVE MANKIND that we preach the sentiments of our faith. And the Saviour himself came "to seek and to save those who were lost," not those who should be lost. We view the world, or a great part of it, in a lost condition. They are lost to truth, they are lost to virtue, they are lost to faith and hope, they are lost to happiness, they are lost from their Father's house,—they are lost, woefully lost, but not forever; and it is by the "foolishness of preaching" that we expect to save them. In the world's eye it is foolishness, but to those who have tasted of the good word of God, and the powers of the world to come, the gospel we preach is the power of God, and the wisdom of God, to the salvation of every true believer.

Go, my friends, and contrast our condition with the condition of the heathen, if you want to know the utility of preaching, abstracted from the power of an endless hell. See them sunk in the grossest degradation, idolatry sensuality, and ignorance; "without natural affection, implacable, unmerciful," and living in darkness that may almost be felt. Contrast their uncivilized and degraded state with the condition of those who have received the

light and knowledge of God in the gospel of his Son, and say then, we beseech you, apart from all considerations of exposure to an endless hell, whether a grant and special salvation had not visited us. This is the salvation we preach. We seek to save men from ignorance,—ignorance of God and his government; from sin and its bitter consequences; from unbelief and sorrow, and all the evils attendant upon mortal and imperfect man, which the gospel can alleviate or remove away forever. If our doctrine is true then, there is some use in preaching it.

We preach to make men better.— We aim to inspire the virtuous will, the holy resolution, and to impel the creature to worship his Creator from thankfulness of heart. And is it foolishness in the eye of God? Is it vain and useless unto man? It may be foolishness to some, but they should not forget that, in days long past, when the world in wisdom towered high in its own estimation, "it pleased God, by the foolishness of preaching, to save them that believe." And may not the same salvation go forth now? Yes, and it will go forth, till the world is delivered from its folly,—till all obstacles are moved out of the way,—till "every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

Again, we must now tell the objector that one very great use in preaching our faith is, to save mankind from degrading and dishonorable conceptions which they have formed of Him who is the Father of all mercies. They have dishonoured God by the ascription of a character that would disgrace the veriest tyrant upon earth. They have cast a cloud of blackness over all his government. There is not one of them who, if he had the power, would not do better, infinitely better, for mankind than they allow their God will do. Thus they exalt their own benevolence above that of the Almighty, and impiously revile his character with blasphemies too horrible to utter. This is plain, but it is absolutely true. I do not say they do it intentionally; but they do it in ignorance of his adorable nature. And if I wanted to reproach my God, and to conjure up the foulest imaginable impiety, I would not, with horrid oaths deny him; but I would say, in daring coolness, that he would inflict upon his helpless creatures, who owe their being to him, unintermitted, and interminable torment.— This I would do; and I should have no doubt that I had done the worst I could do. I know I am plain, and I mean to be plain on a subject of this nature: I would say it, did I die while my pen quivered in my hand.

Now, my friend, it is to save mankind from such dishonorable views of God that we preach our sentiments. And we will preach till knowledge runs to and fro, and his name is glorified throughout the earth.

We have now one question to ask concerning the morals of this theory and shall then dismiss the subject. Would those who bring the objection we are noticing be willing to acknowledge that, were it not for saving men from an endless hell, all their preaching and all they could preach would be foolishness? Then ENDLESS DAMNATION is the sum total of their wisdom! And, without this, they could not lift a finger to God, to Christ crucified, to virtue, or to happiness! And we believe this is not a great ways from the truth of the matter!

[To be Continued.]

The word "damnation" occurs but ten times in the Bible—the word "damned" but three times—whereas the word "salvation" occurs one hundred and seventy times. Why do some preachers delight to use the former so much more frequently than the latter?

SECULAR.

UNITED STATES.

THE CALIFORNIA MOVEMENT.

The excitement regarding the recent discoveries of gold in California continues to increase throughout the United States, and it is difficult to say when it will reach its height. The whole number of vessels that had left the United States for that region since the commencement to the 1st Feby, was 99, and the number of passengers they had carried out between 5000 and 6000.— The different routes taken were as follows:

	Passengers.
For San Francisco direct in 80 vessels	4,476
Via the San Juan, in one vessel	2
Via Vera Cruz, in two vessels,	215
Via the Brazos, in two vessels,	219
Via Chagres, in 14 vessels,	807

Total thus far in 99 vessels 5,719

Very extravagant estimates of the annual yield of the gold regions of California are made—extravagant compared with the yield of gold in any other country, though, perhaps not beyond what may be realized. Some estimate that a hundred millions of dollars worth of gold will be collected annually. Indeed all the accounts lately received from that country state that the supply of gold is literally inexhaustible.

A question naturally suggests itself as to what will be the effect of this discovery upon the value of gold and upon the commerce of the world? The aggregate currency of the world is estimated by a New York journal as follows—

Bank Currency.	Specie in Banks
United States \$155,000,000	75,000,000
Great Britain 150,000,000	90,000,000
France 100,000,000	40,000,000
Rest of Europe 200,000,000	200,000,000
Rest of the world 50,000,000	40,000,000
Total estimate \$350,000,000	445,000,000

SPECIE IN CIRCULATION.

United States,	20,000,000.
Great Britain,	75,000,000.
France,	60,000,000.
Rest of Europe,	200,000,000.
Rest of the world,	25,000,000.
Total estimate,	\$30,000,000.

According to this estimate the aggregate circulation of money and promises to pay money is ten hundred and thirty millions of dollars; of which six hundred and fifty millions consist of paper or bank promises. The circulating of this paper keeps locked up four hundred and forty-five millions of specie in banks; showing that the currency of the world is two hundred and five millions dollars greater than it would be if there were no bank paper in circulation, and the specie now locked up in banks took the place of the bank paper. If the yield of gold in California be one hundred millions of dollars annually, in little more than two years the addition of gold to the circulation, would be nearly equal to the aggregate amount of bank paper now afloat. From this addition to the metallic currency of the world one of two results must follow. Nations would either adopt an exclusively metallic currency, and thus prevent a violent financial revolution or the bankers would make every additional million of gold the basis for an addition to the circulation of two millions of paper. Three hundred millions of gold would thus add nine hundred millions to the currency of the world; nearly doubling its amount, creating a violent financial revolution, and instating prices to a tremendous extent. Gold would thus sink much below its real value, as the currency, increasing by artificial means three times as fast as the gold, would sink in value, the paper in its fall bringing down with it the price of gold. If the estimates of the probable yield of gold in California be realized, the Americans may do much to keep up the value of gold by prohibiting the use of bank paper as currency. If they permit paper to continue to compete with gold as currency (for that is the correct light in which to view it) a very important product of national industry will be much lessened in value.

The effect of a depreciation of the value of gold on most of the countries of Europe, would on the contrary, be highly beneficial. If gold were to depreciate 50 per cent in value; if a given quantity of it would in future purchase only half the amount of labour it does at present; and if it still continued to bear the same value nominally that it does at present, the national debt of England would in fact be reduced to half its present amount, though none of the debt were actually liquidated.—[Examiner.]

THE REAL GOLD MINE IN CALIFORNIA, we are informed, has been at length discovered,—whole masses of golden rocks being in the mountains—and that the object in sending out the Revenue cutter Ewing the other day, was to convey intelligence of this fact to our ships of war in the South and Pacific Oceans, in order that they may repair to San Francisco and protect the treasury. This statement we give on the authority of a gentleman who was in Washington when arrangements were making for sending out the Ewing which in one of the fastest sailers belonging to the Government.

Normans declare that the discovery of the Gold mines in California, is the result of their selection of that country for their abode. In other words, they consider it a special interposition of Providence in their behalf.—[N. Y. Com. Adv.]

NEWS BY THE STEAMER "CANADA."

The California gold fever rages very high in England. The burthen of the various vessels announced for California, in one impression of the Times amounts to 5000 tons. About a million, and a quarter is wanted to carry out the schemes already formed.

THE CHOLERA.—The number of deaths by cholera are about the same as the preceding week. The number of deaths in London and the country for the week ending January 10, was 580—Scotland, same time, 2,508. The only places where it has made its appearance is Ireland, and Belfast, Bergen, and Holywood. Between the 5th and 8th inst., 36 persons were reported to have died with it.

Preaching Appointments.

LONDON:

On Sunday, March 4, at the Universalist Church, at 14 o'clock in the morning and 2 o'clock in the afternoon.

There will be a business meeting on the following Monday evening, at 7 1-2 o'clock. The members of the Society and all those friendly to the cause, are respectfully invited to attend.

WESTMINSTER:

In the Brick School-house, on Wednesday ev'ng, March 7, at 7 o'clock.

TOWN LINE:

In the New School-house, on Thursday ev'ng, March 8, at 7 o'clock.

TEMPERANCEVILLE:

On Sunday, March 11, at 2 1-2 o'clock in the afternoon.

SMITHVILLE:

On Sunday, March 18, at 2 1-2 o'clock in the afternoon.

PELHAM:

In the School-house, near Disher's Tavern, on Sunday, March 18, at 10 1-2 in the morning.

BEAMSVILLE:

On Sunday, March 18, at 7 o'clock in the evening.

BRANTFORD:

On Sunday, March 25, at 10 1-2 o'clock in the morning in the Old School-house.

MUDGE HOLLOW:

On Sunday, March 25, at any hour in the evening the friends may appoint.

BERLIN:

On Sunday, April 1. Preaching twice or three times, and at hours the friends may choose to appoint. Mr. Miller and our friends in that region, will please make the necessary arrangements, giving notice, &c.

CHEQUERED SHEDS,

BURFORD:

On Tuesday, April 3, at 7 o'clock, in the evening. The friends will please give notice and make the necessary arrangements.

WATERFORD:

On Wednesday, April 4, at 7 o'clock in the evening.



POETRY.

LITTLE CHILDREN.

Speak gently to the little child,  
So guileless and so free,  
Who, with a trustful, loving heart,  
Puts confidence in thee.  
Speak not the cold and careless thoughts  
Which time has taught thee well;  
Nor breathe one word whose bitter tone  
Distrust might seem to tell.

If on his brow there rests a cloud,  
However light it be,  
Speak loving words; and let him feel  
Thou has a friend in thee;  
And do not send him from thy side  
Till on his face shall rest  
The joyous look, and sunny smile,  
That mark a happy breast.

Oh! teach him, this should be his aim,  
To cheer the aching heart,  
To strive where thickest darkness reigns  
Some radiance to impart.  
To spread a peaceful, quiet calm,  
Where dwells the noise of strife,  
Thus doing good and blessing all  
To spend the whole of life.

To love with pure affection deep,  
All creatures great and small,  
And still a stronger love to bear  
For Him, who made them all.  
Remember, 'tis no common task  
That thus to thee is given,  
To rear a spirit fit to be  
The habitant of Heaven.

THE LAST HANGING—ORTHODOXY AND THE GALLOWS.

Amos Northrup was executed at White Plains a few weeks ago for murder. The account given in the papers, justifies all that has been said about the evils of this kind of judicial man-killing. We extract the following from a Religious Journal which insists upon the law of blood:

"There were about 2,000 persons assembled in the vicinity of the court house, to witness the tragic scene, but many were doomed to disappointment. The gallows, erected in the morning in front of the prisoner's cell, consisted of a platform elevated about one foot above the ground. On either side of the platform, were two upright posts, securely braced, and a cross-piece extending from one to the other, about ten feet above the platform. From the centre of that cross-piece hung the fatal rope. About 200 persons were assembled in the yard.

At a quarter past 2 o'clock, the wretched culprit, preceded by the sheriff, marched into the yard. With an unflinching step he placed himself upon the platform, and seated himself in a chair, clothed in the habiliments of the grave, with the halter around his neck. The attending clergyman addressed the Throne of Grace, invoking the Divine blessing, inasmuch as he had confessed his fault and repented himself of the same, and accepted the offers of salvation, that he might, also be accepted of Him in that world to which he was hastening."

The writer, who was present, after describing him as a large, heavy man, who had accumulated a mass of flesh during his confinement,—not much troubled in conscience, one would think—says he stepped forward and made a short address, in substance as follows:

"He felt it his duty to make some remarks in regard to the unfortunate family of which the girl was a member, whose life he had taken. That he had committed the act he did not deny, and having transgressed the laws of the country, was now to suffer the penalty, and he of necessity admitted. That she had been the means of bringing him where he was, but the deed he had committed had been the means of saving his own soul. He had no hard feelings towards any of the family, nor any one in the world, and hoped that nobody had any against him; and if they had they might be abandoned. He had provided for himself since he was seven years old. This day had been a painful day to him, and he supposed it had been to most others. His heart's prayer to God was, that the afflicted family, and all others, might repent and be converted as he had. He was prepared and not afraid to die—and closed by saying:—Brethren and fellow citizens, I bid you all an affectionate

"Here his feelings overcame him, and he made a second and third effort and in the fourth said: "I bid you all an affectionate and everlasting farewell."

"He then stepped back to the centre of the platform, shook hands with several, bidding them farewell. The noose was adjusted—with one stroke of the ax the rope was severed, the weight fell, and the criminal hung suspended in mid-air."

We cannot give the description that follows.—It is too inhuman. But we add a few comments with the hope that the advocates of the death-penalty will consider them.

1. As is common in such cases, this wretched man after being proved guilty of murder, to the charge of which he plead not guilty, and sentenced to be hung, "confessed his fault, and repented himself of the same, and accepted the offers of salvation." Of himself he said, "he was prepared and not afraid to die."

2. He says, of the murdered girl, "she had been the means of bringing him where he was, but the deed he had committed had been the means of saving his own soul! Monstrous! And this idea is sustained by the Orthodox, and put forth in their papers as an evidence of saving grace.—Perhaps Dr. Cheever will quote it into the next edition of his work to prove the saving grace of the gallows. We trust we shall not be accused of believing that "death saves men," by those who advocate that murder is the "means of saving."

3. The dying man said his heart's prayer to God was, that the afflicted family (of the murdered girl) and all others, might repent, and be converted as he had!" From this, and from other sources, we learn that the girl and her family had not repented; that she nor they had been converted, and of course she has no chance of salvation. Now look at it. This convicted man says, "She has been the means of bringing him where he was," and that had been the "means of saving his soul." He murdered her, and thus hurried her before the judgment of God, unrepentant and unconverted, unfit for heaven. She must go to hell and be tormented, forever and ever. That deed was the means of saving his soul. He has been hung and is gone to heaven, where he will rejoice in perfect bliss forever and ever. The blood stained murderer in heaven, the innocent girl in hell! Oh Orthodox! hide thy head for shame!

4. And then the influence. 2,000 persons assembled to see a man killed. We remember when boys used to assemble at beef and hog killings.—It was a gala day for them. Higher sport is now sought, and 2,000 people in Westchester crowded together to see a man hung up by the neck in "mid-air." They could not have been Universalists, for there are none in that region. It is a matter of some importance and anxiety to learn whether any of the "saving" grace of murder was, as is common in such cases, extended to any of the bystanders in a way to induce them to "go and do likewise." It is usually the case that a hanging is followed by a murder. We hope it may not be so in this case.

The above case is not a solitary one. It is not many years since a man of the name of Clough murdered a Mrs. Hamilton, in New Jersey, under most aggravating circumstances. Condemned to die, he repented; and under the gallows expressed his assurance of heaven for himself, and his regret that he had sent the beautiful and innocent woman to hell! Such cases should be remembered for the practical illustration of certain points of a doctrine which passes for Orthodoxy.—New York Christian Messenger.

TOTAL DEPRAVITY IN EARNEST.

A writer in a Presbyterian paper published in the United States, referring to a man entering upon the road to Heaven, thus speaks of his condition and prospects.

"He begins an external reformation, becomes serious and moral, and imagines that he is getting along very well. The good esteem him as almost a Christian, and he fancies himself not far from the Kingdom of Glory. But in looking more narrowly in his heart, he doubts, because of the evil that he finds there. He examines the motives of his conduct, and alas! they are all selfish. His good deeds now chiefly trouble him. Even his best thoughts are sinful. His heart is fountain of wickedness—his character is wholly defiled—totally depraved without one redeeming trait, and he can recall no period in his existence

when it was otherwise. Not a ray of hope, either for this world or the next, enters his soul.—He stumbles upon the dark mountains—he rolls upon a black and dismal sea of despair, and oh! where shall he find a harbor, to cast the anchor of a single hope?"

The picture is as dark and gloomy as Presbyterianism in general. The idea however, that a man's best thoughts are sinful, suggests that Presbyterians are as deep in the mud as others are in the mire; and it will take them a long time to pile good works enough together to entitle them to heaven. If the best thoughts are sinful, pray what shall we say of the worst? Allowing that the man is the lump of depravity here represented, how are we to understand the many appeals in Scripture like the following: "Prove all things, and hold fast that which is good." "Why not of yourself judge ye what is right?" "Come, let us reason together saith God." "Would he call upon totally depraved men: men, "without one redeeming trait," to reason, prove and judge?"

This writer must be a spiritual brother of a preacher we once heard of, who on one occasion, told his hearers that they might feed the hungry, and still be damned; to all eternity; clothe the naked, and still be damned; and in few words go all the rounds of moral duty and still be damned. At this, an aged and venerable looking man arose in the congregation, and fixing his eyes upon him, said, "And you may preach and be damned, but I shall stay to hear you!" and walked out of the house. Preachers who indulge so freely in endless damnation for those around them, must expect that their hearers will occasionally exhibit the fruits of their ministrations.

PROFESSION NOT PRACTICE.

There is, and ever has been, altogether too much profession in the Christian world, and too little practice. The simple fact that a man avows his belief in the Gospel, or gives a nominal assent to it—is not sufficient evidence that he is under its influence. He may profess over to enjoy religion, and yet be as irreligious as the benighted heathen. To know whether his faith has an operative influence upon his heart and feelings, we must know whether he is correct in his acts, his ear open to the distresses of his fellow men, and keeps himself unspotted from the world.

Now brethren, believers in Universal grace, it is very important that we keep constantly in view this distinction—*profession is not practice.* We may say that we have the fullest confidence in our doctrine; and the important question after all is, "Do we practice it? Do we live it? Do we show it forth in our daily walk and conversation? If not, and our lives are bad, of what avail is our profession. We are not benefited ourselves, we bring reproach upon the cause, and our influence is for evil, to it, continually. Bad men converted with any cause will always retard its progress, be it ever so good; and though with their lips they avow it, no great good can be expected to result therefrom. On the other hand he who cannot thus defend it, may do more for it, by conforming his life to the requirements of divine truth, than multitudes can do of the above character. The truth is, our doctrine should be faithfully and zealously advocated by words, and by a life of practical godliness. Then it would go forth like a strong armed man, and throw down the strongest walls of error and prejudice—then it would appear in all its splendor and loveliness; and then the truth would spread and triumph most gloriously. Brethren think on these things; live your doctrine, enter into its spirit, cherish its devotion—do this and the word of the Lord will abundantly prosper in your hands; and as a reward you will receive a heaven upon earth.

A QUESTION.

It is believed by a large number of the Christian world, that the Gospel plainly teaches the doctrine of endless misery. Admitting this to be correct, how is it to be accounted for, that the Gospel is called in the Scripture, the Gospel of peace, of salvation, of good will—and connected with numerous other expressions of love; and in no instance whatever, is called the Gospel of damnation, of endless suffering, eternal death, or anything of the like character? Of the Saviour, the prophet declares, "he shall speak peace to the heathen";—"peace and good will to man," saith the angel in announcing his birth. And when Jesus was about to be crucified, he gave

his gospel to his disciples in these words: "Peace I leave with you, my peace I give unto you." Why all this care to call the Gospel peace, if contains the declaration of endless war against part of the creatures of God's creating power? And why is the term Gospel not once in the whole Bible connected with some of those terms in common use to express the sentiment of unceasing suffering? To the believers and advocates of the doctrine, we appeal for a plain answer.

CONVERSION TO THE TRUTH.

Decay of Campbellism—A. Hall's book no remedy for its ill—its failure to save his brethren from becoming Universalists.

A brother reading in Walker county, Georgia writes thus: "My wife and self joined the Christian church (commonly called the Campbellite) in the year 1807; About ten years ago we gave in our letters to the church in this county; but dwindled away entirely. Two years ago it was organized again I was present. The church wished us to renounce our Universalism; or at least to keep it to ourselves as private property.—This we refused to do. What next? A. Hall's Proclamation was sent to me. Well, next comes his book called 'Universalism against itself'; and the bearer of it said 'This will make you a Christian.' [The devil once offered Christ all the kingdoms of the world, if he would fall down and worship him.—Ed.] I have read 415 pages, and will just say, that our monster brother, A. Hall, must try again; and write with a more Christian spirit. This book is very much like his brimstone hell and great personal devil. Yours in brotherly love. "JAMES PAGE."

—Star in the West

CONVERSION OF PREACHERS.

We are pleased to announce that a Mr. Lancaster, recently a Campbellite preacher, publicly avowed his belief in Universalism at Hazel Green, Wisconsin Territory, Oct. 10th. He is a man of good talents, unimpeachable character, and has been extensively popular with his own denomination. Arrangements are being made to give him employment as a public advocate of our faith in Hazel Green and vicinity.

The Western Universalist contains a letter from Rev. John D. Acton, of New Harmony, Ia., giving a short account of his conversion to Universalism. He closes by saying, "I have read and studied, I trust, with an unprejudiced heart, the character of God; and I humbly and boldly declare that I am a Universalist—soul, body and spirit. Reason teaches its truth—the Scriptures declare it—all in heaven and earth desire it, and God wills it Amen!"—[Jb.]

ANOTHER CONVERTED.

We should have stated some months since that Br. Freeman (we have forgotten his given name) says the Western Universalist of Greensburgh, Ind., who now believes in and is preaching Universalism; was until recently, a member of the Methodist E. Church. He was a local preacher in that denomination some thirty years, in excellent standing, but a few months since he left that Church, and is now proclaiming the grace of God that bringeth salvation to all men. He is a worthy man, and is universally esteemed.—N. Y. Christian Messenger.

DIED, in Baltimore, Mr. HENRY FITZ, aged 63 years and six months. He was educated in the Calvinistic faith; but having an active mind, and being fond of study and religious investigation, he did not long believe in the stern and arbitrary doctrines of Calvinism. His benevolence was unsatisfied with any system of partial salvation. He became a convert to Universalism. In 1820 he removed to New York, and commenced the publication of the Gospel Herald, a Universalist paper, which he continued to edit and publish for seven years. It was conducted with much ability, and did a good service in the cause. He likewise wrote several pamphlets of much merit. And though he never denominated himself a minister, he preached for several years, whenever an opportunity offered.

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

TERMS—One Dollar a year—payable in advance.

J. R. LAVELL, EDITOR & PROPRIETOR.

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

Printed by D. M. GURK, St. Thomas, C. W., February, 1849.