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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."—LUKE 2:10.]

OL. 1.

LONDON, CANADA WEST; AUGUST, 1849.

NO. 8.

Everlasting Punishment.

Matt. xxv: 46 And these shall go away into everlasting punishment: but the righteous into eternal life.

There is not a passage in the Bible that is more frequently quoted, or more confidently relied on in proof of the doctrine of endless punishment in this. We suppose, that if the believer in this doctrine can be satisfied that it is not taught in the text, they will be willing to concede that it is not taught in the Bible. Let us, therefore, give a fair, and careful, and candid investigation.

The text forms the conclusion of the celebrated parable of the sheep and the goats. The first question to be considered is, does this parable have any relation to the concerns of another world? If this question is answered in the affirmative, then the following inferences are perfectly plain and undeniable. 1. Calvinism, or the doctrine of election and reprobation, is false. It is not said to those who were placed on the right hand, 'come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for God out of his mere good pleasure was pleased to elect you to the enjoyment of his favor and everlasting life.' Nor is it said to those on the left hand, 'depart ye cursed, &c. for God was pleased to pass you by, and preordain you to everlasting wrath.' No. Those on the right hand were placed there because their works or deeds had been good, and those on the left, because their works had not been good. 2. It is equally undeniable that mankind are not to be admitted into heaven, because they have exercised faith in the Gospel while on earth, nor because they have experienced any miraculous change of nature whatever, nor because they have made a profession of religion, nor because they have joined any particular church. Nor are mankind to be excluded from heaven, and go to hell, because they have not been born again; nor exercised in the Gospel, nor experienced a radical change of nature, nor made a profession of religion, nor joined a particular church. No. They are to go to heaven because their works have been good. And some are to be excluded, and go to hell because their works have not been good. 3. Mankind are not to be saved by grace, nor is immortality and endless enjoyment in a future state the gift of God; but these things are conferred as the reward of merit. The King says to those on the right hand, 'Come ye the blessed of my Father, inherit the kingdom, &c., for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. Naked, and ye clothed me: I was in prison, and ye came unto me.' And to those on the left hand he says, 'Depart from me, ye cursed! &c., for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in. Naked, and ye clothed me not: sick and in prison, and ye visited me not.' And when those on the right hand inquire when they had done these good deeds, the King answers, 'inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' When those on the left ask when they had neglected to perform these duties, the King answers, 'inasmuch as ye did it not to one of the least of these, ye did it not to me.' Hence, it is plain that if this parable is to be applied to a future judgment, and the concerns of another world, it overthrows the whole scheme of Gospel grace, and converts that which is the gift of God, not of works, least any man should boast, into a reward, which is an equivalent for our good works.

But, that this parable has no relation to the concerns of another world, is evident from the following considerations:

1. The 24th and 25th chapters of Matthew evidently form one continued discourse, which was delivered by our Lord in answer to a question put to him by his disciples in relation to the time of his coming, and the destruction of Jerusalem. The 24th chapter commences thus: 'And Jesus went out, and departed from the temple: and his disciples came to him, for to show him the building of the temple. And Jesus said unto them, See ye not all these

things! Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? The phrase end of the world here, is what has led many to conclude that our Lord blends with the subject of the destruction of Jerusalem, the subject of the material world. But this is a very great mistake. The word which is rendered world here, is not 'kosmos,' a word which signifies the material world, but 'aion,' a word which is expressive of duration, and not a substance. and which signifies an age or dispensation. Hence, Campbell, Clarke, Wakefield, Whitby, Thomas Newton, and others, render this phrase, 'the conclusion of this state; the end of this age; or the end of this dispensation.' The question of the disciples then was, 'what shall be the sign of thy coming, and the end of the Mosaic or Legal dispensation.' But that the question of the disciples did not relate to the end of this material world, is further evident from the fact, that neither Mark, nor Luke, in their account of this discourse, say any thing about the end of the world. This fact shows that they did not understand by this phrase, what many understand by it in our day. Mark says, 'And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the Mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?' Mark xiii: 1, 3, 4. Luke says, 'And some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things come to pass?' Luke xxi: 5, 7. It is evident from these quotations, that the disciples understood our Lord's discourse to relate solely and entirely to the destruction of the temple, and the city of Jerusalem. In both these chapters our Lord speaks particularly, and frequently of his coming. He mentions it ten times in the 24th, and six in the 25th; see Matt. xxiv: 3, 27, 30, 37, 39, 42, 46, 48, 50, and xxv: 6, 10, 13, 19, 27, 31. But he gives no hint of intimation whatever, that the coming mentioned in the 25th, was any different in its nature, or was to take place at any different time than the coming spoken of in the 24th. Again, let it be borne in mind that the language of the 24th, and 25th chapters of Matthew, to whatever it may relate, was addressed by our Lord to his own immediate disciples, and in the hearing of no other persons. Now our Lord in both chapters addressed the disciples as if he expected they would be alive when the events predicted should take place. Matt. xxiv: 6. 'And ye shall hear of wars, and rumors of wars.' Verse 15. 'When ye therefore shall see the abomination of desolation.' Verse 20. 'But pray ye that your flight be not in the winter.' Verse 23. 'Then if any man shall say unto you, &c. Verse 33. 'So likewise ye, when ye shall see all these things, &c. Matt. xxv: 13. 'Watch, therefore: for ye know neither the day nor the hour wherein the Son of man cometh.' Once more. The instructions which our Lord gives to his disciples are precisely the same in both chapters. In chap. xxiv: 42, 44, he insists upon the duty of his disciples to be watchful. 'Watch, therefore; for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.' In the 25th chapter he insists on the same duty. The 1st to the 12th verses contain the parable of the wise and foolish virgins. The design of this parable is clearly seen from the moral which Christ himself de-

scribes in verse 13. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.' In chap. xxiv: 42, the duty of faithfulness is insisted on. 'Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? The same duty is inculcated in the 25th chap. The 14th to the 30th verses contain the parable of the talents. Every one can see that this parable was designed to enforce the same duty of faithfulness. And, again, the consequences which our Lord states would follow according as the disciples were watchful and faithful, or not, are the same in both chapters. In chap. xxiv, from the 46th to the 51st verse, these consequences are clearly stated. 'Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites. there shall be weeping and gnashing of teeth.' In the 25th chapter, from the 28th to the 30th verse, the same consequences are stated. 'Take therefore the talent from him. (the slothful servant) and give unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness. there shall be weeping and gnashing of teeth.' From the similarity of instructions contained in both chapters, and the peculiarity of the style in the 25th, it is evident that what is contained in the 24th is put into a parabolic form in the 25th; and that the latter was designed to illustrate and enforce the same truths that are contained in the former. Lastly, that these two chapters form one connected discourse upon the same subject, is further evident from the fact, that the 25th chapter commences with the word then. The word then refers to something which had been previously stated. 'Then, When? What other time could this refer to, but the period which is clearly stated in the 24th chapter? It is pretty generally acknowledged at the present day, that the whole of the 24th chapter relates to the destruction of Jerusalem. If this be true, it clearly follows that the word then, with which the 25th chapter commences, shows conclusively that all that is contained in the 25th, was to be fulfilled when Jerusalem should be destroyed.

2. Another fact which shows that the parable of the sheep and goats has no relation to another world, is, that not one word is said in the parable in the 24th and 25th chapters of Matthew about a resurrection. Now it is thought by those who apply it to another world, that it relates to a judgment to take place in another world, and that this judgment is to take place immediately after the resurrection. How then is it accounted for that Christ throughout his whole discourse was entirely silent respecting a resurrection?

3. It is also a fact, that the same word is said in this parable, nor in the whole of the discourse with which it is connected, about a judgment in another world. Christ to assure the nations before his resurrection would be placed after death, nor after the resurrection, nor in a future world. On the contrary, he affirms that it was to take place at the time of his coming. What time this was to be seen presently.

Another important fact is, that although Mark and Luke have recorded the substance of what is contained in the 24th chapter, yet neither of them have recorded what is contained in the 25th. This shows that in their estimation the 25th chapter was a mere amplification of the same subject, that is treated upon in the 24th. How can it be supposed now, that Mark and Luke, understood the 24th chapter to be the subject of the destruction of Jerusalem, and the 25th on the subject of a future

general judgment—to be followed by the endless happiness of a portion of mankind, and the endless misery of the rest—and yet, that they should record the former, and not the latter? Can it be supposed we ask, that they could attach so much importance to a subject of comparatively little importance as the one, and none at all to a subject of such vast, such infinite importance, as the other? Such a supposition is absolutely inadmissible.

Let us now more particularly examine the parable itself, and see if there is any thing contained in it, which would lead us to suppose that it refers to any thing beyond the present world. The parable then commences thus: 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations.' &c. From this it is evident that every thing contained in the parable was to take place 'when the Son of man should come in his glory.' Well, when was this coming to take place? This is an important question; because, on the answer to it depends the application of the whole parable. We presume it will not be disputed, that Jesus knew as much about the time when he should make his appearance, as any other person. Let us then appeal to his own testimony on this point. We have shown that the 24th and 25th chapters of Matthew, form one connected discourse; and that the coming of Christ is frequently spoken of in both chapters. Well, is there any thing said in either of these chapters respecting the time when this coming was to be? We answer, that although Jesus acknowledges that the precise day and hour were known to God only, see Matthew xxiv: 36, Mark xiii: 32, yet, he did know that it would take place within a certain period of time, and that period is clearly stated in both chapters. We have already shown that Christ addresses his disciples in both chapters, as if his coming was to take place during their natural lives. But in the 24th chapter there is some thing even more definite than this. Our Lord says, (see from the 29th to the 34th verses,) 'Immediately after the tribulation of those days (the days just preceding the destruction of Jerusalem) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; And then shall appear the sign of the Son of man in heaven: and then shall all tribes of earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other. Now learn a parable of the fig tree: When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye (the disciples) shall see all these things, know that it is near even to the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.' Compare Mark xiii: 24-30. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, That this generation shall not pass, till all these things be done. See also Luke xxi: 25-32. 'And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see

the Son of man coming in a cloud, with power and great glory. And when those things begin, to come to pass, then look up, and lift up your [the disciples] heads; for your redemption [from the persecutions and trials which they endured] draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' From this last quotation we learn of the 'coming of the Son of man,' and the 'coming of the kingdom of God' are synonymous expressions. And the uniform testimony of the New Testament is, that although the kingdom of God, or Gospel dispensation commenced, when Christ commenced his ministry yet it was not permanently established, until Christ's coming at the destruction of Jerusalem; at which time, the power of the holy people was scattered, and the children of the kingdom obtained rest from the persecutions which they had endured from the cruelty of this persecuting power. Hence the coming of the Son of man is frequently connected with the coming of the kingdom of God. See Matt. xvi: 27, 28. 'For the Son of man shall come in the glory of his Father, with his angels: and then shall he reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man come in his kingdom.' Mark viii: 38; i. 1. 'Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. And he said unto them, Verily I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power.' Luke ix: 26, 27. 'For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.'

The passages which we have quoted, if they mean any thing at all, establish the fact beyond all controversy or cavil, that the second coming of Christ was to take place at the destruction of Jerusalem; and at that time the kingdom of God was to come with power; the preachers and professors of Christ's Gospel to be rewarded, every man according to his works; and the unbelieving and persecuting Jews to be punished as their crimes and iniquities deserved. He who denies this must deny the positive and direct testimony of Jesus himself; and if he contends that no such coming of Christ took place, at that time, he must also adopt the necessary conclusion, viz., that Jesus was one of the greatest impostors, or foolish fanatics, the world ever saw. If no such coming took place at the time specified, then our Lord either intended to deceive his disciples, or was himself deceived. Bear in mind, then, reader—that what is contained in this parable was to be fulfilled at the time of the coming of the Son of man. And remember that we have proved by the explicit testimony of Christ himself, that that coming was to take place at the time of the destruction of Jerusalem, and during the life time of some of his own immediate disciples. You can not fail now to see the true meaning and application of the parable. The design of the parable was twofold. 1. To prefigure the separation which would take place between the true and false professors of Christ's religion, when he should come in judgment upon the Jewish people. Then those who had been faithful in their Master's cause, who had been watchful and on the look-out for the signs which Christ predicted would precede that judgment; those who had professed the religion they professed, fed the hungry, clothed the naked, visited the sick, &c., would be accounted worthy to escape those calamities which were coming upon the earth, and to inherit the kingdom of God, or the blessings of the Gospel dispensation. Whereas, those who had not improved their talents, had been hypocritical in their profession of the Gospel, and had neglected to be on the watch, would be taken by surprise: the Son of man would come when they looked not for him, and they would be overwhelmed with the Jews in one common ruin. Accordingly, when the faithful Christians saw the approaching destruction, they fled from the place of danger, were gathered into the city and country of Pella, a mountainous region beyond the river Jordan, and were saved. While upon

the unfaithful Christians, and ungodly Jews, the wrath of God came to the uttermost. This separation is represented in the parable under the figure of separating sheep from goats. In the following parables the same thing is represented by different figures. Matt. iii: 12. 'Whose fan is in his hand, and he (Christ) will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.' For meaning of the phrase see Matt. xiii: 24-30. 'Another parable put to forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the household came and said unto him, Sir, didst not thou sow good seed in thy field?—from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.' Our Lord in his own explanation of this parable, fixes the time for its fulfilment at the end of the age. Matt. xiii: 37-43. 'He that soweth the good seed is the Son of man; the field is the world (kosmos); the good seed are the children of the kingdom; but the tares are the children of the wicked one: [the word 'one' here is supplied by the translators]; the enemy that sowed them is the devil; the harvest is the end of the world (aion); and the reapers are the angels, (that is, the messengers of the Gospel.) As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world (aion). The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.' Matt. xiii: 47-50. 'Again the kingdom of heaven is like unto a net that was cast unto the sea, and gathered of every kind: which when it was full, they drew to shore, and set down and gathered the good into vessels but cast the bad away. So shall it be at the end of the world (aion); the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.' But again, 2. This parable was designed to represent or prefigure the separation which took place between the Jews and Gentiles. 'When the Son of man shall come in his glory, &c., then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.' Separate them, what? Why evidently the nations that were to be gathered before him. Now does any man believe that a separation of nations will take place at a future day of judgment in eternity? Certainly not. Then this can have no reference to such a judgment; for the separation here spoken of, is a separation of nations and not individuals. We'll, what will the Son of man do with the nations thus separated from each other? 'And he shall see the sheep on his right hand, but the goats on the left,' verse 33. No one will dispute that to be placed at the right hand of God, signifies to be brought in to the enjoyment of his favor and blessings; and to be placed on the left hand signifies to be brought under his displeasure, and to be deprived of his blessings and favor. Now the Jews had long been the peculiar and favored people of God: 'to the Jews pertained the law, and the adoption, and the covenant, and the promises; and to them were committed the oracles of God.' But the Gentiles had long been 'without hope and without God in the world.' But a change was now to take place. God's ancient covenant people were to be deprived of their blessings and privileges, to incur the curse and condemnation of High Heaven, to experience His wrath and curse, and to be banished from their country, their friends and their homes. On the other hand, the Gentiles were to be converted to the Gospel; embrace it to its fullness, be delivered from the power of darkness, and translated into the kingdom of God's dear Son; they were to come into the possession of the blessings and privileges of the Gospel, inherit everlasting life, and come into the possession of the kingdom pre-

pared for them from the foundation of the world.' All this had been clearly foretold by Christ before. On one occasion, when addressing the Jews he says, Matt. vii: 11, 12. 'And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.' Again, Matt. xxi: 43. 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.' The same thing is spoken of in Acts xiii: 44-47. 'And the next sabbath-day came almost the whole city (of Antioch) together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles: for so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles that thou shouldst be for salvation unto the ends of the earth.' And Paul says of these very Jews, Rom. xi, 7-10, 'What then? Israel hath not obtained that which ye seeketh for; but the election hath obtained it, and the rest were blinded; (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day. And David saith, let their table be made a snare, and a trap, and a stumbling-block, and recompense unto them: let their eyes be darkened, that they may not see, and bow down their back always.' Of the Gentiles Paul says, Eph. ii: 11-19. And iii: 1-8. 'Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands: that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants, having no hope, and without God in the world: but now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them which were nigh. For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.' For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles if ye heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge of the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given to me by the effectual working of his power. Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.' In the 11th chapter of Rom., Paul tells the Gentiles, that through the fall of the Jews, salvation came to the Gentiles, that the diminishing of the Jews was the riches of the Gentiles, that the Jews were the enemies of the Gospel for the sake of the Gentiles, and that through the unbelief of the Jews salvation had come to the Gentiles. Hence, he says to them, 'Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.'

The persons, then, who were to go away into everlasting punishment, were the unbelieving Jews, and the false professors of Christ's religion. These are represented under the figure of goats, chaff, tares, and bad fishes. They are also called foolish virgins, evil servants, and wicked and slothful servants. Those who were to go into

life eternal, were the Gentiles and the true disciples of Christ. They are represented under the figure of sheep, wheat, and good fishes. They are also called wise virgins, and faithful servants. But it may be asked, what everlasting punishment was to be experienced by one class? We answer, they were to go into everlasting fire, that is experience those judgments of God, which we have shown are represented under the figure of fire. They were to have a portion with hypocrites, experienced weeping and gnashing of teeth; be shut out of the mercies of God, have their talents taken from them, be placed on the left hand of God, be cast into outer darkness be overwhelmed in the approaching destruction, experience trouble and tribulation such as had never been before, nor ever should again. They were to be exiled from their homes, banished from their country, carried captive among all nations, become a by-word and an object of perpetual shame. The tremendous and awful judgment which is represented by these figures the Jews experienced, and have been experiencing for a period of one thousand eight hundred years. How much longer it is to continue, God only knows; but according to the Scriptural usage and meaning of the word everlasting, it continued now sufficiently long to justify the application of that term to the punishment which they have endured. They have suffered punishment now longer than they possessed the land of Canaan, longer than the Levitical priesthood endured, and longer than the everlasting covenant continued. But their punishment is to be absolutely endless in duration, is evident from the fact, that Paul teaches the eventual annihilation of the entire Jewish race. Rom. xi: 2, 32. 'For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part [not total blindness] is happened to Israel, [there is a limitation of it] the fulness of the Gentiles be come in. And so all Israel shall be saved, as is written, there shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes; but touching the election, they are beloved for the others' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.' Again, That this punishment is not strict, endless in duration, is further evident from the fact, that the word kolasis, rendered punishment in this text, signifies correction for the benefit of the offender. Donnegan defines it thus: 'Kolasis, the act of clipping or pruning—generally, restriction, restraint, reproof, check chastisement.' See Donnegan's 'Greek and English Lexicon,' page 767. In this, Parkhurst, Dr. Belsham, Simpson, and the Editors of the 'Improved Version,' agree. This corresponds with the nature of punishment as it is represented in the Bible. See Heb. xii, 11.

If it is asked, 'what eternal life was to be experienced by the righteous?' We answer, they were to experience salvation from the impending ruin; to be gathered among the elect from all four winds, from one end of heaven to the other, to be made rulers over all the master's goods; to go in with the bridegroom to the marriage; to enter into the joy of their Lord; to be placed on the right hand of God, and to inherit the kingdom prepared for them from the foundation of the world. The word eternal, here applied to the life enjoyed by the believer under the Gospel dispensation, is used not to signify or express the duration of that life, but the nature, the quality, the kind of it. This life is called eternal for six reasons. 1. To distinguish it from the life enjoyed by those living under the Law or Legal dispensation. That is never called eternal or everlasting life. The phrase 'everlasting life,' does not occur but once in the Old Testament: and then used with reference to the life imparted by the Gospel. 2. Because those who are in possession of this life enjoy it continually, unceasingly, uninterrupted, and perpetually. One definition of the word here rendered eternal, is perpetual. 3. Because it is a life to be enjoyed in the everlasting kingdom of our Lord Jesus Christ. Christ's kingdom is called everlasting, yet it is

come to an end. Paul teaches that Christ shall deliver up the kingdom to God, even the Father, and he himself, become subject to him that did put all things under him.' See 1 Cor. xv, 24-25. 4. Because it is a life to be enjoyed under the dispensation of the 'everlasting Gospel.' The Gospel is called everlasting, yet no one supposes it will be preached throughout the ceaseless ages of eternity. 5. Because it is a life imparted by that Gospel, which brings 'life and immortality to light.' Hence, the believer in this Gospel, lives in the constant enjoyment of a hope 'full of immortality,' and in the perpetual anticipation of an inheritance 'incorruptible, undefiled, and that fadeth not away.' Bear in mind, reader, that the question is not, how has this subject been understood in past ages? How was it understood by apostolic and Christian Fathers? How was it understood by John Calvin, Martin Luther or John Wesley? How was it understood by the different sects and denominations in Christendom? Nor, how is it understood by the learned doctors of the church in our day? No, no, these questions are of no importance whatever, except to gratify an idle curiosity. The all-absorbing question is, how did Christ understand it? and what is the true meaning, and application of the parable of the sheep and goats? Neither is the question, what has been understood, and what do we understand by the terms eternal, everlasting, &c.? No, the question is, what are these terms used to signify in the Bible? If we will allow Christ to define his own terms, and explain his own language: and at the same time acknowledge him to be correct in such definition and explanation, the subject is perfectly clear and plain. 'Hear ye him,' then. John xvii, 3. 'And this is life eternal, they that know thee the only true God, and Jesus Christ whom thou hast sent.' John vi, 54. 'Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day. John v, 24. 'He that heareth my words, and believeth on him that sent me, hath everlasting life.'

All important objections to the view which we have presented of this subject, have been answered as we passed along, except three: Those three will now be stated, and replied to.

1. It is objected, that the view which we have advocated respecting the time of Christ's coming, is contrary to fact, inasmuch as no personal appearing of Christ took place at the destruction of Jerusalem.' To this we reply that we have shown by the testimony of Jesus himself, that there was to be a coming of the Son of man at that time. Now, whether this was to be a personal coming, or whether Christ was to make a visible personal appearance, or not, depends altogether upon the fact, whether he did, or did not appear in such manner, at that time. If we admit that Jesus was what he claimed to be, then his authority is indisputable on this point. If, therefore, no personal appearance of Christ took place at the destruction of Jerusalem, we have a right to conclude, that no such coming was had reference to. That there was a visible appearance of Christ at that time, we have no proof. That there was not is very probable, and, therefore, we conclude no such coming was alluded to. If it be asked, 'what kind of coming then was alluded to?' We answer, it was coming in power, and glory; a manifestation of Christ's power, in the destruction of his enemies, and the salvation of the Christian believers. And we remark, that any particular or special manifestation of God's power, either in saving or punishing mankind, is called in the Scriptures, a coming of God. Ex. xix 9. 'And the Lord said unto Moses, Lo, I come unto thee in a thick cloud.' Ex. xx: 24. 'I [God] will come unto the (Moses) and bless thee.' Ps. l 3. 'Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.' Isa xxxv: 4. 'Say to them that are of a fearful heart, be strong, fear not; behold your God will come with vengeance, even God with a recompense, he will come and save you.' Isa. xl: 10. 'Behold, the Lord God will come with strong hand, and his arm shall rule for him, behold, his reward is with him, and his work before him.' Isa. lxvi: 15. 'For behold the Lord will come with fire, and with his chariots with a whirlwind, to render his anger with fury, and his rebuke with flames of fire.' Hosea vi: 3. 'And he (God) shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea x: 12. 'For it is time to seek the Lord, till he come and rain righteousness upon you.' Mal. iv: 6. 'And he (Elijah) shall turn

the heart of the fathers to the children, &c., lest I [God] come and smite the earth with a curse.' No one supposes that the comings spoken of in these texts, allude to a personal visible appearance of God, but only to a manifestation of his power. Christ, in speaking of his special interference in rewarding his faithful followers, and punishing the rebellious Jews, adopts the figurative language of the prophets, and represents it in the same light, that they represent the manifestations of God's goodness and displeasure, under the Legal dispensation. If we carefully notice the language which Christ employs when speaking of his coming, we shall see that he did not mean to be understood that it was to be a visible, personal appearance. Matt. xxiv 23-28. 'Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; in so much that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore, if they shall say unto you, behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.' This language, was evidently designed to caution the disciples against supposing, that he was to appear personally and visibly at that time. But he adds. 'For as the lightning commeth out of the east, and shineth even unto the west; as also shall the coming of the Son of man be.' From this we learn, that his coming was to be sudden, and to some, at least unexpected; and as the reflection of the lightning might be seen without seeing the lightning itself; so might Christ's power and glory be manifested and seen, without beholding his person. He immediately adds, 'For wheresoever the carcass is, there will the eagles be gathered together.' It is generally conceded, that by the carcass here is meant the Jewish people; and by the eagles, the ensigns of the Roman army. This, then, is a plain declaration, that his coming consisted in bringing upon Jerusalem the Roman army, which should destroy the Jews, and work deliverance for the Christians from their persecuting power. Again, Christ in Mark viii: 38, and ix: 1, expressly calls his coming, a coming in the 'glory of his Father.' No one would infer from this, God was personally to appear at that time. Well, in Luke ix: 26, 27, he expressly calls it a coming in 'his own glory.' 'When he cometh in his own glory, and in his Father's and of the holy angels' &c. Now as this coming was to be a manifestation of the power and glory of God, and not a visible appearance of God; so, neither was it to be a personal, or visible appearance of Christ, but only a manifestation of his power and glory, in the manner just related.

2. It is objected, 'at the coming of Christ spoken of in this parable, he was to be attended by ALL THE HOLY ANGELS; but no such appearance of angels took place at the destruction of Jerusalem.' Whether there was to be a real appearance of angels at the coming of Christ spoken of here, depends altogether upon what kind of angels were referred to. The word angel has a variety of significations, and is applied in a variety of ways in the Bible. It signifies a messenger or agent, and is applied to both good and bad beings. It is applied to human and super-human beings, also to inanimate objects. This latter application it has in 2 Cor. xii: 7, 8. It is applied to human beings in the following texts: Matt. iii: 1, and xi: 10, Mark i: 2, Luke vii: 24, and ix: 52, Phil. ii: 25, 2 Cor. viii: 23, James ii: 25, Rev. ii: 1, 18, and iii: 1, 7, 14. In these passages we find the word applied to John the Baptist; to two of his disciples who were sent to Jesus to inquire whether he was the Messiah or not; to the disciples of Christ who were sent into a city of Samaria to prepare a place for him; to Epaphroditus the companion of Paul; an angel, or messenger to the church at Philippi; to the brethren of Paul who were the messengers of the churches; to the spies who were sent to spy out the land of Canaan, and to the ministers of the seven churches of Asia. In

Rev. xv: 8, and xvi: 1, it is applied to those whom God employs to execute his vengeance. Now, whether Jesus in this parable, by the word angels refers to human or super-human beings, must, we think be considered doubtful. Hence, there are different opinions about it; some inclining to one opinion, some to the other. If we allow that he referred to human beings, then the question arises, what class of human beings were referred to? He might have referred to the messengers of the Gospel; all who should be alive at the time of his coming; or to the Roman armies which were the executors of God's vengeance upon the Jewish nation. The word angels occurs once in this discourse concerning the destruction of Jerusalem, besides in this parable, and there it undoubtedly signifies the messengers of the Gospel. Matt. xxiv: 31. 'And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' The same angels might have been referred to in this parable. If we suppose Jesus to allude to the Roman armies, then it may be asked, 'how could these messengers be called holy?' To this it has been replied, that, 'they are called holy for the same reason, that the people of Israel; the land in which they lived; the temple in which they worshipped; the ministers of the temple; the sacrifices they offered; the vessels and dishes made use of in the temple service; the garments of the priests; and indeed, all things connected with the religious state of the Jewish people, are called holy.' Again, it has been very truly said that 'the term holy in Scripture, does not always refer to moral character, but is frequently applied to persons and things, who, or which, are set apart for particular purposes. Hence, the Roman armies being chosen or selected by Providence, to execute punishment on the Jewish nation, might with propriety, be called God's holy agents, messengers, or angels, to execute his purposes.' Once more. By comparing Matt. xxi: 1, 7, and xiii: 36-42, it will be seen, that what in one parable is represented as to be done by angels, is in the other represented as to be done by armies. In the one, the Son of man was to send forth his armies, and destroy those murderers, (the Jews,) and burn up their city. In the other, he was to send forth his angels who were to sever the wicked from among the just, and cast out the wicked into a furnace of fire. From the above facts, we think it quite possible that the word angels in this place, might have been used with reference to the Roman armies. But again. Christ might have alluded to his own immediate disciples; see Matt. xix: 28. 'Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' Compare this with the commencement of the papable under consideration. 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory.' From this it is plain, that when Christ should sit on the throne of his glory, his disciples were also to sit on twelve thrones. Well, when was this, to be? When the Son of man should 'come in his glory.' We have shown that this coming took place at the destruction of Jerusalem. This, then, was the time when his disciples were to sit on twelve thrones. But what throne of Christ's glory was this? We answer, it was not literal, but figurative; it was not temporal, but spiritual. No man, we think, will contend that either Christ's throne, or the thrones of his disciples, were literal thrones. What other throne then could be referred to, but the throne of Christ's mediatorial kingdom, under which he rules, governs, and judges men, by the power and influence of the truth, or Gospel, which he preached? And as the same truth, was proclaimed by his disciples, and left upon record by them, hence, they are associated with Christ in the moral government of the world; all which is represented under the figure of their sitting on thrones, and exercising power, rule, and authority, among men.

But it may be asked, 'were all the twelve disciples present at the destruction of Jerusalem?' We answer, we have no proof that they were. Nor was it any more necessary that they should be, than it was that Christ should be there personally. At that time the kingdom of God came with power; the Legal dispensation passed away, the Gospel dispensation became permanently established in the earth, and the reign of Christ and his disciples commenced. This reign will continue until it extends over both Jews and Gentiles; until all are gathered into one fold; until Christ has 'put down all rule, and all authority, and power.' If we allow that Christ, in this parable, by the word angels refers to super-human beings, the objection we are considering is of no force. For we have shown that Christ's coming was not to be personal, and as there was to be no personal appearance of Jesus Christ himself at that time, so neither was there to be a personal appearance of angels. Besides, we have shown that it is quite possible, that all that was meant when Christ is represented as being attended by angels at his coming was, that he was to come in the glory of the angels. See Luke ix: 26. 'When he cometh in his own glory, and in his Father's, and of the holy angels.'—*Uni. Bk. Ref.*

TOTAL DEPRAVITY REQUISITE TO SALVATION.

Who believes in total depravity now? Why, the Presbyterians, Baptists, Methodists, and all others of the "simon-pure" orthodox stamp still retain in their creeds, whether or not it finds a resting place in their hearts,—the monstrous notion that the very infant comes into the world under the wrath and curse of God being a mass of corruption and depravity! However appalling this doctrine may be to the hearts of the fond father and fonder mother, who have but recently cast the last, saddening look upon the precious child of their love, it is a prominent article of faith in those Churches which receive support from thousands of parents in our land. But, I make reference to this most abhorrent dogma of partialism for another purpose.

What is the peculiar character of the blessed inhabitants of the kingdom of heaven? They are likened unto little children. What are the attainments necessary to be made before we can enter upon the joys and glories of eternal life? We must become as a little child. The testimony of the holy Jesus is positive and unequivocal. When speaking of little children, he said, "of such is the kingdom of God." So much, then, for the character of the saints; and now for the qualification. Being endowed with all wisdom and knowledge, Christ Jesus positively declared—"Except ye become as little children ye can in no wise enter the kingdom of heaven."

We will now allow the doctrine to be true for which our opposing brethren are so very tenacious—that the infant is wholly, entirely corrupt. We will say that it is God's truth. Behold, then, the consequence of its admission? supposing it correct, the conviction is forced upon us—it is inevitable, and all the sophists in the world cannot remove it, that it is our unavoidable and imperative duty to become totally depraved beings in order to be suitably qualified for the kingdom of God!!—*Star.*

"Universalists, do not believe in a devil."—It is true we do not believe in the personal existence of an all-powerful evil spirit, such as is believed in by our Unitarian friends, and by them called the devil. Yet we believe in all the devil and devils taught in the Bible. If there are any worse devils than wicked men, the lusts and passions of men, and the spirit of wickedness, we profess to be entirely ignorant of their existence. Nor can we find the existence of any worse ones taught in the Bible. We know of the existence of no devil that is not destined to be destroyed.

POETRY.

Gentle Words.

BY C. D. STUART.

A young rose in the summer time,
Is beautiful to me,
And glorious the many stars
That glimmer on the sea:
But gentle words and loving hearts,
And hands to clasp my own,
Are better than the brightest flowers
Or stars that ever shone!

The sun may warm the grass to life,
The dew the drooping flower,
And eyes grow bright that watch the light
Of autumn's opening hour—
But words that breathe of tenderness,
And smiles we know are true,
Are warmer than the summer time,
Are brighter than the dew.

It is not much the world can give,
With all its subtle art,
And gold or gems are not the things
To satisfy the heart;
But oh! if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth!

(N. Y. Chrs. Messenger.

The Closing Letter of
FLY AND THOMAS' DISCUSSION.

DEAR SIR—The divinely inspired apostle Paul, in addressing Timothy, uses the following emphatic language: "For therefore we both labor and suffer reproach, because we trust in the living God, who is Savior, of ALL MEN, especially of those who believe. These things command and teach," 1 Tim. iv. 10.

I desire you to notice, that God is here declared to be the *the Savior of all men*. There is no plausibility in the supposition, that this testimony merely expresses the Divine willingness or desire that all men should be saved—nor yet simply that he has provided a Savior for all. The declaration is explicit and absolute. No objection can be inferred from the present tense of the verb. The living God is the Savior of all men, in the sense that he "callesth those things which be not as though they were;"—Rom. iv: 17. So Abraham was styled "the father of many nations," pervicuously to the birth of Isaac, in whom his seed was called. God is in purpose the Savior of all, though it is manifest that there are thousands who have not yet been born into the kingdom. In like good sense he is the Creator of all, even those who as yet exist only in the Divine purpose. And as God acts independently in constituting himself the Creator of mankind, so I judge that he is voluntarily and absolutely the Savior of all.

The human race is a family of which the Creator is the Father; and we are therefore the children or offspring of God, whatever may be our views or characters. There is also a sense in which the disciples of our Lord can claim special affinity with the Supreme Being. Every Israelite is a son of Abraham, while "they which are of faith the same are the children of Abraham" in a spiritual relation, Galatians iii. 7. So every one who bears the image of Adam, is a child of the Universal Father, whatever his character may be; while "as many as are led by the Spirit of God, they are the sons of God," in a more exalted sense, Rom. viii. 14. *Those* are the children of God by simple creation; *these* are "the children of God by faith in Christ Jesus," Gal. iii. 26. But *all men* are now in the purpose of heaven, what they all

shall be in fact, the children of God, in a still more exalted relation. "In the resurrection they are equal unto the angels, and are the children of God, being the children of the resurrection." In the first named sense, mankind are, and in the last they shall be, unconditionally and absolutely, the children of God. Hence, there is equal propriety in declaring that he is the Savior of all men, as in acknowledging that he is the Creator of all. And hence again, it would be equally improper to affirm, that God is the Creator of some who will never exist, as that he is the Savior of a greater number than will actually be saved.

I hinted above, that the disciples of our Lord can claim special affinity with the Supreme Being. So in the passage before us, God is declared to be *specially* the Saviour of those who believe—which he could not be were he not *actually* the Saviour of all.

Paul wrote to Timothy as follows: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments," 2 Tim. iv. 13. It is manifest that Paul wished to receive the cloak and books, notwithstanding this special mention of the parchments. Again: "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine," 1 Tim. v. 17. If the declaration that God is the Savior of all men, be nullified by the testimony that he is *specially* the Savior of those who believe, it will follow, by parity of inference that none of the elders were to "be counted worthy of double honor," *excepting* those who labored in the word and doctrine! Indeed, according to the objector's view of the text, the apostle intended to say, that God is *not* the Savior of all men, but *only* of those who believe!

The popular estimate of faith, and of the benefits accruing therefrom, is radically erroneous. I stated in a previous letter, that faith does not, and cannot, create any truth—and I will add that faith is simply the result of evidence which the mind deems conclusive. Whether the statement presented be true or false, it is not, it cannot be, affected either by acknowledgment or denial. Truth exists independently of the evidence of it, and independently also of the action of the mind. So when we read that God is *specially* the Savior of those who believe, we properly inquire for the truth the belief of which confers a special salvation.

Opposers of Universalism frequently speak of the essential truths of the Gospel—by which they mean, that there are truths the belief of which is essential to the happiness of the future state. What are those truths? Are they the trinity, vicarious atonement, or imputed righteousness?—You will not answer in the affirmative—for you admit that many persons will be saved who do not believe those items of your creed. Is the doctrine of endless punishment the essential truth for which we now inquire? If you reply that it is *not*, I ask, why do you so strenuously contend for a non-essential doctrine? But if you reply that it *is*, you must hold that it is not possible for any Universalist to be saved! Yea, and you must adopt the contradictory and absurd conclusions. You grant that all men may be saved; and you hold that sal-

vation is consequent only of believing or coming to the knowledge of the truth. Now suppose that all men were to become true believers—would they not all be saved? Certainly. Then surely if endless punishment be the thing to be believed, all men would be saved by believing a *lie*! Are you prepared to admit that Universal faith would falsify any Bible truth? If you are not prepared for this admission, you must grant that the belief of endless punishment is not essential to salvation—yea, that it is not in any sense an essential doctrine. And, sir, a faithful examination of this subject, in the light I have presented it, will satisfy you, that the happiness of the future state is not dependent on the exercise of faith in any doctrine whatever. The reception of immortal blessedness, by any of our race, depends solely and alone on the accomplishment of the gracious purpose of the living God. Were it otherwise—were the immortal condition of man contingent of faith or of the performance of good works, there would be no *certainty* of the salvation of any one of our race! For, even should it be conceded that they who fulfil the alleged conditions will certainly be the recipients of endless bliss, the uncertainty that even a single soul will fulfil those conditions, involves equal uncertainty of the final destination of mankind. There can be no certainty that a specified *end* will be attained, unless it be certain that the requisite *means* will be adopted. To contend that some of the human family will *certainly* be saved, is to admit the absolute purpose of God to that effect, excluding all all contingency; and to *deny* that some of our race will *certainly* be saved, is to admit the *possibility* that *all* may be irrecoverably lost! This conclusion is so discordant with all that we know of Divine benevolence, and so utterly irreconcilable with the governing providence of God, as to condemn the doctrine to which it belongs.

Should you desire to know in what the special salvation of believers consists, this is my reply: In believing the glorious truth that *God is the Savior of all men*, they "enter into rest," Heb. iv. 2: they are filled "with joy and peace," Rom. xv. 13; they "rejoice with joy unspeakable and full of glory," 1 Peter i. 8. In believing the truth, they enjoy the presence and the blessing of "the Comforter," which is "the Spirit of truth," John xv. 26. Their faith works by love, and purifies their hearts, Gal. v. 6; Acts xv. 9. Enjoying "the full assurance of faith," they possess also "the full assurance of hope," Heb. vi. 11; x. 22; and they can set their seal to the truth of the record, that "perfect love casteth out fear, because fear hath torment; he that feareth is not made perfect in love," 1 John iv. 18. There is *living faith*, because it is a faith in the living God; and in *believing* that the living God is the Savior of all men, they enjoy the special salvation mentioned in the text. Blessed, thrice blessed are they who know the joyful sound!

Universalists are frequently assailed with the following foolish objection: "If Universalism be true, it is strange that the apostles should so zealously and perseveringly labor to make the people acquainted with the fact, since it is manifest that such acquaintance with the doctrine could

have no influence on the final destination of our race. It is strange that they should be willing to labor, and to be reproached and persecuted by wicked men, if they believe that the final holiness and happiness of all mankind is secured by the absolute purpose of God." To this I reply, that the ministerial labors of the apostles, and the reproaches they suffered, are assigned to their faith in Universalism! "For therefore we both labor and suffer reproach because we trust in the living God, who is the Savior of all men, especially of those who believe"—Moreover: the objection assumes, that no man can consistently labor to promote the temporal well-being of humanity! The history of John Howard (than whom, in my judgment, no better man has lived since John the Evangelist died,) evinces how much a philanthropist may be willing to do and suffer to meliorate the condition of men in the present life. He heard the cry of the prisoners and the clanking of the fetters forged by "the inhumanity of man to man;" and he went down into the gloomy dungeons to wipe away the tears of sorrow, to speak a word of comfort to the children of suffering, and to smooth down the straw pallets on which they reclined. He heard the groaning of the victims of "the pestilence that walketh in darkness, and that wasteth at noonday;" and he went into the kingdoms of disease to stay the ravages of the angle of death. Eventually he was himself smitten of the plague, and died, a martyr in the cause of humanity. And if he could thus labor and die for the good of men, without reference to their immortal destiny, is it strange that the inspired servants of the Most High God should devote their lives and all their energies to the promotion of human happiness in the earth? Sir, I sincerely pity the man who is either so ignorant or perverse as to urge the objection in review.

Having already shown you in what the special salvation of the believer consists, I desire to direct your attention to an argument thence deducible in proof of Universalism. Since "the Spirit of truth" is styled "the Comforter," there can be nothing tormenting in the Christian faith. On the contrary, he who believes "the truth that is in Jesus," enters into rest; is filled with joy and peace; yea, he rejoices with joy unspeakable and full of glory. And now, sir, will you pretend that faith in the doctrine of endless woe, in any of its modifications, can fill the soul with the peace of God? Will you pretend that the prospect of interminable wretchedness for any of our race, can cause a believer to rejoice with unutterable joy? To what heart is the spirit of eternal wrath the Comforter? Let me come a little nearer to you: you love your children. He who touches them in the way of injury, touches the apple of their father's eye. You rejoice in their happiness. Your heart is inclined to them in all the tenderness of paternal love. Can you bear the thought that any of them should be the subjects of endless damnation? Can you rejoice in believing that a son or daughter shall be sentenced to the doom of darkness and despair for ever? Pardon me for asking these questions. You have a father's heart, I know that rejoicing is stranger to your soul, whenever you mentally grant that some of your offspring may be eternally lost!

But even supposing you to be satisfied that yourself, your wife, your children, your parents, will certainly be saved, is there not still an aching void in your heart? Are you filled with joy and peace? Believing that any number of mankind will be miserable world without end, can you rejoice with joy unspeakable and full of glory? In contemplating the endless ruin, the undying agony, of millions of your brethren in the human race, do you experience the celestial influences of the Comforter? But why should I press the these questions? Are you not a man? and do you not possess the feelings of a man? Yet, if you are not comforted by faith in the doctrine of endless torments—if you rejoice not with unspeakable joy in believing that a part of mankind will be doomed to unutterable wo,—either the doctrine in question is false, or your heart is not right in the sight of God! The allegation that you expect hereafter to rejoice in the damnation of the impenitent, is nothing to the purpose—for, in the first place, if you believe the truth, you will be comforted now, you will rejoice in believing; and in the second, I have yet to learn that the resurrection will change man into a fiend!

But I gladly turn from the contemplation of a doctrinal system devised in the wisdom of the world, which is foolishness with God—a system fraught with the most blasphemous and revolting conclusions; and with the most unfeigned respect I invite you to take a view of the doctrine of illimitable grace. "Behold the Lamb of God who taketh away the sin of the world," John 1. 29. Behold in faith the triumphs of redeeming love! Behold the issue of the reign of Christ!

"Then the end: beneath his rod,
Man's last enemy shall fall;
Alleluia! Christ in God—
God in Christ is ALL IN ALL!"

In dwelling on this glorious theme the heart grows warm in gratitude and love, and the kindling glow of the Comforter, the Spirit of truth, is felt in the soul. Truly the believer can "rejoice with joy unspeakable and full of glory," in an anticipation of the blissful era, when the hand of the living God shall wipe the tear from every eye, and hush in every breast the rising sigh for ever. And herein consists the special salvation he enjoys. It is a salvation from the fear that hath torment—it is a deliverance from the bondage of the fear of death, Heb. ii. 14. It is the result of unwavering confidence in the fulfilment of the absolute promise of the Almighty, that all the nations, families and kindreds of the earth, shall eventually be blessed in Christ.

In drawing this series of epistles to a close, you will allow me to express my desire, that you may yet be enabled to take your correspondent by the hand, and to unite with him in saying, in spirit and in truth, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe."

Yours respectfully,
A. C. T.

HOPE AN ANCHOR OF THE SOUL

How invaluable is the faith of the Universalist!—the faith that points to the future, the heaven of light and love, as the happy home of all human intelligences! For no other faith can inspire that "hope which is

as an anchor to the soul both sure and steadfast." This proposition seems self-evident. But let us examine it a moment.

All Christians, save Universalists believe in a partial salvation—that is, believe only a part of the human race will be sharers of the bliss and glory of heaven. The remainder will either be annihilated, or sink to endless wretchedness and despair. Now, if this be so, can any one have that "hope which is an anchor to the soul?" We say, No. Take the ground of the Calvinist, the Arminian or the Destructionist, as you please, and we affirm that you have, and can have no sure hope of your own salvation, or the salvation of those who are near and dear to you.

Suppose you believe in election. You may be one of the elect, and you may not. And how will you ascertain which? Say you, if of the elect I shall be "effectually called," how are you to know the fact? For some profess to be converted, run well for a time, and then fall away. True they may ultimately be brought in. But they are not sure of this. And hence no Calvinist can have a "hope which is as an anchor to the soul."

The same may be said of Arminianism. If salvation depends upon good works, you may perform the quantum sufficit, or you may not. And by what rule are you to determine the matter?—Or if it depends upon perseverance, you may live a pious and devoted life till the age of three score years and ten. And if you make one misstep, and die, leaving that unrepented of, you must sink to endless despair and wretchedness. Can your hope, then, be sure? Nay.

Similar remarks will apply to the annihilationist, and to all partial systems. None but the believer in universal salvation can have the hope which is "sure and steadfast." He believes salvation to be the free gift of God; and as "all have sinned and come short of the glory of God," to be bestowed alike upon all. This is the only sure ground of hope. And this is the doctrine of the Bible, in believing it we may "rejoice with joy unspeakable, and full of glory, receiving the end of our faith, even the salvation of our souls."—Univ. Guardian.

OPPOSITION NO CAUSE OF DISCOURAGEMENT.

We find it difficult to suppress a smile, when our friends tell us in serious and sober earnest, that opposition to our cause is so strong, bitter and determined in their neighbourhood, that the prospect is quite discouraging. Now we regard this very circumstance, as a most hopeful indication. We have lived to see some who were once the bitterest enemies of our faith, converted into its warmest friends and advocates. Indeed so many cases of this kind occurred, that when we see a person that is particularly bitter and active in the work of opposition, we have come to regard it as a tolerably sure indication, that the leaven of truth is at work in that person's mind, and where the struggle is fairly commenced between truth and error, we need indulge in no apprehensions as to the result. We have observed also that those times when, opposition has been apparently strongest, and most active, have been the very periods when Universalism has been most prosperous, and achieved its highest triumphs. Like gold tried in the furnace, this truth, emerging from the flames of persecution, becomes purer and shines the brighter. It has been so with bigots and persecutors, from Saul of Tarsus to the present time,

that their mad rage has helped onward the cause which they designed to oppose, and cases without number have occurred, in which has been strikingly illustrated the truth of that divine declaration, the "Lord causeth the wrath of man to praise him."

Were these things duly considered, instead of merely shrinking from the post of duty in the hour of danger, or cowering before opposition, and lamenting and dreading, our friends, would find that they have reason to bless God for it, and take courage from it, and would be incited to greater diligence, zeal and faithfulness, in their holy calling. The truly brave and courageous, rejoice when an opportunity is presented to display their courage and strength. And every good soldier of the cross should rejoice when called to battle for the right and true, under circumstances that place him above the suspicion of being actuated in his cause, by any other motive than the love of truth. Such will ever be sustained by the conviction that, however dark and discouraging present prospects may be "the truth is of God, and he will defend it."—N. Y. Chr. Mess.

HOLY ALLIANCE.

The Independent, a leading orthodox paper in New York thus alludes to the much talked of Alliance:

"The Alliance is looked upon by many as a failure, because the great object it contemplates is not accomplished at once. Now it strikes me the same objection might with equal justice be brought against the missionary cause, and probably has arisen in minds which would be seeking for objections. A man called upon to contribute to the cause of missions might as justly refuse to give because he expected his former contributions would have resulted in the world's conversion, as one might withhold his support from the Alliance because Christians were not united throughout the world."

Now we object to the Alliance, not because it has not "at once" effected the eternal and visible union of Christians throughout the world, but because it never can effect that union at all, has no tendency to effect it, creates additional barriers to such a union by building a new wall outside of the old forts and ditches of sectarianism—leaving them all intact—and yet running that wall sharp and angular with its nine buttresses, far inside the circle of Christ's universal Church."

There will never exist a "holy alliance," a general union among professed Christians, till Universalism generally prevails. Partialism is full of exclusiveness, and builds up partition walls—always has made, and always must make sects and parties. The true brotherhood of the human race must first be recognized and respected—for this forms the ground-work of a general unity.—Star.

Mr. Polk never made any profession of religion, nor do we know that he ever expressed any belief that his name was written in the Lamb's book of Life, although been enrolled in the catalogue of Presidents of the United States. He has gone to render his account to the great Judge of all men."—Watchman.

The above appears in a partialist paper of Chicago, and corresponds very well with the general spirit of orthodoxy. Most of our Presidents and great men of the past, were either unbelievers or heretics, according to that, and are therefore lost. Even Dr. Franklin, Washington, and Jef-

erson died without professing any change of heart, in the partialist sense. In view of such considerations, it is clear that hell must contain much of the very best Society. What sensible man can believe in a scheme so preposterous in its results!—ib.

CAN GOD BE DISAPPOINTED?

To some this question may seem improper; but in view of the religious sentiments of the day we are forced to ask, nay, to press it home to the consideration of every believer in endless misery.—For does not the doctrine directly charge God with a failure in his plans and works? Does it not teach that he has commenced to build what he is not able to finish? Let us not be hasty in our conclusions, but examine carefully the subject involved in the question before we decide it.

What then has the Supreme Being attempted that any can suppose will not be accomplished? We reply, the SALVATION OF THE WORLD. That he has commenced this great work and that he has already instituted certain means to accomplish it, none can deny. What plainer language could we have to certify the fact than that employed by the divine teachers? Hear the words of the inspired servant John: "we have seen and do testify, that the Father sent the Son to be the Savior of the world." This was the great object Heaven had in view—for this, Jesus came upon the earth, suffered, died and rose from the dead. Herein there can be no dispute. But will that work be accomplished? If so, the world will be saved. But dare a believer in a partial salvation say it? No; rather than do it, he will say all will not be saved, and thus charge God and his Son with a failure.

For ourselves, we say, let us believe God rather than man. The divine record assures us that Christ shall see of the travail of his soul and be satisfied; that all the Father hath given him shall come to him; and he that cometh to him he will in no wise cast out; that he will finish his work, make an end of transgressions and bring in everlasting righteousness. Strange indeed that any man should charge God with a failure; stranger still, if possible, that he should deny such plain truths. Take care, ye advocates of partial favor, lest ye be found fighting against God.—Prim. Expounder.

BELIEF OF UNITARIANS.

The Unitarian Register, the leading journal of that sect in New England, has finally made a full and honest avowal in reference to the doctrine of endless misery. It affirms that the Unitarian denomination "universally repudiates it." Br. Whittemore, however, alluding to the subject, says that he can prove three things, with the greatest ease, taking only the testimony of Unitarian writers for that purpose, viz., 1st. That Unitarians do believe in endless misery. 2d. Unitarians do not believe in endless misery. 3d. That Unitarians do not know whether they believe in endless misery or not. We pledge ourself to prove these three points, taking only the testimony of Unitarians of high character, if Mr. Folsom will call on us so to do."

The "Register" contains the following remarkable paragraphs. We quote from an article addressed to Rev. Mr. Clapp of New Orleans.

"But, on the other hand, it was as explicitly acknowledged, that, as a body, Unitarians do not feel it to be their duty to preach positively the final salvation of all men—and for the reason that in their view (and here they differ from yourself, as well as from Universalists,) it is not a revealed truth of the New Testament; that being ministers of the New Testament they are not to preach what, according to their honest view, it does not declare or obviously imply; that eternal life is promised not to all men, but to them who by patient continuance in well doing seek for glory and honor and immortality, that the New Testament distinctly affirms future retribution.

There are however a few among Unitarians who preach the doctrine of Universal Salvation as a part of their message to men. They symbolize with your own expression of sentiments, that an "incorruptible state awaits all mankind beyond the grave," and that this state "is forever inaccessible to sin, pain and mortality." They accord farther with you, (and here they differ, as you yourself also certainly differ, from the great

body of Universalists,) that this incorruptible state is *not* for all mankind at death, but that there is *suffering* even beyond the grave. They do not however dwell much on this point of Universal salvation, for the reason that there are other truths which they feel man needs more. With these exceptions, I think I may say that Unitarians very generally disclaim the doctrine popularly called "eternal punishment," while they also do *not* proclaim the final holiness and happiness of all men."

What a singular state of things have we here! A professed Christian ministry reject endless misery and believe in a universal salvation, and yet do not preach what they regard as truth. They think the New Testament does not *teach* a sentiment that is *true*—and one too, more important than any other! Here is a mystery for wise men to solve.

Can any honest and sensible man sit down, and calmly reflect, and come to the conclusion that God has kept the subject of man's immortal destiny in the dark—a subject laying at the very foundation of present peace and happiness, and of vastly higher importance than any other ever presented for the consideration of the human mind? To us, the idea that he has, is utter trifling—and not very honorable to the man who promulgates it.

And then what absurdity in the supposition that the New Testament, which is an express revelation from God of human duty and destiny, is silent about one of the very things it claims to make known most clearly. Carelessly and coolly as the editor of the "Register" talks of this subject, when he comes to die, (if not before) he will no doubt awaken to its importance. As it is, let him have all the credit of saying that the final salvation of all men is true, although a matter of such slight importance God has kept quite silent about it!—*Star in the West.*

TORMENTORS OF THE SICK AND DYING.

The canting and whining officiousness of a certain class of professors, who make it their business to disturb the peace and destroy the hopes of the dying, is most impertinent and unsufferable, not to say unchristian and inhuman. The cases are very common where they seek out the death-bed of persons whose views of God as a kind Father, of Jesus as a loving Saviour, and Heaven as a final home of mankind, give them more peace and joy in that trying hour than they themselves possess; and labor by every indirect means to weaken their faith, by throwing a suspicion over the benevolence of God, the sufficiency of Christ, and the prospect of their own salvation, thinking that if they can succeed in raising doubts and destroying peace they have done a good work. Miserable themselves, they cannot be satisfied without making others so. What do they want? To make the dying fear the devil more than God? Do they think that to believe in the endless misery of vast numbers of God's children, will make them more willing and ready to die, or improve their "chances" of salvation? Poor, mistaken zealots of a false creed! Those who see their errors should help them improve their habits. They should not be allowed to visit the sick to trouble them with their

Jesuitic interference.

Cases are constantly coming to our knowledge where the tormentors of the dying, have sought, in their mistaken zeal, to intermeddle with the holiest privacies of the heart, laboring to extract a confession of some poor creature trembling like a culprit before a judge. Fortunately they rarely succeed in their merciless efforts. But they show little disposition to amend their ways. They should not be permitted to harass the minds of the sick with their cruel doctrines. If they will not be dissuaded from such inhumanity, they should be forbidden admission into the sick room. Physicians should look to this business as they desire the recovery or tranquil death of their patients, if the friends have not judgment and manliness enough to do it.—*N. Y. Chr. Mess.*

Everlasting Destruction.

The apostle Paul, in an epistle designed to comfort and encourage a Christian Church in the midst of persecutions, declared of certain persons that they should "be punished with everlasting destruction from the presence of the Lord and from the glory of his power," 2 Thess. i. : 6, 10.

1. Who were those persons? Does that judgment relate to men of a certain class in all ages? or did it belong to a certain class of men, in a certain age?

2. WHEN was that judgment to take place? Has it already transpired? or is it yet future?

3. WHERE was that judgment to be inflicted? Was it an event to occur in the earth? or does it belong to the concerns of the future state?

4. In what was the predicted punishment to consist? What is the specified instrument of the punishment?

In these four items, *Who? When? What?* the entire exposition of the text will be embraced. Let us pursue the subject calmly and candidly—endeavoring to establish every point by the clear testimony of the Scriptures.

1. Who are the persons to whom the judgment of the text relates? This question seems to be undeniably settled by the context—in which *three* (and only three) classes are either mentioned or alluded to: 1st. Paul, Sylvanus and Timotheus—the first of whom wrote the Epistle, in which he was joined by the other two. But it is evident that the judgment of everlasting destruction was not affirmed of these preachers of the Gospel.

2d. The believers in the Christian church at Thessalonica, to whom the epistle was addressed, constituted the second class—but it is equally evident that the judgment in question did not belong to them.

3d. The third class comprehended those who persecuted and troubled the Christian believers in Thessalonica. This, is, plainly shown by the context, as follows:

"Paul and Sylvanus and Timotheus, [the first class,] unto the church of the Thessalonians, [the second class]. . . . we ourselves glory in you for your patience and faith in all your persecutions and tribulations which ye endure. . . . Seeing it is a righteous thing with God to recompense tribulation ~~to~~ *TO THEM WHICH TROUBLE YOU,*" [the third class.]

Here we have the answer to our question; and it is very plain that the judg-

ment of the text does not belong to wicked men in all ages of the world, (as is generally believed,) but to those who persecuted and troubled the believing Christians in the church at Thessalonica.

In inquiring, Who were those persecutors? the fact is immediately suggested, that the principal and most virulent opponents of Christianity, were the *unbelieving Jews*. When Paul visited Thessalonica, he had personal experience of their hostility; and they followed him to Berea in their fierce persecuting zeal, Acts xvii. 1-13. And the Thessalonians are reminded of the sufferings experienced at the hands of their Jewish countrymen, who were akin in the spirit and life to those "who both killed the Lord Jesus and their own prophets," and had persecuted Christians in Judea, 1 Thess. ii. 14, 15.

II. When was the judgment of the text to take place? This question is also answered by the context, viz., "When the Lord Jesus shall be revealed from heaven with his mighty angels."

Consult Luke xvii. 30, 31: "Even thus shall it be in the day when the Son of man is revealed [namely, from heaven.] In that day, he which shall be on the house-top, and his stuff in the house, let him not come to take it away; and he that is in the field, let him not likewise return back." If any doubts that this relates to the siege and overthrow of Jerusalem, as predicted by our Savior, let him read corresponding and parallel descriptions in Matthew xxiv : 15, 21.

Pursuing the latter quotations, verses 29 to 35 treat of the coming of the Son of man in the clouds of heaven, with power and great glory, and with his angels; and all this is expressly restricted to the then existing generation. See also Matt. xvi : 27, 28. "For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. Verily I say unto you, There be some standing here who shall not taste of death till they see the Son of coming in his kingdom."

Let it not here be objected that no event occurred corresponding to this description, during the lifetime of any who heard Christ utter those words. The prediction is clear, and the time positively determined; and the objector should rather abandon his false notion of what Christ meant, than to charge the Divine Teacher with prophesying what did not come to pass.

There is another circumstance worthy of note, connected with the text. Paul treats of the Thessalonian Christians obtaining rest from tribulation AT THE VERY TIME that tribulation was visited upon their persecutors. See verses 6 and 7. Will any one pretend that those believers are still suffering tribulations and persecutions? Keep the fact in mind, that the Christians were to obtain rest when their persecutors were punished, and not previously. If you postpone one of these events to the future state, you must also postpone the other—for they were to occur at the same time. Hence, Jesus said to his disciples, when speaking of the overthrow of the Jews generally, as the adversaries of his religion and followers; "And after these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh," Luke xxi. 33.

III. Where was the judgment of the text to be inflicted? The answer is ready: "From the presence of the Lord, and from the glory of his power."

In one sense the presence of the Lord is universal, as may be seen in Psalm cxxxix 7: "Whither shall I go from thy spirit, or whither shall I flee from thy presence," &c. But this is evidently not the sense of the phrase in the text.

When Cain was sentenced to be a fugitive and vagabond in the earth, he "went out from the presence of the Lord," Genesis iv. 16. There is here a located sense of the phrase in question; and that located sense was, by the later Jews, appropriated to the land of Canaan, especially to Judea. Accordingly we find that "Jonah rose up to flee unto Tarshish from the presence of the

Lord, and went down to Joppa." "There he took shipping for 'Tarshish from the presence of the Lord,' Jonah i. 3. Subsequently, he prayed unto God, and said, "I am cast out of thy sight; yet I will look again towards thy holy temple,"—for there he supposed the presence of the Lord to abide, chap. ii. 4.

Conformably to this usage of language, the Lord declared that he would cast the Jews out of his sight as he had already cast out all their brethren, even the whole seed of Ephraim, Jeremiah vii. 15. This entire chapter denounces destruction to Jerusalem, the desolation of the whole land, and the captivity of the people. And this Scriptural phraseology, was destruction from the presence of the Lord.

See, for example, 2 Kings xiii. 23; "The Lord had compassion on them. . . and would not destroy them, neither cast he them out from his presence as yet." Nevertheless, they persisted in evil, and that very judgment was inflicted. 2 Kings xxiv. 20; "For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon."

During the 70 years' captivity in Babylon the Jews were destroyed from the presence of the Lord, and from the glory of his power. And a similar fate was denounced in Jer. xxiii : 39, 40; "I will utterly forget you, and will forsake you, and the city that I gave unto your fathers, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

IV. In what was that judgment to consist? The plain answer is, In everlasting destruction from the presence of the Lord. The judgment was national as the instrument of individual retribution.

Jesus said to his disciples, "In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them that be in Judea flee unto the mountains. . . . for these be the days of vengeance, that all things which are written may be fulfilled. . . . They shall fall by the edge of the sword, and shall be led away captive into all nations." The disciples were told to watch closely for the signs of these events at the coming of the Son of man; "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke xxi. 19, 33.

The redemption here mentioned is the rest promised to the Thessalonian believers. That redemption, that rest, was obtained when the power of the persecutor was overwhelmed by the desolation of Jerusalem, the destruction of the nation, and the captivity into which such of the people were led as escaped the edge of the sword. And thus the persecuting Jews were banished from that presence of the Lord from which Jonah desired to flee; and, like that disobedient prophet, their descendants say, "We are cast out of thy sight; but we will look toward thy holy temple."

If it is objected that the Jews at Thessalonica could have had no part in the judgment on Jerusalem, and that therefore the text could not apply to them—this is our reply:

1. Josephus informs us that the siege and overthrow of Jerusalem transpired at the annual feast—at which times multitudes of the Jews, from all parts of the world, were congregated in "the holy city." Eleven hundred thousand perished, and the remainder were led away captive. The principal persecutors resident at Thessalonica were doubtless present at this feast, and were involved in one or other of these calamities.

2. The ruin of Jerusalem and the utter destruction of the national policy, was an event in which every Jew throughout the earth was interested. There was a religious government. All power was concentrated in, and all authority derived from Jerusalem. The rod of the oppressor was broken by the extinction of all this glory and dominion: and they who aforesaid,

persecuted and troubled the Christians, at Thessalonica and elsewhere, were visited with a tribulation which shall terminate only when blindness shall be removed from the house of Jacob.

Reader! diligently ponder this exposition. Examine it in the light of the Scriptures, and thou wilt acknowledge its truth.

A. C. T.

THE LATE DISCUSSION.

Our readers will find below part of Mr. Oliphant's article in reply to one that appeared in our paper some time since. His remarks on 1 Cor. 15, will appear in our next.

"In this manner speaks friend Lavell on the first proof-text on the first proposition. The succeeding portion of the article from which the preceding is copied, we shall reserve for another month. Our room seems to demand this arrangement even against our inclination.

As the gentleman has, in our reckoning, over-stepped the boundary lines of the controversy, and given us matter in the form of extras, not introduced while the debate was in progress, we shall perhaps be excused if we have occasion sometimes to speak of what was said on our part in reply, and at other times respond direct without referring to the past. Before proceeding, however, an apology should be made for our controversial friend. It was evident that he appeared on the ground with his principal speeches demonstrated in writing, and therefore he read the most of what he offered to us in the way of logic; and hence we account, without imputing it to dishonest intention, for the discrepancy between his reading and what he had prepared. May we entertain the opinion that he was too calm and collected to read straight?

The gentleman in pressing into his service the Savior's reply to the Sadducees, Matt. xxii. and Luke xx., dwelt at length upon three primary points. 1st. That all the dead should be raised. 2d. That because the dead thus raised are called children of the resurrection and of God, therefore they are to be accounted children of God as saints. 3d. That because they are said to be equal to the angels, therefore when they are all raised they shall all be as sinless, holy, and happy as the angels. The first of these we admitted, and hence it required no proof so far as concerned the controversy. We aimed a blow at the other two, but more especially at the second, by a simple appeal to the words of Jesus as found in John v. : 28, 29, taken in connexion with the verses preceding.

These texts honestly put together, we attempted to show, clearly developed two resurrections—a literal as well as spiritual, and we placed in their proportions and connexions for the purpose of preventing the lawless figuring of Universalist figures. "He that heareth my word and believeth in him that sent me, hath everlasting life, and shall not come into condemnation. . . . The hour is coming, and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." Such is the Savior's language when speaking of a quickening from a death in trespasses and sins. Great was the power that could accomplish this, but in comparison not so marvellous as a power hereafter to be exerted. "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; (sinless? holy? pappy?—not so—but) they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Upon these passages we argued thus:—Those who, in the first quickening, passed from death unto life, are promised an endless life, and therefore it is said of them that they shall not come into condemnation, implying most plainly that there is such a thing as condemnation in the future for those who heard not the voice of God's Son; and accordingly, at the next quickening, when all graves are opened and all the dead raised, there appear two orders or

descriptions of men, some of them having done good and some having done evil,—the one order to enjoy the resurrection of life and the other to experience the resurrection of damnation. When therefore our friend of the opposition argued from Luke xx. the holiness and happiness of all men because of the expression "children of the resurrection," we showed that some of these "all" were children of the "resurrection of damnation," agreeably to the language of the Great Teacher. We felt here, in this stage of the argument, that we were in a fortress prepared by the Captain of salvation himself.

Concerning the phrase "children of God," in the text quoted from Luke, it was intimated that the whole human family at present are the children of God, and yet numbers of them are also "children of the devil,"—that even the audience before the speakers, although some were believers and some unbelievers, some belonging to the Lord's congregation and some not, still they were all in one capital sense children of God, and therefore the phrase "children of God," applied to those who are brought from the grave by God, did not and could not prevent those called "good" from being raised to a blissful life, and those called "evil" being raised from one death to another death. The argument stood thus: All men now could be called the children of God, yet some are unbelieving, unholy and unhappy; and hence at the resurrection, all can be called the children of God, being raised from the dead by him, although some are raised to "everlasting shame and contempt." Yet, apart from this process of reason, the fact that Jesus says in unequivocal terms that some men shall rise to life and others to condemnation, must definitely settle the question, and proves that our Universalist theologians extract an illegal meaning from the expression "children of God."

But the greatest force was brought to bear upon the darling words—"equal to the angels." A very tall and robust boast takes root and flourishes in the logic that springs up on all sides round these terms. "There is no way for Mr. Oliphant to escape the Universalist conclusion other than to say "angels in heaven" sin and suffer!"

We approached this point in two separate directions, or by two different methods. The first—to reason upon our friend's reasoning, and philosophize upon his philosophy; the second—to adduce language from the Book to show that both his philosophy and theology were minus the authority of God.

It was, we think, proved, 1., that those who were brought forth at the resurrection, embracing the human family entire, whether "just" or "unjust," could not be equal to the angels in having been with God from the beginning. 2., They could not be equal to the angels in having been the immediate messengers of God in conveying intelligence such as had been delivered to Zecharia, to Mary, and to the shepherds in Bethlehem. 3. They could not be equal to the angels in never having sinned. These examples were enough for our purpose to show that those who were raised from the dead, whether saints or sinners, were not, and could not be, equal to the angels in all respects. This was further illustrated by a reference to those present at the debate. They were all equal in some respects, but in other respects very different. They all had physical life—were all human—all in one place—all capable of hearing,—in these they were equal to one another; but on the other hand, some were learned and others unlearned, some were old and others young, some were comparatively happy and others very unhappy (and especially the Universalists appeared of the latter class.)

And here we gave a particular instance by referring to the debaters themselves, Messrs Lavell and Oliphant. Both of us, it was said, were men, both of us preachers, both of us editors, both of us debaters—equal in these respects; but how very unequal in other respects. Hence, we were led into the inquiry, *How, or in what, were the resurrected equal to the angels?*

We answered this question, by Jesus' authority, saying. 1st. In a future state, men, as angels, "neither marry nor are given in marriage." 2d. In that state, it can be said of men as it is said of angels, "neither can they die any more." In due time we challenged our debating friend to declare to us, from the passages he introduced, any other condition, state, circumstance, trait, or characteristic in which men raised from the dead would be equal to the angels excepting these two mentioned by the Savior. Did he do it? He could not—and cannot; nor any other man: "for if any man be bold, I am bold also." Now the facts of the case are these: A class of infidels in respect to faith in a future state, came to Jesus, whose teaching constantly had reference to a state in prospect beyond death. These Sadducean puzzlers have a question to solve which is to turn the Savior's doctrine into ridicule. They propose their puzzle by saying, 'Master, there was a woman among us who was married seven times. Her seven husbands and herself are dead. Which of the seven will be her husband in that state concerning which you so often teach?' To this Jesus replies, 'You Sadducees are in error about the state after death. You know not either the scriptures or God's power. Here, in this state, people both marry and die; but there, in the coming state, after the resurrection, neither the one nor the other takes place. Angels neither marry nor die,—men, raised from the dead, are equal to the angels in these two things, embraced in your question, in reference to which you greatly err; and the angels have no need to marry, and they never die.'

Not a word in all this about man's holiness and happiness—not even the holiness and happiness of the righteous; but it is a potent reply to a capacious faction of Jews who denied both the resurrection and a future state. Now if our friend of February 21st has anything new to offer upon all men's equality with the angels after being raised from the dust, we hope it will be forthcoming, and until then we shall say that no man can show from the scriptures cited that all men or any class of men will be equal with the angels in more than these two respects already specified.

But there was one admission we did make and will make again, namely, that, at the resurrection, "they that have done evil" will be "equal" to the "angels that sinned"—equal to those who depart into that region "prepared for the devil and his angels"—equal to such angels, not however in all respects, but certainly in their eternal doom.

We shall hear the gentleman again while treating upon his second and last proof-text.

D. OLIPHANT.

Our remarks on the above will be brief.—That we appeared on the ground with our principal speeches demonstrated in writing, is not true,—but we would inform Mr. Oliphant, that we appeared on the ground, with our principal arguments demonstrated in writing, which he entirely failed to set aside—his own brethren being judges. The reader of the above article may see how loose are his attempts to set the Savior's language in Luke 20 aside.

Mr Oliphant takes for granted that Luke 20, and John 5: 28, 29, refer to one, and the same time. He does not give us even a shadow of proof. Prove that John 5: 28, 29, refers to the immortal resurrection, and we will admit it.

"Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, shall come forth: they that have done good to the resurrection of life, and they that have done evil, to the resurrection of condemnation."—John v: 28, 29.

Thoughts with which the passage commences, necessarily refer to something which had just been said. 'Marvel not at this.' At what? The 25th verse is the answer—'Verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God,' &c. The dead—a moral death is unquestionably meant here—persons dead in trespasses and sins. That the New Testament recognizes a death of this kind, is undeniable. Hear the voice of the Son of God—[i.e. believe and obey his Gospel. 'They that hear,'] &c. This implies that some would not hear; and also implies that the hearing should be conditional, at, on the part of the dead, or those that should hear—a fact which forbids that this verse should be ap-

plied to the immortal resurrection, for in that there are no conditions on the part of the dead; all are to hear the sound, and awake. It is therefore evident that this verse teaches a moral and conditional resurrection, enjoyed by those who willingly hear, or obey the voice of the Son of God. The Scriptures recognize such a death and resurrection as are here contemplated, is shown by the following texts: "Awake thou that sleepest, and arise from the dead, and Christ will give thee light." Eph. v: 14. "He that believeth on me, though he were dead, yet shall he live." John xi: 25. "You hath he quickened, who were dead in trespasses and sins" Eph. ii: 1.

Now, let it be observed that the Savior alluded to the same kind of resurrection in the text as that contemplated in the 25th verse. The similarity of the two passages, and the fact that they were both spoken at the same time, warrant this conclusion. This is the difference, however: The first (25th v.) includes a resurrection to life, only: while the other embraces both a resurrection to life, and a resurrection to condemnation—the reason of which is obvious. The first was being fulfilled at the time, and was confined to the Savior's ministry—"The time is coming, and now is," &c., and embraced none but those who should hear, or give heed to the voice of the Son of God—to the Gospel. The other referred to a later period—to the winding up of the Jewish dispensation, to the overthrow of the entire nation, and to the triumphant establishment of the Messiah's kingdom. We will now read the 24th and 25th verses, and paraphrase the passage under consideration:

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice (or word) of the Son of God, and they that hear (or obey) shall live." Then, as though he perceived their astonishment, the Savior adds, "Marvel not at this, for the time is coming [approaching—near by] when all that are in the graves (or dead, as in verse 25th)—when all that are in a state of moral death, sleeping in false security, as the whole Jewish nation—shall come forth—shall, by my voice in the thunder of my judgments, be roused up from that "state of inactivity" to a sense of their real situation: but they shall come forth to very different results. Those that have done good, have obeyed my gospel, shall come forth to a resurrection of life—shall be saved from their persecutions, and shall enjoy a more perfect and complete knowledge of my kingdom, and share more abundantly in its divine blessings. While those that have done evil, and rejected me and my gospel, shall come forth to a resurrection of condemnation—shall share in the dreadful judgments coming upon this people and nation." To the one class, who embraced the gospel, it proved a "savor of life unto life," but to those who rejected it, "a savor of death unto death." This we conceive to be the only rational and consistent view of the subject.

Mr. Oliphant says, "the whole human family are at present the children of God"—grand admission, "and yet" says he, "numbers are also the children of the devil." But in what sense, are all children of God, and yet some of them children of the devil? Are they children of God and children of the devil in the same sense? I think if Mr. O. will examine this statement of his, he will find that it is against him.

But, I would inform Mr. Oliphant, that they will be children of God in a higher sense, "children of God BEING children of the resurrection." Mr. O. admits that it includes the whole human family, and that refers to the immortal resurrection. Now, does the Savior contradict himself by saying that any shall be raised in any other condition? Let Mr. O. prove, that any will be raised children of his dear and Almighty Devil? The Bible contains the whole of my religion; and if Mr. O. can show from it, that any of the human family will be children of any devil, either an immortal or a mortal one, in the immortal resurrection, we will cheerfully submit.

Besides, the Savior says in the same connection, that in the resurrection state, "ALL LIVE UNTO HIM." But he thinks some will live unto the devil. Well, we must settle the matter with the Savior.—We believe he told the whole truth, and meant just what he said, viz: that mankind should be "EQUAL unto the angels,"—"children of God BEING children of the resurrection"—that "all live unto him." To say that a part of mankind will be in any other condition, is to contradict the plain and positive language of the Savior. What Mr O. says about not being equal to the angels in being with God from the beginning, &c. is of no use to him. The Savior says that in the resurrection mankind will be equal to the angels—then they will be equal

TO OUR SUBSCRIBERS.

Next month, we intend calling upon many of our Subscribers who have not paid for their paper, for the amount of their subscription.—We hope they will be ready with the Cash

Why should Universalism be Preached?

The question is often asked, "If Universalism be true, why preach it? What good can it do? What is the use of it? It were a sufficient answer to this question, in its various phases and forms, to say, Universalism should be preached because it is true. There can be no better reason under Heaven assigned for preaching any doctrine, than that it is true. Convince us that a doctrine is true and you give us a full warrant and the highest and best of all reasons for preaching it. For truth is of God. Truth is Christ. "I am the way, the truth and the life." To preach Christ then, is to preach truth, and to preach truth is to preach Christ. "Ye shall have the truth, and the truth shall make you free." "If the Son shall make you free, ye shall be free indeed."

It was a just remark of Coleridge, that "He who begins by loving Christianity more than truth, will proceed by loving his own sect or Church better than Christianity, and end in loving himself better than all." We should love truth supremely, or above all things, and should never fear to follow where truth leads. We may well shrink from error, or fear being deceived by the specious and false appearance, where truth does not really exist—for falsehood often assumes the garb of truth, the more easily to impose on its victims. But when we know we are following truth, we need have no fears of consequences.

"Truth crushed to earth will rise again;
The eternal years of God are hers;
But error wounded, writhes in pain,
And dies amidst her worshippers."

Do those who ask, "If Universalism be true, why preach it?" really understand the import and implication of their question? Their question seems to admit the truth of it; and by implication at least, that partialism is false; and then presumes to ask, why truth is preferable to falsehood—why it is not just as well to preach falsehood as truth! We certainly have good reason to suspect the honesty of all opposers who ask the above question. What evidence have we that they preach what they believe to be true, while they ask, if our doctrine be true, why preach it? The question implies that they do not preach their doctrines because they are true, but some other reason; and if so, they may not even believe them to be true. It is a sufficient reason and warranty for us to preach Universalism, to feel assured that it is true—that God hath spoken it by the mouth of all his holy prophets since the world began, and that it maketh "free indeed."—*N. Y. Chrs. Messenger.*

Baptist Tract Burner.

The Baptists held a protracted meeting at Flemingsburgh, Ky., and labored long and zealously to make converts—but with little success. Universalism was in the way—especially Universalist tracts. One of the members, perhaps a preacher, we are not sure, accosted one of our friends on the street and the following dialogue passed between them:

Baptist: Mr. B., I hear a bad report about you.

B. What is it?

Baptist: I hear that you and Mr. S. have been engaged in the circulation of tracts since our protracted meeting commenced.

B. So far as I am concerned the report is incorrect—cannot speak for Mr. S. It is true however, that I have Universalist tracts in circulation.

Baptist: I wish you would give them to me.

B. Why? what would do with them?

Baptist: Burn them up!

B. You must be joking—are you not?

Baptist: I am not joking.

B. Well, a man who would burn tracts would probably burn the author with them, if they had the power.

Baptist: O, I don't mean that I would burn them without your consent.

Such Baptists must think Universalists

the most accommodating souls in the world—to make tracts for them to burn! What a crime to circulate Universalist tracts! The orthodox have been flooding the world with their tracts—by virtue of a "right divine," as they probably think; but they are thrown into a flutter as soon as a few of our truthful sheets fall in their way. "One shall chase a thousand, and two put ten thousand to flight." If our tracts were the weak things which some of theirs are, they would cause little alarm; but being filled with clear and conclusive arguments, their preachers may well tremble, and their knees smit together like Belshazzar's, when they get into the hands of their church members.

How would the Baptists like to have their tracts burned? Do they print them for the fire?—*Star.*

Sorrow not Repentance.

Sorrow is frequently taken for repentance, and it is supposed by some that the Bible justifies such an opinion. This however, is a mistake. The apostle does, indeed, affirm, that *godly sorrow worketh repentance*—that is, it produces it, but he does not intimate that it is repentance itself. And what is godly sorrow? Is it not sorrow produced from fear of his vengeance; for fear hath torment, and is opposed to perfection in love; but it is a fear of doing wrong after an acquaintance with the goodness of God. An apostle teaches in so many words that his goodness leadeth to repentance. When a sinful man sees God as he is, and is made to realize his loving kindness, a sorrow is produced in his mind that he has ever disobeyed him, and this leads him to forsake his sins—an act which constitutes repentance.

Threatnings of eternal vengeance, so far from leading men to God drives them far from him. A slavish fear keeps them away from his presence; they run from him as from a tyrant, but the moment they feel that he is their best and unchanging friend, they flee to him for succor. I have seen in print a little story, beautifully illustrating this subject which I here present for the benefit of the reader.

"A certain farmer reared with his own hands, a row of noble fruit trees. To his great joy, they produced their first fruit, and he was anxious to know what kind it was. And the son of his neighbor, a bad boy, came into the garden, and enticed the young son of the farmer, and they went and robbed all the trees of their fruit before they were fully ripe. When the owner of the garden came, and saw the bare trees he was very much grieved and cried, Alas! why has this been done? Some wicked boys have destroyed my joy. This language touched the heart of the farmer's son, and he went to his companion and said, 'Ah, my father is grieved with the deed we have committed. I have no longer any peace in my mind. My father will love me no more, but chastise me as I deserve.'

But the other answered, 'You fool, your father knows nothing about it, and will never hear of it. You must carefully conceal it from him, and be on your guard.' And when Gathold, for this was the name of the boy, came home and saw the smiling countenance of his father, he could not return the smile. For he thought how can I appear in the presence of him whom I have grieved? I cannot look at myself. It seems as if there was a dark shade in my heart. Now the father approached his children, and handed them some fruits of autumn, Gathold as well as others. And the children jumped about delighted, and eat, but Gathold concealed his face and wept bitterly. Then the father began saying, 'My son, why do you weep?'

And he answered, 'Oh! I am not worthy to be called your son. I can no longer appear to you otherwise than I am, and know myself to be. Dear father, manifest to me no more kindness in future. Let me severely atone for my offence, for behold I have robbed the young trees!'

Then the father extended his hand,

pressed him to his heart and said, 'I forgive you my child! God grant that this may be the last as well as the first time, that you may have any action to conceal.'—*Star.*

Thoughts on the Doctrine of the Trinity.

If the doctrine of the trinity be true, how many persons are there in the Godhead? You answer, Three. The Father is God, the Son is God, the Holy Ghost is God; and yet there are not three Gods, but one God. The Father is almighty, the Son is almighty, the Holy Ghost is almighty; and yet are not three almighties, but one almighty. The Father is supreme, the Son is supreme, the Holy Ghost is supreme, [besides one supreme-devil.]—yet there are not four supremes, but one Supreme Being." We are told that Christ was actually two persons—that he was actually very God and very man. Now if it take two other parts equal to himself to constitute a God, or if he was but the third part of God, then as sure as that three times two are six, it takes six persons to compose one God. And if the Father is God, the Son is God, and the Holy Ghost is God; are there not three Gods? And if it takes six persons to compose one God, how many persons will it take to compose three Gods? It will take eighteen, as three times six are eighteen. And if in Christ dwelt all the fullness of the God head bodily, as the Scriptures inform us, when Christ suffered on the cross, did not all the persons in the Godhead suffer? Did not eighteen beings suffer? For Christ, instead of being one person, was nine human and nine divine persons; and instead of its being the son of man that suffered on the cross, it was nine men and nine gods, (besides two thieves.) How it makes a person's brain reel to think of the mathematics of the trinity! Three times one are one. Three times two are one! Two whole and perfect natures never to be divided,—the human nature suffered and died on the cross; did the divine nature suffer and die likewise? How could one nature suffer and die without the other, if the two natures are indivisible?

Christ possessed flesh and blood. As the children were partakers of flesh and blood, he himself took part in the same." Flesh and blood cannot inherit the kingdom of God." What then became of Christ if his two natures were indivisible.—*Expounder.*

Bereavement.

Sad are the hearts of the bereaved. They bleed in anguish, because those to whom they cling, with all their strength of human affection, are silent in death. How blessed to such is the Gospel of Jesus. It assures them that those whom they mourn, have gone to a better world, where sickness, pain and sin are not known. And what can be more comforting than such an assurance? It is a consolation of more value than all the wealth of the world. The doctrine of immortality then, is of inexpressible worth. Strike it from the Gospel, and the bereaved would have no consolation; but let it stand, and the grave is illumined with a divine light, and become the gateway to eternal blessedness. Let it stand, and earth has no sorrow which heaven cannot cure.

The Christian at Home.

There is no better test of Christian character than the conduct of a person at home. When abroad in the world he knows that the public eye is upon him, and that his conduct will be scrutinized by those who will not hide his faults or apologize for them. At home, he is differently situated: and hence there he acts himself. There we see him as he is—we know his heart, his temper, his control of his feelings, and how far true principles govern him. Hence, before we can judge a man we must know him at home, where his mask

is thrown off, and he is seen in his true character. How many who now pass for burning and shining lights, if thus judged would be found among the most sadly defective, of all human beings!

Peace on Earth.

What doctrine is better calculated to promote peace among men than the doctrine of Christ? He has taught us truth as ample as the wants of the mind, and as comprehensive as the human race. He was no superficialist. He saw the result of the faith he taught, and that the result would be to save men from erroneous conceptions of both God and men.

The Christian system is pre-eminently above all others, for its peace-imparting power, as it is the only one that recognizes God as the universal Father, and all men as brethren. This is its primary instruction. It, therefore cannot do otherwise than encourage peace on earth, and good will among men.

Any religion that will do this, will exert a good influence in society, while all the logical instructions that is opposed to this is not of God, or profitable to men. Let us try the spirit of each of the systems of faith presented for consideration with the fullest assurance, that the one that imparts to the believer the most peace, and we admit of the faith of all, is the most consonant with christianity. We claim this for Universalism, but can it be claimed for any other system of faith? Let facts answer.—*N. Y. Christian Messenger.*

Zeal.

It is good, says Paul, to be zealous affected always in a good thing. We would ask our friends, what is so good as the cause of Universal grace? In proportion as it prevails, sinners are converted, saints encouraged, mourners comforted. Why, then, not be zealous in it? Why not work for it constantly, earnestly, and perseveringly? Why not give it our aid in every way we can devise? Indifferent Christians are an evil to any cause.—[

Anecdote.

A genuine disciple of John Calvin, says the "Primitive Expounder," in conversation with a Quaker friend, turned his discourse upon the subject of Universalism and as is usual with such believers of the stamp, had a world of hard things to say against the doctrine, denouncing it as licentious and demoralizing in the extreme. After listening to his discourse for a while the Quaker replied, "Friend, I think the hadst better have a care what thou sayest against that sentiment, for I think thee last will stand in need of a universal Saviour as much as any one that I know of in the section." Quere—Is not this the case with the most of those who are in a habit of railing against the doctrine?—*ib.*

HELL-FIRE.—Thomas Elwood, a distinguished writer of the Society of Friends (Quakers,) says—"The word *Gehenna*, rendered *Hell* in the common version, is a compound of two Hebrew words, *Ghi* and *Hinnom*, and means the valley of *Hinnom*, place near unto the city of Jerusalem.

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