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THE GOSPEL MESSENGER,

OR UNIVERSALIST ADVOCATE.

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

VOL. 1.

LONDON, CANADA WEST, JUNE, 1849.

NO. 6.

"GO AND DO THOU LIKEWISE."

BY REV. J. H. CHAPIN.

This precept may be applied to any good deed, great life, or noble effort.—Such are not merely for the immediate circumstances with which they were surrounded—not only for one day or one generation. They are for all times, and for every man. If you have seen a good deed or heard of it, or read of one performed long ages ago, it matters not when—that good deed speaks to you—it says, "Go and do thou likewise."

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footsteps on the sands of time."

"Footsteps, that perhaps another,
Sailing o'er the solemn main,
A farlorn and shipwrecked brother,
Seeing shall take heart again."

We are thrilled, perhaps, by some achievement of patriotism. We read of some dauntless man, who, on the field of battle or the scaffold, in the hall of council or the dungeon, upheld, and suffered for some great cause of liberty—some principle that has tended to the progress of the race. We are thrilled, I say, by that man's history. We wonder at his greatness. We wish we could have seen him, and conversed with him. But now to every one of us, from that green battle-field or blood-stained scaffold, from that venerable hall or gloomy dungeon, come to us the teaching, "Go, and do thou likewise"—likewise, after a like manner, that is, with a like spirit. You will not, it is possible, be placed in exactly the same circumstances with that great man—you would not, perhaps, adopt precisely such means—you may not be called from your humble station to fill such a large space in the eyes of the world; yet this is the injunction laid upon you, "Go, and do thou likewise"—that is, whenever called to maintain freedom of thought, word or deed, maintain it—for yourself, or for others—maintain it as a principle so c apply rooted in your heart, that the glittering lines of war-hoists, the uplifted axe of the headsmen, the insolent voice of authority, or the clanking chains of the prison-house, cannot make you pluck it out. You will not be called upon to encounter just such things, but, if you are independent, and true, it is quite likely that that persecution which pierceth the soul will be raised against you—the voice of denunciation will beat in storms upon you, and men will frown or sneer. Then remember what those did, who, though they "may have held up trembling hands in the fire," went for the truth, to that fire—and go, and do thou likewise.

You have heard of men of wondrous perseverance, who, when met by one rebuff, have made another attempt, and still another—who have spoken with pebbles in their mouths, or roared to the angry sea—or have crossed the Atlantic to seek a new world, with all men hooting after them as enthusiasts, but who, pressing on, have

plucked a glorious triumph. You have wondered how things like these could be, and yet here also comes the teaching, "Go, and do thou likewise." Not, perhaps, in becoming orators like Demosthenes, or discoverers like Columbus—but in reaching the laudable ends you have in view, encompassed as they may be with difficulties. Press on, use every right effort, never despair!

Thus the lives and the deeds of others, of which we have read, which we have admired, are not merely for the purpose of thrilling us with their eloquence and their beauty—they are to be imitated, lived out, so far as may be, by us in our circumstances. The truth is, we make of great men, beings too abstract and distant—we think of them too much as prodigies, when we should regard them as very near to us, as the developments of faculties that are in us all, as representatives of what we are and what we may be. Solemn and calm they walk there—the great ones of earth—gliding among the broken arches of the past, with the moonlight of old ages streaming down upon their venerable faces; and thus beheld, they seem to us set apart for our wonder and admiration. But we are not to look upon them only there. Out in the fields and marts of actual life, toiling in its workshops, bringing relief to its lazar-houses, going abroad familiarly and freely, may we see them—and looking upon them thus, they seem real to us, like our own flesh and blood—we come in contact with them; and then cheerily from the harvest of humanity, waving in golden light over the valleys and the up-lands, cheerily from the bloomy woods, and the clanking shop, and the noisy street—in the reaper's shout and the craftsman's song, peals up the cry, "go and do thou likewise."

But the great men are the good men. Greatness is goodness. Reader, where then turn for an example and a principle of goodness? Earth's greatest become small—earth's philosophers grow dim beside that principle of love to which Jesus pointed in the good Samaritan—beside that Life of love which he lived upon the mountain, in the garden, and on the cross. Here is our chief example. From this lesson, from this life, comes the voice of authority and persuasion, "Go, and do thou likewise."

CAN YOU APPLY IT?

"Do you believe that the sweet little child you hold in your arms, is totally depraved?"

—The question was proposed to a very intelligent lady, the widow of a Presbyterian clergyman. She was delighting herself with the joyous smiles of her latest born; and really the scene would have been a noble subject for the skill of a painter.

We had been conversing on the points of controversy, in relation to which Uni-

versalists are deemed decidedly heterodox—the doctrines of original sin, total depravity, and the like, being included in the list. So long as the general theory, considered simply as a theory, was in her mind, she stoutly maintained the teachings of the creed—namely, that all the posterity of Adam, previously to regeneration, are wholly adverse to all that is good, and wholly and continually inclined to all evil.

Alas! for the theory. She could not apply it: "Do you believe that the sweet little child you hold in your arms, is totally depraved?"

A shade of melancholy passed over her countenance: the babe smiled in her face: a tear filled her eye; and she answered, "No, I do not."

O friends! it was her own child—the image of a departed father; and she could not apply the theory.

—A child in the street was in danger of being crushed by a span of unmanageable horses. A woman hastened from her door to the rescue. She gained her end. "Is that your child?" asked a by-stander. "No—but it is somebody's child," was her Christian answer.

Why should that Presbyterian lady apply her theory of total depravity in any case? She could not apply it to her own infant; and it is not every descendant of Adam somebody's child?

The truth is, theory is one thing: application is another. People may indulge in generalities, and yet refuse to descend to particulars. The former may be a mere matter of the head—the latter comes nearer the heart.

I remember a fine illustration in the writings of Sterne. Let me quote the passage entire:

"I was going to begin with the millions of my fellow-creatures born to no inheritance but slavery; but finding, however affecting the picture was, that I could not bring it near me, and that the multitude of sad groups in it did but distract me—I took a single captive, and having first shut him up in his dungeon, I looked through the twilight of his grated door to take his picture.

I beheld his body half wasted away with long expectation and confinement, and felt what kind of sickness of the heart it was which arises from hope deferred.—Upon looking nearer I saw him pale and feverish:—in thirty years the western breeze had not once fanned his blood—he had seen no sun, no moon in all that time; nor had the voice of a friend or kinsman breathed through his lattice:—and he had ren—

—But here my heart began to bleed—and I was forced to go on with another part of the portrait.

He was sitting upon the ground upon a little straw, in the furthest corner of his dungeon, which was alternately his chair and bed; a little calender of small sticks were laid at the head, notched all over with the dismal days and nights he had passed there—he had one of those little sticks in his hand, and with a rusty nail he was picking another day of misery to add to the heap! As I darkened the little light he had, he lifted up a hopeless eye towards

the door, then cast it down—shook his head, and went on with his work of affliction. I heard the chains upon his legs, as he turned his body to lay his little stick upon the bundle.—He gave a deep sigh—I saw the iron enter into his soul—I burst into tears—I could not sustain the picture of confinement which my fancy had drawn."

What a graphic description! The millions born to no inheritance but slavery, could not be brought near enough for contemplation. The multitude of sad groups only distracted and confused the mind.—But when a single captive was contemplated in his gloomy dungeon—ah! now it is brought nearer; and the writer could not sustain the picture of confinement which his fancy had drawn.

But suppose that to confinement had been added the agonies of endless torment! How now? And suppose that the captive were named in your hearing and known to your sight. Let him not even be your parent, child, friend, or neighbor. Let him be, if you please, a confessedly bad man. Can you apply your theory of never ending woe? Can you apply it to his individual case?—PAUSE AND CONSIDER.—

And now attend to a few examples, selected from the Commentary of Dr. ADAM CLARKE. No man more stoutly commended for the doctrine of endless misery, regarded merely as a doctrine of the church; and he even sometimes strained a point, in order to make out a strong argument.—But he had too much of the spirit of Christ in his heart, to apply that doctrine to specific individual cases. Thus:

1. Judas Iscariot. After an extended, clear, and candid consideration of the case of Judas, the eminent commentator says:

"And I contend further, that there is no positive evidence of the final damnation of Judas in the sacred text. I hope it will not displease the humane reader, that I have entered so deeply into the consideration of this most deplorable case. I would not set up, knowingly, any plea against the claims of justice, and God forbid that a sinner should be found capable of pleading against the cries of mercy, in behalf of a fellow culprit." See the close of Acts i.

2. Absalom. "Is there no hope for the soul of this profligate young man? He died in his iniquity; but is it not possible that he implored the mercy of his Maker while he hung in the tree? And is it not possible that the mercy of God was extended to him? And was not that suspension a respite to the end that he might have time to deprecate the wrath of divine justice?"

"Thus is, at least, a charitable conjecture, and humanity will delight, in such a case, to lay hold even on possibilities.—If there be any room for hope in such a death, who, that knows the worth of an immortal soul, would not wish to indulge in it?" Note on 2 Sam. xviii. 33.

3. Ananias and Sapphira. "This guilty pair died by an immediate judgment

of God. The question of their salvation has been not a little agitated; and most seem to hope that though their sin was punished by this awful display of the divine judgment, mercy was extended to their souls. For my own part, I think their sin was what the Apostle calls a sin unto death, 1 John v. 10, a sin which must be punished with temporal death, or the death of the body, while mercy was extended to the soul. It was right, in this infant state of the church, to show God's displeasure against deceit, fraud and hypocrisy—but because they had not the ordinary respite, we may presume that God extended mercy to them, though cut off almost in the act of sin." Note on Acts v. 10.

The preceding are strongly marked examples, illustrating the force of the question, *Can you apply it?* Reasoning in relation to an abstract theory, all Dr. Clarke's power of mind and extensive learning was exercised in endeavoring to prove that some of our race will be doomed to an undying death in misery. But the moment a particular case was presented, his soul recoiled from applying the horrible dogma!

Judas sold his Lord for thirty pieces of silver, having betrayed him to wicked hands by the solemn sign of friendship, a kiss. Notwithstanding these and other aggravated facts, behold what effort there is made to include Judas among the ransomed of the Lord! Surely, the humane reader needs no apology for this effort—but what shall we say of the doctrine which cannot be applied in such an instance?

Absalom was guilty of the basest ingratitude, vilest treason, most unnatural rebellion—and he died miserably in all his sin. Yet Dr. Clarke believed Absalom was saved, even on the bare score of possibilities! And the simple reason is, the theory could not be applied.

Ananias and Sapphira lied to the Holy Ghost, and were struck dead by the judgment of God; and yet, on the basis of a mere presumption, their salvation is conceded and contended for!

—I confess myself greatly pleased with these facts. They clearly indicate that the spirit of Christ is mightier than the creeds of men. And I doubt whether any one expecting a mere theorist, whose pride of opinion seeks the support of a theory at all hazards, or whose heart is as hard as the nether mill-stone, can soberly and deliberately apply the doctrine of endless damnation in any special case that can be mentioned. It may indeed be maintained in the way of general argument—but ah! the Christian soul will refuse to apply it in any given instance. Probabilities, presumptions, conjectures, and even bare possibilities, will be sought as the encouragements of hope.

It is indeed melancholy to behold pious people driven into such straits and extremities in seeking the comfort for which the spirit yearns; and yet it is also pleasing to witness the triumphs of the converted heart in its warfare with the wrongly-odded head. The latter may have its cruel fate, but the former will not suffer it to be so.

Suppose a Universalist were to deny or hesitate to acknowledge the salvation of Judas, Absalom, Ananias, or Sapphira—

what would be said to him? Sir, why do you hesitate to apply your theory? Are you afraid to apply it to individual cases? Is it valuable only in the way of generalities, and nothing worth in relation to particulars?

And thus we reason, in all affection, with the advocates of never-ending woe. If your doctrine be true, it is true for somebody. Why then do you shrink from the application? Is the theory too horrible? Is it to be maintained as a doctrine, and only as a doctrine?

Thus, at least, it appears to be. A pious father and mother may have a profligate son. He may live sinfully, and die in all the abandonment of crime: yet his parents will say, "He is in the hands of a merciful God; we hope to meet him in heaven." Never do they think of him as being among the howling fiends of darkness. O no—he was *their son*, and they cannot apply the doctrine to *his case*. O no.

But is not every mortal somebody's child? And shall we narrow down the genius of Christianity to the salvation of such only as are our kindred or friends?

I bless God for a Faith which answers the largest scope of Prayer: I bless Him for a Love which cannot overleap the River of Life. And all these excellencies meet and centre in a Doctrine of Salvation which every Christian Heart would rejoice to apply.

That doctrine glorifies God, and honors the Lord Jesus Christ, in affirming the final holiness and happiness of all mankind.—Whoso believeth entereth into rest. A.C.T.

UNIVERSAL AND SPECIAL.

The apostle Paul in 1 Timothy iv. 10, declares of himself and other Christian disciples, "We labor and suffer reproach, because we trust in the living God, who is THE SAVIOR OF ALL MEN, especially of them who believe."

This passage is one which has long been employed by those who reject the testimony that God is the Savior of all men, as an unanswerable objection to that doctrine. "So far from Paul's teaching the salvation of all men," say they, "he took particular care to guard against any mistake in this respect, by using the qualifying word 'especially'; thereby showing that God is the Saviour only of those who believe.—This is evident as can be; for if all men are saved alike, how is it that some are specially saved? Does not the very use of this word 'especially' clearly point out the fact that all will not be saved? And does not its connection with the word 'believe,' also show that only believers will be saved?"

Such is the argument of those who accept the doctrine of a limited salvation; and not a few regard it as unanswerable, while many more look upon it as at least a serious difficulty which demands a careful consideration. But suppose we might meet the difficulty with another, as we might do, and leave the matter there?—Suppose we reply: Paul distinctly affirms that God is the "Savior of all men," and this clearly shows that he did not intend, by using the word "especially," to say that God is *not* the Savior of all men; for in so doing he would plainly contradict himself. This would be perfectly fair, and as unanswerable as the objection on the other

side. Nothing is more positive than the language of Paul in this respect; and after all that can be said about "especially," the unqualified statement still remains, that God is in some way or other, in some sense or other, "the Savior of all men." And we ask our friend of the opposite faith to explain this difficulty in the way of his position, that God is the Savior of *ONLY* those who believe.

But since the restricting and limiting power of the word "especially" is counted upon so confidently, let us examine it a little, and see what measure of force it has in this direction. The Psalmist says: "I was a reproach among all mine enemies, but especially among my neighbors." Ps. xxxi. According to the criticism in review, the Psalmist means here that he was no reproach at all among his enemies, but a very particular reproach among his neighbors! Festus, in bringing Paul before Agrippa and the chief men, says, addressing the latter; "I have brought him before you, and specially before thee, King Agrippa." Acts xxv. Was the apostle before the chief men or before Agrippa only? Again: "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." 1 Tim. v. Now if "especially" means what is affirmed in the objection, then Paul intended that only those who labored in word and doctrine were to have double honor, while those who ruled well were to have no honor at all! So when the apostle wrote to Timothy, "The cloak which I have left at Troas when thou comest, bring with thee and the books, but especially the parchments," he meant to say that he should be particularly careful to bring the parchments, and particularly careful to leave the cloak and books behind! Once more: "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith," (or believers). Gal. vi. This is precisely the phraseology of the passage in review; and if, as is contended, "especially" there shows clearly that God is the Savior of *only* those who believe, then here it shows that we are to do good *only* to those who believe, or the household of faith!

Are those who employ this criticism willing to abide its issues, and adopt the conclusions in which it involves them? We think not; and we believe the passages quoted are sufficient to show how perfectly void it is of all force against the apostle's testimony "God is the Savior of all men."

Having examined the argument founded on the word "specially," we return to inquire what Paul intended by the language which he uses, "God is the Savior of all men," if all men are not actually saved. What is the sense, the meaning of the words, if *this* is not its meaning! It may be said that God is the Savior of all men, inasmuch as he has made ample provisions for the salvation of all, and offers salvation to all, if they will accept it.

But let us look at this reply, and see if it meets the difficulty. How can it be shown that the offer of salvation makes God the Savior of those who are lost?—Does the offer of salvation save them? Surely not, else they would not be lost.—He can be the Savior of those only who are saved; and the offer of salvation to all, and every possible provision for it, cannot

in any conceivable way, make God Savior of all, if all do not accept the offer, and use the means. And yet there stands the testimony that God is actually the "Savior of all men."

Again then, we repeat the question. What did Paul mean, when he said, "God is the Savior of all men?" If he uttered these words understandingly, then in some way or other, God is actually the Savior of all men. And we ask in what way, if any portion of mankind are finally and irredeemably lost? How is he, how can he be the Savior of those whom he does not save? Reader, will you answer this to your own judgment? Will you explain the unqualified language of Paul in harmony with that doctrine, which as unqualifiedly declares God is *not* the Savior of all men?

In the meantime, we will endeavor to set forth briefly the doctrine of the passage. "We trust in the living God, who is the Savior of all men, especially of those that believe." At first glance, it will be seen there are two kinds of salvation spoken of, one of which is common to all men, and the other a special salvation enjoyed by believers only, and that through faith or belief. We come to inquire then,

1st. What is the common salvation in which all men are partakers, or in accomplishing which, God is said to be the "Savior of all men?"

The answer to this question may be found in such inspired testimony as follows: "It pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven." Col. i. To the same purport is the following: "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." Ephes. i. "I, if I be lifted up, will draw all men unto me." John xii. "For the creature (or creation, being the same original word rendered "creation" in verse 22) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature (or creation) itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. "As in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv.) "Neither can they die any more; for they are equal unto the angels: and are the children of God, being children of the resurrection." Matt. xxii. Luke xx.

Other testimonies might be added, but these are sufficient to set forth the nature of the common salvation whereof all are partakers—sufficient to show in what respect God is "the Saviour of all men." They unfold to us the glorious plan of redeeming grace and love, and the ground upon which rest the fulfilment of that plan. They reveal the final deliverance of human race from the bondage of sin and death, the reconciliation of all souls to the Father, and the restoration of perfect harmony to the moral universe. The common salvation which comes

each and all; which is secured to every member of the great family of God, as the result of his infinite goodness, and the result of his purpose from the beginning. We proceed now to ask

End. What is the special salvation mentioned by the sacred writer, and which enjoyed by believers only?

It will be seen that the common salvation already set forth, involves a sublime and blessed truth, even the final destruction of all evil, and the restoration of all intelligences to endless holiness and happiness. The belief of this truth, and the gift, the peace, the joy, that are born of it, constitute the special salvation in question; and make plain the way in which God is made manifest to the Savior "especially of those that believe." Hence it is that Paul says; "Who have believed (in the common salvation) do enter into rest." Heb. iv. And again: "Believing (viz. in Christ, as the agent through whom God saves), ye receive with joy unspeakable and full of glory." 1 Pet. i.

Here then is the special salvation of believers. They are saved from all the doubts and fears, from all the gloom and misery that gather upon the soul of the unbeliever; and enter into that peace, and joyous confidence, and eternal life, which are the fruit of faith. They have no painful apprehensions of failure on the part of God; but believe in their hearts that he will certainly at last bring all to himself, and bestow upon them the glorious and undying inheritance of life for evermore. Believing this, they are blessed, and find fulfilled, in themselves, the words of Jesus, "He that believeth and is baptized, shall be saved." Mark xvi.

On the other hand, the unbeliever cannot credit this truth; he cannot trust in God as "the Savior of all men;" he thinks some must be given over to endless sin and torment, and shudders at the thought that he, or some who are dear to him, may be of the devoted number—in a word he is miserable; the vulture of his creed is ever feeding upon his heart; and so in him is fulfilled those other words of Christ, "He that believeth not shall be damned."

Here then we see the gain of the believer over the unbeliever. While it is certain as the word of God, that he will share in the common final salvation in which all men are partakers; he also enjoys a "special" salvation in the belief and anticipation of this, of which the unbeliever is deprived, and to the joys and consolations of which he is an utter stranger, from his want of faith.

To avoid the result of our argument, there are some who assert that Paul's meaning is, merely; that God is the Preserver of all men, especially of those who believe.

Why then did Paul say to Timothy, as in the next verse, "These things command and teach?" Plainly he had in view not merely the blessings of the body, but the spiritual salvation of the Gospel. "God will have all men to be saved, and to come unto a knowledge of the truth," 1 Tim. ii. 4. "Who hath saved us [believers] and called us with a holy calling, not according to our works, but according to his own purpose and grace," 2 Tim. 1. 9.

Besides, that God is the Savior of all men, and that Christ Jesus came into the world to save sinners, are both declared to

be faithful sayings and worthy of all acceptation, 1 Tim. iv. 9, 10, and chap. i. 15—plainly showing that spiritual salvation, and not simply temporal preservation was the apostle's subject. T. H. T.

CHURCH GOVERNMENT.

We give the following an insertion for the benefit of some of our Partialist neighbors, who are continually misrepresenting us:

ARTICLES OF CHURCH GOVERNMENT ADOPTED BY ONE OF OUR CHURCHES.

COVENANT.

We, whose names are hereunto annexed, believing it to be our duty and privilege to use all proper means for the promotion of our growth in the knowledge and grace of God, and our progress in a holy and devout life, do, for this purpose, and with this intent, associate ourselves together under the name of THE FIRST UNIVERSALIST CHURCH IN

Believing, however, on the authority of history and careful observation, that Sectarian Creeds and Confessions of Faith, are prejudicial to the progress of Christian knowledge, and to the exercise of the generous and charitable spirit of the Gospel—and believing also that the Bible is the best and only safe guide in faith and practice, and that the doctrines and precepts of Christianity are therein clearly expressed and set forth—therefore, as a Church, we receive the Bible as our Creed or Confession of Faith, and, recognizing no authority in these respects, separate from this, we claim for ourselves, and cheerfully allow to all others, the Protestant right of interpreting it, each according to his own judgment, in the fear of God. But for the better promotion of the object of our association, we do hereby agree to, and adopt, the following Covenant and Articles of Church Government:

COVENANT.

Believing, according to the testimony of the Word of God, that happiness and usefulness are inseparable from holiness and a faithful observance of the requisitions of the Gospel, we promise, as far as in us lies, to be obedient to the spirit and precepts of our Lord and Saviour Jesus Christ, and in all things to walk conformably to the law of Love. We promise to be careful to maintain good works; to live soberly, righteously, and godly in this present world; to walk humbly and reverently with God, and honestly, charitably, and peaceably with all men; and, if possible, to avoid all appearance of evil, that the Truth may be honored, and God glorified before the world.

We do also pledge ourselves, in case of any social or business difficulty one with another, before resorting to the law of the land, to make our first appeal to the Law of Christ; and mutually to employ every effort among ourselves by conference, reference, or otherwise, to bring about an adjustment of such difference on Christian grounds, and in the spirit of Christian forbearance, forgiveness and love.

We promise, finally, in all things to watch over one another in love, to counsel and advise and, if necessary, admonish each other, in all meekness and kindness; remembering that we are all the children

of one Father, who hath shown his great love for the erring, in that, while we were yet sinners, Christ died for us.

ARTICLES OF GOVERNMENT.

ARTICLE I.

Name and Annual Meeting.

This Church shall be known as FIRST UNIVERSALIST CHURCH IN ; and shall hold its annual meeting for the choice of Officers, hearing Reports, and the transaction of such other business as may come before it, on the Monday evening following the second Sunday in October.

ARTICLE II.

Officers of the Church.

The Officers of this Church shall consist of a Pastor; four Deacons, who shall remain in office during the pleasure of the Church, or till resignation; and a Clerk and Treasurer, who shall be chosen annually by voice.

ARTICLE III.

Duties of Officers.

1. The Pastor shall preside at all meetings when present; and in his absence the Senior Deacon present; and in the absence of Pastor and Deacons, a Moderator pro tempore may be appointed.

2. The Deacons shall assist the Pastor in the administration of the ordinances, and in the general supervision of the interests of the Church.

3. The Clerk shall keep a correct record of all the meetings and proceedings of the Church, and of the names and residences of the members. It shall also be his duty to see that the Record Book is present at all the regular meetings of the Church.

4. The Treasurer shall keep a correct account of the financial affairs of the Church, and shall also have the care of its funds, from which he shall pay out only by the written order of the Pastor or one of the Deacons, specifying the purpose to which the money shall be applied, said order to be filed among the Church papers for future reference. He shall also have the care of the church furniture.

ARTICLE IV.

Applications for Membership.

All applications for membership with this Church shall be made to the Pastor, or one of the Deacons, who shall lay the same before the Church at its next meeting.—And no application shall be acted upon until the meeting following that at which it was presented, except in case of urgent necessity. The applicant may be received into membership, by an affirmative vote of two thirds of the members present at any regularly notified meeting, on subscribing the Covenant and these Articles of Government.

ARTICLE V.

Offending Members.

This Church disclaims all authority over offending members, beyond the withdrawal of fellowship. It establishes no rules of dealing with such, but those recorded in Matthew xviii. 15-17, 1 Cor. v. 11-13, 2 Thess. iii. 6-15: Provided, nevertheless, that in case of misconduct on the part of any member, the voluntary withdrawal of said member, under such circumstances, shall not take from this Church the right of investigation in the case; nor shall anything upon its records, in self-justification, be a statement of the facts.

ARTICLE VI.

Withdrawal of Membership.

Any Member wishing to withdraw from this Church, by making request, may receive a certificate of good standing, and a recommendation to any other Church, if no objection be made on the part of this Church. But if objection be made, and supported by facts, no such certificate or recommendation shall be granted—

Provided, always, that no honest difference of opinion in matters of doctrine shall ever be made cause for disfellowship, or for withholding a certificate of good standing and recommendation in all other respects.

ARTICLE VII.

Meetings.

The Church shall hold regular meetings for the transaction of business, and for the promotion of its prosperity and usefulness, as often as it may from time to time determine. The Pastor and Board of Deacons shall, however, have authority to call a meeting whenever they may think the interests of the Church demand it.

ARTICLE VIII.

Collections.

A collection for the benefit of the poor, for defraying the necessary expenses of the Church, shall be taken up as often, at least, as once in two months.

ARTICLE IX.

These Articles of Government may be altered or amended at any regularly notified meeting, by an affirmative vote of two thirds of the members present—provided such alteration or amendment has been proposed in writing at some previous meeting regularly notified.

A STATEMENT

Of the views of this Church respecting the nature and objects of the Lord's Supper.

1. We believe the observance thereof to be the duty and privilege of every Christian—his duty, because it is fitted in all its influences to subdue and sanctify the heart, and to lead him to cultivate the spirit and imitate the virtues of his Master—his privilege, because it is an expression of his gratitude and love to the Saviour, and a source of spiritual strength and comfort.

2. We regard it simply as a Memorial service—"Do this in REMEMBRANCE of me"—as a recognition of the labors, sufferings, and death of Christ for the salvation of the world, and an expression of devout and grateful love to Him for his faithfulness and affection in this respect.

3. We consider a participation therein not as proof of Christian perfection on the part of the communicant; but as evidence of a desire to attain thereto, and as one of the means by which he may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

4. We regard it as a part of Christian worship—a solemn ceremony, but not more solemn than prayer and communion with God, and requiring the same preparation—a heart full of love, a consciousness of weakness, and a devout and earnest wish to be spiritually strengthened and sanctified.

5. We regard it as the Lord's table—therefore, we have neither the presumption nor the disposition to draw lines of division and exclusion.

A preacher, whose ministry was more particularly directed to administering the Lord's Supper, than the life and consolation of the Gospel, was once holding forth in the town of Fitchburg, Mass. After casting a gloomy veil over the word of life, the speaker entered on his wonted theme of endless damnation with a zeal suited to his subject. The Divine Being was represented in the character of an infuriated enemy, pouring forth streams of incensed wrath on his poor, dependent offspring—when Dr. Marshall, with his characteristic sagacity and address, finding it difficult to keep silence, interrupted the preacher by gravely saying—"My friend, you mistake the character; that is not God—that is the devil."

REVIEW OF HALL ON THE DAY OF JUDGMENT.

Continued from No. 5.

4. But say unto you that every idle word that men shall speak, they shall give an account thereof in the day of judgment.—Matt. 12 : 36.

Most assuredly, the "day of judgment" here spoken of, was *then* "future." Nobody doubts this! But is that any reason why it is *still* future? The "day of judgment" of any person or people, is the time the judgment is executed. Many "days of judgment" have passed; and the probability is, that many are still future. But should there be ten thousand judgments future, that is no reason that any of them are in eternity! Not a particle.

5. For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.—Heb. 10: 37. But after thy hard and impenitent heart, treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his works.—Rom. 2 : 5, 6.

What has been said on the preceding passages will apply to these. All that is here threatened has, no doubt, long since taken place; at any rate, there is not the slightest evidence in the world for believing that they refer to the future—much less to the eternal world!

6. His sixth "argument" is founded on the passages in 2 Pet. 2, and in Jude, which speak of the judgment of "the angels that sinned," and "which kept not their first estate;" but as he thinks that "not men," but "a higher order of intelligences" are intended here, I will pass his "argument" with the single remark, that all he says may be true, and yet the "judgment" there spoken of not extend "beyond the resurrection of the dead."

6. And as it is appointed unto men once to die, and after this the judgment: so Christ was once offered to bear the sins of many.—Hebrews 9: 28, 29.

The entire force of what our author says on this text rests upon the supposition that the word "die" refers to the literal death of mankind. What he says about the adjective "this," being referred to the "appointment," is all gammon. I know of no Universalist who says so—and I presume he knows none! Without stopping to notice all that the gentleman says, I remark, that if the *dying* in the text, refers to the literal death of mankind, then I admit that there is a judgment beyond death. But that the word has such a reference, I most unquestionably deny! By the noun *men*—or rather the phrase *the men*. (*tois anthropois*.) is undoubtedly intended *the men*, or *high priests*, under the Law. This is evident from the context; and also from the passage itself.—Just as it was "appointed unto *these men* to die"—SO Christ died, "to bear the sins of many." How did Christ die? He died as an OFFERING, a SACRIFICE, to bear the sins of the people. SO did the *men* die, to whom the apostle alludes.—Do all men die as sacrifices—as offerings for sin? You will find on examination that the whole subject of the apostle is the contrast between the two covenants—the Law and the Gospel;—between Christ, the high priest of the new Covenant, and Aaron and his successors, the high-priests under the Law. Between the death, typical, of the priests, which was exhibited in

their sacrifices or offerings for sin, and the death of Christ, as an offering "for the sins of the many, or of the multitude." It was appointed unto *these men*—the priests under the Law, to die *once a year*; that is, by proxy, as in their sacrifices, "for without the shedding of blood there is no remission;" they went thus into the holy of holies once a year, offered their sacrifices, died typically—all typifying Christ's death—after which they returned to the waiting multitude without, and pronounced the judgment—the *krisis*—which resulted in their justification. Mr. Hall objects to the word *justification*. But does he not know that the word *judgment*, or *krisis*, may as properly denote *justification* as *condemnation*? Are not men *judged* in our courts daily, and as often acquitted, or *justified*, as *condemned*? But suppose the word means *condemnation*, or *damnation*, and suppose Mr. Hall's view of the passage be correct; then it should read—it is appointed unto all men everywhere to die, and after this the damnation! This will hardly suit the gentleman.

No rational interpretation, we affirm, can be given to this passage, aside from the one adopted by Universalists; this view agrees with the whole chapter, and the whole subject of the apostle, as any one may see by examining; it also agrees with the passage itself, while no other view will: "And as it is appointed unto men once to die, but after this the judgment or justification—SO Christ was once offered to bear the sins of the many; and unto them that look for him, shall he appear the second time, without sin, (offering) unto salvation, or justification." Just as the high priest returned from the holy of holies, and "appeared to them that were looking for him," the multitude waiting without, and pronounced the *krisis*—the justification—so "to them that looked for him" was Christ to "appear," not as a sin offering, but "unto salvation." The contrast, you perceive, is kept up throughout. The very next verse still confirms this view—"For the law having a shadow of good things to come, and not the things themselves, can never with those sacrifices, which THEY offered, year by year continually, make the comers thereunto perfect." Which *who* offered? They, the *high-priests*—the very *tois anthropois*, unto whom it was "appointed to die every year. Let any one read the 9th and 10th chapters of Heb. and he will readily see that this is the true doctrine of the text:

But our author makes a "dive into the Greek," just about here. Let us attend to what he says: In order to show that *tois anthropois*, means "all men everywhere," he refers to Acts—"The times of this ignorance God winked at, but now commandeth all men every where, to repent," where he says "that same knotty little word, *tois anthropois*," occurs in the original. He leaves the impression that the phrase, "all men every where," is translated from the phrase "*tois anthropois*;" and adds, "We hope Universalists will now be satisfied, and that we shall hear no more of their learned blustering about '*tois anthropois*,' and the Jewish high priests." Vain hope, truly! Universalists be satisfied indeed! with such a fabrication! They will expose it, as it deserves, and hold up its author to the just ridicule and indignation of every candid

and honorable mind! *Tois anthropois*, is not the phrase translated "all men every where" in Acts 17 : 30—neither is it so translated in any work under heaven—Mr. Hall's alone excepted! The phrase in Acts is *tois the anthropois men, pasi all, pantachou* everywhere—literally "all the men everywhere." The words *pasi* and *pantachou*, which mean *all* and *everywhere* do not occur in Heb. 9: 27! Was ever such high-handed impudence and dishonesty exhibited before, in a professedly religious book? Shame, I say, on the man that can deal thus treacherously with the truth, in order to deceive the people and gain his ends! And shame on the man that can have any confidence in such a man! And shame, too, on the cause which has to be sustained by such efforts!

From the Universalist Miscellany.

TRUTH AND FALSEHOOD.—BELIEF AND UNBELIEF.

BY REV. T. B. THAYER.

Proposition 1. The soul is from God: All true religion is from God: Therefore true religion is always in harmony with the nature and wants of the soul—and whatever religion is not, is false.

Proposition 2. Truth, seen and felt to be truth must be believed, whether openly acknowledged or not. Therefore there is no need for promises of reward on the one hand, nor for threats of punishment on the other, as an inducement for believing the truth.

Proposition 3. Falsehood, known to be falsehood, cannot be believed, whatever pretence may be set up to the contrary. No hope of good, no fear of evil, can get faith for it. These may beget an outward conformity, or an inward effort and struggle to believe—but at bottom there is no faith, but perpetual unrest and conflict.—The soul and the falsehood will not unite. There is no affinity.

If these propositions are true, then all religion which is true, is fitted to sanctify and ennoble the soul, to give it freedom and development, and aid it in its progress onward and upward to greater and greater knowledge, purity and spiritual strength. Whatsoever religions, doctrines, creeds, do not aim at or tend to this, but the contrary, are, therefore, obviously false, whether Pagan or Christian in name.

This is a position whose importance cannot be overstated. If a religion or doctrine is manifestly at war with the higher nature of man, in constant conflict with the noblest sympathies and affections of the human heart; this seems proof enough that it is either wholly false, or adulterated with a large alloy of error. And the very fact that this strife exists between the soul and the creed, is a sufficient argument for a reconsideration of the whole question—for a *de novo* thorough inquiry into the authority of the doctrine, and the grounds of belief in it.

No matter how long the religion or doctrine has been believed; or how many wise and good men have believed it; or how many saints have lived and died in it; no matter in what church or in what book the doctrine is found, or supposed to be found. The faith of others is not your affair or mine. What is it to me who have acknowledged this religion, whether wise or ignorant, good or bad men? They cannot believe for me, nor feel for me.—

And what is it how long it has been believed, whether twenty centuries or two years? Though the first, it is no argument for its truth. It does not reconcile the radical and essential difference between and all that I feel to be good, and pure, and divine within me. Here is the chief difficulty. This religious doctrine or creed is not fitted to my better nature. Its teachings are in sharp conflict with my love, my benevolence, my prayers, and that makes me worthy of my own respect and of the confidence and affection of those about me. I cannot believe it because the church has believed it for never so many ages; or because it is the creed of so many wise and good men from the beginning until now; or because it is supposed to be, or really is, written in a certain book. My faith is my own affair; and it must be based on my own knowledge, or on my own reasoning and investigation; and to be securely established, must answer to the best attributes and holiest desires of my soul.

This is a point deserving the attention of all believers of every nation, and religion, and sect. The same Being who made us, gave us also a religion, as guide and comforter. He cannot contradict himself. If he has spoken one language in the nature of man, in the faculties, aspirations and affections of the soul, he will not speak another and contradictory in that religion which he has given as the companion, teacher and helper of the soul. If both are of God, then both are in chord, and respond to each other, vibrate in unison like octavo notes. On the other hand, if the religion or doctrine is at discord with the soul, they cannot both be of God for God is not the author of confusion.—But the soul is of God. The conclusion is plain.

This, then, furnishes a universal and unerring standard by which all doctrines and religions may be tried. If a doctrine be offered for our belief which wars against the soul, against its dignity, its benevolence, its noblest sympathies and loftiest aims: a doctrine which if received, will make it mean and abject, indifferent to the suffering of others, selfish and unloving; let us reject it unhesitatingly, though all manner of authorities be adduced to prove it divine and true. If we are told it is in the Bible, even if we think it is, let us begin the inquiry anew, and review the proofs step by step. We may be mistaken. At all events, one of two things is certain, either the doctrine is *not* in the Bible, or the Bible is not of God—for, as we have said, God does not contradict himself, nor war with the soul, of which he is the Father.

But again: Our second and third propositions show the folly and uselessness of attempting to coax or frighten the soul into belief or unbelief of truth on the one hand, or of falsehood on the other.

This is not only impossible, but with true religion unnecessary. I cannot believe, after investigation and with knowledge, what I will, but what I must. What is false to me I cannot believe, though I be saved for it; and what is true to me I must believe, though I be damned for it. Hence the foolishness of all rewards and promises, of all threats and terrors, to produce faith or prevent it. As though I could believe my right hand to be my left.

of thereby I could come to much honor, or escape some great evil. If I were promised some great good, or if I were subdued by torture, or the fear of it, I might be a hypocrite, and say I believed what I knew to be false; but the confession of such belief would be a lie, as well as the proposition to be believed.

Galileo had demonstrated the sublime truth that the sun is the centre of our system, round which the earth moves in annual revolution. The church required him to deny this, and to call it a "damnable error." The promise of security, the fear of the inquisition, and dread of the torture, made Galileo a hypocrite and a liar; and he knelt down, and declared that the earth did not move. But the faith of Galileo was not changed; and when he rose from his knees, his soul asserted its convictions in the words whispered in the ear of a friend: "It *does* move though."

This shows that fear and threats make not truth false, but men only—shows that we believe, not what we please, but what we must; not what will bring us gain only, but what will bring peril and suffering; which, however dreaded, cannot change the nature of truth or the soul.

True religion, knowing this, does not seek the faith of its followers in this way, through threats, and terrors, and denunciations of horrible torments. For it sees clearly.

First: That these serve only to make cowards and hypocrites. But God would not do this; and religion, to be true, must be of God's mind, and aim with Him to make the soul brave and free, pure and truthful.

Second. That if men are called upon to believe only what is true, it has no need to resort to these means. All truth is in chord with the soul; and therefore, it is only necessary that the truth should be shown to be truth, to be of God, and sufficient proof of this presented, and the soul will believe of itself, without compulsion, and rejoice in believing; for the truth is its life and breath, its strength and growth. Hence the earthquake and the thunder, yawning gulfs and endless fires, are uncalled for, out of place, and wholly useless in respect to the soul and its belief of what is true; and are never employed by any religion coming from God, who is Maker of the soul. Such religion spends its time, not in threats, but in demonstration and persuasion.

On the other hand, all false religions, as if conscious of their falsehood, and ignorant of the spiritual nature of man, begin and proceed upon the ground of compulsion; and thereby prove themselves false. Satisfied, it would seem, that the gods which they announce, and the doctrines which they teach, are at discord with the better and divine nature of man, opposed to his highest love and holiest aspirations; they seek to terrify him into a reluctant belief, and, at least, an outward obedience.—Hence Paganism, with its vile and monstrous gods, and its foul abominations, must have also to get them accepted, its fiery Phlegethon, its three headed Cerebus, its snake-haired Furies, and all the other accompaniments of horror and torment.—Hence also Calvinism, with its awful and cruel god, its savage and revolting decrees, and other terrible and absurd features, must have also, to get for these any sha-

dow of belief or seeming respect, its frightful devil, its tremendous hell, its shocking and endless tortures, as the penalty of unbelief and contempt. All these are the necessary accompaniments of error or false doctrine, whatever its age or name. Without these the deformed monster would have died at its birth, or at most after a few convulsive breathings. These give it a temporary life; because, through fear of them, the trembling multitude hesitate to approach and lay violent hands on it. It may seize them and crush them in its horrible embrace. It is better, they think, to give it room, and not irritate it. I repeat, therefore, these threats and terrors are always and necessarily the accompaniments, or rather the results, of such religions or doctrines. They are related as cause and effect. Either implies the existence of the other. The threats of devils and torments being given as the motive to belief, and we can determine at once the nature of the doctrines; such as those named, being given, we can predict with unfading certainty, that the threats and terrors follow.

Wholly unlike to, and in direct contrast with all this, the Christianity of Christ comes to the soul with its spirit God, the third Universal Father, loving all with a never-wearying affection; with its wise and beneficent government, its parental chastisements, and needful discipline; with its divine life of virtue and goodness, and the beauty and the worth of it; with its heaven of everlasting progress in knowledge and purity and blessedness, of growth evermore into the likeness and perfectness of God,—with these glorious truths it comes to the soul, knowing that they are adapted to its nature and wants; and without terrors or tortures, invites belief, confident that so soon as understood and appreciated, they will be received with joy; and thenceforth God and the soul be as one forever more!

EXPOSITION OF SCRIPTURE.

Go ye unto all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark xvi: 15-19.

We very often hear this passage quoted to prove endless damnation or the misery of unbelievers; but does not prove this? Let us examine it and see. "He that believeth shall be saved."—Saved from what? An endless Hell! No. From endless misery anywhere? No, the passage says no such thing. Saved from what, then? Why, what all sinners need to be saved from, and from which Jesus came to save men—*sin*. This surely is salvation enough; as for salvation from endless torments, we read no such thing in all the Book of God.

But what shall we believe, in order to saved? Ans. The Gospel—the truth. What is the truth? what does the Gospel require us to believe, that we may be saved; that is, with the present salvation from sin? for the passage has no reference at all to the final salvation. What is the truth, then, that we are required to believe? Ans. that 'God has given us eternal life, and that this life is in his Son.' Is

it certain that he has given us this life? Yes, if John speaks the truth. 1 John v: 10, 11. What if we deny it? Ans. We charge God with lying, the Apostle says. But do we not lose the promised life if we disbelieve it? No; for that would prove that it was never certainly given or secured to us; and if not certain then we can not believe it unless we create a truth by believing, what did not exist before. This would be an absurdity. *Because* the salvation of the world is required to believe it; and this brings a present salvation. If this salvation were not sure, it would be nonsense to call upon men to believe; for then they might believe a lie.

Again, to give our enquiry another direction; suppose our final salvation depends on the death of Christ. What must the sinner believe? That Christ died to save him? If so, he will save him, will he not? But do you say his death for us is contingent on our belief of it? Let us look at it. He either died for us, or he did not. Suppose he did, shall we not be saved finally, if our salvation depends on his death? Undoubtedly. Well, if he did not, will our belief be of any profit? will it change the falsehood into the truth? Certainly not. In any way we may view it, then, it appears that our final salvation can not depend on our faith. But because the Gospel reveals to us the fact that God has given us eternal life in his Son, we are required to believe it, and that brings us the present or special salvation. So, then, "he that believeth shall be saved."

"He that believeth not shall be damned." I presume it is too late in the day, for any one to need being told that damnation merely means condemnation; if not, it would be useless to argue with one who should be carried away by the mere sound of the word, and let his thoughts run immediately into the eternal world. Damned with what? Endless misery? This would be an unproved assumption. Damned with what, then?—Eternal death? Nothing like this mentioned in the word of God. The enquiry returns—Damned with what? Ans. With the consequences of his sin and unbelief—the loss of the peace and joy, and *salvati: n thar flow from a belief of the truth*.—Of course, the condemnation here, must be the opposite of the salvation which depends on faith. It [the Gospel] leaves the sinner in the same condition in which it finds him, only with the increased guilt of denying the truth of what God had promised,—a state of sin and condemnation. Now if the salvation—as has been shown—then the damnation can not be carried into any other state of existence. Suppose for a moment, that the condemnation is the loss of the final salvation; what follows? Why, that this salvation is not sure to us, and may be lost; but this, John says, is charging God with lying! God forbid we should do this! even though all the creed and traditions of men in the world be proved false. "Let God be true, but every man a liar." So then we learn that, the condemnation is in this life; but, when, as Paul says,—Rom. xi: 32—God shall have mercy on ALL he had concluded in unbelief, then, the damnation will come to an end. Thus the passage is shown not to prove the doctrine of endless misery.—*Star in the West.*

RESIGNATION.

Resignation to the divine government in bereavements, sickness, and disappointments, is a chapter in the history of the present days which needs to be studied to discipline the mind; or despair will gain the ascendancy over hope and render the afflicted individual miserable indeed. We know from experience how much depends upon expanded views of the unchangeable loving kindness of the Deity, in nature and providence to sustain the mind in trials, which are unavoidable, in the wise ordination of the most High. We see some persons in a sick room; like Harriet Martineau, cherish any object that can minister to their spiritual wants: The sympathy of real friends;—music, flowers, or any pleasing person or thing—will be received with a smile though it be through tears; while others will turn from them with a sigh, and every effort to cheer them will prove unavailing. How gladly would the friends of our faith impart to such minds the ministry of reconciliation if it might be received, untrammelled by doubts and fears of God's unforgiveness of our imperfections. In acute pain the mind has not the ability for calm reflection, but in protracted complaints I have observed the contrast in different individuals under similar circumstances.

There is nothing like the worth and growth of mind approximating towards the truths contained in the Sacred Oracles; and especially the glory of the new creation. The little child is the most beautiful symbol of spirit baptized into the effluence of the Gospel purity, and the one chosen by our Exemplar to illustrate its requirements. Wisdom from above is granted to babes in Christ, to behold with a serene vision that which has been withheld from the learned in their own conceit by the advantages of scholastic lore. The first resurrection to spiritual life is too little heeded; while the future incorruptible is represented as a reward for every good word and work in this great theatre of human thoughts and actions. Let us follow The Prince of Peace from the mountain summit to the sea shores and in all his intemperate and associations we discover the same self sacrificing and disinterested affection and sympathy for all classes and condition, which he manifested at the grave of Lazarus and for the widow of Nain.

Is it not an ennobling thought, that our afflictions are transitory and are limited, while the germ of infinity with the earthly temple will be progressive and interminable. Like the stately tree of the forest which was once a little acorn, the mind is capable of continued expansion in this mundane sphere, and in that realm where nothing will retard its advancement, it may become like the Angles. To partake of the nature and perfection of the Seraphic hosts, is our highest ideal of spiritual participation. Do we realize that the time will come when the desert will be made like the garden of the Lord—and the wise and the ignorant be taught of God. With this faith sure and steadfast, the believers will triumph in the prospect before them, and endeavor to surmount many corporeal infirmities to which they are subject, cherishing that celestial principle which will survive the grave, and work out for the afflicted a far more exceeding weight of Glory. Universalism leaves no dogmas of heathenism on its helmet nor leaves them in its wake, but it seeks to elevate all the doubting and resign all the fearful and unbelieving to the will and purposes of the Father of light and life. [Star in the West.

WHAT SOME CHRISTIANS (?) WOULD LIKE TO DO.

"If I could believe as you say you do I would kill two men of my acquaintance at the first opportunity?"

The above declaration was made by a pious (?) member of an Orthodox church, while conversing with a friend of mine, on the subject of Universalism. The same thing in substance has often been said to me, and that too, by the most strict professors.

No doubt, they thought they were giving a death-blow to Universalism; but let us see for a moment, whose "ism" is most injured thereby.

Now one of two things must necessarily be true. Either first, the persons above spoken of, would do as they have said; or, 2nd, they would not. It's a dilemma, and I am willing they may save the benefit of either horn thereof. Let us then, suppose the first to be true; namely: that some Christians, as they have said would lie, steal, rob, murder, and do all manner of iniquity: "if they only know they would go to heaven at last!" (A pretty strong pill, gentle reader. it is not, for a sanctified saint to swallow?)

Now I ask the candid reader; where is the moral effect of that boasted hell? Whose the fulfillment of the command, to love and pray for our enemies? Where the spirit of a merciful Saviour, blessing and forgiving his murderers while on the cross? Or, in short, where is any evidence of love to God, or love to man? Echo answers where! Yes, my dear friend, you that would do all these things or indeed, any of them, sorry is the tale you tell, when viewed in its bearings on your own religion and your own morals. What I ask, would an honest community think of the writer of this, if it was known that he was disposed to steal a horse, and was only restrained from the act, by the fear of the Penitentiary? Would they not look on him, and that justly too, as no better than if he had committed the offence?

And if man have it in their hearts to murder their fellow men,—and are only restrained by the fear of an endless hell,—can they be considered better than, at least, murderers at heart. Certainly, if the first holds good, the second must.

Now, where is your religion and your "sanctification?" Gone, scattered to the four winds. And instead of your been clothed with the panoply of righteousness, you stand forth, in all your naked deformity, a bare universalist!

We have seen where one horn of the dilemma leads to; suppose we try the other. Suppose we have it, that the individuals above referred to, had no idea of doing as they said, even though they should come to believe the despised doctrine of Universalism. Well, that would certainly look much better; and that charity which hopeth and suffereth all things; would dictate such a course.

This would indeed, shift the difficulty, and might better it; but can never remove it. If I remember right it is written in the decalogue, "thou shalt not bear false witness against thy neighbour."

And again we read in the good book, that "all ears shall have their part in the lake with fire." Now, in this view of the matter, they have not violated the first, and laid themselves obnoxious to the second? Certainly they have; for if they would not do as they have said, then indeed have they lied, and became false witnesses of false things; "and shall have their part in the lake which burns with fire!" Thus, we see, take which view of the matter we will, the same unchristian spirit manifests itself. On the one side we see the dark spirit of murder; on the other, that of falsehood and persecution. And further, we see a blow aimed at us, falling harmless and lifeless at our feet, while it bears with mountain's weight on them that aimed it. Truly may it be said, that "out of their own mouth they are condemned." Yes, it is hard to kick against the pricks. If men really wish to know who are thieves, robbers, murderers, &c., let them take the trouble to examine our papers, periodicals, &c., and they will there find what to them may seem strange, to wit: that there was carried off ever, a single Universalist known to us, or sent to the penitentiary, save the number of believers in an endless hell, that has been hung and sent to the above mentioned place, will be blown up to thousands; and among them, orthodox preachers not a few. It is told that a strange for one who believes that the Being from he wurd lips, will torment his report, I see men in an never ending hell—to partake somewhat of the same spirit, and feel like building a wall on a smaller scale; whereby he might seek revenge on all those who do not come up to his standard of a Christian. It would be strange, indeed, and with all eyes consent, for one who believes in the living God, who is the Saviour of all men, and especially of them that believe" (1 Tim. 4: 10.)—to want to steal, rob, and murder simply because God was the friend of all; especially as his Bible and his faith, both tell us that "the soul that sinneth; it shall die" and "he that doeth wrong shall receive for the wrong that he hath done." And though hand and hand, the wicked shall not go unpunished

From which there is no possible way of escape: not excepting repentance itself.

Now I seriously ask, would it, not be very strange and inconsistent, for such an one to do the things above written?

So, at least, thinks the humble writer—Star in the West.

WHAT CHRISTIANITY BESTOWS.

BY REV. GEO. H. EMMERSON.

The true excellency of Christianity is exhibited in the high character of the good things which it aims to bestow. These good things are such as exclusively concern the mind and heart. It does not offer to the disciple, lands and titles; it offers knowledge—the pearls of wisdom and truth—thereby aiming to elevate and develop the mind. Moreover this knowledge is of the noblest and most desirable kind, it is the knowledge of the Supreme Being—of the common Father—whose word is truth, and who holds the destiny of every rational being! How overpowering is the thought of this great Being, and how important that we should know him, and understand the relations which connect us with Him! Certainly, if God exists (and who can doubt his existence?) acquaintance with him must be the greatest of knowledge. And this knowledge Christianity, in a most special and peculiar manner, aims to disseminate. It reveals us to the Father in the brightness of the Son,—in the compassion which extended to those who were out of the way, in the forgiveness which, uttered amid the agonies of death, extended to the vilest of murderers.

Christianity does not pander to mere ambition; it offers no one power and dominion; it offers purity as one of its most gracious blessings to the soul. It displays the loveliness of purity and virtue in a series of the most glorious precepts ever recorded for the guidance of human conduct; and, what is far better and more efficient it exhibits this holiness, in the wonderful example of its founder—the purest and noblest being that ever appeared on earth. To bestow this moral excellence, is a prime object of the Christian religion. It aims to expand the noblest feelings of the human heart, into love to God and love to man. Silently yet effectively does it save the soul from sin;—for by imparting a true knowledge of the Supreme Being and of the relations which connect us with him, does it call forth those high and holy impulses, which gradually subvert the rule of evil passions. Such is the human heart that it cannot indulge base feelings when overwhelmed by convictions of ruling love and tenderness; and such are the Christian revelations of truth, that they cannot fail, if once received, to inspire these subduing convictions.

Sublime then indeed are the bestowments of the religion of Christ. The bestowal of the highest knowledge to the mind, and the loftiest virtue to the heart, and by the most efficient means, constitute the mission of this religion. Inestimable blessings! More to be desired are they than gold; yea, than fine gold. And yet, without money and without price, they are free to all.—Star in the West.

ONE IS ROBBED.

"Why do you rob God?" inquires the Prophet. Is it possible that one would make an attempt upon the rights of God? What is he farther, a friend, a benefactor? He is the best of all friends, the best of all fathers, the most generous of all benefactors.—Prophet Isaiah and the Deist.

Yes, God is robbed, and, by Presbyterians, too. They rob him of his character for benevolence when they accuse him of sending poor mortals to an endless hell. They rob him of his character as a kind father, a friend, a benefactor, when they teach that he will abandon his offspring forever. They rob him of his wisdom, his power, his knowledge, his justice, and his mercy, when they affirm that he desires to save the world but cannot by reason of obstacles in the way, which he might have foreseen, and could easily remove, consistent with his attributes.

If a child should report that a good father is bad enough to burn him with green wood for a slight offence, would he not commit the worst kind of robbery? Nay, would he not be guilty of the highest form of slander? But partialists say worse things of God, who is better than the next earthly parent. They declare that he will burn eternally. Is not this robbery? Is it not slander? Is it not horrible ingratitude? In the language of the Presbyterian from which we have

already quoted, "To rob God is the basest ingratitude. He has done much for every sinner. He has been pouring his kindness into his lap, ever since he has been capable of receiving it. How inexpressible is the love displayed in the gift, suffering and death of his Son." The Lord have mercy upon those who take from the Father of lights, and the giver of every good and perfect gift, the glory of the divine character!—[ib]

AN OBJECTION EXAMINED

It is urged as an objection to the doctrine of Universalism, that if it be true the wicked Sodomites, who were cut off for their transgressions by fire and brimstone from heaven, were better dealt with than righteous Lot, who was left to linger out a life of misery in this troublesome world. "For the former," says the objector, "according to the Universalist hypothesis, were not punished by the judgment which God sent upon them, but were actually blessed, by being removed from the ill and vexatious incident to mortal life." So weighty and strong has this objection been considered, against the doctrine of the final salvation of all men, that many in the faith of endless misery, have set it up as a kind of bulwark or fortress to defend their favorite citadel of sin and wo, from the attacks of the Universalists. Al, though this supposed strong hold of our opposers has frequently been demolished, yet for the want of a better defence, they have invariably gathered up the broken pieces of the odds and the ends, and woven again the old web, securing themselves behind it, bidding defiance to their enemies.

But now, to get at this objection on economical principles, by spending as little ammunition as possible, we would inquire, in the first place, of our opposers, if they send all to an endless hell of misery, who have been cut off or destroyed from the earth, in consequence of their sins? If so, then Moses, who is invariably represented as the servant of the Lord, and who was declared to be superior to all other prophets up to his time—he knowing the Lord face to face—must nevertheless, be a subject of this awful place of punishment. The following is the concluding history of the life of this remarkable prophet. "And the Lord spake unto Moses that self same day, saying, get thee up into this mountain Abarim, unto mount Nebo which is in the land of Moab, that is over against Jerico; and behold the land of Canaan, which I give unto the children of Israel for a possession; and die in the mount whither thou goest up: because ye trespassed against me among the children of Israel, at the waters of Meribath-Kadesh, in the wilderness of Zin: because ye sanctified me not in the midst of the children of Israel. So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord." Now does the objector believe that Moses was doomed to endless punishment, merely from the fact that he was cut off from the earth by reason of his transgressions? If so, then he can believe with equal propriety, that the Sodomites were doomed to the same punishment for the same reason. But if he believes that the mere fact, that Moses was cut off from the earth, does not furnish sufficient evidence of his punishment in the future world, then he can not suppose, that the mere fact, that the Sodomites were cut off from the earth for their transgression sufficient evidence to establish the certainty of their punishment in the future world.

Inasmuch as the Bible furnishes no evidence in proof that the Sodomites were punished after death, it may seem to some unnecessary to attempt to prove the negative of the question; but as there is one passage which we deem conclusive on this point, we venture to quote it. It is found in Lamentations iv: 6. "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown in a moment, and no hands stayed on her." Here, then, we discover that the temporal punishment which God inflicted upon his own people, was represented to be greater than the punishment of the sin of Sodom, which consisted wholly in its overthrow, and no further hand stayed on her. Now if this passage be true—if the punishment of the sin of the Sodomites was but momentary, what reason have we to suppose that they are still suffering, and will continue to suffer to all eternity, for the sins which they committed while living in the flesh? And, moreover, if the above passage disproves the future punishment of the wicked Sodomites, as we think it most certainly does, then should it not be regarded as the highest presumptive evidence, that no endless punishment will ever be inflicted,

in the future world, for sins committed in the present life?

MISSIONARY RESOLUTIONS.

The resolutions, passed at the Missionary meeting in Boston, Mass., were so excellent that we must lay them before our readers. We hope that they will be carefully read by all, and especially by all who have taken any interest in the Missionary cause. Read them, brethren and act! Act promptly, vigorously, and unitedly! Act, and God will bless your labors!

Resolved That while much is required of those to whom much is given, Universalists should be distinguished above all other Christians, in their endeavour to extend the blessings of the Gospel.

Resolved. That the successful prosecution of the Missionary enterprise depends less upon the wealth than upon the religious zeal of its helpers.

Resolved. That it is expedient that the Board of Directors cause to be prepared for gratuitous distribution brief, pointed, gospel Tracts, fitted to answer inquiry, and lead the thoughtful to an acknowledgement of the truth.

Resolved. That in order to avoid incidental evils, and to accomplish the greatest possible good with the means we have to employ, it should be the policy of the Society to help such as strive to help themselves; and in such a way as to stimulate them to increased exertion, and to encourage them to ultimate self-reliance and self-support.

Resolved. That in order the more effectually to enlist ourselves and our brethren in the Home Missionary enterprise, we earnestly recommend the formation of Auxiliary Home Missionary Societies in every Society within the boundaries of this Association.

THEATRES AGAINST HUMANITY..

A few nights ago, during the performance of a Farce at one of the theatres in this city a negro fell from the gallery into the parquette, and was taken up for dead. But the 'Commercial' says, "When the man fell, Mr. Lewis, who was on the stage at the time—the audience appearing to be much horrified at the accident—desired to know if it was their wish that the performance should continue, thinking that a sudden death was not calculated to set the farce off. But the cry was—'Take out the nigger and go on with the show.' So the show went on."

This shows a state of feeling, brutal in the extreme. But, what better could we expect from the influence of theatres, with their "third tier" of women, and the general pandering to a depraved taste? We should almost as soon think of sending a child to the State Prison to learn morals as to theatres; and the men who patronize them, night after night, for the sake of amusement, are in the "broad road to ruin." A theatre-going young man is almost certain to lose moral principle.—[Star in the West.

UNIVERSALISM IS NOT

Infidelity in any of its forms. It is not a system of, and has no affinity to, no fellowship for Atheism, Pantheism, Deism, or general skepticism of any kind whatever. But this solemn disclaimer over remembered and acted upon, by every Universalist, and by every honest opposer of our faith; for, all the of charges against, and misrepresentations of Universalism, the charge of Infidelity is the most unfounded, uncandid and unjust. We know, on abundant testimony, that so far from even tending towards Infidelity, Universalist views of Christianity are the most efficacious in redeeming men from doubt and disbelief, and in fortifying their minds against the most popular and plausible attacks against the Bible and its teachings respecting God, and Jesus and immortality beyond the grave.

And of all those who speak of the tendency of doctrines to Infidelity, those should be most careful and humble, who hold to the dogma of endless sinning and endless suffering as one result of God's creation and moral government of man—of the destiny of a large portion of God's intelligent offspring. This terrible and unmerciful doctrine, which so mars God's desires or blackens his character, and which entitles man's affections, freezes his hopes and petrifies his most generous emotions, has inclined more persons to doubt religion, reject the Bible, and deny the existence of God,

than all other doctrines, whether true or false, ever promulgated among men! Then add to this God-dishonoring doctrine the other absurd and contradictory "mysteries" which go to make up much of the "orthodoxy" of the day, and no one need look any further to find the cause of so much theoretical and practical infidelity in Christendom. If evidence is needed of the correctness of this startling assertion, it will be found in the undeniable fact, that nearly every prominent writer against Christianity, from the emperor Julian down to the French and German writers, Paine, Gibbon, Hume, Palmer, Fanny Wright or Robert Owen, was carefully reared and strictly educated, not in Universalist, but in what are now held as "orthodox" views of Christianity. And that they yet held Christianity of the partialist stamp, read their works and compare their arguments against what they call Christianity, with the views of our opposers on the one hand, and with Universalist views on the other, and you must admit, while the Infidel argument is powerful against Partialism, it is harmless to Christianity as taught by Universalists. Which of these two systems, then, furnishes most food for the nourishment of Infidelity?

We repeat it, then, Universalism is not infidelity in any of its forms, but the reverse. It has no affinity for it—no fellowship with it—and is the only antidote that can be relied on against it, and that which so powerfully and steadily predisposes the human mind to its embrace, viz: *Partialism*.

UNIVERSALISM IS NOT

A system of *irreligion* in any form, any more than it is a system of *infidelity*.

It is a very common for a certain class of our opposers to point to any and every drunken and profane person—or to some scold or blasphemer, or other person regardless of the religious feelings of others—and call them Universalists, and declare them to be a fair sample of the denomination, and their conduct to be the natural tendency and result of the doctrine. We protest most solemnly and earnestly against this course—not for our sakes alone, but for the sake of our opposers themselves, who must suffer from the establishment of such a test as this, far more deeply and severely than ourselves; for there is scarcely a newspaper published that do not contain an account of misconduct among their deacons, elders, preachers and bishops! Nor is there a prison or gallows in our land that is not recruited from their ranks! And the very oaths and curses of the vile and profane whom they cast into our teeth as Universalists, prove those unfortunate wretches to have been educated in some other doctrine than Universalism. And to crown all, the most sturdy, bitter and malignant opposers Universalist ever met with, were just such supporters of endless misery—seeking in abominations which they hoped to repent of before they died, (and so escape all punishment therefor, thus securing all the happiness of sin in time, and all the joys of heaven in eternity!) and belching forth the expressive imprecations taught by their doctrine as the certain destiny of heretics and moral men.

We are grieved to admit that many who profess Universalism continue to act and speak, at times, according to their former faith—as they themselves must admit they do, if they understand the sources of their own actions. But we contend that such persons are not fair samples of our denomination, and that their practice and speech are not the result of their belief in God as the universal Father, in Jesus as a universal Saviour, from sin, and in heaven as the home of an intelligent universe. On the contrary, such a liberal, tolerant, elevating and purifying faith, has a tendency, if any faith has, to render its possessor more affectionate, kindly and well-doing to his fellow men in every creed and clime and more grateful to God, more devoted to his Redeemer, and more zealous to purify himself by his hope of final univer-

sal purity, "even as He is pure." His faith, his prayers and his hopes, must tend to bring his heart and his life to correspond together. We repeat it, therefore, that Universalism is not, and never tends to produce, irreligion of any kind, but the reverse.

UNIVERSALISM IS NOT

A mere negation or system of denial of any kind. We deny and controvert what we believe to be error, it is true; but we do not merely deny and oppose—Universalism, properly speaking, is not that denial or opposition—we also affirm what we believe to be truth, and Universalism consists of that truth alone. Hence Universalism is something positive, and not merely a negative.

As error on this point seems to be very widely spread among our opposers generally, and as even a few of our friends have, by its general prevalence, been led partially to imbibe it as correct, permit me to dwell upon it a little at length. I vary the declaration therefore, and affirm that Universalism is not a mere denial of certain doctrines opposed to its distinguishing sentiment. Certain opposers, when they hear of a man who (to use the common phrase) "does not believe in a devil or a hell," set him down at once as a Universalist. True, he may be one; but it is also true, that he may be further from Universalism, in his *positive* faith, than he is from Partialism. And surely when affinity in *faith* is sought or claimed, that affinity should be predicated on what is *believed*, rather than on what is *disbelieved*. For instance, a man does not believe in such a devil and such a hell as Partialism teaches, and hence in his *disbelief* or *denial* he resembles Universalists. But in his *belief* he may affirm that the Bible teaches all the popular doctrines of the day, as the trinity, vicarious atonement, and endless sin and misery, and thus he has greater affinity for our opposers than for us. In regard to salvation and human destiny, he may also believe as did Thomas Paine in his "Age of Reason," that men will be punished and rewarded in eternity, beyond the resurrection, for the sins and the virtues of this life. Here again, then, in his *positive* faith he is a Partialist, and not a Universalist. Or he may be a thorough skeptic, or Atheist even, and hence believe that *none* will be made holy and happy in heaven; while our Partialist brethren believe that *some only* will be so saved; and the Universalist believes that *all* will be thus saved. Hence you perceive that a man may disbelieve such an endless hell and spiritual immortal devil as Partialists believe in and Universalists deny, and yet be as much nearer to Partialism than he is to Universalism, as *none* is nearer to merely *some* than it is to *all*.

We repeat it, then—and we wish our solemn declaration to be clearly understood and constantly remembered by friends and opposers—that a mere *disbelief* or *denial* of anything whatever, never did, never can constitute any man a Universalist.—He may disbelieve and deny every item of Orthodoxy, and also deny every item of Universalism. To be a Universalist he must *believe*, not *deny*—to must have *faith* in Universalism, not *disbelief* merely in its opposite. A. B. G.

REV. A. HALL'S SOPHISTRY EXPOSED!

Mr Hall in his "Universalism Against Itself" while commenting on Rom. v. 2 19, pag. 70; says, among other things, that before the above scripture will help the doctrine of Universalism, we must show, "That justification (vr. 18.) means deliverance from sin: Here too, they will fail." I have not time to follow Mr. H. in all his serpentine windings, nor is it at all necessary, as my object just now is to prove that he is exceedingly *LAME* on the most important point.

I wish no stronger proof of Universalism than that *all* shall have "justification of

life!" The original word rendered justification in the text above cited, is *dikaiosis* the meaning of which, is, "absolution, acquittal, forgiveness, remission of sins, justification!" This is the unequivocal meaning of *dikaiosis* (justification) as given by Greenfield in his Greek Lexicon, and which must forever batter down, and squash the bombastic jargon of Hall, against God's all-conquering Truth. As often time and circumstances allow, I shall, in as brief a manner as possible, shew the exceeding weakness of Mr. H.'s book. J. C. B.

[Star in the West.

A certain Methodist preacher, declaiming before an audience one evening where he knew there were a number of Universalists, was very positive in asserting that Universalism led to all manner of iniquity that he had seen a zealous Universalist for above fifteen years, &c. At the close of his harangue, he gave liberty for others to speak, when a venerable Universalist arose and inquired of the speaker, if he spoke from experience, when he said that Universalism led to all manner of iniquity? "Did it lead you to commit all manner of crimes? If it did, how came you in the pulpit and not in the State's prison?" "Why, (said the preacher, somewhat disconcerted), it is true, I was no worse than the generality of men; but the reason of it was, that while I contended for the truth of the system, I did not really believe it. I know then, as well as I now do, that it was all a lie." "And yet," said the old man, "you stated that for fifteen years you had been a Universalist! Out of thine own mouth will I condemn thee! You have proved to be a liar now, and that you was a hypocrite then. And since you are guilty of such iniquity, and never believed in Universalism, it is plain that as far as doctrines had any effect to lead you to licentiousness, Methodism, which you then believed, and now preach, and not Universalism, made you a hypocrite and a liar. I advise you, sir, not to preach again, until you have embraced some other system, which shall correct such iniquity as you have been led to practise!"

JESUS CHRIST.

With what peculiar emphasis does this hallowed name strike upon the believer's ears! He immediately associates therewith all that is kind, lovely, and heavenly. His mind is carried back to the time of his birth, and from thence, to that of his death upon the cross, and before him he has the personification of every human excellence. He sees him upon Calvary, and hears the prayer for his foes,—"Father forgive them, for they know not what they do," and is constrained to say, "this truly must be the Son of God, and the express image of his kindness and love." Who can read the history of Christ, without being impressed with his divine mission, and the great benefit of his doctrine and examples? He was the perfect man—our true example in word, faith, and deed, and the Saviour of the world.

"THY WILL BE DONE"

Matthew vi: 10. Such is the prayer of faith, which none other than a Universalist or full believer in the promises and teachings of the Gospel, can ever pray! Says Adam Clarke, "Because God wills the salvation of all men, therefore He wills that all men should be prayed for. Thus teaching of our Lord is accordant with the doctrine taught by his inspired servant, St. Paul, on this wise: "I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men." Surely, the praying for, and giving of thanks in behalf of all men, were the vilest mockery, if any portion of ALL MEN shall eventually be wretched world without end. So grossly contradictory is partialism to the Holy Scriptures!

TO THE EDITOR OF THE GOSPEL MESSENGER
Sir: Rogues who are always afraid of the truth in judicial matters, presume to question the legality of admitting Universalists to give evidence; asking impertinent and irrelevant questions such as: "Do you believe in future rewards and punishments?" "Do you believe in an endless hell?" Lately subpoenaed to give evidence, I found amused by such questions by a despicable nonplussed pedant "The New Testament being presented for my acceptance, I addressed the Court, and said that I believed in the Scriptures of the Old and New Testaments, and that like every one else, I had a right to entertain my own opinion of their contents, without subjecting me to any civil, or any other disability. That the question of rewards and punishments was that of the doctrine of cause and effect. One and the same identical and quite orthodox with respect to the book in my hand. "Virtus est summi premium et iudicia sua pena," but as for anything further that I would decline to answer. That it was not necessary for me to become a Methodist or Presbyterian in order to give validity to my testimony. The phrases endless or eternal Hell were not to be found in the Bible! I would call the attention of the Universalists throughout the Province to this matter. Yours, Civia Mundi.

SECULAR.

LATEST NEWS FROM EUROPE BY THE "NIAGARA."

FRANCE.

The closing meeting of the National Assembly wound up by a discussion on the Italian question, on which the Ministry obtained a majority of 36. It would seem from the statements that Mons. Odillon Barrot did not give instructions to Gen. Oudinot, recommending the occupation of Rome at all, as it had been determined the expedition should proceed to Civita Vecchia, and there remain as a check on the advance of the Neapolitan and Austrian, and only to march onward in case of absolute necessity. The Ministry were not, however, unanimous in this; and it is feared that Gen Oudinot was influenced by the advice of a certain faction, of which M. B. Tison is the head.

On Saturday, in reply to an attack on Mr. Acthione, it was stated that as soon as the Government heard that Russia was to interfere in Germany, they wrote to London, St. Petersburg, Berlin, and Vienna. They considered it a circumstance to be deplored. They would endeavor to avert it by diplomatic means, and if they should fail, the Government will then apply to the National Assembly.

The elections of the 13th passed off without a single violation of order. Cavaignac, Ledou Rollin, and a large portion of the Republican candidates were elected in the Capital. One statement says that nine Socialist candidates have been elected for the City of Paris, and another says fifty.

The French expedition to reinstate the Pope had not effected an entrance into Rome. At the latest advices the Neapolitan Army had been defeated in an attack on the Fifth Army.

THE CANADIAN QUESTION IN PARLIAMENT.

Details of the outbreak in Canada were laid before Parliament on the 15th ultimo, which excited some discussion, of no importance beyond the fact, that the Government evinced a determination to sustain Lord Elgin. Earl Grey, in alluding to Lord Elgin's Despatch, said it would show that he had acted throughout with his accustomed moderation and good sense, and that he was fully prepared to justify and take the responsibility of any step of Lord Elgin's. No formal discussion of Canadian Affairs until after the receipt of further intelligence which reached Liverpool on the 20th ult. by the Cambria.

NOTICE.

THE NEXT ANNUAL MEETING of the Council of the Christian Universalist Association for Canada West, will be held at Matthews' School House on the west side of East Lake, in the township of Ad of Prince Edward District, commencing on Friday, the 23rd June, and ending on Sunday, the first day of July ensuing. It is expected that every Society in fellowship with this Association, will be represented in Council by a Delegate or Delegates; and we hope and trust, that our friends in every section of the Province will come up to this General Meeting of our Association. A general invitation is also extended to Ministers and Members of all denominations.

Per Order, D. LEAVITT, Standing Clerk.

Bloufords, C. W., April 30, 1849.

N. B. Our friends from a distance coming by the boats, will land at Picton, which is about 40 miles west from Kingston, and arrangements will be provided by the friends here, to convey them from Picton to the place of meeting of our Association, a distance of about six miles.

THE DOOMED WOLF.

Our pleasant and somewhat retired village was in the midst of commotion. A rival of Religion, commonly so called, was in "the full tide of successful experiment."

But a circumstance occurred in the progress of the excitement, which wrought it up to the highest pitch of endurance and then—the long agony was over—and the preachers departed—and the people removed—and the village became a waste and howling wilderness.

It was a delightful afternoon in September. The outward harvest had been secured as the reward of industry, and a harvest of souls was being gathered in the sanctuary as the first fruit of many days' excitement.

But there is a stir next the door. What means it? There are voices, and anon there are departures in haste. The whispering spread till they pervade the house—and there is a general uprising.

In the midst of it all, there is still Revivalism, for is not here a subject of most woful and touching appeal? The heart is now open, and you can look into it, and breathe into it your own will.

On the morrow, ere the sun had risen, there was a fearful wolf-howling heard—a cry as of suffocating agony—and the mother clasped her babe still closer to her breast, and wept as she thought of the funeral scene of yesterday.

Mysterious indeed, and awful, is the scene. He is suspended by the neck, yet not so as to prevent a continuous wild and agonizing howl, nor a fierce struggle for release.

The hour for meeting arrived—but who shall describe the feelings and thoughts, the sayings and doings of that day? The solemn tones of the church bell mingled with the doleful sounds above—and O what a worship-warring was heard in the combination!

"Far in the deep where darkness dwells, The land of horror and despair,— and an illustration was drawn from the position of the wolf, who struggles, and was not released—who howled and was not comforted—who lives in torment, and shall not die.

The people were moved with intensity of love. The sinful were convicted—the penitent were redeemed—the patient were redeemed—the woful howl chill the fevered-blood of enthusiasm.

Noon arrived and the people dismissed with a benediction which they heard not—for their thoughts were with the suspended destroyer. And when they went home, and looked upwards, they spoke to each other of what they saw; and feeling and thought were expressed in tones of sorrow.

What shall be done? A rifle is brought, and a strong arm elevates it, and a keen eye aims it, but the ball falls short of the mark.

's made, and another—for were not the people human? Verily they would even hazard the issue, for peradventure a fortunate shot might terminate the suffering of the wolf.

The bell again summons to public worship, but the summons is regarded by few. Why shouldst thou enter the sanctuary, and leave thy thoughts and feelings in the open air?

And so the sanctuary is well nigh deserted. Not so the streets of the village. Moans are devised to release the sufferer—but the desire hath not always the means to accomplish—and all is vain.

'Twilight came, and still the wolf was seen struggling and heard howling. Night shut out the sight—but darkness cannot smother sound. And what a night to the people of that village!

Another day—and what a day! The bell will shortly summon you to the sanctuary. Wherefore will ye obey the call? Ye cannot sing the song of praise—Ye cannot hear the pulpit message.

To the sanctuary they repair, and they pray. O how fervently they pray. Even for the wolf they pray. "O Lord, it is enough! Merciful Heaven, O how long?"

And they went forth from the sanctuary in despair. Sirs, ye may well be solemn in this time of gloom, for it is a solemn and gloomy thing to know that ye are within sight and hearing of an agonizing creature which cannot die.

And the day waxed till meridian, and waned till the night-fall, and the people became haggard and grief-worn, and shut themselves up in their dwellings—but the voice of woe was a penetrating thing.

But friends, ye are wearied with watching, and ye will sleep. Peradventure ye will dream. Ay, if ye sleep ye will dream—and ye will see and hear, and feel, and think, and pray, and shudder!

Another day dawned, and the same sun has risen and the same people have gone forth to gaze on the same spectacle. Humanity can bear much—but it cannot bear every thing.

And thus by timely, they prepared to depart. It is a common impulse. No one asks his neighbour, Why? for every one has the answer in his own heart; nor, Whether? for every one feels that he neither knows nor cares, provided he can see from a safe distance.

And as he springs up, and utters, where happy children were wont to play; and desolation covers the long-hallowed scenes of domestic joy. And the wind sweeps mournfully through the dwellings fast falling to decay, bearing with it the doleful howl of the still suspended and still suffering destroyer!

The once happy villagers are scattered far and wide; but they have not forgotten the fearful spectacle, nor any of its circumstances; and when they present themselves at the throne of grace, they remember to pray that the poor wolf may be permitted to die!

"Well, and what is the meaning of this improbable story about the doomed wolf?"

First tell me wherein it is improbable except in the suspension of the destroyer? And is it any more improbable that God has thus suspended a wolf, and will not grant him the small boon of permission to die, than that he will ever immortalise some of his own offspring, merely that they may suffer undying pangs?

If thou hadst been in that village, wouldst thou not have prayed for the wolf? Verily, if thou hadst the heart of humanity, thou wouldst pray even for the devil, under such circumstances?

Friend, thy imagination has peopled a gloomy world of endless despair. Suppose, if thou wilt, that a score of those woful sufferers, instead of being wholly out of sight and hearing, were suspended in the heavens, directly over thy dwelling. Thou canst see them writhing in deepest pangs—thou canst hear their continuous wail of despair, tortured as they are in every fibre!

But whether wilt thou flee? They follow thee. In the broad glare of day, they are still seen suspended over thy head. In the pale moon-beams, and in the cold star light, thou shalt still behold their struggles; and those ears shall ever be filled with their terrific cry!

PARABLE OF THE OFFENDING HAND. (Continued from last No.)

Q. How are we to arrive at the meaning of the word hell, as used in this parable?

A. Not by taking the view of it, which is the most popular at the present day, but by striving to ascertain how the Saviour understood it, when he uttered it.

Q. What is the most proper way to obtain this important information?

A. By endeavouring to learn the origin of the phrase under consideration.

Q. What is the original word which the translators of our English Bible have rendered hell, in this parable?

A. It is the Greek word of Gehenna. Q. What is the derivation of Gehenna? A. It is derived from two Hebrew words, Gee, (valley,) and Hinno, (the name of the owner of the valley.)

Q. What does Professor Stuart say on the situation of this valley?

A. He says "the valley of Hinno is a part (the eastern section) of the pleasant wadi or valley, which bounds Jerusalem on the south."

Q. How does he describe the appearance of the image of the god Moloch, and the manner of sacrificing to it?

A. "If we may credit the Rabbinis, the head of the idols was like that of an ox; while the rest of its body resembles that of a man. It was hollow within; and being heated by fire, children were laid in its arms, and were there literally roasted alive."

Q. What other name was the valley of Hinno known by anciently?

A. Schlausner, a German commentator, says, "In Jeremiah vii. 31, this valley is called Tophet, from the Hebrew Toph, a drum; because the priests in those horrible rites, beat drums, least the wailings and cries of the infants who were burned, should be heard by those standing around."

Q. Who abolished the worship of Moloch and other heathen idols, into which the Jews had fallen?

A. The good king Josiah, as we learn in 2 Kings xxiii. 10.

Q. To what use was Gehenna (the valley of Hinno) afterwards put?

A. Professor Stuart says, "that after these [idolatrious] sacrifices had ceased, the place was desecrated, and made one of loathing and horror. The pious king Josiah caused it to be polluted—that is, he caused to be carried there the filth of the city of Jerusalem. It would seem that the custom of desecrating this place, thus happily begun, was continued in after ages, down to the period when our Saviour was on earth. Perpetual fires were kept up, in order to consume the filth which was deposited there."

Q. Was this Gehenna (valley of Hinno) ever used for the punishment of criminals?

A. It was Professor Stuart, and other eminent writers, declare that this valley was not only desecrated in the manner described, but it came to be the place where malefactors were executed by burning to death.

Q. Is it natural to suppose that a place which was thus defiled, which was filled with the filth of the city, and made the place where the dreadful punishment of burning alive was inflicted, would become a loathing to the Jews?

A. It is. And we learn that they viewed it with great dislike and horror.

Q. Did the Jews, at length, come to use the name of this detested valley of Hinno, or Gehenna, as emblematical of the severe judgment or woes, which God brings upon the wicked in this life?

A. They did. Schlausner says that "over severe punishment, and particularly every ignominious kind of death, was called by the name of Gehenna"—or hell. And the prophet Jeremiah, in describing the calamities that should come upon Jerusalem, declares that it shall be as 'Tophet'—or Gehenna.

Q. Is there any proof that the Saviour, or the Jews in his day, ever used the word Gehenna, or hell, to signify a place of endless wretchedness?

A. There is no proof of this description.

Q. What evidence is relied upon by Behovora in that sentiment, to prove that Gehenna was used to denote a place of ceaseless woe?

A. The manner in which this word is used in the Targums, or commentaries, of Jewish writers, who are supposed to have lived near the days of the Saviour.

Q. How do these Targums fall short of proving the point in question?

A. They fail, because it is not at all certain that any of them were written in the days of Christ. It was the opinion of Bauer and John, that the oldest of these Targums were not written until the second or third century of the Christian era; in case they afford no evidence of the meaning attached to Gehenna by the Redeemer.

Q. Are the words, valley of Hinno, or Gehenna, or Tophet, ever used in the Old Testament, as signifying a place of endless suffering?

A. They are not. No evidence to this effect, can be adduced.

Q. How are these words used in the Old Testament?

A. They are used as signifying temporal punishment and calamity.

Q. Is there any evidence, or any probability, that the meaning of these words had changed between the days of the Old Testament writers and the advent of the Redeemer?

A. There is no evidence whatever of this description.

Q. What meaning, then, are we bound to suppose the Saviour attached to these words when he used them?

A. We are bound to believe he used them precisely as they are used in the Old Testament, viz., to signify temporal calamity and distress.

Q. With these explanations before us, how should we understand the words "cast into hell," as used in the parable under consideration?

A. We may understand them either literally, as signifying being cast into the valley of Hinno, to be burned to death, or figuratively, as becoming involved in calamities and woes, in consequence of sinful gratifications.

Q. How should we understand the phrase "where their worm dieth not?"

A. We should understand it as indicative of the intensity of the punishments inflicted. Professor Stuart describes the origin of this phrase.

Q. What is his language?

A. He says, "Perpetual fires were kept up [in the valley of Hinno, or Gehenna] in order to consume the filth which was deposited there. And as the same filth would breed worms, (for so all putrifying meat of course does,) hence came the expression where their worm dieth not, and the fire is not quenched."

Q. How are we to understand the words, "the fire that never shall be quenched?"

A. In the quotation above, Professor Stuart declares that this expression arose from the circumstance, that perpetual fires were kept burning in Gehenna, to consume the filth of Jerusalem.

Q. Where was it that the worm died not, and fire was not quenched?

A. In the valley of Hinno, or Gehenna.

Q. What is the general instruction we should understand the Saviour as imparting to his disciples in this parable?

A. We should understand him as instructing them, that it was better for them to put away all habits, all practices, all inclinations, however strong or dear, that would interfere in the way of their duty as his disciples, and enter into the life and enjoyment of the gospel, than by indulging in those habits and inclinations be led, thereby to neglect their duty, apostatize from their Master, and become involved in the dreadful woes which were soon to come upon the Jews for their wickedness.

Q. Were those followers of Christ who apostatized from him, involved in the calamities that soon afterward overwhelmed the Jewish nation.

A. We are informed by historians that they were. They were cast into Gehenna—into a scene of distress, and suffering, and awful horror, such as the world has never witnessed in any other instance.

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