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THE GOSPEL MESSENGER,

OR UNIVERSALIST ADVOCATE.

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

VOL. 1.

LONDON, CANADA WEST, APRIL, 1849.

NO. 4.

EXAMINATION OF THE DOCTRINE OF ENDLESS PUNISHMENT.

HELL FOR THE WICKED.

The wicked shall be turned into hell, and all the nations that forget God." Psalms ix. 17.

The most startling word in the vocabulary of the modern church is HELL. Used long habit and common consent as the name of a place of endless and intolerable anguish, in the future world, it falls upon the popular ear like the cry of the watchman proclaiming a city in flames. Poetry exhausted its imagery, and eloquence uttered its deepest thunders, in portraying the lively horrors of that awful place, to which this startling word is applied.—The fervid imagination of Milton, the glowing numbers of Watts, the spirit-stirring eloquence of a Saurin and an Edwards, and a host of others, illustrious in the church, have all been called in requisition to depict the torments of hell. And the flights of the imagination, the sallies of fancy have been mistaken for oracles of eternal truth, until that word has become the talisman of despair; and through the land, from lisping infancy to decrepit age, there is power in that word to thrill through every artery, and vibrate upon every nerve of the soul. Of all the ingredients mingled in the cup of human misery, those furnished by this word are the most bitter. Of all the sources of sorrow, this is the deepest and darkest; and I do not exaggerate when I say, that it causes more fear, more anxiety, more despair, and wets the green earth with more tears, than any other cause under the high canopy of heaven. I would, if I could, hush those anxious fears, and teach a doubting, trembling world to look up with trustful confidence and hope to its Father God, and feel that in his care and under his wise and gracious government all created humanity is safe; safe now, safe henceforth, and safe forever more.

This is the work in which I am engaged in the present discourse, and I cannot avoid the conviction that it is important.—But I know full well it is a work of no small magnitude. Educated, as I was, in the common view of this matter, and taught with most sedulous care from lisping infancy, I know full well the influence of early prejudices, and the difficulty of turning aside from associations and modes of thought fixed upon us by education and habit.

"The education forms the common mind; Just as the twig is bent the tree's inclined."

The twig may indeed be bent with ease; but when the tree is grown it requires the strength of a son of Anak to make the crooked strait. I cannot help remembering that it is not the twig I have to bend. But my business is to grapple with the mountain oak, and bend the stately trunk of the sturdy monarch of the forest, which has stood there through a thousand storms, wrestled with the furious winds, and dared even the thunder's bolt.

I pray you, my readers, divest yourselves, as much as possible, of the influence of prejudice and fixed habits of

thought. For one brief hour let the crowd be forgotten; let all the phantoms that are so intimately associated with this fearful word *hell*, be banished from your thoughts, and come to this investigation with minds as free and unfettered as if it were the first time you had ever heard of that word.

Some friend has put into your hands the book of Psalms, and there you read for the first time the words of the text: "The wicked shall be turned into hell, and all the nations that forget God." You would at once inquire, What is this hell, into which the wicked are to be turned? And this is precisely the question to which I wish to direct your attention. The English word *hell* is derived from the Saxon "*helle*," which means "to conceal or cover over," and the noun is applied to any thing dark, hidden or concealed; so that in the etymology of this word there is no shadow of countenance for the meaning usually attached to it. If we look at the original Scriptures we shall find that there are four words which are translated by this one English word "*hell*." These are, "*sheol*," "*hades*," "*tartarus*," and "*gehenna*." The word used in the text is "*sheol*" in the Hebrew, and "*hades*" in the Greek version. As this is the word rendered *hell* in the text, of course it is the only one whose meaning I need discuss in the present discourse. Its literal meaning is, "the grave, or state of the dead." It occurs in the Old Testament sixty-four times; and is translated thirty-two times *hell*, twenty-nine times *grave*, and *pit*. Had it been uniformly rendered by either of these words, its true meaning would have been apparent, and the only obscurity there is about it is with the English reader. A few passages where it occurs will give you a clear view of its use in the Scriptures. Jacob said, concerning Joseph, "I will go down to the *grave* to my son mourning." Judah, making his speech for the liberty of Benjamin, says, "Thy servants shall bring down the gray hairs of thy servant our father with sorrow to the *grave*." Job exclaimed, "Oh! that thou wouldst hide me in the *grave*." David says, "My life draweth nigh unto the *grave*." "Our bones are scattered at the *grave's* mouth." "Like sheep they are laid in the *grave*." Now in all these instances the same word is used that occurs in the text; but it is translated *grave*, and had it been so translated in this instance, it would hardly have been quoted in proof of endless misery. That it has no reference to a place of future torments is evident from a moment's reflection. Jacob did not intend to say that he would go down to a place of endless torment to his son mourning. Nor did Job pray that God would hide him in such a place. Neither did David intend to say, that the bones of the people were laid at the mouth of that place. But they all expected to go to *sheol*, the very *hell* named in our text, be that what it may.

I may remark, however, that this word

is used figuratively to denote seasons of darkness and distress. Thus David says, "The pains of *hell* gat hold upon me." And again, "Great is thy mercy towards me, O Lord, because thou hast delivered my soul from the lowest *hell*." Now it is evident that David had not been in the *grave*, nor yet in a place of future torment; yet he had been delivered from *sheol*, and this is an instance in which we must understand the word figuratively to denote temporal sufferings, or seasons of calamity.

It is not necessary, however, to consume time in an elaborate discussion of this word. The matter is plain and simple thus far. I aver that the literal meaning of the term *sheol* is, "the grave, or state of the dead." And I say further, that this is a well settled truth, that no well informed man ever thinks of disputing. Though the popular clergy, from the force of habit, or some other cause, continue to quote the text in proof of endless torment, yet they know as well as I do, that this word means "the grave, or the state of the dead," no more or less; and there is not a man of them that dare risk his reputation in an attempt to deny or controvert that fact. So it is written in the books of all denominations, and no commentator of any note has denied it. Dr. Campbell says, "*Sheol* signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery." Dr. Allen says, "The term (*sheol*) itself does not seem to mean anything more than the state of the dead, in their deep abode." Dr. Whitby says, "*Sheol*, throughout the Old Testament, signifies, not a place of punishment, for the souls of bad men only, but, the grave, or place of death." Chapman, as quoted by Balfour, says, "*Sheol* in itself considered, has no connexion with future punishment." Now these are sound, orthodox authorities, thorough going believers in the doctrine of endless misery, every one. But they were honest enough to speak the truth, which no man can or will deny.

And this is the word that is translated "*hell*" in our text. What does it mean there? I answer, it means just what it does in other places, "the grave, or state of the dead." The Psalmist was treating of the truth that evil deeds generally involve those who perform them, in their evil consequences. He says, "The heathen are sunk down in the pit that they made. In the net that they hid is their own feet taken. The Lord is known by the judgments that he executeth; the wicked is snared in the work of his own hands. The wicked shall be turned into *hell*, and all the nations that forget God." The whole train of thought shows, most clearly, that the text was simply intended to teach that the wicked, caught in the very snares set by their own hands, would be turned into *sheol*, the grave, or state of the dead.

The word rendered "*turned*" generally means, to "*turn back*," usually, to turn or be driven suddenly back, without having

accomplished the purpose intended. Now let us look and see if it is not true that the wicked, and all the nations that forget God are snared in their own works, and driven or turned suddenly, prematurely into the grave, or state of the dead?

1. Let us view it as it regards nations.

The Jews were once a prosperous and powerful people. To them were committed the oracles of the living God, the covenants and the giving of the law. Their proud temple stood at Jerusalem, at once the glory of the nation and the wonder of the world; and while they trusted in God, his arm was made bare in their defence, and he gave them the victory. But they forgot God, and where are they now?—Alas! they are gone. "The sceptre has departed for Judah, and the lawgiver from between his feet. They are scattered among the nations of the earth. Their temple is mouldering in dust, and its gold is carried away. Where now is Greece? Once she was the emporium of science and the light of the world. The arts flourished under her care, and her heroes and statesmen, her poets and orators raised the admiration and excited the emulation of the world. Once the eloquence of a Demosthenes poured forth in the Legislative halls of Greece, could exert an influence that would shake the habitable earth. But her laurels have faded, and her head is low. The dark raven broods in her desolated halls, and the sculptured marble that bore the impress of her art is commingling with its native dust. Tell me, ye sages that record the changes of the past, why is this? What power was that which caused the glory and beauty of Greece to fade as the evanescent beam that flits across the horizon when a transient meteor falls? The answer is, she forgot God; and as you pore over her history there comes up a voice from the sepulchres of her heroes and sages, saying that her ruin was owing to no other cause than the wickedness of her people.

You have heard of Rome, proud imperial Rome, who once ruled the world! She had by the force of her arms subdued the nations around her, and humbled the pride of kings until her treasury was filled with the gold that they paid as the price of her friendship. She, too had her heroes and statesmen, and poets, and orators, whose names are written on the highest niche in the temple of fame. Time was when all the kings of the earth trembled at the neighing of the war steed of one of her Cæsars. Time was when a Cicero could thunder in a Roman senate, to the decision of the fate of nations, and to the sealing of the destinies of the four quarters of the globe. But Rome forgot God, and robber as she was, she fell. Where now the might of her Cæsars? Where the long steel-girt hosts, who followed her eagles to conquest and glory? Alas! the crown has fallen from her head and left it naked and bare. The arm that held the sceptre is paralyzed and cold; and the sceptre itself is changed to the small dust

of the balance. The tongues of her orators are silent. Her heroes sleep together in the grave, and from all the myriads that wielded her arms, not the twang of a bow string is heard. She forgot God, and her wickedness turned her into the grave, and her fate should be a warning to the nations of the earth, teaching that virtue alone is the rock of defence, the only sure safeguard against national death and a political grave.

Where now are Tyre, and Sidon, and Thebes, and Babylon, that once lifted their proud domes to the skies? They have gone down to the grave and are sleeping in dreamless silence there. The bittern and the owl screech in their palace, and the eagle makes her nest in their ivy walls. Why are they not now blooming as in ancient days? The story is short. They were wicked and they died. Revelling in the glory of their strength, and rioting in luxury and excess, they forgot God and were driven into the grave. I ask, then, is it not true that the wicked and all the nations that forget God, shall be turned into the grave? Thus much for the national aspect of the case.

2. I proceed to consider the subject as it relates to individuals.

I trust my readers have not lived so long in the world without learning that the natural tendency, and the legitimate effect of all wickedness, is to shorten human life and hurry men into the grave. The Scriptures all along, present long life as the reward of virtue. Length of days is in the right hand of wisdom; and of him that heeds God's law, it is said, "With long life will I satisfy him." On the other hand, the word is that the wicked shall not live out half their days. They shall be cut off in the midst of life, and be snared in the works of their own hands. This same lesson is taught in the text, "they shall be driven, turned suddenly into sheol, the grave or state of the dead."

Do you wish for illustrations and proof of this truth? Behold Haman hanging upon the gallows that he built for Mordecai, the Jew. See an ungrateful Absalom on the tree, in the morning of life, and in the bloom of his health and strength. And is it not true that their own wickedness brought them to this untimely end?

These are but instances that illustrate a great truth, a general principle. Its workings here may be more outward and visible, but they are not more certain or sure. There is not one of all the dark catalogue of crimes that darkens the pages of this world's polluted history, the tendency of which is not to shorten human life, and bring man earlier to his grave.—God has so constituted man, that sin is a violation of the laws of his nature, on the healthful operation of which his life depends; and every sin he commits, bears like an incubus upon him, and the accumulated weight that bears heavily upon the constant transgressor, will as certainly crush him into the grave, as there is truth in the experience of man.

Is not the drunkard whirling with a fearful haste down to the grave, and at every step accelerating his speed by his sin? The graves are green around us, and from the mouldering sepulchres of the dead, there comes up a voice echoing the sentiments of the text: "The wicked shall be driven into the grave." He that gives

loose reins to his passions, is in a constant fever, and there is a connexion between the state of the mind and health of the body, so intimate, that not one hurtful passion can be indulged without detriment to the powers of life. Such is the law of nature, and such is the sentiment of the text.

It is very true that, sooner or later, all must go to the grave. But to live a life of sin and misery, and in the midst of years to be cut off by violence, or swing from a gibbet, is one thing. But to live in peace and joy, to a good old age, and then to be gathered to our father's, like a shock of corn fully ripe, with the blessings of children's children upon our heads, is another thing. And I imagine there is some slight difference between the two. I know not how you feel, but for me, I say: Let me die the death of the righteous, and let my last end be like his."

But another objector says: I do not see, after all, that it makes much difference; for according to the Universalist doctrine, the man who is cut off in the midst of life, only gets to heaven a little sooner on that account.

Well, let us see how you are willing to test your objection by experiment. You are a Christian, and have no doubt that, should you die now, you would go immediately to heaven; whereas, if you live, you may fall away and be lost. Now suppose we arrest you for murder, and cast you into prison, and finally hang you. It will not make much difference, you know. You will only get to heaven a little sooner; that is all. What say you? would you like to travel that road to heaven? Ah! you say, you are innocent of crime, and would not suffer in that way. Very well. If these things would be fore evils to you, when supported by a consciousness of innocence, what are they to the man who, in addition to the miseries of the prison and the prospect of the gallows, is crushed with the damning sense of guilt, and haunted at noon-day, and in the silence of the dark night, with the voice of blood, coming like Banquo's ghost, that "will not down," and howls in his ears for vengeance? Is his mind at ease? And does his dying bed feel "soft as downy pillows are?"

Let me illustrate a little further: A few years ago, a certain preacher by the name of Avery, was arrested and tried for murder, in one of the northern States.—Many, very many, thought him guilty.—Whether he was or not, God only knows. But I well remember, that the mass of the denomination to which he was attached, thought him innocent, and made all possible efforts to obtain his acquittal, in which they were successful. Now, why did they not act up to the spirit of this objection, which they so often bring against us, and say: We believe Br. Avery to be innocent, and a good Christian; but then we have no objection to his being hung; he will only get to heaven a little sooner, for he will swing from the gallows "right into paradise!"

I regret the necessity of using such plainness; but it is necessary to teach people, that when their own houses are of glass, they should be cautious about casting stones at the windows of their neighbors. The truth is, life, is a blessing to which all men cling with tenacity; and to be cut off in the midst of life and consigned

to an untimely grave, is an evil from which nature shrinks with all her powers. And this is the doom that the text denounces upon the wicked.

2. The term "sheol" is sometimes used figuratively, to denote suffering and misery, here in time.

If you understand the text in this light, it is true. David, who is its author know from his own bitter experience, that the wicked were turned into hell, for he had been there himself. "Thou hast delivered my soul from the lowest hell," is his language. What was that hell from which he had been delivered? I answer, trouble of mind and anguish of spirit that came upon him for his crimes, Fearful forebodings of the future, and horrible recollections of the past, come over him, and filled his soul with the sorrows of death.—The thought of the dark deed of which he had been the guilty perpetrator, came upon him; and when Nathan said to him, "thou art the man," then he was in hell; and he praised God that he had delivered him from this lowest hell. Into such a hell as this all the wicked are turned. Men may talk of the pleasures of sin as they will, there is no truth in it; for "there is no peace, saith my God, to the wicked." The guilty man becomes his own tormentor; and go where he will, he carries with him the consciousness of his own guilt. He may flee to the ends of the earth, and he will carry it with him. He may dig to its very centre, and seek to bury his crime there; out from the darkness of its tomb it will come up and scourge him with a thong that no fortitude can endure. Into this hell every wicked man is turned.

I have now done with the exposition of the text, and it only remains to disabuse your minds of any erroneous impressions that you may have from its common and popular acceptance.

Often as you hear this passage quoted in the popular preaching of the day, it is a singular fact, that those who quote most, do not themselves believe it, and for this cause, I have made it a principal object of my discourse, to prove it true, literally, and in all its applications. I have said, that those who quote the text most often, do not believe it; and this remark may need an explanation. The minister in the pulpit quotes it; "The wicked shall be turned into hell, and all the nations that forget God," and contends that here is proof positive of endless misery. Now let us question him a little, and see if he believes it. Who are the wicked? How many of the human family have sinned? Dare you deny that all have sinned and come short of the glory of God? Are you prepared to join issue with the Scriptures, when they assert, that there is "no man that liveth that sinneth not;" that "the Lord looked down from heaven to see if there were any that did understand and seek God, and behold they had all gone out of the way, and there was none that did good—no, not one!" If you are not prepared to deny this, then I affirm, that there is not a son or a daughter of Adam, that has not sinned, and I charge that without exception, they are wicked. Does that preacher believe they will all be turned into hell? Nay, for he expects that multitudes will escape. Then he does not believe the text, as he understands it.

But I must come nearer home, for we are slow of apprehension on this subject. I take the Rev preacher, himself, and ask: Sir, are you, or have you ever been a wicked man? "Oh! yes, says he, at former period of my life, I was a wicked man. Well sir, as you have been a wicked man, upon your own confession, allow me to ask whether you have been turned into hell. Oh! no, hell is not in this world but in the next. I have never been turned into hell, and I hope to escape it. But he is this, my good sir? The text says, "the wicked shall be turned into hell." But you say you have been wicked, and yet you have not been turned into hell, nor do you believe you ever shall be. It is clear as sunlight that you do not believe the text. But, says he, I have repented. And suppose you have; what of that? Will your repentance make God Almighty a liar, or cause him to fail of fulfilling his word? beg you adjust your glasses, and look at that text again. It does not say the wicked shall be turned into hell, unless they repent. But the language is plain and positive. The wicked shall be turned into hell, and all the nations that forget God. Now, you confess you have been wicked, and say you have not been turned into hell. I will leave you to explain the hell as you please; only remember that whatever it is, whether in this world or the next, you must yourself have a part in it with other wicked people. And thus is the verse preceding our text proved true: "In the net which they hid, is their own foot taken." You may make as many covenants with death, and agreements with hell, as you please. The word is, "they shall not stand," for the everdawning scourge shall pass by, and the hail shall sweep them away. Explain the text as you please; but do not forget, that "with what measure you mete, it shall be measured unto you again," and be assured that God will not alter his government to suit your case, but he will treat you just as he treats other wicked people—turn them into hell for their wickedness. If that hell is a place of endless torment in another world, then you must be content to share its pains with those upon whom you denounce them.

There is one idea more to which I wish to direct your attention, and I shall have done. It is, that under any construction of the passage, it affords no proof of endless suffering. There is no word said of its duration, nor is there any hint from which we have a right to presume that it will be endless. On the contrary, there is no truth more clearly taught, in the Scriptures, than the destruction of this hell, or sheol. "Oh! death, I will be thy plagues. Oh! grave, (sheol) I will be thy destruction." The common idea, that there can be no deliverance from hell, has no support from Scripture. But the promise is: "I will redeem them from death. I will ransom them from the grave, (sheol)." So it is clear that whatever construction you may put upon the term "sheol," or "hell," in the text, it affords no countenance whatever to the doctrine of endless torments; because the place itself is to be destroyed; utterly destroyed; and God himself has promised that he will ransom from its power.

The great moral lesson taught in the text, and which I desire my readers to

...y away with them, is, that no man can ... with impunity.

The great misfortune is, that while many are willing to preach, and do preach, and condemn others for others, yet no man has any idea of suffering himself. While he sends others into hell without stint or mercy, he has no notion of being turned in there himself. He has a convenient mode of escape; and though he may sin with a high hand, yet he intends to evade the punishment. I tell you of a truth, my roadmen, all such hopes are vain. God has made no cruel or unmerciful denunciations, on the one hand; nor on the other has he made idle threats that he never intends to execute. What he hath spoken, he will he do. And though he smite in equity of judgment, he is a friend and father still, and all his punishments designed for good. And though he turn the wicked into the grave, he will redeem them from its power, and raise them to life and glory at last, and to his great name be all the glory, "As it was in the beginning, now, and ever shall be, in the world without end." I.D.W.

...from a Work published in the U. S. on Capital Punishment.)

LEGITIMATE OBJECTS OF PUNISHMENT—REFORMATION—MORAL RESPONSIBILITY.

In discussing the second part of this branch of the subject it is necessary to enquire what are the proper and legitimate objects of punishment? Society, it will be admitted, is an aggregation of man beings under the influence of those social actions and impulses which naturally lead them to consent together: according to the law of love and mutual helpfulness: and for the procurement of the greatest possible happiness to all the members. But such is the nature of man in his fallen estate, that individuals or associations will endeavour to benefit themselves by invading the rights of others. These rights are stated in our Declaration of Independence to be "life, liberty, and the pursuit of happiness," the latter including the right to property. They are innate and inalienable, the individual member or submitting to their invasion only so far as is indispensably requisite to his own protection and the welfare of the community. Any thing beyond this is tyranny in the state, and crime in the citizen. Every man has the common, inherent right of resistance to such aggression on the part either of the state or citizen in the last resort, constituting what falling back upon the law of nature which has performed "the right of revolution." Every organized community, however, is supposed to be just towards its members, and the only danger is from private wrongs. Against this it is the duty of the state to provide, both as regards the whole and each number in his private capacity; and the right so to provide, includes the power to do it: But how shall such provision be made? Evidently by presenting to the individual opposed to do wrong, some motive powerful enough to deter him. Among such motives are religion and morality. There are many, however, over whom these have no control. We must therefore have other motives addressed to ourselves, and appealing to men's fears. These are punishments. They operate, in the first place, by striking the culprit with a salutary terror which will prevent his risking its repetition by other offences. They also serve as an example to others, warning them to respect the laws, on pain of feeling their severity.

The duties of the citizens and the state are forever coequal and correlative. "If" says Cicero, "every individual be bound to society, society is equally bound to him, by a contract which, from its nature, equally binds both parties." (*Laws and Punishments, ch. 3*) Every man has a right to the full developement of the faculties which God has given him. In a defective society where the errors of the individual are not antecedently the necessary result of his unfortunate circumstances, it is not only the right, but the imperative duty of the state to take measures for curing his reformation. Whatever measures are necessary to this end, it may lawfully adopt.

Any punishment which will convert a sinner into a good citizen is just and praiseworthy.

If, however a criminal is found to be incurable and dangerous to the peace and well-being of society, it has an undoubted right to remove him beyond the power of doing evil, as it would a nuisance or one struck with a plague.

The end of punishment is then perceived to be threefold: 1. Prevention of crime on the part of the criminal and others by example. 2. Reformation of the criminal. 3. The removal of the incorrigible offender. In the Mosaic law, as in that of most barbarous nations, there were recognized two other ends, satisfaction and expiation. The first of these I have shown to be repeated under that better covenant with which we have been blessed. It is ferocious and demonic in its spirit, as utterly opposed to our better feelings as it is to our religion, and to recognize it now would throw open a door to cruelty and oppression from which every friend of humanity and good order would instinctively shrink. That it lies at the bottom of most advocacy of capital punishment there can be no doubt, but very few are found to avow it openly. As regards the Hebrew rite of expiation, it was evidently purely ceremonial, and consequently of no power over us. The Christian sacrifice is far other than this, and reason and humanity approve it.

Such being the end, the question is, what are the means of punishment? I answer in the first place, not positive inflictions of corporeal suffering, and not the infliction of mental pain, upon the culprit by attacks upon others who are dear to him. These are abandoned by the common consent of most civilized people. Torture, branding, muzzing, whipping the stocks, and attendance, working impurity of blood in the descendants, &c., no longer disgrace our statute books. The only means allowed, is the deprivation of one or more of man's inherent rights: i. e. of life, liberty, or property. The right of society to take any or all of these, if necessary, is freely admitted. Our opponents have been guilty either of a serious mistake or a gross misrepresentation, in asserting that the advocates of the proposed reform deny absolutely the right of society to take life. That many of them do make such a denial, there can be no doubt; because all Quakers and Peace-men are, by the necessity of the case, enemies of capital punishment. They are shut up to this by their previously assumed positions. There are very many among us, however, who are not Peace-men: and they who are, feel so confident in the strength of this cause, that they are willing to give up their favorite argument, and discuss the question on narrower grounds. This was strikingly exemplified in the late debate at the Philadelphia Museum between the Rev. Wm. L. McCulla and Charles C. Burleigh. The reverend gentleman supposed that his opponent would take the nonresistance ground, and give him the opportunity of appealing to the warlike and patriotic feelings of his auditors. Being disappointed in this, he lost his right arm, and made himself ridiculous by his effort to provoke the discussion of a question which Mr. B. freely and repeatedly granted him. I for one feel thankful to Mr. B. for his able and eloquent labours, more especially because he did not confound this good cause with any other of his doctrines. Henry C. Wright, another talented advocate of this measure has not avoided this error. In his sermon reported in the Philadelphia Ledger of April 27th, he has assumed a position I hold to be untenable: "that whatever is wrong in a man acting without a commission from human authority, is wrong in a man acting with such a commission." I admit this in the abstract, as meaning that society has no power to make that right which is wrong *per se*. In the sense intended, however, it lays the axe to the very root of society, the cardinal idea of which is that all its members resign into the hands of the constituted authorities certain powers, among which is that of punishing offenders. An attempt on the part of any member to resume such a power would dissolve the frame work of society and be itself a crime. I therefore repeat that the community has the power to punish offenders by depriving them of all or either of the three great rights—Life, Liberty and Property—which, I conceive, rank in the order here stated.—Liberty is a higher right than Property, because it is in itself more precious to the heart of man, and because the latter cannot be enjoyed without it, and because in all well-regulated states he who has Liberty, can always by industry acquire now Property. Life is the highest right, because inclusive of all others, and if once taken absolutely irrevocable. The taking of life, or capital punish-

ment is, then, the highest penalty the law can inflict.

It will not be denied, I presume, that it is cruelty and injustice to inflict a greater punishment, upon a less one will answer the purpose. If the proper ends of punishment can be as well attained by the taking of the offender's possessions, it will be wrong to take his liberty or life. If they can be attained as well by taking his liberty and property both, it is still wrong to take his life. The question then narrows itself down to this:—Does the taking of life answer the proper ends of punishment better than can be done by any or all other lawful means? This is the question I now propose to examine.

1st. Does capital punishment reform the criminal? Most assuredly it does not for any useful purpose. If it be asserted that the sentence of death places him in peculiarly favourable circumstances for "getting religion," as the phrase goes, the argument has been already met by showing that, if true, it imposes upon our opponents the awful responsibility of hanging a redeemed, justified, and sanctified, child of God, and that, whether true or not, it is offering a premium for the commission of capital crimes. But it will be asserted that he who is so deprived as to imbue his hands in human blood, is beyond the possibility of reformation. This I take to be the meaning of that strange sentence in Dr. Cuyler's sermon, which has struck me with more astonishment than any thing else in that remarkable production: *He is not fit to live.* And if not fit to live is he fit to die? But what constitutes fitness to live? So long as there remains a possibility of reformation, there is such fitness. Who can arrogate to himself the power to fathom the depths of a human heart, or to pierce the thick veil of fatuity, and say there is no hope for any man? Leaving God's free grace out of the question, we cannot know how much may be done by merely human appliances. "Who will venture to say that the most hardened and depraved among those who pay the penalty of their guilt, if he had been secluded from the contagious society of his associates—if he had been submitted to the influence of a process of moral and religious instruction—might not have unfeignedly repented of his past enormities, expiated, them in a way most beneficial to his country, and at length given that country the satisfaction of believing that a transgressor had been reclaimed from his errors?" (*Dees*) Our admirable penitentiary discipline, which is known throughout the world as the Pennsylvania system, is founded upon the idea of the practicability of reformation, and its results have proved its wisdom. It can no longer be denied that those who were but a few years ago considered hardened criminals, to be reached by no discipline but that of fear, may easily be brought under better influence. We are too apt to lose sight of the fact that the criminal is a man, made as we are, and of like passions with ourselves. We forget the weight of circumstances that has pressed upon him. We forget the destructive environments of sin and ignorance and the temptations and temptations, among which he has grown up. There is no man who has any knowledge of his own heart or of human nature, who will dare to say that under like influences his course might not have been the same. Our characters are made for us often than we suppose. Who then can venture to affirm that with more favourable appliances, he who is now an inmate of a jail might not have been an ornament to his country, and a blessing to his generation?—And if he thus contain the germs of virtue and usefulness, who can say that they can not yet be developed? We have recognized the possibility of this desirable consummation in our penitentiary system, as it regards all other crimes. Why should we reject it in the case of the murderer alone? I admit that murder is the highest possible crime, because it invades man's highest right; but it does not always argue the greatest depravity in the criminal. Even what we call deliberate murder is almost always committed under the influence of excited passions. The "malice aforethought" argues generally only the intent to do the deed, and not coolness of reflection. In an immense majority of the cases of which we have any knowledge, the criminal is exalted to a pitch of passion which confounds his perceptions of right and wrong. Hence the numerous instances of murderers avowing and justifying their act, as a means of redressing grievances beyond the reach of the law. This was the case with Shuster, now under the sentence of death in our county prison, where fel-

ings were wounded and excited by his wife's infidelity. Such a state of mind as this, is in fact, a temporary insanity, wherein the power of rightly reasoning is entirely lost. It is not an insanity that could properly be pleaded in a court of justice, any more than that of intoxication, which is universally admitted to be no defence. It is, however, an abrogation of intellect, to which even the most upright might be liable, if circumstance should occur adapted to rouse their furious passions. We can therefore conceive the possibility of a man of comparatively good feelings being guilty of murder. Many a man has died on the scaffold, whose soul would have recoiled with horror, from the long course of fraud and falsehood which on the part of certain men, has involved our country in wide-spread ruin. If then, we admit the feasibility of the reformative system in the case of other criminals, why should we reject it in that of the murderer? There is no ground for the distinction. He may be restored to a sense of his true nature and duties, and be led to a sincere repentance for his crime. Even if he never again be allowed to mingle in the busy scenes of life, he may be brought to a frame of mind comparatively happy, and feel that his peace is made with God and man. But, some may say, why go to all this expence and trouble about a poor, miserable wretch, when Dr. Cuyler has pronounced him "not fit to live," and hemp so cheap? Friend, you pretend to be a Christian, *par excellence*.—Examining your own heart; ask yourself whether you wish sacrifice and not mercy in your own case, and then go and do likewise. Go to your Bible with an open sense and a meek spirit, and ponder well the injunction of the apostle to "overcome evil with good." Read attentively the 15th chapter of Luke's gospel and then ask me if you dare, why we would labor to bring about the repentance, over which "there is joy in heaven." If you had more of the spirit of the Master, whose accents of love brought crowding about him the publicans and sinners, who were driven from the temple by the hard words and spiritual pride of Scribes and Pharisees, you would no longer wish to cut off from the earth those who might yet be made to bear fruit unto life eternal.

EMPHASIS.

One great cause of the perpetration of error, under apparent sanction of the Scriptures, may be found in the false emphasis which, by long practice and youthful education, has very generally obtained in reading the Bible. We have heard not a few Universalists, and have caught ourselves, reading certain passages in this erroneous manner.

Take, for an instance, 1 Thess. iv: 14 and 16. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first."

Read, as here italicized, (and as it is commonly read, and it seems to infer with Partialism, that there are some who sleep out of Jesus, and some who are dead out of Christ, and who, therefore, are not included in this happy resurrection. But read it as it should be read—not as constraining two cases of the dead, but as contrasting the living (see verses 15 and 17) with the dead, and you get the proper sense of the apostle. Thus:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, &c., and the dead in Christ shall rise first."

The unbelieving dead—the idolatrous ancestors of the Thessalonians—were the objects over whom the Thessalonian Christians were disposed to mourn as having no hope of their resurrection. Concerning these dead idolaters, Paul writes to them, and having given them the needed assurance, that *all the living and all the dead* (i. e. all who are living and dead when the resurrection shall occur,) will be raised, he bids them be of good cheer, and "comfort one another with these words." Evidently, then, the first mode of emphasizing is the wrong one, and the latter is the correct one.

A. B. O.

ORTHODOXY—HETERODOXY.—These two have been well defined thus:—"Orthodoxy is my own doxy, and heterodoxy is somebody else's doxy."

RELIGIOUS TRUTH.

BY REV. G. W. MONTGOMERY.

"But we desire to hear of thee what thou thinkest: for, as concerning this sect, we know that every where it is spoken against. Acts xxviii: 22.

After the apostle Paul had been successively examined before Felix, Festus and Agrippa; and by his appeal to the judgment seat of Caesar, had been conveyed to Rome for the purpose of meeting his trial: he called the chief of the Roman Jews together, to inform them the reason why he was there a prisoner, bound with a chain, and why he had appealed unto Caesar.

This subject having been explained to them, the Roman Jews returned for answer, "We neither received letters out of Judea concerning thee, neither any of the brethren, that came, showed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for, as concerning this sect, we know that every where it is spoken against." They candidly admitted that they knew no harm of the apostle, nor that any serious matter was laid to his charge. But the sect of the Nazarene Reformer, they perfectly understood was most violently opposed—the Saviour was called a "glutton and a wine-biber; a friend of publicans and sinners;" an enemy to the law of Moses and the government of Caesar, as one possessed of a demon; and one who declared the most obvious untruths. With this knowledge, the Roman Jews, in a candor and justness of procedure which is not often exhibited in modern times, even by pretended followers of the Saviour, desired to hear from the apostle's own lips, what were the principles of the faith thus opposed and villified by its unbelievers.—They therefore appointed a day for this purpose; on which they met the apostle at his lodgings, where "he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning until evening." The effect of the very proper conduct on their part, and the judicious instruction of the apostle, is said to be as follows, "and some believed the things which were spoken, and some believed not."

In applying this instruction to present circumstances, I shall consider that my readers are aware that the sect attached to the Restitution, is "every where spoken against." For the fact needs no proof, that the Restitution is denominated a licentious doctrine and a doctrine of satan, by those who are ignorant of it—while its believers are represented, even by men who profess to be charitable and Christian teachers, as a graceless, godless and vicious people. The most revolting and untrue descriptions are given of the doctrine, in churches, and especially during protracted meetings; so that persons, hearing such untrue descriptions, can obtain no just notions of it; for, as the doctrine of the Saviour was represented as of evil when it was of good, so this is represented as of satan when it is of divine origin.

These facts being known to my readers, I shall consider them as instituting the inquiry concerning the Restitution, "but we desire to hear of thee what thou thinkest; for, as concerning this sect, we know that every where it is spoken against." I shall

assume as truth, that there exists a *liberality*, in a portion of community at least, which is desirous of meeting and understanding this doctrine, before it is condemned. I shall therefore expect attention, while I show what are the leading Scriptural truths to which this despised sect gives assent. We shall not attempt to develop the minutiae of faith, because there are hardly two individuals in any sect, who believe exactly alike in regard to some *minor things*—and as it is one of the cardinal principles of Christianity to let every person have perfect freedom in differing from others, should his reason and conscience dictate such difference, so we shall attempt to regulate private and small matters of faith. We shall only exhibit the great and uniform points of Scripture doctrine, which give character to the believers of the Restitution as a sect differing from all other sects. And, in effecting this object, it will not be expected that an elaborate proof of each point of faith will be given, because such a work would manifestly be impossible in the limits to which I have confined myself.

I. In looking abroad among the sublime objects to us visible in the universe, we hear in the infinite variety of material forms, in the wise and complex mechanism of animal life, in the amazing size, the wonderful revolutions, the unchanging harmony, and the grand array of heavenly bodies; a voice of reason, of divinity and of philosophy, uttering with its own peculiar eloquence,

"The hand that made us; is divine."

The dissection of the most common forms of animal or vegetable life, proves to demonstration that Supreme Intelligence reigns over, in and through all nature.—For, in the light of this great truth, all other views which attempt to account for the origin of the universe, are feeble and unproved. If an individual should inform us that a beautiful music-box which he held in his hand, was produced by chance or by certain blind laws growing out of unintelligent matter—that no intelligence superior to, and separate from, the materials composing this box, had an agency in forming, fitting and arranging its various parts, which, when united, gave forth the beautiful music we hear—no person would believe such statements. Because it is a demonstrated fact, that there must have been existing intelligence to procure the different metals composing the box, to mould them into the necessary shapes, and to so nicely adjust every part, as to warble out the desired melody and its accompaniments. Is this fact less true in regard to the complicated works discoverable in nature? Can chance, or blind laws, or unintelligent matter, produce material forms, which, in nicety of arrangement, in utility of purpose, in beauty of order, and in wisdom of creation, are as much superior to a music-box as the sun is greater than a grain of sand?—It is therefore evident that Intelligence of the highest order and of infinite capabilities exists *above*, and as sovereign Creator, reigns over all nature.

Hence rejecting the doctrine of atheism in all its forms, we believe that there is one, only living and true God—who is "without beginning of days or ending of years," ever-existent, eternal, undying, the great "Master of all life"—who "created

the heavens and the earth," and all things therein—who is the Father of all creatures, their Originator and Preserver, satisfying all their rational desires, and surrounding them with continuous tokens of his benignant Providence—who holds the reins of supreme government in the universe, working "all things after the counsel of his own will," and with unerring certainty bringing all things to a good end, because disappointed by no circumstance—who is infinite in wisdom, boundless in power, over-consistent and unwavering in justice, illimitable in goodness, and unbounded in mercy—whose united attributes form the grand characteristic, the universal magnet, and the name and nature of Deity, LOVE; the Benevolence which is displayed in, and diffused among all the works of creation.

The fact, then, that there is a God, is the foundation of our faith, and the Fountain from whence flows that divine and efficient grace in which we find a guaranty of the ultimate triumph of truth and virtue over error and sin.

II. Whoever considers the history of past pagan nations, and studies their situation as they at present exist; who remembers their idolatries, their sacrifices of human life to imaginary and vindictive gods, and their constant and manifold errors, must we think, admit the necessity of divine revelation or of an immediate communication of the great principles of truth from God to man. This fact is admitted by some of the wisest men that have ever graced the pagan world.

And when we take into consideration the antiquity of the books which we designate by the name "BIBLE," the oldest of which books can be traced for thirty-three centuries back to Moses—when we consider the prophecies therein recorded, most of which have been wonderfully and minutely fulfilled centuries after they were written, and whose truth is recorded in the ruins of Ninevah, Tyre, Babylon, Jerusalem, and the past and present condition of the Jews—when we consider the miracles therein recorded, which could alone be effected by the power of God, and yet whose performance is attested by the most creditable witnesses, and which were not denied by Celsus, Porphyry or Julian deists of the second, third or fourth centuries—when we consider the moral purity and excellence of those whose writings compose the Bible, as well as the life, and death, and character of Christ, whose existence and crucifixion are matters of unquestioned history—when we consider what superiority of civilization, of institutions, of advance in knowledge, and of increase in virtue, Christianity has given to the nations who have cherished it—when we consider how the truth of the Christian covenant has reformed the vicious, instructed the ignorant, given hope to the despairing, consolation to the mourning, and songs of triumph and victory to the dying—we are constrained to admit, that in the Bible, God has spoken to the children of men.

Therefore, rejecting the doctrine of skepticism, we believe that the Bible contains a Divine revelation from God to men, making known the character, will, purposes, plans, and designs of Deity—that this revelation is the "man of our counsel," the source of moral wisdom, the

source of Christian truth and virtue—that it is infinitely superior to all creeds and creed-books, and that the Christian should go to it as his only creed-book—that it is the perfect guide of man for belief and for practice, and that it is the rule of decision by which to arrive at Christian truth. By these remarks, it is seen that to faith in the existence of the only living and true God, we add faith in the Bible, as containing a revelation from heaven to the inhabitants of the earth.

III. The individual who peruses the Old Testament carefully will find a personage prophesied of who was to be the Messiah, the Root of David, the Branch the elect Servant of God—who was to set judgment in the earth, though he was rejected by his people and led like a lamb to the slaughter. If that individual will also peruse the New Testament carefully he will find a personage spoken of, "called the beloved Son of God," the man "Christ Jesus," whose life, actions and fate, were the exact fulfilment of the prophecies found in the Old Testament concerning him.—This personage presents a character of spotless purity, of ennobling virtue, of earnest compassion for the ignorant and sinful, of untiring energy for the welfare of the world, of unswerving confidence in the Father who sent him, of unshaken courage in facing persecution and mingled with the most sincere forgiveness of his foes. He declared noble doctrine and in proof of his divine mission, performed miracles of surprising character. These, and other facts recorded in the New Testament, will convince the reflecting that the Messiah is of divine origin, sent among men as the "Saviour of the world," as the Redeemer of man.

Therefore, rejecting unequivocally the doctrine of the trinity, we most cordially believe that Jesus is the Son of God, sent forth by Deity on a divine mission of truth and grace—we believe that he was an individual chosen by heaven for a special purpose, was endued with power from on high, which enabled him to perform miracles, to foretell future events, to read the thoughts of men, and to establish Christianity—that he has "all power in heaven and on earth" in regard to the moral interests of the human family—that he was without sin, and was the "express image" of God's moral person—that he was the well-beloved to "bring life and immortality to light"—that he will rule and reign in the kingdom of Christian truth, until, having subdued all things to himself, he will deliver up the kingdom to God the Father, that he, God, may be all in all. And we perfectly agree with the apostle, when he said, "for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. ii: 5, 6.

IV. Wherever men can be found—in whatever age or clime they may have lived—however degraded and ignorant they may have been, or are now—to whatever nation or tribe they may have belonged, or do now belong—no person exists, but that has hopes of life beyond the grave.—This hope or desire is as universal as the race of Adam, and as prevalent in the soul as hunger is in the body. And certainly no nation or tribe has yet been discovered, which is without a religion embracing

future and enduring life in some form or other. The New Testament assures us, that this universal desire will be gratified; for, in the wisdom of his Providence, Deity has determined to confer an immortal existence on the minds of all people, when he shall place them in the spiritual bodies of another and better world. It was for this purpose that Christ rose from the dead, bursting the cerements of the grave, to reveal the great truth of the "resurrection of the dead," to the waiting sons and daughters of Adam. Hence, of the Saviour, Peter said, "who God hath raised from the dead." Acts iii: 15. Hence Paul had hope "that there should be a resurrection of the dead, both of the just and unjust." Acts xxiv: 15, and that "as in Adam all die, even so, in Christ shall all be made alive." 1 Cor. xv: 22. And it was not the least of his joys when he felt empowered to say, "for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. v: 1.

With these instructions for our guide, we, rejecting the doctrine of annihilation, believe that there will be a resurrection from the dead of the whole human family—that each and every son and daughter of Adam will be made to exist forever after they depart from this life—that as they are on earth weak, they will be raised in power; as they are on earth corruptible, they will be raised incorruptible; and we fully believe that the resurrection state will be glorious; for the language of the Saviour spoken to the Sadduces, exactly expresses our views. "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven." Matt. xxii: 29, 30. We freely confess, that we do not believe that the resurrection state will be one of dishonor and sinfulness. For, as the all who die in Adam, are to be made alive in Christ; and as Christ is the first fruits of the resurrection, or but an exhibition of the glory of the whole resurrection, so it must be evident, that no blasphemous, sinful, and depraved wretch will be raised in that character in Christ—for it is as clear as light, that as in the heart we have partaken of Adam's sinful and imperfect nature, so in the resurrection, we shall put on heavenly natures.

V. The New Testament ascribes to Jesus the august name of "Saviour of the world." 1 John iv: 14. And it declares that he came to "call sinners to repentance." Matt. ix: 13. That he came to seek and to save that which was lost. Luke xix: 10. That he came to "save his people from their sins." Matt. i: 21. And that "God was in Christ reconciling the world unto himself." 2 Cor. v: 19. The ascriptions of the high and exalting duty to the Lord-Messiah of redeeming the whole world, is not made in the New Testament, without other testimony of his ability to accomplish the work, and of his being in agreement with the divine government.

It is on all hands admitted, that God is almighty in power, unlimited in wisdom, and unbounded in goodness. And it is very evident that the unbounded goodness of God would never permit his almighty power to create an intelligent being, when

his unlimited wisdom saw that said intelligent being would be endlessly miserable. Hence he says, that he "will not cast off forever." Lam. iii: 31. "For I will not contend forever, neither will I always be wroth; for the spirit should fail before me, and the souls which I have made." Isa. lvii: 16. Consequently, as the Lord will neither cast off forever, nor contend forever, the opposite of this must coincide with his will, pleasure and purpose. Paul declares that God "will have all men to be saved and come unto the knowledge of the truth." 1 Tim. ii: 1-6. While, in another instance he says, "having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i: 9, 10. So far from this testimony, we gather the sublime truth that the gathering together of all things in Christ, and the bringing of all to the knowledge of the truth, is in agreement with the will, purpose and pleasure of the Almighty. Consequently, as Christ is the "Saviour of the world," and the "propitiation for the sins of the whole world," in effecting the work of universal salvation, he will execute the will, pleasure and purpose of Deity—he will fulfil the word of Jehovah, for the word has gone forth from God, that "every knee shall bow, and every tongue shall swear, surely shall say, in the Lord have I righteousness and strength."

That the pleasure of the Lord will prosper in the hands of the Saviour: that Messiah will accomplish the will of God, which it was his meat and drink to do; that the purpose of God in Christ will stand; is demonstrated in Scripture. Sin shall be finished, Dan. ix: 24—tears shall be wiped from off all faces, Isa. xxv: 8—pain and sorrow shall have an end, Rev. xxi: 4—death shall be swallowed up in victory, 1 Sh. xxv: 8, and being the last enemy, shall be destroyed, 1 Cor. xv: 26—all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him, Ps. xxii: 27—then shall Christ see of the travail of his soul and shall be satisfied.

With these considerations, we are prepared to affirm that we believe, after unequivocally rejecting the notion that multitudes will be endlessly lost from virtue and happiness, that in the providence of God and in the fulness of times there will be a complete reconciliation of every son and daughter of Adam to truth and holiness, by the work and reign of the Saviour—and that, when Christ shall have subdued all things to himself, he will render up the kingdom to God the Father, who will be all in all. Beyond this period, we believe that there will not be any pain sorrow, sighing, tears, sin, error or death; but that each individual will be happy, will increase in knowledge, and go onward in offering the praise of intelligence and holiness to God and the Lamb forever and over. In the fulfilment of this noble and divine doctrine, we find great consolation and moral power.

VI. It is clearly taught in the Scriptures, that violations of the moral law of God will be punished, and that sin will be

distinctly and certainly chastised. God "will by no means clear the guilty." Ex. xxxiv: 7. And no observer of actual life can fail of perceiving that vice is followed by painful consequences—for it is every where demonstrated that "the way of transgressors is hard." The sinner can not escape the just judgments of God.—But the punishment thus inflicted, is reformatory in its tendency; for God chastises with the hand of a parent. Hence it is said, "now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii: 11. When chastisement shall have effected its office in subduing the offender, then forgiveness will be extended; which forgiveness consists in blotting out his sins from remembrance and receiving him again into favor, the same as though he had not been sinful. Hence it is said, "speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. xl: 2. The wandering prodigal, though severely punished for his vices in the far-off land, yet was forgiven, when his father received him and forgot his sins in the joy of his recovery.

Therefore, while we have no faith in the doctrine of endless misery, yet we believe that the sinner will be punished according to his deeds—that pain will follow crime as a consequence—and that when punishment shall have effected its object, then forgiveness will be extended to sinners, and they will be received into favor and adopted into the glorious liberty of the children of God.

VII. When an individual is in error and in sin, it must be obvious to every person, that in coming to a knowledge of the truth, and to the practice of virtue, a change must take place—for if an individual ceases to do evil and learns to do well turns from error and embraces the truth, it implies that a change in his views and feelings has led to a corresponding change in faith and action. In this change we believe, and call it the "new birth"—a death to sin and error, and a "new birth" into the kingdom of truth and virtue.—This change is produced by the operation of truth and moral principle upon the understanding and the affections. Hence Peter said, being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. i: 23.

This change also implies "regeneration;" for the individual is regenerated from vice and error to the better condition of holiness and truth. And there is combined in it, the doctrine of "repentance"—for, when the individual so experiences a change as to realize his sinful acts, will he not repent him of his evil deeds? And will not the sincerity of that repentance be manifest in his future righteousness?

Therefore rejecting notions of a mysterious, miraculous, instantaneous new birth conversion and change of heart, we believe in the new birth and regeneration from sin and error to holiness and truth, produced by the power and influence of the "word of God;" and we believe in the necessity of true repentance; a "repentance not to be repented of," and which

leads to more correct action.

VIII. No careful observer of community can fail of perceiving, that with multitudes, religion is a mere outward show; is implicit faith in a creed, or a bigoted adherence to a sect, or a practice of certain ceremonies, or a strict attendance upon multitudes of meetings. Nor is it an error to say that there are many, who are not circumspect in their lives, who exercise no benevolence, or liberality, yet who are thought to be religious because very zealous for the advancement of a particular sect. Now, the New Testament is very far different in its descriptions of religion, from the frequent errors which have obtained in community concerning it. It sets forth that religion consists of virtue and benevolence; in the steady discharge of moral duty; in the exhibition of a pure life; in constant exertions to obey the will of God; in such an excellent conversation, and purity of thought, and holiness of action, as to deserve the approval of a correct conscience, and the blessing of the divine word. Hence, the prophet inquires, "he hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi: 8. While James not less distinctly affirms "pure religion, and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." James i: 27.

Hence, rejecting all fanaticism, excitement or ceremonious form, which may be denominated religion, we believe in a religion of good works, pure lives and holy conduct—a religion of the golden rule, "whatsoever ye would that men should do to you, do ye even so them"—a religion of discharging the various duties of life with fidelity and vigor—a religion whose highest aim is to purify the thoughts of evil, the conduct of sin, the soul of revenge, the actions of hypocrisy, and to fill the mind with sublime affection which expands into supreme love toward God and universal love towards all men.

To sum up the various points which have been advanced, we find them to be, 1. Faith in the one, only living and true God. 2. In the divine authenticity of the Bible. 3. In Christ as the Son of God. 4. In the resurrection of the dead. 5. In the reconciliation of the world. 6. In the punishment for vice and the reward for virtue. 7. In the new birth, regeneration, and repentance, produced by the word of God. 8. In a religion of good works. These are the great principles of faith which form the Restitution, and characterize the denomination of Universalists.

In view of them, I put the solemn inquiry to my readers, what is there in these principles which is so very evil? Why should they lead us to be a sect every where spoken against? Can a reason be found in them, why the Restitution and its believers, should be the subjects of continued misrepresentation, and of idle stories and stale anecdotes, in almost every protracted meeting which is started? The only reason which can be given is, that this faith declares that Christ will actually be the "Saviour of the world." And yet is it so very bad to believe, that the world will ultimately be saved from sin and sorrow, that it need be met with every stigma

of misrepresentation! The plain fact of the case, is that we only preach what is prayed for by all other denominations; we only believe that God will accomplish the conversion of the world, which they beseech Heaven to effect, though they have no faith that Heaven will bring it about.

Go to an individual, and convince him, that the impartial grace of God will save him and all his family and unite them in heaven with joy, and he will not oppose it; he will rejoice in it. Why should he, the moment we extend that grace to all families and to all nations, take exceptions and oppose it, and say that he wishes not to go to heaven if all people will be saved? The fact is, that all persons are Universalists in regard to themselves, and their own families, and believe that endless misery is for their neighbors only. The doctrine of the restitution is not thus self-righteous in feeling or cramped in extent. It extends the love of God to every son and daughter of Adam, and it represents the Messiah as enduring the untold horrors of crucifixion for the salvation of the world—it looks forward to the work of drawing degraded minds from error and sin and elevating them to the better and holier station of virtue and truth—and it holds up to our admiring view, the destruction of every evil to which human life is incident, and the introduction of the universal race of Adam into immortality and felicity. And as such, it is worthy of regard and reception, not only on account of its boundless and sublime views of another world, but also for its power to lead its followers to the purest and most elevated morality.

REV. JOHN FOSTER.

This eminent and venerable man was a minister of the Calvinistic Baptist Church in England. His Life and Writings have been lately republished in this country, and his Baptist and other Partialist brethren here are much horrified to learn that their beloved and venerated minister was all his life-time a Universalist! Mr. Foster was Calvinistic in every point of doctrine, except endless sinning and suffering—the horrible sentiment he rejected as unscriptural and unreasonable. His Editor, J. L. Ryland, says of him,

"On one point only of dogmatic theology, Mr. Foster dissented from the religious community with which he was most intimately connected. Allusion to this subject (the duration of future punishment) occur in two or three passages of his early correspondence; but it is discussed at some length in a letter to a young minister, written in 1841 (vol. ii. p. 202). Without offering an opinion on 'the moral argument,' which to a mind of so high an order carried irresistible force, or inquiring what exceptions may be taken to those views of mankind and the present life to which it may appear that that argument owes much of its cogency—and while those who differ from, and not a few, probably, who would assent to his views, may regret that the statements of Scripture are not more fully discussed—it may be permitted, in justice to his memory, to remark that in Mr. Foster's mind, as is evident temporary destruction might be used, but from his other writings, this belief was associated with the holiest views of the Div-

ine Being, and with a most elevated standard of moral excellence; nor among those who deem him mistaken on this subject, could any one be found who would more earnestly deprecate that a theological speculation should occupy the thoughts to the neglect of practical, personal piety," Vol. i. pp. iv. v.

The principal article on this subject, is a letter from Mr. Foster to a young minister of his acquaintance. It is long, but the following extracts will exhibit its reasoning and spirit:

"But, after all this, we have to meet the grave question, *What say the Scriptures?* There is a force in their expression at which we well may tremble. On no allowable interpretation do they signify less than a very protracted duration and formidable severity. But I hope it is not presumptuous to take advantage of the fact, that the terms everlasting, eternal, for ever original or translated, are often employed in the Bible, as well as other writings, under great and various limitations of import; and are thus withdrawn from the predicament of necessarily and absolutely meaning a strictly endless duration. The limitation is often, indeed, plainly marked by the nature of the subject. In other instances the words are used with a figurative indefiniteness, which leaves the limitation to be made by some general rule of reason and proportion. They are designed to magnify, to aggravate, rather than to define. My resource in the present case, then, is simply this—that since the terms do not necessarily and absolutely signify an interminable duration,—and since there is in the present instance to be pleaded, for admitting a limited interpretation, a reason in the moral estimate of things, of stupendous, of infinite urgency, involving our conceptions of the divine goodness and equity, and leaving those conceptions overwhelmed in darkness and horror if it be rejected, I therefore conclude that a limited interpretation is authorised. Perhaps there is some pertinence in a suggestion which I recollect to have seen in some old and nearly unknown book in favor of universal restitution:—that the great difference of degrees of future punishment, so plainly stated in Scripture affords an argument against its perpetuity; since, if the demerit be infinite, there can be no place for a scale of degrees, apportioning a minor infliction to some offenders; every one should be punished up to the utmost that his nature can sustain; and the same reason of equity there may be for a limited measure, there may consistently be for a limited duration. The assignment of an unlimited duration would seem an abandonment of the principle of the discriminating rule observed in the adjustment of degrees.

If it be asked, *how could the doctrine have been more plainly and positively asserted than it is in the Scripture language?* I answer, I ask, how do we construct our words and sentences to express it in an absolute manner, so as to leave no possibility of understanding the language in a different, equivocal, or questionable sense? And may we not think that if so transcendently a doctrine has been meant to be stamped as in burning characters on our faith, there would have been such forms of propositions, of circumlocution if necessary, as would have rendered all doubt or

question a mere palpable absurdity?" Vol. ii. pp. 267, 268.

But this is not all—not only was the eminently pious and truly evangelical Mr. Foster a believer in Universalism, but he has informed the world that a number of clergymen of his acquaintance were also Universalists. This is sad news for our opposers. Well may they ask in astonishment, "What is the world coming to?"—and as well and truly may we reply, "Coming to light, to be sure!"

"A number (not large, but of great piety and intelligence) [of ministers within my acquaintance several now dead, have been disbelievers of the doctrine in question; at the same time not feeling themselves imperatively called upon to make a public disavowal; content with employing in their ministrations strong general terms in denouncing the doom of impenitent sinners. For one thing, a consideration of the unreasonable imputations and unmeasured suspicions apt to be cast on any publicly declared partial defection from rigid orthodoxy, has made me think they should better consult their usefulness, by not giving a prominence to this dissentient point; while yet they make no concealment of it in private communications, and in answer to serious inquiries." Vol. ii. p. 270.

THE SPIRIT, NOT THE LETTER.

"The letter killeth, but the spirit giveth life," is the language of the apostle Paul in contrasting the law with the gospel, and the saying furnishes us with an infallible rule by which to judge of every dispensation, institution and doctrine in the world. Let us apply it in a few instances.

"The life is more than the meat, and the body than the raiment," was the language of a greater than Paul—and he applied it to encourage contentedness under the allotments of divine providence, and trust in God. It is equally applicable to every means, and to every end, the end is always superior to the means—the body, to the raiment—the life, to the meat—the soul, to its fleshy tabernacle—the whole, to a part—and the eternal, to the temporal. "Ye are of more value than many sparrows," is but another form of its great principle, calculated to assure us, that if God provides for the wants of the inferior creation, he will more surely provide for man—and if for that body, how much more for the soul. And this assurance receives further confirmation in the declaration, that if God provides so well for the lily of the valley, which to day is, and to-morrow is cut down and burned, how much more will he provide for the higher and truer glory of his moral blossoms who endure to all eternity. Still, still we have the elevation of end above means—of greater above lesser—of spiritual over material.

Of the same character is the declaration of the Savior, that he came "not to destroy men's lives, but to save them;" and that the Father had sent his Son, "not to condemn the world, but that the world through him might be saved." And with these clear declarations of the great principle, agrees that more ancient saying, that God has no pleasure in the death of the sinner, but that he turn from his evil way and live. In order, then, to save life, even

never the reverse: for the end must always be superior to the means, and must always be regarded more than the means. No condemnation, when opposed to obtaining the end, (salvation,) must be regarded—not inflicted—for as life is greater than destruction, even so must salvation be obtained, rather than condemnation. But if condemnation (or damnation) can be made to work for good—for salvation—then the means may be used to secure the end. Thus it is that God has no pleasure in the sinner's death, but [it] leave out] that the sinner may [by that death] turn from his evil way and live.—The means are always regarded as inferior to the end—the death and condemnation, to the life and salvation of man. How foolish—how un-spiritual, then, for Christians to contend for endless sin and endless suffering as a result or end in God's moral government? How contrary to every principle of goodness to suppose that God will ever choose or permit moral death, destruction and condemnation to prevail finally and endlessly over life and salvation—that he will select sin in preference to holiness, and misery in preference to happiness, for any of his moral offspring!

The same rule of giving preference to spirit over the letter—to good over evil—to end over means—is applicable to every command God has given, and to every institution God has ordained. Instead of judging God's character and design by the letter of the command or the institution, we must infer the meaning of the law for ordinance, by the character of God. Let this be done, and a Pharisaic sabbath, and capital punishment in Genesis ix: 6, will vanish forever. What was made for man's benefit, can not be meant for his injury—what was ordained to render sacred human life, was never meant to take it away.

A. B. G.

"As in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22.

That universality is expressed in the first member of the sentence—all die in Adam—is generally acknowledged. And that the same universality is expressed in the latter member—in Christ shall all be made alive—few, if any deny, and the phrase "even so" abundantly proves.—The only doubt, then, that can arise in any mind whether the text teaches universal blessedness in Christ, must be based on the meaning conveyed by the phrase—"made alive in Christ." What does this language mean? What is it to be "made alive in Christ." Reader, do not, I beseech you, let sectarian prejudice answer this important question; but go to the Bible—find, if you can, at least one instance where being made alive in Christ means merely common, animal life—being merely endowed with sensibility and consciousness—before you adopt the Partialist view. If you can not find one such instance, then must you, if you would believe what God has revealed—you must believe that it means spiritual life—spiritual blessedness and glory in Christ. "For if any man be in Christ he is a new creature" born again—regenerated by the power of Him who is "the resurrection and the life." And so it does mean, as the remainder of the chapter shows;—for what was sown in corruption, WEAKNESS and DISHONOR, is to be raised in incorruption, in power and in GLORY. Is it being raised in glory, to be raised to endless sufferings and sinfulness? Can any one be alive in Christ, and yet be endlessly enduring spiritual death in hell? Do, my dear Partialist brethren—do look at this subject in the light of common sense, and Scripture, and behold the absurdity, not to say the impicity of the "Orthodox" interpreta-

tations of this passage, which make a being "in Christ" and in your horrible hell at the same moment—which represent the blessed Savior and hell-fire as one and the same thing?—as synonymous, or at least as consistent terms!!! A. D. O.

POPULAR OBJECTIONS ANSWERED.

CONTINUED FROM LAST NUMBER.

IV. It is objected also that our system renders unavailing the act of repentance. It does not. It only declares that repentance will not absolve from the punishment of sins committed. But if repentance cannot save us from the just punishment of our sins, it may be asked, of what avail is it? In answer to this question, let it be observed how strangely perverted men's judgment are upon this subject, by a blind adherence to a favourite creed. Repentance has so long been represented as an exercise of the mind which will free us from the punishment of sins committed, which otherwise would have been inflicted, that it is deemed of no use at all if it cannot have this effect. What a blindness to all plain consequences is this! By your permission, I will illustrate this subject by an apt, though homely comparison. A man in trade, then makes a bad bargain. He repents of it. Now of what use is his repentance? Does it help him out of his present difficulty? Does it enable him to escape from the loss he has sustained? No.—He has got to suffer the evil of his own imprudence, and there is no help for him. Of what use, then, is repentance? Why? It will learn him to look out better next time. That is the use of it. Just so, we apprehend, are the good consequences of gospel repentance. It never will atone for what is past. If an individual sinner, he has got to suffer for it the whole penalty of the law. There is no remedy for him. You, then, who hold to endless punishment, beware! He may repent in dust and ashes, but this will never satisfy justice for the sins he had committed. Why should it? He committed the sin against a full knowledge of the wrong. He knew the law; he knew he should violate it if he thus conducted; still, he hesitates not; he goes deliberately at work, and dares an open transgression. Under these circumstances why should he go unpunished? Why should his repentance afterwards clear him from a wilful violation of a known law of God? You may talk about sorrow, and contrition, but this is nothing to the purpose. He had neither sorrow nor contrition when he ventured to rebel. With daring impiety, with a full knowledge of the law and its requirements, he goes about despite of all, and hardly lifts his hands against the almighty Ruler, in defiance of him! Now, afterward, let him sorrow and repent; but this cannot atone for high-handed crime against full light and knowledge. And we may depend upon it, that God, "who will by no means clear the guilty," will never let us off upon such easy terms as popular repentance. This sweeping expression "no means," includes, or rather excludes, repentance and every thing else.

Let it not be said that Christ has borne the infinite penalty for us; and that, therefore God can now free us by repentance and faith. For, notwithstanding this, the penalty, we are told, must be inflicted upon us, but repentance will clear us! The argument, then, holds good against the whole system of popular penalty, repentance, and forgiveness.

But, what then, is the use of repenting? Is it of no use? Most assuredly it is. It is just as useful and necessary as the repentance of that man who made a bad bargain. It will learn us better for the future. This is the true use of repentance. It never can atone for what is past, but it will prevent future transgression, and consequent punishment for those future sins; for, if we no more transgress, we shall, of course, no more be punished.—The punishment of sin is called the wages of it. "The wages of sin is death." The term wages comes from a word which sig-

nified the daily pay of a Roman soldier. Death, then, (not eternal death, which phrase is not in the Bible,) is the pay, the wages of sin. It is hardly earned in the labour of iniquity. Now the great Lawgiver never had the character of refusing to pay labourers their wages. No: "Vengeance is mine; I will repay," saith the Lord." We may repent, and this will save us from future transgression and consequent punishment; but surely by the act of our repentance, God will not prove to us absolutely unjust as to withhold the hard earned wages of his subjects. We might wish to be excused from receiving such pay, but we should never have engaged to labour for it. The great Lawgiver must fulfil his part, and render unto every one his due. Universalists, then, do not deny the necessity of repentance: they only deny one of its supposed, but erroneous and unjust consequences.

Y. Furthermore said, that we deny the necessity of the new birth. We only deny that our eternal destiny hereafter is to depend upon our characters here. A more monstrous idea could not be conceived, upon the subject of our salvation. We believe in God, "who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." "Except a man be born again, he cannot see the kingdom of God." And none shall say "Lo here! or lo there! for behold, the kingdom of God is within you." It is "not meat and drink; but righteousness and peace and joy in the Holy Ghost."

INFINITY.

Our opposers readily admit in words, that God is absolutely infinite in each one of his attributes; but they as readily deny the absolute infinity of every one of his attributes when they come to speak of the results of his moral government. Do you ask for proof? It lies in these facts. They do not suppose that God has dealt in justice with those whom he has saved—nor in mercy with those he has damned. He is infinitely merciful to His saints, infinitely just to sinners in hell. He was good to all in His temporal providences, and His provisions of grace for all, while all were dwellers in mortality—but was relates only to the past; how is He in the "eternal now?" Is he absolutely and infinitely good unto all throughout all eternity? Is there one being who is excluded from holiness and happiness; and if so, is God infinitely and endlessly merciful to that most cursed and wretched offspring of His own spirit? If he is good and merciful to that being, then shutting up a being in endless sinfulness is a holy act, and inflicting endless tortures in mercy and benevolence!!! "We unto them that call evil good, and good evil; that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter," Isa. v: 20. But if there is such an endless sinner and sufferer, and God is not good and merciful in continuing him in such sin and misery, then God's goodness may extend to all but that one being. Does not the popular creed "limit the Holy One of Israel" in His infinite and endless attributes and perfections? Yes! and this, alone, forever disproves Partialism—it can not be true.

UNIVERSALISM

A doctrine believed by all who are not insane, if we may judge by the belief of each one concerning his own destiny; for as each one believes that himself at least will be saved, the aggregate belief of all sane persons must be universal salvation! Is it not strange, therefore, that what is believed by all mankind in the aggregate, should be deemed so heretical when believed by the individual?

The more honesty a man has, the less he affects the air of a saint; the affectation of sanctity is a blotch on the face of piety.

THE LATE DISCUSSION.

We have been informed the Rev. D. Oliphant has appeared with an article in his March paper, asking his hearers to believe he came off victorious in the late discussion! Will friend Oliphant send us his paper, so that we may pay our respects to it? We hope he will not waylay us in the dark! He surely cannot be afraid or ashamed to have us see it. We shall see.

SECULAR.

ARRIVAL OF THE MAIL STEAMER "CANADA" (Fourteen days later from Europe.)

New-York, March 24—8 P.M. The Canada arrived at Halifax at nine o'clock on Thursday. Her news is to the 10th.

MARKETS.

Breadstuffs of all descriptions are ruled in favor of the buyer. Supply of Flour very large, while Wheat is quoted at 6s 10d & 7s 2d. Northern yellow Corn 23s 6d, mixed 28s & 28s 6d. Meal 13s. A fair trade is going forward in American cured provisions.

A small increase of bullion in the last bank account which indicates a change in the money market. London money market continues easy. Consols for money, 33, for account closing at 92. American stocks fully maintain their prices.

From the manufacturing districts the accounts favourable.

GREAT BATTLE IN INDIA.

A great battle occurred on the left bank of the river Chenab, between the Queen's army of the Panjab, under Lord Gough, and the Sikh forces under Raja Singh. The struggle, in which the British have to deplore the loss of at least 95 officers, and 2,500 men, in killed and wounded, four guns captured, and 4 or 5 regimental colours taken by the enemy.

FRANCE.

The prospects of tranquility are more favourable than they have been during the past year. The Assembly are occupied in passing the electoral laws.

ENGLAND.

In Parliament on the 26th ult., Cobden brought forward his long heralded reform budget. The object was to cut down expenses ten millions per annum. The question was disposed of the same evening; Mr Cobden's amendment being rejected by a majority of 197.

In foreign affairs Lord Palmerston has been supported by Parliament in the course he has found himself compelled to take, especially in the Sicilian disputes. An important document has been laid on the table of the House, showing the disposition of the various Governments of Europe to reciprocate similar advantages to those we propose to concede to them, by the abrogation of the Navigation Laws.

A dreadful wreck of an emigrant ship has taken place on the coast of Harwich. The bark Florida of 500 tons, from Antwerp, for New York, the property of Messrs. Edward Hulbert & Co. chartered by a German company to convey emigrants, was lost on the 28th, and the whole of the crew except three men, together with 124 passengers, were drowned.

FURTHER PARTICULARS.

New-York, March 24—7 P.M. The Canada left Halifax on Thursday, at 12 o'clock, and will arrive at her port on Sunday. She has ninety-nine passengers. The troubled accounts from the seat of war in India, united with the decided tone of defiance lately assumed by Russia, and the attitude taken by the Czary who was evidently prepared to assume warlike operations in Italy, Austria, &c., has caused an uneasy feeling on the continent. It has been sensibly felt in England, and has operated injuriously upon the business of the country. Trade, notwithstanding, continues steady, and prices for most articles of produce are very satisfactory.

INDIA.

The Bombay Telegraph says, another of those murderous battles, which have rendered our hostilities with the Sikhs so conspicuous, has occurred on the left bank of the river Jelam, as near as possible to the identical spot which, two thousand years ago, formed the battle field of Alexander and Poros. That scene, rich in classic associations, has been the arena of a fierce and protracted struggle between the armies of the Panjab and the Sikh forces, under Raja Shere Singh. A struggle occurred, in which the British have to deplore the loss of at least ninety three officers and two thousand five hundred men killed and wounded; four guns captured, and 4 or 5 regimental colours taken by the enemy. The struggle terminated in victory, which was disgraced by the flight of the Bengal Cavalry Regiment, and the retreat, scarcely as yet satisfactorily explained, of two British Troops of Dragoons. A struggle, finally, which left the contending parties weak and shattered, that it was doubtful which has sustained the greatest injury from the conflict, and which yielded so few of the badges of triumph for the victors, that their opponents took a new position and fired a salute in honor of its termination. Though masters of the field, their laurels are drenched with

blood, and it is the universal opinion, that two more such victories would be a virtual ruin. No attempt was made by the English press to disguise the fact that the news from India was of the most disastrous character. Lord Gough has been promptly superseded in command, by Sir Charles Napier; who was to have proceeded to the scene of hostilities on the 20th inst.

AUSTRIA.

The Austrian war in Hungary has proceeded with variable success in the south of Hungary. The German population finding the insurgents carrying the destruction in every quarter, called on the Russians who now occupy Constant, and Hermatstadt. Several serious battles have taken place, one of them in the neighbourhood of Erian, lasting two days, with considerable slaughter, in which the Imperialists seem to have the advantage.

Reports have been circulated that in one of the engagements Ben had both his legs shot off, but the latest report is that he had left Transylvania for Hungary.

As the troops amount to 140,000 men, in many divisions, it is difficult to ascertain the actual progress of the war, the termination of which, seems to be very remote.

ITALY.

While Austria is pushing on the wars in Hungary, she is not unmindful of Italian affairs. She has marched a body of troops into Ferrara, and seized upon that city, and levied a fine upon the citizens of 200,000 Scudi, which she hands over to the Pope.

The revolution in Tuscany is complete, and a Republic has been proclaimed in Leghorn and Florence; a central Italian Republic has been formed in union with the Romans.

TO OUR SUBSCRIBERS.—Those who have not paid the amount of their Subscription for the MESSENGER, will confer a very great favor on the Publisher by doing so without delay.—We are much to need of it.

PREACHING APPOINTMENTS.

LONDON, April 8, at 11 o'clock, A. M., and 3 P. M. The subscribers to the Gospel Messenger, will call for their papers at the store of D. O. Marsh.

WESTMINSTER, April 10, 7 o'clock, P. M., in the Brick Schoolhouse.

TOWN-LINE, April 12, 7 P. M.

TEMPERANCEVILLE, April 15, 2 P. M.

LOUTH, April 22, 10 A. M.

SMITHVILLE, April 22, 3 P. M.

BEANSVILLE, April 22, 7 P. M.

BEANSVILLE, (again) April 24, 7 P. M.—Subject—Review of Rev. Mr. Fortenfield's sermon against Universalism.

ST. JOHN'S, April 23, 7 o'clock, P. M.—Will our friends in St. John's make the necessary arrangements, give notice, &c.

GALT, April 29, 11 o'clock, A. M., and 4 P. M. Bro. Goodall and our friends in that region will make the necessary arrangements, give notice, &c.

BERLIN, April 30, 7 o'clock P. M.—The friends will give notice, &c. Subject in Luke 16.

LONDON, May 6, 11 o'clock, A. M., and 3 P. M.

DENOMINATIONAL BOOKS.

Any of the following Universalist Books may be had by applying to any minister of the denomination in the Province.

- Paige's Commentary, 5 0
- Ballou's 2d Inquiry, 5 0
- Roger's Memoranda, 5 0
- Roger's Pro & Con, 5 0
- Universalist Book of Reference, 5 0
- Causes of Infidelity Removed, 2 0
- Streeter's Hymns, 3 1
- Ancient History of Universalism, 5 0
- Brown's Review of the Life and Writings of M. H. Smith, 3 9
- Whitemore's Notes on the Parables, 3 9
- Ballou's do do, 3 1
- The Bible a Universalist Book, 3 9
- Ballo's Treatise on Atonement, 3 1
- Orthodoxy vs. H., 2 6
- Ballou on Public Retribution, 2 6
- The Balance, 1 10
- The Creed of Thomas, by E. H. Chapin, 1 10
- Ely and Thomas' Discussion, 2 6
- Williamson's Exposition of Universalism, 2 6
- Sawyer's Review of Hatfield, 2 6
- Endless Punishment, 2 6
- Williamson's Argument for Christianity, 2 6
- Universalist's Guide, 5 0
- Rose of Sharon for 1859, 10 0
- Universalist Companion, with an Almanac and Register, containing the Statistics of the Denominations, 0 7 1/2

THOUGHTFULNESS AND MEDITATION.

BY REV. E. H. CHAPIN.

And Isaac went out to the field at even-tide.—Gen. xiv. 63.

And who will pass through the vicissitudes of this world, without meditation? The same universe that was around Isaac, is around us. We tread the same earth—the same heavens sparkle above us. And when the rush of even tide shuts down upon the noisy world, and cares, and passions, and labors all grow still, often must there be excited, thoughts the same as those which sprung up in his mind three thousand years ago. He must be careless, indeed, who never meditates—who never calls in his thoughts from their wanderings and their daily occupation, and turns them into the channel of serious reflection. And yet this is the true spring of sincere religious life. These "hours of communion" lot in the air and light of heaven upon the soul. The cause of sin, of the lack of religious life and interest, may it not be found in the thoughtless habits of the many? Sin, generally speaking, is not premeditated; or, rather, it issues from lack of meditation. Take one wicked practice, for instance—profane swearing. Let a man sit down and reflect seriously upon the evil of this habit. Let him consider its absurdity, and ingratitude, the irreverence that it displays, the slight it puts upon God, its utter violence as well as its uselessness—let him frequently meditate thus upon it, and he would not swear so freely, nay, we venture to say he would leave it off. Every oath he should speak would be a rebuke, and many a blasphemy would be arrested ere its utterance. So with any habitual sin. Let it at once become the subject of serious and candid thought let it be revolved in the mind in the light of reason, conscience, and the word of God—and its power would be weakened and broken. At least, they are few who would deliberately continue in it, or adopt it from avowed choice. We do not consider sin in its true light—we do not reason upon it—we do not bring it under prayerful inspection—we thoughtlessly yield to its impulses—we plunge recklessly forward without halting to consider our course, without reviewing our life—and it cleaves to us in our eager and restless journey, as the dust and the mire.

This lack of meditation, is, moreover, the cause of the lack of religious life and interest. We do not lack interest in other matters. We are busily engaged in our pleasures and in our daily enterprises. But religious life and devotion is an extensive want among us. We fear that they are comparatively few who act from the highest motives of religion—who make its ends the chief ends of life—who great care is for spiritual advancement, growth, love, holiness, virtue. And the reason is that we do not enough consider the value of these things. We do not make them present and real to ourselves. They seem to us mysterious and abstract. We need, then, evidently, more thoughtfulness as to these matters. Surely, if they are true, if they are real, there is nothing of so much importance. Our gains and pleasures are but little, compared to our growth in intrinsic goodness, in solid virtue. Those we shall lay aside in a little while, but these are possessions that we shall carry with us forever. God, heaven, eternal life, these are great truths—but are we familiar with them? In one sense, it is probable that we are familiar with them. We have heard of them from Sabbath to Sabbath—we have, perhaps, read of them from week to week or even from day to day. But have we ever brought our minds to bear seriously upon them? Have we ever considered them as realities? Do we think of them habitually? Have they sunk into our souls and become familiar and practical ideas with us—truths of our own experience? How many depart, after hearing a sermon, to revolve in their minds its teachings, to think and act upon its personal applications? How many feel that the commands of the Bible were addressed to them—that all he taught and did was for them, and that by every motive of love they are called upon to imitate him, to serve God and do their duty? We do not ask who knows these facts, but who feels them, intensely, habitually, practically. We answer—only those who meditate upon them—who devote some portion of life to thoughts upon their highest interests and most important obligations.

Meditation, then, is the most important exercise of the mind. It is calculated to check our sins and to fill us with a sense of the reality of religion. Indeed, it is necessary in all departments of life. The man of business devotes a portion of his time to meditation. He considers his means—he selects his object—he examines, from time to time, his losses and his profits. Careless, indeed, would that man be deemed who should go to work without thought and without thought carry on his affairs. The counting-room of successful enterprise is the scene of many a hour of intense meditation—which is the life and the efficacy of the after action. And thus with all great deeds—they have been preceded by silent and earnest meditation. The works of art that fill us with admiration—the glories of human power and intellect, these did not live for the first time in their present material shape. They were first in the mind of the artist, dismissed, recalled, brooded over, shaped, fitted, until length from the depths of profound meditation, the work was evolved—the pyramid grew—the statue rose in marble beauty—the poem spoke to the hearts of men. How long did Columbus meditate, before he launched his three small ships! How eagerly did he seek the evidences of a new world, and hail the drifting fragments of an unknown shore—ere he braved the sneers of men, the dangers of the ocean, and the fear and discontent of his companions! Meditation! It alone has generated great deeds. It has suggested the

truths of the universe, and won the secrets of the stars. It is man's high prerogative to think—to examine, compare and reason—to trace out glorious conclusions—to unlock, with patient thought, the mysteries of life and nature—to give significance to all he sees, and to reach through fragmentary and superficial hints, profound and ultimate truth. And so must we do, not merely as intellectual but as moral, and spiritual beings, as those who value, or ought to value our religious interests as supreme. If we would break free from sin, we must meditate, often meditate. If we would grow in goodness, we must meditate. If we would live a true life and secure our own highest welfare, we must meditate.

And truly there are subjects enough for meditation. If we walk out in the fields at even-tide, as Isaac did, they throng upon us. As the earth becomes veiled in shadow, and its objects mingle, our eyes and our thoughts are attracted to other spheres and go abroad into the limitless firmament. Compared with them, how insignificant seems this life of ours! How minute is our "individual difference," in a universe where such stupendous worlds seem like atoms of light! How do our pursuits and our cares shrink under the immensity of those suns and systems! And as the earth, comparatively, is but a dim speck, what is the worth of all our toil that begins and ends with it? And how short is the life that issues from its bosom, and sinks into it again, ere some of those worlds complete their annual circuit! And yet, something within us speaks that we are worth more than all those worlds—that we shall outlast them—that we shall rise higher and shine brighter than they. And we are led up to great thoughts of God and immortality, and we feel that it is not the work we do, but the spirit we work in, that makes us great or small. And shall we not descend from this meditation with serene spirits—shall we not be stronger for the next day's temptations and cares? Shall we not be a morsel wiser through all its hours?

Put the even tide upon us another theme for meditation. It is the close of the toilsome, careful day. Through its busy hours we have thought and acted. We have been tried. And in all these scenes of action and of trial have we done nothing wrong? Have we kept our spirits pure through each conflict? Does the day's closing tug to us no account of the day's conduct that is done with shame and regret? Does its silence summon up no memories of wrong word, thought or deed? Has passion had no domination in our souls—has sin not entered there? Or, has it on the other hand, been a day of improvement to us? Are we conscious of some temptation successfully resisted—some sin conquered—some good deed done? Blessedly will the shade of evening steal upon us then, and we shall lay us down to sleep happier than if we slept on lawless. At all events, how fit a theme for meditation is our growth or decline in virtue—how fit a time is the still evening! And how will its hour of meditation strengthen us for the morning's action! It has indicated our short comings that another day may correct them, and its breathings of penitence and pardon are full of peace for the future. Or it has opened to us wider reaches of thought and deeper vistas of memory. It has lighted up the forgotten lapses of life, and we have beheld anew its strange vicissitudes. Dear forms, kind looks, now shrouded and in the dust have passed before us—the sins and follies of life rush in upon us, not as messengers of wrath, but as agents of warning and repentance, bidding us turn from our evil ways and live. And another thought presses upon us. The thought of death—of the last even tide—that shall fold us in its shadowy embrace, and in which we shall be drawn to our last sleep. Perhaps already we stand in the dimness of that even-tide, and must, we know not how soon, go out to meditate in other fields of being!

Though in this course of remark we have rather indicated the subjects and opportunities of meditation, then indicated it as a duty, yet we find in the consideration of these opportunities arguments for its practice. We might specify other reasons appropriate to our meditation. All seasons of opportunity are appropriate, and we should bring about with us a habit of thoughtfulness. This is the characteristic of the truly religious spirit—it is thoughtful—not gloomy or austere—but thoughtful, conversant as to the highest duties and interests of life. Yet while every day and every hour should be a burden of thought, there are seasons peculiarly appropriate to meditation. Such is the period indicated in the words selected as the motto of our chapter. The Sabbath too, is an appropriate season, for then we put by our secular cares, and rest. The time of affliction affords an opportunity for meditation. We should not suffer such a time to pass by without thought on our part. We do not mean the heavy thoughts of grief, for these will come spontaneously—but consideration of the purposes of affliction, the disciplinary nature of life, our God who controls all things. The time of sorrow is peculiarly a season for meditation and prayer. So is the time of peculiar prosperity.

The communion season and the communion Sabbath, is the time peculiarly appropriate to this exercise. We have been, and we are, about to go to the table of our Lord. And is this a mere form with us—or do we live in communion with him? Do we only remember him, when we take the broken bread and of the cup, or is he constantly in our thoughts? Are we his disciples indeed? Do we possess his spirit? Have we set him before us as our great model, and are we making it our chief aim to be like him? And how far below him are we in moral stature? Are we patient at the difference? Oh! there are subjects enough for us to meditate upon as we come into his presence—as we approach or retire from the outward communion? Let us make the occasion a

season of meditation—an opportunity and instrument of divine life. Meditation! Let us practice it. Let us often examine our own hearts—our daily life—our relations to God and duty. Let us retire from the bustling cares of the world, the sensualities that entice us and draw us so mightily, and think of those realities that pertain to us, and which we regard as spiritual beings. And to which we go forth from these hours of communion, strengthened and blest!

HOW TO OBTAIN HOPE.

Have you obtained a hope? is a very common question with many professors of religion, and which indicates that the hope of the Gospel may be obtained at almost any hour of the day without previous thought. For ourselves, we confess that we have never so learned of the Scriptures; we have been never taught by them that it can be received and lost in a moment—that a man may get a hope by a mysterious change in one day, and lose it the next.

Hope, like faith, is founded on evidence: it is the desire of future good, with the reasonable possibility of obtaining it. What is the evidence which the Bible furnishes for a well grounded hope? Let the apostle Paul answer: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon hope set before us: both sure and steadfast, and which entereth into that which the world is not." And what was the promise so firm, so immutable and sure? The connection shows: it was the promise made to Abraham, that in his seed (which seed is Christ) all the nations, families and kindreds of the earth shall be blessed; which must of course include the whole world, for if all those are blessed in him, not a man here can finally be unblessed, seeing they include all of every name and language.

To this promise, Paul and his brethren fled for refuge. God revealed to them a glorious truth—and declared the final salvation of all men from the burden of corruption, and their deliverance into the "glorious liberty of the children of God." They staggered not at the promise, although it was great in grace and goodness, but were "strong in the faith giving glory to God, being fully persuaded, that what he had promised he was able to perform."

Professed Christians! see here the foundation of the hope of the apostle, and put the question to thine own heart, is this thy foundation? or art thou resting upon thine own strength?

On what rests the hope of those, who obtain it according to popular opinion? They profess to have a hope, but it is not firm, for it rests almost exclusively with themselves. It changes with their feelings and conduct. If they do right, they have hope of future happiness, and if wrong, their hope is gone. So then, it is altogether different from Paul's; he fled, not to his own works of experience for a hope, but to the immutable promise of God. People now flee to exciting meetings, and anxious seats for one, and when they get it, they can keep it no longer than their excited feelings continue. Ask the class for the evidence of their hope, and they will refer you back, back to the apostle Paul for his, and he will point you to the refuge of God's promise—"we have fled to the refuge to lay hold of the hope set (not behind us, but) before us." The foundation of his hope was forward in the word of God, his unchanging oath that the world should be saved; but the others alluded to, refer you to something they have done years or months before as the refuge of their hope. They hope to be saved because they have performed such and such deeds and acts: while the apostle hoped for the same result, and his hope was indeed an anchor in his soul. Why so? because he had for anchorage God himself; and when, therefore, the winds of adversity arose, felt perfectly safe; the tempest and the storm beat upon his bark in vain, for the anchor was within the veil.

Not so with him whose hope rests within himself. His condition is the same of the ship, which being tossed to and fro on the billows, and having an anchor on board, fails to cast it out. As well might it have gone at all, for so long as it rests on the vessel it is useless. Precisely so it is with the professed Christian whose hope has no better foundation than himself—which may be removed by a different course of conduct than the one set out with;—when the storms and tempests of life arise and the dark billows of affliction rise up before him, ten to one if he is not shipwrecked, and lost upon the breakers of time.

Would you then have the hope of the Gospel, the hope which will prove the sure and steadfast in time of danger, flee to the promises, of Almighty love—lay hold of that immutable word, which makes the redemption of the world as sure as the existence of the Being from whom that word came.

QUARREL AMONG THE METHODISTS.

We learn from the last "Advocate and Journal," that the Commissioners of the M. E. Church South, have announced their resolution to commence a prosecution, against the Northern Branch of that Church, in order to obtain an equitable share of the Joint Property, and that four eminent lawyers are employed to carry on the suit. So then, it would seem that these professedly holy men, and nominal followers of the

Prince of Peace, from words are about to proceed to blows, in other words, that they have become so much confirmed to the world that they in the first place indulge in bitter epithets and the casting of the world's people" call in the lawyers to settle the difficulty. Verily, if the world is not to be evangelized until that work is accomplished through the agency of Methodism, we apprehend that it will be a long time before the reign of "peace on earth and good will to men shall be fully established." We would most earnestly and respectfully call the parties to this contest, before they commence operations, to sit down and carefully estimate how many souls might be saved with the money that will be wasted in it, and then ask themselves how they will answer at the bar of judgement, for allowing so many souls to sink into endless perdition, merely because they cannot settle their difficulties without a lawsuit. Will some one of our Methodist brethren be kind enough to point us to the directions contained in the Sermon on the mount or in any other part of the gospels, for managing an affair of this kind?—N. Y. Christian Messenger.

WHAT IS SALVATION?

Deliverance from eternal torment in a future state, is the answer which partialists give to this question. But we deny this, for the sufficient reason that men were never in danger of such torment, and consequently do not need to be saved from it. Christ declared that he came "to seek and to save that which was lost." Not to save from danger of being lost in the future state, but to save them from the condition in which they continually were. Without the light of the Gospel men are lost in ignorance, unbelief and sin. To deliver them from the wretchedness involved in such a condition, and to bring them to the knowledge, belief and practice of the truth, is salvation. In the light of this definition it is by no means difficult to understand the purpose for which Christ came into the world, and the necessity for his coming. But if, as partialists contend, men are in danger of an eternal hell, we do not know who will save them from it. We are sure of one thing, however, and that is that Christ has never promised to do it, either conditionally or otherwise. Reader if you doubt this, take your Bible and see if you can find a passage in which it is declared that Christ came to save sinners or anybody else from hell.

THE THREE PROPOSITIONS.

The entire argument in relation to the ultimate destiny of the human race, has been very briefly but fairly stated in the following form:

- 1. Either God can save all men, but will not; or 2. He would save all men, but cannot; or 3. He both can and will save all men; inasmuch as the case does not admit of a fourth proposition, different from these, we are reduced to the necessity of selecting from one of these three. Reader, which will you take as expressive of your view on this important subject? The first is virtually contradicted by the express declaration of the Bible that "God will have all men to be saved." The second, by the equally explicit declaration that "His counsel shall stand, and that he will do all his pleasure." If, then, you are a believer in the divine authority of the scriptures, you must admit that God has both the will and the ability to bless and save all of his rational offspring. In short you must be a Universalist.

CONVERSION IN THE MINISTRY.

The Trumpet of last week says: "We have satisfaction to announce, that Rev. Tobias H. Miller, of Portsmouth, N. H., has embraced the doctrine of the final holiness and happiness of all men. This is a gentleman of high respectability; and he was for some time the editor of the Orthodox Journal in New Hampshire, which has been since succeeded by the 'Congregational Journal,' under the charge of Rev. H. Wood. Mr. M. was formerly settled in the ministry in Kittery, Me. The reading of the Scriptures, and a diligent and prayerful search after truth, have brought him to his present views. Up to the time of his becoming a Universalist, and indeed up to the present time, he is in excellent standing among his former brethren, as a man of sound sense and sterling honesty."

A family where the great Father of the universe is duly revered, where parents are honored and obeyed, where brothers and sisters dwell together in love and harmony, where peace and order reign, where there is no law but the law of kindness, and no fear but the fear to do wrong, is surely a representation on earth of heaven above.

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