THE

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE:

DEVOTED TO

THEORETICAL AND PRACTICAL RELIGION, FREE INQUIRY, RELIGIOUS LIBERTY AND INTELLIGENCE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL—PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

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MCCCXXX.
THE PREACHER.

ON THE RESURRECTION OF CHRIST.

BY DOLPHUS SKINNER.

Text—"The Lord is risen indeed." Luke xxiv. 34.

No question ever asked or discussed in the world, is or can be of vaster moment—none can involve a deeper interest to the human family, than this—Is Christ risen from the dead? For if this be not a fact, our faith is vain; our preaching is also vain, and we are yet in our sins, and without any just hope of salvation.

In this discourse, which must of necessity be very brief, considering the vast importance of the subject to be discussed—I shall take for granted, what no person in his senses will or can deny:—

1. The being and perfections of a God.

2. The fact of there having been such a person on earth as Jesus Christ.

3. That he was crucified by the Jewish nation, at Jerusalem in the land of Judæa, about eighteen hundred years ago; and

4. That his disciples or followers, immediately thereafter, did publicly preach at Jerusalem, and proclaim abroad wherever they went, that he had risen from the dead; and from them and their associates there sprang up a religious sect called Christians, whose faith was founded upon this alleged fact, who immediately spread themselves throughout that and all adjacent countries, which sect has continued in existence from that day to this.

Numerous, weighty, and incontrovertible arguments are adduced in favor of Christianity, from various considerations:

1. The exact and literal fulfilment of the prophecies of the Old Testament, acknowledged even by unbelievers in Christianity to have been written long before the appearance of Jesus on earth,

2. The astounding miracles of mercy wrought by Jesus in attestation of the divinity of his mission; the reality of which miracles no Jew or Deist ever thought of disputing during the three first centuries.

3. The exact fulfilment of the predictions of Jesus, in the destruction of the Jewish temple, city, and kingdom, and the subsequent dispersion of the Jews among all nations, in which dispersed condition they still remain; and are a standing and perpetual miracle in proof of the truth of Christianity.

4. The internal marks of truth and integrity throughout the scriptures of the New Testament, together with the collateral evidence of their truth from profane history.

5. The sublime precepts and pure morality of the Christian system, its exact adaptation to the moral and spiritual wants of mankind, the more than mortal, the obviously heavenly hopes it inspires, its distant remove from every system evidently of human invention, and the marks which it exhibits throughout of a divine origin.

These and many other arguments are and have been urged, and successfully urged, in proof of the truth and divine origin of Christianity; and none of them have ever been effectually refuted, nor can they be. So far then, as these, and other equally weighty arguments, are allowed, and considered conclusive in favor of Christianity, so far they go in vindication and proof of the resurrection of Christ: for they all imply, and naturally lead to the conclusion, that "The Lord is risen indeed." Allowing, therefore, that there is no evidence against this fact, (and I cannot possibly conceive of any,) these considerations, in themselves, are presumptive evidence of the existence of such fact.

It is not my design in this discourse to dwell upon the above arguments; nor urge them any farther than they force themselves upon your consideration, but to confine the discussion to one simple point, viz. The resurrection of Christ from the dead. My reason for this, is that I consider one good argument, well directed, will strike the mind of the hearer or reader more forcibly alone, than when connected with many others, in which latter case the attention is divided between a number of objects, and of course measurably diverted from the main or principal argument. Nor shall I in pursuing this discussion, enter into a course of abstruse and metaphysical reasoning, adapted only to the learned, but use all possible plainness of speech, and by simplifying the argument endeavor to bring it home to the capacity and perfect apprehension of the humblest ability of the most unlettered man, woman, or child within the sound of my voice.

I shall state but three propositions; two of which must necessarily be false, and one of which must necessarily be true.—

The proving of two of them false, will prove the other true; or the proving one of them true, will prove the other two false. The propositions are these—

1. Christ did not arise from the dead, and the disciples knew he did not, and therefore were knowingly impostors and deceivers themselves:—or

2. He did not arise from the dead, but the disciples believed he did, and were themselves deceived:—or

3. He did arise from the dead and the disciples knew he did.

Let us now examine these propositions and see which one of the three can be sustained, and which two of them are false.

First. "Christ did not arise from the dead, and the disciples knew he did not, and therefore were knowingly impostors and deceivers."—

But can this proposition be sustained? No; it is impossible that it can be, on any ground whatever. For I lay it down as an axiom, or self-evident proposition, to be acknowledged by all, and disputed by none, that man cannot act without a motive—much less can he act directly contrary to all possible motives. Equally true and self-evident is it, that none can see or desire misery, merely for the sake of misery. Happiness is 'our being's
end and am;" and the love of it is implanted in every rational and sentient being. With these self evident facts in your minds, I now ask, whether it is possible that the twelve apostles of Christ, (and many others with them engaged in the same cause) could commence, and carry on, and persist in till death, nay even in the agonies of death, while suffering martyrdom for their testimony, such a vile imposture, such a sheer falsehood as Christianity must be, if this proposition be true? And that too, absolutely knowing that they must expose themselves to all kinds of trials, hardships, labors, disgrace, contempt, persecution, and death! The apostles not only had no motive to act thus, but every possible motive against such a course. They were not only without the most distant prospect of worldly wealth, worldly honor, the applause of the great, personal ease, or even safety of life; but they expected, nay, were fully assured, thatgrim poverty would stare them in the face, that reproach and disgrace awaited them wherever they should go, that persecutions would assail them on every hand, that they would be called on to perform the most arduous and trying labors, that the cold dam walls of prisons would often be their only shelter, the cross (like that of their master) their only elevation, and the grave their only resting place. They had often been told by Jesus that they would be "hated of all nations" for his name's sake—that whosoever killed them would think he did God service. They knew they had the traditions, the prejudices, the superstitions, and the enmity of all the great and powerful men in their own nation to encounter, together with the jealousy, the pride, and the opposition to every innovation, of the Roman nation. All this they expected; all this they willingly encountered. But for what purpose, or with what motive, let me ask, did they subject themselves to such hazards, labors and sufferings? Why, if this proposition be true, it was for the sole purpose of imposing an absolute falsehood on the world, a falsehood which could do no being in the universe any good, but which they well knew would subject themselves to all kinds of disgrace, suffering and death! A falsehood against the promulgation of which every motive, both human and divine, most powerfully operated. For so far as temporal things were concerned, every motive was against their engaging in such a cause; and certainly no hopes of future reward, no expectation of the favor of Heaven, could have been entertained by them for promulgating an absolute falsehood, a known imposture. This, too, kind!" the objection is untenable, on many accounts. For, 1. They had no time to concert their plan, and enter so soon into its execution, as we actually know they did enter into the work of promulgating the doctrine of the resurrection; the fraud must have been discovered immediately, or very soon after its adoption. 2. After they had tried the experiment a while, and found what trials and sufferings they had to encounter, they would either all have abandoned it, or some one of their number would have forsaken it, and exposed their iniquity to the world. 3. Although they were poor, they might have lived comfortably, at least, in quiet and peace from the persecutions they subjected themselves to, had they followed their various mechanical occupations without engaging in preaching the gospel. But 4. It was not the case with all that espoused the cause of Christ at that early period that they were poor and despised; for "a great company of the priests became obedient to the faith," and "honourable men and women not a few." There was Saul of Tarsus, a popular Pharisee, a man in great repute and esteem among the Jews—his education, his prejudices, his life, his interest, his connexions, were all opposed to the Gospel of Christ. Christianity had not a bitterer enemy in the world than this same man was. But he at length became a preacher of that very gospel that he once sought to destroy; and we hear him saying to his Galatian brethren, "The Gospel which was preached of me is not after man: For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Now can any person in his senses believe Paul was a deceiver and impostor? Can any man believe that he would have given up "the Jews' religion," in which he "profited above many of his equals," renounced all his former hatred to the Gospel, given up his former occupations, connexions, friends, popularity, interest, ease and all, and zealously engaged, and persevered through life, in the promulgation of what he had once so perfectly hated, and what he then knew to be an absolute falsehood, and voluntarily subjected himself to poverty, disgrace, persecution and death? Impossible! Whatever might have been the fact, Paul, and likewise the other apostles, must have believed that Christ was raised from the dead. For the belief that Jesus had risen from the dead was the foundation of their whole system of belief. If it be objected, that "the apostles were poor, despised, in low circumstances, and had nothing to lose, and therefore embarked in this bold adventure at random, determined to see what they could effect by an imposture of this
from the dead, but his disciples believed he did, and were themselves deceived."

But is this position any more tenable than the first? I answer unhesitatingly, No; it cannot be sustained with any more plausibility or color of evidence than the other. The circumstances of the apostles were such that they could not have been deceived in relation to the important event of which they were eye witnesses, and concerning which their testimony was given.

1. They could not have been deceived as to the identity of the person of Jesus. For they had associated with him on terms of the greatest familiarity for a term of years—they had seen the stupendous miracles he wrought in attestation of the divinity of his mission—they had heard the gracious words that proceeded from his mouth, when he spake as never man spake before—had observed his person minutely, and carefully watched all his actions, his countenance, and his conversation previous to his crucifixion. After his resurrection, he had ample opportunity of examining and knowing for certainty, whether he were the same individual person with whom they had travelled and associated for years: for he was with them, after his resurrection, ate with them, and conversed with them familiarly and frequently, for forty days previous to his ascension. They could not therefore have been deceived as to this person being the same that they had just seen expiring in agony on the cross. He showed them his hands and his feet thro' which the nails had been driven, and his side that had been pierced with the spear, and said "beloved my hands and my feet, that it is I myself; for a spirit hath not flesh and bones as you see me have."

2. The circumstances, views and feelings of the apostles, at the time of the crucifixion and resurrection of Christ, were such that nothing short of the most full, positive, overwhelming and irresistible evidence of the fact—nothing short of the very fact itself, could have persuaded them to believe "the Lord was risen indeed." For the crucifixion was an event they were entirely unprepared to expect; and still less were they at that time prepared to expect the resurrection of Christ. For though he had often told them that he should be crucified, and rise the third day from the dead, yet none of them could believe it, that is, in a literal sense. They doubtless thought, as he spake to them so much in parables, that he alluded to some temporary shock that his cause should receive, & its subsequent rise to glory and dignity, and the display of kingly authority on his part. On one or two occasions, when he spake of the suffering was to endure, Peter boldly contradicted him, saying, "Lord, this shall never be." They knew the miraculous power he possessed was sufficient to guard him against such a calamity; and besides, they were willing to fight for him; and Peter did actually draw the sword in his defence. But when they saw he would not allow them to fight for him, that he unresistingly gave himself up to his enemies, and that he was actually in the hands and power of the insencred Jews, they all forsook him and abandoned him to his fate. And when the dangers thickened, and the clouds of darkness gathered, and the sun in darkness veiled his face, and the tremendous hour of his death arrived, no friend was nigh, no faithful apostle stood by, no voice of sympathy greeted his ear—one had betrayed, another denied, all had forsaken him. A universal trepidation had seized his followers—all their hopes of his being the Messiah were blasted—all their high expectations of future greatness and glory in his kingdom had vanished—and they abandoned themselves to disappointment, despondency and grief. So entirely unprepared were they to expect his resurrection, that they could not believe it for some time after it had actually taken place—they were "slow of heart to believe all that the prophets had spoken concerning him;" and though the two disciples that travelled, on the day of his resurrection, to Emmaus, had heard, in the morning, that he was risen, yet they could not believe it, but still gave themselves up to despondency, saying, (as Jesus, unknown to them, walked and conversed with them by the way,) "we trusted that it had been he that should have redeemed Israel," as much as to say, "though we did expect this, we can trust to so futile and idle a hope no longer; and though it is reported he is risen from the dead, we cannot believe it." When it was told to the apostles that Christ was risen from the dead, they believed it not; it was so astonishing an event, they could not believe without ocular demonstration of the fact. And one of them declares, "Except I shall see in his hands the print of the nails, and put my finger into to the print of the nails, and thrust my hand into his side, I will not believe." But he afterwards had all the demonstration that he wanted, and was constrained to exclaim, "my Lord, and my God!"

What then, in all understanding these circumstances, and propensities in the apostles to unbelief, could have persuaded them into the belief that Christ was risen from the dead? I answer nothing but the most palpable and incontrovertible evidence—nothing but such kind of evidence as could not deceive—nothing but the fact itself could have convinced them. They could not have worked themselves into this belief without evidence: for every motive, and every circumstance, and every fact in the case, is against such a supposition. And certainly the Jews, the enemies of Christ, could not have deceived the disciples into the belief of the resurrection; but they used every means in their power to prevent this belief from gaining credit. And if it had not been a fact, they would have added the body of Christ, in refutation of the story that he was risen from the dead. But this they did not do—and why? Ans. Because they could not; for the plain reason that it had been raised from the dead.

3. The great length of time that transpired between the resurrection and ascension of Christ; the great number of times, during the forty days, that he showed himself, and conversed familiarly with his disciples; and the great number of witnesses that saw him—his being seen not only by the twelve, but by many others, and at one time, by more than five hundred, of whom the greater part were still living when Paul wrote to the Corinthians—all these considerations go to show the utter impossibility of the disciples being deceived, or of there being any alienation or hallucination of mind in those eye witnesses of the risen Saviour. At all events, a miracle must have been wrought, by God himself, to have produced such a deception on their minds, allowing they were deceived. And can any person believe that God would work a miracle in order to deceive the apostles, and by them to deceive the world, when they doubt that God is able to raise the dead? Impossible. But

4. Even granting that the disciples were, or could by any possible means have been deceived, in relation to the resurrection of Christ, (which, however, I think no rational person can admit,) it was utterly impossible they could have been deceived in reference to their own miraculous powers which they claimed to exercise in the name of Jesus—they claimed to raise the dead, cast out demons, restore the sick, the lame, the blind, and to talk and preach in diverse unknown tongues, and that intelligibly to all nations. Now they could not have been deceived in relation to these things, even if they could in reference to others. They did absolutely know whether they raised the dead, heal the sick, cast out demons, and speak with diverse tongues. That they did actually perform
miracles, is acknowledged even by their enemies, (see Acts, iv. 16,) who say of Peter and John who had healed the cripple, "that indeed a notable miracle hath been done by them, is manifest by all them that dwell in Jerusalem; and we cannot deny it. But that it spread no farther among the people, let us straightly threaten them, that they speak henceforth to no man in this name." The performance of miracles was so frequent with the apostles that they were considered the infallible signs and evidence of apostleship. Hence Paul appeals (2 Cor. xii. 12.) to his brethren among whom he had labored, in vindication of his claims to apostleship, and says, "For in no man am I behind the very chiepest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." Now, had no such "signs and wonders" been wrought by Paul, would he, could he have believed they had? Certainly not. Neither could the other apostles have been deceived in reference to this miraculous power which they claimed. Much less could Paul, or any others, have appealed to the very people among whom they professed to have wrought miracles, as they did, had it not been an absolute and notorious fact. There is, therefore, no conclusion to which we can come upon this subject but this—the apostles did know the things whereof they affirmed, and could not possibly have been deceived.

As we have shown the first two propositions stated, to be false, and without even the shadow of evidence to support them, we may now with all the dignity of our argument, say to the reader of this number of your magazine—"That Christ did arise from the dead and the disciples knew he did." This proposition is the only one that can be sustained; and it is one too that can never be refuted. Without the admission of this proposition, it is utterly impossible to account for the timidity and pusillanimity of the apostles at the time of the crucifixion, and their subsequent boldness and courage in the cause of Christianity. Peter denied his master on the eve of his crucifixion, cursed and swore that he knew not the man. All the disciples abandoned the cause, and were cast down in the deepest despondency and gloom, and scattered as sheep without a shepherd. But all at once we see their little band reorganised, re-inspired with fresh courage, and boldly stepping forward in the midst of danger and death, asserting themselves the disciples and apostles of Christ, declaring he had risen from the dead and they were witnesses of the fact. Moreover they boldly and unhesitatingly charged home the crime of murdering the Prince of Peace, upon the Jewish rulers, saying, "Him have ye taken and with thombo hands have crucified and slain, whom God hath raised up from the dead, whereof we are witnesses." In no possible way can this astonishing change in the conduct of the apostles be accounted for but by admitting the truth of this proposition.

Again, the astonishing success of the apostles—considering that they were unlearned and illiterate men, and the many obstacles they had to encounter, and that their labors commenced at Jerusalem, the very place where Jesus was crucified, where the bitter enmity against Christ prevailed, the very centre and focus of all opposition—can be accounted for only by admitting the fact of the resurrection.

On the day of Pentecost, the very first day of their public ministry, three thousands were brought into the faith of the gospel, through the instrumentality of these twelve unlearned fishermen and mechanics. No wild enthusiasm, nor mad fanaticism characterised their labors: but firm, bold, conscientious and persevering, they laid the truth in its simplicity before their hearers, appealing to miracles in proof of what they asserted: and so clearly did they demonstrate and prove what they affirmed, that in despite of all the authority and opposition of the Jews, and every effort that was made to check the progress of the new religion, "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests became obedient to the faith." And consequently, the apostles bore witness, were not done in a corner, but openly and publicly; and the people could examine them for themselves. And had it been possible to prove or contradict their assertions the Jews would have done it. But they did not, nay, they could not, disprove them—and for no other reason but because they were true. Onward still the apostles proceeded—onward still the faith progresses—in less than thirty years it prevails to a great extent throughout all Judea, and in a few centuries reaches the very throne of the Emperor, and the Roman empire, the civilised world, becomes Christian!

In conclusion, I would remark, I cannot conceive how any rational mind can doubt, or how any person can ask for more full or ample evidence than already exists of the resurrection of Christ. And this fact being established beyond the possibility of refutation, Christianity rests upon a foundation that can never be removed. It is the rock of ages against which the gates of hell can never prevail. The waves of scepticism may roll over it, but they cannot wear it away—the storms of infidelity may beat upon it, but it is fixed and can never be jostled out of its place. Its towering summit reaches to the throne of God—"and a great company of the priests became obedient to the faith."

No one who looks at the condition of mankind, at the state of the world, at the darkness of the grave, illuminates the valley of the shadow of death with Heaven's own glory—"President the chalice of joy to the trembling lips of the hungry; wipes the tears away from the mourner's weeping eye, and points to joys unsurpassed in the Paradise of God; by assuring us that because Christ lives, we shall live also. I ask then, is not Christianity worthy of the bringing it claims its author? worthy the mediation of the Messiah who came to establish it? and worthy the acceptance of the whole. For every one one soul within the sound of my voice who can take his Bible, and sit down alone in his closet, and peruse the sacred pages that record the labors and sufferings of the innocent Jesus, narrated in the simple, unadorned style of the Evangelists, and bring home to his bosom the awful day of the crucifixion, the horror and despair that reigned through the little band of his followers, the expiring agonies of Jesus, his dying prayer for his murderers, the darkness that covered the heavens at that solemn scene, the lapse of trembling silence that succeeded, and follow on to the sepulchre, there wait till the sun rises and the momentous importance of that stupendous event, with the transports of surprise and triumph, the feelings of his followers, when the declaration "Is not this the stone that was set before the builder, which was rejected of men, which was set of God as precious, and is become the chief corner stone; this," is there one, I say, who can thus bring home this subject to his mind, under all these circumstances, without feeling a thrill of sacred joy, a sort of melancholy pleasure mingled with a holy triumph, rushing through every avenue of his soul, and lifting his thoughts to God—his hopes to heaven? If there is one who can do this—without feeling any thing more than an ordinary sensation, without feeling himself deeply interested in the subject, I envy not either his mental endowments or the refinement of his sensibilities.

But, brethren, I need not lengthen this discourse, nor protract these remarks, any farther on your account. I trust you do not need them, either to produce or to confirm your faith in Christianity. My main object in exhibiting these arguments before you, is, to furnish you, at hand, with a concise, plain, and successful method of combating the arguments of your dissenting friends. I have adduced are but a small part of the arguments that can be adduced on the subject: but it is hoped they are quite sufficient to answer every purpose for which we are intended. For no enemy of the gospel is able to meet fairly, and answer the arguments here laid down.

CHRISTMAS EVE.

The anniversary of our Saviour's birth, was celebrated with much joy and spirit by the Universalist society in Clinton, on the evening of the 24th ult. We much regretted that it was absolutely out of our power (by reason of the multiplicity of avocations) to comply with the very pressing invitations received, to attend with Br. R. B., and a number of his friends, on that occasion. Several of our friends from this village were present, and represent it as a truly interesting and joyous meeting. The church was decorated with much taste—the audience as numerous as could be comfortably accommodated—the singing excellent, and the preaching still better. May the lessons of divine instruction, and the consolations and joys of that happy occasion, long be remembered as the result of sincerity, and the fruit of the produce of righteousness, "peace on earth and good will to men."
THE NEW YEAR.

The Editor being a plain man, is by no means
fond of a profusion of compliments; but he can-
ot resist the temptation on this occasion to in-
dulge in a prophecy so universally prevalent at
this season—His however is not a mere comple-
nent, but the ardent desire of his heart—He sin-
cerely wishes all his readers, a very joyous, health-
ful, prosperous, and—in all respects—a HAPPY
NEW YEAR.

TO THE PUBLIC.

The Gospel Advocate was commenced seven
years since at Buffalo in the state, and for some
time conducted with ability by Mr. Gros, a wor-
thy and venerable father in our Israel; till at
length the infirmities of age induced him to retire
from the editorial chair; at which time the paper
passed into the hands of our worthy and esteemed
brother, L. S. Everett (now of Charlestown,
Mass.) and was conducted by him for four or five
years, that is during the greatest part of its exis-
tence. He being in the vigor of youthful man-
hood, possessing strong powers of mind, and a
firmness, devotion and zeal commensurate with
the great and glorious cause in which he was en-
gaged, the Advocate, under his editorial conduct,
accomplished much in the work of intellectual
emancipation, religious improvement, and exten-
sing the knowledge of the doctrine of God's im-
partial and universal grace and salvation. By
the firm and fearless course that it took in the
cause of religious liberty and equal privileges to
all men, spiritual tyrants were made to tremble,
religious bigots to know their tongues for pain;
but the meek and humble followers of Jesus, to
rejoice with joy unappasable and full of glory, in
view of the sublime and soul-cheering doctrine of
equal and universal grace, and the final purity,
emancipation and bliss of all the intellectual
offspring of God, which its pages inculcated. Thus
did this paper gain for its editor a well merited
reputation, and for itself a deserved and exten-
sive patronage.

Concerning the merits of the Evangelical Maga-
nize, which during the three years of its exis-
tence has been conducted by the present Editor
and publisher, it becomes not us to speak. Our
numerous and enlightened patrons will be the
best and most impartial judges in this respect.
But if we may judge from the widely extended
and still increasing patronage it has gained, we
may without presumption conclude it has not
been read without some degree of interest by the
public.

These two papers are now united, and hence-
forth shall be one medium of communication to
the enlightened and liberal public which has hith-
terto so generously extended its patronage to the
two papers, and thereby been the means of bring-
ing thousands from the darkness of superstition
and error, to the light of divine truth, and from
spiritual bondage to the true liberty of the gospel
of peace. We shall spare no pains or ex-
 pense on our part to sustain for the Magazine
and Advocate all the reputation that has hereto-
fore been acquired by both papers, and to make it
both interesting and profitable to its patrons;
and we are full in the confidence that we shall
succeed in this arduous and responsible undertak-
ing, should no extraordinary and unforeseen cir-
cumstance occur to prevent; for we shall not on-
ly devote our own mental and bodily exertions
to this end, but we are sustained and accosted by
the great body of believers in like precious faith
with us, throughout this and other adjacent states,
and all the able and faithful writers who have
heretofore contributed to the columns of both pa-
pers, kindly volunteer a continuance of their pro-
ductions to enrich the pages of the Magazine and
Advocate. By this union, which has been effec-
ted with the most cordial feelings on all hands,
and (so far as we can learn) in accordance with
the wishes of all our patrons, the paper shall be
furnished at a much lower price (according to the
quantity of reading matter it contains) than ei-
ther of them ever had been before. And as will
be seen by the quantity of brevier style used in
this paper, we give our readers even more matter
than was promised in our prospectus. This, how-
ever, we can well afford to do, provided all our patrons
continue their support, and use their influence to
extend the circulation still wider. May we not
then, appeal with confidence to all our readers
and patrons, and to a liberal public in aid of our
undertaking? May we not ask (and that with
the confidence that it is not in vain) that our
friends will use their endeavors to obtain more
good subscribers, and thus be the means of send-
ing the Magazine and Advocate to thousands who
as yet have never seen its pages?

If ever there was a time that loudly called for
watchfulness and perseverance—if ever there was
a time that imperiously demanded the vigil-
ance, zeal and faithfulness of liberal minded men,
the friends of civil and religious liberty—that
time is now. Bigots are now awake—spiritual tyrants
are on the alert to spy out our liberties, take away
our rights, destroy our freedom, and rivet the
chains of ecclesiastical domination on the free-
born sons of America. No effort is unmade, no
stone is left untorned, to accomplish their unhall-
owed purposes. Even Congress must be assailed
from all quarters, and their attention diverted from
their ordinary business, by these self-righte-
sious Pharisees, who attempt to lord it over God's
heritage and to govern all men by their conscien-
ces. From Maine to the Rocky Mountains, a
combination has been entered into by the self-
styled Orthodox, to importune Congress, and per-
severe in their efforts, till the "wedge is entered,"
and that august body shall succumb to their di-
tation, and—condescend to give the priests the
regiams of government, and, forsooth, establish a
national religion. This— the union of Church and
State—is the ultimatum towards which they are
aiming; nothing short of this will satisfy them.
And this once accomplished, then heretics, be-
care! Samson is shorn of his locks, and the
Philistines are upon him.—An Inquisition is es-
established, and—Liberty, forever!

This is an event, a state of things, that we do
not, we cannot, believe will take place: for we do
not believe the great body of the American peo-
ple will allow it to be accomplished. We are
convinced that nine tenths of our population would
be opposed to every thing of this description, if
they were awake to the subject, and were to ex-
press themselves en masse; but let the great body
of our citizens sleep on their posts, and not act at
all, while Dr. Ely's "Christian party in politics"
are all awake, active and persevering in their at-
tempts upon the liberties of the nation, they will
as surely succeed as if causes produce like ef-
fects. To expose the arts and machinations of
the enemies of freedom, to arouse the attention of
the public to a sense of the dangers that threaten
them, to induce them to read, reflect and act
like men, like christians and freemen, will em-
ploy a considerable share of our labors.

We believe in Christianity—we love the gospel
—and would fain defend it from the snares of its
enemies. And so sure as Christianity is true, so
sure is it that Christ's "kingdom is not of this
world." Whenever, therefore, Christianity is con-
ected with politics, united with state, and sought
to be honored and supported by government, as
such, it is betrayed, defiled, prostituted. Heaven-
descended christianity needs not the adscititious
trappings of state. She "is, when unadorned,
adorned the most." Ornamenta do but disfigure
her, wealth only impoverishes, and rank does but
degrade her. Let her stand then, on her own
immortal foundation, pure and uncontaminated,
and exert freely her benign influence on the
hearts, and her heavenly control over the passions
of men.

Again; we believe the doctrines of christianity
have been most wofully corrupted, and dreadfully
perverted, by the dogmas and inventions of men,
and that only by their being restored to their
native purity and simplicity, can christianity
prospcr in our land. Christianity in its purity,
is simple, rational, beautiful and glorious, and all
its doctrines commend themselves to the appro-
bation of enlightened reason. But so long as
many of the doctrines, that are falsely called Or-
thodox in our day, are taught, and the wild chi-
nemas, dogmas and inventions of men are substi-
tuted for pure christianity, so long will infidelity
of the whole system find a rich soil in which to
thrive. To puff off the excesses, restore the
doctrines to their purity, inculcate the divine un-
ity and infinite perfection of the Deity, teach the
sublime and soul-animating doctrines of the im-
partial grace of God, and the ultimate holiness
and happiness of all his intellectual offspring, with
the high and holy duties which this system en-
joins, of loving God supremely because he first
loved us, and exercising universal philanthropy to
men; will constitute no inconsiderable part of our
labors. We shall cheerfully admit into our col-
umn communications from those who differ from
us in sentiment, if written in a proper style and
spirit. We court investigation, and hold ourselves
open to conviction. We mean to be generous to our enemies, faithful to our friends, impartial to all. Such as our labors have been, are, and will be, we crave on them the guidance and blessing of Heaven, and commend them to our patrons and an enlightened public, asking them to judge them with righteous judgment, and to award us only what we shall merit at their hands.

PROGRESS OF UNIVERSALISM. From all points of the compass we hear of the progress of truth and the widespread influence of the doctrine of universal grace and salvation. In the eastern states its progress for the last two or three years has been almost unparalleled; and in this region within a few months past, it has assumed a more decided tone, a more exalted stand, and is beginning to exert a more powerful and salutary influence.

Dartmouth College.—This nursery of science, formerly the nursery of Calvinism, we are happy to learn is becoming (i. e. its students and many of its professors) decidedly liberal. By two communications from students in this College, to the respective Editors of the Religious Inquirer, and the Trumpet and Magazine, published in those papers, we learn that a majority of the students are of liberal views, and many of them decidedly and openly Universalists, and able advocates and defenders of the doctrine. Dr. John More of Lebanon, has recently preached there to a very large and respectable assemblies, and his labors are likely to be attended with the most happy results to the cause of truth.

Troy and Albany, N. Y.—In Troy the doctrine is spreading with great rapidity; the meetings of the society, enjoying the able labors of Br. B. Whittamore, are crowded, we understand, to overflowing; and the society have recently been obliged to enlarge their Meeting House to accommodate all that attend. In Albany a new church has lately been erected, in which preaching has been had most of the time since its completion, and the house has been filled to overflowing.

Frankfort, German Flatts, Herkimer, Columbia and Cedarville.—In all these places, where the Editor has preached a considerable part of the time for the last five months, our meetings are always full, the doctrine is heard with profound attention, received with joy, and exerts a happy influence on the lives of those who receive it. These too, are places where the doctrine has never been preached but little, till within this time. Two regular societies have been formed. At Cedarville preparations are made, and the materials are some of them already procured, for erecting a commodious house of worship, which will doubtless be completed early next season. At German Flatts the society have also started a subscription for the same purpose, and we have no doubt they will succeed and build a commodious church next summer.

Beechville.—In this place a Universalist has seldom preached, tho' there are many believers in and near it. There is here a Union Church, so called, owned by Presbyterians, Universalists and Unitarians; of which there is annually a division, or apportionment of Sundays, set off to each class, according to the property owned. At the last annual division, as the Universalists had no preacher and felt but little interested in the occupancy of the three days of them attended, and hence they had but two days set off to them during the year. One of those days they allowed to pass by without getting a preacher, and suffered the Presbyterians to occupy the house. At length they were desirous of having preaching, at least one day in the year, and wrote to us to come and preach with them. We accordingly notified them we would be there on the 3d Sunday, ult. When this was made known to the Presbyterians, they absolutely refused to allow the Universalists to occupy the house on that day, because they said it was not the day that it belonged to the latter! The Baptist society however, seeing the illiberality of the Presbyterians, very kindly and generously gave us the use of their church, and many others of them there, and heard the discourses on that occasion. The house was literally filled, by people from that and all adjoining towns, and the most solemn and devout attention was paid to the preaching. The seed we are confident will be sown on good ground and will bring forth much fruit.

The illiberality of the Presbyterians on that occasion, has aroused the Universalists of Boonville to activity and vigilance to that degree, that they are determined hereafter, not only to claim, but to occupy their rights in the meeting house. Thus the wrath of man will be made to work the praise of God. To our brethren in this place we say, persevere and the victory is yours.

At Sullivan, N. Y., and various other places the cause is progressing—truth is marching on, conquering and to conquer.

In Utica, the new church is now progressing with rapidity, and will shortly be completed for dedication and occupancy. In our next we intend giving a sketch of the hitherto existing and present state of the cause in this place.

Two Views of the Subject. A faithful friend and agent, who has procured us a large list of subscribers, writes as follows: "Some of my townsmen, on whom I have called to subscribe for the Magazine and Advocate, have said to me: Why, I believe in the doctrine of Universal Salvation, to be sure, and as firm as the hills, and I understand it so well, it will do me no good to take a paper devoted to its inculcation—I shall learn nothing new by it, and I believe I won't subscribe." To one man who made this plea to me the other day—he was a wealthy farmer and abundant able to take a dozen papers, had he been disposed—I made the following reply: Sir, suppose all men of liberal views were to make the same decision that you do—what would be the consequence? The effect would be that all liberal publications, devoted to what you believe the cause of truth, to the pulling down of the strongholds of error, to the exposing of the craft, hypocrisy and wickedness of designing and ambitious men, who are aiming a deadly arrow against the liberties of our country—all these publications, I say, must cease at once for want of support: Orthodoxy, falsely called, would then triumph universally, having none to oppose her deadly influence—her pernicious publications, that are now so extensively circulated, and frantically without number that are now thrust into every door and window, and are at all points, more—an aspiring and tyrannical priesthood would soon get the reins of government into their hands, and a national religion and an inquisition would be established. And shall we extend their circulation, the truth would progress with rapidity and run in all directions—the strongholds of error would soon be given up, and our holy and spiritual tyranny would tremble—religious liberty and freedom, and just views of the character of God, and the gospel of Christ, would every where triumph, and man and woman be acquainted with the truth of Jesus, from principle, for the sake of encouraging such publications, to take at least one paper that you approve. And besides, do you feel no interest in the cause of truth? Do you not wish to read and preserve a correct journal of what is going on in the religious world—of the proceedings of the various Associations, &c. in our designs upon the truth and the downfall of error? Have you not often said that your family should read these publications, and have their minds strengthened in the truth and armed against error and error?

"I said no more—he immediately put down his name, and said he would take the Magazine and Advocate as long as it was published—and that he would never live another year without preserving some paper from the delusion.

Another neighbor said he would subscribe were it not that his wife was a Calvinist, and he had to take a Presbyterian paper to please her. He was, however, prevailed with to subscribe. And he said: 'Upon my word, I'll do so,' I said, 'you will withhold your support from what you believe true, and give your money for the spread of falsehood, and allow your children to be acquainted with the latter only, for the sake of pleasing your wife!' He ha-ham'd and paused a few minutes, and finally put his name on the list of subscribers."

NOTICES.

Br. R. Smith will preach at Taberg, in the town of Annville, the second Sunday in January, (10th inst.) morning and afternoon; and at the school-house near Mr. Elmer's, in Western, the same evening.

The Editor will preach at Sullivan on the third Sunday (17th) of the present month; and at Eaton's Bush on the fourth Sunday, (24th inst.)

A Card.

A agreeable to the notice in our Prospectus, all the former subscribers for the Evangelical Magazine and for the Gospel Advocate, who have not, previous to this time, notified us of their wish to discontinue, are, and will henceforth be considered as subscribers for this volume, (excepting, perhaps, some who are so far in arrears, as to payment for the past, that we shall deem it a duty to strike their names from our list, unless they make immediate payment.)

We send this Notice to those who have not hereunto been subscribers, (under the impression that they would like to patronize a paper of this description, should they see it, requesting them, however, if they do not wish to be considered subscribers, to write their names, if (not already on the paper) and the name of the Post Office or place where they live, in the margin of this page, after the address of the wrapper, open at one end, superscribing it, "Magazine and Advocate, Utica, N. Y." and return it, through the medium of the Post Office, by which we shall understand their wish not to take it.
UNIVERSALISM.—NO. IV.

The arduous labors of Mr. Stacy, were eminently successful, and the church was established in a solid and permanent condition; and in the first year of his ministry in this country, two societies were formed, which for number, stability and influence, have had no parallel in the denomination of Universalists.

The first of these was organized according to the provisions of law, on the third of December, 1806, by choosing Oliver Collins and Heli Foot, moderators. The names of the committee were: Bingham, Heli Foot and Amon Ives, trustees. This society was denominated "The Universalist Church in Whitestown," and held its annual meeting on the second Tuesday of September.

The location of this society was exceedingly favorable for holding communication with different sections of the country, and it accordingly became the centre from which the truth radiated in every direction. Some of its members were exceedingly active and persevering,—well-versed in all existing means of information—encountered their opposers with success, and spared neither labor nor expense in propagating the word of truth. As the members were scattered throughout the country, it was difficult to fix on any one place which would accommodate all: the meetings for public worship were therefore held at different places. And neither the mere novelty of the denomination, nor the temporal difficulties attending it, prevented the attendance of most of the society. Every exertion was also made to awaken the attention, and to induce opposers to hear and judge for themselves. For this purpose lectures were appointed at every neighborhood where a door of utterance was opened, and the word of God increased, and the number of the disciples multiplied.

In June, 1806, this society applied to the "Western Association," at its first session, for counsel and assistance in the formation of a church compact. Accordingly, the association appointed N. Stacy and J. Flagg, a committee, with instructions to write to the society, and give such aid as circumstances required. The following letter, in the name of the association, was therefore written during the session, but is without the signatures of the committee.

"The Western Association of Universalists, to their dearly beloved brethren in the faith of the gospel and hope of everlasting life, living in Whitestown and vicinity, N. Y. In answer to a request from the "Western Association," for advice in this matter: We are well aware of the advantages of a union of Universalists; and we are in the act of forming a union of churches, consisting of six societies, for the regulation of the rights of the members, and for the privilege of watching over each other for their spiritual welfare. Dear brethren, it is the unanimous desire of the union, acting in the fear of God, for the good of his Zion, that you, even all who feel it to be your duty as well as privilege so to do, to form into regular church order, on the following general regulations. Thereafter follows a preamble and an ecclesiastical constitution, consisting of six sections designed for the regulation of the society, and specifying the duties of its members. These are all good in their kind — such they are that every one can accept: and they are remarkable for the liberality which they inculcate.

To the association of Universalists, a number of the members of the society assembled at a small village called Middle Settlement, in Whitestown, on the 5th day of August, 1806, to ordain Mr. Stacy as an ordained minister of the church, and to administer the sacrament. This was recommended by the "General Convention of Universalists"—the ecclesiastical plan, proposed by the association, and signed a mutual covenant, by which they became regularly organized as a Christian church. At this time, two Deacons were appointed, and about twenty persons signed the covenant. These usually transacted all the business of the society, as no compact had ever before been formed for church organization. There were some members, except by the church. Hence the great majority of those who countenanced and supported the meetings, took no part in the internal regulations of the society.

From 1806 to 1812, the church received about twenty additional members—from that time up to the year 1845, between 1818 and 1824, twelve others were added: making in all about sixty members, which may be considered as nearly its present number. When, however, we consider the large number of the members of the church, we do not consider them as constituting the whole, but only a small part of the number who were directly or indirectly connected with the society.

It is not known, that baptism was ever administered, except in one instance, to any members of this church. But the observation of.enact, that the object of baptism is not to be kept up, from the date of their organization until 1825.

At the annual meeting of the society in 1806, it was voted unanimously, to obtain the labors of Mr. Stacy. The expenses would not be allowed to permit, and if not, to secure them three fourths of the Sundays in the coming year. He accordingly removed into Whitestown, in the January, and opened his services to the society, which now exceeded one hundred persons. The society more than half or three fourths of the time.

During the winter of 1807, Mr. Stacy was called to visit several places in the vicinity, where the doctrine of the restoration had not been preached, particularly Western, Deerfield, Sullivan and Litchfield. In the latter place, especially, the greatest and most formidable opposition was made. But, he continued to preach the new doctrine. Here, to use his own words, he "met the combined forces of the Baptists and Presbyterians, headed by Elder W. Underwood, and a zealous Calvinistic baptist preacher—but the Lord blessed the interview, to the great advancement of the truth." Subsequent events proved this remark to be fully justified; as this interview laid the foundation for the conversion of many who were present, together with Mr. Underwood himself, who in a few years became a believer and teacher of the doctrine he had in vain attempted to overthrow. He has frequently declared, that he went to the place of meeting with the greatest assurance of being effectually reproved and convinced in favor of Universalism; and that he left the meeting with firm persuasion, that the devil assailed his opponent.

In the spring of 1808, Mr. Stacy removed from Whitestown to Harrisburg, having resided in the former place about one year and a half, and having preached there nearly three years. From the time of his removal, the society in Whitestown were destitute of any ministerial services, except during the occasional visits of different preachers, mostly from New England. Among these, were McFarland, Ballyou, J. Flagg, and P. Dean, whose mutual labors were productive of the happiest effects, in confirming the faith of believers, and in calling the public attention to the subject of the doctrine. In the year 1810, Mr. Stacy left the society, an effort was made to obtain the services of Mr. Ballyou, which proved unsuccessful. By his recommendation, however, application was made to Mr. Ballyou, who was invited to the society, and settled in the society in 1810. His labors were devoted to the society but one half of the Sabbaths—the remainder of his time being devoted to his family and unpaid. He became a member of the church, and was welcomed with great joy.

His efforts were indefatigable for the advancement of the truth, and for several years he presided over it nearly every day. The consequence was, that while the knowledge of Universalism was greatly extended, the society in Whitestown grew and flourished.

S. R. S.

DIED.—In Marshall, Oct. 31, Mr. I. Chapin, aged 54 years, and 34 years a minister of the Gospel. He was a sensible, intelligent and moral man; and was respected and esteemed by those who knew him. For several years he had gradually declined in health, during which time he devoted a considerable part of his time to reading, and the Bible received his particular attention. Accustomed to attend the Presbyterian church in Hanover, he continued occasionally to go to meeting in that place, but seldom remained longer than to hear one sermon. And though he said but little on the subject of religion, yet enough to satisfy those who knew him, that he held to the doctrine of endless sufferings, and fully believed in the final salvation of all mankind.

During the few weeks immediately preceding his death, he suffered much, when, in consequence he possessed his soul, and never repined.

His funeral was attended on Sunday, Oct. 30, by a very numerous congregation, such was the respect for his memory, that the Presbyterian society dispensed with their regular service, and kindly gave the use of their house for its accomplishment. A discourse adapted to the occasion was delivered from I. Thess. iv. 13. He lived virtuously, and died in peace.

S. R. S.

In the town of Marcellus, Oneonta Co. on the 9th ult., in the 71st year of his age, Mr. M. R. Root, of the late Rev. Issac Root, well known to the public as an able and worthy advocate for the truth of God's impartial grace.

Mrs. Root, for many years, remained in good fellowship with the Baptist connection, where she was considered a pattern of piety, and a distinguished ornament to the church. But in process of time, she became a constant and prayerful attention to the scriptures of divine truth, accompanied with a reasonable investigation of their contents, and a natural disposition so revolted and charitable as to adhere to the doctrine of original sin, total depravity, election and reprobation, and endless misery, she revolted from the orthodox ranks, and dated herself in the path of free and entire belief in the truth of the doctrine of universal holiness and consequent happiness.

Under the life-giving influence of the above belief, she lived to a good old age, in perfect harmony with all with whom she was conversant, testifying to "all around" by her christian precepts and virtuous example, that "perfect love" is capable of "extending all fear." In this happy frame of mind, retaining her senses to the last, she bid farewell to the shores of time and was gathered to her fathers.

The writer of this, attended her funeral on the 10th ult. and delivered a discourse from Job xiv. 15.—"But man dieth and wasteth away, yea man giveth up the ghost, and where is he?" To a large and responsive audience, the simplicity and christian deportment strongly evinced the personal interest each felt in the truth of the doctrine which was at that time in full flower.

Thus we are furnished with another testimony, in addition to the many now before the public, that notwithstanding Universalism is the best of all doctrines to be held, still it is equally as good to die by. May God grant that all opposers may, when called to try the realities of Death, feel the same joy that our worthy sister felt.

J. CHASE, Jr.
[For the Magazine and Advocate.]

PRIZE POEM.

As streams from mountains' summits flow,
Undaunted, on their way they go,
Majestic, in a flood resistant,
To the parent ocean paying tribute
Of respect, which bearing on its
Heaving bosom, mighty stores
Of sanguinary war, to obviate
Invasion, and repel of every foe
The hostile tread, and bless,
With ye, shall renovate the industrious
Souls of art, and agricultural toil;
And commerce too, auxiliary,
Borne upon the flood, a smiling product,
Leads a helping hand, her treasures
Yield, to bless the labouring poor,
Their persons to adorn, and cheer
Domestic home with comforts
Requests to bless land and crown
This mortal state with competence:
So from the mountain of Jehovah's house,
The lofty heights of Heaven's salvation
All divine, flow and unite,
Upon the mortal plains
Of Prince Emmanuel's blood-made purchase,
Two mighty streams, of good celestial
And from the exhaustless fountain,
Pure, medicinal, and rich
With virtues, such as heaven partakes—
The Magazine of grace, and never failing
Advocate of gospel truth and power—
Treasures of wealth uncantering,
Here abound—Riches of grace,
And righteousness of God;
The mighty armour of salvation,
All effectual; trusty, true, and tried;
Such as the Prince of glory,
Commissioned captain of Jehovah's host,
Wore on the embattled fields of earth,
When face to face he met the comb'm'd foe,
And laid upon the yeads of earth.
The conqu'ring hero's foot,
Before him lay, thrones, dominions,
Principalities, opposing powers;
And on the throne, with earth's most high, his compact,
The conqueror's foot,
He placed, and of his kingdom,
Raising high the Sceptre, with a voice
To earth's remotest and destined
Proclaim'd, "Tis done." Behold, the fell
Pestigious reign of unrelenting Death
Shall end, and all of earth-born race,
Reap'd to a barren field.
The faithful Advocate, divinely school'd
In Heaven's high chancery, all eloquent
With soul persuasion, irresistible
Ascending to imperial forum of Almighty Grace—
The Royal ear obtains—
Is heard—and gospel blessings, countless,
From the Throne, descend on all
Illustrative of which, the cloudless beam
Of rising morn—the lucid drops
Of evening's gentle distillation—
Or the adored showers of rain,
From heaven's archangel's head,
To fortify and bless the earth;
(And they are all effective to this end;) Selected as the purest internal
The Magazine and Advocate combin'd,
Are now our medium of communication
Unto all; and ominous of good;

If we may speak of omens here without offence;
And when conducted by the mind,
The faithfulness, and promptitude, and skill,
Of him who made alone the Magazine
A mighty host met the Magazine
The arguments, the faithfulness, and scorn,
Of proud imperious opposition;
We have the presage of resulting good.
For ye, were even with ruins of delight,
Have gazed upon the precious stores
Of all-inviting truth, deposited
Within the pages of the Magazine;
And ye whose willing ear,
Have plant bent, joyful to hear
The Advocate sustain, with courage true,
The much abused and despised cause,
Of God's impartial grace and life to men;
Come all as one, with hand of liberality,
And patronize the Press, engine of power,
And able to control, of ignorant zeal.
The wasting desolations; and in return,
As compensation good, receive
The inestimable guarantee of freedom,
And of conscience the unalienable rights.
All ye of every name, forlorn and desolate,
Who long have wander'd on the barren wilds,
Burnning and bare, of lostarian creeds,
Who at the Jehovah's house, intemperate effort
Reel like men intoxicated with wine;
Here be ye all admonish'd, and no more
Your money spend for that is not bread—
Is not the ground?—No, it is not the ground.
Your labor yield, nor strength bestow
For jarring creeds, traditions, dogmas vain,
Which other man's blind, sophistry, and craft,
Have forged, and by dint of power,
And perseverance bold, all false,
And yet as true, upon the world have palm'd;
Which other man's cause, and cause:
The rational desires of mortal man.
Enlarged Magazine and Advocate, on thee
A benediction all divine the muse invokes.
Be thine the treasures of impartial grace;
Be thou, in imitation immortal bards,
The messenger of peace to all on earth,
And oracle of God's "good will to men;"
With spiritual independence armed,
Henceforth, as heretofore, press on,
And triumph in the mighty march of mind:
From Dan, to Beersheba proclaim aloud
The plots, and pains frauds;
Of wicked, treacherous, and designing men.
Bring ignorance to the knowledge
Of the truth of the point of argument,
Put to flight the embattled legions,
Of an aspiring, comb'm'd opposition.
Assay the victory of the cross;
The Covenant, defined
And let the blessing unabridged, distill
On all our race, according to the Word,
Gone forth from great Jehovah's mouth,
Not to return in naught, but shall return
With victory, honor, and success.
Let all the hungry eat, the thirsty drink,
The bread and water of eternal life.
Strength then the weak, the waving confine,
Reclaim the wandering, lead the blind
In Wisdom's way's, to grace unknown: to all
Give them, with liberal hand,
A portion in due time. So shall
The wilderness of man rejoice anew,
And moral nature all the beauties
Of the rose of Sharon, the purest
Bride, made willing in the day.
Of power, shall the feast in Zion
Come, with sparkling jewels of celestial
Grace adorned, and with the world's
Our righteousness' attired, immortal.

Potsdam, N. Y.

J. W. * * * * * * *

Sunday Mails.—We are pleased to insert the following resolution on the subject of stopping the mails on Sundays, which was passed at a recent session of the Salem Baptist Association in Kentucky:

"Resolved, That we as an Association cordially approve of the Report and resolutions, as presented to the Senate of the United States, by Col. R. M. Johnson, Chairman of the Committee upon the subject of the petition to stop the mail on the Sabbath; and sincerely advise all friends of religious liberty to forever refuse to subscribe any petition that has the least tendancy to influence the legislative powers to act upon religious matters; for we consider an association of civil and ecclesiastical power as an union of Church and State, as one of the greatest calamities which could befal our country, and that it should be resisted in every possible shape in which it may be presented."

[For the Magazine and Advocate.]

QUESTIONS FOR LIMITARIANS.

1. If God made men some for the purpose of suffering endless misery, how much better is that determination in him, than the same intention in the devil.

2. If God, before creation, saw that a part of his creatures would be endlessly miserable, could he create them without intending that misery?

3. If God intended the sufferings of a part of the human race, or merely foresaw that misery, and would not prevent it, is he either infallibly benevolent, or universally good?

4. If God should annihilate the wicked, instead of making them endlessly miserable, would it not be equally true that he is infinitely more kind to some than to others?

5. Are not all annihilations and endless misery both infinite evils?

6. If God inflict either endless death, or endless misery, will he not be the author of an infinite evil?

7. If it be true that God is the author of an infinite evil, is there not the same propriety in calling him infinitely good, that there is in saying he is infinitely good?

R. S.

Correspondents must wait with patience.
We will wait on them as fast as possible.

MARKED.—At Clinton by Rev. S. R. Smith, Dec. 5d, 1829, Mr. C. S. Johnson, to Mrs. H. Robinson.

By the same on the evening of Dec. 9, Mr. Zebulon Lloyd, to Miss Pamela Cuy.

By the same, Sunday Dec. 27, in Marshall, Mr. Justin W. Hungerford, to Miss Betsey Sabin.

In this village on the 31st ult. by Rev. Mr. Skinner, Mr. David Timmerman, to Miss Susan Stew.

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DOLPHUS SKINNER,

EDITOR AND PROPRIETOR.

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WILMINGTON, DEL.

W. W.
COMMUNICATIONS.

[FOR THE MAGAZINE AND ADVOCATE.]

UNIVERSALISM.—NO. IV. (Concluded.)

The frequent journeys, and untiring perseverance of Mr. Dean, called down the particular notice of the more daring clergymen of different denominations; and he was desired to defend before the public, and make a stand against the attacks of Methodists, Baptists, and Presbyterians.

Early in 1811, he was attacked at the close of a lecture on Mr. Lacy of the Methodist connexion, now Rector of St. Peter's in the city of Albany. After a short discussion, the congregation was dismissed without any definite conclusion of the arguments of either. In May following, Mr. Lacy again followed him to a lecture in the town of Floyd, where a more formal dispute occurred.

The positions assumed by Mr. L. were, that some men die in their sins,—those that die in their sins will be punished, and that their punishment will be endless misery.

To each of these positions Mr. Dean objected; to the first, as he informed the writer of this at the time, merely for the sake of throwing the labour of proving them upon Mr. L. as he was fatigued with the labour of speaking antecedent to the commencement of the discussion. This course, however, did not have the desired effect—for the friends of Mr. L., regarded it as an evidence of weakness in the cause of Universalism.

In what light the subject was viewed by Mr. Lacy, is not known; he, however, threw out from time to time, remarks of such a nature, as ultimately in another interview. This took place on February 12, at the Presbyterian church in the village of New-Hartford, and was attended by a very numerous assemblage of all denominations.

The same propositions were again assumed—the two first of which were admitted, and the discussion rested wholly on the subject of the duration of punishment. After nearly exhausting the catalogue of quotations and criticisms, Mr. L. remarked, that if Mr. D. could adduce evidence of an unconditional will of God, to save all men, he would concede the argument. This was acceeded to, and the demand made for the promised concession. Mr. L. denied having made such a promise, when a gentleman rose and assured him, that he was understood to have done so. To this, he replied in substance, that the person was a Universalist, and he would not receive his testimony. The scrunity with which this remark was pronounced, evinced a state of mind little short of desperation. Mr. Dean sarcastically replied, that if Mr. L. had any friends, he would take their testimony. The latter then rose and said, if he had made such a statement, he had forgotten it. So palpable was the evasion, that the congregation rose in disgust, and rushed out of the house.

A few weeks after the discussion with Mr. Lacy, Mr. Dean held a public debate with Mr. Laning, at the Court-house in that place. Here an immense concourse assembled, and whatever might have been the nature, or merits of the argument, the result was evident. We can furnish no particulars, as we are not in possession of any data, which will authorize us in so doing.

Public debates were held in several other places.

In Madison, both the Baptist and Presbyterian clergymen made attempts to put down the rising heresy, by endeavoring to confute the arguments of the other. This error. These two men, Mr. Morton and Mr. Townsend, were distinguished for the strength of their intellects, and the blunt and unmitigated expression of their opinions; and it appeared they were willing to supply the want of argument, by the application of vulgar rebuke. These however, instead of aiding their cause, only disarmed the honest enquirer, and evinced an increased the public interest in the great doctrine of Universal Salvation.

In the summer of 1813, Mr. Dean closed his connection with the society in White-town, which continued substitute of any regular preaching, for the greatest part of the year. The services of Mr. Lester—a man venerable for his years, and distinguished for his parochial sociability were obtained in the spring of 1814. His preaching was rather easy and comforting, than instructive; and from his peculiar clarity and tenderness in the communication of the doctrine of salvation, he was probably less obnoxious to them, than any other minister of Universalism in the State. This concurrence of the feelings and propensities of the people of the family and among the Presbyterian clergymen, was not a meeting-house owned or occupied by a congregation of Universalists in the state of New-York, except one in the city used by Mr. Mitchell, and even that was not known by the name. The want of a convenient place for holding meetings, had been long felt by the society in White-town; and it was resolved to obviate the inconvenience, by erecting a building, which would, at least, accommodate the society at its ordinary meetings.

A liberal subscription was soon raised, and a building of wood, sixty feet by thirty, including a front gallery, they occupied in front of the desk, for the singers, was erected at N.Hartford, and completed during the summer. Above the pulpit on the inner wall, is a circle of about 2 ft. in diameter, in which is inscribed this motto:—'A house of prayer, and where the spirit of the Lord is, there is liberty.' The house is finished in the plainest manner, and until 1842, there was neither chandelier nor clock or any decoration on the pulpit. An error of more consequence, than was apprehended at the time, I was committed in the choice of the location of the house. For though it stands in a convenient and beautiful place, it is too far from the village. From this it is concluded, that villagers are never the most regular attendants on church; and especially, that they will not commonly go out of their way, to attend one, destitute of popular interest.

This cause has, by all, lost its full share of influence in preventing a more general attendance on the Feast of the Restored Church, during the last year; the meetings were generally well attended, and the people of the neighborhood, and of the State, who were not connected with the church, have been gratified by the attention of a more numerous and respectable audience, than ever before attended the society.

In March, 1816, Mr. A. Kneeland, who was travelling through this section of New-York, visited and preached in New-Hartford, and was immediately engaged by the Society to preach with them three Sundays in each month. His age, gravity, and peculiar plainness in preaching, drew for a time, a more numerous congregation, than had ever attended the meetings of the society; and in the course of that and the next year, a number of respectable individuals united with the church.

To facilitate the means of inquiry, and to convey more effectually the knowledge of the doctrine of the restoration, a conference was held every week, at which some question relating to the scripture doctrine, was proposed and freely discussed. Unhappily, a very unprofitable subject became the theme of the most labored and critical investigation. It was that of the state of the dead, between death and the resurrection. And as it dealt with death, it necessarily entailed the consideration of other subjects, generally and perhaps properly believed to be of greater moment, the attendance became less numerous, and after a few months the conference was discontinued.

In the mean time, the society instituted a 'Literary and Theological Library,' consisting of about one hundred volumes, among which were some of the most valuable works relating to religion. For some time, considerable interest was manifested both in reading and preserving the books; but the requisitions of the institution were ultimately neglected, and the books were parcelled out among the proprietors. It seems extraordinary, that so few societies, should avail themselves of the abundant means of religious information, furnished even a small collection of books. The amount paid for a weekly newspaper, would at once furnish a society of fifty members, the richest and most varied means of instruction for many years. But it is infinitely more surprising that where libraries have been instituted, most of them have after a very few years, been wholly neglected.

During the ministry of Mr. K., the society acquired strength and influence; and was not, at that time, the most powerful if not the most numerous society in the state which professed the doctrine of Universal Salvation.

In September, 1818, Mr. K. suddenly and very unexpectedly to the society, closed his connection with them, and removed to Philadelphia. He was succeeded by the writer of this, who continued to minister to the society until the summer of 1825. During this time, there were several per...
sons added to the church; and the progress of the society, was in general, in the ratio of the general increase of the number of believers in other sections of the country. In 1829, a lecture was occasionally delivered in the vicinity of Clinton, where several prominent friends and members of the society reside, and as there was no convenient place for holding these lectures, it was determined to build another meeting house. Accordingly, in 1829, a very convenient brick building, about fifty feet by forty, was erected in the village of Clinton, and denominated "Free Church." It is handsomely finished, in the modern style, and has a cupola calculated for a bell. Directly under the deck window in the front, is a square block of white marble, with this inscription: "Free Church, erected, 1829. And Peter opened his mouth and said, of a truth I percieve that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted with him." Acts x. 34, 35.

A single individual, Mr. Joseph Stebbins, bore full one half of the expense of this building. After the completion of the Church in Clinton, the meetings of the society were held alternately there, and at New-Hartford; and while the latter meeting was not diminished, that at the former place, became respectable for its numbers.

In 1825, Mr. J. S. Thompson was employed as the preacher at New-Hartford—and in the year following Mr. Lisher at Clinton. Neither, however, continued a year, and the churches were for some time closed. In 1827, Mr. Skinner devoted a part of his time to the congregation at New-Hartford; but closed his engagement at the end of one year, since which they have had no stated meetings at that place. The church in Clinton, after having remained closed about two years, was again opened to a former incumbent, who continues to labor in the testimony of truth in that place.

Since 1825, the two congregations which constituted the "Universalist Society in Whitestown" have ceased to act in concert; and accordingly, a new Society was formed at Clinton in May, 1829, entitled "The First Universalist Society in the town of Kirkland."

It is worthy of remark, that during a period of twenty years, no single contention arose in the Society in Whitestown, of sufficient moment to materially affect its peace. In all the time, it is believed, that no one member withdrew from the communion table, because another presented himself—or ever once objected upon account of personal grievances. How much of animosity may have existed, we pretend not to determine; but if the interchange of the most affectionate tokens of friendship, and the utmost freedom of social intercourse furnish a criterion of judging, we should conclude that if "free grace," they were "light afflictions which were but for a moment."

Within a few years past, the Whitestown Society has lost a number of its most able and devoted friends, by death. There have also been several societies formed, which maintain regular preaching, within its former limits. These events have considerably diminished its numbers, and its resources; but it still lives,—esto perpetua.

S. R. S.

RELIGION PERSONIFIED.

Extract from an unpublished Sermon, by Dophlus Skinner.

Look ye to the throne of God—behold the bright glories of heaven unfolding to view! yes, look again, and see a form benigna descending, fair as the moon, clear as the sun, and beautiful as the morning. It is the daughter of Heaven—the offspring of the celestial world! She comes to cheer the drooping heart, to raise the desponding hopes, and to comfort the unhappy pilgrims of time. In her right hand she bears the olive branch of peace, and in her left, she holds the riches of divine grace, the treasures of heavenly wisdom. Her voice is soothing as the song of angels—her words are sweeter than the music of summer—her form more beautiful than the temple of Solomon—her influence more salutary than the reviving spring.

"But what," you ask, "is the name of this lovely visitor?" Her name is "Regeneration, pure and undefiled before God and the Father." "And where is her residence?" With the humble and contrite spirit—with those who have clean hands and pure hearts, whether in the crowded city, the desolate wilderness, the gloomy dungeon, or the secret closet. "And what is her appearance?" Meek, modest and unassuming—conscious of her own intrinsic worth, she seeks not the praise of men, nor covets the applause of the great. She chooses rather to suffer than to do wrong—She asks no honors from the state—gathers no laurels in the field of battle—accepts of no adulation from the proud, no flattery from the gay, no servile slavery from her votaries, but delights to make her society pleasant, her service easy.

And what is her employment? She visits the fatherless and widow in their afflictions—she binds up the broken hearted, comforts the mourner, pours the oil and wine of consolation into the bleeding bosom of suffering humanity; she strengthens the faith of the wavering, confirms the hope of the despousing, enlarges the charity of the illiberal.—She teaches her followers to walk in Wisdom's ways, whose way is pleasantness, and all whose paths are peace; to love their enemies, to less those that curse them, to do good to those that hate them, and to pray for those that despitefully use them and persecute them. She bids them go with her, and range the lofty mountains' rugged side, where perchance some lonely but may meet their view, whose staring inmates pine in want, and through whose gaining crevices the bleak wind whistles and the tempest howls, benumbing their shivering and almost naked limbs with cold—tis then she commands her followers to open the rich treasures of their munificence, fill their hungry mouths with food, and clothe their shivering limbs with wool. Thence to the lowly vale of poverty descends, in search of some hapless victim of penury and want—fills the hungry poor with bread, supplies the thirsty with the plentiful stream, and furnishes garments for the naked. Onward, onward still she goes—wherever wretchedness and woe with desolating footsteps lead the way, she presses closely on their heels, till on the rifted beach arrived, she there describes some tempest tossed, sea-beaten son of the waves come floating to the shore, upon the shattered fragment of some luckless wreck, dashed with the briny waves, and dripping in the northern blast. She snatches the trembling victim from impending destruction, warms him in her generous and celestial bosom, and refreshes him with her choicest wines and richest fruits. She puts the sweetness of honey into the bitterest cup of life, & strews odoriferous flowers from the garden of innocence in the pathway of her followers. The brow once knit in angry frowns, she smooths with the smile of heavenly complacency. The bosom where fell despair at brooding o'er its victim, she enters, and joyful hope again irradiates the mind. Pale fear, cruel jealousy and deadly animosity, at her approach, give way to confidence, friendship and love.

This then is the name, this the residence, this the appearance, and this the employment of the celestial visitor. This is the pure religion of heaven. And were her dominions to become universal, then surely would—"Peace over the world her olive wand extend, And white robed innocence from heaven descend."

No more would the brazen trumpet fire the embattled war-horse with rage, nor anger dire sit lowering on the war-like brow of the hero. The broad fal-
Communicated from Elbridge, (N. Y.) Mr. Skinner.—It seems from your Magazine, that your village is already marshalled and equipped with tracts against any encroachment whatsoever. The citizens of Utica, I think, are rather more greedy of that kind of equipage than they are in this place. There are a few, however, here, who have been so greedy for it, that they have, through mistake, accepted of such tracts as do not perfectly coincide with their views and feelings. I understand a female school teacher in this town, received from a pedlar a number of Deistical tracts, supposing them to be Orthodox, which were distributed to the young pupils. On a closer examination, it was ascertained that they were not strictly Orthodox. They were of course soon committed to the flames. The same gentleman called at my office and offered us some of the same kind—but the matter therein contained was more than we could digest. We let them pass along—the gentleman, however, succeeded in peddling a few in the village—that so our young bucks were furnished both with Orthodox and Deistical tracts. One gentleman remarked that he had been out hunting for game, and found that they answered well for wadding. Another remarked that he thought the Orthodox tracts were preferable to the Deistical, as the former would go off without powder. So it seems that these gentlemen considered neither of them of much importance.

A Presbyterian priest, not more than 100 miles from Utica, declared from the desk, that he "should despair of the salvation of infants if they were not moral agents." For he contended that if they were not moral agents, they could not be "subjects of rewards and punishments." Query:—Do such ministers think that the eternal salvation of infants depends on their good conduct, or feelings, as moral agents? I suppose, however, that, notwithstanding all they say about Sovereign Grace, they expect to obtain Heaven and eternal happiness to themselves, for their goodness as moral agents, while living in this world. But I did not think they made an eternity of happiness or misery, to depend on the agency of an infant.

Salisbury, Jan. 5th, 1850. Br. Skinner—I here give you an account of an interesting visit I made at Lasselles Ville, on the 6th ult. In compliance with a friendly invitation of a brother in the faith of the gospel; I spent a sabbath with them, and was informed I was the first preacher of our order who ever did. Although the day was somewhat rainy, yet, a large congregation assembled, and seemed to pay a strict and devout attention to the preached word. And what is very uncommon, where our doctrine is first preached; I observed that the number of females in the auditory, about equalled the number of males; which evinced that the prejudices of the inhabitants were not as strong against the doctrine of impartial grace, as we usually find them, where it is first introduced by public ministration. For it is commonly the case, that the prejudices existing in any place against our views, may be pretty correctly estimated from the proportion of the female part of the congregation: for the stronger the prejudices, the less will be the number of females. It has sometimes been the case, that in a large congregation of men, but very few females were to be seen; and as prejudice wears away, the female part of the congregation increases.

The Magazine, I think, has done much good in Lasselles Ville, and been read with interest, and profit. I think there may be a flourishing society built up there, for the spirit of enquiry is gone abroad among them, and probably many will emerge from darkness to light, and from the power of Satan unto God. I here mention with pleasing satisfaction, what is much to the credit of our Methodist brethren there, who manifested a commendable degree of liberality, in opening their chapel for us; and some of them attended meeting.

I am yours affectionately,
Geo. Messenger.

[For the Magazine and Advocate.]

An Honest Confession.

Brother Skinner:—I have long considered myself a Universalist, attended public worship with the denomination, argued in favor of the doctrine, and in opposition to what is commonly called Orthodoxy in this country, and passed among my neighbors for a Universalist. And it was not until very recently that I discovered my dreadful delusion in this respect, and became fully convinced that I had been deceiving myself and others, while I thus professed and thought myself a Universalist. For I have lately discovered, that [formerly] my faith in Universalism consisted principally in disbelieving Orthodoxy, so called, and my zeal in the denomination, in principle, was principally with bitterness, my neighbors of other denominations.—Nothing gratified me so much as to hear other denominations run down and ridiculed, and when I was a Universalist. But I have since been alarmed on the absurdity of other people's creeds, as I wished him to, took a practical, home subject, and his experience of christians, appealed to the heart of the hearers, I was dissatisfied, and not unfrequently so disgusted that I would leave the meeting, saying the preacher was no better than the Orthodoxy themselves.

But now, thanks be to God who giveth us our victory through our Lord Jesus Christ, I have had my mind enlightened, my hope confirmed, my charity enlarged—I am no longer a mere nominal Universalist, but trust I can say I am one in reality, one in heart and in spirit. Now fill me up with the love of God and my neighbor. My faith no longer consists in disbelieving other doctrines, but in believing on Jesus and all his works, and in the sincerity of heart. And therefore when God produces a Universalist meeting and hear the preacher dwell on experimental religion, on the business of a Christian, I will serve to the brightness of his glory, and the more I know of his person; can hear him appeal to the hearts and consciences of his audience, and see them with feeling with that practical piety which will produce, these principles incalculable, and such preaching nourish and does my soul good. Now I delight to associate with truly religious people, to converse and often hold communion with brethren and sisters of like precious faith, to unite with them in devotional exercises, and pour out the aspirations of my soul in humble prayer and grateful praise to the Author of all good. This change in my mind and feelings has not been effected by seeing less abhorrence than formerly in the orthodox notions, (for in all good conscience I still view them as very far from the truth,) but in seeing more truth and beauty in the doctrine of impartial grace, and having it set home to my mind in the way that I feel more inclined to pity my orthodox neighbors and strive to convince them of their errors by candid arguments and affectionate treatment, than to ridicule and despise them. And although I consider it sometimes necessary for a preacher of Universalism to expose the errors and absurdities of the creeds and inventions of men, especially where they come in contact with the truth, and to correct the wrong impressions of mankind concerning doctrines, yet I consider that his principal aim should be to preach his own doctrine, or in other words, 'in the name of Jesus, with simplicity and affection, and always to unite theory and practice together, as they cannot, with propriety, be separated. And I do know that no doctrine, however inapplicable to the practical piety, and so strongly inculcate good works, to love God and love to men, as the doctrine of impartial grace to love God because he first loved us, and to be impartial and do good to all men as we have opportunity, because God is impartial and equitably good to all, and thus to imitate our father, who is even a Universalist.

The happiness of virtue was never more forcibly expressed than in the prayer of the Persian poet Sadi: "O God! I have mercy on the wicked; for thou hast done ever thing for the good in making them good."
SUNDAY MAILS

At a meeting of the citizens of the city of New York, held at Tammany Hall, Dec. 29th, 1827, pursuant to notice given by the Committee appointed at the general meeting held on the 31st of January preceding, to report their proposition to stop the transportation of the Mail, and to close the Post Office on Sunday—

On motion of Saul Allen, Gen. Robert Bordadora was called to the Chair, and Andrew S. Garr, and Aaron Leggett appointed Secretaries.

The following Address and Resolutions were adopted by the meeting, one or two persons only dissenting:

Friends and Fellow-Citizens of this State, and of the United States,

The time has arrived, when we deem it our duty to address you on a subject in which your civil and religious rights are intimately connected and deeply involved. That certain religious associations have endeavored to induce the Legislative Assembly to enact a law to prohibit the transportation of the public mail, and to close the Post Office on Sunday, is a matter of common notoriety. That another and more powerful object of effect that object during the present Congress, is now too evident to be doubted.

Being adverse to the proposed measures, and desirous to exert our utmost energies to prevent their adoption, and meaning to call on you in arms to aid us in the attainment of our purpose, we deem it our duty to state the reasons which influence us in the course we intend to pursue on the occasion to which we have alluded.

The proposed mail and Post Office restrictions are obviously too central to the public interest to be permitted to pass without amendment, but when viewed with reference to the source whence they originated—the measures with which they are connected—the purposes they are intended to subsist, and the means which have been resorted to for their attainment, they become matters of increased interest and the cause of serious alarm. In truth, we regard the proposed restrictions as a part only of a system of measures which will follow, if not efficiently opposed, and which if consummated will result in a union of church and state—the political dominancy of a certain religious sect, and the establishment of their religious creed by law. It is this view of the proposed measures which occasions the alarm. If they were adopted, we should expect, that they would tend to influence the spirit of religious intolerance and persecution into the political institutions of our country, and that they would become a cause of increased alarm. In truth, we regard the proposed restrictions as a part only of a system of measures which will follow, if not efficiently opposed, and which if consummated will result in a union of church and state—the political dominancy of a certain religious sect, and the establishment of their religious creed by law. It is this view of the proposed measures which occasions the alarm. If they were adopted, we should expect, that they would tend to influence the spirit of religious intolerance and persecution into the political institutions of our country, and that they would become a cause of increased alarm.

Yes, fellow-citizens, we deem it a truth too evident to be doubted, and too generally admitted to require proof on this occasion, that there are in our country organized religious associations under the guidance of a certain sect, and which, under the various disguises of political interest and religious pretense, are endeavoring to intermingle with the religious opinions of others, and endeavoring to effect by law and other means, equally exceptional, a systematic course of measures, evidently leading to connexions of religion and politics; tending to favor the dominancy of their particular creed, and militating against the equal rights of conscience, and the religious liberty of all other sects, and by the most unscrupulously intermingle with the religious opinions of others, and endeavoring to effect by law and other means, equally exceptional, a systematic course of measures, evidently leading to connexions of religion and politics; tending to favor the dominancy of their particular creed, and militating against the equal rights of conscience, and the religious liberty of all other sects, and by the most unscrupulously unimportant and irreconcilable opposition to the proposed restrictions. If they were adopted, we would be unable to present our views on the subject in their true and adequate character, and would be unable to present our views on the subject in their true and adequate character.

The effects of the proposed measures on the commercial interests of the community, would be of the most serious and lamentable. While the frequent regular and express conveyance of intelligence tends to facilitate business, and the conveyance of intelligence is the foundation of all other rights of conscience, we trust that the proposed restrictions, and the measures pursued to effect them, emanated from the same motives and intentions as that under which the Post Office was established, and that no measures tending to such an association, is a duty obvious and imperative.
When the Constitution admits the danger of trusting political power in the hands of ecclesiastics, and provides against that evil, it admonishes the people not to suffer the clergy to acquire or exercise an influence over the political government of our country. When we see any religious sect endeavoring to effect legislative enactments to favor their own peculiar views of religious faith, and opposed to their measures and disappoint their purpose, if necessary to the support of the principles of our free government, and the preservation of the equal rights of other persons and other religious sects.

When the Constitution withholds political office from the Clergy, it points to the danger of delegating political power to their consciences, who are endeavoring to “christianize” the people in politics, through which the Clergy may obtain and exercise a political influence, contrary to the spirit and the provisions of the constitution, and adverse to the principles and the policy of our political institutions. Believing that our views of the subject, to which we have been treating are right, and knowing that our motives are good, we feel confident that the opinions of the pious, intelligent and unassuming friends and advocates of religious liberty, and the equal rights of man, will correspond with your own, whenever the matters to which we wish to draw their attention shall receive their mature and candid consideration. With these impressions we conclude this address; and as a further exposition of the opinions and determination of this meeting, we submit the following resolutions:

[Here follow a number of spirited resolutions, in accordance with the views and feelings above expressed. We regret that want of room compels us to omit the resolutions. The substance of them, however, is given in the above address. We are glad to see so much spirit and independence manifested by the citizens of this great emporium of America.]

MAGAZINE AND ADVOCATE.

UTICA, SATURDAY, JANUARY 9, 1830.

UNIVERSALISM IN UTICA.

We have long remained silent in regard to the interesting subject on which we are now to speak. This silence we know has been painful, not only to the numerous friends of the cause of truth, in the various regions of country round about us in this state, whose eyes have been anxiously turned to this populous, central, and flourishing place; but particularly so to our many kind friends and kindred at the East, in the land of our nativity; who have felt not only that common interest in the cause of truth, that has prompted a desire for its propagation, but a real regard and friendship for one of their own kindred and early acquaintance, has enhanced this desire, connected with an ardent solicitude for our success and prosperity in the responsible labors of the gospel ministry. We have deemed it most prudent to maintain this silence till the time should arrive when we could speak with a degree of confidence in regard to the cause in which we are engaged. That time, we believe, has now arrived: and we hasten to relieve the anxieties of friends by stating, briefly and plainly, the situation of our cause here, as it has been, and now is.

Be it known, then, that this populous and flourishing village has been, from its earliest settlement, one of the most perfect hot-beds of Calvinistic superstition and Orthodox dogmatism that could be found on the continent of America. All the money-making, priest-serving, and science-binding schemes, adopted from here on the continent, have heretofore been employed for the establishment and perpetuation of the dogmas of the Geman Reformer—Here has Finneyism raged in all its maddest and most desolating fury; and here the wildest freaks and gambols of fanaticism have been committed, without any regard to the morals or peace of society. And here, too, every effort is still made to perpetuate the cruel reign of this hideous monster, and compel even every infant to swallow down its unwholesome dogmas with its mother’s milk.

There have ever been, however, “a few names whose graces have not been defiled” with these abominations, and their number now is fast increasing. And many new offices there are, who are beginning to wash away the pollution with which their graces have heretofore been stained.

In the spring of 1825, an effort was made by a few spirited individuals for the first time, to establish regular Universalist meetings, and maintain the stated ministrations of the word of truth. A man was employed, as their first preacher, by the name of John S. Thompson, once a Methodist, a foreigner by birth, as also by education and habits. He was a man of considerable science, a bright native genius, and a fund of ready (mother Irish) wit; but, wuthal, inheriting naturally so uncontrollable a temper and so un颇ised passions, that his labors, with his foreign habits, were rather an injury than a benefit to the cause. He was much more successful in disguising, offending, and driving people, not established in their opinions, away from his meetings, than in winning souls to Christ by the mild, soothing and tender voice of peace and benevolence. A society, however, consisting of a few members, was organized during the autumn after his location here. He continued here and ministered to the society until the fall of 1826, when he left them very abruptly, and in a worse condition than he found them.

In the month of April following, (1827,) the writer of this removed here with his family from Saratoga Springs; and during the first year of his labors in this region, preached in Utica two thirds of the time, and in New Hartford, (four miles distant,) the remaining one third. At the expiration of the first year, he engaged to preach in this place all of the time, which he continued to do for fifteen months, i.e. until July last. At the time his labors commenced here, the meetings were comparatively small, and he found, to his extreme mortification, that the prejudices of community against the doctrine had been increased beyond their natural pitch, by the labors of his predecessor. It required a long time to al
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

The pleasant parts of the village. Having enclosed the house they suffered it to remain, for weeks of fineness. As the weather of the village was so fine, until after the doors of the Court house were shut against them. The truth, however, still marched forward and secretly found its way to many hearts; and when this event occurred, it aroused a degree of activity and zeal that, we trust, will be productive of the most happy consequences, and ultimately in the accomplishment of the desired object.

In September the work on the House again commenced, and is now in a good state of readiness. It will doubtless be completed on or before the first of March next, so far at least that it may be dedicated and occupied; though the finishing of the steepile and basement story will necessarily be postponed till a warmer season of the year. These, however, are not necessary to the occupancy of the house for public worship. The house when completed will be a very beautiful, neat and commodious edifice. The wall is completed with a fine hand finish. The pulpit is thrown back into an elegant arch, upon each side of which stands an Ionic column surmounted with a turtle dove with its wings spread and an olive branch in its mouth, looking towards the centre of the desk where the speaker will stand. In the top of the arch rests a marble key stone, on which is neatly carved (by an artist of the village) a few and beautiful carvings of cornucopias and peace together.

The congregation will have these emblems of peace constantly before their eyes; and it is sincerely to be hoped that their significance will always rest with proper weight upon their minds.

A laudable degree of unanimity and zeal seems now generally to prevail in the society. As its prospects begin to brighten, its confidence is increased. And we now find that many who seemed to be of doubtful faith, and halting between two opinions, are beginning to settle down more firmly in the faith of the gospel of truth. A spirit of inquiry extensively prevails; and the question is often asked, "Are these things so?" The "iron yoke" of Calvinism has long gallied the necks and shoulders of the citizens of the town and the tax burdens of its citizens in sorrow and anguish, and the grievousness of its burdens has caused them to groan in the bitterness of their souls. That yoke, with its various burdens of superstition and fanaticism, they now perceive is a gross imposition, and they are determined to throw it off. The time has come for people to think and act for themselves. The self-styled Orthodox are aware of this fact, and they tremble in their strongholds. Every effort is made to keep the people in ignorance and bondage; but the day is far advanced for them to succeed. They have drawn the cord so tight, it is breaking, and the tied victims will go free.

Mr. Lansing, a zealous disciple of Mr. Finney, is now delivering a course of lectures in the 2d Princeton church against the rapidly prevailing system of Universalism. He is much admired, and is doing good disturbance at its spread, and means to do what yet remains in his power to check it; but it is all in vain, or rather, I will not say in vain, it will help it onward in its march for this plain reason—the people will think as well as hear.

Wrote this a Boman Catholic country, and the people disposed to receive the word dictated of the priest as true, let it be what it might, perhaps he would succeed in putting down Universalism. But as it is, we are heartily glad he has commenced this labor for us—he will do our cause immense service, by letting his people know how little can be said in truth against the doctrine of God's impartial grace, and how much the very arguments he combats make in favor of it, if they are fairly stated.

To conclude this article; we are confident that nothing is now wanting but perseverance, faithfulness and activity on the part of Universalists, to make this society one of the most numerous, respectable, influential and efficient societies in the place, within a very short time. And we pray for the blessing of heaven to rest upon them and crown their laudable exertions with success, that the truth may run and be glorified, and many that now grope in darkness, see the light of life, and be delivered from spiritual bondage into the glorious liberty of the gospel of peace.

APOLOGY.

Owing to our printers, having to procure a new press and get it in order, and to make something of a revolution in the office by enlarging and altering it, we have not been able to get this and the former number of the Magazine and Advocate out in so good season as we intended, being a little behind our date. Although we are not of so much importance with this work as it would be with a political or daily newspaper, yet we intend to remedy the evil, and to be punctual hereafter.

While on this subject, we would add a further apology to our numerous friends and correspondents abroad, who often write to us requesting epistolary answers. Friends of common civility in persons situated differently, would certainly prompt us to answer them all; but necessity compels a denial of this pleasure to ourselves or others. Want of time is our only apology. In the distribution and employment of our time we consider, 1. What must be done; 2. What ought to be done; and 3. What may be done. At present (and probably it will be so for several weeks yet to come) we have hardly time to attend to the first of these duties, viz. what must be done, and very little to devote to what comes under the second class of duties. For several weeks past we have scarcely closed our eyes to sleep before 2 o'clock in the morning, and even so, can hardly keep pace with old father Time.

Let our friends just imagine themselves in our place for a few days—with a list of between 4000 and 5000 subscribers, good, bad and indifferent; tumbling over the books containing them, and endeavoring to direct out such an army of subscribers. We have the privilege of procuring some means of communication, and riding from 10 to 40 miles to meet an appointment on Sunday morning, which we have not failed of doing for the last five or six months. And yet there is still unmentioned all our domestic and parochial duties at home, the most of which, from necessity, are suffered to go undone. Oh, we wish some of our friends who blame us for not keeping up a more regular correspondence with them, had these duties all to attend to for one week only—we would ask no more—we are confident the experiment would silence their complaints.

We know how much of our hands than others are sought to attend to, and we would gladly relieve ourselves of the burden, but we have not the effort to do it seems to involve us still more deeply in labor and care. We hope, however, soon to get our lists regulated, and our busi-
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

CHEERING INTELLIGENCE.

Extract of a letter to the Editor, from Rev. J. Chase, dated Clintonville, (Onondaga Co.) Jan. 5th 1830.

Our cause is flourishing in this region, and of course, progressing with rapid strides. It may be proper to state that some of the friends of Universalism, upon which a subscription was immediately circulat-
ed, and in a very short time the amount of $2300 dollars was raised for the above praiseworthy purpose. A building committee was accordingly appointed; a meeting was called, and a society formed in a legal manner, in Sept. last, the site fixed upon for the house, and by the

TO CORRESPONDENTS.

Br. "L. L. Sadler's sermon in our next—J. B. Pj., "Friendly Letter to a brother in the ministry," J. C.,” "Horace,” "Plain Dealer," and several others are received, and mostly on file. We will attend to them as fast as poss-

able.

The poetical effusion from "G. R." is deficient in measure and harmony. Both the intention and ideas are good; but the writer wants practice, and for the present would doubtless write better in prose.

The requests for an explanation of Hebrews x. 29—30, and Luke xviii. 1—8, shall be attended to as soon as we find leisure, unless some of our correspondents who have more time to spare than we do, will perform the labor for us.

Br. Nathaniel Stacy, of Hamilton, will preach at the Universalist church at Saratoga Springs, on the fourth Sunday of the present month, 24th inst.

UNIVERSALIST CONFERENCE.

A Conference of Universalist ministers and believethers, will be held at South Bay, in the town of Schoharie, Onondaga Co. on Wednesday next, 13th inst. Three public discourses are ex-
pected to be preached on that day. Brethren and friends, generally are invited to attend.

JACOB CHASE, Jr.

This notice is cheerfully published, by request of Br. Chase. It properly ought to have been sent to us for insertion two or three weeks ago, to have had it generally known in season. We hope all will attend who can make it convenient.

THE FORM OF THIS PAPER.

Two or three of our friends have expressed a wish that the form of the Magazine and Ad-

vocte might be changed to the pamphlet form; i. e. with the pages one half their present size, and double their number. This alteration perhaps would be judicious, allowing us published, as heretofore, but once in two weeks, making but 36 numbers in the volume. Our friends perhaps forgot that as we shall publish weekly, giving them 58 numbers in the year, one vol-

ume in the present form will contain 416 pages, the same number, (though of less size) than the Advocate formerly contained. Yet twice as many as a volume of the Magazine has heretofore contained: Whereas, we are to alter the form, as above suggested, those who had their papers bound would either have to get one year's papers bound in two volumes, or else make one volume contain 532 pages, which would be quite too thick. We are satisfied, and as a majority of our friends (that considering the number of pages the volume is to con-
tain, the present form is decidedly the best.

ONE SUNDAY SCHOOL NOT SECTARIAN.


BR. SKINNER—I had the satisfaction last evening visiting a Sunday School in this place, estab-
lished on the principles of the sectarians.

Attached to the Franklin Factory, and in its immediate vicinity, are a large number of chil-
dren who do not enjoy the ordinary privilege of a common school; I have the necessary lesson-
ing during the week, to obtain the means of subsistence. The benevolent inhabitants, feel-
ing desirous of affording them some means of instruction and sickness, which, under the sectarian mode of conducting Sunday Schools, and convinced also of its injurious consequences upon society, have established a school up-

on a plan which must meet the approbation of every philanthropist, and is worthy of imitation. The benevolence of Mr. Brownell, the prop-

rietor of the Factory, furnishes them with a con-

sequent regard for the persons who assist in the school, and who have furnished it with all appendages necessary to facilitate the study of the pupils; and two young gentlemen, Mr. Armstrong and Mr. Mo-

ley, have volunteered their assistance in instructing the children, who instruct alternately, one in the morning, and the other in the afternoon of each Sunday. And here between 60 and 90 children are taught the rudiments of learning without the interfer-

ence of sectarian policy.

QUESTIONS FOR BELIEVERS IN ORIG-
INAL SIN.

1. If our first parents, incurred a triple death— that is, death temporal, spiritual, and eternal, by transgression; can you account for the fact, that they were not informed that such was the penalty of the law?

2. If the sin of Adam involve all his posterity, in sin and guilt, and were subject to sufferings here and hereafter; will you furnish us with reasons why the history of the first sin is entirely silent respecting these dreadful effects?

3. Are sinners without personal trans-

gression, and guilty because Adam sinned; why has no one ever perceived and felt this to be the case, without the aid of a catechism or creed?

4. If Jesus was not subject to human passions, and is the Lord Jesus Christ, just as much as the human Jesus, and because of it, was it not God's interest to subject mankind, universally, to guilt and condemnation, both for time and eternity, for the sin of an individual in whose obligation they had no volition, and over whose, conduct, they exert no control.

5. If the whole human race are, by the sin of Adam, necessitated to sin, has he not produced more evil in the world than the devil with all his arts, since the first transgression?

6. If the fall of Adam introduced endless punishment, either for the sin of Adam or their own—and if, notwithstanding, some, or all of them should be saved— are they not threatened with sufferings which God eternally knew would never be inflicted?

S. R. S.

CHRISTIANITY has no mysteries and no symbols.

Religion requires no Shabboloth but the voice of the Bible; a voice that speaks to the heart and not to the ear; the voice that is heard, and not read.

It administers no oaths of blasphemy, and weapons of blood; she shows mercy; excu-
ses others, and by the love that unites the human family are her brethren; heaven is her throne, and earth her footstool; the universe is her temple, and all who choose may enter it.
SACRED LYRE.

Br. Skinner—Among the numberless articles on Temperance, I have seen nothing better, or more novel and interesting than the following extract from a "Crashaw's Poem, called Temperance, on the 34th Ann. of the Christian Alliance of New York.

I give it as I find it in the Analytic Magazine, and if you please to insert it in the Magazine and Advocate, it is at your service.

That which makes us have no need of physic, that's Praise indeed.

Witt see a man, all his own wealth,
His own music, his own health.
A man whose sober soul can feel
How he is better than he was—
Her garments, that upon her sit,
As garments should do, close and fit:
A well drest soul; that's not oppressed,
The eyes might see what she should be drest.
A soul sheathed in a chastel shrill;
Through which all her bright features shine:
A happy soul, that all the way
To Heav'n rides in a summer's day.
Wouldst see a man, whose well-warm'd blood
Bathes him in a genuine flood;
Wouldst see blith looks, fresh cheeks beguil;
Age? Wouldst see December smile?
Wouldst see nests of new roses grow
In a bed of reverend snow.
Warm thoughts, free spirits flattering
Winter's self into a spring.
In summer, wouldst a man that can
Live to be old, and still a man?
Whose latest and most leader homes
Fall with soft wings, stuck with soft flowers—
And when life's sweet table ends,
Soul and body part like fames;
No quaffing, drinking, no delay;
A kiss, a sigh, and so away
Wouldst see all this—be Temperate.

[For the Magazine and Advocate.]

It is well known that among the friends and advocates of the cause of temperance many of the most exemplary and influential persons believe it to be impolitic and inexpedient to insist, as a question of administration, the organization of temperance societies, on a covenant of entire abstinence from spirituous liquors in all cases "except for medicinal purposes".

At an informal meeting of many inhabitants of the town of Trenton recently convened for the purpose of promoting the general temperance operations, of which Dr. Luther Guitteau was chairman and Dr. John M Watson secretary, the following draft was reported; and for the purpose of eliciting the most effectual movements at this time in this great cause, it was unanimously resolved to offer it to the Editors of the several Religious and Political weekly papers published in Utica.

A period like the present when individual and national enterprize in all the various improvements, arts and sciences is crowned with astonishing success, when the philanthropist, the moralist and the politicians of all sects and classes are actively engaged, and yet often fall into collisions in their plans and schemes to ameliorate the condition of a nation in every respect the most favorable, it is incumbent on the friends of Heaven, the light of reason, or the light of divine truth has ever yet shone; at such a period as this, we ask, is there not one cause in which all can unite and ought to unite as brethren to promote a reform? We speak of the evil of intemperance. Is it not preyng upon the vital and moral health of the public to an alarming extent, beyond the history and example of any other nation? Is it not indeed the parent of a very great share of all the sorrows and afflictions which men bring upon themselves and their friends and community, at this day? And shall men who profess to act for their country, posterity, or eternity, stand still in this day of general enterprise, and expect that by the mere rolling over the sands of then-est, forward in circumstances far less encouraging, have already achieved so much, and may, with the general cooperation of those who profess to and acknowledge the evil, effect a thorough reform? It is believed that to a great extent the evil has been introduced and sustained by fashion and a false sense of honor and nobility, and that we may render a liberal use of ardent spirits ignoble and ignominious; and in this work a potent influence may that sex produce, women's control over fashion, and has been so much doomed to weep in lonely and anxious solicitude, and often too, to call on a stronger arm for protection under personal abuse.

Laws emanating from the throne of God and the halls of our representative houses have been ineffectual, and we here disclaim any wish to coerce, or erect any other tribunal of judicature than that which we hope to see erected on the throne of reason and on the good sense of our community. It might be expected that some diversity of opinion should be entertained of the duties which individuals of various occupations and professions may owe to the great cause of temperance by subscribing to entire abstinence on any extraordinary occasion and extreme seasons, "excepting only for medicinal purposes" as also of the duties of the farmer to withhold his surplus produce from the "bullier, and of the merchant, to withhold his sales from all but for medicinal and chemical purposes.

These are among the matters of such a nature, that a sense of duty combined of over acting induce us to leave to the good sense of every individual, that every conscientious advocate of the common cause every honorable occupation and every age and sex come forward in such an auspicious day, and co-operate and become auxiliary to the State, and other associations for the suppression of the evil of intemperance. And it is the duty of all to do their utmost to discontinue and discourage the common or habitual use of ardent spirits in our houses, either in our fields and other places of business, and on our journeys.

DEDICATION AND INSTALLATION.

The new Universalist Meeting-house in Woburn, Mass., was dedicated to the service of God on the forenoon of the 33d ult. The sermon on the occasion was preached by Rev. O. A. Skinner, from a 2d Corinthians 4:3, 4, to the effect that "the word of the Lord may have free course and be glorified." Rev. Farnsworth of Haverhill, William of Salem, Dean of Boston, and Case of Lowell also took parts in the occasion.

In the afternoon of the same day Rev. O. A. Skinner was installed Pastor of the First Universalist Society in Woburn. Br. Russell Streeter preached a light and cheerful prayer for us, that the word of the Lord may have free course and be glorified. Brs. Cobb of Malden, Ballou of Roxbury-Ballou of Boston, Streeter of Cambridge, and Moore of Lebanon, N. H. were present and took parts in the public exercises.
THE PREACHER.

Delivered before the First Universalist Society in Leroy, N. Y., on the first Sabbath in Dec., 1829.

BY L. L. SALTER.

Text: "The Lord is long suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation."

From the supposition that mankind are placed under an infant law, containing penalties of infinite torture and wretchedness, which will be inflicted on the transgressor for disobedience, the inference has been drawn that forgiveness, pardon, or the salvation obtained through the mediation of the Lamb of God, consists in a deliverance from a just retribution or recompense of reward. Consequently if any be so fortunate as to become the recipients of endless bliss, ("seeing they have all sinned and come short of the glory of God") they escape the curse of Albinity by which which they would merit for their wickedness and abomination. But how is this doctrine to be reconciled with the text? "The Lord is long suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty." This expression means something, or nothing. If something, it is highly requisite that we understand it. If nothing, it should be expunged from the sacred word. According to modern theology, it is taught but a solace, a perversion of all rules of propriety. To say that man deserves, according to the strict rules of rigid justice, unlimited pain as a punishment for his iniquity—that pardon or forgiveness implies a deliverance from this merited penalty, and that God forgives iniquity and sin, while he by no means clears the guilty, is a palpable contradiction.

Though the Jewish legislator was well convinced, that benevolence was the actualizing principle of the Deity—though he was convinced that the God of Israel was merciful and kind, yet he was satisfied, both from observation and experience, as well as from the many avocations of the Most High, that he was also a God of judgment. Yes (saith he) it is a God of truth, without iniquity, just and right is he. And so certain was the great law-giver that mankind would be suitably recompensed for idolatry and every species of vice, that he affirms that the sin of the fathers shall be visited upon the third and fourth generation.

Neutrality seems to be contrary to Nature's laws. Almost all external objects, especially living matter, are generally either declining, or improving; and the moral condition of mankind is usually in a state of improvement or deterioration. Man, being born in ignorance, and compelled to derive his knowledge from a source to observation and experience, such is his liability to err in establishing premises, drawing conclusions, and forming opinions, he not unfrequently imbibes wrong conceptions of things: and if in his search after wisdom he comes to the knowledge of some truths, he is liable to lose sight of even the first principles, by listening to the wild extravagancies of a fanciful imagination. From this observation of Moses, probably arose the Jewish opinion, that much of the physical evil, as well as moral, with which this order of things abound, was occasioned by the iniquity of mankind, and inflicted as a punishment for the violation of the holy law. Believing God to be good to the obsequious, and benevolent to the righteous, they inferred that he would not bring misery or pain upon the upright and pure in heart, except it were for punishing them for some offence committed by some member of the family. Consequently, if afflictions or infirmities were experienced by the godly and obedient, they must be attributed to some sin which had been perpetuated by their progenitors. Thus they concluded when they saw a person blind, deaf, dumb or deformed, diseased with the leprosy, palsy, epilepsy, or other serious infirmities that some crime had been perpetuated by his forefathers, for which this evil was inflicted as a punishment. Hence they inquire of Jesus concerning the blind man "Has this man sinned, or his parents, that he was born blind?"

In consequence of the gross conceptions and wild extravagancies of the Jews, the prophets were commanded "to prophesy against them, saying, what mean ye that ye use this proverb in Israel? "The fathers have eaten sour grapes, and the children's teeth are set on edge. As I live saith the Lord, ye shall not have occasion any more to use this proverb in Israel; for the soul that sinneth, it shall die."

Although common sense, and the immutable principles of justice, law and equity, revolt at an idea so preposterous, as the notion, that the child becomes guilty for the sin of the parents—although such an opinion is at war with reason, propriety, philosophy and consistency—though irreconcilable with the most plain and unequivocal passages of scripture, yet this notion, this absurd dogma, has crept into the Christian church, and continued to increase in extravagance until it has arrived at its greatest extreme.—May, according to modern theology, instead of being punished for the sin of the fathers unto the third or fourth generation, is represented to be guilty for his first parents sin. It is now averred, that Adam by tasting the prohibited fruit, supplanting appetites, introduced evil into the world, and became defiled in all the parts of soul and body. This pollution and corruption, being conveyed and transmitted to posteriority, through the ordinary means of generation, renders all future generations equally vile as their chief head and representative. Therefore, as they possess this inherited depravity, which renders them unable to think a good thought, or perform the least commendable action, they deserve the same punishment as the first transgressor, which consists in "all the miseries of this life, death itself, and the pains of hell forever."

It seems to be the course of Nature, both in animal and vegetable life, for
things to progress and increase until they have come to their greatest perfection, and then to retrograde back to their primeval original. This may be nearly true concerning all mutable things, whether moral or physical. And as error is not an immutable principle, may we not in far that it will be destroyed by truth, as by a devouring element, and be sunk into its primitive insignificance and nothingness? This I apprehend will be the case with the doctrine of impotency. As it has arrived to its greatest maturity, I predict (with how much truth, time alone can determine) its decline, and final end.

Mankind retain their early impressions with such tenacity, that through the scriptures which they allow to be the criterion of judgment in all matter of faith and practice) declare that every man shall be rewarded for his own deeds without respect to persons—that that father shall not be the iniquity of the son, nor the son the iniquity of the father—that the righteous shall live by his own righteousness, and that the wicked shall die for his wickedness, yet they yield a tacit assent to the absurd tradition, that the child becomes guilty for the offence of the father, and deserves punishment for his iniquity. Instead of divesting religion of its superstitions, follies and fables, that degenerate ages have amalgamated with it, the imagination and ingenuity of the factious and crafty are brought into exercise to increase the multiplicity of errors. Thus from the proverb, that the iniquity of the father shall be visited on the children to the third and fourth generation, has originated the gross dogmas of total hereditary depravity. It is foreign to my present purpose to enter into a logical argumentation, to show the impropriety of such a sentiment. But in order to manifest its ridiculous and palpable absurdity, I will quote the words of our Lord touching this subject. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." Observe, the child instead of being the emblem of unfailing innocence, is totally depraved, and "dela..." and "...in all the faculties and parts of soul and body." Consequently the kingdom of Heaven must be a place of total depravity, destitute of holiness, goodness or excellence! Without holiness, no man can see the Lord, and we are taught that the unholy will be company for Devils. I would suggest the inquiry, whether on these premises, the Lord will not exchange situations with the Arch Apostate and become an inhabitant of the infernal regions.

While one class of Christians have

swerved from the truth, and perverted the word of God by incorporating with their religion the dogma of total, hereditary depravity, another has equally erred in confining the effects of sin to the sinner alone.

From the observations and arguments of many liberal Christians, we should naturally conclude, that the man of integrity, and the virtuous citizen are always happy; and that in proportion to their righteousness would be their felicity.

But this is not true. Man is a creature of want; and when his wants cannot be satisfied he is unhappy. He is subject to disappointments, contingencies and difficulties which corrode his happiness. From these the virtuous are not exempt. Pain, disease, distress, suffering and discontent are in the common lot of man. Hence the pure in heart cannot be always truly felicitous. It is true, vice produces misery in the mind of him who violates the moral law; so the virtuous cannot be happy while his heart remains vitiated with the corruptions of evil concupiscence. It is also true that there is joy to be derived from a consciousness of doing good, and instead or augmenting our wretchedness by listening to the counsels of wisdom, we enhance our sum of enjoyment. But nevertheless, the truly virtuous are not always truly happy. This is an imperfect world, in consequence of which much misery is experienced. Now whatever is calculated to improve this system by approximating it towards a state of perfectibility, or whatever is calculated to destroy the evil that exists, we denominate good. Whatever is calculated to prolong its imperfection and perpetuate wretchedness, we consider evil. And as the goodness of the act is to be determined by the motive, so that act which is performed with an intention of increasing the aggregate sum of felicity is a virtuous act; but that act which is performed with the base design of augmenting the pain or misery already endured, is a vicious act. Hence it would be difficult to commit sin without having it entail evil on some part of the constitution, and produce misery as its consequent effect. Seeing then that righteousness serves to heighten our enjoyment and earthly pleasures, while vice on the other hand diminishes our fruition, we have a sufficient stimulus to excite us to action in suppressing sin and promoting virtue.

Could we succeed in diffusing knowledge throughout the habitable globe, to make every individual acquainted with all the phenomena that appear in the physical and moral world—make known the effects of all causes, and the causes of all effects—overthrow all kinds of aristocracy and sordid selfishness—inspire each soul with the pure principles of benevolence and philanthropy, and make integrity of heart, the love of virtue and prudent economy, the acting and leading principles in the conduct of mankind, in short, could just principles be substituted for fanciful chimeras, truth for error, knowledge for ignorance—could vice and immorality, anisosity and hatred, malice and rivalry, rapacity and jealousy be exterminated from the earth, then might the virtuous and the good (making all wance for physical evils) be characteristically happy. But now, while men are aiming at their own aggrandizement—while self interest, popularity, influence and voluptuous ease, form the stimulus of action, and the animal passions are wrongly directed—while mankind yield to inordinate desires, listen to the calls of appetite, and worship at the altars of lust and concupiscence, it is impossible that even the humble contrite soul should be always exempt from sorrow, or vexation and disappointment, with the various troubles incidental to human life.

Were mankind independent beings, the condition or conduct of one having no effect or influence upon another, and were situated under such favourable auspices, that each possessed the means of gratifying his wants independently of others, then might knowledge and virtue reward their votaries with felicity. But we find ourselves constituted social beings, bound together in a social compact, dependent on one another for procuring the ordinary comforts of life; weak, imbecile alone; strong and formidable united; the happiness of the whole depending on the happiness of all its parts. And though vice and corruption, degeneracy and moral depravity may not directly affect a whole community, yet generally they have an effect upon some of its parts. Either his bad example, will lead astray from the path of rectitude some of his associates, his relatives or his friends—his dissipation, sensuality and imprudence reduce his family to penury and want—his prodigality, debauchery and profanity fix an odium on society, difficult to erase—his licentiousness tarnishes the reputation of his connexions, or his evil conduct will depreciate the estimation of virtue, and vitiate the minds of his companions. Fraud, deception, injustice or imposture, may rob a virtuous citizen of the products of honest industry. The duplicity of friends, the slanderous reports of enemies, and the false accusations of acquaintance, may ruin the most unsullied and unblemished
character. The porosity of one child of Satan may rob the offspring of countless innocence of her peace, and blot the fair prospects of many sons of virtue. The machinations of fawning syrphs, the ambition of aspiring partisans—the rivalship of politicians—the infatuation, fanaticism and superstition of zealots, and the jealousy of chieftains, may create feuds, schisms and factions which will affect all classes of community. The most circumstantial and virtuous may experience the baneful and deleterious consequences of moral evil, as well as the most profligate and licentious. Consequently as long as man is found the enemy of man—so long as the strong oppress the weak, and the least vestige of aristocracy is sheltered in the bosom of those who look upon the meanest of man lies in the empyre of original ignorance without development, and the passions are operated upon by objects prejudicial to his happiness, so long will the man of integrity, the man of virtue, share of the evils and distress of this imperfect world—so long will the misery of man be perpetuated.

The virtuous man may infringe on the rights and privileges of his neighbour, take away his patrimony, disinheret him of his possession, reduce him to a state of wretchedness, and leave him to pine away his life in misery and unlamented gloom. A fiction generated by a few individuals may disturb a whole nation. A personal difficulty may kindle the torch of war, and deluge the earth with human gore—and the individual cunning of two Potentates or Emperors may involve their subjects in fatal calamities. In which cases, the virtuous and the good are alike involved in the general disaster. In the ruin of empires, overthrow of nations, siege of cities, and devastation of kingdoms, the just as well as the unjust, the good as well as the bad, are the unhappy sufferers of such catastrophes. Peace, silence, famine, and natural infirmity—the volcano, the earthquake and tornado, pay no respect to the merit or demerit of persons. The rich and the poor, the high and the low, the learned and the unlearned, are alike participants of the common sufferings. Many of the evils experienced by man, cannot be foreseen by any human prudence, and if foreseen, cannot be avoided by all the exertions of finite agents—while sin exists in the world, the obnoxious effuvia exhaled in her pestiferous breath, will find access to the retreat of the righteous, and they will sensibly feel its withering, destructive power.

Whoever will examine the condition of mankind, and take cognizance of what continually passes before their eyes, will readily perceive, that the licentious wan- tousness of the base and degenerate, disturbs the quietude of the more virtuous; and in most instances the evil effects of the transgressor's conduct is not limited to himself, but corrodes the happiness and mars the felicity of others. Hence while moral evil is in society, the virtuous cannot always enjoy true bliss. This is exemplified in the life and sufferings of Jesus of Nazareth. Though he was an image of perfection, a person of unimpeachable integrity and veracity—though he was exemplary in his conduct, chaste in his conversation, modest and unassuming in his deportment, gentle and courteous in his manners—though he was virtuous in all his actions, circumspect in his conduct, and above all, he was a perfect, he yet his life seems to present a continued scene of toil, affliction, suffering, and distress. He was a man of sorrow and acquainted with grief. His cup was the cup of bitterness, his end, the shameful and ignominious death of the cross. His disciples, though examples of virtue and piety, experienced a similar fate. Similar instances have occurred among the holy martyrs and professed followers of Christ.

Thousands of the most virtuous citizens of a commonwealth—thousands of the true patriotic sons of honour, have been confined in gloomy, dismal dungeons, shut from the common air and deprived of all that could render life desirable—thousands have been tortured in the most barbarous unfeeling manner, and cruelly massacred, to glut the vengeance of merciless tyrannical oppressors, like a Nero and a Robespierre. Indeed, in the ordinary occurrences of human life, we find sufficient evidence to convince the unprejudiced, that the virtuous as well as the vicious, are common sufferers in the multiplicity of evils incidental to man. Hence it must be obvious to every candid observer, that the vicious are not the only class that realize and endure the pains, and sad consequences of folly, imprudence and licentiousness. The father or the son, the husband or the wife, the brother or the sister, the friend or the associate is liable to suffer pain, anguish, distress and misery in consequence of the misguided choices or base conduct of the other.

Does vice creep into the cabinet of government—does dishonesty find shelter in the bosom of the counsellor—do aspiring partisans become entrusted with authority and power—are the public finances squandered away in feasts festivals, games, theatres and voluptuous extravagances—is general interest sacrificed on the altar of personal aggrandize-
of gratitude to their Creator for his lovingkindness, while they tune their voices in ascriptions of praise to a God of almighty love. Where now are the ancient cities of Tyre, Sidon, Carthage, Babylon and Troy, celebrated for their commerce, manufactures, wealth and magnificence? Alas! have they become inverted into a solitary wild, where the ferocious tiger roams, and the huge lion roars! Have they fallen, no more to rise?

We learn from observation, that a moment may produce, what a century cannot retrieve. The impudence of the father may beggar the son, and the bad examples of parents may ruin their children. Mankind are governed much by habit and tradition. The child naturally looks up to his parents with a degree of awe, veneration and respect, and acknowledges their superiority. Knowing their experience, he is inclined to believe their conduct, in most instances, is proper and just. He imitates their examples; and if, by due observation, he perceives their mistake, the power of custom or habit prevents him from changing his course. Thus, the propensity, dissipation or wickedness of the parent, may have influence on the conduct of his posterity to the third or fourth generation. The sin of one individual may require the constant exertions of his posterity for some centuries to remove its effects and deleterious consequences. And when erroneous principles are once incorporated with philosophy, law or religion, it may require the labors of some ages to eradicate them.

There are general laws by which the physical and moral world are governed. Every cause must produce an effect. Of this truth the author of our Scripture is approved; and seeing the laws of nature, as well as all things that exist, were under the immediate control of an overruling power, the evils that flow from sin, their cause, are often denominated by him the punishment of God. Now, as the effects of man's transgression may be realized by his progeny, even to future centuries, it may with propriety be said that the sin of the fathers is visited on the third or fourth generation of children, whether we speak individually or collectively.—That Moses had reference only to the natural consequences of disobedience or moral evil, and not to the particular penalties prefixed to the written law, or peculiar plagues that were poured forth from the phials of God's wrath upon the perverse and refractory, is obvious from his own observations upon this subject. He says, "the father shall not be put to death for the children, nor the children for the father: every man shall be put to death for his own sin." And the obvious reason why the proverb of punishing the children for the offence of the parent was multiplied by the prophets, is, because the laws, from this, had imbued the idea, that many of the constitutional evils and supererogations of this organic system, which were the sin of the parents, which was also as absurd and ridiculous, as it was destitute of knowledge of cause and effect.

Inasmuch then as the conduct of one has an effect upon the condition of another, we perceive that not only contemporaries, but posterity may, and unquestionably will, feel the baleful consequences of the sins committed by an individual, for ages succeeding. The same may be said of countries, nations and kingdoms. Witness the case of Rome—once proud mistress of the world—the arbiter of nations—now shorn of her power, pomp and magnificence. Behold the once flourishing land of Palestine—now almost an uncultivated wild; and her inhabitants, who were once an highly privileged people, scattered and dispersed among the different nations of the earth—"a proverb and a by-word" to the residue of mankind.

Can we not say then, "the iniquity of the fathers is visited on the children to the third and fourth generations?"

[Another sermon in our next in conclusion of the subject commenced in the foregoing discourse.]

J. Chase
Londonbridge, Nov. 16th, 1823.

Br. Skinner.—The following letter, addressed to myself, is from a young brother in the ministry with whom I have had some acquaintance during the latter part of the summer. In the subject of truth there is a principle for which I am deeply engaged, and I likewise prove an interest to other young men of good minds and amiable lives to come forward and engage in the same delightful calling. I request you to insert it in your interesting and valuable paper.

J. Chase
Londonbridge, Nov. 16th, 1823.

Br. Chase—I received your interesting epistle, dated Nov. 10th, on the 29th of the same month. It brought the cheerful and animating intelligence of good health, and of temporal prosperity, both as it respects yourself and your family; and it also informed me respecting your spiritual welfare, your prosperity in promulgating those doctrines we believe true, and of the progress of truth in your region. I read it with increasing and was pleased with its contents. By the blessing of God, I am happy, in return to hear from you the ever pleasing news of health, and of prosperity in building up the cause of truth and writing down the names of those who unite with you in this holy and sacred work. I rejoice here to hear I have spent my younger days; here is the place of my nativity, where I have spent my youth, and where I have been brought up by the rivers of water. I will raise up and strengthen the cause of truth among the green mountains, where no descendants can ning and pleasing to the eye, by the verdure that constantly

You seem to express a high degree of satisfaction on hearing that I am engaged in procuring the gospel for you in the walls of Zion; you likewise expressed a desire that God might bless and prosper my labors. While I am grateful for any expression of sentiments in which I am united with you, I must admit that I feel the importance of the cause on which I labour, and that I have not only the hindrances to my path, but all manner of labors amounting to me in the cause. I assure you, my dear sir, that I labor and sincerely recollect all these kind feelings, which are now but cold, and which I hope will be more fully expressed in the Gospel of our Lord and Saviour Jesus Christ, the Gospel of impartial and universal grace.

In your epistle you say, "may your remain steadfast in the work of the Lord; and ever contending earnestly for the faith once delivered to the saints." This, I hope, dear sir, will ever be the desire of my heart, and the wish of my instructions, so that loving your companionship and the Gospel that we both serve, I hope to be of the same mind. The doctrine of the impartial goodness of God, as proclaimed by Universalism, need only be known, to be generally believed. It is so unanswerable its requirements, so clearly in its appearance, its example so worth of imitation and its precepts so pure, that, to be loved, needs only to be seen.

But on you in the good cause of enlightening the blind, and inculcating the gospel to the poor, deliverence to the captives, who are morally bound, recovery of sight to the blind, the acceptable service of the Lord, and so on to mankind. The world is so enlightened in its opinions, its example so worth of imitation and its precepts so pure, that to be loved, needs only to be seen.

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Br. Chase—I received your interesting epistle, dated Nov. 10th, on the 29th of the same month. It brought the cheerful and animating intelligence of good health, and of temporal prosperity, both as it respects yourself and your family; and it also informed me respecting your spiritual welfare, your prosperity in promulgating those doctrines we believe true, and of the progress of truth in your region. I read it with increasing and was pleased with its contents. By the blessing of God, I am happy, in return to hear from you the ever pleasing news of health, and of prosperity in building up the cause of truth and writing down the names of those who unite with you in this holy and sacred work. I rejoice here to hear I have spent my younger days; here is the place of my nativity, where I have spent my youth, and where I have been brought up by the rivers of water. I will raise up and strengthen the cause of truth among the green mountains, where no descendants can
TRAVELLING AGENT.

Mr. ORIN MARSHALL, of this place, being about to take a tour into the northern part of this state, we have appointed and authorized him to act as Agent for the Evangelical Magazine and Gospel Advocate. He is authorized to collect money as due from the subscribers, and to obtain new subscribers and receive payments for the advance of the current volume of this paper. He has credentials from the Editor, and his receipt in all cases will be valid. We commend him to the confidence and kindness of our friends and the public. He will probably visit different parts of Lewis, Jefferson, St. Lawrence and Franklin counties, and the parts of Upper Canada bordering on the States.

Editor Mag. and A.&c.

The impostor, mentioned in the 21st and 22d Nos. of our last volume, we are informed, still continues his impositions and depredations upon the public, in Ohio and other western states, falsely pretending that he is an Agent for the Magazine and Advocate. We do hope that our western friends will use some effectual measure for arresting and bringing him to justice. All the evidence necessary to his conviction and condemnation will be found in the fact of his having pretended he was an authorized travelling agent for this paper and taken money from subscribers on that account, and this and former published notices from us and Mr. Dubodly of the Advocate, that neither of us has any travelling agent at the west. Whenever we employ a travelling agent, we shall not only give him proper authority, but act as such, but shall give notice in this paper of such appointment, stating his name and the region of country through which he will travel.

Editor Mag. and A.&c.

SUNDAY MILLS.

Petitions to Congress for stopping the transportation of the mail on Sunday are now circulated with activity and energy, by the V. I. styled Orthodox, in all parts of our country. True to their public declaration, ‘that the matter submitted (viz. the petition) shall know no termination but success,’ they procure signatures to the petition from all over whom they can exert any influence—men and boys, no matter what; so as they can swell the number of names by flattery, deception, bribery, threats, or any other means that will likely succeed.

Well, let it be so—their iniquitous and crafty design on our liberties amounts to manifest, the better and more effectually will the people be able to appreciate their motives and withstand their assaults. They will assiduously meet with a signal overthrow—their hopes will be deluded with the dust—the patriotism of our forefathers still lives in their souls; and not let us be slaves at once once more, that the way may be the sooner be prepared for another revolution, rather than have it end slowly but more severely and dreadfully accumulating to break with full vengeance upon the heads of our masters.

But it will not, it cannot be, that the American people, as a nation, will submit to the dominancy of an imposter, religious-political and hypocritical priesthood, who are seeking to get the reigns of government into their hands. And what to our minds agree with, we find people are beginning to awake out of their sleep and to throw off the cloak of the gospell that has so long bound them down, in ignorance of what a certain set of pretended religious societies were aiming at in this “land of the free.” Public meetings are being held in various parts of the country, and spirited addresses and resolutions passed in relation to the dangerous, monopolizing and dictatorial schemes of the Orthodox clergy. In our last we published an able and appropriate address to the people of this and of the United States, adopted as the sense of a general meeting of the citizens of New York on the 3d ult. We assure that similar meetings have been called, and similar addresses and resolutions adopted in various other places; particularly in Hopkinton, Clinton, Canady, N. Y. and Cincinnati, Ohio. Several towns and even counties have declared themselves in favor of our cause. In the interior of Pennsylvania, and indeed the nation is beginning to “wake up.” This is as it should be; and notwithstanding the petition to Congress passing a law prohibiting the transportation of the mail on Sunday, yet the final of this measure will find to their extreme mortification, that remonstrances against it will increase in a tenfold ratio to their petitions, now that the spirit of ’76 is beginning once more to be aroused.

We are apprehensive of one evil that will result from the present movement of these two great parties. The evil is this—the high pretensions to superior sanctity and the over-strained exertions to bring all people to their standard, on the one hand, will lead to the opposite extreme on the other.

Those opposed to the high-handed measures of the ruling faction of the day, being provoked and driven, by abuse, to the opposite extremes, will naturally lose not only all regard for the institutions of the Sabbath, but all regard for the services of the sabbath on that or any other day; and we have not doubt they will many of them travel a lawless course, not only to profane the Sabbath, but to violate and profane all holy days, whether the 23rd day of May or the 26th of July, or whatever is appointed by the natural health of the community. We regard the Sabbath as it is now is, as a good and wholesome institution, and we would wish it not to be brought into general contempt and disregard. We are, however, satisfied that, in the event, nothing will so effectually tend to pro-\vise this consequence as the present movement of those who pretend to assume a regard for the Sabbath, that they carry quite recently whilst a mail was being pushed our way through the state. To what extent we believe the evil above stated will follow as a natural consequence of the measures now in train, yet we believe these measures will not be without their corresponding benefit; and on the whole, we think the good will be greater than the evil. The benefit, or good, will be this—it will open the eyes of the public generally to see the dangers that threaten them—it will awaken a spirit of vigilance and watchfulness in America, to guard the temple of freedom against all encroachments of the clergy. The various Orthodox institutions will not be growing more powerful, more accumulating wealth, influence and power for a long time—by artful and insolent approaches, these officers have been preparing for a desperate attack on the liberties of the nation, and to desolate the country with the overwhelming scourge of a Calvinistic Inquisition. The well concerted, general, and simultaneous attack upon Congress at this time by the Orthodox throughout our land, is the first daring assault, the first gun fired—it has alarmed the fact—our nation is roused—and we are much mistaken if the enemy makes good his retreat, without the loss of many of his forces.

It is vainly or hypocritically pretended by the petitioners of Congress that they “do not want the people to do the thing, but only to make a law to prohibit the transportation of the mail on Sunday,” merely to "repel such law already existing." But this pretense is founded either in the grossest ignorance, or the most consummate chicanery: for no law of this description has ever been put by Congress. In Johnson's celebrated Report in the Senate last winter, it is stated, “Congress have never legislated upon the subject. It remains, as ever has done, in the legal discretion of the Postmaster General, under the repeated refusals of Congress to disturb the Sabbath mails. His knowledge and judgment is all the evidence of that department we have to be governed by. The Postmaster General, at the head of this great and mighty Department, is satisfied that the transportation of mail on all days of the week is not only a work of absolute necessity, but also a work of mercy, not to one only, but to all.

We ask them, shall a distasteful dogmatism, exasperation, and punishment be allowed to prevail in this case—to enter the wedge of ecclesiastical dominion—and compel Congress, for the first time, to legislate on matters of speculative opinion, concerning religious observances, &c. on which there exists a great variety of views in this country? No! the voice of the nation will answer, "No!" Again, though in direct contradiction to the obvious import of the above named idea, the pretence of our friends Congress has a right to legislate on the subject of the Sabbath, and that they have decided that such right belongs to them by this adjournment over the Sabbath, or by causing to be done business themselves on that day. But who does not see the fallacy of this plea? To be sure, Congress adjourn over the Sabbath because a majority of that body, as individuals, are first day Christians, and wish, as much, to observe the first-day as their Sabbath; and the minority, composed of those who observe the seventh or some other day as their Sabbath, is so small, that they are not able to prevent business, while so large a majority are absent observing the first day as their Sabbath. But does it follow because a man
The work is to be published semi-monthly, making $4 numbers in the year. Price $1 in advance.

The first number of another new work, entided, "Priestcraft. Unmasked," has just come to hand, published semi-monthly in New York and Philadelphia, on a half-sheets, medium, in octavo form at 50 cents per annum, in advance, otherwise 75 cts. Quantity of matter in the year a little less than one fourth part as much as this paper contains. The object of the paper is, as its title imports, to expose the arts and machinations of a designing priesthood, and arouse the public attention to a view of the dangers that threaten the civil and religious liberties of the country. It seems to be a branch of the Herald and Review.

A NATIONAL RELIGION.

That no one may be mistaken as to the real and anxious desire of the Orthodox for a national religion, we give the following notice from one of their own pens, which has gone the rounds in their journal:

"We hold it as a sacred truth, that Congress is bound by its obligations to the public weal, to protect and encourage morality, without which no nation can come to naught. But morality was not the subject of which we are speaking, and experience has taught us to expect that national morality can prevail without a national religion."

LETTER FROM ALBANY.

Dated Jan. 9th, 1850.

I have had the pleasure of procuring four new subscribers to your useful and valuable paper—"Magazine and Advocate"—and am confident I shall succeed in getting many more, persons too of wealth and respectability.

Your paper has been the means of opening the eyes of many in this city, to the full glare of ignorance, superstition and bigotry, which they were once so wont to listen to, as if it were the sweet savour, while sitting under the droppings of the sanctuaries.

I have lent the Magazine, which I intended to the friends of my church and friends, (some of whom have become subscribers,) through some of them could not believe in the dogmas of Universalism, still they would be willing to read and with that has been said.

Since writing the above I have got another subscriber. This will make the sixth copy, including my own, and if you please, you may add me eight copies in all. I have used, and shall continue to use my able efforts to circulate and get subscribers for your useful paper, believing that its want in its instrumentality, many, yes, my many are first taught to reason and understand for themselves. They become awakened from their dead sleep of ignorance, as a man asks, are things as they? Am I never to rise, through their own natural reason, have they dare to inquire. Since preaching has been had in the Universalist church in this city, many that heard the word preached by a Universalist for the first time in their life, have formed more favorable opinions of them, the Doctor, and last but not the least, of the Bible; which is the foundation of the church, and is to regard this to which they now contribute liberal to support.

S. B., Jr.

LETTER FROM WHITE CREEK.

Mr. Editor—I have carefully perused your valuable paper for the greater part of two years; and am convinced that the doctrine taught therein is in accordance with scripture truth. As I have attentively read the Magazine and prayerfully studied the Bible, comparing them together, I have become convinced, that men cannot hate and torment him to all eternity—that he never designed that man should view him as worse than a tyrant, nor that he placed his creature in the position of a sinner through the free will of his own choice that three fourths of them would finally be plunged into the lowest hell, to dwell with devils and damned spirits without end. No, away with such dogmas and doctrines not to appear to me, if any deserve such horrid torments, (though I cannot believe they do,) it must of those who so lavishly denounce them upon others, and preach them without any warrant from the word of the God.

I was once debarred by their sophistry and prudery, and was a Presbyterian church: I walked with them about two years, and thought I was a Christian: but I found that I was deceived—I was not fed with the bread of Zion—was the bread turned, not from heaven, but from abused pulpits.

If those who pretend to believe in an endless hell do really believe it, and at the same time believe they are not answerable in any way to escape it, I ask, why are they so stupid and indifferent on the subject? How can they sleep on the very threshold of hell, while the fiery pit of endless woe is raging to receive them? No person can really and heartily believe it, without feeling more concerned than they evidently do.

H. G. F.****

[For the Magazine and Advocate.]

PLAIN ADVICE.

To the petitioners to Congress for stopping the United States Mail on the Sabbath.

Dear Friends—As you have stated that your motive for stopping the U.S. Mail on the Sabbath is, not to engage in that by any sectarian cause; but to place a stop on a monstrous national sin, you know that evil will come to naught. I recommend to you a more reasonable argument, that is, an abstinence from this practice—a method by which, if fully adopted, I will warrant you complete success.

First, I advise you to cite the attention of the President and Congress to the direct command of the Lord Jesus, for the strict observance of a Sabbath's day. Point them to one passage in the New Testament whereon the Divine offended, or any one of your committee, has commanded any person or nation to observe one day in seven as holy time. Or, Second, If you cannot do this, refer them to that hook, chapter and verse in which the Saviour of the world, or any one of the sacred writers in the New Testament, has mentioned the sin of Sabbath's breaking.

This, Friends, and I am confident that the enlightened minds of our Legislature will respectfully, yet, renently how and immediately put a stop, not only to the travelling of the mail, but of the packages, navy and army, even in the time of war.

But if I have laid a task upon you which is out of the power of man to perform—if you cannot produce either of the above before the Legisla-
ture; then I advise you, as a friend, to bow down upon the bended knees of your souls and implore forgiveness of the Father of mercies and pardon of Congress for your assurance in renouncing and abandoning the supreme authorities of this happy nation with the odious epithets of "infidels, enemies of God and his laws," and charging them with the blame of none of not
EvangEliCAL MAGAZINE AND GOSPEL ADVOCATE.

only convining at, but even authorizing the tranquil-
ing under feet of the authority of China, by permitting
the United States to Madison to land, and open
on the Sabbath, while you find no authority in
the gospel to make such a crime as Sabbath
breaking.

PLAIN DEALER.

[For the Magazin and Advocate.]

PROFITABLE BUSINESS.

Mr. Sinner.—Request that you will insert the follow-
ing:

An agent of the Amer. Bible Society, (either the
Journal of the 16th ult,) begs for the cause
on our town alone $233, of which sum he pays
into the county treasury $160. Thus receiving a
commission for $80, or a little less than 20%
for such collections. How strangely are the
objects of charity perverted, and how deceitfully
bought! $300 given to the poor and needy of
our county would be much more affordable and
beneficial to those who receive than the $233
given to those who assume the garb of Missionary
or Bible agents, merely to fill their own pockets at
the expense of the 10 poor and weak in mind.
A few days since, in this village, I met with the agent
above alluded to, who was carrying on the same
system of beggary. Fiend replaced the angel, and
friend was changed to enemy. It is in no way illiberal
or penurious in matters of charity, and inquired "how
much he felt disposed to give, to the Bible cause"
and I replied that he had all he could give, and
that he had never contributed. The objects of charity
are the Bible cause and the necessity of the work.
The agent in a pompous manner, replied, "you are too late, sir; I am not prepared to receive
Bibles, and such an offer is a insult to the
cause."

Thus proving diametrically and conclusively that
nothing short of the "wayward" would satis-
ify him in catering for what is militarily termed,
"the cause of Christ and the dissemination of his
word."

This reply is similar to that of the man who had
received grain for charity; after a time, he said,
"I have received my long enough, and will take
nothing beyond that."

Mr. Editor, in the language of another, I would entreat you, as you love the cause
of truth and just principles, that "so long as you
have an arm to throw a stone, a hand to throw a
pen on earth, you will never remain inactive
while religion is thus perverted, and made the
instrument, by wicked and designing men of so
ever evil and hideous a purpose.

Yours in truth,

M.

Ulita, Jan. 15th, 1830.

This is incontrovertible facts, need no comment. They speak for themselves, and loudly too.

Let our citizens pause and reflect, before they bestow their money on these clerical beggars—
those wolves in sheep's clothing—merely to gra-
yfy their avarice, pamper their pride, and support
them in idleness, without benefiting the poor in
the least.

For, Dec. 22.

Poor Debtors.—There are seven debtors in close confinement in the prison of this country,
debtors in infamy, in whose interests no means of
procuring any with, and the laws of our state
make no provision for the poor debtor. A few
fragments from the table below, will show the
disgrace and to hot institutions, in such circum-
stances, will be thankfully received.

The pages of scripture, says Horsley, like the
productions of nature, will not only endure the
test, but improve upon the trial. The application
of the microscope to the one, and a repeated medita-
tion of the other, are sure to display new beauti-
es, and present us with higher attractions.

New Subscribers can be furnished with the
Magazine and Advocate. No. 1, if they apply.
If this opinion we find to be com-
prehensive, we are persuaded it will be quite too
small to supply the great and constantly increas-
ing demand. The papers go off like dew before
the sun. We are glad to find these long winter
evenings are well improved by our friends, in
reading, collecting the Magazine and Advocate,
and procuring new subscribers. Alas! what is
Orthodoxy coming to, if all heretical papers are
so in good demand as this?

REVIVALS.

It has for some time been a contested question, whether "revival" so called, are the work of God's
spirit, or whether they are the work of men. Our
lives have no doubt on the subject; and we do
not hesitate to pronounce them the work of
amazing and artful men. The word "revival" some-
times means "awakeness," others mean "salvation.

Let the reader peruse the following extract from
an article which has been going the rounds in the
Orthodox journals:

"The West Lexington Presbytery, at their late
sessions in Lexington, determined to hold a con-
ference meeting in Winchester, commencing
on the 1st of November. This meeting is to be
held in the Presbyterian Church, in the town
of Lexington, on the 1st of November. The
objects of this meeting is to confer with each other, in an affectionate &
friendly manner, in the name and fear of our
Lord and Master, to promote religious feelings,
and to acquaint each with the method of pro-
posing the Gospel, and continuing the same,
when commenced. The hindrances, or prev-
entatives of revivals, and the state of feeling,
existing in the church, with regard to the
suffering and the dead, and the course of
working the work of the Lord, will probably
be discussed. This meeting is hoped, will be
productive of great good to individuals, and
the church in general, within the bounds of this
Presbytery."

Hence, we have it in fine style. The object of
this meeting is to confer on "the best method
of promoting revivals, and continuing them when
commenced."

Is this not an unconscious con-
fusion that modern revivals of religion, so called,
are the results of a sudden accession of a
blinds nature, to the spirit of God?—Boston
Trumpef.

MODERN HISTORY OF UNIVERSALISM.

The modern history of Universalism is now
published, and the Rev. T. Flint, editor of the
Universalist journal, by sending to this office,
will receive a copy gratis. When the author issued
proposals for this work, he supposed it would make
from 300 to 300 pages, and therefore stated it
at nearly 350 pages, and fixed the price accord-
ingly. Interacting matter increased upon his
hands to that degree, that the work is swollen to
upwards of 460 pages. A copious index, prepa-
rated with great care, has been added to the work.

It is not then a meeting of a natural or spontaneous
nature, to the spirit of God?—Boston
Trumpef.

TRUE RELIGION.

True religion gives an engaging delicacy to our
manners, which education or nature may mimic,
but can never attain to. A sense of our insuffi-

...
HAVE PATIENCE YET?

"Oh what a long— a gloomy night!
When will we see the morning light?"

"It is the Sabbath, dear, my love,
Not a day for our usual mirth."

"Oh, let us hurry home, dear,
To the warmth of the hearth."

"Too much toil, dear, I fear,
We will not have our wish."

Thus Socrate spoke—when one reply
"How bright Love's star had never been,
And how our love is not the same.
And then, O! hast thou forgotten me?"

THE ELEPHANT.

To the Honorable Senate of the State of Pennsylvania,

Gentlemen—We are authorized to state, that the elephant, as a useful and beneficial animal, has been imported into this country, and is now in the possession of the government.

We believe that the elephant is capable of being trained to perform various useful offices, and that it may be employed in the service of the government, with advantage.

We are, therefore, of opinion that the importation of elephants into this country should be encouraged, and that the government should take steps for the support and cultivation of the elephant in this country.

We are, etc.,

[Signature]

INCREASE OF UNIVERSALISM.

Within the year now closing, the Editor of the Christian Universalist has published one hundred and twenty-five thousand copies of the Universalist Review, which have been circulated throughout the United States, and have been read by a large number of persons of all classes, who have been convinced of the truth of the doctrine of universal salvation.

We have received many testimonials of the value of the Universalist Review, and we are confident that it will continue to increase in popularity, and to be useful in promoting the cause of universal salvation.

We are, etc.,

[Signature]
THE PREACHER.

ORIGINAL SERMON.—NO. 3.

Delivered before the First Universalist Society in Le Roy, N. Y. on the first Sabbath in December, 1839.

BY L. L. SADLER.

[The subject concluded.]

Text.—"The Lord is long suffering, and of great mercy, forbearing iniquity and transgression, and by no means clearing the guilty: visiting the iniquity of the fathers upon the children unto the third and fourth generation."—Num. xiv. 19.

It may now be queried, "If the effects of transgression and sin are experienced by the most virtuous as well as the most vicious, how can it be said that the wicked are chastened for their own sins, while the righteous are exempt?" A few propositions will set this matter right. 1. It is true one suffers for the offence, imputation or moral evil of another, but before we decide whether literally he is chastised for the crimes which the other has perpetrated, we should first understand the system of God's moral government. An inexcusable may burn the dwelling of an honest citizen. The owner of the property experiences the loss and realizes the evil consequences of his villainy. But if the malefactor be apprehended and punished, he shares not his misery. Man is considered a moral agent, and as such God has given him a moral law; which is perfect in proportion to man's knowledge of good & evil; and is given him as a governing principle, a rule of rectitude to serve as a Monitor, Guide or Director. 2. This law is based upon the immutable principles of justice, benevolence and mercy, and requires all men to love God to the extent of their ability, and their neighbor as themselves. 3. This law being a moral law, and enjoined on the heart, requires the exercise of some holy principle of the mind. As the body divested of that intelligent living being which inhabits it, is but an inanimate clod, and when animated is moved to action by the will of the mind, it follows that the mind and not the body is amenable to the moral law of holiness, under which man is situated. It is the inhabitant of the house, and not the house itself that is held accountable. It does not then take cognizance of the outward actions, neither can it be obeyed by external form or ceremonies, but it judges in righteousness, taking cognizance of the internal motions and secret intentions of the heart. Hence it can be only obeyed by the mind, for all its requirements are obeyed in the exercise of pure, holy, genuine love. This law was given for the purpose of governing the body and restraining the lawless indulgence of the animal appetites and passions. No outward ordinances or external ceremonies can answer the demands of this law, except it originate in the heavenly principle of benevolence.

The constitution of man is such that wherever found, savage or civilized, uncultivated or improved, he has some just conceptions of virtue, integrity and justice—the immutable principles of the holy law of love being impressed on the mind. This law entering into the darkest recesses of the soul, and inspecting all the thoughts and devices of the heart, approves of every motive, design, purpose, word and deed that is consonant to the principles of mercy, honesty and uprightness, and condemns every thing that is repugnant to the same. The mind then, which is amenable to the law, is that which endures the penalty for sin. This consists in shame, guilt, fear, remorse, sorrow, &c. O! the combinations of conscience, the stings of remorse, who can endure them? Who can dwell with devouring fire? Alas, who can endure everlasting burning? Well may it be said, that the way of the transgressor is hard—there is no peace to the wicked, day nor night, misery and wretchedness are his constant companions. To this torment which is like the pungent pains produced by a poisoned dart piercing the vitals, the virtuous are utter strangers. Though the righteous find many obstacles to impede their progress towards the fair climes of felicity, and encounter many difficulties as they pass through the journey of life, yet their slumbers may be like the mild calm evening of a summer day, serene and tranquil. No bitter reflections of the past disturb their repose—all is joy and peace within. O then, let my days be the days of the righteous, and my last end like his.

As we are social beings, and the happiness of the whole depends in a measure upon the happiness of the several parts; and as "happiness is our being's end and aim," it should be our chief study to acquire a knowledge of the cause of the misery experienced, and the means necessary to destroy it, together with what is conducive of our best good, and calculated to promote our general interests.

If we would possess the prize we are so anxious to secure—if we would prevent our posterity from experiencing to the third and fourth generation the baleful effects of our folly, as a nation, let wisdom preside in our counsels; let us sustain our political, civil and religious institutions—let us look well to the disposition of our finances—let us be cautious that we foster not in our bosoms the viper of aristocracy, nor suffer religious despotism, or papal theocracy to take possession of the chair of government—let us cultivate the vine of knowledge and extend its fruits to every corner of our highly favored land—let us use our exertions to prevent the citizens of the commonwealth from falling into extravagance, dissipation, voluptuousness, indulgence and sensuality—let us select for administrators of government, true patriotic sons of liberty and equality, citizens who are competent to discharge the functions of their high calling with propriety, and who will unite the interests of the people with their interests, making them one, inseparably connected—let us endeavor to convince each soul that happiness can be found only in the vale where virtue dwells—let us give free scope to inquiry, that thereby we may make improvement in law, ethics, mechanism and agriculture, and encourage industry, frugality and temperance. Then will the flag of peace remain unfurled, waving majestically in air—then will prosperity smile upon the sons and daughters of
America, and future generations pronounce us blessed.

As a society, let us maintain an unimpeachable character, manifest a modest decorous deportment, and have our conversation in heaven. Let us cultivate brotherly love, humility, piety, morality, patience, knowledge, faith, hope and charity, and labour diligently to promote the cause we have espoused. Then will the walls of our Zion be like the shining Tower to which we can flee for refuge and find safety. Our cause, the cause of God, will prosper, and like the towering cedar of Lebanon gain the pre-eminence—seraphic joys will be our portion, and we shall recline ourselves in the arms of content, whilst we sit under the shade of our flourishing palm tree.

As common citizens and members of families, let us preserve unity, harmony, concord and agreement—forsake all manner of licentiousness and prodigality—set examples worthy of imitation, and respect the aged—overlook the imperfections of the youth and cultivate friendship among all. Let us discard indolence, sensuality and sloth, be found engaged in some useful employment, and use our exertions to meliorate the condition of mankind. Then will our lives be lives of cheerfulness, the blushing morn will be hailed with gladness, and the coming eve with transporting pleasure. Our days will pass smoothly away, and our last end will be like the silvery bosom of the unrumpled lake, when the soft beams of the setting sun are reflected upon its tranquil waters, leaving a promise of a glorious morning to come.

But an objection appears to the system. I have introduced concerning pardon and forgiveness which demands attention. “Providing that the laws of Nature are so irreversibly fixed that every act of the creature produces an effect: and that the mind is so constituted that every evil intention, bad motive, and licentious design harbours up the soul to agony and produces disagreeable sensations, so that no one can perpetrate evil without receiving a just recompense of reward, how can it be said that God, who holds the hand, “is long suffering, of great mercy, and forgiving iniquity and transgression”?” This apparent difficulty originates an impression concerning the import of the term forgiveness. Men generally suppose that forgiveness consists in reprieving the sinner, and thereby delivering him from deserved punishment. But this would bring the scriptures at perfect issue with themselves, and cause them to present nothing but a heterogeneous mass of absurdity and contradictions. No doctrine is more plainly taught and more emphatically expressed in the sacred oracles of unerring truth, than the one which inculcates a just retribution, declaring that the wicked shall not go unpunished, and that every man shall be rewarded according to his own deeds, whether they be good or bad. Neither is there a sentiment more unequivocally expressed in the record of God’s word, than that of forgiveness of sin. Now if pardon or forgiveness implies a remittance of a just and suitable castigation for disobedience, then pray inform me how the creature can be punished for his iniquity and yet be forgiven?

As the doctrine of forgiveness, and the doctrine of equitable punishment are doctrines of the Bible, we are reduced to this alternative; either to admit that all without exception must experience a just punishment for all their evil deeds—theman forgiveness never recedes, but is consistent with every one’s receiving a just recompense of reward for wickedness, and that though man is forgiven, yet he must suffer all the chastisement he deserves for his violation of law; or, that God has denounced that which he will not inflict, and that the volume of revelation is filled with palpable contradictions, which would show it to be a sheer fabrication.

It should be our study as Christians to harmonize and reconcile the apparent discrepancies that appear in the scriptures, rather than to exaggerate them. I shall therefore labour to obviate the difficulty that seems to present itself before us.

Forgiveness, scripturally speaking, signifies a passing by, overlooking, blotting out, wiping away, or forgetting some act which is contrary to law, or some sin committed against the Legislature, for which the Legislature holds him guilty. Punishment is inflicted for the purpose of reforming the transgressor, and so long as he remains disobedient and perverse, so long will he continue to merit and receive correction. Punishment is a means adopted for reclaiming the sinful. Forgiveness is an act of forgetfulness which obliterate or erases from the memory sins that are past. Now, as the iniquities of man will be remembered until he is sufficiently chastised to reform him, it follows that he can never be forgiven while he remains a sinner. But as all punishment would be cruel and unmerciful that is inflicted after the evil heart is subdued and rendered subservient to the divine law, such punishment is inadmissible with a God of justice and a God of love. Hence every penitent child will be forgiven as soon as he turns to the God of mercy. The apostle, in giving an account of the mission of Christ, observes, “he came to open the eyes of the Gentiles, to turn them from darkness to light, and from the power of Satan unto God, that they might have forgiveness of sin.” From this observation it appears that man must turn from his evil ways before he can be pardoned or forgiven. And the reason is obvious; when the sinner is pardoned, he is justified, and he will not be justified ipso facto, until he becomes just and holy. Therefore, though the transgressor be forgiven his sins, yet so long as he remains a sinner, so long will he receive punishment for his iniquities. God is ever ready and willing to forgive the penitent, and seeing they are pardoned as soon as they turn from their wickedness, so the delivering mankind from their sins is not unfrequently denominated forgiveness. Hence, as Jesus had the power of turning mankind from the influence of Satan, to the service of the living and true God, so it is said he had the power to forgive sins.

“God is long suffering,” yes, he rises not in his might, and in the exercise of immeasurable wrath, hurls the disobedient into the vortex of irrecoverable ruin. For such is his love, he is not willing any should perish, but rather that they should come to repentance. He is of great mercy, and in the exercise of his mercy, he has sent his well beloved Son into the world to redeem mankind from their iniquities and emmanate them from the bondage of sin and death. Inasmuch as sin is descriptive of the peace and happiness of mankind, what greater mercy and goodness could be exhibited in the character of an infinite Being, than in the adoption of such means to annihilate moral evil, bring in everlasting righteousness and restore a lost and rebellious world to holiness and happiness? And if punishment be one of the means introduced by infinite wisdom to effect so glorious a purpose, may we not say that we are chastised in mercy, in order to be made partakers of holiness? Punishment is inflicted for the purpose of learning the child obedience by the things he suffers; and when the prodigal son is persuaded by the misery he endures from his profligacy, to return from his wantonness, his sins are all forgiven—he is received into the arms of his heavenly Parent with the same favorable regard as though he had never sinned; his robes are washed white in the blood of the Lamb—his sins are all forgiven. Hence we perceive a man may be punished suitably to reform him (which is the object of chastisement) and yet need forgiveness; for were he not then pardoned, he might still suffer caste.
The transportation of the mail we believe, deserves the mea-
gerly pleasure of an intolerant priesthood. We
would not avow ourselves insinuated to the ob-
server of the Christian Sabbath; for there were
one day above another, rest not with the na-
tional legislature to determine. They can no
more pass laws, and impose fines, for the non-
conformity of "new men" or "Sabbath days" than
they can for non-compliance with faith &
repentance.

It is not their province to determine what are
the laws of God; what days are to be held
holy days unob. No; these matters are left to the
dictates of every man's own conscience.

But should these petitioners be granted their
petition, and their refusal to obey the law, then cease their petitions? No; never; and
we repeat, with the legislative committee of
last year, that we cannot discover where the
beginning and the end of the opposition to the
exercise of a holy day becomes incorporated in our
institutions, they shall not forbid the move-
ment of an army—but an insult in time of war—and lay an injunction on our naval officers
to lie in the wind, while upon the ocean on that
day? Consistency would seem to require it—
Nor is it certain that they should stop here.
If the principle is once established, that reli-
igion, or religious observances, shall be inter-
vened with our legislative acts, they must pursue
it to its extremity. Let the National Legisla-
ture once perform an act which involved the
decision of a religious controversy, and it will
have passed its legitimate bounds,"Sc. &c. &c.

But much has been said. We expect these
petitioners will be mad again and spit out their
vexation, because Congress will not grant
their petition, and pass a law for a union
religious observance into the state, as well as over all
Religions. But they may think themselves well
off this year, (considering the ingratitude they
manifested last), if their petitions are not closed
under the table without a hearing.

A. C.
Elbridge, Jan. 17th, 1830.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

nignity, and designed to promote the final happiness of all the race of man.

If such is the plan of the great Creator, and presen
dness in the regular doctrine of endless misery in hell, be true? If such is not the plan of infinite goodness, then the governors of states, in attempting to punish by the rigour and expen
dment, act diametrically opposite to the great
prototype of perfection, and may justly be said to
be guilty of works of supererogation, or doing more
than is required by God. The justice of the great
governor of all things, the old European
mode of punishment, or the laws of Draco,
the celebrated Grecian legislator, appear more to impede the production of good, and we ought to
back to bloody codes, and adopt the punishment of
death for every crime.

These reflections fixed themselves upon my
mind, on hearing lectures (now in their com
mencement, and to be continued) by a Divine
of this village, in order to prove the gloomy doctrine
of endless misery.

So revolting to common sense is this doctrine, that
a person after hearing the second lecture exclaimed,
"If this is true, then I am a better father (with
regard to my amiable facetious children) of my Father;
for I have no desire but to provide for all my chil
in this world, and carry my good wishes through
the execution of my moral wishes, by endeavoring to
leave them some portion to improve, when I am dead; and I can never cease to
promote their final good."

The sentence, "I am feeling of mankind," is
it, that the preacher in his first lecture begged to
assure his hearers "that for his part he had no ob
jection to the doctrine of universal salvation being true,
but that his wish was to see it actualized by himself,
and that he should rejoice were all men to become fin
ally happy." Thus apologizing, lest restless passions, and
inspired motives should by any be imputed to him
by any in this divine government, and we ought to
tear up the bowels of compassion himself than (as he was go
ing to prove) the great Fountain of mercy possessed
by all the races of mankind.

So revolting to all our ideas of good government,
the theme, in that order to support it, we must
exclaims, "lenient punishments are directly oppo
site to the divine conduct," and thus our preach
ers arraign the wisdom of our legislature.

To support it, recours was had to the most
devilizing sophistry, such as this: "We can not
think of legislating "informed and judges" wisely, if we make
the supporters of the limited duration of future
punishment will be lost at last." He proved it by
the following: "If the king himself, had
be dissuaded, and your agreement with hell shall not stand;" quoting Isaiah 28 Chap. 19 verse,
without informing his hearers where the text was "to be found; and which, if his hearers will have the
candor to turn to, they will be surprised to find,
has no relation to a future state, but was a
warning to the "scomful men, who ruled over Je
rusalem." (The vessels, and those who resorted to
security, that their tyranny would have an end
through the light of the gospel of Jesus Christ,
and a "tried stone," Sec. verses 14 to 17.

Such was the want of candor in the stating the
question at issue between him and his opponents
(which is, not whether there is at the punishment at
all, but what its duration, punishments inflicted for sin
will be limited, or eternal, whether they will be cor
rective, or merciful, or uncorrective,) and uncorrecting
the preacher strongly intimated, most of his opponents
were asked to, "how the society of the wicked could be endured by the right
eous?" or "how the wicked could enjoy the pure
devotion of a good man?" or "how could the hearers of the fact, that his opponents in
sit on holiness as a means, and qualification of en
joying heaven. It is well the doctrine of endless misery is not heard of, for human
pair, insanity, phrenzy must be the inevitable con
sequence. They who profess to believe it, do not think it prepared for themselves, but for those
Jewish authors would never have been able to
hit upon either this manner of expression, or this
sublime morality; and it is certain, that the best characters
of truth, so great, so striking, so perfectly inim
ably, that the inventor would have been more
astonishing than the hero."

[From the Trumpet.]

MODERN HISTORY OF UNIVERSALISM.

Mr. Editor,—Having had occasion to read the first numbers of your sheets, from the press, I hope to be excused for
any seeming forwardness, in bringing, thus early, the first remarks to the public on the contents and
table of that work. I shall endeavor to give them in as
short a space as possible, and not attempt a regular Review; but merely state the general impressions I received from the
sheets.

Though somewhat acquainted with the subject
beforehand, I found my previous calculations ex
ceeded by the successful collection of materials
in every part of the History, far more extensive
than I had imagined, and that they will place
the list of its believers, many eminent in names,
which are little suspected of belonging to that
class. So far as I can discover, the important
cases, in every part of the History, appear sub
stantiated either by unquestionable documents,
or by adequate and convincing proofs.

On the completion of a work, which during five
years of past time have had the opportunity, en
joyed by few other denominations, of becoming
familiar with the progress and fortune of their
peculiar doctrine, from the age of the Apologists to
the present time. Why, indeed, in our enthusi
asm, oversate the benefit that is based on the
cause of truth; but, in that case, an indulgent
public will doubtless excuse a circumstance so na
tural. Yet, what the reader could not encounter the difficulties of the undertaking, and
which increased with the increasing labors of the work.

I cannot let this opportunity pass, without acknowl
dging the warm commendations bestowed on
The Ancient History of Universalism, by Edi
tors and brethren, in the Universalist Periodicals,
and in every form. I can only say, that I accept
my thanks; and be assured that I am not in
sensible to their indulgence in using the language of
partial friendship, rather than of rigid criticism.
To be able to judge, I must see the Modern His
try, and to the patronage of all those who have
so kindly assisted in disposing of the

HOMEL BALLOU, 3d.

PICTURE OF FATHER AND SON.

An old woman who showed the house and pictures
at Tuscofer, expressed herself in these
words, "Mr. Farmer, we lived here. My husband died
he lived in the country, took care of his estate,
built his house and paid for it, managed well,
he was a good man; he is my son; he was a
made a lord, took a place at court, spent his
estate, and died a beggar."

Temperance is a cardinal virtue, without which
all other virtues sink into insignificance.
A BIBLE CREED.

ARTICLE 1. Concerning God and Christ. We believe that the Lord our God is One Lord—that we all have One Father; One God hath created us—and hath made of one blood all nations of men, to dwell on all the face of the earth—that though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) yet to us there is but One God, THE FATHER, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him, (for God hath made him both Lord and Christ)—for there is One God and One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. Deut. vii. 9; Mat. ii. 10; Acts xii. 37 and xvii. 36; 1 Cor. viii. 6, 8; 1 Tim. ii. 4, 5.

ART. 2. Concerning the character of God. We believe the Lord our God is the Almighty, and of great power—that his understanding (or wisdom) is infinite—that he is Love itself—good unto all, and his tender mercies over all his works—that he loveth all the things that are and abhorreth nothing that his hands have made, for he never would have created anything that had hatred—by that is a just God and a Saviour—who will have all men to be saved and come to the knowledge of the truth, and who worketh all things after the counsel of his own will—that in him mercy and truth are met together, righteousness and peace have embraced each other. Gen. xvi. 1; Ps. cxlvii. 9, and lxxxv. 10, and xlv. 9; Wisdom xi. 24; Isa. xlv. 1; 1 Tim. ii. 4; Eph. i. 11; 1 John iv. 8, 16.

ART. 3. Concerning the mission and mediation of Christ. We believe God sent his Son to be the Saviour of the world—that to this end, (as he loved both his son and the world,) he gave all things into his hand, even power over all flesh, that he might give eternal life to as many as the Father hath given him, and that all that the Father gave him, shall come to him as not to be cast out—that as he tasted death for every man, and is a propitiation for the sins of the whole world, he shall see of the travail of his soul and be satisfied—that as in Adam all die, even so in Christ all shall be made alive—that having brought life and immortality to light by the gospel, he shall continue to reign until death, the last enemy, is destroyed and all things are subdued unto him; till every knee shall bow and every tongue confess him Lord to the glory of God the Father—and that then he will deliver up the reconciliation to the Father, that God may be all in all. 1 John ii. 3 and iv. 14; John iii. 35, vi. 37, xvii. 2; Heb. ii. 9; Isa. liii. 11; 1 Cor. xv. 22, 24—29; 2 Tim. i. 10; Phil. ii. 10, 11.

ART. 4. Concerning the bearing of the Son to obedience, &c. We believe it is our duty to love God because he first loved us—that if God so loved us, we ought also to love one another—that the goodness of God leadeth to repentance—that the grace of God that bringeth salvation to all men hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world—and that those who believe in God ought to be careful to maintain good works; for these things are good and profitable unto men. 1 John iv. 11, 19; Rom. vii. 4; Tit. ii. 11, 12; and iii. 8.

ART. 5. Concerning the reward of obedience. We believe that great peace have they who love God's law, and nothing shall offend them—they are like trees planted by the rivers of water, that bring forth their fruit in season; their leaf also shall not wither; and whatsoever they do shall prosper—that wisdom's ways are ways of pleasantness and all her paths are peace—that she is a tree of life to them that lay hold of her, and happy is every one that retaineth her—that Christ's yoke is easy and his burden is light, and all who come to him find rest to their souls—that we which have believed do enter into rest—that, though God is the Saviour of all men, he is especially so of the believer—and that whose looketh into the perfect law of liberty, and continueth therein is not a forsaker, but a bearer of the work, this rest must be blessed in his death. Ps. i. 3 and cxlv. 165; Prov. iii. 17, 18; Mat. xxii. 30; Heb. iii. 3; 1 Tim. iv. 10; Jam. i. 25.

ART. 6. Concerning punishment for disobedience. We believe the way of transgressors is hard—that the wicked are like the troubled sea when it cannot rest, whose waves cast up more and dirt, for there is no peace, saith our God, to the wicked—that he that doth wrong shall receive for the wrong which he hath done; and there is no respect of persons—that God will render to every man according to his deeds—tribulation and anguish upon every soul of man that doth evil, of the Lord first, and also of the Gentile. Prov. xix. 19; Isa. v. 20; 21; Mat. xvi. 27; Rom. ii. 6, 9; Col. iii. 25.

ART. 7. Concerning the limitation and remedial design of punishment. We believe the Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies—that he will not contend for ever, nor be always wroth, lest the spirit should fail before him, and the souls he has made—that although he may apparently forsake his children for a small moment, yet with great mercies will he gather them—in a little wrath he may hide his face from them for a small moment, but with everlasting kindness will he have mercy on them, and heal them, & lead them also, & restore comforts unto them—that whom he loveth he chasteneth, and he loveth and chasteneth all, for their profit, that they may be partakers of his holiness, and be enabled afterwards to say, "before I was afflicted I went astray, but now have I kept thy word." Lam. iii. 31, 32; Isa. liv. 7, 8, and lvii. 16—18; Heb. xii. 7—11; Ps. lxxxix. 30—35, and cxix. 67.

ART. 8. Concerning the scriptures, the doctrines they teach, and the duties they enjoyn. We believe that all scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, and instruction in righteousness—that the prophecy came not in old time by the will of man—but holy men of God spoke as they were moved by the Holy Spirit—that God hath spoken of the restitution of all things by the mouth of all his holy prophets since the world began—that the word, went out his mouth in righteousness, shall not return void, but shall accomplish that which he pleased, insomuch that every knee shall bow, and every tongue shall swear, saying, In the Lord have I righteousness and strength. From the scriptures, (which we take as the rule and guide of our faith and practice,) we are taught that the whole duty of man, is, to fear God and keep his commandments; to deal justly, love mercy and walk humbly with God; to do good to all men as we have opportunity; and that pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and keep ourselves uncorrupted from the world. 2 Tim. iii. 16; 2 Pet. i. 21; Acts iii. 21; Isa. xlv. 23, 24, and iv. 11; Mic. vi. 8; Ecd. xxi. 13; Gal. vi. 10; Jam. i. 27.

[The above Creed, it is believed—is inasmuch as it is drawn exclusively from the Bible—will be entirely unexceptionable with all sincere believers—and we therefore recommend it to the Lord Jesus Christ. It may therefore be safely adopted by all; and I think, almost, will doubtless be considered amply sufficient to answer all the ordinary purposes of a Creed. We have, however, for certain reasons, thought proper to annex—which may be adopted or rejected, just as those who read it choose—the following]

ADENDA

ITEM 1. We believe a certain class of people existed about eighteen hundred years ago, who were called Pharisees.

ITEM 2. We believe these ancient Pharisees esteemed themselves righteous, and despised others—that they thanked God they were not like other men—and said to others 'stand by thyself, come not near to me, for I am holier than thou.'

ITEM 3. We believe they loved the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi—made long prayers to be seen of men—fasted often—wore a sad countenance—paid tithes of the much they possessed—and gave alms merely to be seen of men, being always careful to sound a trumpet before them when they gave.

ITEM 4. We believe these people were extremely pious in the observance of small matters, outward forms and ceremonies, new moons, and Sabbath days, paying tithe of mint, and annis, and cummin, but neglecting the weightier matters of the law, judgment, mercy and faith—and that they bitterly persecuted the benevolent Jesus, and accused him of being a wicked Sabbath breaker, and a friend of publicans and sinners.

ITEM 5. We believe these ancient Pharisees were great advocates for missions, insomuch that they even compassed sea and land to make one proselyte, and when he was made they made him (if possible) two fold more the child of hell than themselves—that for the purpose of carrying on their missions, they devoured widow's kesas, for a pretense making long prayers, and laid heavy burdens, and grievous to be borne, on men's
shoulders which they would not move with one of
their fingers.

ITEM 6. We believe this ancient sect formed a
religious party in politics, and under the pretense of
reforming the nation from their degenency, made
great outcry against Sabbath breaking and drunk-
lessness (as in their accusations against Je-
sus) and thus made themselves, outwardly, like
whited sepulchres, but within were full of extor-
tion and excess, dead men's bones and all unclea-
siness.

ITEM 7. We believe those people were in the
habit of estraining at grunts and swallowing camels
without number—and that they were a set of
blind guides and arrant hypocrites! for which be-
lieve we have the high authority of the greatest
Reformer and the most faithful preacher who was
ever in the world.

ITEM 8. And lastly: We believe there is a
similar set of people in the world at the present
day.

TO REV. MR. LANSING,
Pastor of the Second Presbyterian Church in Utica.

Dear Sir,—I make no apology for addressing
you in this public manner; nor do I deem that
either yourself, or the public, or propriety will de-
demand one.

You have lately commenced delivering a course
of lectures, on Sunday evenings, in your church,
against the rapidly prevailing heresy of Univer-
salism, or rather what you are pleased to call Uni-
versonalism; though as far as I can learn, you
have not yet stated the doctrine held by this de-
nomination, nor any thing that resembles it. I had
the pleasure, or rather the patience, to hear your
second introduction to the subject of your discus-
sion. Since then my engagements have been
such that I have not been favored with the op-
portunity of hearing you, nor do I expect to have
the privilege again before the course of lectures
is completed, as I am engaged at a distance from
home, every Sabbath, for a few weeks to come.

I am however informed by those who have
heard all you have yet said on the subject, (what
I expected from the specimen I heard,) that your
discourses are principally made up of misrepresen-
tation and abuse—in repeating the same stale
charges that have been hundreds of times refuted
and shown to be false—in vehement declamation,
accompanied with violent gesticulation, concern-
ing the dreadfully dangerous and licentious ten-
dency of Universalism, &c. &c. Now for all these
things you are known to be very conspicuous:
whether it proceed from ignorance or malice, I
shall not pretend to determine. But from the op-
opportunities you have enjoyed, I should hardly
think it could proceed from the former. What
confirms me in this suspicion, is that you undoube-
tedly and carefully keep your own creed out of
sight, and oppose what you call Universalism
wholly on Arminian ground, which I cannot be
lieve you would do if you were honest. You first
caricature Universalism, making it something ve-
dry different from what it is in reality—you then
step out of your own ranks, and take the uni-
form and ammunition of your Arminian neighbor,
and commence an assault and battery on an ene-
my of your own making. You set up a man of
straw, making it as vulnerable as you please; then
telling your people, that is Universalism, you
draw your bow, and let fly your arrow. If this
fails of bringing the monster down, you next ap-
ply the tomahawk; and if this fails, why a little
bombsite may be used to assist in firing it; and we
all know that straw is extremely combustible.

Lastly, however, all this might possibly proceed
from ignorance of the real sentiments of Uni-
versalists, I have concluded to favor you and the
public, (as you will have seen above,) with a "Bibl.
Carved," which contains, in substance, the senti-
ments of all Universalists with whom I am ac-
quainted. Now sir, if you wish to combat Uni-
versonalism itself (instead of its caricature) on fair
and honorable ground, and finally and effectually
put it down for ever, all you have got to do, is to,
refute the above Bible Creed. And if this be your
motive, I ask you (and your compliance or non-
compliance with my request will determine this
fact in my mind) to take this creed in your desk
tomorrow evening—read it through to your con-
congregation, fully and fairly, without any elip-
ses—then placing one hand on your heart, and lift-
ing the other with your eyes to heaven, solemnly de-
cclare, in the presence of God and your congrega-
tion, that you verily believe this creed is "false
as the serpent, and mischievous as hell"—then go
to work and refute it from beginning to end—show
its opposition to the Scriptures and to enlighten-
ment—its licentious tendency and pernicious
influence in society. Then come out openly and
honorably in your own colors, and establish the
doctrine of the Genevan Reformer—the Calvina-
nit notion of particular Election and Reprobation,
and endless unholiness and misery—without going on
to Arminian ground—show that God hates his
own children, and will torment them eternally,
agreeable to his primeval decree before they were
created, &c. &c. and your work is done. Univer-
salism will go down "to the tomb of the cap-
uleta." We shall all hide our heads in shame and
confusion, and no more open our mouths or move
our pens in defence of so pernicious an error.

Nay, more, we shall even join your church, give
you the right hand of fellowship and our cordial
support till the day of our death; and at last,
crave a dying blessing on the head of so distin-
guished a benefactor as yourself, and depart, bless-
ing God for the heart-cheering consolations of
the doctrine of never ending misery!

With all due respect, I am, Dear Sir,
Your Obedient Servant,
D. SKINNER.

P. S. Should you discover any thing in the
Alenda to the "Bible Creed" worthy of particular
notice, I beg you will not let that divert your
attention from the main subject, viz. the Creed it-
self. After you have fairly disposed of the creed,
you are at liberty to make what use you please of
the Alenda.

N. B. I propose delivering a course of lectures
in the Universalist church, soon after its comple-
tion, on the Presbyterian Confession of Faith. Will
you come and hear them? I shall treat the sub-
ject fairly, stating the very language of your Con-

ession itself, without resorting to any misrepres-
tentation of your real sentiments. D. S.

CALVINISM IN ITS NUDITY.

From the "Minutes of the 11th session of the
Geneese Baptists Association, held at Warsaw,
on the 1st and 2d days of October, 1825, containing
their Circular and Corresponding Letters, Constitu-
tion and Rules of Decorum," &c. we make the
following extract. It is a precious moreau; and
we commend it to the careful perusal of our read-
ers. If all Calvinists would be equally plain and
honest in avowing and publishing on all occas-
ions, their real sentiments, these absurd and heter-
ogeneous dogmas we are fully persuaded would
no longer be popular in the Christian world—they
would never more be embraced by any rational
mind, and the dying requiem of partial and cruel
Calvinism, would be sung throughout Christen-
dom. This first extract is from the Constitution.

"ARTICLE 1. This association shall be called
the Geneese Baptists Association, and com-
posed of such Churches only as embrace the follow-
ing doctrines:—The being and providence of God;
the existence of three equal persons in the God-
head; the divine inspiration of the scriptures of the Old
and New Testament, as the complete and infal-
libile rule of faith and practice; the total moral
depairvity and just condemnation of all mankind,
by the fall of our first parents; eternal, personal,
and unconditional election; the preservation of
our Lord Jesus Christ; the sufficiency of His atone-
ment; effectual calling; justification freely by grace;
perseverance of all the saints to the glory,
the resurrection of the dead, and general
judgment; the final happiness of the saints,
and the misery of the wicked alike immeasurable;
the obligations of every intelligent creature to
love God supremely, to believe what God says,
and to practice what God commands; and the
religious observance of the first day of the week,
family worship daily; also, that only two gospel
graces are necessary to the visible order of
Christ's Church, viz: baptism, or immersion in
water, and the Lord's Supper; believers, the only
general feast, and that the same is no office
assigned to the latter, until they submitted to the
former; that none have a right to administer these
ordinances, but such as are legally ordained to
work, by the laying on the hands of the gasp
Prebostryer."

Now reader, say, is not this above all others
edifying and comforting to the benevolent mind?
Is it not worthy a place in our columns? How
consistent in all its parts! The Unity of God, the
Proper Divinity (Supreme Deity) of our Lord Je-
sus Christ, and the existence of three equal per-
sons in the God-head, are peculiarly harmonious
ideas! And then too, "the obligations of every intelligent creature to love God supremely," &c. harmonizes
remarkably well with the idea of particular un-
conditional election and reprobation. We sup-
pose the non-elect are obligated to "love God
supremely" and obey all his "commands" because
of the unconditional election which casts them from all
eternity, to suffer misery "alike immeasurable"
with "the happiness of the saints!" O, consisten-
cy! where art thou fled? Reprobates bound to
love God supremely for damning them to all etern-
ity!

The following from the "Corresponding Circular"
written by Samuel Jones, moderator, will show
that our Baptist brethren of the Genesee Association are "not a whit behind the very chiefest of the Pharisees, in favoring all the extravagant and pernicious projects of the day, such as Missionary, Bible, and Tract Societies, and the like, which being perverted to sectarian purposes, are becoming the bane of pure Christianity."

The writer says, "We rejoice in the rapid march of intellectual, moral, and religious improvement among those who were recently sitting in the region as a death-warrant of death—that Colleges and Schools, Bible, Missionary, Temperance and Tract Societies are multiplying, Satan's empire sinking, and God glorifying himself, and his Son Jesus, in the salvation of our ruined world."

Now we certainly rejoice as much as the writer of the above, in the "march of intellectual, moral and religious improvement:" but we are very far from believing the societies he names, will be the means of accomplishing so desirable an object. We candidly believe that most of them are exerting a direct contrary tendency. We believe, however, that intellectual, moral, and religious improvement is advancing, among the multitudes of people who are beginning to see and reject such abominations. We have one question to ask the writer of the above Circular. It is this: Allowing "Satan's empire" should finally sink, and God should "glory himself and his Son Jesus, in the salvation of our ruined world," (as you intimated,) what would become of your doctrine of particular election, reprobation and endless misery?

The Editor will preach in the Baptist church in Leyden, on the 5th Sunday in this month (week from to-morrow.)

Brother Whittmore of the Trumpet will accept our thanks for his friendly notice of the Magazine and Advocate. Every similar favor we shall always feel proud and happy to reciprocate, and especially with so valuable a paper as the Trumpet and Universalist Magazine.

Our friend in Ithaca is informed that we are not in possession of the pamphlet entitled, "The True Spirit of '76." We conclude he must labor under a mistake, as it respects its character. We believe the pamphlet is a thoroughgoing Orangist publication.

Some part of the edition of our 2d and 3d Nos. were worked off and sent out to subscribers (as we have since learned) on which the impression was imperfect and indistinct; that is, on particular parts of one or two pages. The discovery was made too late to remedy the past. It proceeded from the use of a bad roll at the press. The evil is now remedied; and in future we are confident that nothing of that kind will occur.

ORTHOGRAPHY.

A friend—at least we take him to be such—writes that he discovers in our paper "a multiplicity of words spelt wrong" which he thinks will "materially injure the paper," in the estimation of many readers. We however learn that these supposed errors in orthography are in consequence of our following, mostly the orthography of Webster instead of Walker. Now, with all due deference to the opinions of others, we must say that we cannot, agreeably to our sense of propriety, abandon the orthography of Webster and adopt that of Walker, while in our opinion the former is much the best standard. We cannot see the necessity or advantage of the letter k, at the end of the words, public, arsenal, &c. nor of the letter w, in the words favour, candor, &c. These letters neither add to the sense nor sound of the words, and therefore we view them as altogether superfluous.

It requires more time to write the words, more time to put them in type, and they occupy more space, with, than without these superfluous letters; and we were always more fond of a short story well told, than of a long and inmeaning one.

We suppose however, that our friend has been in the habit of reading publications which followed Walker; and therefore, to him, Webster's orthography seemed like wrong spelling. Walker we consider, in general, a good standard of pronunciation, but not of orthography.

In this publication, as in all others of a similar character, some typographical errors will escape; and notwithstanding the utmost pains is taken, and standard lexicographers attempted to be followed, yet, from the employment of different compositors in the printing office, and sometimes from the necessity of hurrying the workmen to get the paper out in season, some deviations from the standard, and some errors of various other descriptions will occur. We believe, however, that, taking the papers altogether, political and religious, that are published in this country, there is not more than one in twenty, that appears with fewer errors of this description, than our own, though we say it ourselves. (Egadion!)

LETTER TO THE EDITOR,
Dated Royalton, Jan. 1, 1830.

Dear Brother—Though not acquainted with you in the flesh, yet present with you in the spirit, I send you this short epistle, touching the progress of truth in this section of the country and of the interest of the cause, the doctrine of the "common salvation" in Christ Jesus, by which we are made free from the law of sin and death—hoping in due time to see you face to face that we may speak of those things "concerning the kingdom," and the good of Zion. You probably are aware that we have no one to ministrant unto us "the bread of life," the feast of fat things prepared for all people—to remove "the veil and the face of the covering," so that "all flesh shall see the salvation of God"—to unbar the gates of the city of the captives and the prisoners into the universal dominion of the Son of the living God. This brings to light life and immortality beyond the confines of the tomb, awakes our souls to gratitude, warms our hearts with love to God and our kindred, and creates a joy which error never imparts. We have a great cause to be thankful, not only by establishing our faith in the glorious and immortal truth, that death, the last enemy of man, shall be swallowed up in the victory of the cross, but the whole face of heaven is changed and lighted up by the soft hand of the Prince of Peace. With this, the best of heaven's gifts, we are enabled to "fight the good fight of faith, against principalities, against powers, against spiritual wickednesses in high places," against those "who bring in damnable heresies" and "outwardly appear righteous unto men, but are full of hypocrisy and iniquity," Matthew, xix., 13.

I have recently held a public debate with a Methodist clergyman, (Mr. McLeod,) on the subject of endless misery and a general judgment in the state of exclusion because of unclean speeches of people attended, and many listened with apparent attention; others "gnashed their teeth," (though members of Orthodox churches,) and uttered language and opinions regarding the disciples of the mock and lowly Jesus, or that faith which is founded on a Rock. As my opponent's age numbered twice that of mine, I requested him to open the meeting by an address; he refused, and declined to debate; he said, "no doubt, to argue the controversy by me." He was disappointed. After prayer, he said to substitute his declaration; but this he also refused to do, alleging that it belonged to me to prove a negative. I then informed the audience that the course pursued by my opponent was unjust, no doubt, from the conviction of his inability to maintain, from reason or scripture, the doctrines now in question; and that prudence required him to pursue this course, as well as his honor and reputation; and that—these important doctrines should be proved before man could be required to believe them—that the ground was remaining for me to pursue, that it was my duty to prove the reality and existence of the same and thus put an end to the cavils of the sceptics. As I proceeded, he interrupted me by telling the people that he had "deserted from the field," by commenting on the texts adduced, and that this was foreign from the plan of debate." I replied that I had made no such engagement, but was willing to follow man which the gentleman would adopt; and if it were necessary, there were those present who would testify to what I had stated. He then sat down—I occupied, perhaps, half an hour. My opponent had made a speech and was led us to hold his hands, with both hands," which he said was good evidence that it was on "sacred foundation," for a paper he held in his hand he referred the congregation to twenty or thirty texts of scripture, in order to prove endless misery, and its concomitants; to each of which I replied separately, and my reply was wholly irrelevant, further discussion was unnecessary. I know not what effect the debate had on the assembly; but I have reason to believe that the Lord is doing his work here. Many appear to be pricked in their hearts, as they are anxiously inquiring to know what is truth, and what is the pleasure of Him who will have all men to be saved, and to come to the knowledge of the truth. There are many Universalists in this county; and it is believed, in this town, as well as Lockport and Lewiston, there are enough to form respectable societies. Some one should go forward in the work and it would be done. A good faithful preacher of our order is much needed, one who will arouse the sleeping energy & awaken the attention of the friends of Universalism to a sense of their duty to God and humanity, by consulting the most effectual method for bringing about that which is yet in nature's darkness and gloomy liberty of the children of light. It should be remembered by all Universalists, that union gives strength—that we should possess that love for our fellow men which the gospel people often claim, by establishing our faith in the glorious and immortal truth, that death, the last enemy of man, shall be swallowed up in the victory of the cross, and the whole face of heaven is changed and lighted up by the soft hand of the Prince of Peace. With this, the best of heaven's gifts, we are enabled to "fight the good fight of faith, against principalities, against powers, against spiritual wickednesses in high places," against those "who bring in damnable heresies" and "outwardly appear righteous unto men, but are full of hypocrisy and iniquity," Matthew, xix., 13.

Yours in the bonds of the gospel,

Charles Hammond
Rev. D. Skinner.
SACRED LYRE.

THE HOUR OF DEATH.

BY MRS. REMAMS.

Leaves have their time to fall,
And flowers to wither at the north-wind's breath,
And leaves to wither—no all.
Thou hast all seasons for thine own, oh Death!

Day is for mortal care,
Eve for glad meetings round the joyous hearth,
Nighth for the dreams of sleep, the voice of prayer.
But for all thee, thou Mightiest of the earth.

The banquet hath its hour,
Its Reverence of mirth, and song, and wine;
There comes a day for grief's overwhelming power.
A time for softer tears—but all are thine.

Youth and the opening rose
May look to things too glorious for decay,
And smile at thee—but thou art not of those
That wait the ripen'd bloom to seise their prey.

Leaves have their time to fall,
And flowers to wither at the north-wind's breath,
And stars to set—but all.
Thou hast all seasons for thine own, oh Death!

We know when moons shall wane,
When summer's from far shall cross the sea,
When autumn's hue shall tinge the golden grain.
But who shall teach us when to look for thee?

Is it when spring's first gleam
Comes forth to whisper where the violets lie?
Is it when roses in our paths grow pale?
—They have none season—all are ours to die!

Thou art where billows foam,
Thou art where music melts upon the air,
Thou art where the lovely rose is born,
And the world calls us forth—and thou art there.

Thou art where friend meets friend,
Beneath the shadow of the elm to rest—
Thou art where fo'st meets fo', and trumpets shout
The skies, and swords beat down the princely crest.

Leaves have their time to fall,
And flowers to wither at the north-wind's breath,
And stars to set—but all.
Thou hast all seasons for thine own, oh Death!

BIGOTRY.

An extract—"The savage bigotry that no distress can move, no tears melt, no entreaties soften, is too disgusting for endurance. It has no pity for woe, no compassions for sorrowing affliction. It insults the fluttering weakness of disease, mocks the rattling grasp of death, and tramples in gloomy heartlessness on the grave. It finds no satisfaction in beholding innocent gladness. It tolerates no happiness which flows from the heart, but it unites the joyous smile on the lips of comely girls, and to stifle every expression, it keeps the door of comfort and peace, only to long to plough it into wrinkles—It looks on the sparkling eye laughing with ridicule, and, in the hour of its last days, nor end of life; but made like unto the son of God,—abide a priest continually."

Lambeth preaching at Windsor.

And fanciful conjectures have been framed on these passages, in which the writer to the Hebrews draws a comparison between Jesus Christ, whom he calls the 'High priest of our profession,' and Melchisedec, king-priest of Salem, a King of Peace, and king of Salem, the copy of Jerusalem, and as his name imports, king of righteousness.

This Melchisedec is said to be 'without father, mother, begotten before days.' The reason given is not because no mention is made in scripture of his parents, his birth or his death: more distinctly, because he did not derive his priesthood from his parents; it did not come to him, as to the priests of Israel, by natural or by adoption; he was not born priest, as were his parent's, but was ordained priest by separate commission."

ATHEISM.

The existence of God is stamped in the most legible characters on the whole economy of nature—is written on the face of every day, in characters of radiant light, by every sun beam which comes down to earth and is reflected by every orb which glitters in the canopy of night. Had inspiration never revealed this truth to man, had the lips of the prophets never been touched with holy fire, had all the records of history, all the light from the stars, all the evidence of the existence, the power, the goodness of God, been extinguished, all the signs of His presence on earth, in the intellect of man;—the existence of God, 'as strong as proof of holy writ.' Let the gloomy atheist open his eyes that he may see, and let them close in the darkness of that sense, and let him go forth and stand beneath the canopy of heaven, surrounded by all the wonders of creation, and his proud philosophy will be rebuked—"I AM," is inscribed on the scroll of nature spread before and around him—there is an admiration that comes up from the solitude of the forest—and there is a voice in the breath from the hills—is there a moment in the rustling leaves—Is there a hand writing on the rocks—there is an expression in the silence of inanimate creation, to confute his false reasoning and redeem his errors; and there is stamped on every object above and around some attributes of God, to inspire his admiration and command his reverence.

And not only is the existence of God revealed in His works, but He is made manifest as "the high and lofty One that inhabits eternity." He who creates all things, himself must be uncreated, existing in infinite majesty, in the intensity of his own omnipresence, forever sending forth the word which creates, supports and governs all things.

MARRIED. In Springfield, Vt. on the 7th inst. by Rev. Mr. Smiley, Mr. Charles Holt, to Miss Betsey Parker, all of that place.

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COMMUNICATIONS.

[For the Magazine and Advocate.]  
ILLUSTRATION OF SCRIPTURE.—NO. I.  
Heb. x: 26—29. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins: but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses of how much sorer punishment, supposè ye, shall he be thought worthy, who hath trodden under foot the son of God, and hurt the blood of the covenant wherewith he was sanctified—unto an unholy thing, and hath done despite unto the spirit of grace."

Every part of this epistle contains abundant evidence that its author was a Jew, writing to Jews. For at the time it was written, much of its phraseology would have been wholly unintelligible to most other persons. The continual recurrence to the peculiarities of the Mosaic institution—the rites, customs, and language of the Hebrews, authorize the belief that it is adapted to their situation, and in general to that of no other people.

The recollection of these facts will assist us much, in understanding the passage before us—as it contains references which would lose much of their force, if not their whole meaning, by a general application. Verse 23. "For if we sin wilfully."—This is entirely Jewish.

That people discriminated between sins of ignorance, and such as were committed with the know edge, that both the intention and the act were prohibited by the law.

The sin here alluded to did not consist merely in the transgression of a moral requirement; but in the renunciation and denial of the truth. It was a wilful and perverse rejection of the evidences of the truth of the gospel. This appears from the next clause—"after that we have received the knowledge of the truth."

Having the knowledge of the truth, is the only possible reason why any one can sin against it wilfully. For until such knowledge is possessed, it can only be an ignorant, and therefore an innocent rejection of facts, which might be of great consequence if known.

The truth here supposed to be wilfully rejected, is plainly the gospel. This is the way in which the term is frequently used in the New Testament—Eph. i: 13. "In whom ye also trusted, after that ye heard the word of truth—the gospel of your salvation." 2 Thess. ii: 13. 1 Tim. 2: 4, and iv: 3.

"There remaineth no more sacrifice for sins." That is, to those who sin wilfully, after they have received the knowledge of the truth. He who then voluntarily renounced the christian profession, must not flatter and deceive himself with the common expectations of the Jews, that a more perfect display of the divine interference in their behalf, would yet be made; and that in consequence, they should still be distinguished as the peculiar people of God.

The writer of the epistle here alludes to the annual sacrifice or atonement under the law—in which the ceremonial transgressions of each year were cancelled by the sacrifices which always followed. And he informs those to whom he addresses himself, that the gospel is the last dispensation—that the final offering which sealed the new covenant, had been made, and that no other need be expected or desired. This had been asserted in the preceding chapter; v. 25, 26.

It should be recollected, that a Jew—and none but a Jew—was capable of committing a sin which in its consequences, involved his certain and hopeless rejection from the blessings of the gospel, for a longer period than is denounced against any one else. It is denominated the blasphemy against the holy spirit, and consisted in maliciously accusing Christ of casting out demons, and working miracles by the assistance of evil spirits.—Those who sinned wilfully against the truth, or light of the gospel, came under that denomination of transgressors; and worse of course, the subjects of that special blindness, which had no forgiveness under that age, and which could not be enlightened under the gospel dispensation "until the fulness of the Gentiles be come in." To such, in a peculiar sense, there remained no more sacrifice for sins.

Verse 27. "But a certain fearful looking for of judgment, and fiery indignation." In Matt. chap. xxiv. our Saviour informed the disciples of the impending fate of Jerusalem, and of the great and various miseries that would fall upon the nation. He also enumerated the signs which would usher in these calamities; and admonished them on seeing those signs, to flee from the city without hesitation or delay. The instructions and directions thus given, were carefully remembered by the apostles, and communicated, from time to time as circumstances required, to the christian converts.

And as those who apostatised from the truth would have the knowledge of these denunciations, and especially as they saw "the day approaching," (verse 26.)—that is, the signs which indicated its approach, fears would arise that the "fiery indignation" would fall upon them, "which shall devour the adversaries." What should devour them? The judgement and fiery indignation, feared by those who apostatised, is here said to devour the adversaries. But what were they adversaries? Those against whom the Saviour in the instance to which we have referred, denounced the judgements of God, were his adversaries, and the enemies of the truth. The renouncing christian became also an adversary, and was doomed to the same desolation and suffering as those who malignantly opposed the redeemer.

Verse 28. "He that despised Moses' law, died without mercy under two or three witnesses." This is an illustration of the foregoing statement—an appeal to a well known fact, for the purpose of enforcing the propriety of inflicting a "sorer punishment" on those who sinned against greater light, and a better dispen
sation. The full measure of this punishment may be estimated from Josephus, and from a review of the dispersed and suffering state of the Hebrews, for almost two thousand years.

Verse 29. "Who hath trodden under foot: the Son of God!"—This, and the remainder of the verse, comprise an enumeration of the particulars which go to make up what is before called a sinning wilfully after knowing the truth. If any further evidence had been wanting to prove that by truth was intended the gospel, this part of the subject would have been found to contain it. As men trample on what they despise, or esteem of no value—so, to contemn the doctrine of the cross—to consider it as the Jews generally did—too degrading to be the object of respect or belief—perhaps to anathematise its author, is to tread under foot the Son of God.

"Counted the blood of the covenant, wherewith he was sanctified an unholy thing." Instead of considering Jesus Christ the messenger of God, counting him a base and unholy impostor, whose blood, instead of being the seal of a new and more perfect dispensation, was shed as the merited reward of the most impious assumption, and daring iniquity. And hath done despite unto the spirit of grace." That is, to the gracious spirit of the gospel; whose mildness could make no enemies but among the most ravenous and bigoted, and whose spirit was life, love, and benevolence.

We have but to recall to mind the malignity with which the scribes and others opposed our Saviour and the progress of his gospel, to understand what is meant by doing despite to the spirit of grace.

It is wresting the most unequivocal testimony of the Messiahship of Jesus from its natural and obvious import—resisting the plainest facts, even multiplied miracles which demonstrated the divine interposition, and ascribing them to demonical agency.

The subject may be thus paraphrased—"Those Jews who apostatise from the Christian faith—those who wilfully abandon the truth, cannot reasonably expect that another sacrifice will be interposed for their deliverance, as the Jews look for the annual atonement. On the contrary, from what they already know of the threatenings against Jerusalem, (and indeed we see the day approaching) they can only expect the most fiery trials—the most severe judgments, which they have been taught will swallow up in ruin and destruction all the adversaries of the gospel.

And this is reasonable—for if the rejection of the law ensured the punishment of death, to sin against a better covenant—to contaminate the Son of God—to treat his suffering in the cause of truth, as the chastisement of an impostor, must call down the most severe punishment, even such as Christ denounced against those guilty of blasphemy."—S. R. S.

APPENDIX TO UNIVERSALISM—NO. 4.

The preceding article on the progress of Universalism in Whistown, was written in great haste, and though all the prominent facts were presented, yet several incidents characteristic of the temper of the public mind, or of individual feeling were overlooked.

It will be recollected, that Mr. Stacy settled in Whistown in the early part of 1807. During the winter he was engaged in teaching a common school.

And though no objection was urged against him—yet occasional hints were thrown out that he was an improper person—that men of his principles ought not to have the care and instruction of children and youth committed to their trust. These insinuations were sometimes accompanied with a wish, that the schoolhouse might be burnt, if nothing else should interpose to drive him from his employment. It accordingly happened that the schoolhouse accidentally took fire, and was burned to the ground in the course of the winter! The school, however, was continued in a private house without further interruption during the term of engagement.

In the fall of 1812, Mr. Dean attended an appointment in what was then called Hanover—now in the town of Marshall. After lecture, he was invited to tea by a friend—and with whose family Mr. D. was unacquainted. He had however, been apprised by his host, that my lady was in the "gall of bitterness."—Two daughters of the host took seats with Mr. D. and entered into conversation—one or the other of whom, never left the room while he remained. The good lady at length entered with a common iron skillet of water in her hand, which she very deliberately placed on some coals before the fire, and left the room. The young ladies looked at each other, and at the skillet, very significantly for a few minutes, when one of them seized it, and ran with it out of the house. She was followed by the old lady in great rage, and the race was continued fairly round the house, in which Miss had succeeded in so disposing of the warm skillet, as effectually to render the search of Madam unavailing. The young lady entered, and had just time to inform her sister in a loud whisper, that she had dropped the offensive vessel into a kind of cistern full of water; when the angry and scolding matron followed her, demanding what she had done with the skillet? She was calmly answered, that it was taken care of—when the pious old lady turned short, entered a closet or pantry—seized a pewter tankard, full of yeast, and hurled it, "with aim direct" and all her might at the head of Mr. D. who sat quietly contemplating the war of elements which raged around him.

One of the young ladies, whose vigilance was unerring, interposed a large shawl with great dexterity between the tankard and the head at which it had been levelled; and Mr. D. escaped the blow, though his long surtout received much of the contents of the tankard, which he bore home in triumph.

The skillet of water was intended for the purpose of scalding the heretic; and the young ladies remained with Mr. D. merely as his protectors; but for them, there can be no doubt that he would have been severely burnt, if he had escaped with life.

It will be gratifying to the reader to learn that this invertebrate tamagogy, and "tenacity of all righteousness" lived to see the folly, and repent the wickedness of her perverse spirit. The writer was in 1817, called to visit her on a sick bed—was asked by her to pray with her and for her, and heard her lament the obstinacy with which she had opposed the doctrine of unlimited salvation.

In June, 1807, the Western Association which had been organized the preceding year, held its session in the village of New Hartford. Mr. H. Ballou was one of the committee from the general convention, and preached the last sermon on that occasion. His reputation procured the attendance of a number of the most influential members of the Presbyterian congregation, in whose church the meeting was held. These when the services closed, joined in the procession which proceeded to the council room, across the street. Just as an aged and highly respectable member of the Presbyterian congregation was ascending the steps at the door, he was accosted by a certain eminent physician, with—"Mr. S. I am astonished to see you here—have you been too hear such stuff, and will you give your countenance to such absurd and dangerous doctrines? I should as soon have thought of seeing you any where else imaginable!" To this the old gentleman replied: "Dr. H. I have heard you say that you would not join our church until it was purified; now, if you had heard Mr. Ballou this afternoon, you would have learned how to effect that desirable object, and also where the
work should begin—be he would have told you that it should begin at home.

There is one circumstance in relation to the two most noted houses at New Hartford and Clinton of little moment, except its singularity. In finishing the slips in the former of these houses, it was determined by the building-committee not to hang the doors, which were all made and ready to put up. They were accordingly laid aside and the seats remain open.

Another custom, which probably originated in the circumstance of there being but two ranges of seats on different sides of the entry or aisle, is, that families do not sit together—the women take one side of the aisle and the men the other, and sit in different groups. The seats are far from being in a manner dignified or exercising any right over another in regard to their occupancy. The same takes place in the church at Clinton.

There is an air of great simplicity in this mode of seating the congregation—as well as a Quaker-like aspect in the separate groups of men and women of which it is composed. Nothing perhaps calls for the admiration of strangers so much, and yet it is not uncommon to see them more embarrassed in obtaining a seat, than in churches where they must stand in the aisle till the humanity of some one opens a door for their reception.

This method of leaving the seats free, however not adapted to many places—here it is not productive of any inconveniences.

S. R. S.

[For the Magazine and Advocate.]

CAUSE AND CURE OF INFIDELITY

Mr. Skinner—Special reasons have induced me to obtain an interview with you on your patience; which you will find as you read.

The heart cheering consolations which I receive from perusing your valuable paper, and contemplating the glorious liberty into which we have been brought, through the Gospel of peace, which so ably defend and so lucidly explain, are a buoy to my soul in its most desponding hour; and cause me almost to wish my days were not long, our earth, that I might forever praise God for the unpeachable gift of the gospel, and make known the blessings thereof to my fellow beings.

Truth is intellectual gold: it is more valued than rubies: it is that which makes free indeed. I was brought up in the nurture of the Lord, (as my pious mother term'd it) by being taught and duly instructed in the doctrine of total depravity, a vindictive God, a mysterious revelation, a flattering and all powerful Devil, and an irreconcilable enemy; and even then I was urged and commanded to believe, by the following convincing arguments:—

"You must repent, or you will be damned, that is, cast into a lake of fire and brimstones, wrath, and indignation, which is prepared for the devil and his angels; and this great share of the liberal periodicals published in this State and in the New England States; but I have read them with indifference as to the doctrinal parts, being brought wholly to obtain that with which I might contend against the church and state-uniting schemes. It is now about two years since Dr. A. Wood delivered a discourse, in which he most clearly explained the objection and utility of Christ's mission on earth. The ideas struck me with such agreeable sensations that I could not do otherwise than declare it foolish or useless; but it is of more value than rubies, it is intellectual gold, it is that which makes free indeed.

P. S. I had almost forgotten to mention the circumstance, which is to me somewhat gratifying. I have now been in New Haven about two weeks, the morning and evening of each day I have past in reading this Magazine. One young F. M. from a neighboring town, on the 25th of December, came to the people, and altho' they never have had but one universalist sermon amongst them, and have been constantly piloted from the way of truth, which makes me hope, (with the assistance of your paper) to be the means of doing much good.

Rossie, N. Y.

[For the Magazine and Advocate.]

THE CONTRAST.

That beautiful system of doctrines which teaches us that the Lord is impartial in goodness, and infinite in mercy to all his dependent children, is glorious and divine. How far superior to that gloomy and distinctive system of theology, which arrayed the robes of vengeance and endless wrath against his poor, weak and helpless offspring! It is of divine origin. It has a sure foundation, and it will stand. The final restoration of all things is recorded in the Sacred Oracles; it is written in the book of Universal Nature. The former declares that God is good unto all and that his tender mercies are over all his works—that he hath concluded all in unbelief that he might have mercy on all. They also testify that he will have all men to be saved and to come to the knowledge of the truth. The latter will gather together in one, all things in Christ—that his counsel shall stand, and he will do his pleasure. In all the pages of the great volume of the latter, we read the kindness and benevolence of God our heavenly Father. The king of day, as he diffuses his orient beams on hills and plains and valleys, and cheers the world with light and genial warmth, proclaims the impartiality of the Lord; as it is written he maketh his sun to rise on the evil and on the good. As a father, he is kind and he is merciful, and as he is the creator of all things, he is the infinite Father and preserver of all. And since he is a benevolent being, he doth not willingly impute iniquity to any soul which he has made. He hath said, I will not contend forever, neither will I be always wroth. That unto him every knee shall bow, and every tongue shall swear. And hath he said it, and will be not do it? hath he spoken, and will he not make it good?

It seems strange that any thing so will be blind and deluded as to believe that the Father of all mercies, whom the scriptures declare to be love—and as the heavens are higher than the earth, so are his ways higher than men's ways, has created millions of souls without any other design but that of torturing them in the liquid laws and flames of hell, to all eternity. Where is an earthly parent so destitute of every feeling of humanity and mercy, so cruel, and so wicked, so malicious and revengeful, having a disobedient child, and having it in his power to reclaim it, that would instead of doing this, go on and torture him? Who can be the least design of reforming, but merely to gratify his unrelenting cruelty? What would be said of such a parent? Answer. He would be considered as the most wicked man on earth, and what shall we say of such a tyrannical being as some represent God to be? We would say, as the Layman did to the Missionary, if this be the God you worship, I have associated him with the infernal spirits, for we consider all beings that take
pleasure in the miseries and sufferings of others, as contrary to the nature of God as darkness is to light. They are not of God, therefore they will come to be destroyed. The covenant with death shall be disannulled, and every agreement with hell shall not stand; and the glorious era will come when all mankind with his soul in happiness, or the sacred oracles are not to be credited.

Smithville, N. Y.

[For the Magazine and Advocate.]

MUSIC.

BOSTON, JAN. 16, 1830.

Dear Sir:--We have seen a number of the Western Recorder, published in Utica, wherein we find a very good and not a detail in relation to our new collection of Church Music. The affection of the writer utterly destroys his power of doing the work any harm. A little bias against the system results in its partial, and, especially, if what is said is false, unjust, or partial.

The author is doubtless Mr. Hastings himself, or more probably, by some of our interested Boston publishers of music, who is thought, and who thinks himself to be, a scientific judge of music. He is of the Handel and Haydn School, as it is termed here, and all men expected and do still expect, will, as a matter of policy to themselves, oppose the introduction of our work. Were it left to our discretion, we should prescribe such a course, or more; they say and write, the better for us. One or two writers in this city commenced with very similar indiscriminate criticism and blind abuse, but they have been silenced, and their labors have turned to their own disadvantage and to our benefit. There is no question in our mind, but what six or eight, who are the editors of the most distinguished judges of music in this country. The people seem now determined to have such music as will please them, who are willing to spend anything or seek their neighbors' "right cars for music," or that is the cruelest judgment to admire for them.

MARSH, CAPEN & LYON.

SERMON--BY LEWIS C. TODD.

For the wages of sin is death. Rom. vi. 23.

To whom is the wages of sin due--to God or the sinner? Not to God, as some have supposed; for God has not sinned, and therefore does not deserve the wages. Some have supposed that Jesus referred to this subject in his remarks on the prisoner who should be thrust into prison and not come out until he had paid the utmost farthing: but this cannot apply to the subject, because it represents the sinner as owing God a debt for sin. And as the wages of sin is death, this would imply that God intended to shut up the sinner in prison of hell until he should get his pay; and that, is, the sinner should pay the Deity the wages of sin which is death, or put to death the Almighty for the payment of his sins.

No wonder such think the sinner can never pay the debt. But I should wonder why Deity should like the wages so well as to feel disposed to imprison the debtor forever, because he is unable to pay. All this absurdity is in consequence of an Orthodox mistake, that the sinner owes God wages. Nay, more--It has been supposed that God ought in justice to have his pay, it was immutable whatever the sinner paid him or somebody else, and of course Jesus might pay the debt for as many as he pleased, and liberate them: but if Jesus was to pay the debt due to God, I should suspect, that instead of dying himself, he must pay the wages which is death to God, to whom it is due, and who makes the demand.

Perhaps this difficulty is managed by the idea that Jesus is God, and of course, in receiving death he received his wages from the elect who died for sin or sin itself. But if God has been murdered once to pay him the debt due him for sin, who can tell how many times he would have to be murdered to pay him for all the sins of mortals? If all the sins of the elect in the aggregate only require one death of God, I should think, were he murdered again it might pay the debt due him from the reprobates; and as they are unable to pay the debt, I would suggest whether such payment be not better than none. These, and many other naked absurdities hang upon the idea that the wages or debt is due from the sinner to God. We shall therefore presume, that as the sinner earns the wages, they are due to him and nobody else. God seems to have promised the sinner his wages for sin, which is death. Now justice required that the sinner should receive his pay. Suppose then, that Jesus received these wages instead of the elect, would justice be done? Justice did not require that Christ should receive the wages, but the sinner who earned it. Suppose an elect priest had labored faithfully, till he had earned a salary of five hundred dollars would he think it just for his parishioners to pay his wages to some other person? Can it be just to pay my wages which I have earned to another? And even such should wages be paid to another, would they not be still due to me as much as before? And so, as the wages of sin are due the sinner, and nobody else, they will be due to him until he receives them. Yes, although Christ should receive them a thousand times, and although angels should receive them, still they were due to the sinner and him only, and must be still due to him till he receives them. Yes, ye elect, if ye are sinners, remember the wages of sin and his death, that they are due to you, that they cannot be paid to any other person instead of you, and therefore, if justice is ever done, ye will die in the sense of the text; for when sin is finished, it brings with it death and "The soul that sinneth shall die."

The next subject is, since death is due to the sinner, is the death of such a nature that the sinner can receive it, or can the debt be paid? If not, then man would lose his wages. But God would lose nothing, even in that case. But as God has engaged to pay the sinner, will he not be able to do it? If in committing one sin, man earns endless death, (as some say,) then it would take God forever to pay the sinner for his first sin, and be never would be able to begin to pay him for any of his subsequent offences. And indeed the time would never come when he would have paid up any thing more than the wages of sin itself. For the first sin, a single sin, the wages of which is death, would be forever due.

Now who can believe that God is the author of a plan which is to involve him so much in debt to all sinners, that he can only pay the interest in one of the ten thousand obligations due to each? We generally think it a want of wisdom, for a person to contract debts which he cannot pay, and it is certainly criminal for one to contract a debt which he knows he can never pay. But if God has not contracted debts which he cannot pay, then he will pay the sinner his wages, and the sinner will receive them, and when he has received them, they will be no longer due. And even God may be "a just God and a Saviour," according to the Scriptures.

Those who possess the true love of God are at all times cheerful and happy; they find that the yoke of Jesus is easy, and his burthen light; they find that he gives rest unto their souls, and that he refreshes all those who are weary and heavy laden with the burden of this life.

ANecdote of Dr. Johnson. Among the anecdotes of this great literary Levite which we have heard related, and which have not, so far as our recollection is to be credited, before appeared in print, is the following short but pithy one:--During the Doctor's temporary residence in Edinburgh, one of the most influential of the then Magistrates, distinguished alike for his affability and proud spirit, called at the inn in which the lexicographer "put up," for the purpose of paying his respects to him. The Doctor happened at the time to be in one of his sulkiest moods, and did not deign to notice his visitor in a manner even approaching to the common courtesies of life. The latter, after repeated ineffectual attempts to draw the Doctor into conversation, harden'd his heart and left him as before. John promptly appeared, upon which the functionary presented him with half-a-crown, adding a tone of impatience, indignation and sarcasm, "Here, waiter, take that for a sight of your southern born." --Elgin Courter.
REVIVAL—ALMOST!

"Is there an awakening in Utica?" "Is there a revival in this place?" "Is the work of the Lord going on among the inhabitants of this village?" These are questions which are often asked—though not very frequently, perhaps, in this place, but—in the country round about us; and we have several times had the question proposed to us, "Is there a revival in Utica?" We shall therefore endeavor to answer it as well as we know how.

There is no doubt but the Orthodox, so called, would be glad to answer in the affirmative, i.e. in their sense of the terms—nay, that they have for many weeks, and even months, been laboring and struggling, and praying and agonizing, (to use their own language,) to bring it about. Every cord has been strained, every stone turned, bushes and boshels of tracts distributed, prayer, anony, and conference meetings "got up," and kept up, the thunders of Sinai resorted to, endless damnation threatened, Universalism preached against, &c. But alas! 'tis all to no effect! They begin themselves to despair of success; and we are somewhat apprehensive, that in wrath for the hardness of heart and obstinacy of the citizens of our devoted village, they will at last give us up to the devil, and let us all "go to hell and be damned," as their preachers sometimes tell those they cannot frighten with their denunciations. We believe two or three individuals having met with some pecuniary losses, or being out of health, were for a few days rather melancholy and hypochondriacal, in consequence of which they were thought to be under "concern of mind," on account of religion. Hence the report was circulated that a "great revival" had commenced. But a few days restored those individuals to their wonted cheerfulness and equanimity; and all the high hopes that the Orthodox had cherished were blown to the winds. We understand 'that at a late Presbyterian meeting in this place, one of their leaders at the close of the services most earnestly and loudly called upon the congregation and entreated them, if they had any regard for the prosperity of the church, to attend a meeting on Thursday evening, for the express purpose of praying for a revival, saying: "I do solemnly entreat you to come—even if you cannot come till after nine o'clock, come then, for something must be done. But their day is past; they cannot succeed.

We believe the Methodists within a few days have been making some similar attempts at getting up a "revival:" i.e. and praying that the Lord would "come down this minute and convert sister Hannah," and likewise personally for "Betsey and Sally, and John and Samuel:" But the mania does not take well, and the whole is likely to end in—a little smoke.

The truth is, the wild fire kindled in this place about four years ago by the noted fanatic, C. G. Pinney, burnt over the ground that had any combustible materials on it, and so completely consumed the underbrush, leaving nothing but blackness, soot and ashes in its course, there appears to be nothing at present on which this kind of fire can prey. All sensible people were so disgusted with the wild and furious fanaticism that then raged, that they are now on their guard, and communicate their views and feeling in relation to it to one to another and to their children, in order to prevent the return of a similar mania. Even many who then experienced an attack of the Finney fever have completely recovered from the disease, no matter how much they are, in a moral sense, perfectly hale. They have seen through the arts, machinations, pious frauds and tact, and turned to by the canting revivalists, to frighten weak minded men, women and children into a compliance with their wishes and a pretended willingness to receive their dogmas: and they feel a deep shame and mortification that they were so easily carried away with what was then so common a delusion.

Modern Orthodoxy is sensible of all this. She knows too that her judgment is at hand—that her days are numbered—and that her tomb is preparing in the growing intelligence of the people. Her votaries quake with fear for her doom, and struggle hard to keep the breath of life in her—they make every exertion to save her from approaching dissolution; but it is in vain. Their efforts are out of time and place, awkwardly made, and with a tremendous hand. But as they cannot save her, we advise them to abandon her to her fate. She is a cruel and ugly hag—has shed much blood in her day—produced incalculable misery among men; let her die! Put your confidence in something better—something of a more enduring and permanent character, and of a more beauteous nature.

Far be it from us to speak lightly, or in terms of ridicule, reproach, opposition, or disparagement of religion itself, or of real revivals of religion—for such we verily believe there are—but in all good conscience we do, we must, view these boisterous movements, these popular excitement, in which the passions are principally addressed and operated upon, particularly that of fear, as being extremely pernicious and baneful in their effects. We think they deserve almost any name rather than that of religion. Do we, those we ask, who are the most active in getting up and carrying on these excitements, understand themselves—have they any just conceptions of what religion is? If called upon to give its definition would any of them think of adopting the language of the Apostle and saying, "Fare religion and unfaithful before God and the Father, this is, to visit the wicked in the midst of their affliction, and keep himself unspotted from the world?" No; this is not the definition they would give, nor indeed one that would suit them. They would explain it to be some mysterious and unaccountable affection of the mind, a consciousness of total depravity, a fear of endless damnation, a delirium from this fear, as it respected themselves, after having endured its tortures a sufficient length of time, a subsequent consciousness of being a chosen vessel of mercy by the sovereign electing grace of God, and the constant attendance on conferences, prayer and anxious meetings, and the performance of certain other external and ceremonial duties, etc. etc.: without the idea ever entering into their hearts that pure religion consisted in active and practical benevolence.

We believe, however, notwithstanding what we have said in answer to the questions at the commencement of this article, that there is a revived religion in Utica, and indeed in the country round about here generally—though not of the kind the Orthodox would wish. There is a great awakening. People are beginning to inquire, to read, and examine for themselves. They are no longer disposed to swallow down, without examination, the doctrine of John Calvin, or the dictum of their priests. They begin to "search the scriptures" (like the noble Bereans) to see whether these things are true. A spirit of inquiry is abroad in the land that will not be most satisfied till it has fairly tested the doctrines now called Orthodox; and in proportion as this spirit is indulged, people reject them, and embrace more enlarged and exalted ideas of the divine character and benevolence, principles of more expansive charity and good will to men, and hence put more in practice what the apostle defines "pure religion" to be. And we most fervently pray, "Lord revive thy work in the midst of the years—carry it on till it is perfected—till all shall know thee from the least to the greatest—till all shall practice pure religion and undefiled before thee, the Father."

We learn from the Christian Intelligencer, that Mr. W. I. Rosee, of Portland, (Me.) proposes publishing a small work, the object of which will be to assist children in rightly understanding the Holy Scriptures. It will be adapted to the use of either Sunday Schools or the domestic circle. We believe a similar work is now preparing, or soon to be published, in Boston, prepared by Mr. Stephen B. Smith. In what state of correctness it is we are not able to say; nor whether these two works will materially differ as to their general design. That such some work is needed by the Universalist public we presume no one will dispute. When we see the self-styled Orthodox making such untiring efforts to instil their dogmas into the minds of the rising generation, why should not Universalists use all possible means for correcting these absurd notions, instructing their children in the principles of truth, and training them up in the way they would have them go?

Universalist Societies and our friends generally in this vicinity, are informed, that Brother Joseph Freeman, late of Saratoga Springs, has prevailed on to come and spend some weeks, and perhaps months, in this region, for the purpose of supplying those places with preaching which are destitute of preaching. Those who are anxious to obtain preaching, will please signify the same, either to the Editor, or to Mr. S. R. Smith of Clinton, and Mr. Freeman will be at their service. He is a worthy man and an able preacher; and they will do well to avail themselves of this op-
Our Agents and friends generally will accept our unfeigned thanks for their activity in procuring subscriptions, and the interest they manifest in circulating more widely the Magazine and Advocate. Our agents in Russia, Frankfurt, German Flatts, Boonville, Leyden, Owego, Bainbridge, Cooperstown, Ithaca, N. Y. Springfield and Rockdale, Pe. Pontiac, Michigan; Jaffrey and New Ipswich, N. H. and various other places in the United States and the Canadas, are particularly entitled to this acknowledgment. We have yet from 100 to 200 copies on hand, with which we can supply new subscribers probably for four or five weeks yet to come, from the commencement of the volume.

TO CORRESPONDENTS.

Mr. First Sermon, shall appear in our next. Two Sermons are received from Br. F. Langwroth, which we have not yet had time to examine. The poetry of Anselme is good—much better than the metaphors employed in it. The emblems of Summer should not be employed in a Winter's scene; nor those of Winter in one of Summer, except for the purpose of contrast. Several other articles on hand which we have not yet examined.

BINDING.

Subscribers for the last volume of the Evangelical Magazine who wish their papers bound, will leave them with 1 Tiffany, (this Book Store under this Office,) who engages to receive them between this and the 1st of March, and bind them on the same terms as they were bound last spring. See No. 2, vol. 3d.

PUBLIC MEETINGS.

We are glad that every day brings us the cheering intelligence that the good people of these United States, are awaking from their lethargy, discovering the arts and machinations resorted to by a certain set of religious paladins to seize the reigns of government and enslave this country; and not merely to see and to also act, with promptness and decision in opposition to such a dangerous combination. The following extract from a letter just received from a friend in Geddes, will show that the inhabitants of Onondaga Co. are not idle and indifferent "lookers-on in Venice."

"There has been within the last two weeks, two meetings of the citizens of Syracuse and Solna, that were attended by large numbers who were opposed to the stoppage of the mail on the Sabbath. At the meeting at Salina there was, I understand, upwards of 800 people assembled, and nearly as many at Syracuse. Spirited resolutions were adopted at both places, in furtherance of the object of the meeting, and especially so at Salina. The people are awake to inquiry; and our periodicals must share largely in the praise of that sounding the alarm. Orthodoxy is down, down; and may the Lord keep it there. Yours affectionately."

G. H. P.

DOCTRINE OF CHANCE EXAMINED BY ARCHBISHOP TILLOTSON.

"I appeal to every man of reason whether any thing can be more unreasonable, than obstinate refusal to the very face of it all. the arguments and characters of a wise design and constancy. Whenever any considerable work, in which there was required a great variety of parts, and a regular and orderly disposition of those parts, done by chance, will chance fit means to ends, and that I know not in any one. — How long might a man, after he had jumbled a set of letters in a bag, fly them out upon the ground, and be sure to put by the right side of them on any side, and not fall in any one? — And may not a little book be as easily made by chance as the great volume of the world? How long might a man be sure to turn a careless hand, before they would happen to make the exact picture of a man? And is man easier made by chance than his picture? How might twenty thousand blind men, who should be sent out from several remote parts of England, wander up and down before they would all meet upon Salisbury plain, and fall into and file in the exact order of an army? And yet, this is much more easy to be imagined, than how the innumerable blind parts of matter should rendezvous themselves into a world. A man that might build a Seventh chapel at Westminster might with as good reason maintain (yes, with much better, considering the vast difference between that little structure and the huge fabric of the world,) that it need not be by any means, but that the stones did by chance grow into those curious figures into which they seem to have been cut out and graven upon time as tales may be by the materials of that building, the stone, mortar, timber, iron, lead and glass, happily met together, and very fortunately ranged themselves into that delicate order in which we see them now, so closely compacted, that it must be a very great chance that parts them again. What would the world think of a man that should advance such an opinion? I think, without judging a book for it? If they would do him right, they ought to look upon him as mad, but yet with a little more reason than any man can have to say, that the world was made by chance, or that the first men grew out of the earth as plants do now. For, can anything be more ridiculous, and against all reason, than to ascribe the production of men to the first fulnesses of the earth, without so much as one instance and experiment, in any age or history, to countenance so monstrous a supposition? The thing is, first, or rather, to find, and in as much as it can make it more apparent. And yet, those harmless principles [the atheism of his day] give this precarious account of the origin of man; a speculation on reason, the great wits of the world, the only cautious and wary persons, that hate to be imposed upon, that must have convincing every thing, and can admit of nothing without a clear demonstration of it."

From the Washington Telegraph.

Rev. John Leland, to Col. R. M. Johnson, on the Message of the President, and Transportation of the Mail. The Message of the President proves that he is well to rule in times of peace, as he is brave to fight in times of war. It embraces the whole ground. Our relations with European powers, the Barbary States and Indians, are clear. The rights of the people, the integrity of the authority of the States, and the specific powers of the general Government, he delineates with the hand of a master. Our relations with foreign powers—intercourse with the Indian tribes and internal regulations, cannot be developed with a word, nor with a thousand; hence the Message is short, but as it is, I wish it contained another solemn warning to Congress, to do nothing, (in a legislative capacity) that would have any bearing on religious opinions.
A large number of People, in concert, have petitioned the legislature of the United States for the establishment of Sunday as a national holiday. The petition, which has been presented to Congress, is signed by thousands of citizens from all parts of the country. It states: "We, your petitioners, being of the opinion that the observance of the Sabbath is necessary to the public welfare, and that it should be established as a legal holiday, respectfully request that you will be pleased to fix a day for the observance of the Sabbath, and to provide for its observance by law." The petitioners believe that the observance of the Sabbath is necessary to the public welfare, and that it should be established as a legal holiday.

BECOMING RELIGIOUS.

The process of becoming religious is commonly described by the phrases, "being anxious --being under concern--seeing the plague of one's heart--being struck under conviction of sin--being brought out of this state--having a view of Christ--obtaining a hope; and meeting with a change, that is, a change of heart.

And the first observation, that I have to make concerning these expressions is, that they mean just as much and no more, than to say of any one, that he has been led to see his faults, to lament what is wrong in himself and in the sight of God, to repent of his sins, to strive for a purity of heart, to watch with anxiety against temptation, and to walk in the way of uprightness and piety. These expressions, I say, indicate all that is necessary in the way of becoming pious; they do circumspectly and in substance mean as much as the more popular and technical phrases of the day; though they do not circumspectly perhaps.

And this suggests to me another observation, concerning the phrases in question. They convey or imply too much that is circumstantial. They seem to shadow forth some dreadful process, that is to be passed through, in order to become religious. They do therefore, throw obstacles in the way. They are too figurative--too extravagant--and they too much confuse and shut up the mind to one certain course and process. Besides, these phrases are some of them liable to objections individually. "Having a view of Christ," is apt to convey to the mind the idea of least of the speculative view of his character, quite different from that admiring and affectionate sense of his excellence and his compassion which every Christian will desire to cherish. "Obtaining a hope," too, is a very different thing, certainly from obtaining religion; and it is often found to be a very different thing from obtaining the charity, modesty, and gentleness of the Christian temper.

And "meeting with a change," is a phrase, we fear, which implies, to the general mind, too sudden, and too passive an experience. Meeting with anything, in the manner here used, is a language that is applied to fortune and fate--to some inevitable event. Wherever our prospects with, he cannot help. It is the same as to say, that something had befallen him. Now this is not the way in which religion approaches us. It does not happen to a man, but it is sought and obtained by him. Nor does it come as suddenly as the language is understood to mean.

No man becomes a Christian, a spiritual and self-denying disciple of Christ, in an hour, or a day.
SACRED LYRE.

[For the Magazine and Advocate.]

WINTER COUNTRY THERE is a better land than this,
Beyond the starry skies;
Where seas of endless pleasures roll,
And nothing fades or dies.
Where rosy blushes of rosebuds fade,
And stars in their courses fail.
And every field and valley smile
In gay perennial bloom.

In that celestial paradise
The rose of Sharon grows,
There are the boughs of fire
And happy souls repose.

My youthful friends, O may we meet
In that fair heavenly clime,
On everlasting sinless shores,
When we are call'd from time.

There every child of Adam's race
Shall be for ever adored,
When they are freed from sin and death,
And time shall be no more.

They'll walk, in robes of white, the hills
That are for ever green,
And flourish in immortal bloom
In one eternal scene.

**THAT**

**IN THE EARLY PART OF THE MEMOIR" OF JEFFERSON I SAW A CHARACTERISTIC SCENE WHICH MAKE THEIR WAY, IN ANSWER TO AN OBSERVATION MADE BY JEFFERSON, ON THE MOST VITAL POINTS, IN WHICH THE SUGGESTIVE ANECDOTES WERE INSTRUMENTAL TO THE VIEW."**

He mentioned the Edystone light-house
In the British Channel, as being built on a rock,
In the mid-channel, totally inaccessible in winter,
From the boisterous character of that sea
In that season; that, therefore, for the two keepers employed to keep up the lights, provisions for the same were necessarily carried to them in autumn, as they could not possibly be returned otherwise.

The boatmen met at the door one of the keepers, and accosted him with a "How goes it, friend?"—Very well,—How is your companion?—"I do not know."—Don't know! Is not he here?—I can't tell.—Have you not seen him to-day?—"No, when did you see him?—"Not since last fall."—You have killed him.—"Yes, I did;—his body was laid by him, as having certainly murdered his companion; but he desired them to go up stairs and examine for themselves. They went up and, there found the other keeper, who had not returned, it seems, soon after being left there, had divided into two parties, assigned the care below to one, and those above to the other, and had never spoken to, or seen, another one another.

Som Patch Bostone.—A girl in Pownal, Vt. by the name of Rose, about fourteen years of age, has performed a greater feat at jumping, than Sam. In his best days, ever dared to undertake. Miss Rose, it appears, has been to Brown's Mills, and taken a bundle from the carding machine, with which she proceeded homewards; but thinking to reach home sooner by going across the lots than by the common route, she left the road, and proceeded towards her house. It seems that she soon lost her way, and after wandering about for some time, she returned to the same route, that she had just left, and about a short distance above the place mentioned, where there is a perpendicular rock, and a very steep declivity down to the road. Not knowing where she was, she boldly walked off from the cliff and fell perpendicularly 63 feet, when she rebounded and fell 70 more, rolls and all! making the whole distance, either perpendicular or over sharp rocks 133 feet, without receiving any injury at all!—The distance has been accurately measured, so that there can be no mistake.—Williamstown Adv.

A Boat's Crew swallowed by a Whale.—A correspondent of the Dublin Morning Register, in a letter in the Dublin Commercial Register, Nov. 30, says: "I have to report a most awful and unparalleled event, which took place in Inver Bay on Saturday last. Five men, in a yawl, were in pursuit of a large whale. They had drawn near, when a whale following the ship, with open jaws came in contact with the yawl (broadside to). Feeling the yawl, the monster closed its jaws, so that the ship was struck with the extremity of the two ends, in one of which was a young lad, in the act of putting out his hand. He was the only one out of the five that escaped. One man was found crushed, and fastened to a piece of the floating wreck. A bunch of hair, from the hills of the whale, fastened in a shiver of the wreck, confirms that the boat was destroyed in the way described, and it is not by those on shore and those in the boat able to attest..."

BR. SKINNER.—The following beautiful article is from a work entitled "Parables," by Dr. F. A. Krummacher..."Prussian."

S. R. S.

THE PARSE, THE JEW, AND THE CHRISTIAN

A Jew entered a Parsee temple, and there beheld the sacred fire. What! said he, to your priest, do ye worship the fire? Not the fire, answered them, but the sun, and the glory of his descent. Do ye worship the sun, or the glory of his descent?—they replied the priest, but the uncultivated man requires a sensible sign, in order to form a conception of the Most High. And is it not an image, imageless, Incapable of imitation, Incapable of being seen, Light of Lights, of that Being who blesses and preserves all things?—The Parsee thereupon rejoined: Do your people then distinguish the sign from the original? They call the sun their God, and descending, even from this to a less object, they kneel before an earthly flame. Ye amuse the outer eye, but blind the inward eye, and while ye hold to that which earthly, ye withdraw from them the heavenly light. Thou shalt not make unto thee any image or likeness. How then do ye designate the Supreme Being, asked the Parsee.

We call him Jehovah Adonai, that is, the Lord who is, who was, and who will be, answered the Jew. Your appellation is grand and sublime, said the Parsee, but it is a word too.

A Christian then drew nigh and said: We call him Father.

The Pagan and the Jew looked at each other and said: Here is at once an image and a reality; it is a word of the heart, said the Pagan; but we have raised our eyes to heaven and said with reverence and love, Father! And then they took each other by the hand, and all three called one another, father.

NEW AND VALUABLE CHURCH MUSIC.

MARCH, CAPEN & LTON, of Boston, Mass., and Concord, N. H., have just published, The Stoughton Choral Union, a collection of church music, composed and arranged by the Stoughton Musical Society, being a compilation of the most approved Sacred Music, by ancient and modern authors, preserved as originally written.

That this work is well calculated to suit a large majority of the people, and is already popular with them, it is necessary only to state, that its price, $2 per annum, payable half-yearly in advance, is such as will enable every one to purchase a copy, and as such will not only be a means of diffusing knowledge and promoting true religion, but will bring the great Redeemer near to as many in the land as are willing to receive him into their hearts, and to believe on him, that they might have life everlasting.

DURfee & NAYLOR, Printers, Boston.
THE PREACHER.

SERMON NO. 4.—By S. C. Loveland.

John x. 16.—“A good shepherd have I found, which is not of this world; and I brought and laid down my life for the sheep.”

The term ‘shepherd’ evidently refers to the care and protection of the sheep, not to the nature of the sheep itself. The term ‘sheep’ is often used metaphorically to refer to people who belong to the Christian church. The term ‘shepherd’ and ‘sheep’ are used in this way in many of the New Testament passages.

There is no decision on this point that appears more rational than the decision of Christ as speaking of believers. The description of the faithful shepherd is well known, with their character. “He that believe on the Son hath everlasting life.” Faith comes by hearing, and hearing by the word of God. Jesus calls; the believer believes and knows his voice. All believers whose faith works by love and purity follow their shepherd. They distinguish his voice from the voice of strangers, because they are acquainted with it. These believers could then be but a few, selected from the Jewish nation, although it is beyond a doubt, they comprehended all that then believed in him.

Allowing these conclusions to be just, the way is now prepared to consider more particularly the subject matter of our text. “And other sheep I have,” says the Redeemer. “Ah, what other sheep?” Any other than believers? Yes. “And other sheep I have, which are not of this fold.” If believers were included in the parable, they could not be included here. And if some believers were meant, it is evident, as that which are not of this fold, implies they must be elsewhere. “Them also I must bring” shows that they were not brought, were unreconciled, and consequently, unbelieving.

It is not from this description of character alone, that we are authorised to consider unbelievers a portion of Christ's property; but we find it maintained by the united testimony of many passages. The heathen, which are given him for his inheritance, the uttermost parts of the earth for his possession, and descriptions of such a character. If Christ tasted death for every man, if he gave himself a ransom for all, as the scriptures assert; unbelievers must certainly be included.

As we think it likely these ideas may be new to some of our readers, it may not be amiss to labor this part of our subject somewhat particularly. The term sheep is used as a figure to represent different characters, the wicked as well as the righteous. Wherein sheep and goats are mentioned in the 25th chapter of Matthew, sheep are used for the righteous only, being so called in the last verse, “the righteous into life eternal.” When it is said; “All we like sheep have gone astray,” sheep must mean the wicked; for these are the characters that go astray. When Christ said, “The good shepherd giveth his life for the sheep,” is it wrong to say, he meant all mankind? Is it not plain from other scriptures, that he died for all without exception? As we have it from the evident authority of two passages, that sheep are used as a figure for the wicked, there arises nothing from this consideration, against the term being applied indiscriminately to all men. But in our text we apply it to unbelievers only, because believers had been before designated. Our Saviour, no doubt had his eye upon the large field of the Gentile world, the “every creature” to whom he commanded his disciples to preach the good tidings of the gospel. The two classes of men, the sheep in the parable, and the other sheep, spoken of in our text, include, according to the faith of all denominations of Christians, the whole extent of the Saviour's property. The point is which they differ, is concerning the proper number that belong to him. But though this may be a point of difference, we cannot expect to profit by making it subject of warm contention.

As Christ has chosen, in this instance, the similitude of shepherd and sheep, to represent the relation between himself and mankind, we may expect to profit by considering a few analogies. Sheep were not anciently kept by the walls of enclosed fields, as at the present time; but by the immediate presence of the shep-
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

run away, as wild sheep always will, what would the shepherd be likely to do? What would the faithful shepherd be likely to do? To abandon them, and tell them, because they would not come, it was their own fault? It was no concern of his whether they were food for wolves or a prey to the voracious tiger?—Shepherds never talk like this. If one sheep out of a hundred was lost, it would be sought after with anxiety and avidity; and when found, it would be brought in with joy. And does Jesus exercise less care over his people than an ancient shepherd did over his flock? The good shepherd that gives his life for the sheep exercises a faithfulness, that is not to be excelled by the faithfulness of those that watched their flocks by night. He cares for the sheep, for they are his; they are the purchase of his blood.

The common shepherd that undertakes to domesticate his wild and timid sheep, is patient to call until they become accustomed with his voice. Though they use the utmost of their power to escape him, he is earnest and vigilant in pursuing. Their mistaken fears, and exertions to elude him, will cost them pain and weariness; but will detract nothing from the zeal of their shepherd to obtain them. The reader will easily perceive how these remarks apply to Christ and the people whom he came to save. The figure cannot but represent the image in living colors.

In the voice of Christ, the true shepherd of the sheep, we may notice a few particulars.

1. His voice is the voice of faithfulness. Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after. But Christ as a Son over his own house, whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end. When men are fully persuaded that he who calls them is faithful, it affords a powerful incentive to attend to his voice. The faithfulness of Jesus is maintained by many considerations. He is the son, and faithful as a son. Mankind are his possession, which idea in men, would excite the principles of faithfulness. It afford an encouragement to men to put their trust in him, though possibly, this consideration may add nothing to the faithfulness of our Lord. Faithfulness in an earthly shepherd, secures the peace and safety of their flock, and excites perseverance in bringing home the wandering sheep. Faithfulness in the great Shepherd and Bishop of souls, is calculated to confirm our confidence in him, and give us an assurance that what he has promised he will be careful and sure to perform.

2. His voice is the voice of mercy.—This we may very nearly infer from the idea of his faithfulness. By the constancy and faithfulness of Jesus, we learn that he is merciful. The sinner may suppose him an enemy because himself is wicked, but will learn in due time that we have a merciful high Priest, who can have compassion on the ignorant and those who are out of the way. It is by a constant voice of mercy that the timid flocks learn to trust and follow their shepherd.

3. The voice of Christ is the voice of love. This is the grand principle by which he endears himself to them. “The good shepherd giveth his life for the sheep.” He was devoted to their service here, and to crucifixion in death, for their sakes. He is the propitiation for their sins—for the sins of the whole world. “Greater love,” says Jesus, “hath no man than this, that a man lay down his life for his friends.” But Jesus laid down his life for his enemies. “For when we were yet without strength, in due time Christ died for the ungodly. For scarcely a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if we were enemies we were reconciled to God by the death of his Son; much more being reconciled we shall be saved by his life.”

4. The voice of Christ is the voice of truth. This is an essential property. Wherever there is distrust in the character of a shepherd, his flock cannot feel safe in his care. The same is equally true of man as he stands in relation to his Redeemer. It is through the medium of truth that they are to come to the knowledge of him. And it is worthy of notice in this place, that our Saviour exemplifies the faithfulness of his people should know the truth. In praying for his disciples, he says, “Sanctify them through thy truth, thy word is truth.” Again, on another occasion, “Ye shall know the truth, and the truth shall make you free.” That policy among men, that hides any gospel truth from the people, or attempts to hide it, under any specious pretext whatever, we have no reason to believe will ever be countenanced by the true shepherd that gave his life for the sheep. He never scrupled to inform his disciples of the calamities or troubles that would befall them, nor did he fear the reproach of the enemy when he prophesied of a declension from the faith. “Because iniquity shall abound,
the love of many shall wax cold." Experience and facts have long since proved this to be true; but it is what many false pretenders to a heavenly mission, would hardly be willing to own of their followers, much less voluntarily to predict.

The concluding part of our subject predicts a happy result, and these shall be one fold and one shepherd. Hir-ling shepherds are not always to cheat the flock of the Saviour’s purchase, and leave them to the ravages of wolves. — Their wanderings upon the mountains will cease, and their weariness in the valleys. Kept where God appoints salvation for walls and bulwarks, there will be no thief or robber to climb up another way, to terrify, rob, or spoil the flock. Now, folds are many; but then there shall be one fold. Shepherds are now numerous and much divided in their doctrines and methods of instruction; but their divisions must be dropped when their offices end and unite, in the office of the one Shepherd. Now, perhaps, we behold a little flock that hear the voice of their Shepherd and follow him. Let us not fear. "Other sheep," says Christ, "I have, which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd."

INSPIRED PREACHERS.

The scrap doctors, or text expositors, have not only very generally obscured the words they proposed to illustrate, but they have made their office accessible to every novice, and introduced a band of "public preachers," that are a disgrace to the age in which we live. Any body with or without common sense, can become a scrap doctor. A man that can neither read nor spell, can "preach a sermon on a text, or preach from a text." I am authorized to state, as a well attested fact, that not long since, in the District of Columbia, hard by the Capitol of the United States, where all the heads of departments live, and all foreigners resort, a certain textuary did take for his text the words of a wicked man, found in Matthew, 25: the false accusation of the wicked servant who told his lord, "Thou art an austere man." This was the text. The preacher could not spell well, and he made it—"Thou art an oyster-man." But the misfortune was, he raised his whole doctrine on the word oyster. In his exordium, for he too was an orator, he told his audience that his object was to show how fitly the Saviour was compared to an oyster-man, or an oyster-catcher. Accordingly, his method was, 1st, to show the numerous points of coincidence or resemblance between his Saviour and an oyster-man. 2d, To point out how suitably oysters represented sinners. 3d, To demonstrate how beautifully the tongues, which the oyster-man uses to take up oysters, represented "ministers of the gospel." 4th, To prove that the oyster-man’s boat is a fit emblem of the gospel, and of a "gospel church," into which the oysters or sinners are put when caught or converted. His fifth head I have forgotten, but perhaps it was to show how the cooking and eating of oysters represented the management and discipline of those sinners caught by those ministers of the gospel. He concluded with a few practical hints according to custom.

What a happy mistake this was, and how fortunate for the audience! And yet he was called and sent of God to preach his gospel!!!

I once heard, with my own ears, a pious textuary deliver an introductory sermon to an assembly of divines, from the words of the devil, or from what was equivalent — the words of a damsel speaking from the impulse of a spirit of divination. The soothsayer said of the apostles — These are the servants of the most high God which show unto us the way of salvation. He did not «sick so well to his text» as the aforesaid textuary; for while the divining damsel applied her discourses to the apostles, the divine textuary appropriated them to himself and such folks as the oyster expositor.

A pious divine, who may, for taught I know, be yet dubbed D. D. whose spirit within him was vehemently moved at the knots of ribbon on the ladies’ bonnets, ransacked from Genesis to Jude for a text to afford pretext for giving scope to the fervor of his soul against those obnoxious knots, found the following words—"Let him that is on the house top not come down." Not being a perfect speller, the good preacher, wishing to have a text just to the point, he selected these four words—"Top not come down.

Procrus Euphonius he prefixed a to the negative particle, and converted it into a noun theological. His method was natural and easy —1st, He proposed to explain the top knots; 2d, To give a divine command for their demolition; 3d, To expatiate on the reasonableness of the injunction — come down. 4th, To denounced the eternal perdition of the disobedient. He too was a preacher who appropriated the words of Isaiah — "How beautiful are the feet of them that publish the gospel of peace, that bring glad tidings of good things." He was sent of God, if we could believe him.

Now, courteous reader, will you allow me to say what I am sure is a fact; that I have heard hundreds of sermons and read volumes of them, on texts, and from the learned too, which, though not so evidently ridiculous to every body, were really as absurd as the above.—[Ed.] Christian Baptist.

DR. FRANULLIN.

The following is a copy of an original letter from the venerable Franklin, to a minister of a church in the southern part of New-Jersey, which has been recently discovered among some old family papers. It is a composition perfectly in the manner and spirit of that great and worthy man.

Philadelphia, June 6, 1788. -

"Dear Sir—I received your kind letter of the 2d inst. and am glad to hear that you increase in strength—I hope you will continue mending till you recover your former health and firmness. Let me know whether you still use the cold bath, and what effect it has, in relation to the kind of service you mention. I wish it could have been of more service to you; but if it had, the only thanks I should desire, are, that you would always be ready to serve any other person, that may need your assistance; and so let good offices go round; for mankind are all of a family. For my own part, when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts. In my travels and since my settlement, I have received much kindness from men, to whom I shall never have an opportunity of making the least direct return; and numberless mercies from God, who is infinitely above being benefited by our services. These kindnesses from men, I can, therefore, only return to our fellow-men; and I can only show my gratitude to God by a readiness to help his other children, and my brethren, for I do not think that thanks and compliments though repeatedly weekly, can discharge our real obligation to each other, and much less, to our Creator.

"You will see in this, my notion of good works, that I am far from expecting to merit heaven by them. By heaven, we understand a state of happiness, infinite in degree, and eternal in duration. I can do nothing to deserve such a reward. He that for giving a draught of water to a thirsty person, should expect to be paid with a heavy plantation, would be modest in his demands compared with those who think they deserve heaven for the little good they do on earth. Even the

* There must be a mistake in the date of this letter, for it evidently could not have been written earlier than 1788 or '98.
mixed imperfect pleasures we enjoy in this world are rather from God's goodness than our merit; how much more so the happiness of heaven? For my part, I have not the vanity to think I deserve it, the folly to expect it, or the ambition to desire it, but content myself in submitting to the disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he never will make me miserable, and that the affliction, I may at any time suffer, may tend to my benefit.

The faith you mention has, doubtless, its use in the world. I do not desire to see it diminished, nor would I desire to see it lessened in any man, but I wish it were more productive of good works, than I have generally seen it. I mean real good works, works of kindness, charity, mercy and public spirit; not holy day keeping, sermon hearing or reading; performing church ceremonies, or making long prayers, filled with flattery and compliments, despised even by wise men, and much less capable of pleasing the Deity.

"The worship of God is a duty—the hearing and reading may be useful; but if men rest in hearing and praying, as too many do, it is as if the tree should value itself on being watered and putting forth leaves, though it never produced any fruit.

"Your good Master thought much less of these outward appearances than many of his modern disciples. He preferred the doers of the work to the hearers; the son that seemingly refused to obey his father and yet performed his commands, to him that professed his readiness but neglected the work; the heretical but charitable Samaritan, to the uncharitable but orthodox priest and sanctified Levite, and those who gave food to the hungry, drink to the thirsty, and raiment to the naked, entertainment to the stranger, and never heard of his name, he declares shall be in the last day, accepted; when those who cry Lord, Lord, who value themselves on their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed that he came not to call the righteous, but sinners to repentance, which implied his modest opinion, that there were some in his time so good, that they need not hear him for improvement; but now adays we have scarcely a little person that does not think it the duty of every man within his reach to sit under his pietistic ministry, and that whoever omits this, offends God—I wish to such more humility, and to you, health and firmness. Being your friend and servant.

BENJAMIN FRANKLIN."

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PETITIONS AND REMONSTRANCES.

The time is said to have arrived when the people of these United States, feel themselves called upon, not merely to think, to examine, and to talk, but to act. The united efforts and determined perseverance of Dr. Ely's "Christian party in politics," to enter the whole of ecclesiastical dominion into our civil and political institutions, have aroused the people to a sense of the dangers that threaten them. The times are truly ominous; and the event will show whether we are to remain a free people, or be chained to the car of ecclesiastical despotism. The great question now agitated, is, whether as citizens, as individuals, or as Christians, we ought to keep a Sabbath day holy, abstaining from servile labor and travel—not whether, if such be our duty, we are to observe the first day, or the seventh day, or some other day in the week—but whether ecclesiastical societies are to govern Congress—whether Church and State shall be united or not—whether the priests are to bear rule and the people will submit to have it so? We find the number and activity of the petitioners (though many of the names sent to Congress are undoubtedly forgeries) have arrested the attention and called forth the decisive exertions of many of the greatest and best men in our country, who, one year since could not have believed that any danger threatened or could threaten our liberties from such a source. Remonstrances are now circulated in various places against the granting of the petitioners' request. Public meetings are being called; and an expression of the voice of the great body of the people obtained, so far as practicable—and we are confident the subject will not be allowed to rest again till it is finally decided by the voice of the majority—the battle has commenced, and the rallying motto is, "victory or death."

We are happy to insert, in this day's paper, a notice for the calling of a county meeting, given by the committee appointed by the citizens of Utah, to take into consideration the propriety of demonstrating against the passage of a law, by Congress, prohibiting the transportation of the public mails on the Sabbath. We hope every town in our county will be duly and truly represented in the County Convention to be held at Whitestown on the 18th inst.

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POST MASTERS.

Are particularly requested, when they return papers (not taken by subscribers) to this office, to mark the name of the Post-Offices—the place where the papers were sent—either on the margin of papers, or on the envelope enclosing them; that the publisher may know where the papers are from. In many instances where subscribers have left their former residence, (without, as in duty bound notifying us,) or deceased, or from some other causes, their papers are not taken out, and Post-Masters return them to us, the neglect of giving information leaves the papers are from

The publisher much trouble, and frequently prevents the possibility of doing what ought to be done in the case. He may frequently spend half a day in tumbling over lists of thousands of names to find the name of the individual, and perhaps after all may overlook it. But this is not the worst difficulty in the case: Among so many subscribers it frequently happens that four or five, and sometimes a dozen subscribers are on our list, of the same name, though residing in different places: and which one of them it is, whose paper is returned, it is impossible, without a compliance with this request.

There is one other particular in relation to Post-Masters to which we would call their attention: In several instances, where Post-Masters have written, giving notice that papers were not taken from their office by subscribers, they have, in violation of their duty, charged the Editor with postage on their letters. They are in duty bound to give all necessary notices of this kind free of postage to Editors and publishers of papers.

ENLARGEMENT.

Two or three of our patrons, since the commencement of our present volume, have complained that the paper is not enlarged as they had expected, saying the sheet is rather smaller instead of being larger than the Magazine was last year. To such we would say, if 34 numbers in the year make more than 56, or if a volume of 416 pages is larger than one of 205, then the paper is enlarged; otherwise it is not. Again: though the size of the sheet on which each No. is printed, is a little less than those on which it was printed last year, yet if our friends will critically examine it, they will find that each No. contains more reading matter than a No. did last year. The type is smaller, and not so much of the paper is wasted in the margin. The volume will contain more than twice as much reading matter as the 3d volume of the Magazine, and considerable more than was promised in our prospectus. Our subscribers in general, however, are well satisfied, both with the size and price of the paper.

Bn. S. R. Smith, of Clinton, will preach at Hand's Village, Verona on the 2d Sunday in this month, 14th inst. He will also exchange with Br. Bullard, of Augusta, on the 3d Sunday, 21st inst.

REMOVALS.

Brother Nelson Doolittle, late of Berkshire, Tioga co. has recently removed to Cortland Village, Cortland co. where we are happy to hear that a great door and efflux is opened for the propagation of the "faith once delivered to the saints:" and that the cause of truth is prospering. We have the fullest confidence that it will continue to prosper under the faithful ministration of Br. Doolittle.

Brother Samuel A. Skeel, we learn, has received and accepted an invitation to preach with the Universalist Society in Freedom, Cattaraugus county, in this state, to which he was to have removed on the 1st of this month. May the Lord bless and prosper his labors in the cause of his Divine Master.
REVIEW.

Mr. Skinner—A friend left with me the following Tract, requesting me to make such remarks on it as I thought proper. I have concluded to publish the following in instalments, and the first instalment as the reading of it would naturally elicit, which you are at liberty to publish in the Magazine and Advocate, if you think proper.

"No. 33. of the series of tracts issued by the

B. W. H. M."

CONVERSION OF A UNIVERSALIST.

A letter to the Editor of the N. Y. Christian Herald.

"Mr. Editor—The following instance of a

hopeful conversion, occurred some time since, in New York. The writer having related the principal circumstances to some Christian acquaintances, it was agreed that they would prove interesting to the friends of true religion, if not instructive to some of its opponents; and he was accordingly advised to give them the public.

"Mr. A. is a man of respectable connexions, a naturalist, and of more than ordinary talent for mental improvement. He's a member of one of the most respectable Christian societies in the city, and has appeared to be an ardent supporter of his views. He was, however, in search after books, he unhappily fell in with an insinuating French writer, from whom he imbibed many of his speculations, and who, in his present state, does not appear to be a naturalist, but a mere enthusiast.

"It appears that this man of "natural superstition," found infidelity to be more reasonable, than the doctrine in which he was educated.

"He now began to more than question the sacred character of the scriptures. He tried them by the principles which his unconverted heart suggested, and pronounced them fraught with contradiction, and that they could not be defended with much plausibility.

"Undoubtedly he supposed they maintained the contradictory creed in which he was educated.

"From respect, however, to the feelings of a beloved mother and sister, he did not allow his sentiments openly, and with such frequent repetitions, as to alarm the unbelievers. It must also be remembered, that he retained, in general, the moral and amiable habits, to which he had been carefully bred. How long he persevered in repeating the obligations and divines origin of Christianity, the writer does not pretend to state. He was, however, gradually led to suspect, that he might have adopted his opinion of the sacred writings too hastily.

"He has, therefore, considered the arguments, which may be adduced in their favor. Being naturally of a reflecting turn, and in independent in his inquiries, he set himself to consider whether he had gained any thing by rushing into the night of infidelity. The result of his inquiries was, that there existed one modification of Christianity, which promised him more quiet and peace of mind, if it did not set upon better evidence, than infidelity itself. He accordingly became inclined to the flattering hypothesis of the Universalists, and after some months attentions at their place of worship, declared himself fully established in it.

"Now, reader, observe—the doctrine in which this man was educated, by the assistance of the French writer, led him into infidelity—Universalism led him out of it. He did not embrace it hastily. He put himself upon the inquiry—and as every man ought to be, who means to know the truth. He was in a good state of health, and after several months attention to the subject, he became established in Universalism. At this time he was in health, a man of "natural superstition," and had given up the belief of all revealed religion.

"Is not this a proper person to test the truth of a doctrine? And if after several months inquiry, such a man is converted to, and becomes a Universalist, is it not presumptive evidence in favor of the doctrine? If this man should become sick, should he judge, should not be independent in his inquiries, should renounce Universalism in the space of one night, would this be any evidence against the doctrine which he embraced, while he was in health; and which he embraced after several months of attentive and independent inquiry? No. But we will go on with the story.

"From this, he exhibited the appearance of one deeply settled in his religious opinions; and by no means acknowledged to those who discoursed with him, or who questioned him, that his opinions were the same. His uniformity in his religious opinions was so great that his uniformly held those who discarded them, with mingled pity and regret; and some times for the opportunity of evincing his supporting power on his death bed.

"He experienced no uneasiness of mind. This was nothing strange, for there is peace in beleaguered Hoplites. St. Paul says, "We must have believed, doing service unto the truth." Christian says, "Who is a lover of life? Let him refrain from evil."

"It is not the circumstance that this man was threatened with death, which prevented his converting. He wished to have much to disseminate it, and that it gave him rest, strong evidence that this doctrine is that which gave the Apostles rest, and is learned of Christ! Reader, notes the very laudable character he gave to this Universalist. The writer proceeds:

"It was during the stage of this religious belief, that the writer became acquainted with him. He was induced, by the particular request of his Christian mother, to attempt to work his conversion in Universalism. The effort proved unsuccessful. [Without doubt.] He was easily drawn into a discussion, and that it was not effective in convincing the subject; but defended himself with much plausibility.

"Yes, and undoubtedly to the great disadvantage of his opponent.

"I became more interested in him than ever, while the conversation had no perceptible effect to prejudice his Elopment against me: on the contrary, he continued rather to seek than avoid my society.

"Because he was a Universalist.

"We several times reviewed our friendly discourse, and arrived at the conclusion, that we could not attain any appearance of success on my part.

"The success, we presume, as usual, was on the other side, that it was no use, as we had supposed. He continued his attacks, and his efforts to undermine his the subject of his meditations; expressing, at the same time, his approbation, that his life was drawing to a close. He said to me, if I had not, to which I calmly answered, 'I had no objection,' but not without intimating that we still differed in our views of religion.

"In the first place, I have assured him, that I felt, at that trying moment, no apprehension of his being exposed to the wrath of God, and no shudderings of death.

"To that all was rational this man consented—but did not, like a reasoning creature, pretend to be free from sin, but believing in the fulness of divine grace, that "God is love," and not wrath—death was disdained of its terror, and he calmly waited its anticipated approach. Had he not possessed the fullest confidence in his Almighty Father, in whose presence he expected soon to appear, he would not have enjoyed those tranquil hours. His strength being prostrated, his nervous system extremely weak, with no one around to speak comfort to him, he was permitted, in his last moments, to pour into his mind the balm of Gilead: but a mother and sister and others weeping and praying around him, describing to him the dangers he was in, as the writer sat by his bedside, he acted his mind and destroy his faith, it was no wonder that their combined efforts succeeded with the feeble, and to all appearance, dying man, in producing a most favorable impression of Universalism. It would have been remarkable, had it been otherwise. That these efforts were successful, was evident from the account of his death."

"It would be impossible to describe the anxious feelings of his pious mother, at this dreadful hour. She had been from the first of his sickness.
even more concerned for the welfare of his soul, than the act of sinning, and had obtained a kind of assurance that God would thus far grant her petitions in his behalf.

She was afraid that her son would die peacelessly in the house of sinners; and she was more desirous to destroy his belief in that doctrine, even if it destroyed his life, than to have him recover and retain his opinions; she, therefore, conducted accordingly.

"The same impressions had been more deeply made on the mind of his praying sister. In this state of anxiety I left him, and I hope and pray to God for your health, and to relate the situation of the sick man to my family, and unite our supplications for him around the social altar."

Reader, the writer wishes you to understand by this, that he prays in his family, or closet.

"Several individuals had, by this time, become acquainted with his circumstances, and, I have reason to believe, were earnest in their requests to God for him."

What were "his circumstances?" A man likely to die peaceably in Universalism! The alarm became so general, and the information so common—"that they unite their efforts with the "pious mother" and "praying sister," to prevent the dreadful catastrophe! The man's recovery is not regarded as "the salvation of his soul, from Universalism. They undoubtedly went to work in earnest, and what they said, and, in his hearing, how much too much they believed, the reader can easily imagine! But with this man, who was expected every hour to die, they prevailed? The credit is theirs!"

I retired to rest with the painful expectation of hearing of his death in the morning. The morning arrived, and I received an early and surprising message from those who had the information—"he had expired, but that he had experienced during the night a remarkable change in his religious feelings, and was anxiously waiting a visit from me. I lost no time in calling upon him, and found the information correct. He had indeed experienced a change in his opinion of himself and his condition, as a sinner before God, which had led him to believe he might not have believed himself capable of enduring the overwhelming views of his depravity and fearful circumstances which he now expressed."

He was prevailed on in conveying their alarm to the soul of the sick man—in producing in him an excitement which they "could not have believed him capable of enduring." Whereas, he before calmly and coolly assumed the character of a fearfully affected father—his soul is now tossing on the verge of despair! Whereas, before, his mind was "sound" and his judgment unimpaired, his language now bespeaks evident tokens of insanity, as we shall clearly show. In this truly pitiable condition, in this distracted state of mind, he renounced Universalism. The doctrine which he had embraced by pursuing an independent course of inquiry—and not until after he had investigated the question, and was led to form opinions by the testimony of others, who were not convinced of its natural and moral, or the doctrine which this man of "believable habits," considered it his duty to defend and disseminate, he regarded those who would not receive it, "with the most decided violence of pity and regret"—the doctrine in which his faith could not be shaken, while health and strength remained, by the arguments of reason and of science, and of the writer of this tract, which we pronounced was the family priest: this doctrine he renounced in the space of a few hours, and, in the eyes of many inquiries, never again conformed to the same before name—He now has "overwhelming views of his necessity."

Either he or the writer of the tract, must have been deceived in regard to his mind, and his motives before now!—If he has "overwhelming views of his necessity."

A good disposition and amiable habits constitute a very good man, one that could not be remarkably depraved.

"I wish to acknowledge to you, he said with a countenance which spoke more forcibly than even his own words, that I had not believed so fully in the conduct of the sick man, as I have seen the disease of a man of his kind. I treated your kind endeavors to convince me of my errors, and that I now perceive my mistake." Does the writer complain of ever having received any such information to the effect that he was convinced of his error? No! but he says that his conduct was exactly the reverse of this: he says he "generally professed a sincere desire to follow truth, and a willingness, if wrong, to be convinced of it. He has manifested a willingness to make them the subject of his meditations"—that is, some religious considerations which the writer had suggested. There seems to be a contradiction between the sick man and the writer, and it is not the most favorable construction we can give the affair, to conclude that the sick man's mind was impaired? There is more proof of this that was the case.

"But have you at length discovered, that you were wrong in believing in Universalist salvation?" "Yes, I have, and I will try to live it." This is the time they knew no such thing, he had no time for inquiry into the affair, and examining the belief was now impossible. This statement is, therefore, far from evincing a sound mind.

"Are you then convinced that you richly deserve to be condemned of God to an eternal hell, and that there is actually such a place reserved for impenitent sinners? Yes, I certainly know that there is such a place, and that I deserve to have my portion in it."

The answer, in this case, is not so surprising, as the question; they both, however, manifest a remarkable deviation from sound judgment—men who have a knowledge of the General salvation, who declare that the word of God would never be used to address a person worn out by sickness and despair? How unlike the good Samaritan! How much the disturbed mind of the sick man needed some one to pour into his heart the oil and wine, instead of gull and wormwood! The man said that he knew there was such a place as an eternal hell, and that he deserved it! From whom did he gain these knowledge? Only the evidence of his disordered mind, and the reproofs of Universalism—they would thus address a person worn out by sickness and despair? Does not the writer now feel that he is the one who has been deceived? He had no opportunity of knowing it. He had had no time for inquiry into the affair, and examining the belief was now impossible. This statement is, therefore, far from evincing a sound mind.

"Only wonder that I have never seen these things before." Having directed him to a few passages, the writer observed, "He is observant of the word of God, and his knowledge of the word is the one thing which he possesses." Then he observed, "So express exactly this, the passage, and I will return and look at the passages which are applied to the prodigal, and when he came to himself." Wonder if the writer has nothing but pride in him after he came to himself? Wonder if the world and the Bible appear any better to one who has nothing but pride in him, than they do to a person of good disposition and amiable habits?

"It would appear that you have your different views of your character in God's sight from what you expressed last evening." "Yes, I am like one who has come to himself; I now see that I am a poor, miserable sinner. O what a proud heart has got me! It was my proud heart that made me an infidel and an Universalist."

And this same heart, with the assistance of his neighbors is now trying to make him something ill—"he is very ill," and you have already heard his story, and you may believe that he has passed by the haughty expressions of his feelings the last evening. "Oh," he repeatedly exclaimed "why did he make me come to hell? He insisted almost exclusively, on my coming to hell, and stamped his foot, and demanded that his soul might be brought down to the dust!" Observe, his proud heart still troubles him, and what he says is dictated by that.

"It was still his apprehension, and that of his friends, that he would not probably survive the day. He accordingly refused to consult his strength, but improve his opinion of warning those who visited him, to escape from the coming wrath. To one who had been united with him in his former principles, he made a most solemn expression of his entire renunciation of the certainty of his own mistake, and its unhappy consequences. I thought said he, "that I was sufficiently prepared, and not afraid, to meet the king of terror; but I find that my former principles will not support me."

For a very good reason, he has not got them to support him. They supported him as long as he lived, but they left him when he was dead, than he was in trouble; it was not Universalism that troubled him, for that he had renounced: it was his proud heart.
no refuge in that system, but knew the very
contrary of it to be the truth of God.

"In his proud heart that judges and condemns
And is crucified by us and the world, for what he says are)
For several long hours, his Christian friends
were held in awful suspense respecting his "latter end;"
and particularly his mother and sister, who spent the
night drinking in the gloom of God's wrath, and considered
himself hell-deserving,
and moment liable to be plunged be-
neath the very grave of Christ, in whom he considers an all-
sufficient Saviour — for the chief of sinners.

The deliverance from the greatest trouble naturally produces the greatest
joy.

"He continued to mend, from the time his spirit
began to compose itself, to be restored in Christ, until he was
restored to his former health.

And he is happy to be able to say, that the beneficent
and peaceable and gentle and harmless ways of Christ, in the eyes of
those who have been in the unfeigned grace of God,
This was where he looked for salvation, when he was
an Universalist.

"He had not yet dared to throw himself into
the arms of Christ, but the holy spirit was
gradually preparing him to find peace and joy in
believing.

That is, bringing him back into the state he
was in, before he renounced Universalism.

"Indeed, the work of the spirit within him was
so evidently progressive, that, I almost feared.
which had begun, lest it should unhappily retard its completion.

He has never seen, from observing privately to his pious
relatives, "The Lord has manifestly taken this work
into his own hand, and he is thus
remarkably begun, he will certainly finish.
It was
late in the afternoon when he began to express
some faith in the Lord Jesus Christ, as the all
sufficient Saviour of sinners.

"I think," I observed, as I approached his b- d-side, "that I am a little
better both in body and mind."

Here it is acknowledged that his mind had been
wrought on by the Holy Spirit, and that he
began to have faith in Christ, as an all suffi-
cient Saviour, as true Universalists do.

"Are you better in mind? you would,
not, I would hope, become more indifferent to
the subject of your salvation?"

O no—but my mind is tranquil. I think I can leave this sub-
ject with God.

Dear man,—as soon as he is tranquil, he con-
cludes to leave this subject just where he always did,
when he was an Universalist—"with Christ."

But I was not supposed there was not a change
in Christ, for the chief of sinners, and that was
when his heart was so proud, and he thought he
deserved to go to an eternal hell, and was
afraid that such was his doom.

The following Sabbath proved to him a day
long to be remembered. "It is the first Sabbath;"
he remarked, "that I ever enjoyed; and it really
appears to me that I am a new world; and that God has
attained to the revolution which has been affected
in my religious views and feelings. I sometimes
almost imagine that I need a change in my whole
existence, and am ready to ask myself, do I not
dream instead of actually enjoying it? Never till
now do I know what happiness is."

"For I have gladly received before his sickness, known what it was to be so
severely tortured both in body and mind; and,
then, as soon as his pains had abated, and
reason had taken her throne again, he felt in a
new world; and whereas he had before visions of
God's wrath, and considered himself hell-desiring,
and moment liable to be plunged be-
neath the very grave of Christ, in whom he considers an all-
sufficient Saviour — for the chief of sinners.

The deliverance from the greatest trouble naturally produces the greatest
joy.
MARRIED.—In this village on Thursday, the 23d ult. Rev. Mr. Dorr, Mr. E. A. Acheson, and Miss WELTHY ELVENA HART, daughter of E. Hart, esq.

DIED.—Of consumption, at Victor, on the 11th ult. Mrs. Belinda Gillis, consort of Mr. S. Gillis, of Clermontville, Pennsylvania, and daughter of E. Wilmouth, Esq., aged 36. In the death of Mrs. Gillis, society has lost a faithful friend, her husband an affectionate companion, and six little ones the maternal care of a kind mother. She bore a long and protracted sickness with a resignation which became a believer in that Gospel which abolishes death and brings life and immortality to light. And when death with its terrors seemed near, the blessed Saviour seemed still nearer; enabling her to recline her soul into the bosom of everlasting love; there to meet her little ones—her dear friends—and a thousands world, when sorrow and sighing shall be no more. The high estimation in which she was held, was evinced by the large and respectable congregation that attended, and by the tears that were shed on the gloomy day of her interment.—[Communicated.

NOTICE.

The committee appointed by the citizens of Utica, to take into consideration the propriety of remonstrating against the passage of a bill in Congress, prohibiting the transportation of the public mails on the Sabbath, for the purpose of ascertaining the general opinion of the citizens of the county, do hereby recommend that the citizens of each town in the said county, call a meeting, for the purpose of appointing a representative to attend the County Convention, to be held at the Court House, in the village of Whitestown, on the 18th day of February next, to adopt such measures as they shall deem advisable in the premises.

Utica, Jan. 29, 1830.

Rudolph Snyder, John E. Himan,
Ephraim Hart, Hiram Dean,
R. R. Lansing, Kellor Hurlburt,
John McCall, T. H. Hubbard,
Thomas Collier, Morice,
Rutger B. Miller, J. Kirkland.
M. Hunt.

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Davy & Matney, Printers, Utica, Genesee.
COMMUNICATIONS.

PENNSYLVANIA AND THE GERMANS.

The following extracts from a letter to the Editor, dated, Marietta, Feb. 3, we are happy to lay before our readers, and who can doubt that they will yield with interest. The letter is from Br. A. B. Gross, former Editor of the "Pioneer," a political and literary paper, published at Marietta, but recently transferred to other Editors, and removed to Columbia, Pa.

The removal of the Pioneer to Columbus and the Universalist exchange papers going there also, for (I sent them on) has created a considerable stir in that place. No place could there be had for any preacher of our order except the town hall, and since Br. Fish's visit there, even that is closed against us. The Presbyterians hold the reins, and have hedged the young folks around with such an orthodox wall, that no heresy could enter but the "dreadful heresies" of Atheism, Deism, &c., which were brought in privily. Of late, however, a few Universalist papers made their way among them, and now several periodicals go to the printing office, and are read with avidity by the young people. To crush the evil in the bud, the Rev. Mr. Bayes, of York, Pa. was procured, to preach down Universalism. He gave them two sermons on the subject which has so far increased the desire of the people to know what the doctrine is, that 3 or 4 subscribers have sent on for the Trumpet and Herald—papers of which they knew little or nothing until they saw them in the printing office.

A friend and Br. in Columbus says, "the steam is now so high, that there would be danger of the boiler bursting, were not the safety valve open." He says, that in the streets and even in the bars, the late attacks on Universalism are the common topic of conversation. Thus you see the orthodox have made their wall so high that it became "top-heavy" and fell by its own weight.

I wish you would notice one thing respecting our honest Germans, which has never yet been noticed by our periodicalists, because, as I suppose, they are not enough acquainted with the language, and even if they are, they have not had opportunities of becoming acquainted with the circumstance. During my career as editor, I have had a pretty good exchange with the German newspapers of this state and I have, also, had every opportunity I wished for to read the exchange papers of the Botschaffer, comprising in all the very best and most popular German newspapers in this state and several very good ones of other states. Among all these papers, not one is but respecting the attempts made to stop the mails, and in reproducing all the radical religious institutions of the day. They copy freely from the Botschaffer on this subject, and they find a good article which even the Universalists do not conceal it on that account. Several have taken a very stand against all ecclesiastical conclave, and second the efforts of the people to put them down altogether, by resorting to hear preachers who, adhere to them. Many, if not nearly all, approach in no measured terms the different anti-church and state papers, such as the Reformer, &c., and even go so far as to include, openly, Universalist periodicals, in their praises. The editors of these papers act as agents for the Botschaffer, in collecting subscribers names, & money, & in remitting them. On the whole, the liberality of our German newspapers exceeds that of the English, and proves plainly that the German people of this and other states, are before every other as a people, in their knowledge of the antichristian schemes of Dr. Ely, Knowles, &c., in their jealousy at the last attempt to infringe on the liberty of conscience, and in their ardent attachment to religious liberty. In short I feel truly proud of my German brethren—a pride which I feel to be laudable, and which so long as they keep liberal, I hope ever to cherish.

True, they are in many neighborhoods much opposed to Universalism, but they are far from being to blame for that. They do not oppose Universalism as it really is, but as they believe it to be. I therefore am compelled to believe that if they once can be brought to hear and to understand, "the truth as it is in Jesus," they will generally contend as earnestly for the faith once delivered to the saints, as they now do for the traditions which they have received from their forefathers and which they honestly believe are taught in the Bible. This at least has been the case with the people generally who have faithfully attended on the occasional labors of Br. Myers—and also with those who have been prevailed on to read the Botschaffer.

The above is the character of the people in general, through the country—in the towns they assimilate more to the manners of the English population.

The Botschaffer in German Universalism is well known to the Presbyterians, &c., but certainly. It has now nearly if not quite enough of patronage to pay its expenses. In New Oxford, Adams co. it had not one solitary subscriber at its commencement. It soon got one, however, and now I believe it has a dozen to a score of patrons there, and the list is increasing. A society will also be formed there, in a few months more.

VERMONT AND VICINITY.

[The letter from which the following extracts are made is dated St. Albans, Vt., January 30, 1830. It is from a preacher, of whom we have never before heard, and with whom we have not the happiness of being acquainted. It seems from the letter, that though a member of a Presbyterian church, he is quite active in promoting the cause of Universalism.]

Thanks be to God, the veil is fast rending from the faces of the spiritually blind, and people begin to see into the inner court, even "within the veil," for when Moses is read the veil is in their hearts; but when Christ is read the veil is taken away. This appears to be the settled time, when the light of the glorious gospel of Jesus shall have free course, run, and be glorified, even from the rising of the sun to the going down of the same. It seems to me that Christ's prayer to his Father...
to give him "the heathen for his inheritance, and the uttermost parts of the earth for his possession," is fast answering in this glorious day, when the wilfulness of superstition seems to bud forth and blossom like the rose. May the Lord bless his own work, until every knee shall bow to King Jesus, in spirit and truth, and every tongue confess him to be Lord, to the glory of God the Father.

My dear Brother, with my little talent I am trying to enlighten the dark regions of superstition in this vicinity, both in season and out of season, both publicly and privately, proclaiming the infinite and unbounded love and goodness of God towards the children of men, promised to Adam, to Abraham, to Isaac, to Jacob, and to us, by all the holy prophets and apostles, substantiated by Jesus Christ, who is the image of the invisible God and first born of every creature. This is said the Saviour is become my means and my drink; to do the will of my Father in heaven—to proclaim to the world peace on earth and good will to men.

This is not a new thing with me—I have been full in the faith of Abraham, that God would in due time gather together all things in Christ, both which are in heaven & on earth, even in him—I have been full in this faith, I say, for about twenty-eight years without one doubt in my mind, with regard to the truth of the system, I am promulgating. The Presbyterian church, who now pretend to hold me as a member, have borne with me these twenty-eight years, thinking I shall, by and by, renounce my faith and come back to them, but can as yet see no signs of my return, and I feel as though they would be wholly disappointed in their expectations.

The experience of my life I should be happy to write, but have not time at present. Your valuable paper is read in this quarter by many, and the number who peruse it are increasing. You may be assured that I shall do all in my power to circulate it, and increase the number of subscribers. I preach, either occasionally or statedly, in Bennington, Shaftsbury, Arlington, Sondersland, and Sandgate, Vt.; White Creek and Hoosick, N.Y. and I find that the cause of Universalism is making rapid strides. When I preach in the above mentioned places, there appears to be the most candid attention, and very often full assemblies. Many who attend are of different faith, but appear to be "searching the scriptures, to see if these things are so."

I will here, before closing this letter, ask a few questions, which doubtless would be easily answered by yourself, or by any of like faith; but how they can be answered by those who limit the salvation of God by Jesus Christ, I cannot imagine. The questions are as follows:

1st. Jesus Christ declared that, if we would imitate his Father, who was in heaven, we must love our enemies, bless them that curse us, do good to those that hate us, and pray for those that despise us and persecute us. Did our Saviour expect that we should be more like his Father than he was, or would he himself? Did he expect that we should love our enemies when he intended to hate us all eternity? or did he expect that we should feel to bless our enemies, when he designed to curse his, world without end? Did our Saviour expect that we should be more ready to do good to those that hate us than he should be himself? If, as the objector may say, "God is good at present, but after this life he will hate his enemies," I ask, is God an unchangeable being? Yes, is the answer which will be made by all. Well, God loves to-day and to-morrow, and hates the next day, is unchangeable?

2d. Christ, when on earth, declared, that to love & do good to those that love and do good to us, would not entitle us to enjoy the kingdom of God; and asks, "Do not even the publicans the same?" Did our Saviour here mean that we should understand him to teach no better principles than publicans acted on? or does the covenant of the gospel speak no better things than the covenant of the law? or what was said of old time, (which Christ condemned,) "thou shalt love thy neighbor and hate thine enemy?" Is this the religion that was taught by our Saviour? Or will he teach us to do better than he will do himself?

3d. Would our Saviour teach us to ever be of forgiving disposition, even to seventy times seven offences, and teach his disciples to pray that God would forgive them even as they forgave those that were indebted to them, unless he meant to do as well himself as he taught others to do—even to forgive his enemies?

4th. As the apostle of Christ declares that "whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion towards him, how dwelleth the love of God in him."

—Can Christ, (who not only hath this world's goods at his command, but all power in heaven and in earth is given into his hand by his Father,) can he I say, see his own children, or brethren have need, and that too, to all eternity, and shut up his bowels of compassion towards them? If so, I ask how dwelleth the love of the Father in him? Will he be overcome of evil? or will he overcome evil with good? I could ask many more questions, but I forbear at present, leaving the remainder to some future period.

Yours with respect,

Elijah Bump.

[For the Magazine and Advocate.]

"BLESSED ARE THE PEACE-MAKERS."
Jesus Christ.

That there are many professions prevalent among mankind in the present age of the world, is a fact not to be disputed. That most of them are highly commendable, and if carried out in practice, would be beneficial in promoting the temporal good of the human race, is a truth which we have no disposition to call in question. But that there is a great disparity between the profession and practice of many persons, is a truth equally obvious.

All who claim to be good people, (and there are not a few,) claim also the meritorious appellation of "peace makers." Whether this claim is just, and therefore ought to be allowed, will appear more fully by inquiring into the character of the "peace maker." It avails nothing for a man to claim or profess to be a good man and a "peace maker," unless his profession and his practice harmonize. It may be proper therefore to observe, that the term "peace makers," in its literal sense, implies, servants of God and lovers of men, who observe with disapprobation and disgust, all strife, variance, and bitter contentions, with which social intercourses in neighborhoods and in society at large, is annihilated, friendship driven into the land of forgetfulness, and all the sympathetic feelings of the human heart palsied; and also exert all their powers of body and mind either to prevent this "fire of hell" from being kindled in society; or, if kindled, from breaking out; or, if breaking out, from spreading farther, and thereby effecting additional injury.

The "peace maker" grudges not the most laborious exertions, neglects not the most un Wearied pains, and will, if necessity require, hazard his own reputation to quell the boisterous passions, to calm the blustering spirits, and soften and reconcile the feelings of contending parties, (if in his power,) and is never "weary in well doing," honestly and confidently believing "that in due time he shall reap if he faint not." The "peace maker" will ever be ready to make use of every innocent act—to bring into continual exercise every faculty of which he is possessed, to preserve and perpetuate the existence of "peace" where it is; and he will so conduct as to procure and permanently establish tranquility and peace where it is not. He who sets himself up as being righteous, and censures, anathematizes and despises others, whose
morals perhaps are better than his own—
he who esteems himself a peculiar favor
ite of God, and heir of heaven, to the
everlasting rejection, and eternal con
fusion of others—can surely have no valid
claim to the honorable appellation of "peace
maker." No, so far is he from being a peace
maker, that if his neigh
bors and society at large should copy his
example, discord, wrangling and con
fusion—strife, jealousy and conten
tions, would ensue, as the natural and un
avoidable consequences. This we have often
seen to be the case, and as rational beings
"What can we reason but from what we
know?" Now, notwithstanding we
subject ourselves to the vilest censure by
so doing, still we honestly believe, and be
lieving, will assert, that all such vain
pretenders to golliness and the love of
mankind, are worse than counterfeit in
assuming the title of "peace makers."

The genuine peace maker (and such
you do not find among those who claim
to be the best of people) is the individual
who, never ready and willing, as far as
he is capable, "to do good unto all men
as he has opportunity." He does not con
fuse his love and expressions of appro
bation to those of his own church, his
particular friends, his party, or those of his
own peculiar mode of thinking and ac
ting. But, he at once steps over those
selfish and contracted bounds, and ex
tends the hand of honest and heaven
born charity to his friends, his neigh
bors, strangers, and even to his bitterest
enemies; remembering that "charity
covereth a multitude of sines."

But to the "peace maker" there is a
blessing promised—Where is the prom
ised blessing to be realised? In time or
eternity? Is it a present or future reward?
Read—"Blessed are the peace
makers."

This part of the subject requires but
little comment. It can but be plainly
discovered that the promised blessing is
that joy and hallowed pleasure, which the
"peace maker" feels when he i
conscious of having promoted, confirmed,
or in any way, by his own prompt exer
cisions, increased that mutual good will and
harmony of feelings in society which ren
ders earth a paradise, and hell a fa
table. This is all the reward I shall ever
claim or expect, if I should ever be so
happy as to merit the title of "peace
maker."

J. C****, jr.
Genoa, Jan. 29, 1830.

[For the Magazine and Advocate]

Mr. Editor—I have lately been informed
that those pious female souls in this
village, who spend so much of their time
in spinning street yarn and peddling tracts
(hundred are four thousand and two hun
dred; but there were upwards of six thou
sand names of the orthodox petition. It
is established then, by the tacit confes
sion of the orthodox themselves, that on
one petition that went to Congress, for
stopping the Sunday Mails, there were
about eighteen hundred forgeries! Think
of this, reader. Eighteen hundred for
geries committed to promote the holy work
of sanctifying the Sabbath. Who can
doubt now, that the desire to stop the
Mail spings from real piety?

Again, The Committee for protecting
the rights of conscience declare, "that
the petition was carried into the Sunday
School in the Rev. Mr. Mosso's church,
in Cedar-street, and a number of children
did actually sign it." It is a well known
fact, that an orthodox school master in
Sturbridge, Mass. carried a petition for
the same purpose into his school, and
had his scholars sign it.

The following certificate will show,
that no compulsion have been used to in
duce people to sign the New-York peti
tion—

(COPY.)

NEW-YORK, Dec. 11th, 1829.

Two gentlemen called at my residence
and requested that I would sign a petition
for the purpose of stopping the Sunday
Mails and closing the Post-Offices on that
day. I told them I was not assured of
the propriety of such a measure, and did
not wish to interfere in the question, but
to leave it to those who were more com
petent to judge of the matter. I was
repeatedly asked if I was a religious man.
After replying once, I declined giving
any further answer on that subject, by
saying such questions were inquisitorial,
reminding me of the Spanish Inquisition.
I therefore should not answer them. Up
on my repeatedly asserting that I wished
to remain neutral upon the question, I
was answered—"Those that are not for
us are against us; and if you do not sign
the petition, I shall report you to my bro
ther* and his connexions, and you shall
have no more of our custom." Thise this
again repeated, adding that from this cir
sumstance they could not conscientiously
deal with me.

THOMAS HOLDEN,
Merchant Tailor,
Corner of William-street and Exchange place.
Witness—WILLIAM MORRIS.

These very striking proofs of dis
honesty and oppression, will have no fa
vorable effect, in obtaining the object for
which the petitions are presented.

* N. B. During the conversation he said he
was a brother of Mr. Arthur Tappan.
TO THE REV. MR. LANSING,
Pastor of the Second Presbyterian Church in Utica.

Dear Sir—I am happy to hear that you still continue your lectures, in your church, on Sunday evenings, against the doctrine of Universalism; and that having got through with repeating the lectures here that you delivered in Amsterdam on the same subject, you have concluded to advance another step by saying all you proposed to say on the text in Matthew xxv. 46, that you have now commenced on a text in the Apocalypse, concerning death and hell being cast into the lake of fire, &c.

I am perfectly agreed with you in the opinion that your lectures will be the means, under God, of doing much good in this place. They have already called the attention of many to the subject, who had before scarcely ever thought of it, and produced a spirit of inquiry and investigation of the subject, which if continued cannot but result favorably to the cause of truth. All that is necessary, is, to have people inquire and examine for themselves. Let this be done, and I have no fear as to the result. It has already had the salutary effect to convince several of your hearers of the truth of the doctrine you so bitterly and dishonorably oppose and misrepresent.

I very much regret, sir, that you neglected complying with the reasonable request I made in my letter to you of the 22d ult., and declined reading the “Bible Creed” to your congregation. Of this I should have had little reason to complain, had you read even as much as the 22d. But I have concluded that the only reason why you did not read them to your congregation, was, that the first was very far from expressing your sentiments—and you knew not how to refute it—and to read the second, would have been quite too humiliating for your carnal heart to submit to.

However, as I am never weary in well doing, although you have failed of profiting by the advice given you, I am still inclined to exert my feeble faculties to do you all the good in my power: and I have some further advice to give you on the important subject of your present labors.

You will recollect that the course you pursued in your lectures on the parable of the sheep and goats, was, to consider it a literal representation of a very momentous event yet future, in another world, and another state of being. This you did without even an attempt to prove that such was the true application of the text. You even told your hearers, in amount, on the evening that I heard you, that this application was so clear and self-evident that it needed no proof to make it more so. Now, although your penetrating vision might be so clear as to discover this point intuitively, without any arguments in its favor, yet many of your hearers were so stupidly ignorant as to want proof of its truth. And what rendered them so incredulous, as to the truth of this assertion, was the fact that the text with its context would immediately associate its, if, in their minds, with several other parallel texts that were particularly explained by our Saviour to relate wholly to events of that generation in which he spoke. You will recall the parable of the sheep and goats commences, (Matthew, xxv. 31.) 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. Many, if not all, of your hearers believed this to be the same coming of the Son of man, mentioned Matt. xvi. 27, 28: And Mark viii. 38, ix. 1: "Whosoever, therefore, shall be ashamed of me and 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 shall be some that stand here which shall not taste of death, till they see the Son of man coming in his kingdom." And Luke x. 25, 26, 27: "For whereas ye have been shamed of me and of my words, of this shall the Son of man be ashamed, when he shall come in the glory of his Father, and of the holy angels. But I tell you of a truth, there are some of you that shall not taste of death, till they see the kingdom of God." Many of your hearers too, discover an intimate connexion between the whole of the 34th and 25th chapters of Matthew, and as the Saviour spoke in both of his "coming with power and great glory," &c. enumerating in the 34th, the signs that should precede his coming, after which he adds, ver. 31, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." (see also, Luke xxii. 32.) people of common intellect cannot discover what the Saviour did mean, unless he meant as he said.—They consider that he did come with power and great glory in judgment upon that generation—that this angels’ or messengers, included both the angels (messengers) of mercy, viz. the preachers of the gospel, and the angels (messengers) of vengeance, viz. the Roman armies; and that believers and unbelievers, obedient and disobedient, &c. apostates, &c., and enemies, of the Saviour, were dealt with, according to their characters and destinies, either in being delivered from, or in being punished with calamities that then hung upon the land of Judah:—that the separation did take place, and still continues—the gulf is widened—and will remain till the fulness of the Gentiles be come in, when all Israel shall be saved; that the nation of unbelieving Jews were dispersed, scattered abroad, went "away into everlasting punishment," or correction, "preparing for a new heaven and a new earth," while the obedient and faithful disciples were received into the "eternal life," of the gospel—for this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Now, sir, the request I have to make of you is, that you will undeceive your common-sense, sort of hearers by going over the ground again, and showing them, by proof "strong as holy writ," that Jesus meant no such thing as they understand him to mean. Show that the expression, "this generation" means some thousands of years hence, &c. in another state of being. Show them that the expression "Son of man cometh in his kingdom," means, mankind come into another world, show them that the Greek word, kairos, rendered punishment in the text ver. 46, which according to lexographers means, a prizing of excesses, a lopping off of redundances, or correction or chastisement for the good of the punished, means in reality no such thing; but that on the contrary, it means, tormenting mankind in hell to all eternity—placing them in a condition where they can never be corrected—can never be chastised for their profit that they may become partakers of holiness. Show that because God hates sin, he will therefore pervert it to all eternity—because he wants men to become holy, he will therefore place them in a condition that will forever preclude the possibility of their becoming so.

After you have gotten through with this task and convinced your hearers that you are favored with supernatural visions of the inner regions, know their exact latitude and longitude, and all the apparatus employed there to inflict torture upon the offspring of the Deity, and exactly who are to suffer—"Eternal plagues, and heavy chains, Tormenting racks and fiery coals, And darts' inflict immortal pains, Dipped in the blood of damned souls:—"

After you have done all this, then you may with propriety proceed to the subject now in your hands, concerning death and hell being cast into the lake of fire, &c. And here you will have an ample field in which to display your extraordinary talents. You may show that the casting of Death and Hell into the lake of fire does not signify their destruction; but that the fire will prove a sort of preservative, to cure them properly, so that they can be kept on hand to all eternity, to serve as a sort of pastime for saints in heaven, while viewing the tortures of their miserable subjects below. In order to do this, however, effectually, you will have to prove that God was mistaken when he said, (Hosea, xiii. 14.) I will ransom them from the power of hell," (the same word rendered hades in Revelations) I will redeem them from death: O, death, I will be thy plague; O, hell, I will be thy destruction." &c. You will also have to show that St. Paul was very wise from the truth when he said, "Death, the last enemy shall be destroyed," &c. However, I presume you will get along with these difficulties well enough—they will be but mere straws in your way. And then, too, the dexterity with which you know that a finite creature can commit an infinite act, or that a finite act of a finite creature can mark out an infinite penalty—
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

59

that streams can rise higher than their fountains—that effects can be far greater than their causes, &c. will make it all fair weather.

When you have succeeded in accomplishing all this, I presume your people, at least, the members of your church, will believe (without your telling them of it) that all your labors have been performed solely from feelings of disinterested benevolence, and your love of souls, without any regard to securing yourself a good living, or even the most distant thought of any such thing as "fig-leaves." 

Yours, &c.

P. S. I may hereafter occasionally drop you a hint, and give you some further advice, as you shall have need and opportunity.

D. S.

OBITUARY OF THE DEITY!

Reader, are you shocked at this expression, "Obituary of the Deity!" Are you astonished and amazed that any one can have the daring and hardihood to make use of it? No wonder if you are. But before you indulge yourself any more wonder and amazement at finding an article thus headed, we ask you to pause and consider, whether this expression is any more shocking and impious than many others of similar import in common use, even in the devotional exercises of singing, whether it does not naturally and necessarily follow, as the legitimate conclusion or consequence of these other expressions? For example, notice the following from Watts:

"Well might the sun in darkness hide, And shut his glories in, When God, the mighty Maker, died For man, the creature's sin.

"Behold! a God descends and dies, To save my soul from gaping hell."

"Did pity ever stoop so low, Dressed in Divinity's red blood? Was ever rebel courted so, In groans of an agonizing God?"

"Oh! how I hate those lutes of mine That crucified my God!"

But we forbear repeating the multitudes of similar expressions to be found scattered through the hymns of Watts, and found in nearly all the popular hymn books now used in the orthodox churches. They seem too shocking to be repeated, except for the purpose of showing the absurdity, not to say impiety, of the expressions. Taken literally, the only sense in which we are authorized to or can understand them, they can signify no less than that the infinite and supreme DEITY did absolutely suffer, and bleed, and DIE; and hence may we prepare for way in writing an obituary on the death of God. But did the poet, or do those who use such expressions as these, mean what we are authorized to understand by their language? Do they believe—do even the most estimable Trinitarians believe, that the supreme DEITY did absolutely suffer and die? If so, then the universe was left without a God, without any Ruler or Governor during the "three days and three nights" that God laid dead "in the heart of the earth!" And yet strange to relate, the universe, with all its complicated laws and operations, kept on in its accustomed course and condition.

But few, however, if any, who maintain the absolute Deity of Jesus Christ, will allow, on being closely questioned, that any thing more than the human nature either suffered or died. Why then do they use language which means so much more than this? Why use expressions so shocking to the ear of sensibility and the heart of refined feelings—expressions which are dreadfully impious in the import, or else have no meaning at all? We think the refined and enlightened age in which we live ought certainly to discard and put away such barbarisms as those which we now speak. For no such expressions are to be found in the Bible, nor even any foundation of justification for their use. And so long as such as these are used, and employed even in the devotional exercises of the sanctuary, no wonder that infidelity should prevail. No marvel that those whose leisure will not allow, or whose inclinations do not lead them, to institute that inquiry and examination into the subject that would enable them to distinguish between Christianity itself and its counterfeit, should mistake the latter for the former, and consequently reject the whole, either as shockingly impious, or a sort of unutterable jargon, or ridiculous mummeries, unworthy their attention or confidence. For the credit of the age, and for the honor and prosperity of Christianity, we do therefore hope that such phraseology will be soon abandoned forever, by all who take the name of Christ.

THE TRUMPET AND PHILADELPHIAN.

A curious and interesting discussion and controversy has recently commenced in these two papers between their respective editors, Br. T. Whittmore, and Dr. E. S. Ely, respecting the designs of the church and state party, or the Dr.'s "Christian party in politics," the substance of which we intend shortly to give you a brief outline.

The Dr. has replied to the seven questions proposed to that party by Br. Whittmore, (which were copied into the Evangelical Magazine, vol. 3d, No. 19,) to which the latter has published an answer in the "Trumpet" of last Saturday. Though the Dr. does not avow it in so many words, yet his answer to the questions fully justifies the conclusion, that he and his party are aiming at the union of church and state, and the entire control of the political power of our nation.

REMOVAL.

Br. Wm. S. Balch has received and accepted an invitation to settle as pastor of the Universalist Society in Albany, N. Y. and has already removed from his former residence (in Winchester, N. H.) to that place, and commenced his labors. We are glad to receive the accession, in the state, of the labors of so worthy and able a preacher as Mr. Balch, and have no doubt of his being eminently useful in upbuilding the cause of truth in the city of Albany.

RELIGIOUS NOTICES.

Br. John Freeman will preach at the Union Meeting House, in Floyed, to-morrow evening, and in the Universalist Meeting-House at Sullivan on the 3d Sunday in this month, 21st inst.

The Editor will preach, on the 3d Bush on the 3d Sunday in this month, 21st inst. and Br. S. B. Smith will preach a lecture at the same place, on Wednesday evening, March 3d.

Our friend in Chester informs us, that the price of the Ancient History of Universalism is $1.20, bound and lettered. It cannot be sent by mail. Our friend in Waddington informs us, that the price of Streater's Hymn Book is 60 cents, single, $5 50 per doz. Bound books cannot be sent by mail, without subjecting the receiver to an amount of postage nearly or quite equal to the price of the book.

INSTALLATION AT TURNER.


The circumstances connected with the settlement of Mr. Bates by the First Parish in Turner were somewhat remarkable, and must be peculiarly gratifying to the friends of Universalism, evincing as they do the rapid progress of liberal principles at the east. This Parish, which has heretofore supported an Orthodox clergyman, has of late voted by an overwhelming majority to dismiss the Rev. Allen Greenly, a Calvinist, and settle Rev. G. Bates, an open and distinguished Universalist minister, as their pastor. In this event we discover that, with the march of intellect and improvement, the doctrine of Universal salvation.

ILLUSTRATION OF SCRIPTURE—NO. 2.

2 CORINTHIANS, XIII. 5, 6, 7.

Mr. Editor—From a thorough conviction of your willingness to assist the young in their researches for truth, and from the seeming pleasure you take, and the candid manner in which you treat such inquiries, I have been inspired with confidence to address you. My mind has been greatly exercised for some time, as it respects the fundamental doctrines of Christ, (so called,) as predicated by the Orthodox. The doctrine of Reproof, seems to be a favorite theme upon which you have so frequently treated; and I am induced to ask an explanation of 2 Corinthians, xiii. 5, 6 and 7. The questions I wish to propose are these: 1st. May we not infer from the text of the apostle's writing, that there were those who were considered as reproved, both in 1st and 2d. Who were those who were reproved? and in what sense were they reproved? And now, 2dly, if you can throw any light upon the subject, I will desire you to do it in the most judicious manner, in your medium of your valuable paper, you will greatly oblige an inquirer after truth.

Mar. 30, 1830.

In answer to the request of our correspondent, we know not that we could give a more correct illustration of the above named text, or one that...
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

WANDERERS, LOOK AT THIS.

We rejoice to have it in our power to lay before our readers the following excellent address.

We understand its author, Rev. Mr. P. , and this circumstance alone should entitle it to the serious and attentive perusal of all who belong to that denomination.

We are glad to find even one preacher of that order who dares openly and decidedly to avow his devotion to the cause of civil and religious liberty, and his hostility to the high-banded and aristocratic measures of the Orthodox hierarchy.

AN ADDRESS.

Delivered by the Rev. John Smith, at a meeting of the inhabitants of the town of Genoa, convened at the house of D. Bayne, pursuant to public notice, the 20th of November, of the purport of remonstrating to Congress against certain petitions presented to that body—stop the transportation of the United States Mail on the first day of the week.

FELLOW CITIZENS:

The object of our meeting does not involve the great question respecting the divine institution of the Christian Sabbath. The obligation and utility of this institution present an acknowledged and powerful claim to the faith and obedience of a majority of the good citizens of the U. States.

No work, however, has more delivered the testimony in support of a Sabbath, enjoined by God, on the primitive inhabitants of the world, included in the Jewish economy, and changed to the Christian in the New Testament. And while we cannot question the fact, that the followers of Jesus Christ are bound to imitate the example of the apostles and primitive Christians, in sanctifying the first day of the week to religious duties.

Whatever may be the liss of slander, the anathemas of bigotry, or the storm threats of intolerance; let us act like Christians and freemen, and while we claim the right of conscience, as our own, let us never consent that it shall be infringed.

With a plausible and imposing zeal, an attempt is now making to influence Congress to stop the transportation of the United States mail on the first day of the week.

The mail, as a source of revenue, is under the direction of one of the heads of department, yet the property it contains is the property of individuals, and is injurious to neither our constitution nor our country.

We are informed that the recent subscription mentioned here than that which refers to the trial and rejection of adulterated coin; and, by way of metaphor, to the detection of false Christianity. This representation came of the people themselves; they, not God, adulterated the pure metal. Man pollutes himself; then God repudiates the polluted. That is, rejects him from the enjoyment of the privileges of a citizen.

Ye shall know that we are not reproved (Ver. 7.) We have had, and ye have had, the fullest proof that I have preached the true faith among you; and if we be not reproved, it is because I am not your enemy, and thus, that I am proved, and manifested to be what I ought to be; and shown to be approved of God.

I pray that God may do ye no evil (Ver. 8.) That ye do not persist in that course which will oblige me to use the power of Christ, with which I am endowed, to punish you. Some apply this prayer to the apostle himself. Now I pray to God that I may do you no evil; that I may not be obliged to use any apostolic rod, and infest evil upon you.

But that ye should do that which is honest (Ver. 9.) That ye may do that which is right and openly, to know, though we should be in consequence of that, reproved as persons not approved of God; because your reformation will prevent the exercise of this power of God; it will prevent an ungodly evil.

REPUBLICANS.

The question then fairly before us, is not whether we wish to have the Sabbath consciously observed; but, whether we wish to have it enforced by U. States laws and penalties? The good sense of Congress alone ought to give the decision to this question. Thus wisely have done, and we have their reasons in the able report of their committee. But as this does not satisfy a certain part of the community, and the public opinion is appealed to, and Congress is again petitioned, we shall remonstrate, for the following reasons.

In the last place it would be detrimental to the interests of religion were Congress to legislate on the observance of the Sabbath. It disregards, an even when established, an ungodly evil.

EXPERIENCE.

Experience teaches that it is not the genius of true religion, but the species of bigotry and superstition which is the ruin of the human race, and forever will stand on its own immovable basis. Experience teaches that it is not the genius of true religion, but the species of bigotry and superstition which is the ruin of the human race, and forever will stand on its own immoveable basis. Experience teaches that it is not the genius of true religion, but the species of bigotry and superstition which is the ruin of the human race, and forever will stand on its own immoveable basis. Experience teaches that it is not the genius of true religion, but the species of bigotry and superstition which is the ruin of the human race, and forever will stand on its own immoveable basis. Experience teaches that it is not the genius of true religion, but the species of bigotry and superstition which is the ruin of the human race, and forever will stand on its own immoveable basis.

The law of God claims and exacts its influence upon the heart and conscience of man. The government of God is a moral government. By what means then, can human laws carry its dictates into effect? In case of violation, what appropriate penalties can a human tribunal inflict?
of the constitution of the U.S. States, proposed by congress, and ratified by the legislatures of the several states, pursuant to the 5th article of the original constitution. This amendment of the constitution was recommended by the convention of 1803, and the states in the north, and the abolition, as declaratory and restrictive clauses, to prevent misconstruction and abuse of its powers. The clause of the article now under consideration law respecting the establishment of religion, or prohibit the free exercise thereof.

Perhaps it will be said, that to enact laws respecting the Sabbath, is not to make laws respecting the Sabbath, and that Congress pass an act prohibiting the observance of the Sabbath, and it would be seen at once that they had violated the constitution. No one does not see that the first of the clauses of this article is only a converse of the first, i.e., if Congress have the power to enforce, they have also the power to prohibit the observance of the Sabbath. Unequivocally the sole design of this article of the constitution was to prevent Congress from interfering in all cases of religion whatever. The powers of Congress and the states are derived from the people, and granted by the constitution. These powers are specified in the 8th section of the first article of the constitution of the U.S. States.

In this enumeration, not a single word is said on the subject before us. It is evident, then, that no power to legislate on the Sabbath (if the Sabbath is a religious establishment, which cannot be denied, has ever been delegated to Congress, or the states). Such a power would be inconsistent with the spirit of our free government.

It is the exercise of certain unalienable rights, the gift of Heaven, which constitutes a people. The recognition of these rights, liberty would be but empty names. These rights are ably defined in the declaration of American Independence. They were the first language of our new-born republic—the phantom arising from the calmed blood of Patriots and Heroes—the bosom upon tyrants—a pole star to the rising republics of the nineteenth century; and the glory of our country.

These rights are not the product of power; nor the success of popular party. They are not power, nor numbers, but the triumph of principle over prejudice, of reason over passion, of the free exercise of conscience in all matters of religion. In this respect all men are created equal. This privilege belongs to the minority as well as the majority—let the few as well as the many to the Christian—to the Quaker as well as to the Presbyterian. Life, liberty and the pursuit of happiness are the inheritance of every American born and naturalized citizen.

I know, Mr. President, that those men, who are calling so loudly for the interference of government; deny that they have a wish for a union of church and state. I cannot define their feelings. But they consistently believe in what they call power. If they want nothing, they have a peculiar faculty to make a great fuss about nothing, and are in a fair way to obtain it. But, Sir, what mean all their agents and committees, or the różne directions? Why are the pulpits and press put in requisition? Societies and combinations formed, and petitions widely circulated? Away then with their opinions—we cannot be deceived by appearances. We will be awake and on the tower; what our fathers have purchased, by treasure and blood, shall not be taken away, the Sabbath shall be observed; but will never, consent to an amalgamation of ecclesiastical and civil affairs; or to a religious persecution or persecution.

EARLY IMPRESSIONS.

I was but five years old, when my mother died; but her image is as distinct in my recollection, now that twenty years have elapsed, as it was at the time of her death. Remembering her as a pale, unshapely, and a noiseless child, with a voice that was soft and cheerful, when she praised me, and when I had erred, for I was a wild, thoughtless child, there was a trembling modesty about it, that always went to my little heart—

And then she was so kind, so patient; methinks I can now see her large blue eyes moist with sorrow, because of my waywardness, and hear her say, "my child, how can you grieve me so?"

I recollect, for a long time, she had been pale and feeble, and that sometimes there would come a bright spot on her cheek, which made her look lovely. I thought she must be well. But then she sometimes spoke of dying, and pressed her bosom, and told me "to be good when she was gone, and to love my father a great deal, and to be kind to him, for he would have no one else to love." I recollect she was very sick all day, and my little horse and whip were laid aside, and I tried to walk as near her as I could, but I could not. One hand on my cheek, and one hand on my bosom, and one hand on my cheek, I felt a cold shudder—creep over me. My father carried me from the room; but he could not speak. After they put me in bed, I lay a long while, not thinking. I feared my mother would indeed die, for her cheek felt cold as my little sister's did, when she died, and they laid her in the ground. But the impressions of mortality were always indistinct in childhood, and I soon fell asleep. In the morning I hastened to my mother's room. A white napkin covered her face—removed it—was just as I feared. Her eyes were closed, her cheek was cold and hard, and only the lovely expression that always rested on her lips remained. In the afternoon I went to the field where she had so often reproved me, rushed upon my mind. I longed to tell her how good I would always be, if she would stay with me. She was buried—buried—buried. And then it seemed to me the impression which her precepts and example left upon my mind. I was so passionate and headstrong, but yet I never yielded to this turn of my mind. I think I saw her face, and heard her wailing, tearful eye fixed upon me, just as she used to do in life. And then, when I had succeeded in overcoming her spirit of affection, I went to the church, and still continued in the house, for I was the child of her affection. I knew she had prayed and wept over me, and that the sacrifice of her life for my sake. And then, when I had succeeded in overcoming her spirit of affection, I went to the church, and still continued in the house, for I was the child of her affection. I knew she had prayed and wept over me, and that the sacrifice of her life for my sake. I resolved to become all she could desire. This resolution I have never forgotten. It helped me to subdue the waywardness of childhood, protected me through the temptations of youth, and gave me strength to bear all the bitter scenes of manhood. Whatever there is that is estimable in my character, I owe to the impressions of goodness made upon my infant mind, by the example of my excellent mother.

Dr. Franklin's Morning Prayer. — O, powerful Goodness, bountiful Father, merciful Guide! Increase in me that wisdom which discovers my true interest; strengthen my resolution to perform what that wisdom dictates; accept my kind offices to thy other creatures, as the only return in my power for thy continual favors to me.

EDUCATION.

Another pillar of the old college system is the same way: the improvements of the day. The authorities of Columbia College, New-York, have added their testimony to the defects of former "College usage," and have substituted for it a more practical course of instruction in that institution. A course of scientific and literary instruction is to be instituted, which will embrace the modern languages and physical sciences, mechanics, and many other pursuits by the pupil to the neglect of the classical.

Public lecturers will be established in Greek, Latin, English, French, Italian, Spanish, German and Oriental literature; Medical Science and Jurisprudence, Chemistry and its applications, Mechanics, and Machines, Mineralogy, and Geology, Intellectual Philosophy, Moral Philosophy, the Law of Nations, and Constitutional Law, Political Economy, Mathematical Science, Experimental Philosophy and Physical and Practical Astronomy. All religious instruction will be excluded, except lectures by the President on the evidence of the Christian religion in general,

expressly prohibiting any reference to the doctrines professed by any particular class of Christians.

Such, we believe, is a correct outline of the proposed renovation of Columbia College, and the practical adaptation of its course of education to the practical purposes of life. Venerable age, and wealthy professors can no longer disguise the fact, that man should be taught in youth what he is to practice through life, and education, strictly, consist in this, and this alone. The authorities of all our colleges have so long pursued a policy at war with useful general instruction, that almost the entire practical application of science to the more useful purposes of life has devolved upon self-taught men. There has been no useful training; nor has theoretical knowledge been kept back; but these cannot execute—practical applications must emanate from the pupils of practical schools. Every step, therefore, which is taken by our Literary and Scientific Institutions, to combine theory and practice, in the communication of knowledge, is fraught with the most lasting and important consequences to the present and all future generations. —Buffalo Journal.
Sacred Lyre.

There is a feeling and pathos in the following stanzas, that will commend them to every heart. Whoever reads this poem, absent from the home, of whose affections, must be deeply impressed with its beauty and truth. It originally appeared in the post a few weeks ago, anonymously, but if we are a judge of style, it is strongly characteristic of the genius of F. M. Wetmore, Esq.—N. Y. Courier.

The Return.

"Come home—come home!"—Mrs. Hemans' Return.
I come—I come!—There's a sound of joy. Of music in the word.
Oh, the forest! What might bear
No onward like a bird!
I'm weary with these wanderings,
My heart is sad and lone
Oh, for its sheltered sounds of home,
To wake an answering tone!
The voices of my happy home!
The music of the heart!
How oft those gentle whisperings come—
Alas! how soon departs!
I hear them when the forest wind
Is breathing forth its song,
And in the murmuring of the wave
That bears my bark along.
Why should I waken memory
Of that fair, distant home?
Twill fling a deeper gloom upon
The lonely path I roam.
Yet fancy loves to wander forth,
And hover round the heart—
To catch those greeting looks of love
That light the scene of mirth.
I come—I come!—Why should I rove
A dress wild as the breeze?
When a voice bade recalls me back
To share life's all of bliss?
I come—I come! like the weary bird
Like the pilgrim from afar, I come,
To a blessed shrine of rest!

[From the N. Y. Courier & Enquirer.]
"All that's bright must fade!
And all that's fair decay!
All we love was made
To bloom an hour—then pass away.
Like April's fleeting showers,
Like Summer's fading flowers,
Like childhood's sportive hours,
So passeth life away.
Like morning dews of Heaven,
Like Autumn's drear decay,
Like the ebbing sun at even,
So glideth life away.
Like hope that soars the breast,
Like music's melting lay,
Like twilight's peaceful rest,
So fade all things away.

Carried trick of a conjurer.—A dress wild wild and free
Sent to the N. Y. Post Office, on the 10th of November.

Universalist Books.

For sale by S. L. Toner, at his residence on


dolphins Skinner, editor and proprietor.

terms.—To Mail and Office Subscribers, $1.00 per annum, in advance, or $1.50 per annum, payable half-yearly in advance.

Davy & Maynard, Printers, 60, Congress St.
THE PREACHER.

ORIGINAL SERMON.—NO. 6.

By Nelson Doolittle, Cortland, N. Y.

TEXT.—I have a message from God unto thee, Judg. iii. 20.

The present is an important era in mental improvement. The human faculties, by their mighty energies, are astonishing the world with new inventions. New discoveries are continually making in the field of science, and the light and splendor of truth are chasing the darkness and gloom of error from the benighted mind. In the moral world, inquiry is abroad, and knowledge is increasing. The period has arrived when mankind, as intelligent beings, begin to exercise that reason with which God has endowed them, in examining every subject of a religious nature presented for their reception. The days have gone by, I trust no more to return, when they embraced the opinions of their religious teachers as infallible—when they sat down and quietly received and believed every sentiment, as correct doctrine, which they saw fit to palm upon them as truth—revealed from the cabinet of heaven and taught in the Bible. The mind is now awake—every religious theory is closely scrutinized—reason is placed at the helm, and the great inquiry is, "What is truth?" This all important question should engage the attention of the christian as well as of the philosopher, and both should be guided by it in all their researches after truth.

Various and many are the messages which the professed watchmen of Zion have proclaimed in our ears, from time to time. They come to us, clothed with the insignia of heaven, as the ambassadors of the Most High. If we turn a listening ear and believe their message, they promise us happiness and eternal life; if we reject, they threaten us with endless misery and death. Now if our eternal weal or woe depends upon our believing or not believing, how important it is that we believe. But these messages are at variance; some are directly opposed to others; consequently all cannot be true. How then shall we ascertain which are true, or which false? Answer: By bringing them to the standard, the Bible, and comparing them with the law and the testimony. If, after weighing them in the scales of eternal justice and truth, we shall find them wanting, it will be our duty to reject them as unworthy of our reception, and dishonoring to God. Then let us prove all things, with a determination to hold fast that which is good.

The first message we shall examine, declares, that long e'er time began its march, long e'er the light shone in yonder heaven—while the earth was not, Jehovah sat alone and solitary upon his throne. At length he arose in the majesty of his Omnipotence—the decree went forth—"Let a world be created—let it be inhabited—let man be formed an intelligent being, from whom an innumerable multitude shall spring." It was done. Jehovah saw his work, and pronounced it good.

Wouldst thou know, O man, for what end thou wast created by the Eternal?—Know then, that thy fate is involved in the mysterious decree of predetermination. For all are not created to like estate, but to some eternal death, and to others eternal life, was preappointed;—or in other words, God for his own glory, saw fit to predetermine a portion of his creatures to everlasting life, without the least fore sight of faith or good works, and the rest he was pleased to pass by and ordain to everlasting dishonor and wrath, to the praise of his vindictive justice. Hence, then, the end is determined; unending woe or happiness will be thy portion—thy destiny is fixed by a chain of fate, strong as Almighty power could make it. If an heir to dishonor and wrath, and doomed to perdition, indulge not the delusive hope that you can shun the fatal end. Shouldst thou summon all the energies of thy soul and perform all the acts of righteousness required, and have faith in all the truths revealed from heaven, it would avail thee nought. Frail mortal, think not to revoke the fiat of Omnipotence. It is immutable as his throne. If I fated one, neither prayers, nor tears, will avert thy awful calamity. When a few more suns shall have rolled over thy head—when a few more changes shall have mocked thee—thy days will be numbered, and thou wilt be called to take up thy abode in the tomb. Death will open before thee the scene of thy suffering—thy misery will begin, but it will never end. Thy earnest entreaties for mercy will not be heard. To you no gleam of hope will ever arise—no prospect of relief ever come.

The saints—the favored few—will sing and rejoice over thee—the demons sport with thy sufferings, and ages on ages will roll away, unnumbered by all the stars of heaven, by all the spires of grass that ever grew, by all the grains of sand in the universe of God; and yet thy agonies will not cease—all thy sufferings will not be diminished.

The elect may merit God's peculiar care. But they too, while on earth, must be miserable. While here, their journey must be cheerless, darksome, and forlorn. Their minds will be filled with gloomy doubts and tormenting fears, not knowing for a certainty whether interminable misery or happiness will be their portion beyond the grave.

Ah! my christian friends,—Is this the end for which existence was conferred upon us? Are some of us, the offspring of God, to be propelled along to the gates of unending misery and death? And are we of that unhappy number? Then what is life with all its joys? What is earth with all its blessings? 'Tis but a barren desert, and life is but a curse, if misery infinite succeeds its termination. But stop. Is this sentiment true—is this language divine—are these tidings from the throne of God? When God, the mighty Maker of all worlds, the Great Father of mankind, created his intelligent children on a level, as equally entitled to his favors, did he place on some the seal of his everlasting love, and on others the stamp of his eternal hatred?
Does such partiality dwell in the mind of the Eternal? It cannot be. Thou erring mortal—the bearer of this gloomy and cruel message, behold his work, and learn the impartiality of his grace. Look upon yonder sun—are not his rays shed alike on the palace of the king and the cottage of the peasant? Mark you descending shower—does it not refresh the parched fields of the evil and the good?

"See through this air, this ocean and this earth, All matter quick, and bursting into birth; Beast, bird, fish, insect, what no eye can see, No glass can reach."

Notwithstanding such an innumerable variety of animals inhabit the universe, yet from the treasures of divine omnipotence and benignity the wants of all are supplied.

The parental care, the kind providence of the faithful Creator, watches over all for good. Thou canst "not go where universal love smiles not around." All his creatures are the objects of his love, from the smallest insect that grovels in the dust to the highest screech that "adores and honors" before his throne. Everything above, beneath, around us, gives the lie to this cruel and partial theory.

Misguided and deluded man, no longer proclaim this message of unmerciful cruelty. Let it not be heard where the gospel news and joyful tidings of the angels have been told. Let not the sound thereof reach the abodes of darkness, lest demons howl for joy. No longer may the character nor blight the perfections of the God of nature by its promulgation. Lay thy hand upon thy mouth, and thy mouth in the dust, and cry, "unclean, unclean, and learn that the Holy One is the Father—the Imperial Friend, and Eternal Benefactor of his children.

But look again—another messenger comes—he lifts up his voice like a trumpet and with awful solemnity declares,

"Far in the deep where darkness dwells, The land of horror and despair; Justice hath built a dam, And laid her stores of vengeance there."

That e'er long—

"Tempests of angry fire will roll, To blast the rebel worms, And beat upon their naked souls, In one eternal storm."

This message has been delivered for ages. Its sounding has entered every dwelling, and pierced almost every heart. And from the attention it has received, and the credit it has gained, it demands our serious examination. Then let us descend to sober argument. We shall not attempt to inquire in what part of the universe this awful prison is located, for we are satisfied that no answer could be given. It is said, justice has prepared this dreadful hell, and that the justice of God requires that a portion of his creatures should be endlessly punished there, because they have sinned against him, an infinite being. Hence their iniquities are infinite, and consequently deserving infinite punishment.

But this inference is not correctly drawn. Their offence does not take its nature from the person against whom it is committed, but from the ability and design of the actor. Hence man, being finite and limited in every capacity, possesses no ability to commit an infinite offence—consequently, cannot be deserving an infinite punishment. All that justice does or can require, is a punishment proportionate to the offence. And since the offences of mankind are finite and limited in their effects, justice can only require that a finite punishment be inflicted. But we are told that some shall go away into everlasting punishment. It is very true that the words everlasting and eternal are used to signify an indefinite period of time. Therefore, when we find them applied to punishment, we should take into consideration the nature and design of punishment. The design of God in punishing his sinful and disobedient children is good—but as no good can result from endless punishment, it cannot be true. From the word of God we learn that his chastisements are for the benefit of the offender, and moreover, that they shall come to an end. Hear the declaration. "My son, despise not the chastening of the Lord—For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Of this chastisement, we are informed "all are partakers"—and though "no chastisement for the present seemeth joyous, but grievous, nevertheless afterwards it yieldeth the peaceable fruits of righteousness to them who are exercised thereby." "The Lord will not cast off forever." Again—"I will not contend forever, neither will I be always wroth, lest the spirit should fail before me, and the souls which I have made." I now ask, was there ever an advocate of endless misery who could assign as good a reason for its endless continuance as Jehovah has to the contrary? I trust not. "Then let God be true, and every man a liar."

But says the inquirer—"does not our blessed Saviour speak of hell, where the worm dieth not, and the fire is not quenched, and declare that it is better for us that one of our members perish, and not that our whole bodies be cast into it?"

Yes, but he does not say that this hell is a place of eternal misery in another world. And those who have been in the habit of applying those declarations to signify a place of endless misery in a future state of existence, have never been able to prove any authority for so doing. Christ, doubtless, never intended that his words should be so understood.

By Gehenna, or hell, he had reference to the valley of Hinnom, which lay near Jerusalem, a place noted for its filth and pollution. By the phrase where the worm dieth not and the fire is not quenched, he alluded to the fact that a fire was constantly kept burning there, for the purpose of consuming those portions of beasts which were not offered up in sacrifice at the temple, and to the worms which continually preyed there upon these dead carcasses.

Our Saviour undoubtedly meant to have his disciples understand that it would be far better for them to part with a right eye, hand, or foot if necessary, and become his followers, and obey his instructions and thereby be enabled to escape the miseries and calamities which awaited the unbelieving Jews, than to receive eternal life in belief and be overwhelmed in that destruction which the Romans would bring upon them; whereby thousands of them were destroyed and their bodies consumed in this Hell—Gehenna—or valley of Hinnom.

Strange that a doctrine so abhorrent to all the better feelings of our nature, and so entirely destitute of any sound principles for its support, should have ever received the assent of intelligent minds—much more, that it should have gained in the world the ground which it now occupies. O, thou messenger of infinite wrath and misery! Utterable, take this volume of divine truth in your hands, search its pages, one by one, from beginning to end—and read the great truths engraved in the volume of nature which is open around you—summon reason to the task, and tell me where are the evidences of your doctrine—where the proof that your message is true? Reason condemns it—nature, in a voice of thunder, proclaims it false—and the word of God declares that it is—not true.

God is a being of infinite goodness. This truth is enshrined with indelible characters on all his works. Hence his glory cannot consist in the misery—but in the perfection and happiness of his creatures. Again—"God is Love." All are the objects of his love—"God so loved the world." &c. "He changes not." "He is the Father of lights in whom there is no variableness nor shadow of turning." Hence he will never cease to love his offspring. It is the nature of love to desire and promote the happiness of its object. Therefore God will eventually lead his children to the enjoyment of happiness and endless felicity.

To this end all his attributes are em-
The glorious work will go on and prosper. It shall be finished. The voice of God declares, "my counsel shall stand and I will do all my pleasure." Death the last enemy shall be destroyed—and God be all in all. The whole creation being delivered from the bondage of corruption and the vanity of man shall unite in one deathless song. "And every creature in heaven, the earth, under the earth, in the sea, and all that are therein, heard I, saying, blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and to the Lamb forever and ever." O thou bearer of unwelcome tidings, fraught with misery and death, thy message is weighted in the balance and found wanting. It has been tried by the grand criterion—the word of God—the language of unerring truth, and it will not stand the test. We have tried it by the revealed perfections and character of the God of Heaven, and it will not abide the trial. Then publish it no more. No longer "sow to the wind and reap the whirlwind." No longer spend thy time for naught; and the labour for that which is not bread. Where is the chaff to the wheat? Come sit down to a feast of fat things which God in infinite mercy has prepared for all people. Satisfy the desires of thy immortal soul with the bread of eternal life. Feast on the rich mercies of God, and the fulness of his love. "Freely thou hast received, freely give." Go, proclaim it to the world that the children of men may rejoice in the Lord and glory in the God of their salvation. Then shall the wilderness be turned into a fruitful field, and the desert into a garden which shall bud and blossom as the rose—and songs of joy and gladness fill the whole earth.

[From the Watchman.]

PROGRESS OF TRUTH.

B. BELL.—It will probably be satisfactory to your readers, and to our brethren generally throughout the country, to learn the progress of the glorious doctrine of impartial grace in the United States during the year past. From all parts of our widely extended country we are constantly receiving, through the medium of our several periodical publications, the most cheering intelligence; and yet few of us are probably aware of the additions which have been made to the number of our societies, preachers, and houses of worship, within the space of one short year.

The following list of preachers who have been received into fellowship—of societies organized or admitted to fellowship—and of houses of worship dedicated during the year 1829, although far from being complete, will, I think, exhibit an increase greater than has been witnessed in any preceding year. Truly "the Lord hath done great things for us whereof we are glad," and may we discern in the sincerity of our conduct to the Almighty giver of all good, by increased vigilance and faithfulness in the glorious cause in which we are engaged.

W. S.

SOCIETIES ORGANIZED, OR RECEIVED INTO FELLOWSHIP DURING THE YEAR 1829.


Vermont.—Bridport, Leicester, Chester, Craftsbury, Guilford, Putney, Townsend, Richmond Williston and Jerico united—8.

Massachusetts.—Essex, Athol, Dorchester Hingham, Marblehead, Barnstable, Wareham, New Rowley, Sandy Bay, (and one name illegible)—10.

Rhode Island.—Woonsocket—1.


New York.—Homer, Geddes, Albion, Le Roy, Marshall, Russia, Trenton, Kirkland, German Flats, Cederville, Deerfield, Greenfield street, Brooklyn, Massena, De Peyster—15.

Pennsylvania.—Marietta, East Hampfield, Petersburg, Laccoke, East Milford—5.

New Jersey.—New Brunswick, Middletown, Trenton, Solon—4.

Ohio.—Gallogalia, Frederickstown—2.

Michigan—Bloomfield—1.

Making in all 79 Societies.

PREFACE RECEIVED INTO FELLOWSHIP.

Maine.—Samuel Brimblecome, Moses McFarland, John R. Pitkins, Amos A. Richards, Oliver L. Currier—5.

New Hampshire.—Isaac D. Williams, Samuel P. Skinner—2.

Vermont.—Thomas J. Sawyer, Elijah Smith—2.

Massachusetts.—Alfred V. Bassett, Elmore Hewitt—2.

Connecticut.—Nathan Chapin—1.


Pennsylvania.—A. B. Grosh, Jacob Myres—2.

New Jersey.—Clement F. Le Fevre—1.

Total—23.

HOUSES OF WORSHIP OWNED WHOLLY, OR IN PART, BY UNIVERSALISTS, DEDICATED DURING THE YEAR 1829.


Total—21.

[From the Richmond Visitor & Telegraph.]

A WORTHY EXAMPLE.

We record with unmingled pleasure another example of reverence for the Sabbath, which illustrates the power of Christian principle and consistency of character. A character worthy of the profession and privileges of one who bears the name of Christ. The following is the example of which we speak; it is an extract of a letter from the Rev. Henry M. Kerr, to the editor of this paper, dated August 30, 1829.

"Col. David Reinhardt has resigned the profitable office of Post Master, which he had held for a number of years in Lincoln, from conscientious principles, having latterly obtained a hope of peace with God choosing rather to obey God in keeping the Sabbath holy, than to make gain on that day by the laws of the land."

Remarks by the Editor of the Reformer.

We had a pretty striking instance of this sort of "Christian principle and consistency of Christian character," just before he resigned the office of Post Master, from such "conscientious principles" about keeping the Sabbath. He enclosed a number of the Reformer in a sheet of paper in the form of a letter, marked
on it an ounce weight, franked 50 cents, as his franking privilege, and put a charge of 50 cents more on the letter, and then sent it to the editor of this paper. After we had paid the 50 cents, suspecting what it proved to be, we took the letter inside of the Post Office before we broke the seal, and found it at once seen to be so palpably unprincipled and dishonest, that the 50 cents was promptly returned. If all who are so zealous about stopping the Mail on Sunday, and keeping it holy, should be such Christians as this "worthy example," we may well pray to be delivered from them. We never knew an instance of a man who made a great display of zeal about keeping the Sabbath, that ever had any true religion; and too often the person does not possess even honesty, as in the case of this Ex-Post Master. It is in the very constitution of the creature; and consequently an irrevocable rule, that when a person lays great stress upon little things, he neglects the more weighty matters.

**MAGAZINE, AND ADVOCATE.**

**UTICA, SATURDAY, FEBRUARY 20, 1830.**

**AGENTS.**

Wm. Course, Esq. of Lebanonworth, Crawford co. Indiana; B. Hobbs, of Louisville, Ky.; Rev. J. C. Waldorf, of Cincinnati, Ohio; and Hon. A. Ayres, of Fredericktown, Knox co. Ohio, are appointed Agents for the Evangelical Magazine and Gospel Advocate, in their respective vicinities.

**ERRATA.**

In Sermon No. 2, on page 15, near bottom of last column, read, And though the vice and corruption, degeneracy and moral depravity of one individual may not directly affect a whole community, &c. instead of the present phraseology of the sentence. Itb. for "tarnishes" read "tar-nish."

**TO CORRESPONDENTS.**

The illustration of Heb. 2; 26, 27, by "S. R. S." in our 5th No. renders it unnecessary to insert the article from "L. L. 3," on the same text, which was received about the time that number was issued. At least, if inserted at all, it would better to delay it awhile. It is well written and worthy a place, had not the subject been so recently and ably illustrated.

The Address and Resolution, on the subject of Sunday Mails, adopted at a public meeting of the citizens of Battenville, Washington co. are very good, and we should be gratified to give them a place in our columns if we had room. But we are obliged, for want of room, to exclude several equally important articles on the same subject from different parts of the country. We intend devoting a suitable portion of the Magazine and Advocate, weekly, to the discussion of this subject, so long as the present excitement continues. But we cannot devote the whole of it to this, as other subjects claim a share of attention. We think the editor of the "Champion," in refusing to publish those proceedings entire, in the place where they were had, has shown that he is a Champion for something else besides the principles of liberty and equal rights.

**RELIGIOUS NOTICE.**

Br. John Freeman will preach at the Court House, in Herkimer, on the 4th Sunday in the month, a week from Monday. (The reason of not fulfilling his former appointment at that place, was, that the notice of the appointment did not reach him (through a failure of the medium of communication) till after the day of appointment.)

*From the Western Recorder.*

**HINTS FOR UNIVERSALISTS.**

Mr. Editor—One class of Universalists are ready to acknowledge that the Bible contains denunciations of wrath against the workers of iniquity; but they insist upon it, that these denunciations are metaphorical; and that they are placed in the Bible, only, as a wholesome restraint against the commission of sin. Well, suppose they are right. It follows then, that they have been too wise for the divine counsellors. They have found out the secret, and now, by publishing it, they will eventually defeat the benevolent purpose of God. Let it only be known that God does not intend to execute one of his threats; then all their efficacy will be destroyed.

Another class of Universalists will tell us, that all punishment either in this world or in the world to come, is disciplinary, intended for the good of the offender, who will thus ultimately be restored to divine favor. The Bible furnishes us with a strong example, which is directly to the point. The devil, it seems, is to be chained a thousand years, in the bottomless pit. At the end of that period he is to be released, when he will come forth with increased rage. How long, at this rate, will it take him to fit for heaven? Your's, &c. Q.

**REPLY TO THE ABOVE.**

In answer to the first paragraph of "Q," we remark, that his charge is altogether false and unfounded—there are no Universalists that w—know of, at least none in this country, who maintain that God will never execute the threatened punishments he has denounced in the Bible against sin. Universalists do not, like their Presbyterian neighbors, hold that a man may go on in every species of crime and iniquity, through a long life, and then by repenting just before he dies, escape all punishment—both here and hereafter. They uniformly maintain that "he that doeth wrong shall receive for the wrong that he hath done:" and that, without any possibility of escaping. But supposing they did believe as this Mr. "Q." (alias Mr. Lansing) represents them; and had indiscreetly divulged the secret of God, viz: that the penalties threatened were never intended to be executed, but merely to intimidate—what then? Are they any more to blame than Calvinists are in divulging the secret will of God? God's revealed will is, that all men shall be saved; but Calvinists have ascertained and published to the world, that his secret or deliberate will is, that a part shall be endlessly miserable: and the number of the elect and reprobates is so certain and definite, that it cannot be either increased or diminished.

In the second paragraph of "Q," we give him credit for stating fairly the views of Universalists. They do verily believe "all punishment, whether in this world or in the world to come, is disciplinary, intended for the good of the offender, who will ultimately be restored to the divine favor." In regard to the devil mentioned, we do not consider him a real personal entity, (any more than the beast mentioned is to be thus considered,) but rather as figuratively representing (in this passage) some sinful propensity or evil passion in man; which should be curbed or restrained at that period, and afterward allowed, for "a little season" only, to be loosed. But whatever "Q." or any other person is pleased to understand by the devil, we have no idea of the salvation of any such being. St. Paul declares, "Forasmuch then, as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death, he might destroy [not save] HIM that had the power of death, that is, THE DEVIL; and deliver them, who, through fear of death, were all their lifetime subject to bondage." Now we are confident that after the devil is completely destroyed, he will so more "go forth to deceive the nations," neither will men have any thing to fear from his "increased rage," nor any further temptation to sin, unless some orthodox priest should be present and persuade them that sin was much more agreeable, and the sinners path much more pleasant, than virtue and the ways of wisdom.

**Sunday News.—** Petitions in favor of Sabbath laws, as well as against them, are finding their way to Congress. What is the nation coming to at this rate?—Western Recorder.

**Answer.—** The nation is "coming to" the determination to resist with firmness, every effort of the clergy, to unite church and state.—That's all, neighbor Hastings.

**MISSIONARIES AMONG THE INDIANS.**

Let the reader carefully peruse the following extract of a letter to the editor of the Reformer, dated Hill of Hope, Mississippi, Dec. 11, 1829, from a highly respectable gentleman in that place—one who has carefully observed the operations of the missionaries in that quarter, and witnessed their effects upon the inhabitants, and especially upon some of the Choctaw Indians—then let him ask whether our missionaries have done the Indians any good; nay, whether their labors have not been injurious rather than beneficial, to them; and whether it is wise and prudent to give our money to support such missionaries as these. The Indians too, are getting very tired of the missionaries; almost every full Indian I see has something to say against them. I was in conversation with one of them, who was very much out with them. He said the missionary religion was a very bad one, that it made the people go distracted; that already there was a man in the reservation, in consequence of their belief in the missionary religion. The woman is a daughter of old William Jones, an Indian countryman. Having lost all her relations, she was quite desolate. In this situation the
SLANDER.

There exists a strange disposition in some persons to misrepresent the actions, or opinions, of others who choose to think a little differently from themselves. This temper of mind is often indulged in a small-talk way at gossiping parties, and is justly called scandal; and the person who thus, knowingly, falsely imputes bad motives to his neighbor's actions, or weakness to his arguments, is a slanderer.

The epithet of slanderer, is so mean, none like it, that there is some indignation always seek a subliterate for a crime human nature revolts at. It is generally allowed by those persons, if they do not seem a tale which detracts from themselves, and under the name of slanderers. Those persons are generally very careful to quote their author, or at least to say, "so we were told," and thus often knowingly carry from house to house, and circle to circle, the most baseless falsehoods, and may be justly called, at the least, retailers of scandal.

But be it remembered, none of those persons who deal in scandal, either as the inventors, in a wholesale line, or as retailers, are, or can be said to be, lovers of truth. They are always possessed of little minds, are biased by party feelings, have always a meanness of character, a spirit easily irritated, and pleased with detraction.

I do not wish to be prejudiced on my mind by reading a paragraph in the Western Recorder, (Utica, Feb. 9, 1834,) and headed "Universalism," in which record is made of a certain preacher of the gospel who pronounced in a paper called the "Daily Advertiser," that he would preach from the following text: "And he spake of silver in the Temple, and departed, and went and hanged himself. Those who think that Judas is now experiencing unwonted misery in hell, are affectionately reminded that what sentence execrations will be produced in favor of the opposite opinion, that he is now enjoying the hope we shall not be considered as advocating suicide, when we ask the strenuous believer in this doctrine, why he has not put himself here on earth, subject to all the cares, and troubles, which flesh is heir to, when, with a bare bodkin, he can his quiets make," and from this it is evident, that the preacher esteems Judas as a false prophet. We have thousands in our land who are of no earthly use, either to their friends or the community; men who have placed them beneath the brutes—the very off-scourings of society. Now, if this man believes this doctrine, that the believer is the conductor to 'ceaseless felicity,' is not it the height of the spirit of philanthropy to recommend this course to his hearers?—ibid. Ch. Reg.

Does the respectable editor of the Western Recorder, believe the above statement to be true? Does he know it to be just, and the statement, and language to be a correct statement of the tenets of Universalists, in their own words, and in their own mode of application? If he does know it to be just, and the statement, and language to be a correct statement of the tenets of Universalists in their own words and meaning, he is a man of truth and candor. If not, he is a retailer of scandal, and may justly be suspected to possess much of the baseness of this moral wickedness. He has not given this fine circuit, but has freely rendered the article conspicuous by his manner of heading it, and exhibiting it to notice. If it is the truth, he has published the truth; if it is a falsehood, a misstatement of facts, or a perversion of the meaning of others, or a play of words to convey ideas, other than the party alluded to mean to convey; it is a calumny, the utterer of it is a calumniator and a slanderer.

Of the means of information possessed by the editor of the Albanian Christian Register, the writer of this article is in doubt; and if he has any means of information, he is as ignorant of Universalism as he pretends to be, has perhaps had no means of actual information on the subject of which he treats.

Be it so. But the editor of the Western Recorder cannot plead the sin of ignorance; his crime cannot be venial; he lives, and has lived, in a village where Universalism has been publicly preached, and defended, and professed for some years; and living as he has done, in the midst of it, he must most certainly have known their tenets and views, and applied his own views to their Christian practice and walk in society. Now, if I ask him, does he know of one of the citizens of Utica, who believes the believer to be the conductor to 'ceaseless felicity,' does he know of any respectable Universalist minister make use of such an expression, or any, which could be construed to convey any such idea? Did he ever read any book, tract, or sermon, published by a Universalist, who openly, or tacitly conveyed any such idea? If he has, let him say so in his next number, and hold them up to derision; it will be publishing truths, not scandal. But if it is known of any such person, cannot prove the preacher to have taught such doctrine, or cannot quote his authority from both, for an idea, he is a slanderer if the fabricator, he is the retailer of it, and cannot be a lover of truth, but must possess a narrow mind, a little soul; a petty champion, who takes his agitations of anger and irritation from those who are such, but who pulls them off as first-rate articles, and thinks it good to hold it as his ples, "he did not make them." I suppose that the editor of the Western Recorder, or any other person, if any person, who professed to make the Bible his rule, ever did, or indeed ever could, believe this.

What an absurd idea it is, that puny man should be selected as the only object on which Omniscience is supposed to wreak his vengeance to all eternity.

When will the truth, which all know to be such, be acknowledged by all, viz. that moral evil, or sin, is the thing Jehovah hates with (if the phrase be not strictly true) hatred; but not the sinner, who, as his offspring is the object of his unceasing care and regard, all his statutes, laws, and judgments, being calculated for his exaltation and perfection? May this be the grace of God's grace, that the glorious idea fill every mind; then will the milk of human kindness flow more copiously from every heart; grace will increase, and the divinity of the divine personage. The knowledge of the divine goodness will then be a source of happiness, unsurpassed and full of glory.

"The deathless soul, through its immense duration, Drinks from this source immortal consolation."

When I contemplate the vast, the unknown stores of infinite goodness, of which the gospel of Jesus Christ conveys intelligence, and is a powerful auxiliary, my feelings find utterance in the words of one of our old divines, Doddridge:

"Burst into praise my soul! all nature join, Angels and men, in harmony combine; While human years are measured by the sun, Ye, while eternity its course shall run; His goodness in perpetual showers descends, Exalt in songs and raptures never ending."
bearing another victim to his long home. No mourners appeared, save an aged mother, whom long life had etched with a thousand wrinkles, andCK a sad and mournful countenance, which seemed to express a sense of the depth of woe in which she had been left. She was a member of the congregation, and had been a constant attendant at the Sunday school, where she had been a favorite among the children. She had been a religious woman, and had often expressed her confidence in the future glory of the church. She had been a kindly and gentle woman, and her death had been a severe blow to her family. Her death had been sudden, and she had been found dead in her bed, with a ghastly smile upon her lips. It was a scene of grief and horror, and the whole congregation was in tears. The minister came forward, and gave a brief account of the death, and then proceeded to offer a prayer, which was listened to with profound attention. The service concluded with an address from the pulpit, which was delivered with great solemnity and pathos. The minister spoke of the death as a great loss to the church, and of the necessity of preparing ourselves for death. He spoke of the wretchedness of sin, and the necessity of repentance. He spoke of the love of God, and the necessity of seeking his favor. He spoke of the glories of heaven, and the necessity of preparing ourselves for it. The service concluded with a prayer, which was listened to with profound attention.
great centre; in other words, become mere puppets in the hands of a few wire-men.

Resolved, That in all future speaking of societies and their harmful consequences, we would not be understood to implicate any of our friends and neighbors who have recently set out to form a temperance society in this town. We should do injustice by impeding to them any design to produce the results we apprehend. They are among the best and most respectable members of the community. The question is not how much influence in the minds of others they gret that, in our opinion, they are pursuing a misjudged course to effect what we are all anxious to accomplish, viz. the total extinction of intemperance.

An informal vote was taken by that portion of the meeting composed of farmers, by which they resolved not to use ardent spirits among laborers in their fields; and a similar resolve passed by the mechanics, to exclude ardent spirits from their workshops.

It was then Resolved, That the proceedings of the meeting be signed by the chairman and secretaries, and published in the newspapers printed in this county, and at Utica, or in such of them as may be disposed to give them publicity.

GEORGE ARNOLD, Chairman,
THOMAS BAKER, Secretary.

REV. THOMAS BELSHAM.

This highly gifted individual is no more. He died in November last, at a very advanced age, and after a long period of bodily infirmity. - Mr. Belsham sustained an eminent rank among the Evangelical Preachers. He only to the esteem of Mr. Lindsey, of whom he became the biographer, as well as of Dr. Priestley, and the principal men of liberal views in great Britain.

"He has gone to his grave
Full of honors and years." -

Mr. Belsham was a Universalist. The following extract from the Modern History of Universalism, is decisive on that point. - Trumpet.

The successor of Mr. Lindsey at Essex-street, London, Rev. Thomas Belsham, has been no less ardent in the defence of Universalism, than the more Serious and authorative Preachers of Methodism. Nearly all his writings. He will be found to have maintained it particularly in his Reply to Wilberforce's Treatise on Universalism, the following extract from his biography of Mr. Lindsey.

"The true solution of the first difficulty, whether the author of sin appears to be this: that God is the author of evil, but that the first place, he never ordains or permits evil but with a view to the production of a greater good, which could not have existed without it. And secondly, that God is the author of evil both natural and moral, he is not the approver of evil; he does not delight in it for its own sake; it must be the object of his adversary, and what he would never permit or endure, if the good he intended could have been accomplished without it. As to the second question, concerning the justice of punishment, the best and only philosophical solution of it is, that under the divine government all punishment is remedial. Moral evil is the disease, punishment is the process of cure, of greater or less intensity, and of longer or shorter duration, in proportion to the malignancy and inactivity of the disturber; but ultimately of sovereign efficacy under the divine government, it operates to take away the cause of evil; it purifies, and exalting the virtues of others, it end, share with them in their virtue and happiness. The blessedness of the Divine Being, will be known, adorned and celebrated by all other beings through the whole created universe."

"OVERCOME EVIL WITH GOOD."

A very little girl who was frequently reading her Bible, often gasped, 'Are not we to obey her duty as a Christian?" One day she came to know a mother, showing some plums that a friend had given her. The mother answered, 'Are you sure we are not to obey her duty as a Christian?" "Yes," said the child, "very indeed; and she gave me none more than she did have given us some away. The mother asked whom the child had been taken to the place where children influence one another. "We gave him to a girl who pushed me off the path, and makes faces at me." Upon being asked why she gave them to her, she answered, "Because I thought that would make her laugh."

How sweetly and simply did this dear little one obey the injunction to "overcome evil with good."

[From the Unioean Observer.]

SUNDAY MAILS.

The effort making to induce Congress to pass a law stopping the transportation of the mail on Sundays, has called forth, in many cases, a most decided and widespread demonstration against the measure. In this county, the chief of the public attention is specially used, in order to induce the adoption of measures to obtain a full expression of public sentiment in regard to it. A general movement is now taking place among the people; an influx of signatures to the petition to induce the adoption of measures to obtain a full expression of public sentiment in regard to it. A general movement is now taking place among the people; an influx of signatures to the petition to induce the adoption of measures to obtain a full expression of public sentiment in regard to it. A general movement is now taking place among the people; an influx of signatures to the petition to induce the adoption of measures to obtain a full expression of public sentiment in regard to it.

One more warning to the intemperate. — On Sunday last, the 17th inst, a man by the name of John Comer, in the neighborhood of Malaga, was arrested by the officer, who had by some means procured a quart of rum from a neighboring tavern keeper on that day, and carried it home in a state of high intoxication, to the great disgust and indignation of his neighbors. In fact, he, in that condition, commit his brutal outrages upon his defenseless wife and seven children. The sufferings they endured the night and morning before were of a horrid description; and nature not being satisfied with the destruction of the rights and properties of others, the officers, in justice, could not permit them to continue. The officer, in justice, could not permit them to continue. The officer, in justice, could not permit them to continue. The officer, in justice, could not permit them to continue. The officer, in justice, could not permit them to continue.

PRIDE OF ANCESTRY.

There was much sound truth in the speech of a country lad to an idler, who boasted of his ancestry. "So much the worse for you." said the peasant, "for me and my family say, the older the seed, the worse the crop."
SAVED MY LIFE.

LINES OCCASIONED BY THE DEATH OF A BROTHER.

"For we must all needs die, and be as water split up on the earth which cannot be gathered up again."

I saw him on the dying bed,
It was a scene of grief:
The tears of sympathy I shed,
But could not give relief.

I gazed upon his cheek awhile,
I clasped his hand—he said,
"O Death, I meet thee with a smile,
Let not a tear be shed."

Though fast his natural breath did chill,
Yet still was warm in Prayer! Reigned unto his Maker's will,
The scene to him was fair.

Horn shed around his dying bed,
A pure and heavenly light;
It seemed as though his voice had said,
"I long to take my flight."

The world for him, it had no charms,
But all was dull and void;

Pall clapped him in his Saviour's arms,
In Prayer he was employed.

I looked—and He who does his will,
Had ceased to give him breath;
His lips lay motionless and still,
His voice was lost in death.

O what a solemn scene was this,
To view the bed of death
And see him give the parting kiss,
Then gasp, and lose his breath!

Lord mark this scene to me a guide,
When from thy paths I stray—
And every angry passion clound,
That leads my soul to perdition.

FIRE IN BOSTON.

Dr. Beecher's stone church was destroyed by fire on the morning of the 1st inst. This is the seventh church that has been destroyed by fire in that city since 1773.

It was not as much an awful warning to those who attend orthodox churches, as the burning of the New-York Theatre was to the playing part of community! Perhaps it is a judgment upon the Presbyterians in Boston, for setting fire to the office of the "Trumpet and Universalist Magazine!"—Hartford paper.

A rogue asked charity on pretense of being dumb. A lady having asked him, with equal simplicity and humanity, how long he had been dumb, he was thrown off his guard and answered, "five years madam."

MODERN HISTORY OF UNIVERSALISM.

Just published and for sale at the Trumpet Office, 40, Cornhill, the Modern History of Universalism, from the era of the Reformation to the present time. By Thomas Whittemore, pastor of the First Universalist Society in Cambridge, Mass. Those who hold subscription papers, are requested to return them immediately to this office; and all subscribers, we trust will make arrangements to take their books as soon as possible after publication.

The author has been upwards of five years in collecting the materials for this work; and he has steadily purposed this purpose, without guard either to labor. His account is divided into eleven chapters. Chap. 1 contains an account of the Anabaptists in Germany who defended the doctrine of Universalism at the time of the Reformation. Chap. 2 treats of the same class who defended this sentiment at the same time in England. Both in Germany and England they were condemned for this point of their faith. An account is given of those who defended Universalism in England during the 16th century; and the statute of Parliament is published, whereby the penalty of death was inflicted on all who denied the doctrine of punishment in any state. Chap. IV. furnishes sketches of those eminent men, Dr. Henry More, Dr. William Holland, Dr. Thomas Burnet, Mr. Whiston, Sir Isaac Newton, Dr. Samuel Clark, Dr. George Cheyne, and the Chavileer Ramsey. Chap. V. presents sketches of the history of Universalism in various countries; as France, Holland, Switzerland, Prussia, Italy, Ireland, and Scotland. In Chap. VI. the history of Universalism in England is closed, so far as relates to the spread of that sentiments in various regions. In Chap. VII. the history of Universalists in England, as a distinct sect, is given. In Chap. VIII. will be found traces of Universalism as it existed in the works of the three promising men of the century. In Murray, and the history carried forward to the conversion of Mr. Winchester. Chap. IX. will extend it from the conversion of Mr. Jukes to the present date. In this chapter, Chap. XI. will contain a history of the Convention; and Chap. XI an account of the present condition of Universalists throughout the United States.

This is, in fact, a continuation of the ancient history of Universalism, as it takes up the subject where it was left by the author of that work and brings it down to the present time.

The author has increased the expenses of the work to himself, in order to have the mechanical part well done, believing that the Universalist public will not permit him to be a loser, since, from the very nature of the subject, it must be interesting to them all.

The work contains 400 pages. A copious index at the end. Price $1.20 bound—$1 in boards.

UNIVERSALIST BOOKS.

For Sale by D. Skinner at his residence on Burnt street.

Street's New Universalist Hymn Book.

Petit's Dictionary of Universalism.

Review of Hare's ten letters against Universalism, by R. Canfield.

Balfour's Essays and reply to Hudson, Balfour's 2d Inquiry.

Evangelical Repository.

Utica Universalist Magazine, vols. 1st, 2d, & 3d.

Brown's History of Universalism.

Balfour's Anatomy of Universalism, a very valuable work.

Balfour's Treatise on Atonement.

Lovelace's Greek Lexicon, English definitions.


Hosea Balfour's Sermon on the 5th Sunday in Lent, 1831.


T. Fisk's Universalism.

Evidences of Christianity, four discourses, by W. I. Reece.

Reports of trials, &c. in New-York.

A Hail for all the wicked—The Rich Man and Lazarus.

A solemn appeal to all liberal Christians, and especially Universalists—Tract No. 1.

Progress of Liberal Christianity—an address by Rev. B. Bache.

The Feast of Zion—a Dedication Sermon by D. Skinner, and a variety of other sermons and pamphlets.

MARRIED—In Fairfield, on the 16th inst. by Rev. D. Skinner, Mr. Charles S. Brown, of Boonville, to Miss Mary Arnold, of the former place.

DIED—Of consumption, on the 10th inst. in the town of Clay, Onondaga co. N. Y. Mrs. Fess, widow of Mr. Stephen Williams, and consort of Mr. Hiram Tisdale, in the 33d year of her age. Mrs. Tisdale had long been a believer in the unbounded goodness of God, and the final holiness and happiness of all men. She tried this faith through a long and painful illness, and found its warming and reviving influence a support to her soul in the trying and perplexing hour of her dissolution. She retained the full exercise of her mental faculties till the vale of mortality was drawn, and sealed her gift to God. When she closed firm on the immovable and unmovable rock of eternal truth, and cast her wishful eyes across the narrow isle of time, to 'Canaan's fair and happy land,' where our portion lies.

She has left her disconsolate partner, four children, and a large circle of friends to mourn her absence from their society on earth.

At her request, made on the 9th, previous to her death, the Rev. S. Milles, of Lee, preached her funeral sermon, text, Psalm lxxxv. 20, "He that is our God, is the God of salvation; and unto God, the Lord, belong the issues from death." In this discourse the preacher drew a line between God and the law, showing that "the letter killeth, but the spirit giveth life." This was a good, but the new covenant is better. The law was weak, but the gospel is the power of God unto salvation. The law came by Moses, but grace and truth came by Jesus Christ. The law was under the shadow of bondage, but truth maketh free. The law is dead, but the gospel, bring truth, can never die. The law is a sand foundation; is aboli
ded; but grace and truth continue for ever and ever. The old covenant is no more. By the law is the knowledge of sin. By the gospel is the knowledge that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. The law is weak. Is the attribute of God's divine justice? The law is dead. Is the attribute of justice? Is it given on earth to men? and on earth was given to Christ; was not the law given to Christ also, and in him fulfilled, accomplished and closed? and a better covenant brought to view even one that could give life? It is even so, and by this covenant immortality is brought to light beyond the grave, and consolation full to sorrows mortals given. Communicated.

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COMUNICATIONS.

[For the Magazine and Advocate.]

UNIVERSALISM—No. 5.

In the summer of 1805, a number of persons convened at Hamilton, Madison Co. and adopted certain articles of social compact, under which they declared themselves to be a religious society, by the name of "The Universalist society in Hamilton and its vicinity." This compact was signed by 23 male heads of families, from six different towns—viz. Hamilton, Brookfield, Sangerfield, Madison, Eaton and Lebanon; in each of which a society has since been formed. What the articles of this compact were, we are not informed, probably little more than the avowal of their faith in Universal salvation—the specification of rules for the admission of members, their respective privileges, and of order in the management of the concerns of the society. These particulars usually comprise the whole of such compacts, the objects of which are the union and cooperation of the members in promoting the cause of truth.

From this time, the services of Mr. Stacy who had been itinerating for a few months in this section of country, were obtained one quarter of the Sundays, until his settlement with the society in 1808. During this time, a period of nearly three years, the meetings for public worship were very well sustained, notwithstanding the most spirited and determined opposition of those who claimed exclusive orthodoxy; but it does not appear that the society received any material accession.

It is certain, however, that the public mind had been greatly excited, the germs of future progress had taken deep root, and were in due time unfolded.

On the fourth day of April 1808, a number of brethren who were desirous of enjoying the privileges of communion, and the watch-care of a Christian community, organized themselves into a church, by adopting the profession of faith recommended by the general convention of Universalists, and signing the covenant. This church after two successive meetings, consisted of only eight members. From this small beginning, however, arose the most numerous church of believers in the restitution, in this state—and it is believed, the greatest number of communicants of the same denomination ever congregated in America.

Baptism has been administered to those members who preferred that mode of admission into the church—each individual designating the particular method; but in a majority of instances, immersion has been preferred. And the Eucharist, or Lord's supper has been regularly celebrated about four times a year in this church, from its first organization to the present time.

Sometimc in this year, (1808) the society which had dispensed with the forms of law in the first instance, re-organized according to the statute, by the name of "The Universal friendly society of Hamilton and its vicinity." At this time, the influence which had been previously exerted by the doctrine of impartial grace, and which had hitherto carried on its salutary operations, in many instances, almost unconceived, was at once manifested. For on the legal formation of the society, between 50 and 60 members, mostly oral, heads of families, signed the compact. This number came with full purpose of heart—and like the Hebrews when they fled from the servitude of Egypt, brought their wives and their children and their effects with them. Sacerely an instance occurred, in which the members of each family where Universalism found an advocate, were not unanimously attached to the meetings of that denomination.

This accession of numbers and resources, induced the society to take measures for enjoying more frequent opportunities of hearing preaching. Accordingly, as Mr. Stacy had now settled in the town, arrangements were made by which his labours were devoted to the society from 1 half, to 3 quarters, and ultimately the whole of the time. From this period, the progress of the church and society was uninterrupted. Prejudices, founded in ignorance and misconception, were gradually overcome; and the charity of the Universalist took a larger circle, and Universalists were regarded as moral men and pious believers in Jesus Christ.

(To be continued.)

[For the Magazine and Advocate.]

A REVERY.

The shades of evening had gathered around and spread a mantle of grey over the snow-covered fields of my native vale. Darkness was fast approaching; and the gloominess of the hour was heightened by the winds of the wintry blast as they mournfully sighed through the leafless trees. "Winter now reigned tremendous o'er the conquered year." The forest, which a few months since, stood waving its weight of verdure and beauty in the gentle gale, was now divested of all its "leafy honours;" and though the dark hemlock still retained its thick covering of green, it only heightened the melancholy scene which surrounded it.

The cultivated garden, which a few months ago was arrayed in the variegated dress of summer, now lay in ruin, divested of every appearance of life and loveliness. The trembling shrubs which peered above the drifted snow, once adorned with fragrant flowers, now stood bending beneath the merciless blast, doomed to receive the pelting of the pitiless storm," as it rudely descended from the dark and lowering sky. Silent and sad were the feathered songsters of the wood, and music was no longer heard from the plains. And is not this thought—"like the vegetable world, he appears in the spring of youth, all gladness, animation and vigor. He flourishes in the sunshine of joy, and is refreshed by the breezes of prosperity. Strength and agility are seen in all his movements, cheerfulness and gaiety beam from his countenance, and the rose of health blooms upon his cheek. But alas! short is the happy season of youth, and as the flowers in summer fade...

NO. 9.

UTICA, N. Y. SATURDAY, FEBRUARY 27, 1820.

VOL. I. [NEW SERIES.]
quickly away, so fadeth the beauty and glory of man. The wintry gales of age come sweeping along and warn him that spring is fled—that the summer time of his life, too, is gone, and that a desolate winter must now ensue. Infirmitly, disease and pain crowd upon him, and like that shivering stall which is bowed down by every breeze, he bends beneath the weight of years, and feebly sighs his tedious hours away.

Or on the other hand, Death waits not the approach of age to waste away that form of health and strength, but unmindful of the beauty or brightness of his victim, often, like the destructive whirlwind which desolates the plain, prostrates low in the dust, him who, but yesterday, flourished in all the pride and glory of youth. And this, this alas! is now the pictured before me. Such the gloomy prospect presented to my view. Decay and dissolution is stamped upon every earthly object. Death is everywhere present to destroy the brightest, the fairest works of Creation. We are permitted to exist—to look around, and vanish away. We endeavour to look beyond the gloomy precinets of the grave, but impenetrable darkness obscures the prospect. We know that in that cold and narrow house repose the body of clay, yet no ray of light beams from the silent mansions of the tomb; to show us where is fled that spark which once animated these moulder forms, or whether it still exists, or has passed like the dust which it has inhabited, into non-existence.

Such were the doubts and reflections of my mind, as the evening passed away. But slumber approached and gradually rendered me insensible to the cares and griefs of this sublunary world.

A change had come over the face of creation, and I now beheld with wonder and delight the renovated aspect of nature clothed in a different dress. The raging winds of winter had ceased, and the portentous clouds had passed away. In vain I looked for the snow-clad hills and the frozen rivulets. A rich and variegated carpet of green covered the earth, the forest waved its luxuriant foliage in the balmy breath of Spring, and the joyous streams ran gaily along the flowery banks. Soft and melodious music was heard from the groves and the inhabitants of the wood felt new life and animation.

Again the garden blossomed as the rose. The various plants and shrubs had reassumed their verdure and loveliness, and fragrant odours were wafted on the passing breeze. The seed which had long been deposited in the bosom of the earth yielded its accustomed vegetable fruit, and waving fields of flourishing grain promised the watchful husbandman a plenteous harvest.

Chearfulness and gaiety pervaded the delightful scene, and while all on earth, looked smiling and happy, the fair prospect above was also in union. Peaceful and bright shone the "far off sky," and the scattered clouds floated along in serenity, loaded with the softest dews of heaven.

Cold must have been the heart that could witness, unmoved, such a lovely scene, and void of gratitude that bosom, which would not beat with emotions of thankfulness while viewing a prospect so delightful, and which every where spoke of that Power who decorates the fields.

"And the blest sky adorns, who sends his showers of blessing down, both on the just and the unjust; whose impartiality is everywhere displayed, and whose tender mercies are over all his works." Thou this was but a web which fancy wove, at noon of night, when

"Slumber weighs the lads of mortals down, And steepes their senses in forgetfulness," yet it seemed to confuse the errors in which my mind had been indulging in its wakeful hours, by reminding me, that as Spring returns and revives the vegetable world, and restores to life that which appeared dead; so will man at last rise from the grave, renewed to a never-ending life, in that unfading world where "one unbounded Spring shall encircle all."

"Though these moulder forms may go down to the dust, And the green turf and earth-clod about us may lie, Yet firm is my hope and unshaken my trust, That our souls shall find refuge and bliss in the sky.

We have not only an emblem of our future life in the vernal season of spring as it annually returns, bringing along its promising buds and blooming flowers, and its many joyful sounds of reanimat existence; but we have also a stronger and more convincing proof in the resurrection of Christ our Lord, who burst the bands of death, rose triumphant from the grave, ascended on high, and has assud us that he is the resurrection and the life; that because he lives we shall live also; that the last enemy shall be destroyed, and then we shall be enabled to exclaim, 'O Death, where is thy sting? O Grave, where is thy victory?'

Cortland, Feb. 1830.

CATHARINE.

[For the Magazine and Advocate.]

The following very curious dream was lately shown me, by the person who actually did dream it, in substance, as it is related, twice in one night. The impression remained so strongly on his mind, that he was, after some length of time, induced to commit it to writing. Being an unbeliever in dreams, he thought nothing of it, only for its being preserved, and has consented to its publicity from no other cause, unless it was to show the possibility of dreaming of a world's salvation, through a crucified Redeemer, (which is the natural interpretation of it,) as well as of a heaven of unbounded glory and happiness, contrasted with miseries untold in a lake of fire and brimstone, filled with devils and damned spirits. Such dreams as these are not uncommon with those who believe in these frightful torments, and indeed, it is not to be wondered at in the least. For myself, if I believed it, I should expect my midnight hours would be disturbed not only by dreams of this frightful nature, but that I should be haunted even by the inhabitants themselves of these dreadful abodes.

C. C.

"THE PROPHET THAT HATH A DREAM, LET HIM TELL A DREAM."

Being in a sound sleep, I thought I was translated into the regions of space, and in the presence of the Father of all Spirits. The whole world lay open to my view; when, looking down upon the earth, I beheld, and lo! it appeared as one boundless extended plain. In the centre thereof was a tree, which was by no means remarkable for its height, being only about forty feet; but its branches seemed to extend wide, even to the uttermost parts of the earth, gradually descending on each side, and corresponding to the surface of the earth, which by this time appeared to decline from the tree on an inclined plane of about thirty degrees. And what was still more remarkable, the earth was no longer interspersed with hills and dales, plains and mountains, nor was there either land or water on its surface; but it had become, as it were, a sea of transparent glass, clear as crystal, and smooth as polished ivory. On each side of this remarkable tree was a letter, corresponding with the cardinal points of the compass; at each of which was an axe that glistered like the sun, and surpassed all worldly objects in brightness.

Again casting my eyes towards the extreme parts of the earth, I beheld innumerable myriads of finite beings on every side, endeavoring to approach this tree; all of whom were crawling upon their hands and knees, because of the smoothness of the earth's surface, and of the ascent to the tree. Their numbers kept multiplying and increasing, until the whole earth was covered almost to the object of their pursuit. But as if either
prevent their attaining it, or to retard their progress; the nearer they came to the tree, the more slippery it grew; and how they could possibly overcome this apparently insurmountable obstacle, I could in no wise conjecture. Those who were in front were drawn back by those behind them, and each in his turn became discouraged, and fell back to witness the attempts of those who had not before tried this most difficult encounter.

All hopes in the pursuit being nearly despaired of, the face of every individual was directed with wishful anxiety towards the tree, and each plainly expressed his chagrin and disappointment, at not being able to accomplish that, which seemed the only end of his existence.

Fortunately the scene at length began suddenly to change; for, as I again cast my eyes to the uttermost parts of the earth, I observed some that had left crawling, and through some mysterious influence, had power to walk upright. Every face seemed flushed with hope, and every heart beat high with emotions of pleasing anxiety at the smallest prospect of success. The numbers of those who were walking, immediately began to increase, faster and faster, till at length oneoutstripping the rest, approached the tree on the west side. He then took the axe, raised it, and struck one blow, which detached from it a very small piece. He then took it up between his thumb and finger, and some very small particles of it dropping, were eagerly sought after by those who could not stand, which, when obtained, quickly enabled them to rise upon their feet, and to approach the tree.

Then I began to observe, that as fast as they came to the tree, they were instantly translated to the place where I stood, into the presence of God, and welcomed to all the joys of the heavenly kingdom. The tree continued to grow until it filled the whole earth, when all those countless millions that were on it, arrived safe into the bosom of the Almighty. Then came to my mind the triumphant words of the apostle, of which this was the fulfilment, that, "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall all be changed. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory?" He then turned his face towards me, but I could not behold it, for the brightness of his countenance, saying, I am that great I AM, the Alpha and Omega, the beginning and the end of all things. I answered, I confess that death and all things are swallowed up in victory, and thou art all in all. I awoke and it was a dream.

[From the Watchman.]

DEVIL'S PRAYERS.

From neighbor Pious, to his brother in the faith

DEAR BROTHER—St. James says, the fervent prayer of a righteous man availeth much. Is it not then, absolutely imprudent for the good and pious of the land to pray for the salvation of all men, when, if their prayers "availeth much," it is sure that all men will be saved—the devil's doctrine of universal salvation proved true, and endless misery, the heavenly doctrine of God our Saviour, proved false. I shudder at the thought of what, more than likely, may be the effect of these prayers. I read the other day, in the bible, a passage, which says, "the desire of the righteous shall be granted." Now, if our good ministers desire, and pray for the salvation of all men, and their desire shall be granted, because their prayer availeth much, it does appear that all men will be saved—and that I shall get nothing for my religion; my wicked neighbors will be as blessed in glory as I shall be—others who have wrought but one hour will have a penny, and I who have borne the burden and heat of the day, shall have no more. How unreasonable it is to suppose that God will kill, for all his prodigal children, the fatted calf, when with all my religion I have not had a kid to make merry with my friends. I am afraid our clergy have prayed too much already, and it is certain that all men will be saved, in spite of all they have said against it in their preaching.

Universalism is the devil's doctrine—all religious people say it is—Rev. Lemuel Haynes says it is—and the Bible says it is, on every page. But I wish to cast the beam out of our own eyes—and what I wish to complain of, and have amended, is, the prayers of the people of God. I do not wish to have them pray for the salvation of all men—it is praying right against the decrees of God—it is praying for the success of the devil's doctrine—and such prayers sound so much like that doctrine, and so grating to my ears, and so grieve the holy spirit within me, that they, in my opinion, are fit only to go along with that ungodly doctrine. The doctrine which contends for the salvation of all men, is the devil's doctrine—and certainly prayers offered for the salvation of all men, must be the devil's prayers! If the devil induces men to preach this doctrine, would the spirit of God induce men to pray that it may be true? To pray in this manner is to be overmuch righteous—it is being more benevolent—more merciful than God; for he has decreed the endless misery of some; and to pray for the salvation of these, is praying against God; it is praying him to be more merciful than he is. It is sufficient for the servant to be as his Lord, and not above him; it is as sinful to be more merciful than he is, as it is to be less so. Prayers, and very benevolent prayers too, can be made in hell. The rich man spoken of in Luke 16, prayed after he got into hell, that something might be done to prevent his five brethren from coming to that place of torture. This prayer appears very benevolent, and we short-sighted mortals, do not see how he could have prayed better. But this man was a bad man before he went to hell, and a bad man after he got there, and prayed as the devil dictated. Now for our missionaries and other good ministers to pray that something may be done to save those five hell-bound brethren, who were determined to send them there, is praying just like that rich man in hell; and, I repeat, that such prayers are just as much the devil's prayers, as is Universalism the devil's preaching. And while our ministers pray in this way, they must be considered partakers in the sins of those who preach that all men will be saved. To be sure, we are commanded to pray for all men, but not for their salvation—we are to pray without doubting, and I am sure that my brethren cannot pray without doubting. If we believe in the salvation of some, and the damnation of others, we ought to pray so. I know it seems rather hard to pray for the damnation of our fellow-creatures; but it is no more hard to pray for it, than to believe it. And why should we be scrupulous about praying for such damnation, when God, whose spirit we ever ought to cherish, is not scrupulous about inflicting it.

I have been plain in these remarks, and spoke the sober convictions of my soul. Hypocrisy cannot recommend me in the sight of God, and when I desire and believe in the salvation of all men, I shall pray for their salvation, and not before.

A CONSISTENT CALVINIST.

Troy, Jan. 29th, 1830.

MOURNING.

The Worcester Republican states that the Baptist Society in that town have passed a resolution to discontinue the wearing of mourning apparel on account of the loss of deceased friends. We agree with the editor of that paper in condemning the propriety of this measure. "It has become a heavy bill of expense to the community to conform to so useless
HAPPY EFFECTS OF TRUE FAITH.

Faith is valuable only as it is productive of good fruits in practice and happy effects on the mind. The Christian religion derives its whole excellency from the fact that it is calculated to make mankind wiser, and better, and happier. Its doctrines instruct and make wise the simple; its practical injunctions and moral precepts reclaim the vicious; and its counselling hopes and cheering promises comfort the afflicted and happily wretched. Any form of this religion, therefore, which has not these objects in view, and does not produce these effects, must be a spurious and erroneous form. And wherever these fruits are seen, we may know that true Christianity is the tree on which they grow. "A good tree cannot bring forth corrupt fruit; neither can a corrupt tree bring forth good fruit."

One of the most striking illustrations of the happy-pifying effects of true faith that I recollect of ever witnessing, was in the venerable William Farwell, one of the early promulgators of the doctrine of God's impartial good ness in America, whose voice has cheered the inmates of many a log hut when the country was new, and whose spiritual songs have soothed the death-bed agonies of many a departing soul. Never shall I forget the first interview I enjoyed with this worthy and spiritually minded patriarch in our Israel. It was at the meeting of the General Convention, at the town of Warner, N. H. September, 1852. The meeting was very numerously attended both by the members of the word, and by brethren and sisters from that and all the adjoining states. It seemed to be truly a season of refreshing for all that were present. In the midst of the vast assemblage, and general joy of that happy occasion, I could not but take very particular notice of this aged soldier of the cross, as the smile of heavenly triumph beamed from his countenance, and the tears of joy either trembled in his eye, or really coursed down his furrowed cheek.

During a short recital between the deliberations of the Council and the public services of the sanctuary, I sought an opportunity of becoming more acquainted with this experienced and devotional man. After a few moments conversation, in which his whole soul seemed enraptured with the glorious theme of religion, I asked him the following question—"Brother Farwell, are you always as happy as you now appear to be?" "Why, yes, Brother", said he, "I don't know but I am! I seldom have cause of unhappiness, and always have abundant reason to rejoice. My body is daily supplied and fed with the bounties of divine providence, and all better provisions are made for my soul; and how can I be otherwise than happy?" "Well, were you always as happy as now?" To this second question he shook his head, and at a momentary sadness his countenance. "Ah, no! no, Br. S." said he; "very far from it, when I was a Calvinist and believed that ninetenth of the human family (and perhaps myself or some of my dearest kindred among them) would finally be doomed to the inconceivable torments of a never ending hell, the bitterest anguish filled my heart. When I looked around on my fellow beings, and considered them as foreordained to endless woe—when I looked upon little children not more than three feet high, and beheld them heirs of immortal misery—how my soul did tremble for the poor creatures! But now, blessed be God, I see them all embraced in the arms of a Saviour's love—all heirs of God, joint heirs with Christ, and candidates for immortal joy and endless life: and this satisfies my anxious mind and fills my soul with rapture." The big tear started in his eye, as the last sentence dropped from his lips. And ah, thought I, there is a good reason why you should be happier now than formerly. The feeling and pathetic manner in which he spoke of his change of views and consequent increase of happiness, is at this moment as fresh in my mind as it were but yesterday.

There was much truth and justice in the remark concerning Br. F. made on this occasion by Br. S. — (then of Portsmouth, N. H.) "Ah," said he, "that good old man! he lives—he does not merely stay—he has lived these many years—he lives in the doctrine, and in the doctrine; he lives the doctrine itself that he believes."

At the close of that interesting sequence, (a season I shall long remember with joy and gratitude, as it was the first of the kind I had ever attended,) Br. Farwell was called on to make the closing prayer. In this exercise he seemed to feel more than ordinary unction. He recounted the trials, labors and hardships through which he had been called to pass in his younger days—when he had wandered alone through that region, despised, reviled, persecuted, with no fellowship to assist him in proclaiming a world's salvation—when but here and there one dared to hear the glad tidings of Universal grace, and still flowered disposed to open a hospitable door to entertain the heretical stranger. He led our minds along with him to contemplate the little band, that was once so small and so much despised, in the progress they made and the number of believers that were yearly added to them, till the time had now arrived in which thronging multitudes listened with rapture to the many voices that now proclaimed through our land "good tidings of great joy which shall be unto all people." He alluded to the large and happy meeting on this occasion, and as he fervently poured out his supplications for the blessing of God to rest upon the ministers of the word, upon our Zion at large, and on the world of mankind, he seemed prophetically to anticipate his own speedy removal from his brethren and the shores of mortality, and that this was the last General Convention he should ever attend till he should meet his brethren in the Grand Convention above the skies—he could now leave the world contented, and like Simeon, "depart in peace," his eyes having seen the salvation of God. Never before did I hear a prayer offered in which all present seemed so fully to share, and to catch its deep and rapturous devotion. There was scarcely a dry eye to be seen in the whole assembly—and many even "wobbled aloud" in their "fulness of heart."

This was, as he anticipated, the last meeting of the General Convention he ever attended. The next autumn, he completed his earthly pilgrimage and closed his eyes on this world forever. He departed, however, as he had long lived, with a song of triumph in his mouth. In this good and devoted man we see strikingly exemplified, the happy-pifying influence which the doctrine of Universal salvation is calculated to exert on the minds of those who fully and firmly believe it. Would to heaven that our brethren of limited faith and partial creeds, would contemplate on this subject, and ask themselves whether a doctrine which gives such joy, peace, devotion and triumph to the soul of the true believer, must not be of divine origin? And whether the gloomy doctrines which they believe, which render them so unhappy in life, and death, and God? Let us live the life, and "let me die the death of the righteous; and let my last end be like his."

"SOMETHING NEW."

We have received the first number of a small weekly paper, to be published at Exeter, N. H. in octavo form, 8 pages to each No. by Michael H. and "Little Rock." It is a literary work, on the subject of the English language, the principal object of the publisher being the introduction, and bringing into use of a perfect alphabet. The most of this number is occupied with an address "to the President and Vice President of the United States, and to the members of Congress now assembled at Washington," on the above named subject. In this address Mr. Barton says, "The writer of this essay, having for years been engaged in investigating the nature of written language, bogs leave to introduce the subject of a perfect alphabet for your consideration, which if applied to the English language will enable the unlettered of all nations to learn to read and pronounce the same with the greatest facility, after being taught the name and nature of thirty-nine letters. If we would have the benefit of seeing our language more generally known among mankind," said Dr. Franklin in a letter to Mr. Webster, "we should endeavor to remove all the difficulties, however small, that discourage the learning of it." Webster improved by the remark so as to cut off a few of the most deformed branches of the shapeless tree of orthography; but, like other writers on language, left the root of the tree untouched. By changing the names and use of c, g, j, and x, and the names...
of, y, z, and j, and adding thirteen new letters to our alphabet—the name of each being as analogous to the sound it represents as the nature of the case will admit—we have the alphabet of the English language, containing a number of letters precisely equal to the number of simple articulate sounds, each being the inviable representative of a certain sound. After inventing this alphabet, I opened a school in Montreal to teach its utility among uneducated men.

The result was, I found by that use they could learn to read and write either French or English in thirty days!—I commenced by learning them to pronounce and write the alphabet, letter by letter; and by the time they could copy a sentence intelligibly, they could compose and read one in either of the languages they spoke, as the alphabet is applicable to the different languages.

Two similar attempts have been made before, (y thin the last half century,) to remodel the English language; one in Trenton, N. J. in 1708; and one in Philadelphia, in 1822; neither of which succeeded, and whether this third attempt will share the same fate, we must wait for time to determine. The publisher of this little work speaks with considerable assurance of his anticipated success. "It is confidently expected," says he, "that the third attempt in America to perfect the English orthography, will succeed, and clear the river of literature from the accumulated ice of centuries."

That the English language, and particularly its orthography, is very imperfect, we think no one acquainted with it can deny. That the object Mr. Barton has in view is an important desideratum with all friends of reform, of literary improvement, and "the march of intellect," is equally certain. We heartily wish the philanthropic adventurer success in his present undertaking; and we shall not be surprised if "Something New" should yet make a great noise on this, and even the eastern continent.

The price of "Something New" is $1 per year, payable in advance.

REligious Notices.
The appointment made at Eaton's Bush, for a lecture by Dr. S. Smith, on the 3d of March, is revoked, he finding it inconvenient to meet it at that time.

The Editor will preach at Eaton's Bush, on Sunday, March 7th, a week from to-morrow, and at Newport village on the evening of the same day. He will also preach at Russia on the second Sunday in March, a fortnight from to-morrow.

ASSOCIATION.
The New York and Philadelphia Association of Universalists, convened at the Universalist Chapel in New Brunswick, N. J. on Wednesday, December 16. T. Fisk was elected Moderator, and C. C. Le Fevre and Wm. Hutchinson, Clerk. Several interesting resolutions were passed, and a constitution for the government of the Association was adopted. Sermons were preached on the occasion by the following brethren. A. C. Thomas, from 1 John iv. 9. C. C. Le Fevre, 2 Thess. ii. 11, 12. O. Whiston, Matt. v. 16.

William Hutchinson, Rom. i. 16. T. Fisk, 2 Sam. xiv. 4. Z. Fuller, Isaiah xxxiii. 11. Concluding Address by Dr. A. C. Thomas.

The Association adjourned to meet at Marietta, Lancaster county, on the first Wednesday and Thursday in May next.

VOICE OF THE NEW TESTAMENT.
The Editor, when but a child, or a mere youth, was much in the habit of perusing the scriptures, and so intent on ascertaining their true meanings, that he frequently wrote over many pages of manuscript in literal and exact quotations from both the Old and New Testament. He was accustomed to write, on one sheet, those passages that appeared to favor the doctrine of Universal salvation; and on another, those that were commonly understood to teach the doctrine of endless misery.

He soon found that the former outnumbered the latter in as great a proportion, at least, as ten to one; and he concluded that much of what containing the first class of texts, was multiplied far beyond those containing the latter. In looking over his old papers and youthful productions and selections, a few days since, he found a few of these sheets, from which he now makes the following extracts just as he then copied them from the New Testament. Will some of our Limitarians—"a brethren have the goodness to point out to us how these passages can be explained in accordance with the doctrine of endless misery?"

MATTHEW, i. 31; And he shall bring forth a Son, and his name shall be called Emmanuel: this shall be the sign unto you, that shall see me and shall not believe; that shall see me and shall not understand; this is the sign thereof; because the people will not believe my name, saith the Lord.

MATTHEW, xviii. 11; For the Son of man is come to save that which was lost. 12; Even so it is not the will of your Father which is in Heaven, that one of those little ones should perish. 13; And he said unto his disciples, Verily I say unto you, That whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven.

MARK, iv. 40; For every one shall be filled with spirit; and every sacrifice shall be salted with salt. 41; Go ye into all the world and preach the gospel to every creature. 50; Luke, x. 10; And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be unto all people. 30; And the twelve returned in joy, and said unto the Lord, All things are done through thy name. 54; And all the people were filled with the Holy Ghost, and said, These are the days of the living God.

LUKE, xiv. 21; Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. 32; And the Lord said, When the ungodly man cometh to seek and to pray, that which was lost. 34; Then said Jesus, Father, forgive them, for they know not what they do.

JOHN, i. 9; That was the true light that lighteth every man that cometh into the world. 22; Behold the Lamb of God that taketh away the sin of the world. 16; 17; For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. 18; For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. 33; The Father loveth the Son, and hath given all things into his hand. 37; All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. 39; For I came down from Heaven, not to do mine own will, but the will of him that sent me. 39; And as my Father liveth, which sent me, and believeth on him may have everlasting life. 40; And this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life. 45; And all the Bread that I will give, I will give for the world. 48; xiv. 16; And other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. 32; And I, if I be lifted up, will draw all men unto me. 47; For I came not to judge the world, but to save the world. xiii. 11; Jesus knowing that the Father had given all things into his hands, and that he came from God and went to God. xvi. 3; Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3; And this is the eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. 23; That the world through him might know thee, and that thou hast sent me. 24; That the world may know that thou hast sent me, and hast loved them as thou hast loved me. 36; Jesus Christ, he is Lord of all.

ROM. vi. 19; For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. 20; For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 21; For he shall give to his own a kingdom, and shall reign for ever and ever.

PHIL. ii. 6; For when we were yet without strength, in due time Christ died for the ungodly. 7; Much more therefore, when we shall be saved, shall also he save them with us. 3; For he hath made him to be sin for us, who knew no sin; that we might become the righteousness of God in him.

HEB. ii. 18; For in that he himself hath suffered being tempted, he is able to help them that are tempted. 3; That we have an high priest who is ascended on high, more so by the obedience of one shall many be made righteous. 20; Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound. 21; That as sin by one man entered into death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

CHAP. xii. 20; For the creature was made subject unto vanity, not willingly, but because of him which hath subjected the same in hope.

21; For this creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22; For we know that the whole creation groaneth and suffereth birth pains together until now.

32; He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
rose, and revived, that he might be Lord both of the dead and the living. 10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

1 Corinthians iii. 13. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14. If any man's work abide which he hath built thereupon, he shall receive a reward. 15. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.

Chap. xv. 29-33. For as in Adam all die, even so in Christ shall all be made alive: but every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority, and power, and every tongue shall confess that he hath built thereupon, he shall receive a reward. 17. As a matter of fact, this is the condition of the former, who is a Universalist, so is the latter.

On these grounds, I considered Mr. B. a Universalist preacher — and declaring all intention of misrepresentation to judge of the correctness of my conclusion.

Your's truly, in the gospel,

S. R. SMITH.

NATURAL GAS.

The village of Fredonia, N. Y. about forty miles from Buffalo, and two miles from Lake Erie, is lighted by Natural Gas. The flames of suppressible gas ascend through a hole in the seat limestone rock, and is conveyed by pipes through the whole village; 100 lights are fed from it at an average cost of 50 cents for each. The gas is supposed to issue from some beds of bituminous coal.

Mr. Editor — The above reminds me of the fact that there is a natural gas spring under the Universalist church, and it is ascertained by experiment, affords a sufficient supply of gas to illuminate the church. Would it not be an object worthy the attention of the society to employ means for appropriating it to that desirable object? I think the Universalist church will be pleased when, completed, would make a very good appearance when internally illuminated both with the light of nature and grace.

Ulises, Feb. 18.

A. B.

[From the Trumpet and Monitor.]

MONIED INSTITUTIONS.

Among the many monied institutions which have been established by the orthodox within a few years, those called "Temperance Societies" hold a pro-eminent rank. The want of suppressible intertempore is in itself so benevolent a character, and claims so highly the good wishes of Christians of every denomination, that the few words which we shall be able to say of these institutions in the present work under the ostensible object of promoting that work, have not the courage to express their thoughts fully on this subject. We, however, as a matter of truth, and honesty, and righteousness, we have learned to put every thing at hazard. Our motto is Boldly to the Truth in Zion, and sound an alarm, and, through the grace of God, we hope to see in a week an angel of light, our Trumpet must be to him as a trumpet to the people. We do then avow it as our sincere andsettled conviction, that Temperance Societies, as they are now conducted by the orthodox, are sectarian institutions. There are Temperance Societies which do not possess this character, and whose only object in the suppression of intemperance is to prevent the wide spread vice of intemperate drinking. Such have our most ardent prayers for their prosperity in the highly laudable work they have undertaken. So far as any Temperance Society which has this object in view, we wish them success. Nevertheless, we sincerely believe, that the Temperance Societies which have been put up by orthodox influence, have other parts around them, and that the suppression of intemperance drinking, although their ostensible object, is not their primary one. It is not the object which lies nearest to the hearts of the leaders of these societies, and not the members of the Societies generally; but their principal aim is to set up orthodox influence, and increase orthodox funds.

To prove that the friends of righteousness have made a sort of objects of these institutions, we invite the attention of the candid and intelligent reader to the following considerations:

1. They take orthodox names. We can convey our meaning more easily by an example.

In a village not far from the city, Dr. Edwards preached several Sermons on the subject of Temperance, and did not fail to make his views known in that place. On the evening on which this Society was formed, a meeting of the citizens was called in the orthodox meeting house. All denominations attended there. The opposition was gathered from them all. After the choral had been strained to the utmost in this respect, Mr. Edwards announced, that the newly formed society was composed of Congregational Temple Society. This was saying to other denominations, we are willing to take your money, and we will use a little art to get it, but this is an orthodox, alien, evangelical Temperance Society.

2. Orthodox preachers only are employed as Agents. Take, for instance, the two Agents of the American Temperance Society, Mr. Smith and Dr. Edwards. The former was the settled clergyman in Fairfield, Conn. and on a serious difficulty arising between him and his parish, he obtained orthodox influence, and desired to have his lips but orthodoxy sublimated. He had been wont to assault, in his preaching, our state legislators, the officers of the army, and navy, not any particular profession. These he saw the professions of the clergy of various societies or individuals did what displeased him. At length his style of preaching became so racon- cious, that he offended many judicious people, and a separation from his parish became unavoidable. The Temperance Society gave him employment. Dr. Edwards is better known. He was a settled minister in Andover, in the focus of orthodoxy — a violent parson, and desired of the gospel, to and from all orthodox schemes. These men always breath the atmosphere of sectarism, they live, and move, and have their being in it. On one occasion, when in the country, could, with a very fair reason, be found stronger in their attachments to the last ensemble of orthodox measures, and more bitter in their opposition to the sects generally called liberal. Why are such agents, and such agents only, appointed, if Temperance Societies are, as they ought to be, perfectly free from sectarian influence?

3. The object of Temperance Societies is to increase the funds. For what purpose these societies, particularly the American Temperance Society, should wish to raise large sums to invest at the highest interest, people in common life can hardly be brought to explain which they are to send through the country neeat be at any expense. They may live with the people with whom they go to, free of charge; their travelling expenses are to be met. It is the object of a week of an angel of light, our Trumpet must be to him. We do then avow it as our sincere andsettled conviction, that Temperance Societies, as they are now conducted by the orthodox, are sectarian institutions. There are Temperance Societies which do not possess this character, and whose only object in the suppression of intemperance is to prevent the wide spread vice of intemperate drinking. Such have our most ardent prayers for their prosperity in the highly laudable work they have undertaken. So far as any Temperance Society which has this object in view, we wish them success. Nevertheless, we sincerely believe, that the Temperance Societies which have been put up by orthodox influence, have other parts around them, and that the suppression of intemperance drinking, although their ostensible object, is not their primary one. It is not the object which lies nearest to the hearts of the leaders of these societies, and not the members of the Societies generally; but their principal aim is to set up orthodox influence, and increase orthodox funds.

To prove that the friends of righteousness have made a sort of objects of these institutions, we invite the attention of the candid and intelligent reader to the following considerations:
to another. "What shall I put down for you, sir— I expect a rich present from you." I shall give nothing, replies the man. "Nothing, sir, not for nothing. It is the least that a man ought to give. No one to provide for. The Lord seems to have marked you out as a person to give a rich donation." The eyes of all the congregation are turned upon the man, to see if he meant to comply with this grand idea; but he shook his head in a negative manner. They collected $30,000 to maintain Mr. II. witt, which sum affords him $1800 per year. A large salary! They will get $30,000 more, and give $1800 a year to some other orthodox preacher. Now comes an important question. As these societies spend only the interest of the monies they collect, what will become of the principal? Who is to have that? What will they do with it? May it not become, if they collect $30,000 annually, an engine of great power? Who can tell what it may not be? They may be expended agreeably to the wishes of those who gave it? Who can assure us that it may not at last be used to crush the General Government, should its power at any time be exercised with a determined mind to all other purposes, to the altar of the Church, and to the service of God? We are to use it without reserve. We have the right to speak with a warning voice on this subject. Do not make the clergy too rich. Do not make ecclesiastical institutions too rich. They will become the curse of the country; and if ever a power shall arise among us to resist the dying struggles of our republican principles, this is that power.

We now return to the question which we have objected to the objections we entertain against Temperance Societies, i.e. orthodox Temperance Societies. To arrest the progress of intemperate drinking, we will exert all our feeble efforts. That is an object which lies near our hearts. And we are happy to state, that there are many institutions to promote that object, which are of a safe, and anti-sclavist character. If we mistake not, there is a society of this kind in Lowell, and another in Newton, Mass. The orthodox make their appeal to the public in a way that no others can. They appeal to the liberal feelings of the people, and they have nothing to do with them, and they ought not. We then know to be our purpose, most deliberately formed, that of arresting the progress of intemperance, and pray ardently for the blessing of God on all his efforts. We, therefore, appeal to the public to support our society in their efforts, to promote the interests of our country. We, therefore, appeal to the public to support our society in their efforts, to promote the interests of our country.

Resolved, That we look with decided disapprobation upon every effort, tending in the slightest degree, to undermine or weaken the barrier so wisely reared by the founders of our government, and to protect the public libraries of a free people, against the insidious encroachments of religious power.

Resolved, That the repeated endeavors to procure the passage of a law prohibiting the transportation of the mails upon the first day of the week, exhibit decided tokens of that obstinate perseverance which has always characterized us in the cause of a misguided religious ambition, and that we consider the repetition of a once defeated similar attempt, a loud and warning call upon all who love their freedom of conscience, to rouse themselves and exhibit their strength.

Resolved, That no sanction nor example of an endeavor to promote the interest of christianity, by an appeal to civil power, can be discovered in the institution and early progress of the Christian religion, but that on the contrary, the founder of that system which we highly venerate in the person of Jesus, John the Baptist, and John the Evangelist, to the Senate of the U. S. in relation to the conveyance of the public mails.

Resolved, That a general Corresponding Committee of eleven be appointed, who shall be authorized to call county meetings whenever they deem it expedient, and that five of said Committee constitute a quorum, that said Committee consist of the following persons: viz.: Bela B. Hyde, of Rome, Joseph Stebbins of Kirkland, Rudolph Snyder, Ezra S. Cozier, Joseph Kirkland and Ezra Dean, of Utica, David Moulton, of Florence, Richard Sturges, William C. Landon, of Utica, James W. Sanger, of Kirkland, Fortunate C. White, of Whitesboro, David Moulton, of Floyd,

The committee retired and after consultation, reported the following preamble and resolutions, which were unanimously adopted:

Resolved, That we deem it a duty to owe the most profound respect and reverence, in defiance of every man's undoubted right, to serve God according to the dictates of the Scriptures.

Resolved, That we view the Christian religion too pure to be mingled with politics, too strong to need the protecting arm of government for its preservation, and too intelligent to create distinctions, calculated to separate the true followers of Christ.

Resolved, That we approve of the Report of Col. R. M. Towbridge, to the Senate of the U. S., in behalf of the Senate of the U. S.

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THE MOURNING OF RACHEL.

Matt. ii. 18.

Oh! whither, whither shall I fly,
My beautiful, my best beloved?
I hear the tousled, homeless cry,
Men of stern mood and tearless eye,
Even by a mother's prayer unmoved,
Soon will she stand beside me.
Who shall be my mother's hide?
Cleave, cleave, thou solid earth! and yield
A shelter in thy central cave.

Pity! be thy red arm revealed
Avert the tyrant's wrath, and shield
My last, my sole one, from the grave.

The foe, the fear are near him,
Oh, whither can I bear him?
A curse upon thee, ruthless king!
A mother's with a nation's prayer
Mount on the tempest's rapid wing,
And to the eternal presence bring.

The frantic accents of despair?
Now is the avenger nigh thee?
Again—again—my baby, again
I clasp thee to this bleeding heart.
They come—and are they people slain,
Doth thou still, O God! restrain
The avenger, ardent to depart?

Slaughter, murder, slaughter thy reeking brand—
Thou wilt not—Is the Fiend's command
Foiled by his own demon's brood—
Oh, if ye will not spurn him,
Strike first at her that bare him!

There's blood upon that mother's brow,
Blood of her child by Ruffian's shed—
A voice is heard in Ramah now,
A voice of wailing long and low—

Tis Rachel weeping for the dead.
The mother, broken hearted,
Cries on her babe's breast, and
Tears vain to bid her weep no more—
On the dreamless grave shall bring
The rest she cannot feel—
But when thy reign of blood is o'er,
What doom is thine, dejected king?

Guards, sceptres, left behind thee,
The mother's curse shall find thee!
THE PREACHER.

ORIGINAL SERMON.—NO. 6.

ON THE CHRISTIAN WARFARE.
BY FRANKLIN LANGWORTHY.

TEXT.—Eph. vi. 11. "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil."

Various appropriate and beautiful emblems are made use of in the scriptures, by which to represent the nature of those labors through which the Christian is called to pass while travelling through this transitory world.

We find the life of the Christian represented as a journey, in which the traveller is seeking a better country, even a heavenly. It is also compared to a race run for a prize, in which those who engage run "not as uncertainly," like those that "beat the air"—but all who run are sure to win. But the Christian's life is frequently brought forward under the figure of a warfare. The author of our text exhorts Timothy, his son in the gospel, to "fight the good fight of faith."—

This great apostle, when he drew near the close of life, looked back upon former scenes and labors, and exclaimed with exultation: "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness."

At another time, Paul asserts, that he had fought not barely with men, but with characters which he denominates "beasts." "If the manner of men (says he) I have fought with beasts at Ephesus," &c. What the apostle here denominates "beasts," were doubtless those clamorous and violent opponents whom he once encountered in the city of Ephesus,—who, when Paul preached Jesus and the resurrection, cried out "our craft is in danger." By this means an uproar was soon raised among the people, so that they set up a great shout for about the space of two hours, and cried, "great is Diana of the Ephesians." Paul's voice was lost in the cry of the multitude. In the same manner, the voice of scripture, truth and reason is often drowned at the present day by the popular clamor.

Christ is called a "leader and commander"—he is styled "the captain of salvation," and his followers are called "soldiers of Jesus Christ."—sinners are called upon by this leader to follow him. "If any man will be my disciple, let him deny himself, take up his cross, and follow me."

It appears to be the principal design in the preaching of the gospel to persuade sinners to enlist, or engage in the service of this glorious and triumphant commander, and under him to go a campaign against the common enemy.

The aptness of the figure contained in the text appears from the following considerations: In the wars of this world, when soldiers are called upon to take the martial field to defend their country from the invasions of the hostile foe, in order to be of any advantage to the cause in which they are to engage, it is necessary, in the first place, that they be properly armed and equipped—an unarmed soldier would rather cower than assist an army.

The same is the case concerning the Christian warfare—those who are called upon to take the gospel field and fight under the captain of salvation, are required to come, having on the "whole armor of God."

Again; to carry on a war to advantage, it is necessary that the enemy be distinctly known—the soldiers should know what the enemy is—and what is the amount of his strength. These things being understood, soldiers will know how to dispose of their forces, and where to direct the attack. In the christian warfare it is also necessary, above all things, that the soldiers of Christ should have a fair understanding of the power and situation of the foe, with whom they are called to contend.

The apostle Paul, being a veteran of the cross—having fought many obstinate battles with the enemy, was therefore well qualified to point him out and tell who he was. Accordingly, in our text, he makes bold to expose the enemy and tell his very name. The name he gives him is "the Devil." This is the enemy, against whose wiles "the armor of God" will enable the christian soldier to stand.

Having thus given a brief sketch of the nature and objects of the christian warfare, we proceed to consider these more particularly, and by the way exhibit the doctrine of the text, which we repeat—"Put on the whole armor of God that ye may be able to stand against the wiles of the Devil." By noticing with care these subjects mentioned in the text, the nature and design of the christian warfare will be distinctly seen.

We shall notice
1st. The armor of God.
2d. The Devil—the enemy against which we have to contend.
3d. Some of the wiles of the Devil.

First, we are to notice the armor of God. What this armor consists of, may be learned from the succeeding context. The apostle is particular (as you will discover by casting your eye over the chapter,) to mention every essential article.

"Therefore," says he "take unto yourselves the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." He then goes on from the fourteenth to the eighteenth verses, to mention the equipments and weapons with which the soldier of the cross ought to be armed.

The first he mentions is the girdle. Literally, a girdle is a part of a military equipment, and its use is to keep the soldier's dress or uniform close around him. It is also used to attach other implements to, or suspend them from.

Now the Christian's girdle is truth: "having on your loins girt about with truth." Without this article, the christian would appear naked indeed. Having nothing to bind his uniform to him, or to which to fasten his weapons, the enemy might easily strip him of his clothing & wretch.
his weapons from his hand. But truth possesses a mighty power. The enemy despair of success, on his assault upon the christian, the moment he perceives that his antagonist is "girt about with truth"—Satan cannot contend against truth; for it is an attribute of Jehovah, and is unalterable in its nature. The hosts of darkness may exert their utmost powers; but they cannot overthrow the truth of God. Let the christian be girt about with truth, and he may fairly bid defiance to all "the wiles of the Devil." The enemy may attempt to force his weapons from him—he may try to weaken his confidence in his God—he may tempt him to quit his strong hold, the castle of omnipotence; but being "girt about with truth," the soldier of Jesus will stand unmoved amidst the buffetings of Satan—unshaken in the day of fiery trial and temptation.

But what do we mean by being "girt about with truth"? This may be understood in a two-fold sense:

In the first place, it may imply that the christian ought to be very careful, at all times, to speak the truth. Not that he is under obligations to reveal all the truth he knows on all occasions. It may be necessary for the christian's own good, and for the good of others, and for the ultimate advancement of the cause of truth, sometimes to keep the truth to himself. Prudence alone must determine the times and places where truth may be safely spoken. Some there are, who do immense injury to the cause of gospel truth, by contending for it in a passionate, boisterous and improper manner, on improper occasions. Tumultuous assemblies, scenes of mirth, revelry and dissipation, are not the places to contend for the truth. The still small voice of wisdom can seldom be heard in the shoutings of a mob—neither can we contend for the truth with an angry opponent. Foolish indeed it is to attempt to combat the storm, or grapple with the whirlwind. It would be unwise to cast costly pearls before swine, for they would be incapable of judging of their value, and instead of laying them up safely, would only trample them under their feet. In like manner, if you proclaim truth in a plain unassuming manner, to those who are opposed to it, when they are angry, or in an improper condition to hear it, either through ignorance, prejudice or pride, they will put erroneous constructions on it, or else treat the same with neglect and contempt. But still, if the christian speaks at all, he is under an imperative obligation to speak the truth "in soberness." In pecuniary concerns, truth ought to be kept always in view by the christian. This ought to be his polar star, to direct him in all his intercourse with the world.

Nothing makes ones character more invulnerable to the shafts of malice and envy, than a rigid adherence to truth.—On the other hand, if a man does not regard truth, and hold his word or promise sacred, his character stands on a slender foundation, whatever good deeds he may have done—or whatever amiable dispositions he may possess.

He who invariably speaks truth, who is never known to be guilty of a falsehood, will in all probability, have a commanding influence in society; he will be respected, even by his enemies. Then let the christian, in this sense of the phrase, be "girt about with truth." Again: being girt about with truth may imply, being armed with the principles of evangelical or gospel truth. What these principles are, must be ascertained by an examination of the volume of inspiration. In this is contained the record of eternal truth. There is some difference of opinion amongst men as to what constitutes gospel truth. But still there is no so wide a difference on this subject as some perhaps imagine.

That there is one almighty, infinite, and unchangeable God, all will confess to be the truth. That there is one mediator between God and men, is likewise a truth acknowledged by all professed christians. That this mediator was Jesus of Nazareth, and that he was the very Christ, the son of God, and Saviour of the world. These are truths, and christians of all orders acknowledge them as such. The gospel is "glad tidings of great joy." This also all confess to be the truth. Man will exist in the future and eternal world—no christian denies this being the truth. Now, brethren of all orders, we declare to you, we solemnly believe that these are the great and essential articles of the christian faith; and all professing christians of every name and order acknowledge they are eternal truths.

In things of less consequence, believers in christianity may differ a little; but in their essential points all agree, as to the nature of gospel truth. Christians may disagree as to the duration of rewards and punishments, and as to the place where rewards and punishments are administered.

These things are not, however, so essential as some others. If virtue is fully rewarded, and vice punished, it is not so material whether and where it is done.—All confessing the truth, that it is or will be done, and all believing that God will punish with as much severity as his justice and mercy require. Now you perceive that all believers in christianity agree as to the nature of gospel truth, in every thing essential; even with respect to rewards and punishments also.

If christians of different orders could once see what trifles they are contending about, they would hide their heads in extreme confusion. Ah! how exceedingly deficient in gospel charity are those professors who deny the christian name to many of their fellow men, although believing in all the articles of the christian faith.

Thus one part of the christian soldier's equipage is gospel truth. It would be the height of folly and presumption in me, to declare that no person can have on the girdle of truth, unless he believes exactly as I do, in every particular—millions may wear the girdle, and yet no two of them have precisely the same ideas concerning all gospel truth. A belief in the existence of one supreme being—the mediation of Jesus Christ—the inspiration of the scriptures—the doctrine of rewards and punishments—and the resurrection of the dead, to immortality, (or eternal life,) constitutes, as we conceive, the girdle of truth, with which the christian is girt about—and being thus furnished, he is able to stand against the wiles of the enemy.

But there is another essential article of the soldier's equipage, viz: "The breastplate of righteousness." Says the context, "having your loins girt about with truth, and having on the breastplate of righteousness."

We are not to expect that any mere mortal will be found who is armed with perfect righteousness. Supreme perfection belongs to God alone. The most perfect in this world have many imperfections. The very best are often blinded by their own failings; they are selfish, worldly minded, conceited and vain—impatient under affliction, and prone to murmur at the dispensations of providence. They are apt to be too much elated in prosperity, and too much depressed in adversity. They are not sufficiently grateful for the favors they receive from God, and are too prone to be forgetful of their dependence on him for every blessing. They are liable to be negligent in discharging their duties to themselves, their God, and their fellow beings. In these, and a thousand more, the failings of the most perfect appear. But still there is a certain degree of righteousness, to which the christian may, and actually does attain, and notwithstanding all our righteousness may be "as filthy rags," when compared with the standard of perfection. Yet the christian possesses that which may properly be called righteousness.
Righteousness, literally signifies, the doing of that which is right; and just so far as we do that which is right, just so far we are righteous. Is it not obvious to the most superficial observer, that some men are much more righteous than others? that is, they do that which is much nearer right than what is done by others.

If it were, as some suppose, a fact, that we are incapable of attaining to anything which can properly be called righteousness, what propriety would there be in the apostle's exhortation, to put on the breastplate of righteousness? The breastplate of righteousness simply signifies, to do right, to deal justly, to love mercy, and walk humbly before God. Those that do these things have on the breastplate. The nearer we approximate to these things, the nearer we come to the rule of right,—the thicker and firmer will be the breastplate which we wear,—and the more thoroughly will it shield us from the crafty wiles of the adversary. Let us look, each one to ourselves, to ascertain whether we have on this heavenly breastplate.

Again; it is necessary for the soldiers of the cross, when going forth to war, to be shod—for there are some rough places to pass over, and some thorns in the path; and without shoes, little progress can be made in combating the enemy.

The foe is extremely dexterous in his movements—he retreats with astonishing celerity from one place to another, and if you would overtake him, and wrest the trophies of victory from his brow, you must sometimes pursue with speed thro' hedges, thick set with briars, and thorns,—for in such places you will commonly find the strong holds of the adversary.

His camp is in the desert regions of error, and falsehood, hedged around with the sharp thorns of iniquity.

The Apostle therefore exhorts you to have your feet shod with the preparation of the Gospel of Peace. This agrees very well with the exhortation of Jesus when he sent out his disciples to preach the gospel. He sent them as sheep among ravening wolves. But notwithstanding they were to go into the company of such ferocious characters, he directed them to give unto all, the salutation of peace. Into whatsoever house ye enter, say, Peace be this house; and into whatsoever city ye enter, say, Peace be to this city. Peace is indeed the watch-word and counter-sign in the grand army of the prince of peace. The gospel is a proclamation of peace; not peace where there is no peace, but peace where there is peace. Preaching peace, says the Apostle "by Jesus Christ." "Having made peace through the blood of his cross, by him to reconcile all things to himself, whether they be things in earth or things in heaven." Peace is to be preached through the Redeemer's blood, which truly speaks better things than that of murdered Abel. The blood of Abel spoke nothing but the sanguinary wrath of man, whereas the blood of Jesus shewed forth the benignity and compassion of a God. When the shining heralds from heaven announced a Saviour's birth to the shepherds watching their flocks, they proclaimed peace on earth. The gospel is said to be a subject which belongs to our peace. Jesus lamented over the blindness and obduracy of the Jews, because the things that belonged to their peace were "hidden from their eyes." Thus the gospel breathes nothing but peace and good will, and those who believe it, have "joy and peace in believing."

By this standard try your opinions—square them all, ye professors of Christianity, by this simple rule. Bring all your notions to this criterion. Enter into a close examination. Take your creeds and confessions of faith, and bring them up to this test. By this rule you may determine how far your opinions harmonize with the gospel of peace. Ask yourselves, for view of every article of your faith, Does the belief of this article give me peace? Do the best feelings of my nature acquiesce in it? Can my soul say Amen to it? Does the belief of this give me peace and joy? If it does, it may be gospel. If it does not, it cannot be the gospel; for in believing the gospel, (or good news,) there must of necessity be peace and joy. By such a process of examination of ourselves and our creeds we may easily determine whether we are believers of the gospel, or not.

The preaching of peace by Jesus Christ, appears to be the great instrument designed in the hand of God to destroy tumults, war and enmity amongst men, and bring about the reign of universal peace and harmony. Let then the soldiers of Christ, with the preparation of the Gospel of Peace, let them declare, both far and near, that Christ hath broken down the middle wall between Jew and Gentile, to make of the twain one new man, so making peace, and that our captain, Jesus, is our peace (or peacemaker) who hath given Satan a mortal wound and triumphed over death, and all the powers of hell, or the grave.

Again; the Christian ought always to be an advocate for the things that make for peace. Whenever he sees broils and contentions on foot, let him be ready to step in as the negotiator of peace. Remember that a blessing is pronounced on the peacemaker: "Blessed," says Jesus, "are the peacemakers; for they shall be called sons of God. Endeavor to live quiet and peaceable lives with all men. This is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth." One talent is sometimes sufficient to keep a whole neighborhood in an up roar, but where there are peace-makers, the flames of strife soon subside and expire.

Thus the Christian, by holding out the white flag of the gospel of peace for his constant signal and motto—by living peaceably himself and endeavoring to keep others in harmony, shows to the world that he is engaged in the holy work of exalting the King Jesus, and that his feet are shod with the preparation of the Gospel of Peace.

But there is another article which the Apostle introduces, as though he considered it as a part of the equipment more important still. He mentions it with peculiar emphasis. But above all says he, "taking the shield of faith, wherewith ye shall be able to quench all the fierce darts of the wicked."

Well might Paul bring this in with an emphasis. For let us have all the armor of God besides, yet without faith, we cannot contend with the enemy with the least hopes of success. "Without faith it is impossible to please God." Christ, on various occasions, taught the importance of faith. He told his disciples that if they had faith, they might "remove mountains; (i. e. mountains of difficulties or obstacles;) or say to this sycamore tree, be thou plucked up by the root, and be thou planted in the sea, and it should obey you."

Abraham's faith was counted to him for righteousness; for he had faith to believe the promise of God, viz: that in him and his seed all the nations of the earth should be blessed. A gospel faith is a firm belief of the promises of the gospel. These promises are numerous, great and glorious; they are contained in all the prophets, evangelists and Apostles. For as Peter says, the restitution of all things hath been spoken by all God's holy prophets, since the world began. The prophets predict the coming of a Messiah, who should finish sin and make an end of transgression. In agreement therewith the author of our text declares that Christ took part of flesh and blood, that through death he might destroy him that had the power of death, that is the Devil. Without faith, it is impossible to dis-
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

charge religious duties in a proper or consistent manner. Can the minister of the word persuade with effect, or to any good purpose, unless he has faith to believe, not only that his doctrine is true, but that success will attend his labors? Can any christian pray for the salvation of every sinner, unless he has faith to believe that every sinner will be eventually saved from sin? Is it consistent to pray for the salvation of those whom the petitioner believes God has consigned over to eternal perdition; by an irreversible decree? Hence you see the indispensable necessity of faith, in the performance of religious duties. Can God be well pleased to have his children ask him for things, which they, in their souls, believe he will never grant? No. "Without faith it is impossible to please God." Faithless prayers, like those of the hypocrites, avail nothing.

Even in worldly concerns, nothing can be done to any good purpose, without faith; for this is the main-spring of action, and the more faith we have, the more active and persevering we shall be.

Would the farmer ever till the field, or scatter the grain upon the furrow, had he no faith in a future harvest? But he has faith to believe that he shall be rewarded with a crop; this stimulates him to toil—to commence his labor with the rising, and end it with the closing day. If he had no faith, he would doze away the spring in inglorious ease, and idly squander the long summer's day. And how can professed Christians embark, with a proper spirit, in the work of spreading the gospel, or of building up christian society, unless they have faith to believe that something can be done, in this way, for their own and others' good, and for the advancement of the Redeemer's kingdom? And how shall the christian soldier wage war against the enemy of souls, unless he has faith to believe he can meet and conquer the foe? A christian soldier without faith, would be like a common soldier without courage—instead of doing good in an army, he would only injure cowardly spirit into others, and bring on the defeat of the whole. Brethren, without faith, your efforts are in vain in the work of the Lord. Then ask faith of God. He giveth to all liberally and upbraideth not. If you had but a small amount of faith, even like a grain of mustard seed, obstacles in your way, though seemingly huge as mountains, might be removed, and habits, vices and prejudices, though rooted in your natures strong as the roots of the sycamore tree, might be plucked up and planted in the sea of oblivion. But we who profess to be disciples of the Lord, the many of us faithless and unbelieving race. Lord increase our faith!

To Rev. D. C. Lansing, Pastor of the Second Presbyterian Church in Utica.

Dear Sir—I was present at your meeting last Sunday evening, and heard the speeches which you then and there delivered against the doctrine of Universal salvation, a doctrine which I solemnly believe to be the everlasting and immutable truth of God and his word. And considering the course you pursued and the shocking language you used on that occasion, I deem it an improper duty incumbent on me to address you this letter, sincerely hoping and praying that you may receive some benefit from it, if indeed you are susceptible of being benefitted by any human instrument. I intreat you, Sir, to pause, and seriously "ponder the path of your feet" and the words of your mouth, while I pass in review some of the most prominent features of your last Sunday evening's harangue, (for I do not consider it entitled to the name of a sermon.)

In your commencement, and as the foundation of what followed, you stated this proposition, (I shall not pretend to give your language verbatim, though I shall fairly state your meaning), viz: "That in exact proportion as men disbelieve in future rewards and punishments, moral restraints were weakened, and the bands of vice and iniquity were strengthened." By future punishment you here meant endless damnation, as the whole tenor of your subsequent remarks clearly showed. For you were opposing the doctrine of the salvation of all men; and you knew that most of this faith believed in future limited punishment. You therefore evidently meant that in exact proportion as the doctrine of endless misery was rejected and disbelieved, vice and immorality would prevail. You then stated that common observation of the character and conduct of men proved the proposition true—that whenever men rejected this doctrine and "mocked at hell," they were unprincipled and abandoned wickedness—inferring that this was the case with all Universalists. Now, Sir, permit me to tell you—though you cannot be ignorant of the fact—that Universalists believe in all the hell that the Bible teaches—they do not "mock" at the hell of which the scriptures give an account. If they mock at any hell it is the one which modern orthodoxy has built; and it is on the same principle that Elijah "mocked" at the absurd motions and idolatrous rites of Baal and Ashtoreth prophets. 1 Kings xviii; 27. We do verily believe in a hell that is not to be mocked at, and that many people actually go there, as David did when he sinned: any more, that the pains of hell even get hold of them. David says "the pains of hell get hold of me:" and again, "thou hast delivered my soul from the lowest hell." Will you point out a lesser than the lowest?
Again, you charge Universalists with
say that you think it to be
their opponents, call them Pharisees, hy-
pocrisy, &c. In reply to this charge, I am bold to
affirm, that no real or consistent Universalist ever
treats, in a more respectful manner toward which
valuable and important a subject, be thus treated
by you. And I hope to convince you that I am
certainly right in this letter, before I get through.
There are here and there some of your opponents,
men, of whom you will neither be permis-
sed nor reasoned, that are in themselves really
ridiculous, and deserve to be treated as such.
or especially in your published writings, for which
we have in the case of Eliphe’s ridiculing the absur-
dities of Baal’s false prophets, as above mention-
ed; and when men are really Pharisees and hy-
pocrites, is it wrong to imitate the example of Je-
shua and give them their proper names? I am ob-
viously Mr. Lanning, that I could be convinced
you removed to any other of these names.
I know, you acknowledged that Universalists
were many of them possessed of bright genius,
quick to perceive and ready in wit and argument:
but this is attributed to the uncom-
moved sway of their passions; and the strength
of their passions made them reason wrong. In
order to gratify all their corrupt passions they
would not think of what they have before shown this charge to be entirely false.
And after you had charged upon Universalists
nine tenths of all the crimes committed by man-
kind, you say—But our hearts are not natural-
ly any worse than ours—our hearts, brethren, are
naturally as bad as theirs.”
Well Sir, I shall not dispute you in this last particular, for there were
doubtless multitudes of Universalists, who thought
this as true a statement as you uttered, and that
they had “demonstration strong,” that evening,
of its truth.
You now proceed to show the dreadful con-
sequences of disbelief in your favorite dogma
of endless damnation; and directed the attention
of your hearers to the wickedness of those heathen
nations where the belief of this had never prevail-
ed, (notwithstanding you had before stated it to
be the belief of nearly all the heathen world;) and
to complete the picture, pointed them to “infidel France” saying, “where behold a beacon
of the world; a beacon to warn us of the danger; a beacon fo
d the oil of human blood! Behold infidel France,
scothead with the glowing blast, the blight,
and the strength of Abraham’s old toil, and
and the streets of Paris drenched with human
beets—see on her posts, her pillars, and at the
entrances of her gates, this chilling menace in
naming capitals; DEATH IS AN ETERNAL
SLEEP?”
But, sir, let me ask, what was the cause of
this desolating blast, this blighting curse, with
which infidel France was scathed? or rather let me ask,
what was cause of her indolent and carnage? Was
it Universalism? No sir, it was the war of. It
was the abominations in theory and the abomi-
nations in practice, the monstrous oppression and
tyranny of the clergy of France, of the bible
and preachers of never ending war, in the future
world, and in the present life, the 3rd most of the
treme of infidelity, and France to the dreadful
excentricity which you named. Let the mild and
peaceful religion of Jesus, the doctrine of impar-
tial grace, which teaches the forgiveness,
Universal Father, and Friend, and Saviour of all men
—the doctrine of equality and privileges to all—
that all are equally dear in the sight of Hea-
ven, which was so generally acknowledged and
icated and exemplified in France, that fair coun-
try would never have experienced that “desola-
ting blast” that followed the incision of infini-
ty power.
Again; as if it were not enough for you falsely
to inexcuse that the cause of all these calamities
is to be traced to the want of faith in endless mis-
cry, you proceeded to demand, “If Atheism, or the
belief in annihilation, produced such awful crime
and calamity, which I am now opposing (viz: Universal salva-
tion) produce, were it to become generally prev-
lent? Its effects would be ten fold more dread-
ful than those of the doctrines which are now the
etry this doctrine, as long as the doctrine of end-
less misery has been tried; let it have a fair ex-
periment; and if its effects are one half as bad as
the effects that doctrine has produced, I should
be eager to try it again. What has not the doctrine
of endless misery done to destroy peace and hap-
iness in the world? It has planted the standard
of broil and war, in the heart of every Christian.
It was this, sir, that kindled the fire of
Genocide, and heated the green with around Ser-
Pises. It was this that established that infernal
mace of hell, the Spanish Inquisition. It was
this that kindled the fire of Smithfield. But
why do I mention names? It is tured
in the most cruel manner and put to death
more than fifty millions of prostitutes in Europe
—through that our pantire faith in the 7-
Albino—so that, carrying its own deadly hand
with it, innocent Quakers and banished
Baptists in America. And, sir, it is this
that is now seeming to overthrow the free insti-
tution of man and state, and establish an
American Inquisition, and restore the
lost power to its abettors to burn and murder
heretics for the glory of God and the good of
souls.
But as if you had not yet made yourself appear
sufficiently ridiculous in venting your malicious
speech against the most benedict doctrine ever
taught to the world, a doctrine at the announcement
of which, angels shouted ‘glory to God in the high-
cast, and on earth, peace and good will to men’—
you proceeded to say, that, if you were to re-
nounce your present views, (viz: the doctrine of end-
less misery,) you would rather go down to the
dark and insensible sewer of the Atheist, than to
accept these views which you were opposing, (viz:
the doctrine of Universal salvation! Oh hoible
indeed! This was as much as to say, that if you
could not hereafter be privileged with beholding
the infinite and endless misery of the damned in
hell, you would not care. But, “Devils plunge them down to hell, in infinite desas-
pair,” you did not wish to exist! that you had
rather be stricken with blank annina-
tion, than to be so tormented and flogged, as to
see every son and daughter of Adam made penitent, humble, holy and happy, as Univers-
alsis teach us to think of the mind that conceived, and the heart that dictat-
ted this sentence? I leave you and my readers
to judge.
You now pass to consider what you said in
relation to the obligations of oaths, or their ties
upon conscience, in relation to English laws,
or the opinions of English jurists upon this sub-
ject. Your statements were intended to convey
the idea, that all eminent legislators, jurists and
and civilians, especially those of England, had laid it
down as an axiom, that unless your doctrine of
Universal salvation was believed, there could be no tie upon the conscience—no
witness could be allowed to give his testimony under oath, in a civil court. Perhaps, sir, you
would say, "the God in the jurisdiction of English
laws. If it should be, you might possibly be deprived of your living, unless your conscience were pliable enough to subscribe
and belief. The same principle holds in all cases
in which latter circumstance however, I have very
little reason to doubt."
But I must here, beg
leave to tell you that the above statement betray
you as a person who is entirely ignorant of
the English law and the opinions of her most eminent civilians, as
well as the opinions of the most distinguished
American jurists.
The English law of evidence at one period, re-
quired witnesses to be sworn on the Holy Evan-
gelist or Christian Scriptures; and Lord Coke,
laid down the rule to be, that an indi-
cidual could not be a witness.
—From this opinion, Lord Hale, and the Judges
of a later period differed, and pointed out its
fallacy.
The question of the oaths and evidence was
fallen illustration in the argument and decision
in the great case of Omichiel, vs. Barker.
That cause was hard so late as the year 1744.
Lord Chancellor Hardwicke was called upon to
have the question of evidence solemnly settled, and
obtained the assistance of Lord Chief Justice
Lee, Lord Chief Justice Wilkes, of the Common
that he will Lord Wilkes accords us according ar-
referred before that tribunal, by Sir Dudley Ryder,
Mr. Murray, and other eminent counsel. The Judges
referred it triumphantly. It is unnec-
ecessory to follow the whole course of their argu-
ments, but I think it proper to refer to particular
passages of some of their opinions, as illustrating
the question now before us. The Lord Chan-
celler in his judgment, states, (p. 391 A. T.) that
his object was to be certain whether these people
were or were not subject to the being of a God, and to
Providence? Being satisfied of that, he admitted
them to be competent witnesses. 
He also states
that Bishop Sanderson laid down the proper rule,
ส์(19,356),(983,361)
prem: Being, as the rewarder of truth and avenger of falsehood.

Waller's Reports, New York, on this question, in the case of Butts, v. Swartout, Cowen, 431, it was decided, that one who believes in the existence of a God is a competent witness, and that an opinion expressed by a person as a witness, sworn to by another witness, was, "that he believed in the Deity, and in the doctrine of universal judgment, and a future state of existence." In one case before the Circuit Court, the People, v. Matteson, Judge Walworth delivered the judgment of the court. It is decided that the advocate of the doctrine of "eternal damnation" is sufficiently a witness to give evidence. "This life is sufficient to admit a witness to be sworn in. It is a clear view of the subject. The Judge showed that the elements of the witness have all been missed by Atkins, who in his report of Onionchuck v. Barker, ascribes to Chief Justice Wills, an opinion which he did not entertain, as apparent by his own recital of what his real opinion was. This error arose from the confusion reposed in the accuracy of Atkins, whose error was never corrected until the publication of Wills' Reports. 30 years ago, and also cites a case from 12 Mass. Rep. 194, wherein it was decided that the infidelity of a witness as a future state of existence, goes to his credibility, and not to his opinion. It is only recently that a witness has been sworn to have no opinion on the existence, the witness is admissible.

In a note in 2d Cowen, p. 572, 3, 4, Judge Williams deliver a clear opinion, "that it is not necessary, in order to render a man competent, that he believe any thing more than that there is a Supreme Being, and that he will reward and punish, either in this or in another life.

But, notwithstanding these clear decisions, and irrefutable arguments against the correctness of your position, by the most eminent jurists in England and in this country, you still persist in your unwavering efforts to stigmatize, brand with infamy, deprive of their civil rights, and disfranchise a respectable portion of your fellow citizens. By the principles which you attempted to establish, thousands and tens of thousands of our fellow citizens would be subjected to oppression, and the wealth and property, could not be preserved. The honest husbandman, mechanic, or merchant, could not be allowed to swear to his book accounts—the thief and the robber would escape the penalties of the law, if no witnesses could be procured but such as rejected your dogma of endless misery. The husband or the father might be bound by the politic doctrine, and the happiness of his wife or daughter violated with impunity, in his sight—the civil law could not touch the villain, if not the deed but such as believed with the Apostle, that "God is the Saviour of all men," as their and the barbers of civic society would be broken down, and the cords of domestic peace and safety severed, by your exclusive persecuting and disfranchising policy. Fare, then, Mr. Lane, I beseech you, and seriously & prayerfully consider this subject once more.

You were not however content to stop, after having thus far failed, and the leading advocates such dreadful principles as the above; but you then went on to stigmatize, slander, abuse and misrepresent Universalists as a class. You declared it was the duty of your principles, that nearly or quite all persons were to be found—that Universalists were prepared by their principles to perjure or pervert the laws of the land, that they could only keep clear of the laws of the land, (intimating that they considered the laws which punished perjury, very unjust and cruel) —that they do not believe in the law of vengeance on the guilty—that therefore they do not conceive the obligation of an oath; because an oath is an appeal to God as the avenger of crime and punisher of guilt. You then added, "if there are any Universalists here, I will advise you to change your souls in not in the usual form—because every time you do take one in this form, you may your doctrine is a lie; you acknowledge it is false in that very oath. New York Times, May 14, 1848.

Then, Mr. Lane, I beseech you, and consider, and compare the doctrines and philanthropies and sentiments of Universalists: if you reject the "eternal damnation" of the "eternal damnation" of the "eternal damnation" of the "eternal damnation". I am aware that this statement will appear rather harsh & severe to you, but a sense of duty to you, as well as myself, prompts me to make you acquainted with the sentiments of Universalists; or if you refuse, your ignorance, especially when you pretend to a knowledge of it, and undertake to expose and refute it, is almost as criminal a wishful misrepresentation of it. But you are not ignorant of it—you know that all Universalists believe, or profess to believe, that there is a God who judgeth in the earth—that he is the avenger of crimes, that he will sooner or later inflict a convincing punishment upon all willful transgressors, that the "eternal damnation" will receive for the wrongs he hath done, and there is no respect of persons with God. The question between the Universalists and their religious opponents, is, whether sinners will be punished, but whether they are to be punished with the same severity, with the same unmerited punishments, as those who are under the influence of the doctrine of eternal damnation? And you must have known this when you made the above gross misstatements. I cannot therefore view these statements as mere delusions and absolute falsehoods, though I have solemnly vanquished and overcome them, or however great my protestations of a solemn sense of duty requiring me to contribute you in the great judgment day.

Again; as you stated that nearly all persecutors were to be found among Universalists, I wish you to inform me whether it was Universalism that influenced Arthur Tappan, the great pioneer of Calvinism in the city of New York, to contradict himself so repeatedly, while under oath, at a late trial in that city?

Again, Sir, have you not a salary according to your system, against the punishment of perjurers, for which salary you, as a member of your party, have absolved them from all penalties if they will repent (or say they repent) and join your church? I do not say these things are so—I merely ask you to consider who is the pilot of the ship that does not believe his God will curse or damn any of his creatures to all eternity. But is it not perfectly consistent for Calvinists to curse and damn their children? Neither is it strange, for them to damn those they believe God will damn? As for praying, Universalists are not in the habit of-doing either of the number or loudness of their prayers, but I may truly say, they feel as deep and lively an interest in the welfare and happiness of their children as any people can feel, and as often bear them in their humble prayers and desires to the throne of God, which they know to be a throne of grace and mercy, and therefore they can pray in faith, "nothing doubting." Permission me now to ask, how your children are brought up? Do they suffer any conducia life? Whether any of them ever swear or act forwardly. I merely ask these questions, leaving to you the answer, if you will, according as the truth may be. If any person should be convicted of the undeserved privilege of being a Universalist, all means to teach them Calvinism no longer; but try Calvinism, and see if its influence is not more salutary than what they have hitherto been taught.

But, Sir, all the gall and bitterness of soul that flowed from you that evening— all the abuse and scandal which youaped upon Universalists, is not all, but was considered light and trifling, when compared with what I am now about to notice, which fell from your lips towards the close of your harangue, and was a serious assault upon the character of females. It was intended to have been hoped, at least, that no part of your audience would be allowed to escape
the gall-envenomed shafts that were hurled so liberally at others. But, no, even the most virtuous females in the world, if they chanced to differ in opinion from your orthodox majesty, could not escape the animadversions of the pur- licious and unassailable charges. You represented all females who fully believed in the doctrine of impartial and universal grace, as either abandon- ed characters, or very far from being creditable; telling your hearers they might depend on it, that, wherever a female was found who embraced this doctrine fully, there was some radical defect in her character. Whatever did not suit your view of things (what I considered a solemn mockery,) that you would as soon follow the lifeless corpse of a son to the grave, as to follow him to a wedding with a female of those principles! I think, Sir, very few females of these principles would covet a union with the son of such a father, if he partook in any manner of the spirit, dispose of manners and manner- ings of his air. And astonishing all young men never to marry females of these principles you then, in order to render your victory complete, advised all the females part of your party never to marry Universalist husbands, if they valued the happiness of their lives or the safety of their souls. Oh, what subtlety and guile, what art and sophistry were employed in this man- nouver you doubtless thought either to frighten or shame all your female hearers either out of their reason or their independence, so far at least that their understanding was sapped, even at a congrega- tion, or two; and when the narrative had been spread through the country, to express their opposition to any inter- ference in this matter on the part of the govern- ment. And therefore the Universalists and the men of no religion and no pretensions to it, the Fanny Wright men, the drunkards, and sabbath-breakers generally, have been mighty de- lighted with these meetings, and are now expect- ing very gratifying results from them. Further comment is unnecessary — the following notice is too appropriate not to have a place here —

"At the celebration of the birth-day of Tom Paine, by the society of free inquirers, in N. York, on the 20th of Jan. 1830, Col. R. M. Johnson, of Ky., an author of a famous report, was toasted in company with Father Fisher and Robert Dale Owen. Surely the Colonel must think himself honored by the association. Is there a liber- eter in the country who does not celebrate the praises of this ex-Senator? Is there a Dr. or a drunkard in the land who does not advocate Sab- bath schools?" — Philadelphia.

REMARKS.

"The Christian Journal" is a Presbyterian paper, published in this village, and edited by E. S. Barrows. It was got up by the Presbyterians in this vicinity in order that they might have a respectablc paper devoted to their interests and cause, in this region. The Western Recorder, (published also in this place,) has long been con- sidered by the most respectable of that denomi- nation, of a character altogether too vulgar, low and silly, to sustain the interests of their cause with any prospect of success. Hence, their efforts to establish a Presbyterian paper here that they would not be ashamed to send forth to the scrutinizing gaze of the world. But alas! the remedy is worse than the disease. Neighbor Hastings, to be true, has done all he could to check free inquir- y and the growth of liberal principles, and to keep abuse and reproach on all who did not come up (or down) to his standard of orthodoxy. But then he was never capable of doing but little. True, he could have a deep sigh, utter a disas- trous groan, and cry out bitterly against the sad de- generatey of the times, and the alarming prev- alence of Unmoral conduct; but we do not recolect to have seen any thing from this pen that came up to the climax of the above arti- cle, in manifesting disrespect to the existing in- stitutions of our country, and keeping the foulest and blackest epithets of disgrace and abuse upon some of the wisest, the greatest, and the best of men.

What an association of names and of ideas! What bilangeth this article this article heap all who will not bow to the Dagon of Calvinistic usurpation and superstition? True, Mr. Barrows may plead that he did not mean all of this abusive article; he copied a part of it from another paper. But has he not given currency to that part which he copied from the "Philadel- phian? Nay, has he not adopted it as an ex- pression of his own sentiments and feelings, and even commanded it to his readers as "too appro- priate not to have a place here"? But what is the character of the paper from which he extracted the article? It is a Presbyterian print, edited by Dr. Ezra Stiles Ely himself, the leader of the "Christian party in politics," the generalissimo of the church and state-uniting politicians.

But why such an association of names and of ideas in this article? Universalists, men of no religion, Fanny Wright and drunkards, Sabbath-breakers, Tom Paine, Col. R. M. Johnson, Robert Dale Owen, Preserved Fish, libertines and Deists? Reader, could this association of names have been made with any benevolence, with any charitable, or any good intention? Could it have been made with any other intention than that of abusing, scandalising and reviling all who are opposed to spiritual tyranny and orthodox usurpation? The religious principles of Universalists, as well as those of Col. Johnson and the Hon. Mr. Fish, are so foreign from those of Paine, Owen and Wright, as the antipodes;—as different as light is from darkness; and these Presbyterian editors knew this fact. They knew Col. Johnson is a worthy member of a Baptist church. They know, too, if they do not an enlightened public does that the names of Johnson and Fish, and the names of many if not most of those present at the large and respectable county meeting, an account of which was publised in our last, will go down to posterity with honor—will long be held in as contemptuous remembrance, when the name of E. S. Barrows, shall sink into oblivion, and Dr. Ely shall either be forgotten or his name remembered only with abhorrence, when a once more free people shall think of the days of bigotry gone by.

Must we abandon correct views of civil and religious liberty, merely because Tom Paine or some other infidel happened to entertain similar political views? If so will Messrs. Barrows and Ely come out against republicanism and the principles of our civil government, and advocate a monarchical government? They must, to be consistent with themselves. For Tom Paine was a firm republican in his political principles, and by his writings aided much in diffusing correct notions on this subject, among the people of America, and thereby establishing the liberty of this nation. And had he never meddled with the subject of religion, or written his vile philippics against Christianity, he might have died honored and esteemed by all mankind. But what had his relation to do with his politics? Just nothing at all. Neither should that of any other man.
REligious Notices.

Dedication. The Universalist Chapel in Utica will be Dedicated to the service of Almighty God, on Thursday, 15th inst. Sermon by Rev. S. R. Smith. Members of the order generally are invited to attend.

Br. Stephen R. Smith will preach at the village of Oswego, Sunday the 14th inst., a week from tomorrow. Br. Smith will preach at Salamanca, Sunday, the 14th inst., in the forenoon; and at Genesee in the afternoon of the same day.

To CORRESPONDENTS.

The great length of the letter this day published must be our only apology for the delay in publishing the valuable articles from B. S. R. S. B. Whittmore, "Calvin Scruple," and others. They shall be attended to next week. "Telemanchus" and "S." are received.

[For the Magazine and Advocate.]

Universalist Conferences.

A Universalist Society was held at a public appointment, at the Union Meeting House in Onondaga South, Hollow, on the 16th and 17th of February. Public service was attended on the evening of the 16th, and morning, afternoon, and evening of the 17th. Two sermons were delivered by Br. S. Miles, from Rom. viii.; and H. H. Boy, v.; and two by Br. J. Chase, from John vi.; and Zach. xiv.; 6, 7, 8. Brothers Vandenberg and J. Foster were present and took part in the services. The conference adjourned to meet at the Baptist Meeting House in Spafford, Onondaga County, Feb. 20th.

Met according to adjournment at the above-named place. Br. Miles, Chase, Vandenberg and Foster being present. Br. Miles delivered a sermon from Ps. i.; and on religion and civil rights. Acts xvii.; 6. The other brethren named took part in these services.

The conference adjourned to meet at the Baptist Meeting House in Spencer, on the 17th inst. Three discourses are expected to be preached on that occasion. Brethren and friends generally are invited to attend.

In the death of a world's salvation—it is with hearts glowing with love, and with inexpressible sensations of gratitude to the supreme ruler of the universe, that we now behold the rapid progress and spread of divine truth.

The sun of righteousness now shines on the wilderness, and warms the once cold hearts of men. The winds of heaven are able to make the loftiest trees bend before the high and lofty One that inhabiteth them. But the buds that were once bound in chains of frost, are now opened to receive the soft and gentle dew. The doors of churches once bolted and barred against us, are now opened to receive the preacher and the people. It is truly a happy day, a joyful season; the church of Christ is now coming up from the wilderness in beautiful array; her banner is unfurled; her trumpet is heard by angels who clap their glad wings, and tune their golden harps of sacred praise to the King of Kings, and Lord of Lords, who is clothed with light as with a garment, and maketh the cloud his chariot, and walketh abroad upon the winds of the wind, from conquering to conquer, and who shall continue his conquests until 'every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.'

S. MILES.

VOICE OF RUSSIA, N. Y.

At a numerous meeting of the inhabitants of the town of Russia, in the county of Herkimer, convened agreeably to a call from the Union, on the 4th inst., at the Union Hall, at that place, on Thursday, the 4th of February, 1830, for the purpose of taking into consideration the applications making to Congress in regard to Sunday Mail, etc., Esq. was chosen chairman, and J. J. Squire, secretary.

The following resolutions were unanimously adopted:

Resolved, That a well regulated mail establishment is indispensably necessary to a free government—that on its safe, certain, and expeditious transportation depends in no small degree the important and vital interests of commerce, agriculture, and manufactures; and nor are the occupations or business affairs of the community alone benefited, the information conveyed through this medium to the people is all-important, indispensable, as on their intelligence rest materially the permanency of the free institutions, involving not only their political, but moral condition.

Resolved, That the disorganization of the mail by a well regulated mail establishment would not only produce inconvenience, but cause serious injury and should not be permitted unless a greater good would result from it. Congress should be induced to meet for the transportation and opening of the mail on the Sabbath meets our unqualified disapprobation and reproach, because of the views of the petitioners were to be adopted, much political and moral evil would result, and the cause of religion, which is professed to be the alpha and omega of the application, and which is attempted thus to be procured by secular power would be perverted, and "a blow would be struck at the root, a stroke at the branch" of that underlaid (as yet by national legislative acts,) and pure republicanism. Congress, against the transportation and opening of the mail on the Sabbath meets our unqualified disapprobation and reproach, because of the views of the petitioners were to be adopted, much political and moral evil would result, and the cause of religion, which is professed to be the alpha and omega of the application, and which is attempted thus to be procured by secular power would be perverted, and "a blow would be struck at the root, a stroke at the branch" of that underlaid (as yet by national legislative acts,) and pure republicanism.

Resolved, That the following persons be, and they are hereby appointed as a Committee to object to the 6th resolution, viz. Nichol Fondick, Thomas Baker, Edmund Varney, Nathan Millington, William Graves, George T. Graves, A. M. McShane, and A. W. Borden.

John J. Squire, Sec'y.

THIS PAPER IS PUBLISHED WEEKLY, ON SATURDAYS, AT DOLPHUS SKINNER, 207 E. 10TH ST., EDITOR AND PROPRIETOR.
THE PREACHER.

ON THE CHRISTIAN WARFARE.

BY FRANKLIN LANGWORTHY.

Text.—Eph. vi: 11. "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil."

[Concluded.]

But again, a soldier needs a helmet. Literally, a helmet is a piece of brass, steel, or some other metal, worn on the front part of the head to defend it from the weapons of the enemy. This kind of defence was always worn by soldiers in ancient days, and is not entirely out of use at present. Paul, therefore, exhorts the soldiers of the cross to put on the helmet. This is the most glorious and beautiful part of the equipment of the Christian soldier. What is this helmet? Paul will inform you. "And take, says he, the 'helmet of salvation.' Salvation is the helmet which the Christian wears. And where does he wear it? Ans. He wears it on his head.

Wearing on the helmet of salvation, implies that the Christian has a firm unshaken hope of salvation. But what is his hope founded on? Where is his helmet placed? A helmet would be of little use to the soldier unless fastened upon the right place. The proper place for it is the head; and the most conspicuous part of the head, is the front or forehead. Thus, the Christian's hope of eternal life, or salvation, is fastened on his head; it is fixed on Jesus Christ, the Son of God, the Saviour of the world; who is the glorious risen "head of every man;" who tasted death for every man; who gave himself, a ransom for all; who is the propitiation for the sins of the whole world. "God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ; who died for us that whether we wake or sleep we should live together with him," I Thess. v: 9, 10.

Thus, when the enemy of souls would assail the Christian soldier with doubts and gloomy fears, he immediately recollects his helmet, the hope of salvation, placed on his triumphant head, the mighty Saviour of sinners. Thus screening himself behind his armor, the malicious shafts of the adversary fall harmless at his feet. When his fellow sinners attempt to terrify him by hurling the fiery bolts of endless condemnation, he has nothing to do but to present the helmet of salvation, and the fiery darts are quenched. When the world assails him with its scorn, contempt, persecutions, troubles and disappointments, he looks up to his helmet, placed on his head, and the light and glory reflected from its burnished front, turns his night to day and banishes his despondency and gloom. Secured by this helmet, he fears no foe; he fights the battle valiantly; with undaunted brow, he faces the thick legions of the enemy, breaks through their thronged ranks, "though spears portend and arrows cloud the day," being confident that he shall gain the victory, although he falls in the field of battle; for his helmet is not placed on his own body, but on his 'head,' the conquering 'prince of peace,' who has already shaken Satan's throne and given death the 'last enemy,'" a mortal wound.

But again; a soldier wants a sword. A sword is a weapon, both of attack and defence. The soldier makes use of his sword as occasion requires. When not engaged in actual service, he may suffer it to remain for a time inactive. But when foes surround, he always has this weapon in his hand. Now let us inquire again of Paul, and he will tell us what the Christian sword is. He says, "Take the helmet of salvation, and the sword of the spirit, which is the sword of God." Here we have it; the "sword of God" is the sword of the spirit. Let every Christian arm himself with this sword, and moreover, when you have got this sword, make use of it enough to keep it bright. Remember that a sword, if it lies still too long, will accumulate rust and become rusty; therefore it is necessary to scour it often to keep off the rust. Thus, the Christian ought to handle frequently the sword of the spirit, which is the word of God.—"Search the scriptures." The enemy of souls is so vigilant, subtle and active, that the Christian ought always to have his arms ready, and be in a posture of defence. There is no predicting when, where, or in what manner he will commence the attack. The reason why the word of inspiration is called the "sword of the spirit," is doubtless because the scriptures were given by inspiration of God, & are profitable for doctrine, as well as for reproof and correction. This sword has a blade of heavenly temper; its point turns every way, like the flaming sword in the hand of the cherubim, and its edge is so astonishingly keen and piercing that nothing can long resist it. With this sword, the head may be severed from the Goliath of infidelity. Yes, asceticism itself will sink beneath its stroke; it may dare its point for a while, but can never prevail against it. Superstition also, that horrid monster, that rears her gloomy form, and sits in diabolical pomp upon her iron throne, exercising her accursed tyranny upon her trembling slaves, even this potent tyrant falls dead at one well directed stroke with the sword of the spirit. Unbelief and sin, those fiery tormentors of both mind and body, begin to gasp in death whenever they feel the edge of this celestial sword. This sword has power to slay both presumption and despair; and doubt and slavish fear can not withstand its edge.

Soldiers of the Cross! be careful even to have this sword at command: keep it in the mind and there will be but little danger of losing it; and there, it will not be liable to rust for want of use. Without the sword of the spirit, the word of God, you cannot prosecute holy war to any advantage. In this war you will meet with enemies from without, who will try to force you by threats and frowns, out of the straight path of gospel truth. In such cases you will find the sword of the spirit of the greatest possible value. If you wield it in faith, it will put your foes to flight.

Reason may occasionally answer a good purpose, but still human reason, un-
aided by the word of God, is a feeble weapon with which to defend the gospel citadel, when compared with the sword of the spirit. Above all, this word is necessary in combating the grand adversary of whom we shall have occasion to speak directly.

To conclude our description of the heavenly armor, we will just mention prayer and watching, these being the two last weapons of the armor of God noticed by the Apostle. He introduces them in the following manner: "Praying always with all prayer and supplication, and watching thereunto with all perseverance, &c."

We shall be obliged to cut short our comments on this part of the armor, not because we think the subject of little consequence, but for want of time.

As to watching, we can only observe here, that the soldier of Christ ought to keep a constant watch. The enemy is subtle and intriguing; therefore, be circumstantial and watch all his movements, lest the "adversary get an advantage of you." What would be the fate of an army if the sentinels on duty should neglect, to watch, and carelessly fall asleep? The enemy would come at unawares, break up their camp and take them captive. Equally disastrous will it be for the cause of Christianity, if the soldiers of the cross become drowsy, and negligent to watch. The enemies of the gospel are always on the alert, both internal and external, within and without the camp. Watch, therefore, lest ye fall into temptation, "and what I say to one," says Jesus, "I say to all." Watch. But "praying always with all prayer," is necessary. Upon this we can only remark, that prayer is generally spoken of as a duty which ought to be practised constantly, without any intermission. "Pray without ceasing." "In every thing give thanks." And again, says the Apostle, "I will that men pray everywhere." This command, to pray constantly, at all times, and in all places, presents an unanswerable argument, to prove that vocal prayer could not have been altogether intended. Prayer literally signifies, the earnest desire of the heart. Such a desire may be addressed to God in the silent breathing of the soul, or it may be expressed in audible words. Christ and his Apostles sometimes prayed vocally; hence we have Apostolic example for vocal prayer. Let every Christian follow the dictates of the "spirit," and if that tells him that it is his duty to pray audibly, let him pray audibly, and if not, let him pray inwardly, with secret desire towards God. But we do not believe it is possible to be a Christian without praying in some way or other. Prayer is as expressly enjoined as any one thing in the whole of the system. We cannot here dwell on this point, although the subject deserves a lengthy dissertation. Instead therefore of commenting on the nature of prayer, we will point out a few of the objects of prayer—objects that a Christian ought to pray for:

1st. Pray, or desire to be delivered from sin.

2d. Pray, or desire that the kingdom of darkness or error may be overthrown.

3d. Pray, that the gospel may have free course, run and be glorified.

4th. Pray, or desire that Christ's kingdom may come, be established in every soul, and righteousness, peace and happiness obtained.

Any man who does really desire these things, is truly a "praying man," even if he is deaf and dumb, and has been so from his birth. And we leave it to you all to judge, whether one can be a Christian who has not such desires as these. And if we have such desires, our actions will manifest the same. "By their fruits will ye know them." My friends, it is quite difficult at the present age of the world, to tell who "praying men" are, especially if we depend for information on common reports. Neither is it certain that those who boast in public congregations, of the frequency of their prayers, are truly "praying" men. We often hear it loudly proclaimed, that such and such persons have got to be "praying characters." What makes them think so? Why, because these persons will now go into a public assembly, and put themselves in an attitude of prayer, and make a boisterous or long address to the Deity. But beware; it is not every person who does this, that ought to be considered a truly praying person on apostolic principles. The Pharisees whom Jesus denounced as a generation of vipers—yes, the Pharisees would boast of a rigid adherence to such forms; and they were hypocrites. They were by no means truly praying characters. In fact, it is possible for a man to address the Deity in a loud voice, five times a day, for fifty years, and yet never once, during the whole time, offer a genuine prayer to God. And one may pray without ceasing, and yet no sound escape his lips. For the time to come, let us determine who praying men are, by what they do, and not from what they say, or from what others say of them. Judge them by their fruits. Shall we call one a "praying man" who is destitute of charity for others, illiberal, bigoted, persecuting, and who like Saul of Tarsus, is constantly breathing out threatenings and slaughter against his fellow sinners? Say, shall we admit him to be a praying man? and merely because he pretends to be often talking to his Maker? No, God forbid. Such are not really praying men whatever else they may be.

We have now presented the Christian soldier before you, complete in the panoply of heaven, "having on the whole armor of God." Let us examine ourselves to see whether we are armed and equipped, not "as the law," but as the gospel "directs." If we are, we are prepared to prosecute the holy war. If we are thus armed, we are able to contend with every foe, and "stand against the wiles of the Devil."

Secondly. We now come to notice "the Devil," the enemy against which we are to contend. Who, and what, and where is the character we have designated the Devil, in our text? You perceive by all our previous remarks, that we consider the "Devil," as being the principal enemy with whom the Christian has to contend. And we shall now proceed to describe and define this character as explicitly as we can in the time allotted to us, that the soldiers of Christ, being apprised of the nature of their enemy and the place of his retreat, may know the better how to meet, and how to contend with him. The inquiry is made, What is meant by the term Devil, when used as in our text, and many other places in the inspired word? In order to answer this question fairly, it will be necessary, in the first place, to glance slightly at the common idea concerning the Devil. Many professing Christians pretend to believe that the Devil came in the first place from heaven! Yes, they profess to believe that the Devil had his seat in the heavenly regions—in the kingdom of endless peace and joy—of immortal purity and rest—where nothing that defiles, or disturbs, can enter! However tenacious of this opinion some may be, we must confess that we cannot agree with them in this particular. We do not believe that the Devil ever was in heaven, or ever will be. How came this wicked spirit to be an inhabitant of the holy courts above? The common opinion on this remarkable subject can be stated in a few moments. The prevailing idea is, that this Devil was once a holy angel. Here, again, we beg leave to dissent from them. We do not believe that the Devil was ever holy, or ever will be! But to proceed. It is believed that this Devil was once a being of great dignity and standing, near the throne, that he was one of the most dignified ministers of the Almighty. But being a restless spirit, impatient of control, and ambitious of gaining the seat of universa...
sovereignty, he raised an insurrection and terrible war, (in the realms of eternal peace,) and made the desperate attempt even to dethrone the Supreme Ruler of the skies. The struggle was long and dreadful. At last, however, he was defeated by the forces of the Omnipotent, and finally driven out, buried headlong from the battlements of heaven, pursued by the flaming wrath of Jehovah, into the bottomless gulf of hell's infernal prison, there shut up and secured by doors of tenfold adamantine, bolted and barred by the decrees of the Almighty, and chained with the everlasting chains of God's eternal purposes. Notwithstanding he was so firmly fastened, and bound, he directly found means to get off his fetters, clear himself from his "iron bands," burst the gates of hell, and hath, ever since, had liberty to roam at large wheresoever he pleased. This is the story, which has many professing Christians believe. And some there are who affirm that they have as much evidence to prove the existence of this Devil, as they have to prove the existence of a Supreme Being, and they would as soon have you dispute the existence of one of these beings as the other.

We do not wish to give offence to any, but still we must have the boldness to declare, as our opinion, that no such Devil exists in any part of the universe of God concerning which we have any information. One grand argument made use of to prove the existence of this Devil, is the following. It is contended that man, having been created innocent, never could have sinned had he not been tempted to do it by some being separate from himself. If it could be made to appear that a rational, intelligent and moral agent cannot sin without having a tempter separate from himself—how came an angel to sin without having such a tempter? if he had such a tempter, who was it? And again, who tempted that tempter? and who that? You will see at once that you may by such reasoning as this, run back to eternity, and you will never discover the first tempter, or the origin of sin, till you arrive at the Deity himself, and come to the conclusion that he is really the first tempter to sin. But such a conclusion would be, not only shocking to our feelings, but directly contrary to scripture: "For God tempteth no man."

You by this time begin to see why we disbelieve the common notion concerning the Devil, and why we do not think that the Devil was ever a holy angel. The truth is, if we can believe the scriptures concerning him, he was a liar from the beginning. It appears abundantly from the inspired testimony, that he was always opposed to God, to holiness and happiness, and always will be as long as he exists.

But thanks be to God, the Devil is not infinite, or eternal; and will, if holy writ speaks the truth, be destroyed. This evil character sustains many different names in the scriptures. He is called Abaddon, Apollyon—the Prince of Darkness—a name meaning the Prince of the power of the air—the Spirit that now worketh in the children of disobedience—The Old Serpent, and Satan, are two of his appropriate titles. The terms, Devil, and Satan, are applied to many different subjects in the scriptures. They are sometimes applied to wicked men. Christ called Peter "Satan," and Judas a "Devil." Any unusual, strange, or malignant disorder, either of mind or of body, is styled a Devil, or Devils, agreeable to common Jewish phraseology. Mary Magdalene was divested of seven devils. These were doubtless disorders of mind, or body, or both. The woman who had expended all her living to pay physicians, is said by the Redeemer to have been possessed, or bound by Satan "eighteen years," which was the time she had been afflicted by her disorder. A certain man that was dumb, was said to be possessed of a dumb devil; and when the devil was cast out the dumb spake. Insanity was spoken of in the same manner. Witness, for instance, the man among the tombs—out of whom were cast a legion. Any notorious oppressor of the gospel, or tyrannical persecuting government, was with propriety, called the Devil, or enemy. The apostle Peter exorted his brethren to watch and be sober, "for your adversary, the Devil, goeth about like a roaring lion, seeking whom he may devour." Here we think the apostle has allusion to that wicked tyrannical government which had shed the blood of the Son of God, and still sought to destroy the lives of all his faithful followers. The term is also applied to other things which we have not time to mention at present. But to bring the question to a decision, and clearly ascertain what that Devil is which tempteth us to sin, whose wiles it is necessary to withstand; we observe that Christ was tempted by the Devil. He was tempted in all points as we are, yet without sin. Now how are we tempted? If we can get a correct answer to this last question, it will furnish a complete solution of the grand query respecting the devil. Christ was tempted by the devil—and he was tempted in all points precisely in the same manner that we are. Now how are we tempted? and by what are we tempted? We not only ask, but demand an answer to this question. We have a right to demand an answer. For we have been aspersed in consequence of our opinions on this subject, long enough. And now it is high time that the truth should be known; and the mouths of those who resist its evidence be put to silence. How are we tempted? If you will not answer, the Apostle James shall answer for you: "Every man is tempted when he is drawn away by his own lusts and enticed." Here then, we have at last discovered what is to be understood by the term 'devil,' when spoken of as the common enemy, or tempter to evil. It is the carnal mind—the lust of the flesh—which principle is found in man, that is opposed to virtue, truth and holiness. The scriptures, however, express the idea more plainly than it can be done in any other words—"The prince of the power of the air, the spirit that now worketh in the children of disobedience. This spirit is the one that worketh by pollution, whence this wicked spirit came. It appears by this investigation that the Devil is the carnal mind—the lusts of the flesh—and these sprung from the dust of the ground, the elements of this lower world—not from the celestial regions. But if Satan did not fall from heaven, what shall we make of a passage in Luke, x: 17, 18. It reads thus: "And the seventy returned with joy, saying, Lord! even the devils are subject to us through thy name. And Jesus answering, said unto them, I beheld Satan as lightning fall from heaven." Does not this prove, says the objector, that Satan came from heaven? By no means my friend—it proves no such thing—it proves that Jesus saw Satan fall suddenly, as lightning falls, from heaven, or the clouds.

Observe critically—the passage does not say that Jesus saw Satan fall from heaven like lightning, but he truly saw Satan, together with his kingdom, falling with rapidity, as lightning descends from the clouds.

One objection more, and we shall have done with this part of the subject.

*The word here rendered 'fall,' is not a verb in the original Greek, but a participle, present, falling, from piphe, to fall. It may agree either with the word Satan, or lightning, though perhaps more properly, with the latter, as the author of the sermon seems to think. But if it were granted that "I beheld Satan fall from heaven," it would by no means prove that he fell from the abode of immortal felicity, nor that he was an angel of light, or an inhabitant of those regions. For the word 'heaven' is far from being always, or even generally, used to signify such a state. See Matt. xxiv. 31. And thus Capernaum, which was exalted to so high a pitch of prosperity and happiness, so that it was brought down to the lowest degree of adversity and wretchedness.\*
Obj. "If the word Devil means the carnal mind, the lusts of the flesh, &c., how happens it, that this character is so often spoken of as a being, possessing personality?"

To this we answer: Every person who has even a slight knowledge of the science called rhetoric, knows very well that it is common with all good writers to personify abstruse qualities and principles, such as the virtues and vices, and apply them to the personal pronouns, such as thou, &c., she, &c. as "Ah, Virtue! how amiable thou art. Time, is commonly personified in composition, and represented as carrying a scythe. — Death, is generally personified, and styled a king, even the "king of terror;" and is described as a ghastly monster, carrying a dreadful dart. The revelator had a vision of this terrific monarch, mounted on a "pale horse, and his name that sat on him was Death; and Helf(or the grave,)followed with him." Indeed, the scriptures every where abound with this figure of speech, or form of expression, called prosopopeia, or personification. The sacred writers, in their animated descriptions, give life and personality to almost every thing on earth or in heaven.

In the fifteenth chap. of 1.Cor.Paul thus personifies death and the grave: "Oh Death! where is thy sting? Oh Grave! where is thy victory?" Solomon thus personifies wisdom: "Wisdom hath builded her house; she hath hewn out her seven pillars; she hath also mingled her wine." And he represents wisdom as saying to the sons of men, "Come eat of my bread, and drink of the wine which I have mingled." Thus the evil principle in man, the carnal mind, the moving spirit of sin, or moral evil, is personified, and called the Devil, Satan, the enemy, the adversary, the serpent that beguiled Eve, &c., &c.

We now discover plainly, by the light of revelation, who the enemy is, against whose wiles "the armor of God" will enable the Christian soldier to stand. It is that wicked spirit of disobedience in man which is at war with truth, holiness, and happiness. The grand encampment of this enemy is in human nature;—here Satan and all his legions have entrenched themselves. From this castle the adversary sallies forth, and lays waste the fairest fields of earthly bliss.

Against this strong hold let the soldiers of the cross point their arms, and direct them. Besiege him closely in his camp, and prevent, if possible, his breaking forth at any avenue. There are innumerable avenues at which he will assuredly sally out, unless a watchful sentinel is placed on every side.

Pride, vanity, scepticism, wrath, hatred, envy, strife, malice, contention, avarice, appetite, ambition, love of worldly glory, &c. These are the gates and doors at which the foe will sally forth, unless prevented by cautious watching. "Watch," therefore, the motions of the enemy.

You now see that the enemy is close to us, within and all around us; therefore, there is great and inconceivable danger. If the foe were, as some suppose, separate from human nature, and at a distance, our situation would be comparatively safe to what it really is. But the truth is, the enemy has surrounded us on every side, and has even penetrated into the secret recesses of our hearts, and then erected his throne. Therefore, it is necessary to stand, having our loins girt about with truth,—the breastplate on,—the helmet on the head,—and finally having on the whole armor of God, to defend ourselves from his open and secret attacks. This will more strikingly appear, when we come to consider in the

Third, & last place, the wiles of the Devil. The wiles of the Devil are his crafty intrigues, his subtle devices to get us into his power, deprive us of happiness, get us into bondage, where he can lead us "captive at his will." The wiles of the enemy are innumerable, and his "devices are manifold." At present we can point out but two or three of them, and conclude the subject.

One device of Satan is to make people believe that God is their worst enemy. And the Devil has managed with such cunning, that thousands of poor sinners have been led to imagine that their heavenly Father hates them with a perfect and infinite hatred. He places upon poor deceived creatures this malicious slander against the character of God, and by this means keeps thousands of wretched souls under the bondage of unholy fear.

Another device of Satan is, that by which he constantly tries to convince all classes of people, that a christian, or religious life, is a dull, gloomy, disagreeable and tedious way of living. By this foul stratagem he deceives millions. Yes, the enemy of all righteousness has made multitudes believe, that, in order to be a christian, one must forsake every enjoyment, and always carry a sad, disfigured, and dowcast countenance. He makes the youth believe that if they attend to religion, they must quit the company of all their young friends, discard every kind of amusement, and become unsociable and solitary beings. Therefore the youth generally conclude, that if religion must be obtained at the expense of happiness, they had better put it off as long as possible, until they get so old and decrepit, that they can enjoy themselves in nothing but religion!

But my young friends, we beseech you to pay no attention to what the Devil says. He never speaks the truth. "He was a liar from the beginning." All his object in telling you this story is to cheat you out of your real happiness, and present enjoyment. You may be assured that the christian religion was never designed to make our pleasures less. The religion of Jesus Christ requires nothing of us contrary to our highest present enjoyment. "Wisdom's ways are ways of pleasantness, and all her paths are peace." The religion of Christ forbids no rational or innocent amusement. Pure religion and undefiled before God, and the Father, is "to visit the widow and the fatherless in their afflictions, (i.e. to be charitable,)" and keep unsullied from the world, (i.e. to keep uncontaminated by the vices of the world.)

Finally, the religion of Jesus Christ affords the only rational, consistent and substantial enjoyment to be found on earth. Here the youth and blooming fair may find solid bliss, and pleasures springing up in endless succession. The middle aged may find in religion a support in all the cares and toils and busy scenes of life. Aged matrons and reverend sires, whose locks are silvered over by age, will find religion to be a stay and staff to support them in their declining years. Yes, religion makes its possessor happy here; and faith, which is a part of religion, opens the door of hope to the celestial mansions, through the resurrection of the Son of God.

But to sum up all the grand devices of the arch adversary, the most subtle of all the wiles of the Devil, is, to convince sinners that the practice of sin affords more satisfaction than that of righteousness—that a vicious irreligious course of life is the most delightful and happy course in the world.

Here the arch fiend has laid so deep a plot, that even many professing christians have been deceived by him. Yes, even some professed preachers of christianity have been so completely deceived by this wile of the Devil, that they have even sometimes undertaken to advocate the cause of the adversary, and have actually proclaimed from the sacred desk, that the wicked enjoy more happiness in the present world than the righteous.

Oh! full of all subtlety! Who can escape from the wiles of the Devil, if even reverend divines and Doctors of Divinity are thus deceived by him?
Soldiers of Prince Immanuel! draw
the sword of the spirit, the word of God,
and see if you cannot parry off this as-
sault of Satan. "Wisdom's ways are
ways of pleasantness." "The way of
the transgressor is hard." "There is
no peace to the wicked saith my God."
"The righteous shall live by their faith, in
the earth; much more the wicked and the
sinner," "He that soweth to the flesh
shall of the flesh reap corruption."
How sure a defence is the sword of the
spirit against all the wiles of the Devil!

Fellow sinners, let us all be persuad-
ed to enlist under the conquering ban-
net of the cross, enter the glorious gos-
pel field, having on the whole armor of
God. Put on the girdle of truth, the breastplate of righteousness—the prepa-
ration of the gospel of peace—the shield
of faith—the helmet of salvation—the
sword of the spirit—and by praying with
all prayer, and watching with all per-
severance, we may prosecute the holy
war with abundant success, gain an im-
mortal conquest, and stand against the
wiles of the Devil.—Amen.

MAGAZINE AND ADVOCATE.

UTICA, SATURDAY, MARCH 18, 1830.

DEDICATION IN UTICA.

The new Universalist Chapel in this
village will be publicly dedicated to the worship of
the only living and true God, on Thursday next. The
sermon will be delivered by Rev. S. R. Smith, of
Clinton. Ministers brethren of the order gen-
early are invited to attend. It is expected that
Brs. Morse, Whittmore, Pottor, Stacy, and oth-
ers in the vicinity, who can make it convenient,
will be present on the occasion.

Services to commence at 11 o'clock, A. M.

LIBERALITY.

Rev. D. Skinner—Sir The Evangelical Mag-
azine and Gospel Advocate" that comes to this
office, directed to E. Wright, is not taken out.
The reason he gives for not taking it out, is, that
"The Editor was to pay postage on it, and has not
done it." Respectfully.

W. B. Washington, P. M.

Windham, Ohio, March 2, 1830.

The above E. Wright is in arrears to the amount of
two dollars for the 7th vol. of the Gospel Advoca-
tive, and now refuses to take the paper from the
office because "the Editor had not paid the pos-
tage on it." Why, really, Mr. Wright, this is
overwhelming liberality—not only to expect the
paper sent you gratis, but also that the Editor will
pay the expense of its consequence to you by mail!
We have no doubt, if we would furnish the Mag-
azine and Advocate to subscribers on these condi-
tions, that we could add many thousands of
names to our present list of patrons: but the
question is, How many of such patrons would it
take to support the paper?

Another subscriber writes, requesting that the
paper may be sent on regularly to him, acknow-
ledging the receipt of the nine first Nos. (all that
had had time to reach him when he wrote) and
we are charged a shilling's postage, merely for a
request that had been already complied with. An-
other subscriber who had received eight numbers,
and another that had received nine, write to have
their orders filled, as they only subscribed last
year; but they have not remitted the pay for
these Nos. nor paid the postage on their letters—
one charged 1s. 3d. and the other 2s. 5d. cents.

These are a few of the specimens of liberality
that we might notice. We are, however, deter-
mined hereafter to charge the full amount of pos-
tage which we have to pay on letters of this de-
scription, together with six cents for each number
of the paper sent to these subscribers, whom we thus
discontinue, without giving us reasonable notice.
For their neglect of duty in this, subjects the pub-
lisher to heavy expenses, as regular files are thus
broken, several hundred copies of the first Nos.
lost; and as new subscribers are constantly send-
ing in for complete files from the commencement
of the year, we may have to reprint some of these
Nos. or else deny good subscribers the favors
we have bestowed upon bad ones.

Our neighbor Barrows, of the Journal, in his
last week's paper, made a miserable attempt to
justify his former rude assault upon the charac-
ters of those who refuse to join Dr. Ely's "Chris-
tian party in politics," and who nobly dared to
step forward in defence of civil and religious lib-
erty. The fierce editorial dialogue on that sub-
ject in his last, will not pass with people of any
mind, either for a justification or an apology
though seemingly designed for both. He has only
made a bad matter worse, and proved by his lame
attack, what every body knew before, that no-
thing can be said in justification of such vile abuse.

Our inquiring correspondent of Frankfurt, is
informed that we are not in possession, at present,
of any of T. Paine's writings, either political or
religious, and cannot therefore answer his ques-
tions, as to the precise time in which they were
written. If he will again look at Dr. Franklin's
letter to Paine, published in the second volume
of the Magazine, he will learn that it is not there
stated to have particular reference to the "Age of
Reason." It might have related, for ought we
know, to some other attack of Paine on the
Christian religion, or to the embryo of the Age of
Reason—the plan which he had sketched out, or
designed to pursue, concerning which plan he
asked the opinion of the Dr. At all events, the
letter is in the true characteristic style of Frank-
lin, and a just, though friendly, rebuke to Paine
for his rashness.

We understand that General K——, a leading
church-and-state man in Augusta, this county,had
lately written to the Post Master in Genoa, to
ascertain the character and standing of Rev.
John Smith, an Address from whom, on the efforts
making to stop Sunday mails, was published in
our 7th No. The Presbyterians cannot believe
that a man in good standing in their ranks
would have dared to utter such sentiments. Let
them inquire.

The amiable Mrs. Ann Letitia Barbauld, the
celebrated authoress, and the composer of so ma-
ny sublime and beautiful HYMNS, so justly ad-
mired by all lovers of devotional poetry, was a
firm believer and advocate of the doctrine of Uni-
versal salvation. She says, "The age which has
demolished dungeons, rejected torture, and given
so fair a prospect of abolishing the iniquity of the
slave trade, cannot long retain among its articles
of belief, the gloomy perplexities of Calvinism,
and the heart-withering perspective of cruel and
never ending punishment."

Archbishop Tillotson, Dr. Thomas Burnett,
Chevalier Ramsey, Wm. Law, Mr. Wm.
Duncombe, Sir George Stonehouse, John Henderson,
Bishop Newton, Dr. Hartley, Dr. Priestley, Dr.
Brown, and a host of other worthies whose names
stand high on the roll of merited fame, were Uni-
versalists.

A GOOD EXAMPLE.

It is with much pleasure we publish the follow-
ing RESOLUTIONS, passed unanimously at a late
meeting of "The Union club Female Charitable
Society of Utica." We hope this worthy Society
will ever continue to act upon the noble and in-
dependent principles which these resolutions
breathe.

Resolved, That we view the religion of Jesus
Christ so benevolent and pure to be mingled
with that of John Calvin, and too liberal in its prin-
ciples to create distinctions calculated to separate
the true followers of Christ.

Resolved, That, in our opinion, many of the ef-
forts now making, and the institutions now estab-
lished in this village, professedly for the benefit
of the rising generation, are perfectly sectarian
in their character, operating in a misguided re-
igious zeal, and directly calculated to produce
those distinctions and divisions in society which we
sincerely deplore.

Resolved, That we disapprove of the manner
in which Sabbath Schools are now generally man-
ged; and that we will not aid or assist them,
directly nor indirectly, so long as the object for
which they are evidently designed, and thus man-
gaged, is in our opinion so derogatory to the
religion of God our Saviour. We, however, pledg-
ę ourselves to use all our influence and exertions
for the moral and intellectual improvement of the
rising generation.

Resolved, That we view the repeated endeavors
of certain females, who assume to be religious
umpires, to palm their worse than useless Tracts
upon every citizen, of every name and sect and
condition, whether willing or unwilling to receive
them, as an evidence of that obstinate and intru-
sive perseverance which has always characteriz-
ed the progress of a misguided religious ambi-
tion; and that we consider the daily repetition of
their obtrusiveness as a loud and imperious call
who love God and Christ, to arouse themselves froth their slumber, to resist these en-
croachments upon their religious privileges and the
rights of conscience.

Resolved, That it is a duty we owe to the con-
scientious and worthy of all denominations,
to exert our efforts with firmness and perseve-
rance in defense of every person's rights, to serve
God according to the dictates of conscience.
EDITORIAL CORRESPONDENCE.

Extract of a letter from Brother Edmund B. Mann, dated Lebanon, Indiana, February 10, 1830.

About five or six years ago a man by the name of Aylett moved to the place in which he continued to live for about three years; when he left this place and went into Ohio. About four or five years since, I came here, and found a few that continued in the truth; but some had fallen away. Since I came I have constantly been seeking and labored, and have increased to this degree in only four months' time. Thus you see that truth is marching to the west with rapid strides. Almost all the churches are of the truth, and as it is in Christ. Orthodoxy, so called, is going down; and God help it along, say I.

Dear Brother, the time is at hand for the simple truth to prevail, instead of the dogmas of men. Let us give a loud knell for the price of our high calling. Let us contend earnestly for the faith once delivered to the saints. The harvest is truly great, but the laborers are few. I wish I could have one or two young men like Titus and Titus, to help me. If you know of any such, who possess good moral characters, "apt to teach, not given to much wine, send them this way; we should be glad to see them.


The glorious time of unpartial grace continues prosperous in this region of country. New societies are forming in places where, a few years since, scarcely an individual could be found bold enough to declare his belief in the doctrine of Universal salvation—old societies which have been for some time asleep, are waking up, and shaking themselves from the dust; and calls to preach, many of the ministers who have been reaching me from almost every direction. Truly "the fields are white, already for the harvest."

If we regard that there is nothing to hard for Jehovah of Hosts.

Smithfield, N. Y. March 6, 1830.

Mr. Editor—I last evening, for the first time, saw one of the numbers of your valuable paper, and feel to congratulate you on the happy results which a such publication must eventually have upon an intelligent and enlightened community. The light of divine truth seems to be rapidly discriminating its rays throughout our land; while superstition, bigotry and priestcraft, anticipating their approaching dissolution, are straining every nerve to roll in the midst of the civil power to support their tottering fabric, which, sooner or later, must fall and crush beneath its ruins many of its devoted victims.

I cannot hesitate in becoming a subscriber for your excellent paper; I wish you to send the back numbers from the first of January last. Earnestly wishing you all the success your arduous undertaking merits, I am, dear sir,

Thorne, &c.

A. M.

[JUDAS ISCARIOT AND THE EDITORS OF THE WESTERN RECORDER AND ALABAMA DAILY ADVERTISER.

Mr. Skinner—I understand that two noted young ladies of this village, who spend a great share of their time in tracting, were out the other morning on one of their distributing excursions, and stopped by the way at the house of a certain female astrologer, or soothsayer, to get their fortunes told! I have not yet learned whether they paid the fortune-teller for the precious, soul-saving Tracts, or not; but presume they did if she was willing to receive them; and I should judge the favors thus exchanged were of about equal value.

For the Magazine and Advocate.

JUDAS ISCARIOT AND THE EDITORS OF THE WESTERN RECORDER AND ALABAMA DAILY ADVERTISER.

Mr. Skinner—I learn from the last No. of your paper, that both the editor of the Albanian Christian Register and the editor of the Western Recorder have been venting their views of wrath upon a noontid meeting at Albany at the time I preached concerning Judas, in that city. The Western Recorder seems to have misunderstood what the editor of the Register published in the subject. I had intended not to notice this editor, and should not, had not he been so场合ed by the editor of the Register to excite prejudice against the Register. I call this "Nemo,\phantom{0} calls respectful"—but I am aware that what I shall here say, may be considered by some, as a violation of our Saviour's caution, in Matt. xxiv. 4, 5, 6, 7. I say, mark you, how every small means are to our opponents can resort, and how extremely feeble are their attack.

In the first place, what those two pious editors have published and retailed, is totally false. The note which they have charged me with giving they say the Advertiser, was given by another person, without their knowledge, as Mr. Hofman, the editor of the Register was certified in the columns of the Advertiser. It is presumed this editor was given by another person, as honestly required him to do; and yet I am informed that he has recently been hopefully converted to the Presbyterian church. He attended the noontid meeting at Albany at the time I preached concerning Judas—but instead of attacking the atheist, he goes home, and makes an attack upon the advertisement printed in the noontid meeting. He omitted wholly, what he knew I said concerning Judas—and undertook to guess upon the subject, and happened to guess wrong—and what the most insidious rumour, for a fact. He heard me denote the idea of Judas himself—"he heard me state that the passage which he was paraphrasing, was better harmonizing with what is said concerning him in Acts, i. Still Mr. H. goes and publishes to the world, that Universalists believe "that the halter is the conductor to ceaseless felicity." This man must have known that he was publishing what which was untrue. He knew that Universalists believe such a thing. What does he mean by this assertion? Does he mean that as we believe that we are in the salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity? This, without doubt, is his meaning.

This man, and all the advantage and credit of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity; and Mr. H. is right, as a fact, and all the advantage of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity. This, without doubt, is his meaning. This man, and all the advantage and credit of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity; and Mr. H. is right, as a fact, and all the advantage of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity. This, without doubt, is his meaning. This man, and all the advantage and credit of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity. This, without doubt, is his meaning. This man, and all the advantage and credit of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity. This, without doubt, is his meaning. This man, and all the advantage and credit of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity. This, without doubt, is his meaning. This man, and all the advantage and credit of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity. This, without doubt, is his meaning. This man, and all the advantage and credit of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity. This, without doubt, is his meaning. This man, and all the advantage and credit of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity. This, without doubt, is his meaning. This man, and all the advantage and credit of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity. This, without doubt, is his meaning. This man, and all the advantage and credit of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity. This, without doubt, is his meaning. This man, and all the advantage and credit of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity. This, without doubt, is his meaning. This man, and all the advantage and credit of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity. This, without doubt, is his meaning. This man, and all the advantage and credit of it, must be placed to his account. His argument is, that those who believe in salvation of Judas, and as it is said he hung himself, the halter is his conductor to ceaseless felicity. This, without doubt, is his meaning.
some of our religious neighbors, we should have occasion to denounce their existence with weapons which, in the hands of those who have despised heaven's mercy, have put a period to their earthly sufferings. Let us, therefore, be cautious in our language, and be sure that we will be disposed to retaliate reproof, and better prepared to give advice to others.

Yours, sincerely,

B. WHITTEMORE.

Troy, February 24, 1830.

[For the Magazine and Advocate.]

ILLUSTRATION OF SCRIPTURE—No. 3.

Luke viii. 1—8. The first five verses of this passage contain a parable—the intention of which is to encourage the disciples to persevere in the hope of deliverance from the troubles of present life. For this purpose we are shown that an unjust judge—one that feared not God, nor regarded man—would at length be disposed to do justice; but he must be scourged by the repetition of the demand.

Next, the consideration of what an wicked man might in time be induced to perform, the Saviour teaches his followers to derive confidence from the voluntary and free good-will which is expressed in the parable, without the intervention of imagery, in Matt. vii. 11.—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?"

In the Deity there is no reluctance to bestow his favors upon administering grace, which is to be overshadowed by intercessions—the time for the display of his retributions, is immutably fixed in the purpose of infinite wisdom; and our position in the gospel, as the primary object for the purpose of expressing our dependence, and with submission to the divine appointment.

In the seventh verse a question is proposed—"Shall not God avenge his elect?" To which an answer is given in the eighth verse—"tell you that he will avenge them speedily."

The disciples of Christ are the prize of believing Christians, especially those who were converted from Judaism. For they were regarded as chosen from their nation, to be the heralds of the life, and representatives of Christ. They are called, "Elect...chosen (in Christ) before the foundation of the world," and "in Christ, the election."

The chief of the Christian professors were the objects of the most inveterate enmity, which manifested itself in every species of cruelty and cruelty. This persecuting spirit was particularly distinguished in the Jews. They exerted it at home, and carried it abroad wherever the disciples propagated or professed the gospel. They were the most inhuman, ferocious, of the gospel—and during the apostle's age, were directly or indirectly the promoters of all the violence and cruelty offered to the Christians—and by the laws of the land, were protected from the authors of these calamities. Such was the result of this, that nothing but the intercession of their power and influence, could abate their zeal to persecute. Their inflexible cruelty rendered them obnoxious, and their insatiable persecution subjected them to its infliction.

Our Saviour observed the operation of the particular principles, calculated to call down these dreadful judgments, of which the Roman legions were the instruments. And he accordingly not only assures his followers, that God would avenge their elect—but that he would do it speedily.

In accordance with this assurance, in about forty years the Roman justice was extended over Israel, and at once, there was a mighty concourse of all the powers of desolation, and no man was safe. Infidels were taken from the begotten descendents of Abraham—where their authority and influence ceased forever, and their miseries were consummated, and the elect of God avenged by the sword of God and dispersion.

S. R. S.

[For the Magazine and Advocate.]

SPIRIT OF CHRISTIANITY.

Extracted from a work entitled "Farthers," by F. A. Krummacher.

S. R. S.

"In the neighborhood of Antioch, in Syria, dwelt two families, who had long been at utter enmity with each other. The son of one of these families was the pupil of a public school, and had studied with great success in the house of a rich and learned man. The name of this slave was Silas. And in all that Silas did, God was with him, and blessed the house of his master for his sake. And his master, therefore, frequently conversed with his steward, and Silas converted him, so that he believed and was baptized in the name of the Lord.

From this time forward, Meno became a totally different man from what he had been before; and he ceased to speak ill of Attalus, his enemy, though Attalus hated and persecuted him more and more. But Attalus, now seeing that Meno was making up his mind, became more exasperated, and he hired wicked men to lay waste his garden in the night, and they destroyed his finest trees, on which Meno set a particular value.

Then Meno's friends went to him and said, if thou dost not revenge this injury, he will soon do thee a still greater. But Meno answered them and said, the mischief was done at night; he will deny it. To me it serves for an exercise in patience. It was my self formerly atoned by the same means for the injuries which happened to his house. I bought for it two of the villains whom Attalus had subdued to lay waste the garden, &c., these men have confessed the fact, therefore now thou mayest have the satisfaction of having me. We have forgiven him, and will not admit enmity into my heart, though I am certainly grieved for the loss of the trees. And Meno's friends were angry with his forbearance.

Sometimes afterwards a furious fire broke out in the house of Attalus. Meno hastened with all his people to the spot, and saved two of his enemies' children from the flames. He thereupon went up to Attalus and offered him hand, saying, let there be no longer enmity between thee and me, and between thy house and mine! And Attalus built a new house instead of that which had been consumed.

But Attalus turned from him, and was wroth in spirit. He said, this fire was the work of Meno—attacked me—many believed his words. And this circumstance troubled the heart of Meno beyond measure, and his friends said, take no further steps to counteract his evil ways. Meno went to Satan!—But Meno said, he is still a man, and bears in his bosom a wounded heart. I will not curse him.

In the course of time, Attalus lost all that he possessed, and he became exceedingly poor, and suffered want with his wife and children, and Attalus himself fell sick with distress and grief. Then Meno took care of him and said, oh Attalus let not discord pre

vil any longer between thee and me, but let us shake hands. I fear we die! Behold, what is mine shall be thine. Let us then in future live together contentedly.

When Attalus heard these words, he looked at Meno with hollow eyes, and his face was distorted, and he turned it away. But his wife and his children said to him, when did his friends desire Meno, and say, now surely hath thy heart exhausted its kindness on the unworthy wretch; what more canst thou do for him? for though he desired us to do so, we do it to pray for him. And Meno secretly supported Attalus and his family, so that they suffered no want. But those who hated Meno became worse, and at length gave up the ghost. When Meno heard this, he wept for him and attended him to the grave, and became the protector of the widow and orphans. The people then said, how is it possible for a man to set such? But they knew not the spirit that dwelt in Meno."

[For the Magazine and Advocate.]

UNIVERSALISM—No. 2.—[Concluded.]

In addition to its own principled demonstrations of the doctrine of the resurrection, and the consequent increase of the society—the church in Hamilton received from time to time respectable accensions; and in 1816 the number of the establishment, it comprised about twenty members.

In the course of this year, (1816) a remarkable spirit of inquiry, earnestness and zeal, made its appearance in the church, which spread with great rapidity through the several societies of Presbyterians, Universalists, Baptists and Methodists; and continued to exert a most powerful and over whelming influence, through that and the following year. With whom, or in what denomination this extraordinary awakening commenced, is not known. But it was by no means a peculiar and immediate cause: whatever it might have been, and wherever it originated, it diffused its influence speedily and effectually; and in a few months pervaded the whole country, and in the vicinity. Not a house—a family, but was visited with this mighty energy—and scarcely an individual who did not partake of the power.

It was notorious that Universalists as a religious community, laid no stress on such excitements, nor did they allow them to influence their opinion on any appeal to the understanding, rather than to the passions of men; and that they relied much more upon the sober and moral life of the professing sect, than upon the relation of the most remarkable exercise of his feelings. These facts rendered it matter of curiously speculation among the wise ones,—what would be the result with the Universalist society.

Among those who hazarded an opinion on this subject, was Mr. Moulton, the minister of the Presbyterian church, who, without hesitation, gave out that—he had long been waiting for the present time of refreshing—that it would bring down Universalism to the dust, and that Mr. Stacey would in consequence, certainly have to leave the church.

The work however continued to go on—conferences and other religious meetings were mul tiple in number, and always suggested their devotions at the same altar,—but one theme in general, engaged all hearts, and employed every tongue—the love of God and the salvation of the soul. For no particular subject, no reformed sinners, no cast out sinners, no casting impositions against other denominations; and even the minister who at the first had predicted the fate of Universalism, if he did not change his predictions, felt the change directed. Whatever happened to be, they were almost certain to hear the
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

preacher descant on the same general subjects— the imperishable love of God and the plenitude of divine grace, both of which, instead of being lost in gloom and glowing with the fires of hell, tortured the imagination, or wrung the heart of the returning penitent—but grace—illimitable grace, which, as the dew of heaven, gratifies the hungry soul and life. But this was Universalism—and was welcomed by community with admiration, gratitude and joy.

The consequence was that, so far from prostrating or diminishing the Universalist congregation, it greatly enlarged; and of the number who during this rest, made a public profession of faith in the Saviour, as much as double the number that had hitherto attended—about forty of whom were baptised by Mr. Moulton.

The Universalist and Universalist congregations held their meetings very near to each other. On one occasion, when the latter were celebrating the Exanacht, at the moment when the ministration was about to commence, an unusual movement was observed at the door. There was a momentary pause in the service,—when to the great astonishment of all, the minister of the Free presbyterian church, Mr. Moulton, followed by most of the members of his church, entered. All were in tears—a powerful sympathy instantly filled every heart, and shone in every eye. The scene was witnessed by two societies of very dissimilar opinions, extending to each other the hand of fellowship and kindness, and mutually expecting joy.

At length Mr. Moulton found words to address the congregation,—he said, "he had formerly felt unтиров on a particular plan to Mr. Stacy—that he had not supposed they ever would, or could be any real Christians among Universalists; but that recent events had convinced him of his error. He understood that Mr. Moulton had come with him on this occasion—to join with him in this confession, and, if they could be permitted, to unite with Mr. Stacy and the Universalists in prayer, on the doctrine of the death and the love of their common Saviour." The scene which followed is utterly indescribable—they wept, sung and prayed together—mutually partook of the sacrament,—for one another—and rejoiced with joy inexpressible and full of glory.

Also, how illusive are appearances! How few, who possess sufficient moral courage to enable them to persevere in that which they know is right, when opposed by the interested and the powerful!

In a few days after this transaction, a meeting of Presbytery ministers took place in a neighboring town—Mr. M. was of course present, and effectual arrangements were taken for preventing in future, any indications of fellowship for Universalists. An early opportunity was in consequence taken by him, of apologizing to his congregation for having acted contrary to the advice given him, and of the manner in which he, with the advice he was given, had, in the performance of his duty, charitably imputed both his recent feelings and conduct towards me, to the insinuations of the devil! Many persons have a peculiar talent in justifying their conduct by the pretense of obedience to their superiors, without reference to their regularities and inconsistencies to diabolical influence. This unexpected conduct of Mr. M. did not indeed, call down the sentence of condemnation from me, for which I have no doubt dictated the course pursued; but it aroused the indignation and contempt of community, and he found it convenient to elude the subject.

The Universalist society still continued in a state of moderate prosperity, though as might be expected, the extreme fervor which had so long characterized the generally substance, appeared sharply reduced. But it does not appear that this event was productive of the many evils which are sometimes the result of great excitement. The congregation was not thrown into confusion, nor were its general efforts so relaxed as to constitute indifference to its best interests. And though several new societies were formed within the original limits of that in Hamilton, still its number was not diminished.

The establishment of these societies—and perhaps the death of some legal, penitent, reconciled it expedient to reorganize the society, which was done in 1837, when it adopted the name of the "first Universalist society in Hamilton." This society through its treasurer, even built a place of worship, while at the same time, it has perhaps, felt the need of one, more than any congregation in the state. But it has retained for centuries, through the doubts and the same indefatigable preacher; who has shared fully with them, in all the embarrassments incident to an infant and persecuted denomination, while it felt itself safe from the reflection that their cause has been attested with great and uncommon prosperity.

The voice of a man of God speaking among the listening members is about ninety, whom we fervently pray, Almighty God, to keep in the "unity of the spirit and in the bonds of peace." S. R. S.

VOICE OF THE NEW TESTAMENT.

(Continued from page 70)

2 CORINTHIANS, xvi. 17: Therefore, if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new.

And all things are of God which hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. 19: To wit, that God in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. 21: For he hath made us sufficient sinners for the acceptance of the righteousness of God in him.

GALATIANS, iii. 8: And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 28: But the scripture hath concluded all under sin, that the promise by faith, of Jesus Christ, might be given to them that believe.

EPHESIANS, ii. 9—11: Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things, whether which are in heaven, and which are on earth, even in him: In whom also we have obtained an inheritance, being redeemed through his blood, even the fulness of him that filled all in all.

iii. 15: Of whom the whole family in heaven and earth is named.

1 Thessalonians, iv. 17: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

PHILIPPIANS, ii. 8—11: Whencefore God hath highly exalted him, and given him a name which is above every name: That the name of Jesus every knee should bow, of things in heaven, and things in earth, and things beneath the earth; And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

(Ror the Magazine and Advocate.)

DIE WITH THE TRUTH, IN TROY, on the 33rd ult., Mr. EPHRAIM S. COON, Esq. R. This dispensation is most severely felt and deeply lamented by a youthful widow, who was permitted to enjoy but a short time, comfort, felicity with her worthy and affectionate husband, who had endeared herself to her by every kind attention which was calculated to cement their union, and render its dissolution painful. Cold comfort is felt by all who knew him. His intercourse with society was of the affable and friendly kind—and it was his death which has removed the last vestige of comfort and sympathy. In grief, we are unable to say a word of comfort, of mercy, and walked humbly." Only a few months previous to his death he became the open believer and supporter of the doctrine of Universal grace, which he sanctioned by offering his natural and human heart unspoken pleasure. When released from business, he took much satisfaction in devoting his leisure moments to religious conversation with his wife, and was happy in seeing his efforts gradually removing her doubts, and producing in her the conviction that the doctrine which he had embraced was the truth of God. Having improved all opportunities to inform himself on the momentous subject of the gospel, he was enabled to converse on the same with much propriety; and it was his desire to make the infinite riches of our heavenly Father's love, in opposition to those doctrines which unfavorably represent the divine character. When he joined in prayer and prayer meetings, he was fully sensible that they had received a valuable accession to their number; and by them early removal to the tomb is sincerely lamented. We feel it necessary to mention that he was a staunch Deist, and his learned and godly proclivities are believed to have done much good to his fellow-creatures.

May they perpetuate the memory of his amiable character, by copying his virtues—and may the mercies of that God in whom he trusted, abundantly console and faithfully bless them.

D. W.

THOS. PAPER IN PUBLISHED WEEKLY, ON SATURDAYS, BY DOLPHUS SKINNER, Printer and Publisher.

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[From the Trumpet and Magazine.]

DR. ELY AND THE EDITOR.

[It will be recollected that a few weeks since, we proposed several questions to Ezra Styles Ely, D. D. touching the "Christian party in politics," and the real views and designs of the party. In reply, the Dr. published the following answer to the "Philadelphia" of the 23d ult. Coming as it does from a man of his standing and influence, we trust it will receive due attention from every reader of the Trumpet.]

Sir,—There is no propriety in calling those persons "Liberal Christians," who deny the essential and most palpable doctrines of Christ. They are not Christians at all, in my esteem; but should be called "liberal," or with more propriety, "Illeterant Anti-Christs;" for Christ has said concerning the impenitently wicked, "these shall go away into everlasting punishment;" and he assures us, that "he who is of God heareth God's words."—My sheep, says the Saviour, hear my voice, and they follow me: and a stranger will they not follow, but will flee from him.

Now if any one so far disregards the Saviour's voice as to deny that he and the Father are so one, that the persons who have seen him in his real character have seen the Father also, I must think he does not belong to the fold of the Great Shepherd. If any one hears not the voice of Christ, but declares that damnation, perdition, unbelief, and everlasting punishment, mean universal salvation, I am bound either to renounce the Bible, or to think him a thief and a robber in the sheep-fold who has climbed up some other way, instead of entering in through the door.

Be assured, however, that I know of no designs against the civil rights of any citizens of the U. S. who are either Insidels, Jews, Mahomedans, Universalists or Anti-Trinitarians. Some laws have been enacted by Congress against the civil rights of those orthodox Christians who hold it to be unlawful to pursue secular business on the Lord's day, whereby they are all excluded from any participation in the emoluments of the post-office department of our government; and I know of many who design to prevent Congress, if possible, from restoring to these injured thousands their civil rights, among whom I find Mr. Thomas Whitemore, the Editor of the Trumpet: but of any designs against the civil rights of other persons than those who would keep the Sabbath holy, I protest my utter ignorance.

On the subject of a civil oath, I would remark, that I know not of any constitution or statute of a State Government, or of the national Government, which confers the civil right on any one to be received as a witness under oath, who denies the being of God, and of a future state of rewards and punishments. If such persons ever had the right of swearing in a court of justice by a God in whom they do not believe, or by a God who will not punish transgression in futurity, you might then with propriety ask after any designs to take such right away. A right, which you never possessed, cannot be withdrawn, until it shall have been first conferred.

For my part, I think it would be absurd to administer an oath to a man who should tell the Judge, "If I commit perjury, the God of love has no terrors for me; and should you hang me for perjury, I should celebrate the happy death of Annanias and Sapphira, while on the way to my gallows, and thank you hereby for sending me by the shortest road to heaven."

Why should the man be sworn at all, who laughs at the idea of future punishment? What security could be obtained by an oath for his utterance of the truth? He might contend that the court ought to hear his testimony, if heard at all, without an oath; for it could have no binding force on a man, who should persuade himself, that a perjured, murderous, suicidal villain is as sure, without repentance, of everlasting life, as the man of truth and benevolence, who realizes that all liars shall have their part in unquenchable fire.

To determine that persons who deny future punishments shall be admitted to their oaths in civil courts would be a union of Universalism and civil law; and would be hostile to the concluding part of most oaths, "so help me God," which is an implied prayer, that God may save us or not, as we shall speak truth or falsehood, under solemn adjuration.

Of Professor Stuart's sermon, referred to by the Trumpet, and of Dr. Beecher's wishes to deprive men of civil rights which they never had, I know nothing but from the Trumpet. I know these however to be eminent men, who would defend themselves if they thought the cause of truth required it. Probably they may be so well acquainted with the Trumpet and its Editor as to think neither worthy of their notice: but I, who live far off, and know nothing of the Universalist Magazine but from the well printed sheets, have thought it unsuitable to take some notice of its polite address to myself.

The only Christian party in politics which I have ever contemplated, or proposed, is one which should be constituted by the mental determination of Christians of all denominations not to support by their votes any man for a public office whom they believe to be a person of bad moral character and of known hostility to the Christian religion. In this party I am happy to say that thousands are beginning to unite without any distinction of religious denomination; and I fondly hope that the time is not far distant, when infidelity & impiety will be a sufficient objection to the election of any man by Christian freemen.

It is true that orthodox Christians united in their efforts by unity of principle on the subject of their duty, could cause good men to be nominated, and thus govern every election in our country, by refusing to vote for men of infidel and immoral character; and this would be truly constitutional and republican, for the majority of votes ought to elect. The different denominations of Presbyterians in the United States contain at least half a
million of legal voters; who ought to come into the field, armed with votes for men of known integrity and men friendly to Christianity. The Methodists and Baptists are each of nearly the same political strength: for half the millions of population in our union are connected with these three denominations of professing Christians, and not one immoral man, not one infidel, not one Universalist in the Union has any civil right to expect or demand the suffrage of one of them, so long as they judge it will best conduces to the public good for them to support different characters by their suffrages.

About 12,000,000, of persons in our country will decease in the course of thirty years; and of course nearly 4,000,000 in ten years. In the same ten years at least one third of all the legal electors of the country will have become of age to vote in elections, and of these a large portion will have experienced all the moral and benign effects of Sabbath Schools. Under the influence of moral and religious principles formed in Sabbath Schools, they will regulate their political conduct. It is highly probable, therefore, that in ten years the blessed result of our Sabbath Schools will be, to exclude, lawfully, and constitutionally, wicked and unprincipled men from offices, by the refusal on the part of the people to elect them. This is a consummation most devoutly to be wished by all good men, who love their country.

The Orthodox are endeavoring to get the government of the nation into their hands, it is true, by endeavoring through the power of truth to make all their fellow citizens men of moral and religious character. It is high time for Orthodox men to inquire "Have we no vote? And ought we not choose any good man of any truly religious denomination, in preference to a bad man?" I appeal to Universalists to know, if they do not elect men of their own irreligious opinions when they can; and whether the orthodox have any right to demand their votes, or to complain, that they are not chosen to office by heretics, drunkards and blasphemers. We address to you, Mr. Universalist, the same liberty which we ask for ourselves; and we acknowledge you to have the same civil rights which we enjoy. You have a right, which you exercise, to vote agreeably to your own judgment and choice. Complain not if we exercise a similar right. If we can, we will convince and convert all immoral and irreligious men, by the efficacy of prayer and divine truth; and thus we will become of one mind, that he who rules over men should be just, ruling in the fear of the Lord.

REPLY.

To Dr. Ely.—Rev. Sir—I assure you that I have read the above address with deep attention—an attention which I cannot expect the following reply will receive from readers in general. You call me, Dr. an "anti-christian," a "thief," and a "robber;" you denominate my opinions "irreligious," and accuse me of disregarding the words of our Lord Jesus Christ. As all these things are foreign to the subject in discussion between us, and need not have been introduced at all, I pass them over with a very slight notice. I assure you they create no feelings of anger or resentment in me; nor are they any cause of regret, except inasmuch as they show, that you, Dr., can descend to the use of such language, and can write in a tone of arrogance and incivility. But I freely forgive whatever is therein amiss, and excuse it, so far as I can, on the ground, that the members of your sect, being unused to contradiction, have unwarily fallen into this habit.

My principal object in addressing you at first, was to ascertain whether the dominant ecclesiastics of the United States, have any design against the civil rights of those who differ from them in opinion. Your answer has fully settled this question. For you explicitly avow, that it is the settled purpose of "the Christian party in politics" to exclude from all civil offices those whom they regard as entertaining erroneous opinions. You allow, that the object of this party is to prevent the election of men hostile to the Christian religion. However moral and amiable an unbeliever of the Christian system may be, it is the determination of this party to defeat him to no civil office. And, moreover, this "Christian party in politics" mean to determine who are Christians, and who are not. They maintain, not only that all actual unbelievers of the Christian religion are not Christians, but that all the professed Christian sects, whose peculiar opinions are not pleasing to them, are also not Christians. Hence, in your first paragraph, you call your own sentiments "the essential and most palpable doctrines of Christ," and denounce all those who conscientiously discard, not the doctrines of Christ, but your sentiments, as "Hiberal Anti-Christians." Will this "Christian party in politics" allow that Universalists are Christians? No. Will they allow that Unitarians, of any grade, are Christians? No. Will they allow that any who reject the doctrine of Atonement are Christians? No. I know not precisely where they would draw the dividing line; but it is safe to say, that all those who are generally termed "liberal christians" would be excluded. This, then, is the principle which that party is endeavoring to set up—the exclusion of men from civil office on account of their religious opinions. I repeat it, Dr. this is the principle which the "christian party in politics" are determined to establish—the EXCLUSION OF MEN FROM CIVIL OFFICE ON ACCOUNT OF THEIR RELIGIOUS OPINIONS. Now I do not hesitate to declare, that this principle is virtually unconstitutions.—Let Congress pass it into a statute, and it becomes directly unconstitutional. Should a statute ever be passed enforcing this principle, we shall see one sect established by law, to the exclusion of others; and this is, in every sense, a union of church and state—it is the church supported by law. What do we mean by a union of church and state but this—that the state patronizes by statute a particular set of religious opinions? Do you not then, Dr. in state affairs, in affairs of oaths, elections, &c. mean to patronize a particular set of religious opinions? You avow this to be your object; and hence I cannot see, but that you adopt a principle, which, whenever it shall receive the form of law, will be literally what it is now virtually, a union of church and state. On what account do you wish to deprive Universalists of the right of making oath? Ans.—On account of their religious opinions—because their views are not your views—nor their thoughts your thoughts. No matter how honest they may be, nor how well qualified to discharge civil duties, all this avails them nothing; they must be proscribed on account of their religious opinions.—You say Dr. that to determine that persons who deny future punishments shall not be tried by the civil courts, would be a union of church and civil law. Then I ask, what is it to determine they shall not be admitted to their oaths? Is it not, by your own reasoning, a union of orthodoxy and civil law? Here then, if your logic be good, we have already the hated union of law and religion, and church and state.

You justify yourself from the charge of designating to take away the civil rights of Universalists, in regard to making oath, by the plea that they never had such a right—that there is no constitution which confers it upon them—and consequently, when their oaths are rejected, no right is infringed. But, Dear Doctor, are you satisfied with this position? Do you see nothing objectionable, nothing fallacious in it? If not, may I ask you as a divine, I think very few can hold you in great esteem as a politician. Have men then no rights, except those which are conferred.
red upon them by the constitutions and statutes? Really, our political fathers entertained a different opinion, when they said "we hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator, (not by human laws) with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."—Franklin, Jefferson, and their associates, did not hold to your views, Doctor, concerning the origin of human rights. The constitution of the United States does not confer on Universalists the right to make oath it is true, but does it confer this right on any other class of Christians? It supposes the citizens to be possessed naturally of this and all other civil rights, and it leaves them possessed of all, except those which it has expressly delegated to the national authorities for the good of the white people. Hence, the 10th article of amendments to that constitution, provides, that "the powers, not delegated to the United States by the constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." All rights are originally vested in the people, and by the constitution, the rulers do not confer rights on the people, for that they cannot do, but the people delegate power to the rulers for the public good; and the people always retain in themselves all power which they do not thus give to their rulers. To the State Constitutions, in the most of cases, a "Bill of Rights," so called, is prefixed, which is nothing more than a specification of the rights of the people. The third article of the "Bill of Rights," attached to the constitution of N. Hampshire, is full of wisdom. "When men enter into a state of society, they surrender up some of their natural rights to that society, in order to ensure the protection of others; and without such an equivalent, the surrender is void." The voice of New-Hampshire declares, "every individual has a natural and unalienable right to worship God according to the dictates of his own conscience and reason, and no subject shall be hurt, molested, or restrained, in his person, liberty, or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience, or for his religious profession, sentiments, or persuasion."—Massachusetts holds the same language on this subject, in her Constitution. The old charter, granted to Rhode Island by King Charles II, provides "that no person within the said colony, at any time hereafter, shall be any wise molested, punished, disquieted, or called in question for any differences in opinion in matters of religion." New-York declares, that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed, within this state, to all mankind. The exercise of religious liberty N. Jersey grants to all Protestants without any restriction. "No Protestant inhabitant of this colony shall be denied the enjoyment of any civil right, merely on account of his religious principles; but that all persons, professing a belief in the faith of any Protestant sect, who shall demean themselves peaceably under the government, as hereby established, shall be capable of being elected into any office of profit or trust, or being a member of either branches of the Legislature, & shall fully and freely enjoy every privilege and immunity, enjoyed by others of their fellow subjects." Delaware says, "No religious test shall be required as a qualification to any office, or public trust, under this State." In the newly formed constitution of Virginia, it is provided that no man shall be enforced, restrained, molested or burthened in his body or goods, or otherwise suffer the amount of his religious opinions or belief, "but all men shall be free to profess, and by argument to maintain their opinions in matters of religion, and the same shall in no wise affect, diminish, or enlarge their civil capacities." It is useless to quote any further from the constitutions of the several States. With a very few exceptions, (Pennsylvania being one,) they all guarantee to the citizens the most unrestricted religious liberty, forbidding any religious tests whatever, and declaring that a man's religious opinions shall in no wise affect his civil capacities.

You, Dr. Ely, have most deliberately and seriously, avowed it to be the purpose of the "Christian party in politics," to exclude from all civil office those whose opinions are not orthodox. You have justified the principle of excluding men from the right of making oath, because their opinions are not orthodox; & have even maintained the doctrine, that the rights of the citizens are not natural or unalienable, but are conferred upon them by the constitutions and laws. It appears to me a fact which cannot be disputed, that the principles for which you contend, are opposed to the Declaration of Independence—to the Constitution of the United States, and the Constitutions of the several States in the Union. That Presbyterians have a right to vote for whom they please, cannot be questioned; but it may be questioned whether it be sound policy, and consistent with the spirit of our political institutions, to eject men to civil office, solely in reference to their religious views. And I moreover ask, whether those citizens, who are not Presbyterians, have not just cause to be alarmed, when they see a powerful party formed, headed by the clergy, whose avowed object is to exclude them from all civil office? If men are elected with reference to their religious principles, they will rule with reference to their religious principles; and their sectarian partialities will be as visible in their administrations as in their elections. You may perhaps call this ruling "in the fear of God." It is very much like the rest of the conduct which the clergy have done "in the fear of God." There is nothing I can conceive which I more deeply dread, than that a race of bigots should exercise their unholy influence over our national or state councils. It is "my hearts desire and prayer to God," that we may be a religious people, in the true sense of that phrase; but it is my equally ardent desire that we may not be a nation of hypocrites and sectaries. I pray God this country may enjoy her religious rights; and that the good, the really and truly good men, of patriotic and republican principles, may rule over us, whatever may be their opinions in regard to religion. We have never had a President of these United States who would have been elected by the "Christian party in politics." No man knew Washington's particular religious opinions. He attached himself to no denomination.—His successor was an Unitarian. Jefferson, although holding Jesus and his doctrine in high estimation, can hardly be said to be a Christian. Mr. Madison's religious views have not been made known to the world, nor have Mr. Monroe's.—The late President Adams, like his father, was an Unitarian; and what is President Jackson's faith, the nation knows not.—Which of these men would have been selected by the "Christian party in politics?" Neither; and I very much question whether, if the views of this party were to-morrow to go into full effect, it would not drive out of office nine in ten of our present civil rulers.

I have one or two more questions to propound to you, Dr. Ely. I asked you whether it were not a fact, that the "Christian party in politics" have designs against the civil rights of those who disagree with them in religious opinions, particularly against Universalists. You maintain that they have no designs against the civil rights of others, because these others have no civil rights. Universalists cannot be deprived of the right of making oath, you contend, because that right never was conferred upon them. I have shown unquestionably, that our rights are natural, and are not conferred upon us by...
any earthly power, and consequently, that Universalists have the same rights that all other classes of the citizens have. Do you not, then, Dr. with your whole "orthodox party in politics," stand condemned, by your own confession, of having designs against the civil rights of those who do not agree with you in religious opinion?

Do you think, Dr. Ely, that sensible men will believe, that the design of an "orthodox party in politics," originated in patriotism, and took its rise in a sincere desire for the country’s good? No, sir, it will be regarded by them all as a sectarian plot. The design carries its character on its very face. It is not regarded for the country, it is not regard for pure religion, but it is a spirit of sectarism that gave it birth; and the memory of the child will go down to posterity always associated to the memory of its parents. If the clergy of this country wish to disgrace themselves, and be regarded by future generations as a set of canting, hypocritical and ambitious intermeddlers in civil matters, let them keep on in their present course, and hurry to the doom that awaits them. They will disgrace the very office they hold—their influence will be entirely lost; and the great object of the people in future will be not to receive benefit from them, but to keep them from oppressing the citizens. I never said what I more fully believed.

You do me credit, Dr. when you say, you find me among the number of those who are opposed to Congress passing any law in regard to the Sabbath Mails. I am among that number. And weak and feeble though my influence may be, I trust it will always be exerted in favor of unrestricted religious liberty, and a total separation of the things of the church and the state. It is no undertaking for the eternal welfare of the soul to be left in the hands of any man.

If Universalists have the same civil rights with others, if possible, you will take them away. You may depend, Dr. on my steady opposition; but to your person and happiness believe that I am,

Your friend and well wisher,

THOMAS WHITTEMORE.

A TALE OF WO.

It was one of those cold, blustering evenings, so common to our climate, when the wind blows strongly from the northeast, accompanied with snow and sleet; one of those nights on which the good housewife, as she closes the evening shutters, often exclaims, "how I pity poor sailors to-night," and the tenderest daughter weeps for those who have no home; when just as Mr. C. and his family had seated themselves around the coming fire, the father reading the week-

ly news, and the mother and daughter employed themselves at the needle, a slight knock was heard at the street door. It was one of those tremulous, hesitating knocks, that the poor sometimes give at the door of the rich, dubious whether to ask admittance or not. Mrs. C. started, and wondered who could be out such a night as this; the door opened, and a slender female form, pale and trembling, entered the room. She had no bonnet, and her long dark hair was heavy with the frozen drops of rain, which as the light shone upon them, glittered like so many diamonds; her dress, though scrupulously neat, had evidently been much mended, and was far too thin for the season; a small shawl was wrapped around her, which, in spite of its scantiness, gave an elegance to her figure. She advanced to the middle of the room; her steps were light and graceful. Though her apparel bespoke poverty, yet there was nothing of the mendicant in either her looks or manners. As she took the chair that was proffered her, she threw back the dark locks from her high forehead, and uttered, "thank you," with so sweet a voice, it sounded like a soft strain of music.

She continued silent for a few minutes, with an air of embarrassment, as though she half shrank from the object of her visit. At length, as if from sudden recollection, she raised her dark eyes towards Mr. C., and as quickly lowered them, and colored deeply, as she met his scrutinizing gaze. Another silence ensued, and a more painful embarrassment; but soon summoning all her resolution, she told her simple tale in a few words. She had seen better days; she was now a poor woman, whose husband had been unfortunate, and in a moment of despair he had left her and gone to sea; but he never returned. After his death, she had kept a little school for the maintenance of herself and child, till within a few weeks, when her boy fell ill, and she had spent her little all.

Knowing that the town appropriated a small fund for the distressed, and that Mr. C. was one of the overseers, who had called to procure a little wood till heaven should determine the fate of her child.

But her youth and distress availed her not, for before she made her request, it had been refused in the heart of the unfeeling man. He told her he was not authorised to give her any thing, unless she went to the workhouse, and he would call on the morrow, and take her and her child there. She looked at him for a moment, as though she hardly credited her own senses, and a blush of indignation glowed upon her pale cheek. But as the sufferings of her poor child presented themselves to her view, every feeling of anger vanished, and she burst into tears. She told him, that she had her child recovered, she should need no assistance; but unless something could be done for her child should perish before the morrow; or should it survive, it would be too sick to be removed, and clasping her delicate hands, she exclaimed, "it is not pride; but I cannot, no, I never can enter that hated house. I will go to my babe, and perhaps he who cares for the widow and the orphan will relieve us.

She arose to depart. At this moment the servant replenished the already glowing fire; she hesitated—and glancing at the wood, "I am not much used to begging; but my child—perhaps one stick of that will save his life." But Mr. C. had been too much irritated at the warmth she discovered at the mention of the workhouse, to comply with this request. He refused, and his family knew his mood too well to remonstrate. She sighed deeply, and departed. When she reached her comfortless dwelling, she found the last remaining embers of her chimney extinguished, and dismissing the shivering girl whom she had procured to stay in her absence, she trimmed the dim taper, and bent with silent agony over the cradle of her expiring child. His lips were parched; his eyes half closed, and his hands and feet very cold. As the feeble light gleamed upon his pale features he awoke. "Mother, I am cold," he lisped, as he strove to reach his little arms towards her; but they again sank by his side. She took her child to her bosom, and strove by her warmth to restore him to life. He asked for drink, she took it from the table, skimmed off the gathering ice with her fingers, and presented it to the lips of the little sufferer; he drank it to the bottom; a cold dew gathered upon his little brow, he whispered "mother," and expired. She wept not; despair had settled upon her, and she calmly watched his placid features till morning. Thus much do I know of her story. Should this portrait meet the eyes of one, to whom conscience shall whisper, "thou art the man," the intentions of the writer will be answered.—Portland Courier.

MERE MORALITY.

The simple doctrine which teaches to "cease to do evil, and learn to do well," has been unpopular with the multitude in all ages and countries: to them the belief of mystery, and the practice of superstition is easy, but the reformation of life, is like the (poetical) ascet from hell.

—Hic labor, hoc opus.—Monthly Repository, 1812.
TO CORRESPONDENTS.

The poetry from Remsen contains too much plagiarism to be admitted to a place in our columns. "J. H. H." is not sufficiently connected, nor grammatical; and we have not time to copy his article. "A. S." will find his request in part complied with in the sermon published in our last No. The expositions of scripture requested shall be given as fast as we find opportunity.

The second Report of Col. R. M. Johnson, in our national legislature, which we this day publish, is too good to need the praise of our feeble pen. It well matches with the first from the same able statesman. It is an effectual driving of the "nail" (which he so well hammered last winter) into its "s sure place," the good sense of the American people. We hardly know how to spare room in our columns to-day, for the whole of it, but we cannot abridge it; and we are sure our paper cannot be filled with better matter.

We would call the attention of our readers to the important discussion between Doctor Ely and the Editor of the "Trumpet and Universalist Magazine," which commences on our first page.

NEW UNIVERSALIST SOCIETIES.

A Society of Universalists, consisting of about fifty members, has recently been formed in Newport, N. H.

A Society of Universalists has been organized in Mason, N. H.

Another Universalist Society has been formed in St. Albans, Vt. a place which has long been considered the strong hold of Orthodoxy.

A Universalist Society has lately been organized in Danvers, Mass. consisting principally of seconding members from the Baptist Societies. And another in Chelmsford, Mass. which is said to be composed of many members of the Unitarian Society in that place, the members withdrawing from the Unitarian and uniting with the Universalist Society on account of the elgerman of the former denomination refusing to exchange with ministers of the latter.

A Universalist Society has been formed in Sidney, and another in Athens, Maine.

The Universalists in Albany, N. Y. (who have lately erected a house of worship) have of late formed themselves into a regular Society; and we are happy to learn the cause is gaining ground and their prospects brightening under the faithful labors of Br. Wm. S. Balch.

A VILLAGE DIALOGUE.

Between a Universalist and Presbyter.

Un. Good morning, Mr. P. how goes your revival in this place now?

Pres. Not very well; there have got to be so many Universalists in the places, that I fear they will effectually prevent the revival from extending in any considerable degree, in Utica.

Un. Why, Sir, Universalists do not oppose, nor have they ever opposed a revival of true and genuine religion. They hold to that religion which St. James describes as being "pure and undefiled before God and the Father," which is this, "to visit the widows and the fatherless in their afflictions, and to keep themselves uncorrupted from the vices of the world:" and they earnestly desire a revival of this kind of religion. To be sure, they have been, and are now, loud and bold in their denunciations of the absurd and erroneous declaration, threatenings of endless damnation, which are not to be found in the Bible, and attending conclaves, prayer and anxions meetings, as half as many days in the week, to the neglect of their domestic and necessary duties to their families. But I thought Mr. Lansing, when he put together this dreary history of Universalism, in this place.

Pres. True, he has been preaching against Universalism this long time; but to tell the truth, I believe he has made ten Universalists where he has converted one: and I sincerely wish he had never commenced his lectures on that subject. He has been abashed enough by the members of his church, to desist; but he is determined to take his own course.

Un. But how does it happen, that his preaching against Universalism makes ten Universalists where it has converted one? But is there another reason why his preaching has a contrary effect from what he intends — is he not generally considered quite abusive in his language, and guilty of basely misrepresenting the views of his opponents?

Pres. Yes, true; and that is my opinion of him, especially with regard to his performance on the evening of the 28th ult. when Mr. Skinner was present.

Un. Well, is he not always as abusive as he was that evening?

Pres. No, o. I heard him the next Sunday evening, and he had changed his style entirely; and if any thing he went to the opposite extreme. For my part, I was completely disgusted with the sickening attempt to apologise for his ruder, uncharitable language, when he went out of church, that he had actually "used more than half a barrel of soft sop" that evening, in order to wash away the stains of the performance the Sunday before.

Un. What do you suppose produced such a surprising change in him so short a time?

Pres. Why, probably Mr. Skinner's letter, in connexion with the advice of his friends and the general burst of publification which his lecture had called forth.

Un. Do you suppose he read the letter?

Pres. Yes, he read the letter almost as soon as it was off the press: for it was sought and read by nearly all the Presbyterians in the village; and I have heard of some remarks that he made in private concerning it.

Un. Why then did he, on taking the paper containing the letter, from the Post Office, and getting to the door, return (on discovering it to be the Magazine and Advocate) and throw it back inside of the office with so much spite and apparent rage? Was it not evidently designed to give the impression that he would not say any thing about it, but consider it brought upon him by his notice, and wished to manifest his contempt; in that way?

Pres. I cannot say as to that. But as he had

* It should be recollected, the person who made this observation was not a member of Mr. Lansing's church, but of Mr. Akin's, where some more liberality would be found to prevail.

already perused the letter, I presume he did not wish another copy.

Pres. Well, I hope for his credit and welfare; both here and hereafter, he is not a hypocrite; and that in the end, all will finally terminate well.

Un. That all will finally terminate well I have the fullest confidence to believe; for I verily believe the Lord has sent Mr. L. here as a special messenger to give his former sins under Mr. Finney, and that he will be the means of uplifting the cause of Universalism in every case, such as he can. For there are various arts and machinations he resorts to, cannot but operate directly counter to his intentions, to work out the destruction of his own soul, who works in the printing office on the Magazine and Advocate, telling him he was "going directly to hell," that "every stroke of wind he did on earth" would "inflate his own spirit and aggravate his misery in hell fire," &c.—his going from house to house, (and sending other emissaries to do the same) denouncing the pains of hell on all who differ from him,—his visiting the sick-beds of the weak and dying, where he is not wanted, to harrow up their minds with the false fears of ghosts and fiends of darkness, and to send them out of their pain as by the words of Jesus, "Come out of the passions, fears, and preoccupations of timid females" in what he calls "angry meetings"—his scandalous and base misrepresentations of the sentiments and principles of Universalists, and his rude assault even upon the character of females—all these things will serve to open the eyes of the community to see the duplicity and iniquity prac-tised; so that all his wily arts will prove abortive and end in his disgrace, here, as they did at Auburn. The fact is, your contemplated (but mis-estimated) power is decried by the very individual employed to get it up.

Pres. I fear there is too much truth in what you say.— [Excut laetoetis et authenticat]

LETTER TO THE EDITOR.


Dear Sir—I No. 6 of the Evangelical Magazine and Gospel Advocate, contains a Lengthy Review of a certain Tract, entitled "Conversion of a Universalist," issued by the Baptist General Tract Society; by one of your correspondents. Before I had read it but Prelatory, it struck me that I had read the same, contained in these extracts, somewhere else; which, after some reflection, I recollected to have been about three or four years ago. As it is but a matter of a few days since I recollected the name of the person who had so very unfortunate as to believe in universal salvation, and who was so happily reclaimed from this delusion by the advice of a friend; or Mr. B. but that it was one of the letters of the alphabet, I am confident; and the writer did not see fit to give a date, when this conversion took place, I am in the dark about it. As to the circum-stances, they were exactly the same, (as well as
MR. S. Somebody was (as this German Tract said) at first a Dissenter. University of Pennsylvania, and on his sick-bed, was converted to believe in an endless hell, and a personal, almighty devil— that he confessed, that his proud heart was the cause of his conversion. And now it was stated that he died or not, I have forgotten; but I rather think not. This Tract was published, perhaps, four or five years before I saw it.

I have no doubt that the one reviewed in the Magazine, is the same, under different colors, and transmitted another language. I have the suspicion that the second edition, as I had them, viz. that it is all "a sheer gossip."

If this very imperfect information will serve to elucidate the truth, either you or your correspondent is at liberty to make use of it.

Are there no Germans in your part of the country? We want support for the Botschater. Will you be so kind as to insert a brief notice in the Magazine, that such a work is in existence? By the aid of such notices we get a number of subscribers.

The grace of our common Father be with you. Your (though personally unacquainted) sincere brother,

G. GROSH.

S. ED. OF THE Botschater.

We cheerfully insert the above from the worthy and highly respected brother who penned it. We are glad to comply with the hint given in relation to the Botschater. "Der Freiköpfte Botschater" is a German Unitarian paper, published monthly at Marietta, Pa., each number containing sixteen octavo pages—Price one dollar per annum.

—George Grosh and Jacob Myers, Editors. Tho' from our limited acquaintance with the German language we cannot profit much ourselves by the perusal of this work, we know, it to be a valuable paper, ably conducted, and calculated to do much good in the cause of liberal Christianity. There are many Germans in Pennsylvania who need the light of its pages. The number that speak and read that language exclusively, in the state of New York, is small compared with that in Pennsylvania, but still that state can do something for the support of the only German paper of the kind published in America. And we hope the liberal Germans of New York, and other states in the Union, will lose no time in becoming subscribers and acquainting themselves with the merits of the Botschater. —Ed. Mag. and Adv.

[For the Magazine and Advocate.]

TO DR. THOMAS HASTINGS, 
Editor of the "Western Recorder."

SALTMOUTH, BRISB. 29th Feb. 1836.

Dear Brother:—Finding a deep interest in having every abstruse and metaphysical question, settled by a sound orthodox standard, I hope you will not consider me a censure, nor intimate by frankly stating to you the burden resting upon any mind. The numerous confessions of late among the Presbyterian churches, are occurrences, that make it impossible for me to conceal my alarm, knowing that whenever such calamities have happened to churches of other denominations, you have invariably pronounced them, judgments, and in still greater, can do something for the wicked deluded congregations worshipping in them. Some of my neighbors feel disposed to treat the subject as a presidential accident, but I cannot allow such an opinion. But the consequences you have stated to be your solemn decision; and I am therefore of opinion that it is entitled to our serious reflection.

When I contemplate our zeal in enforcing our creeds and ceremonies by popular stratagem, by non-interruption of religious meetings, and the abuse that we heap upon our neighbors to curb them; and upon our project to establish a "Christian party in politics," in violation of the constitution of our civil government, I think there are causes of suspicion, that we may be the instruments of the misguided spirit in more, in accordance with the things of this world, than the command to "love our neighbors," and Paul's words to the Romans—"Let every man be far from me, which worketh evil," and "Let us be separate, and not mixed together with the Gentiles;" I have this imputation to my satisfaction, and under such demonstrable circumstances, an opinion from you, known as you are, to be a man of profound wisdom and orthodoxy, it may have the tendency to reconcile my feelings as well as those of many of my most ardent friends.

With great respect, I am, Dear Sir,

Yours, &c.,

CALVIN SCRUPLE.

Mr. Johnson of Kentucky, from the Committee on the Post Offices and Post Roads, to whom had been referred petitions and remonstrances against the transportation of the public mail on the Sabbath day, made the following REPORT.

The Committee on Post-Offices and Post Roads, to whom the Memorials were referred for prohibiting the transportation of Mail, and the opening of Post-Offices on Sunday, reported the following:

That the Memorialists regard the first day of the week as a day set apart by the Creator for religious exercises; and consider the transportation of the public mail on that day, the violation of a religious duty, and call for a suppression of the practice. Others, by counter memorials, are known to entertain a different sentiment, believing that no one day of the week is holier than another. Others, holding the universality and immutability of the Jewish dispensation, believe in the sanctity of the sabbath day as a day of religious devotion; and by their memorial now before the committee, they also request that it may be set apart from all usages, and that no person be left to the exercise of his own opinion; and it has been regarded as the proper business of Government to protect all, and determine for none. But it is contended by the Memorialists, that the greatest uniformity, at least, in practice; and, as argument has failed, the Government has been called upon to interpose its authority to settle the controversy.

Congress acts under a constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorising this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains, is one that prohibits a religious test—another, which declares that Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof. The committee, therefore, are of opinion, upon the ground that the question referred to, does not come within the cognizance of Congress; that Congress have no power to regulate the day of worship; and that the Memorialists pursue their object, seems to require a further elucidation of the subject. And, as the opposers of Sunday mails disdain all intention to produce this effect, but rather to establish the human heart, disposed to impugn their motives; and whatever may be advanced in opposition to the measure, will arise from the fears entertained of its final success or the na.

The catastrophe of other nations, furnish the frame of the constitution a beacon of awful warning, and they have evinced the greatest possible care in guarding against the same evil.

The law, as it now exists, makes no distinction of days of the week, and requires that the Post-masters shall attend at all reasonable hours, in every day, to perform the duties of their offices; and the Post-office General has given his instructions as to the opening of the post offices, where the mail arrives on Sunday, the office is to be kept open one hour, or more, after the arrival and assorting the mail; but in the right of compliance with the hours of public worship, the office is to be kept open for one hour after the usual time of dissolving the meeting. The gradual construction of the law does not satisfy the Memorialists, and it is believed there is no just ground of complaint, unless it be conceded that they have a controlling power over the consciences of others. If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians, themselves are into. However suited such a decision may be to an ecclesiastical council, it is incompatible with a republican legislature, which is purely for political, not religious purposes. In our individual character, we all entertain opinions, and pursue a corresponding practice upon the subject of religion. However diversified in our creeds, we all have some one creed, each is willing that the other shall enjoy the same liberty which he claims for himself. But in our representative character, our individual character is lost. The individual in himself, the representative of his constituents. He is chosen to represent their political, and not their religious views, to guard the rights of man; not to restrict them; to guard their interests, and not their subjects as their property, and usurp the Divine prerogative of prescribing their religious faith. But the history of the world furnishes the melancholy demonstration, that the disposition of one man to coerce the religious homage of another, springs from an unchastened ambition, rather than a sincere devotion to any religion. The principles of our Government do not recognize in the majority, any authority over the minority, except in matters which regard the conduct of man among men. And the same spirit which belongs to the exercise of the holy censer, lost both his sceptre and his freedom; a destiny as little to be envied may be the lot of the American people, who hold the sword to compel the performance of duties in their representatives, shall attempt to unite, in the remotest degree, Church and State.

From the earliest period of time, religious teachers have been in great danger of the people; and in every nation, ancient or modern, whether Pagan, Mahomedan, or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country. The Persian idols, the Grecian oracles, the Roman sauciies, and the modern priesthood of Europe, have all, in their turn, been the subjects of popular adulation and the agents of political deception. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the train of measures which might follow, involving the clear-cut rights of all—the rights of conscience. It is perhaps for this reason that the Memorialists pursue their object, seems to require a further elucidation of the subject. And, as the opposers of Sunday mails disdain all intention to produce this effect, but rather to establish the human heart, disposed to impugn their motives; and whatever may be advanced in opposition to the measure, will arise from the fears entertained of its final success or the nation. The catastrophe of other nations, furnish the frame of the constitution a beacon of awful warning, and they have evinced the greatest
may bid defiance to mere political tyrants; but the robe of sanctity too often glitters to deceive. The constitution regards the conscience of the Jew as sacred as that of the Christian; and in the constitution of every state moral freedom is recognized, requiring the conscience of a solitary individual, than that of a whole community. That representative who would violate this principle, would lose his dealings in the gates of heaven, and forfeit the confidence of his constituents. If Congress should declare the first day of the week holy, it will not convince the Jews nor would it induce any of our sectaries to conform; nor would it completely, or altogether prevent human power from compelling the conscience of the Pilgrims from their native home, with which they would have their new dwellings; and that some Christians were persecuted, and others paid the death, for no other crime than dissenting from the dogmas of their rulers.

With these facts before us, it must be a subject of deep regret, that a settlement should be brought before Congress, which involves the dearest privileges of the constitution, and even by those who enjoy its choicest benefits. We speak of the states, a profession, who was a traitor to Rome; Arnold, a professed whig, was a traitor to America; and Judas, a profession discanted the disciples. With the exception of the United States, the whole human race, consisting, is supposed, of eight hundred millions of rational human beings, is in its religious bondage; and its existence is persecution, which history every where presents, unless the committee could believe that the cries of the burning victim, and the flames by which it is devoured, is to be extinguished, and that the religion of every state, the acts of our legislative bodies, the decisions of the judiciary, and the orders of the executive, are the conveyance of these violations of the Sabbath! The advance of the human race in intelligence, in virtue, and religion itself, depends in part upon the speed with which a knowledge of the past is disseminated. Without an interchange between sections of the same country, every improvement in moral or political science, and the arts of life, would be lost, in my judgment, where it originated. The more rapid and the more frequent this interchange, the more rapid will be the march of progress and improvement. The mail is the chief means by which intellectual light irradiates to the extremes of the republic, and accelerates the progress of improvement. The mail is the means of communication, and the means by which the Constitution is carried into effect. The Constitution is a document of eight pages, and it requires more than two years to carry it into effect.

The spirit of evil does not rest on that which is false, but on that which is right. They bear from the centre of our Republic to its distant extremes, the acts of our legislative bodies, the decisions of the judiciary, and the orders of the executive. Their speed is often essential to the defence of the country, the suppression of crime, and the dearest interests of the people. They are suppressed one day in the week, their absence must be so supplied by public expense, while their absence is a loss to the community. While the mail coaches would pursue their journey with the passengers. The mail bears from one end of the country to the other, letters and papers, newspapers, books, and pamphlets, which reach almost every house throughout the country. The conveyance of these a violation of the Sabbath! The advance of the human race in intelligence, in virtue, and religion itself, depends in part upon the speed with which a knowledge of the past is disseminated. Without an interchange between sections of the same country, every improvement in moral or political science, and the arts of life, would be lost, in my judgment, where it originated. The more rapid and the more frequent this interchange, the more rapid will be the march of progress and improvement. The mail is the chief means by which intellectual light irradiates to the extremes of the republic, and accelerates the progress of improvement. The mail is the means of communication, and the means by which the Constitution is carried into effect. The Constitution is a document of eight pages, and it requires more than two years to carry it into effect.

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THE CHRISTIAN'S CONSOlation.

"He healeth the broken in heart, and bindeth up their wounds."

O thou who dry'st the mourner's tear, How dark this world would be, If, when deceived and wounded here, We could not fly to thee.

The friends, who in our sunshine live, When winter comes, are flown; And he who has but tears to give, Must weep those tears alone.

But thou wilt heal that broken heart, Which not a plan to throw Their fragrance from the wounded heart, Breathes sweetness out of woe.

When joy no longer soothes or cheers, And o'er the hope that threw A moment's spark of our tears, Dimmed and vanished too.

Oh! who would be life's stormy doom, Did not the wing of HI. Come, brightening walk through the gloom A peace-branch from above!

Then sorrow, touched by thee, grows bright With more than rapture's ray; And all the show of life's light We never saw by day! MOORE.

PROSPECTUS.

Buffalo, March 5th, 1830.

PROPOSED TO PUBLISH A PERIODICAL WORK, ENTITLED THE UNIVERSALIST EXPOSITOR;

In pursuance of this purpose, they have engaged Hosea Ballou and Hosea Ballou, Jr., as Editors.

While so many Universalist Papers are already in circulation, and as much need, it may be asked, of another publication on this subject? We answer, None; for we heartily concur in what appears the common opinion, that those papers are conducted to perform so much success, all the service which naturally comes within their sphere.

But it should be remembered that they are not adapted to all men, and that those who have that cannot be advantageously exhibited in a popular weekly paper, devoted to the passing events and immediate concerns of the day, and often suffered as other newspapers, to perish in the using. And it is thought that our denomination, now so widely extended and fast increasing, needs some publication of convenient form, for a general depository, for the more laborious Essays, for systematic Disquisitions on doctrine, and for occasional Reviews of such works as are peculiarly interesting to Universalists.

Accordingly, the Universalist Expositor is proposed to answer this purpose, without interfering with the usual course of our weekly Religious Journals, and without superseding their use.

Its distinct character may be sufficiently understood from the following plan: It will consist chiefly of

Discourse on several points of Biblical Literature:

Critical Interpretations of Texts;

Explanation of Scriptural Phrases and subjects;

Doctrinal Discourses; and

Expositions, both historical and critical, of Religious Truth in general.

Such are its principal objects. It will however contain occasional Reviews of Religious Works, and, at times, such Sermons as shall be judged of lasting, as well as of immediate interest.

The embellishments of Poetry will be not wholly neglected in the course of this work; and the style at once dignified and graceful. How far it will attain to those excellences, remains to be proved. Of its typographical appearance, more certainty, that it shall equal in neatness and beauty that of the most respectable Reviews printed in this country.

And we indulge the hope that the execution, both of the pen and of the press, will be such as not to disannoy our attempt; and that by opening new fields of investigation, and by more thoroughly exploring some which have been already surveyed, on work may appear on the first of June next, if sufficient encouragement be received.

Any person becoming responsible for six subscriptions, shall receive the seventh copy gratis.

N. B. The Publishers hope to obtain a patronage sufficient to enable them to pay for such original communications as are received and inserted.—Editors who are friendly to the proposed work, will promote its interests, and the cause to which it is to be devoted, by giving this Prospectus an insertion in their papers. Subscription Lists must be returned by the 1st of May.

All Communications must be addressed, [post paid], to MARSH, CAPE & LION, 309 Washington Street, Boston.

BOSTON, Feb., 1830.

DIED.—In Remsen, on the 25th ult., Mrs. HARRIS, consort of Mr. John H. Smith, in the 32d year of her age. She died as she had lived, firm and unwavering in the faith of a glorious and happy Everlasting Rest, in the full confidence of a Redeemer's promised deliverance. She left a husband and infant child to deplore the early and sudden removal; from their society on earth, of an affectionate and amiable companion, and a son and father both united.

In Jericho, Long Island, on the 27th ult. in the 87th year of his age, the celebrated Elias Hicks, an eminent work as the means of increasing the number who see and testify that the Father sent the Son to be the Saviour of the World.

CONDITIONS.

I. The Universalist Expositor will be published in Numbers, and will contain sixty-four octavo pages each, on super fine paper, and new Small Pica type.

II. It will be published every month, on the first of every other month, making six Numbers per year, at Two Dollars per annum, payable on the delivery of the first Number.

III. The first number will appear on the first of June next, if sufficient encouragement be received.

IV. Any person becoming responsible for six subscriptions, shall receive the seventh copy gratis.

DOLPHUS SKINNER,

EDITOR AND PROPRIETOR.
COM MUNICATIONS.

[For the Magazine and Advocate.]

TO THE REV. DR. WM. WISNER.

Sir,—The agencies you sustain, and the conspicuous ground you have taken and hold, in this day of vast designs and operations, to overawe the nation, and check the spirit of moral freedom and free inquiry, so dear and so peculiar to the present age, and especially to this American section of the moral world—the bold, arrogant, daring declamations and declarations of yourself and your coadjutors—sounding like the approach of the battle of Armageddon—should admonish the spirit of freedom not to sleep on her post; and they move me, though a plain farmer of Trenton, Oneida Co., to call your attention, and that of the public, to some doctrinal, political and practical considerations, pertinent to the agitated situation of our country.

Sir, instead of a motto, I shall quote a paragraph from your last sermon, delivered on a religious celebration of the late jubilee of our national independence—

"Let Satan continue to sow tares in the East, and let Cambridge send abroad her moral pestilence," &c. &c. "And it requires not a spirit of prophecy to foresee, that the nation will soon throw itself from under the protection of God."

If it be a sound and salutary maxim, that "they that are whole need not a physician, but they that are sick," we should wish that this might be presented to the public, through the columns of those papers who oppose the sentiments here maintained; not excepting Miss Wright's "Inquirer," and Mr. Houston's "Correspondent." But as those periodicals exclude all light from their votaries, except such as sheds lustre on their peculiar sentiments, I must claim that promise of the editor of the Evangelical Magazine and Gospel Advocate, in his prospectus, of holding its "columns open to communications, written in a proper spirit, from any denomination of Christians;"—which Berean nobleness has induced many who differ with the editor of this paper on important sentiments, as I do, to become its patrons.

Sir, I think that we have good authority (which we can produce) for saying that there is a settled conclusion and determination, among that class of Christians to which you belong, even from the parson and clergyman, to the professors and officers in the highest seminaries and judicatures, that a fair examination, or any discussion of the Unitarian sentiment, whereby the evidence of its divine original can be compared with that in favor of the Trinitarian scheme, will certainly be prejudicial to the latter. The Unitarian society of this place have repeatedly opened their house of public worship, and attended to hear preaching, avowedly for the purpose of disproving our sentiments; but never have our opponents tarried, though often requested, to hear what evidence might be offered on the other side. Dr. Mason says, "come not nigh unto their seat." Dr. Lindly, of the great and ancient theological seminary of Princeton, says, "it is possible that, at the present time, the number would be found very great, of those who could successfully or reputably contend with the leading Socinians of our country." He says, "a good, honest, well meaning, but superciliously taught person, will not do. Such a man had better not put his strength, or rather his weakness, to the test, on any such occasion." "Now, ministers thus qualified are not to be met with every day. They are not the production of chance."

I now present you with some of the winter evening meditations of a farmer, on the doctrine of the Divine Unity, with occasional allusions to sectarian operations. To the attainment of the truth, it is in Jesus, it seems to me, that we should aim to imbibe our religious sentiments, as they came from the lips of the Son of God, and of those who sat at his feet for instruction, during his public ministrations, as they were corrected after his resurrection and ascension, when ended with power from on high to promulgate to all nations then assembled at Jerusalem,

the new dispensation that was then bursting upon the world. Four evangelists have written memoirs of the life of our Saviour, in which all essentially agree—Let us inquire of those faithful historians. 1st. What were the views of his household, his chosen disciples, his mother, &c. Nicodemus, before his resurrection? and 2d. What change of opinion took place in their minds when he had expounded to them the scriptures, and "endued them with power from on high," to understand and explain them?

Did they not follow him through his ministry, in the belief that the great object of his mission was, in due time, to raise his standard of revolt from their oppressors, the Romans, lead them to victory in his cause, and to elevate those he had chosen to seats of eminence, and to posts of honor in his kingdom? Whenever Christ foretold his disciples of the trials, poverty, sufferings and death, which should attend himself and them in his cause, they were perplexed beyond measure; nevertheless, they retained their worldly hopes in him, until Jesus was arrested and led away to trial. But when the God in whom he had trusted, and by whose power he had been sustained through a short and dazzling ministry, came not to his deliverance in the hour of agonizing prayer and Pilate, their last hope, had availed nothing, it is said that all the disciples forsook him and fled. Peter, however, either from personal attachment or curiosity, returns, and mingles in the crowd, hoping to be unnoticed, to see the end. And here, when he saw that there was no escape, that the triumphs of the chief priests, the elders, and the Jews, must soon be consummated, and all the hopes and expectations of his followers must be blasted in an hour, he thrice denied any knowledge of his master. Now, sir, can you suppose that they then did, or ever had, believed Christ to be the Almighty God? Did they not believe that his history had come to a close, and no higher or other destinies would attend him, and that they must all return to their former occupations? Else, why
handle me and see, for a spirit hath not flesh and bones, as you see me have?"

It seems to me we should feel as if we could not call on a power too mighty to sustain us on such an occasion. Would it have been profane to have exclaimed, "my Lord and my God," at the sight of the burning bush, or at the gushing of the waters from the rock at Horeb?

Within the short period of a few months, at a field meeting in this town, where the awful solemnities of that day when "all the dead shall come forth," were portrayed by the speaker, the same and similar expressions were frequent, perhaps I might say, resounding from every quarter. Neither was there, that I know, any imputations of impiety or profanity. At Christ's ascension, it is said, they "worshipped him." Now if we turn to Philippians, 2d Chap. 8th, 9th, 10th, & 11th verses, we shall read one of those texts that explain the kind of worship appropriate to Christ, who had been exalted by God.

Now let us turn our attention to the scenes that passed, and to the doctrines that were enforced with such mighty effect on the day of Pentecost. Our Saviour, having before his ascension, opened the understandings of his disciples by "beginning at Moses and all the prophets, and expounding to them in all the scriptures the things concerning himself," commanded them to tarry at Jerusalem, till they should be endued with power from on high, to explain to the multitude, (as he had himself explained to them,) the extent of his character, the origin of his person, the design of his mission, and the whole plan of salvation, which the multitude would, at their dispersion, soon publish to the ends of the earth.—

For it is said there were then dwelling at Jerusalem devout men from every nation under heaven. On such an occasion as this, when such light, such change of opinions, and the knowledge of such wonderful events, were bursting upon the world, we should expect a full and clear development of the great plan of salvation, and the fundamental principles of that thing, just sealed with the blood of the testator.

Sir, if the doctrine of three divine persons in the God-head, equal in power and glory, one of whom had just made an atonement to satisfy divine justice for the sins of the world, by his own death and sufferings, and the doctrine, that Adam's sin was imputed to all his posterity, and that Christ's righteousness is imputed to the elect, and to them only, as the only possible ground of salvation—if these doctrines had then been considered as they are now, like "the key stone of an arch which supports the whole christian edifice," and the establishment of them, the grand object of Christ's mission, would the multitudes present have been sent away without a knowledge of them, to famish for the want of a knowledge of the true bread of life? It was indeed, a most propitious season to inculcate and publish doctrines; and had the knowledge of the truth of these, then existed, they might, and would have been communicated by the power of language then at command, in sentences with which the churches might forever he content!

But what was the fact? The history so minute, furnishes no intimation of any such doctrines: but records those absolutely opposed to them.

When the day of Pentecost had fully come, and Peter had expounded the scriptures to the multitude, as Christ had done to the disciples, and proved that what they then saw and heard, was the fulfilling of the prophecies concerning the Messiah, whom he had himself just described—in such awful consciousness, standing in the presence of such an immense multitude, I ask, was it possible for him to neglect, totally, the mention, or even the most obscure hint, of these doctrines, allowing them to be true, and of such vast moment as you view them to be?

The Jews had not yet dispersed from the great feast, on which the chief priests and the elders of that day had (after repeated failures to check the growing heresy) prevailed on the civil power to come out in defence of their religion, and support the ark of the Lord, by uniting church and state, to immolate a reputed heresy, which they considered as a "moral pestilence." Let us now see what that reputed "heresy" was, which so grievously the tender consciences of those chief priests and elders. Jesus had swept away as with the besom of destruction, their whole system of external religion; their long, loud and frequent prayers, their solemn and sad countenances and disfigured faces, and their broad phylacteries, on which were inscribed what they called their most important duties, placed them in a manner that they might be at all times an obvious stumbling blocks to their neighbors. He taught that pure and undefiled religion before God and the Father, consisted in visiting the widow and the fatherless, and relieving their necessities, &c. not in "devouring their houses" to get money, so necessary in all ages "to compass sea and land to make proselytes." He also taught that the Sabbath was made for man, not man for the Sabbath:—"as much as to say, "one man esteemeth one day above another, and another esteemeth every day alike;
let every man be fully persuaded in his own mind." He also encouraged, by his own acceptance and attendance, the making great feasts on the Sabbath, where competitions arose among the party bidden for the uppermost seats, (See Luke, chap. xiv;) doubtless because thus an opportunity was afforded for imparting wholesome lessons of moral instruction. Sentiments and practices like these, doubtless seemed to his opponents like opening the flood gates of irreligion; and if tolerated, "the nation would soon throw itself from under the protection of God." The officers heard him and confessed, "that never man spake like this man."—The governor declared he found no fault in him." The chief priests were ever vigilant to know if "any of the rulers had believed on him;" and for fear of being themselves converted by "the gracious words that proceeded from his mouth," had rather pay thirty pieces of silver, to identify his person, than venture to hear him themselves.

And what, my good sir, were the prominent doctrines, which converted three thousand souls in one day, (among whom were many of these proud and aspiring bigots,) into the meek and humble disciples of Jesus? It was the plain, simple doctrine of Unitarianism, and no other. It was this doctrine that was stamp'd with bold relief, "in thoughts that breathed, and words that burned;" and is contained in that short sermon, beginning at the 15th verse of the 2d chapter of Acts.

In sentences like the following, he proceeds: "Jesus of Nazareth, a man approved of God, among you, by miracles, and wonders, and signs which God did by him," &c. "Whom God hath raised up, whereby we all are witnesses." "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which we now see and hear." "God hath made that same Jesus whom ye have crucified, both Lord and Christ." Why are not the doctrines of the Trinity, vicious atonement, original sin, &c. brought into view on this wonderful manifestation of truth? Is not this the very crisis to which antecedent generations looked forward with hope, and to which all subsequent generations ever have, and ever will look back with wondrous joy? Is not this a declaration of the foundation of all our hopes of immortality? and was it destitute of the great and most prominent features of the Christian religion? It was so, if those doctrines belong to the Christian religion. It seems to me, sir, that these declarations hold a place in the history of God's manifestations to the children of men, more conspicuous than does the declaration of independence in the history of the American revolution. They are the Magna Charta of both.

And are these the very doctrines expressed in the identical language which they hold, whom the Chief Priests and the Elders of our day declare to be heretics, "denying the Lord that bought them." And as though this were not enough, they say those who profess this faith "are Sabbath breakers"—they pray not, they fast not, as they do themselves; and they virtually say, they are friends of publicans and sinners!

We have now seen, as we think every one must, that an impartial examination and traverse through the history of the life of Jesus and the faith manifested and taught by his disciples, both before and after his resurrection and ascension—when under the immediate inspiration of the Holy Ghost, enabling them to promulgate the claims and the character of our Saviour and the designs of God—will certainly lead to the conclusion, that no knowledge of the Trinitarian doctrines then existed. Would the proper limits of such a communication as this admit of a traverse of all the Apostolic Sermon, where they enter into an explanation of the principles of the Christian religion, we should find as little to support the Trinitarian scheme. We naturally inquire, where, and in what, do the advocates of that system profess to find evidence of its divine origin? We conceive that, inasmuch as the languages in which the scriptures of the Old and New Testaments were written, and the ages in which the writers lived, abounded in bold figures, metaphors, allegories, parables, &c., that this is in some measure sufficient to prove the doctrines in question, and as the creeds never have, and never can be expressed by any one, or all their texts, in scripture phraseology, have we not a right to say they are proved by inference only? else, why vary from scripture phraseology?

There is a prevailing opinion, and we hear it often expressed, that the sentiment contained in every sentence in the Bible is equally true and important; and if an inquirer discovers any incongruity or discrepancy between one and another, all must nevertheless, be wrapped up in mystery, and be believed as literally true; or at least this is the case to a very great extent.

Hence, the hundreds of differing sects, light, some on one class of texts, and some on another class, and each entrenched themselves and find a scripture warrant and charter for their peculiar faith and modes of worship; and some sects think those who differ from themselves, are in fatal error, and denounce one another. They hold and form creeds devoted exclusively to their peculiar faith and modes of worship; and for the long vista of more than a thousand years the minor sects throughout Christendom, were compelled to choose between the creed of the majority on the one hand, and the basilica, the crucifix, the rack or the gibbet, on the other. But these converting ordinances are all out of repute in this country. But engines and an inquisition equally prejudicial to free inquiry and the open avowal of supposed truth, and offering as effectual premiums to dishonesty and hypocrisy, are continually coming into operation. Those sects who are not of the popular faith, may, in this country, choose between the creed of the "Orthodox" and an inquisition sustained by appeals to anathemas, patronage, influence and intercourse! Shameful and lamentable indeed it is, that this spirit which reigned for ages throughout all Christendom, is still called piety by those who profess to be Protestants! When principles like these prevail, and usurp the place of genuine love to God, no matter by what name they are called, they become the most dangerous of the weapons which ambition can use to disturb the peace of the churches and the nations.

Until a union of true piety and charity can be effected, on a much broader scale than we have yet seen, the nations will continue to be perplexed, as they have long been, with the projects of artful and aspiring bigots and partizans, praying the national governments to become the "defenders of the faith." Until such an union of piety and charity can be effected, the seamless coat of Christ will continue to be rent in ten thousand pieces by narrow minded bigots, while the exulting infidel and profligate cast their reproaches on the religion of our blessed Lord.

[Statesmen and Legislators of the only nation on earth now free from hierarchial power and influence, let the scenes on Calvary which we have now reviewed, and the rivers of blood which have crimsoned the earth in defence of religion, and the tones of suffering that have reached the throne of the Eternal, and have im-
every age called forth from thence the most awful retribution—let them be on your minds a standing admonition to be not ever persuaded to touch the ark of the Lord, to sustain it, under any pretence whatever; or ye die, as did Uzziah and the nations who have gone before you.

Sir, we are bound by every principle of Christian sympathy, to entreat the thousands of honest minds, who have been driven by modern bigotry and fanaticism, and by doctrines revolting to every principle of moral rectitude, in heaven and on earth, either to reject the volume which is erroneously supposed to contain them, or abdicate reason in their favor:—As friends, relatives and neighbors we plead with you to return again and survey the Christian editor, and see if it be not the corruptions and abuses of Christianity only, and not Christianity itself, with which the noblest faculties of your nature are at war.

Sir, I have been urged on by pressing considerations to extend this to an unexpected length, and yet I have much doctrinal & practical matter to discuss. I am obliged to leave out of this communication. I propose, however, at some future day, to consider the design & duty of prayer, and offer some remarks on the prevailing abuses & profanation of that ordinance, which will be the subject of my next.

I am, Sir, with all due respect,
Yours,

EPHRAIM PERKINS.

ON RELIGIOUS HATRED.

It is a very remarkable fact, that the teachers of Christianity so often mistake and misrepresent the real and leading tenet, which is so conspicuous a feature of it, and was so much insisted on by its divine founder, and his immediate successors: I mean that love and benevolence, which every man should feel, and indulge towards his neighbors, or more properly, brethren, who are the offspring of the same benevolent God, and Father of all.

It is lamentable, truly affecting, to enter buildings, expressly built for the worship of Almighty God, the Father of mercies, who is no respecter of persons; and to hear the bitter rage of party feelings, where all candor is lost in the midst of heated argument; and brotherly love, in the voice of censure, and anathemas. Instead of the inscription frequently engraven on stone, and placed on high in the front of the edifices, to designate the sect of Christians to which it belongs more peculiarly, the words more appropriate would be “a school for scandal,”

occasions, would bestow the same time and money, upon the health and bodily comforts of their own neighbors; such kind offices would be more acceptable to the Ancient Deity,—and more useful to mankind.

Let not then our churches become nurseries of sectarianism, or hot-beds of religious feuds, but let peace be within their walls: Let the instructions there delivered be calculated to make the hearers virtuous, religious, and pious, rather than cunning disputants.

NEMO.

For the Magazine and Advocate.

Mr. Editor,—Sir, there are many passages in the sacred writings, which, by me are "hard to be understood," and it is undoubtedly because I am unlearned; (if not unstable;) but I hope I shall not force a meaning upon any part of the scriptures which will have no other tendency than to accelerate my own destruction. At a funeral not long since in our neighborhood, a Bap- tist man delivered these words: "Take fast hold of instruction; let her not go; keep her, for she is thy life." Prov. iv. 13. After making some remarks, by way of introduction, he launched forth in the greatness of his strength to explore the unknown regions of death and hell, in search of some cordial whereby he might heal the broken hearted, and which he declared to be a balm of consolation to the soul of the deceased widow, and orphans of the deceased, as well as to the other mourners.

Sir, what was my surprise, when after all this ramble through the books of the Bible, the comfort that might be drawn from his instructions, was like "vinegar to the teeth and smoke to the eyes." He informed his hearers that they were all liable to suffer endless torments in a lake of liquid fire and brimstone; not only for their own sins, but for the sins of Adam, committed thousands of years before they were born; and that the justice of God demanded the sacrifice. He however happily found out a way, whereby some might cheat justice out of its righteous demands, by not surely doing it. Mr. Editor, is not this instruction, some like of that first preacher of this doctrine, to our mother Eve? Surely this preacher will not (at present) be considered for her mercy.

His second plan was; that if any would believe his words, listen to the instruction that he gave them, (which he humanly endeavored mislead,) and take fast hold of it, and let it go; and then be baptized with water by immersion; then, they should be "as ignorant, and shall be forever lost," that I cannot discover the efficacy of the instruction, (that all men are liable to endless torments) to induce men into the kingdom of heaven. Dear Sir, you may see how, by this instruction, we are to gain a knowledge of our heavenly Father; and consequently of eternal life, which he has given us in his Son.

While He who made us all, permits himself to be worshipped in these various modes for thousands of years,—how presumptuous seems this eternal meddling with the faith of our fellow men! We wish the men who are so busy on these
is pleasant) are worth a little risk, so by putting off repentance until a late hour, they can sin with impunity. But, notwithstanding Christ has received the wages due to all men, the greatest part will receive them over again, because they will not believe that he has been punished for them! The second way of escape appears equally objectionable to me, for how can the belief that all men deserve endless misery, free any man from the punishment which he deserves? Now if all men are liable by nature, to endless misery, can a belief in it destroy his liability to it? or can his disbelief of it, make him any more liable? If a man's belief destroys his liability, does it not prove the proposition to be false? or, if justice demands the endless misery of all sinners; and one escapes, when is justice to take place? does not this show that there never was, nor ever will be, the least particle of justice in the universe. And further; I cannot see, by being dipt all over in water, I am to escape the punishment which I deserve. My bible tells me that God is "a just God and a Saviour," and "will by no means clear the guilty." that the wicked shall be turned into hell, and all the nations that forget God; that "there is not a just man upon earth that doeth good and sinneth not."

TELEMACHUS.

MAGAZINE AND ADVOCATE.

UTICA, SATURDAY, MARCH 27, 1830.

TO CORRESPONDENTS.

"E. B." is received. His poetry wants measuring—his prose is good and shall have a place soon. "L. F.," "D. M. S.," Enquirer, and several others are received, and shall be examined and attended to as fast as possible.

J. B. Prosser's bundle of manuscript is yet in the Post Office, and probably will remain there for the present, the postage being $1.20 more than we are disposed to pay for the examination of it.

When our subscribers at Byrnville (Scholarico co.) and vicinity, will manifest their wish to continue their patronage by paying up arrears— or when the agent who forwarded their names, pays for them, they remit what money has been received, and pays the postage on his letters; or when we are satisfied they have an honest Post Master, there, who will not return papers to us which are wanted by honest subscribers, who are "wondering why their papers do not come to hand,"—when these, or a majority of these objects are attained, the papers shall again be forwarded. How is it with these hidden things of darkness?

NOTICE TO AGENTS AND SUBSCRIBERS.

This number completes the first quarter of this volume of the Magazine and Advocate, the time limited by our terms for receiving the advance price—$1.50 for the year. We intended to have given this notice a few weeks previous to the expiration of the time, (notwithstanding it is published in the terms on the last page of each No.) but on account of the multitude of avocations, have neglected giving this particular notice till now. Last however any should complain of being taken on surprise, we will extend the time to the 15th of April—till then, the advance price will be accepted from subscribers within this state; and any time in the month of April, from those living out of the state. Where agents have collected a part of the subscriptions they have obtained, and are waiting for want of an opportunity to see other subscribers, and collect and remit the whole at once, from their respective neighborhoods, a few weeks' delay shall not subject them to any loss, provided they are faithful and honest in doing their duty. In all other cases the terms of the paper, in connection with this notice, will be strictly adhered to. Those who have become subscribers since the 1st of January, will be allowed three months from the time they received their first No.

Agents should be particular, in remitting payment, to mention the names of those subscribers for whom they pay, and the names of Post Offices to which their papers are sent. Individuals who live at a distance from all other subscribers, and cannot unite and send the exact amount due in Bills, can send a two dollar bill, (within the time limited for the advance price,) and if they pay the postage on the letter inclosing it, they shall be credited 50 cents on the next year.

DEDICATION.

On Thursday, the 15th inst. the Universalist Chapel, lately erected in Utica, was opened for public worship, and solemnly dedicated to the service of the One only living and true God. The following is the order of the exercises on that occasion:—


The day was beautiful—the house, (which is built of brick, and 65 feet in length by 45 in width) was literally filled to overflowing, many being compelled to go away for want of room within the house. The singing was animated, and did much honor to the young but well instructed choir and their teacher. The numerous congregation gave the most devout attention, and all seemed to "worship in spirit and in truth." The sermon was one of more than ordinary interest and excellence. It was one of Br. Smith's happiest efforts, imparting much useful knowledge & instruction: enkindling the most noble and exalted conceptions of the divine character, (particularly in reference to his Paternal relation to the human family,) and awakening the pure, humble and grateful devotion of the soul to the "Father of the spirits of all flesh." We cannot, however, give our readers a just idea of the merits of the sermon, except by publishing it entire, which we hope to do, next week, in the columns of this paper.

In the evening, after the dedication, an excellent Discourse was delivered to a numerous audience by our venerable and highly esteemed Br. Staats. The house was occupied last Sabbath, and three discourses delivered, by the writer of this notice; & from the numerous & attentive congregations, particularly the overflowing house in the evening, we may safely conclude, and rejoice in the belief, that the Lord is truly reviving his work in this place—that he has heard our prayers, and is verifying his promise, that he "goeth forth and weepeth, bearing precious seed, shall doublist come again with rejoicing, bringing his sheaves with him." He hath "prepared us a table in the midst of our enemies," and made us to "rejoice in the strength of his salvation." A spirit of deep and serious inquiry extensively prevails—Anathemas cannot suppress it—Bigotry cannot frown it out of countenance.

It will still go onward, till the dogmas and inventions of men shall be rejected, and the simple truth as it is in Jesus, the doctrines of the bible, be received in their stead. Magno et veris, et praebet.

MORE NEW SOCIETIES.

A Society of Universalists was formed in Hopkinton, St. Lawrence Co. N. Y. on the 29th ult. Our correspondent from this place, writes that Universalists have much opposition to encounter, but they are firm and steadfast in the cause. If so, they will and must succeed, for the cause is good, and we feelingly bid them God speed.

A Universalist Society has recently been organized in Milo, Me. It is said to be small, but has the prospect of a considerable acquisition of members.

"THE SCRIPTURE DOCTRINE, Comprised in a series of Questions, with Answers extracted from the sacred text; with Notes: designed for the instruction of Children and Youth, in the principal subjects of Divine Revelation. By Rev. S. R. Smith."

This is the title of a small book just published in Boston, by Marsh, Capen & Lyon, containing 58 pages, 16mo. It is a work which has long been called for, and is at this time much needed. While the self styled orthodox, are making such strenuous exertions to indoctrinate the young and tender minds of Children with the horrid dogmas of their creed, and their numerous books, pamphlets and tracts designed to teach these, are to be found in almost every house and family, it must appear obvious to every enlightened and liberal mind, that something should be done to counteract their delirious influence, or at least to substitute in their place, from which children and youth may be instructed in the most prominent doctrines of the bible, without the danger of becoming narrow minded and bigoted sectarians. This little book is calculated to supply that deficiency, so far as its limits will allow—and we are glad to learn that the publishers design to present the public with a series of similar books, so that there shall be no lack of what is at this time so necessary. This is all that it professes to be; and will be found a very interesting manual, not only for children and youth, but for men and women of cultivated and enlightened minds, particularly the notes that are appended by the author.

It is divided into nineteen sections, in each of which a particular branch of Theology is discus-
CORRECTION.

In the article, Universalism, No. 5, as published in the 11th number of the current vol. of this paper, the statement respecting the circumstances of the interview between the ministers and members of the Presbyterian and Universalist congregations in Ham. Mr. Moulton did not enter the Universalist meeting until after the administration of the Oecumenist.

Neither was he accompanied by the members of his church, nor was his vote given in the Universalist congregation, that he had obtained a vote of the members of his, with few exceptions, proposing a joint meeting that afternoon in the Presbyterian church, where the proceedings was according to hold—with no other material difference from the account given.

We published in the previous No. the facts as they were understood to have transpired; and are happy to correct any erroneous impressions which the event may have caused, and feel particularly obliged to Mr. Stacy, for promptly furnishing the information, which enables us to make that correction.

S. R. S.

[For the Magazine and Advocate.]

ILLUSTRATION OF SCRIPTURE—No. 4. JUDE, 9TH VERSE—"...Yet Michael the arch angel, when contending with the devil, (he disputed about the body of Moses,) did not bring against him a railing accusation;..."

The book of Jude is one, whose genuineness has been doubted since the primitive ages, and cannot be relied upon as evidence of any doctrine, except merely to substantiate some other testimony. The real author of this epistle is not certainly known; some ascribe it to one, and some to another; and there seems to be as little evidence, either external or internal, in its favor, as any book in the canan. Though the authenticity of this book is quite precarious, yet if it contain truths, they should be esteemed equally as precious, as though it had been declared by one of the prophets or apostles. The external evidence in its favor is so small, we must chiefly depend on the internal, and its union with other canonized sacred writings, of much greater value. Some critics have supposed that the text which stands at the head of this article, alludes to some traditional legend extant at the time this epistle was written, or to some story recorded in the rabbinical writings of the Talmud, or Targums; and that Jude, or the author of this book, cites it, not for the purpose of giving credence to the fabulous tale, but for the purpose of arguing and maintaining his own propositions on the Jew's acknowledged principles and premises; as in the case of our Lord who spake of the woman that dwelled at Sennacherim, (2 Kings 19:22), 

"Let these eighteen years." But be this as it may, it is merely a supposition unsubstantiated by proof and scarcely deserves notice.

A rule which many have laid down for a guide in the interpretation of the Holy Records, consists in giving to each portion its most obvious and intelligible sense. Thus, in general subjects, all circumstances considered, yet in certain instances there may be exceptions to this criterion. Those who are in the least acquainted with the sacred Scriptures were written, or have the least knowledge of the ancient style of writing, must assuredly know, that it was the custom of the Orientals to use words by emblems, and parables, in conveying their ideas from one to another. All who read the scriptures indiscriminately, will perceive that metaphors, synecdoches, and hyperboles, are introduced into the sacred oracles, which renders a literal interpretation in some instances manifestly erroneous. However, all things considered, they should bear their most obvious sense. But in order to understand their obvious import, it becomes necessary to compare scripture with scripture, as well as to examine the context and connexion, and reason from the propriety and consistancy of the expressions.

Notwithstanding the various rules that have been formed for interpreting scripture passages, a judicious method of discussing this subject, first, to examine the principles of reason and philosophy, secondly, to examine the context of the whole passage, and to compare it with other scriptures, and to compare it with the text; and secondly, to give an expository of the passage.

Modern theology argues the existence of a personal being, who is a complete compound of all that is evil, the incorrigible enemy of God and man, and the author of all iniquity and moral corruption. This being has the appellation of satan, serpent, devil, prince of the power of the air, god of this world, the tempter, &c. It is argued that he uses his power to seduce and deceive, and that he is under the necessity of his dominations as possible, and is determined to oppose the counsels of Heaven and the best interests of mankind. Angels are creatures whose power is inferior to that of creation, is superior to human involvements, and are supposed to be a choir of heavenly seers, who surround the Almighty's throne, and are the confident of his favor, and think of the dispensations of grace, as harbinger of God, to communicate his revelations, his will, and his word to fallen man. Now the kind reader, imagine to yourself this hopless scene exhibited, he beholds Mount Pisgah's top which overlooks Palestine—the land of promise—remarkable for its being at the place where Moses disappeared. Pain to yourself the last scene, that you discover the lifeless trunk of the wise Jewish legislator resting upon its summit; and over these senseless clogs, the devil also described and the captain of the heavenly host, disputing, contending, and waging hostilities about this useless examine lump of clay. And as ye stand gazing on this picture, suffer me to interrogate you, why are they so solicitous of securing the prize? When was the foolishness of man ever more fully exhibited than in the scene before you? And seeing with perfect satisfaction, and with perfect value. Then why so much anxiety to obtain it? Had they nothing else to occupy their attention? First consider the destructive materials of which our mortal bodies are composed. The certainty of their disorganization and return to the origin of their existence—-the impossibility of flesh and blood having part in the kingdom of God—And if by the employment of the devil's spirit to associate men, and to conspire in having spiritual bodies prepared for them from on high, and then solve the problem. Where is the propriety of their contention? When the vision of the devil's restless spirit, and when the soul which gave it, sensation becomes extinct, leaving the body unsusceptible of recognizing pain or pleasure, enjoying happiness, or experiencing misery. Now, if it be possible, let us ask what should be the spirit which sects the angel be so desirous of preserving it? And if it is inseparable to every touch of pain, why is it rejected by the illness of enjoying feeling, should it not be the spirit which sects the angel be so desirous of preserving it? And if it is inseparable to every touch of pain, why is it rejected by the illness of enjoying feeling, should it not be a spirit that is incapable of such anxiety to obtain the useless treasure? Had they contended about the rational soul, or intellectual faculties of Moses, the disputation would have been much more on a footing, for the undoubted evidence of these mighty competitors. For in that case the benevolence of the heavenly messenger might prompt him to use his exertions to transmute the body into some other form, a soulless and lifeless day, to partake of the joys of boundless bliss, in the presence of God. And the malignity of the devil might stimulate him to use all possible diligence to adduce to his gray power, in order to torment him with his torturing apparatures to all eternity. But in the present case they seem to be involved in a dispute about that which was of immaterial consequence.

Again; does it not appear somewhat mysterious, that the high arch-angel of God, the herarch of illustrous, celestial birth, should be required to bring down the accusers, who had sinned with a high hand against heaven, rebelled against Jehovah, that infernal son of perdition, and was the reviver of the blissful bliss of our first parents—broke down the wall of fidelity—dried up the streams of pleasure—plucked the flowers of beauty as they went by, because of his unfeeling, impious, and polluted spirit, in the presence of God, who was left to the devil's firm and boundless rage, and instead of life and felicity, introduced misery and death? And on this hypothesis, how shall we account for the silence of all other sacred writers? Where is the particular and peculiar in its nature. Furthermore, seeing all other sacred and profane historians are silent upon this subject, may we not be allowed to inquire, how the devil became acquainted with this circumstance? It seems, he must have derived his information,
tion either from some apocryphal writing or tradition, or direct revelation. If he derived it from revelation, why did he not declare with other inspired writers, that this was prophecy, that thus and so it was to be in the latter days? If he derived it from consideration these particulars with others that naturally suggest themselves, it would stagger credulity itself to believe the words of the text to be the words of truth on the supposition that popular opinion is the rule, by which they are measured and squared. But in order to maintain the variety of the scriptures, let us take another view of the case.

The word διαβόλος, and its derivatives, rendered devil in the common version, signifies an adversary, a slanderer, slanderer, slanderer, or accuser, translated by Dr. Campbell: a calumniator, slanderer, spy, or accuser. It is applied to an implacable enemy, to wicked men, or to a wicked body of men, and to all such as hold the truth in unrighteousness.

Angels, from which angel is derived, simply signifies a messenger, and does not necessarily, as is supposed, represent the nature, power or properties of any being, but only the office to which they are appointed; or in other words, a being is distinguished by this appellation in consequence of its mission and employment. Therefore, while men are sent on an embassy, acting as agents; or while employed in the administration of God's word, they may with as much propriety be styled angels, as a superior order of beings. Thus the bishops of the churches in Asia are denominated the angels of the churches, by the writer of the Apocalypse. And as angels are not to be despised, as a means of bringing us to a knowledge of the truth, it is to determine its import from the nature of the subject with which it is connected. The dignity and excellence of the individual, title, represents good, order, and is used to distinguish the chief, the highest in rank, the prince of messengers.

That Jesus is a messenger, his mission commissioned from on high, is obvious; for "it was for this cause that he came into the world, to bear witness unto the truth." By him are taught the moral fitness of things—the character, purpose, perfections and pleasure of God—that the relation that subsists between the Creator and the creature, and the scheme of infinite wisdom in the salvation of a people chosen, none of which can be grasped, as a means appointed to renovate, restore and reconcile the rational and moral world, the Father hath made him superior to the whole creation of God. This is the name which is also connected with the name, that at the name of Jesus every knee should bow, of things in heaven and things in earth; for he is so much better than the angels, or other mediators, that God hath given him a name above their name. He is the brightness of the glory of God, and the express image of his person; and when the Father brought him into the world, he said let all the angels of God reverence him. Hence he is the chief angel, commissioned by Jehovah to do his will, and proclaim the glad tidings of great joy, which shall be to all people: and is worthy of bearing the dignity title of archangel, the generalissimo of the heavenly host.

Now if it be a fact that archangel is a name applicable to Christ, the Redeemer, then the character denoted, and denominated Michael, is the Lord's anointed. Michael literally signifies, one who is like God, or the image of God. And as one so anointed so near to the Father as the Son—so beloved, so trusted, so exalted—so now and moral perfections as Jesus of Nazareth—so none are so worthy to bear this dignified name as Michael, he may, with the apostle John, I., 8, apply the name of Michael to the Messiah, as will be discovered by reading and comparing Matthew xxiv. 31. See also Daniel x. 21, and Revelation xii. 7.

If the character here exhibited applies to Christ, the question immediately suggests itself; with whom did he contend? Before the advent of Jesus, mankind had corrupted their way before God—become degenerated into the lowest state of moral degradation, and lost in the deep ravines of vice. When God appeared among men, he appeared among them they stood tottering on the very verge of ruin. They had inadvertently strayed to the huge precipice of destruction, and were on the verge of ruin, or the influence of our redemption. Our redemption by the angel's hand, could prevent them from plunging themselves headlong into the awful chasm below. Such was the infuriated madness by which they were driven to the verge of wrath and wickedness, that even those who pretended to be servants of the Most High, were nought but hypocrites and false prophets.

Viewing this state of things, and perceiving the moral certainty that the people of God would be overwhelmed and deluged in the gulf of misery, unless a change in their moral condition was effected, the benevolence of Jehovah actuated him to send Jesus his Son on the wings of compassion, to heal the moral maladies of mankind—to prevent them from the jaws of spiritual death, which had suspended the noble faculties and holy affections of the soul—to rend in twain the insipid veils of ignorance, which obscured the earth in mental darkness, and shut out the light of knowledge, and subjected mankind to the slavery of their own lusts—to reclaim the wanderings of his children, wrest them from the grasp of Satan, and turn their hearts back to God they had unwisely forsaken.

Jesus entered upon his mission with ardent zeal, labored to establish a system of ethics calculated to subdue the corrupt passions of the human heart, and emancipate the world from the thralldom to which it had become subject. But notwithstanding his profound and noblest efforts, notwithstanding he sacrificed his life, his interest and the pleasures of this world, for the noble purpose of rescuing degenerate man from the awful Abyss—which awaited them, yet how few regarded his sayings—how few listened to his precepts, or observed his admonitions! The Jews, as a people, excelled in their influence to render him odious and obnoxious to the public eye, and as a body politic, scoffed, reviled, slandered, persecuted and crucified him. Yes, with vengeance opposed all such as opposed him, but he rendered his own death to his own and his own received him not," but on the contrary, became his inveterate enemy and most violent adversary: avowing not the things that he said and did, ii. 10.

That the Jews, as a body, were denounced the devil, Satan, adversary, &c. by our Lord and his apostles, will appear obvious to all who will use the least attention to the gospels, which we have heard, and which was preached to every creature which is under heaven, 27, to whom God would make known what is the riches of the glory of the mystery among the Gentiles; which is Christ in you, the hope of glory; Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus, ii. 9, 10.

For in him dwelteth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power. And having made peace through the blood of his flesh through death, to present you holy and unblamable and unreprovable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven. 28, 29.

1 TIMOTHY, II. 1—5. I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and severity. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.

IV, 10. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

2 TIMOTHY, I. 10. But now is made manifest by the appearing of our Saviour Jesus Christ, who...
SACRED LYRE.

From the Providence (R. L.) Patriot.

THE SUM OF LIFE.

Searcher of Gold, whose days and nights
All waste away in anxious care,
Extranged from God, who neither knows
In all that is most fair,
Who sail not with easy glide,
But deliberates so for a resolute crime?

And struggles in the foam,
O come and view this land of graves,
Death's takers stand in all its glory.
And mark thee out thy home.

Lover of Woman, whose red heart
Wastes like a fountain in the Sun,
Clings where no rest can seize the rose,
Their glory turned to dust.

Lover of Fame, whose foolish thought
Steals onward from the wave of Time,
Tell me—what goodness hath it brought,
Atoning for that restless crime?

The spirit-mansion desolate,
And open to the storms of fate.

Wonders of war, and God shall wipe away all tears from their eyes.

And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that sit on the earth, and unto every nation, kindred, and tongue, and people.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.

And he said unto me, Write, for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of the Lamb.

And the river of water of life, clear as crystal, proceeding out of the throne of the Lamb.

And the river of water of life, clear as crystal, proceeding out of the throne of the Lamb.

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THE PREACHER.

ORIGINAL SERMON.—NO. 7.

Delivered at the Dedication of the Universalist Chapel in Utica, March 19th, 1830.

BY STEPHEN R. SMITH.

Ac. XXV. 25. — "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things".

Heathenism supposed its divinities entirely local, and that the spirit of the particular god, was actually present in some mysterious manner, with the image or altar bearing its name. And nearly every part and office of their devotion, was not merely marked with the aspect of a requirement, but was supposed, in some sense, necessary to the demon to whom it was tendered.

Hence temples arose—those splendid monuments of human art, the very ruins of which have commanded the admiration of ages, as the dwelling-places of divinities: And hence too, the sacrifice of numberless victims for the banquet of eternal beings.

The passage before us was intended for the correction of these errors, by instructing us that the true God—the "Lord of heaven and earth, dwelleth not in temples made with hands." That gilded altars, consecrated vases, brilliant gems, and costly sacrifices, constitute no part of his service. That He whose dwelling place is eternity, and whose presence fills the universe, needs no temple on earth; and that the Creator, preserver, and possessor of all things, cannot require the tender of any of them at our hands.

But edifices are still erected and consecrated to the worship of God; and divine worship is still a duty which we are required to cherish and obey.—Why then are these works performed?

Doubtless there are those even in christian community, who yet think as the Israelites appear to have done, that the Deity is more immediately and sensibly present in the sanctuary, than elsewhere—

that the erection of a church is an act of piety to God, and that no office of religion is so holy—no sacrifice so acceptable as that tendered in the congregation of believers. Persons who entertain such views, are in a predilection similar with those who are addressed in the text, at least, in so far as they worship an "unknown God."

Let the question be repeated—Why are churches and temples erected? Why so much labor and treasure exhausted in the construction and ornament of edifices, exclusively devoted to religious purposes?

The answer is obvious—Not because the Deity is supposed especially to inhabit them; nor because he is more propitious, or can be more nearly approached, or can be better served in one place than in another; but because they are conducive to the convenience and comfort of the worshippers. The mode of conducting public worship, renders it a matter of great consideration, to accommodate a number of persons, within the range of the voice of a single speaker. And any place where propriety and decorum would take no offence, is a suitable one, if it attain this object; and will assuredly be equally acceptable to God. For the time has long since gone by, that men must "go up to Jerusalem to worship."

No—These walls were not reared with the vain and pagan idea of fixing the residence of the incomprehensible God—these seats were not placed for the comfort of those who would here approach an idol whom they must propitiate with costly sacrifices and munificent gifts, while by the immolata of a first born, they atone for the sin of their souls."—But on the contrary, that those whom a common sympathy had associated, might approach a common altar, from which might arise the incense of their mingled gratitude and praise,—where the fervent and united supplications of assembled believers, might be offered with one heart and with one voice to the giver of all good,—and where age and youth might together approach their Father and their God, and learn his character—their own duty, and their final destiny.

Under the christian dispensation, the worship of God is comprised in a very few particulars, adapted to every condition, to all times, and to every individual of the human race—And consists principally, in adoration, thanksgiving, and supplication.

He who contemplates the infinite greatness, and goodness, and perfection, concentrated in the Deity, must feel the operation of those principles which inspire veneration. Overwhelmed with the consideration, that in the immaculate God "we live, and move, and have our being," he becomes sensible of his own insignificance in the immensity of the universe, and exclaims—"Lord what is man that thou art mindful of him." These are the feelings which have led to the various outward signs of self-abasement and humiliation. But when it is recollected that piety and devotion consist, not in the attitudes of the body, but in the temper of the mind, and the sincerity of the heart; it will also be perceived that outward signs are unavailing. Devotion therefore in all its purity, inspiring as it does, the heart of individual man, finds its own—its native altar in the bosom of the worshipper.

Thanksgiving is the acknowledgment of benefits received, and the exercise of gratitude towards the being who confers them. To appreciate favors, is to feel obligation. And he who reflects that all his comforts—his faculties and affections—his individual and his social enjoyments, are the bestowments of his God, will find every necessary motive to thank him.—These considerations attach themselves equally to every man, but the christian finds other reasons which demand his praise. For while the munificence of providence might well command the thanks of every period of life—the gospel furnishes a theme of gratitude which will occupy the duration of eternity. But the Deity is in every place—is every where pouring forth his bounty, and regards not the studied and formal thank-
offering, above the humble aspiration of the isolated and grateful heart.

Prayer has its foundation in dependence, and is the expression of desires for some superior good, which the being addressed has the means and the power to bestow. It is natural, and the authority of inspiration has sanctioned the practice, that in our distresses we ask for success—in our sufferings, for deliverance—and in our affliction, for submission and comfort. And wherever such petitions are offered—there they are proper and acceptable,—whether from the couch of untended misery, the household fire-side, or the consecrated temple.

But it is not enough for man—religious man, to cherish the spirit of devotion, to tender the gratitude of his heart, and the homage of his life to God. He is a social being, and seeks society in the solemn duties of religious worship. It is in the society of men, that his affections and sympathies exert their proper influence,—and it is there that individual interests, cherished by seclusion, give place to practical efforts for the promotion of unlimited good. And there are few men of sober zeal, and reflecting minds, who do not, in mingling their devotions with those of their fellow men, feel a cheerfulness and satisfaction that the purest and holiest offerings of the closet can never inspire. That enlivening animation which spreads by sympathy from heart to heart, exalts the cantor from the bosom of the sorrowful, and sheds the radiance of hope on the countenance of despair.

The Deity who implanted the social principle in man, has been pleased to cherish it, in all his gracious dispensations. For while simple nature led the untaught Pagan to the social altar, the instructions of revealed truth directed the children of God, to institute the offices of public worship. And in order to promote the comfort of the assembly of worshippers, the Tabernacle and the Temple were successively erected, and solemnly consecrated to the purposes of devotion.

But under the Christian dispensation a new and interesting motive was superadded to the primitive purposes of social and public worship—a motive and an object which should never be perverted nor overlooked—it is instruction.

That man is but little advanced in the principles of Christianity, who attends upon the service of the sanctuary for no other purpose than that of public worship, and the performance of a duty. He should seek instruction and moral improvement, that he may grow wise and better wiser by learning the truth, and better by understanding his duty. For the Christian religion was not intended exclusively for the public altar, nor the private closet; but for the relationship, the business, and the concerns of life. It was designed, not merely to influence the feelings; but to regulate all the actions of men.—To exert a power over every employment of every class of mankind, through every period of time.

Nor are its teachings only important to those who have entered upon the scenes and cares of active life. The rising generation require to be nurtured in its holy principles; and parental affection should impress upon the tender mind, the maxims of truth and virtue. That religion whose counsels direct the conduct of middle age—whose doctrines sustain those sinking in the vale of years, is of inestimable value to the youth. They are soon to fill the places of those whom nature has now made the guardians of their temporal interest, of their social condition, and their moral character.

Can that parent whose faith has inspired his own heart with emotions of untachable joy—whose hope is full of immortality, be indifferent to the principles which shall actuate the mind of his child?—Can he be confident that he is in possession of the truth of God, and feel no interest to preserve his offspring from error?—Can he appreciate the holy calm of conscious virtue, and take no pleasure in directing the objects of his tenderest love, in that road—whose ways are pleasantness and all whose paths are peace?—When these queries have been answered—how shall we account for that languor,—that indifference, manifested by so many Christian professors to these important subjects?

We trust, this edifice was not built merely for the purpose of performing a weekly duty, and passing through the solemn drudgery of worshipping God, with “the form of godliness without its power”—but for that of repairing both with your households, to learn those great and comforting truths which shall make religion a pleasure, and devotion a joy. I shall be understood, that in speaking of the drudgery of religious worship—I do not mean that it is so of itself; but that it has been made so by the follies and mistakes of men. A few remarks will show the reason.

The Deity is generally represented, as alienated from his moral offspring, and instead of approving of our offerings—regards our best services with aversion and frowns. He is supposed to possess attributes, which, in their legitimate exercise, would consign man to ininterminable perdition; and to be susceptible of endless and infinite glorification from the unimagined sufferings of the children of his own creation.

In such a being, the worshipper contemplates little besides power, directed by a mind inflexibly determined to vindicate its omnipotence, by sanctions which fill the soul with horror, instead of vertue and love. And he approaches his altar, as the criminal does his judge—if not hopelessly, at least with trembling; & cringes obsequiously in submission to a power which holds his destiny. He seems only to know that the tender of his homage is a duty—but fears to ask why it is so, lest he should transgress its requirements. And he proffers his devotion in sadness, uncertain of its acceptance—sues for mercy, which the rigor of supposed justice cannot grant—and rests his feeble hopes in the possible change of absolute immutability.

Can it be matter of surprise, that the servants of such a divinity, should perpetually wear the aspect of despondency?—that their thanksgivings should be uttered in joyless formality—while their supplications wrung from the heart by the power of fear, and their devotion, cold and lifeless, as the “body of death”?

Religion with them, is but a choice of evils—the submission to a present and finite one, merely with the view of escaping another which is future and endless. And no period is marked with more lively expressions of joy, than that which closes the brief hour, devoted to the solemnities of worship.

These facts are not assumed hypothetically—they stand confessed, by the unqualified acknowledgments of thousands, that, were it not for their fears, they would forever abstain from every office of piety and praise. The energy of command, enforced by sanctions which inspire terror, dashes the unwilling devotee into the performance of a heartless—joyless—a useless round of pompous and solemn services. But in vain do you seek for a willing and a cheerful service there—as well might you expect it, in the fond mother, who tears from her bosom her tender infant, and consigns it to the fiery arms of Moloch!

What then, will inspire the heart with the true principles of devotion—and render all the services of religious worship pleasing and delightful? A single truth asserted in the context, when traced to its results, will remove every difficulty. It will light every burden—banish every fear—turn every sorrow into joy, and transform our devotions from pains to pleasures. That truth is, that God is the Father—and consequently the friend of man.

This the apostle intimated in the text.
by saying that he “giveth to all, life, and breath, and all things”? But as if fearful that so important a truth would be disregarded unless unequivocally asserted—he quotes an authority which he knew his auditors would acknowledge, and declares, that “we are the offspring of God.”

What stores of goodness are treasured in that single truth—what inexhaustible affections which find a centre in the bosom of the Eternal—what emotions should thrill through our hearts, while contemplating the majesty of God, we exclaim—“Our Father!”

The paternal character is always marked by a provident care—exercised without reference to the capacity of the recipient, to render any equivalent service. Every parent feels himself bound by the very existence of the relation of parent, to provide for the wants of his offspring. And it is not always to the probable future power of the child to compensate for the favor, by his duty and faithfulness—or to the moral character by which he may be distinguished. He acts from the impulse of affection, and appropriates his bestowments to the necessity of the object.

On these principles, the Deity has acted towards this creature man. The heavens and the earth bear unequivocal marks of his paternity. It diffuses itself through every part of the universe—extends to every grade of animal life—is adapted to the situation and the peculiar wants of each, and is renewed to every succeeding generation. Look around you, and behold the bounties and the blessings which are showered with unsparking liberality, upon the creatures of divine power. Go to your homes—to your firesides—and estimate the particulars which concentrate in that little circle, and which make up the amount of plenty and comfort, of health and enjoyment, through every day, and every hour of life. Go there, and learn whose bounty swells your stores—whose hand protects the prattling pledges of your love—who pours over their countenances the gladsome traits of content and happiness—and feel your hearts expand with love and veneration to your Father, and your God.

The conviction of the nature of divine goodness, induced the reflecting Hebrews, to call the Deity—Father; and the reality of the affinity, is asserted by the Saviour, who instructs us to address him, as “our Father, which is in heaven.”

How affectingly, and how tenderly is that character sustained by causing his “sun to rise on the evil and on the good, and sending rain upon the just and the unjust”—being good unto all, and his tender mercies are over all his works.

But the paternity of Jehovah is infinitely more conspicuous in the moral, than in the natural world. It is in the gospel, that the Father’s love is developed, and his unalterable purposes of grace and mercy, are unfolded for our contemplation. Here we are taught what mankind never learned without the aid of revelation—that God loved us. And when we reflect on the nature of the Deity, and the character of the object of his affections, it is impossible not to perceive that there never was anything done by man to command that love—and nothing but the feelings of a father which could inspire its exercise.

Sinful as we are, could a holy God love us, if the seal of his own dignity had not been impressed on our human natures, and his image reflected in the moral and intellectual faculties with which we are distinguished? No! it is his children that he loves—and loves, because they are his children. Need a parent be asked, if his love extends to all his children? Whether he binds up the wounds of some with smiles, while he lacerates the feelings of others with frowns? You may indeed, joy in the rectitude of one—and weep over the faults and infirmities of another; but you have no favorites—and no partialities. Neither can the Deity have any—for he “hath made of one blood all nations of men,” and requires us to be characteristically his children, by loving our enemies, and doing good to the evil and unthankful.

But the gospel has not only manifested the love of God—that “great love wherewith he loved us, when dead in sins;”—it has made known the intentions of that love. These embrace our happiness—the happiness of all. And their importance may be estimated from the consideration that they are worthy of God—originated in his divine mind, and were accompanied in revelation, by the energies of omnipotent power. They were comprised in the message sent down from heaven—were announced to the world by the angels of God, and proclaimed, “Peace on earth, good will towards men.”

Good will—from whom? From our Father in Heaven, the genius of whose gospel, is “peace on earth.” Yes, to allay the angry passions—to cherish truth;—to inspire principles of justice, and render man benevolent and merciful to man, and thereby to make all men better and happier, was the import of the mission of the son of God.

In this glorious cause, Jesus Christ labored—for this, he suffered the contempt of the proud, the injuries and persecutions of the powerful—and died to glut the vengeance of the bigoted, and seal the truth with blood. His life was our pattern, and shows that moral purity—a sincere heart and clean hands, the dedication of our bodies and spirits to God, is our reasonable and most acceptable service. This was the work of grace, in effecting our redemption—by reforming our lives, by turning us from error to truth, from vice to virtue, and from darkness to light. It was a work, which the world most needed; and its completion is salvation. Now the example of Christ is adapted to the condition of every man, and was intended for universal application.

It is in this sense, that he “gave himself for us all,” that he “tasted death for every man,” and is the propitiation for the sins of the whole world.”

There is no wanderer who shall not be restored—no sinner, that shall not be saved, and no child of God shall fail of his inheritance. For “he must reign till all things are subdued unto himself?”—“till every knee shall bow, and every tongue confess him Lord, to the glory of God the Father.”

Ye who now deplore the reign of sin, and ye who feel its guilt and power of condemnation—look up, and bless that God who saves your souls from death, & who, “in the dispensation of the fulness of times, shall gather together in one all things” in Christ.

But though the redemption of man was the primary object of the gospel, it was by no means, its exclusive object. Man, with all his comforts and enjoyments, is yet destined to decay; and sooner or later sinks into the grave. The tenderest ties which affection binds around the heart, are dissolved; and nature mourns the loss of kindred and friends, torn from us by the grasp of death. Besides this, we feel our own mortality, and spontaneously ask,—“if a man die, shall he live again?” It remained for the gospel to answer this question, as no previous dispensation broke the silence, or shed one ray of light upon the darkness of the grave.

Here human reasonings failed—and that intellect, which assimilates its possessor to the Deity, found an impenetrable barrier to further investigation, in the mysteries of the tomb. The consequence was, that poetic fancy peopled the region of death with unreal shadows; but left man to feel all the miseries of doubt, or the utter hopelessness of despair. No truth dried up the fountains of sorrow, & no hand wiped away its tears.

The resurrection of Christ, at once triumphed over the uncertainty of the speculations of philosophy, and by removing
its doubts, imparted the confidence of substantial reality. "Life and immortality were brought to light." And the parent, the child and the friend, who saw the grave close over the lifeless remains of the object of the most tender love, looked forward to a period of renovation, when "death shall be swallowed up in victory." The future ceased to inspire anxiety, and though man mourned, it was no longer without hope. His sorrows flowed from present bereavement, while his hopes centered in "an inheritance incorruptible, undefiled, and that fadeth not away."

This glorious doctrine is adapted to the wants of all, and was designed for the comfort of all the living, by inspiring the hope of immortality for all the dead. It spoils death of its sting, and the grave of its terror—it binds up the wounds caused by affliction, and enables man to die triumphantly and in peace.

Such are the favors of a benevolent Deity—freely bestowed upon the children of his love. And such with their nameless ramifications, the great truths which the minister of religion is bound to teach, and it is the imperious duty of a professor of the gospel, to learn. For without them, he cannot know God, and cannot find or feel those exalted motives to love and serve him, which that knowledge will inspire. By their influence, you will behold on the throne of heaven, "the Father of the Spirits of all flesh"—wielding the scepter of universal empire, but to scatter blessings on all that live—revealing his truths, to diffuse peace and happiness among mankind, and bringing immortality to light, "to comfort all that mourn."

Is it possible for you to know and feel these truths, and not love and venerate that Almighty benefactor who has bestowed them? No—whenever you refer to your daily comforts—your social enjoyments—your moral privileges, and your glorious destiny; the Deity finds an altar of gratitude in your hearts, and you explain—"we love him, because he first loved us."

The paternity of God, seen in his providence, and sustained by the message of his truth—that truth which promises salvation and immortal life to all mankind, is the imperishable foundation of the genuine spirit of devotion. It is then no longer a dull and cheerless service—no longer marked with the courtly fawnings of the mere expectant of favor, nor corroded by the dreadful workings of a mind in fear. But as children come to a beneficent and fond parent, so the worshipper approaches his God with confidence, affection and joy.

In minds influenced by these principles, the truth is too precious for exclusive appropriation; they will look upon community and upon their children, and will erect temples for social worship and public instruction, where successive advances in the knowledge of God, shall inspire new motives to devotion and praise.

Brethren—Proprietors of this house, I felicitate you on the success which has attended your labors, in the completion of this beautiful and convenient edifice.

And I am happy in the belief, that the views given on this occasion, of the nature and reasons of religious worship, correspond entirely with your own—that it is the consideration that God is our Father, and friend, which inspires every act of homage and devotion towards him. And that it is our social nature, and our love of truth, which leads us to erect triumphal monuments of those who may choose to tender their devotions at the same altar.

You have long since learned, that from many of those who differ with you in religious opinion, you can expect no indulgence. They have denied you in this vile place you have been accustomed to occupy for religious purposes—and you can therefore more fully appreciate your present privileges. But you will never use them to the detriment of the rights of others. Let this be the "house of prayer" for all denominations of Christians, when not immediately necessary for your own use.

But allow me to ask—if you can believe that the knowledge of the Divine goodness and grace, is the only foundation of all true religion; of that inward gladness which springs up in the heart, on knowing the relation between God and man—and at the same time, such emotions can leave the heart cold and indifferent to the interests and duties of religion? Men may affect what they do not feel, but they cannot feel what has no effect upon them. And community will now judge of the power of the gospel over your own hearts, by the faithfulness with which you devote yourselves to the cause in which you are professedly engaged.

If it sees you habitually absenting yourselves from this place, on seasons of worship, when able to saunter abroad for amusement—if it witness your neglect of encouraging your families, your dependents and your friends to come up to the house of the Lord—believe me, your professions will be turned to your reproach. The world will only believe you sincere, when you act sincerely; and will never respect your professions, till you show that you respect them.

There is still another consideration, which must not be passed over in silence. You employ a moral and talented man, to preach, at stated seasons, the doctrine of divine truth, and to aid in offering up the public devotions. Can the objects of his administration be attained without your presence? You are in earnest that your children should imbibe the maxims of truth and virtue—but can you expect them to do so, merely by erecting this beautiful house? Those objects will be best attained by accompanying them here.

Your minister will also be encouraged by your presence—he can give no instruction to bare walls and vacant seats; nor will strangers flock to that sanctuary which is abandoned by his acquaintances and friends. If, therefore, you would promote the cause of truth—if you would see "the pleasure of the Lord prosper in your hands" if you would see this hillhill with devotion—while you were among the world, if you would convince the world of the sincerity of your professions—you will come up hither—wait at this altar, and here tender your devotions to your Father which is in heaven.

And now, O God, we dedicate this house to the solemn purposes of thy worship and praise, and to the promulgation of thy truth—here may thy people worship thee in spirit and in truth—and let this place beto all who here shall call upon thy name—"none other than the house of God, and the gate of heaven."—AMEN.

A famous general in the Muscovite service, having come to Paris for the recovery of his wounds, brought along with him a young Turk, who was already known as a seer by the sages of the college of seers of Constantinople (who are also other as positive as the devils of that disputes) thinking it a pity that the poor Turk should be so far as he was able to turn christian and promised, for his encouragement plenty of good wine in this world, and paradise in the next. These advantages were too powerful to be resisted, and the Turk being well instructed and catechized, at last agreed to receive the sacraments of baptism and the Lord's supper. The priest, however, to make every thing sure and solid, still continued his instructions, and began his catechism next day with the usual question—"How many Gods are there?" "None at all," replied Benoist, for that was his new name. "How are all the created seated?" "To be sure," and the honest proselyte; you have told me all along there is but one God, and yesterday I eat him."—OLIVER CROMWELL.

After he was made Protector, he gave orders for several pieces of ordnance to be immediately cast: it was desired to know his pleasure, what arms should be upon them? To which he answered, the arm of the common wealth of England: and after a little time added, "and let the motto upon them be, open our lips, and our mouths shall proclaim thy praise."

These pieces were all broken up at the restoration.—Monthly Magazine, 1812.
LETTER IV.

TO REV. D. C. LANSING,
Pastor of the Second Presbyterian Church in Utica.

SIR—I feel myself again called upon to address you publicly on the subject of your late lectures on Universalism. Though I have fully discharged my duty to you, in a former communication; and though I consider you beyond the reach of argument, determined not to exercise that reason with which God has endowed you, and your "heart," so "fully set in you to do evil," that neither gentle persuasion nor severe rebuke have any effect on you whatever; yet duty to my God, to my own conscience, to the cause in which I am engaged, and to an insulted and abused public, require this labor at my hand; and you may rest assured, that when duty to these requires it, I shall not be backward in obying the call.

Should any part of this communication appear similar to the arguments in the prayer with which you opened your paper, to "answer a fool according to his folly," it will be, that you may not be wise in the conceit of your followers, rather than of your "own counsel." And should the antithesis of this prove—"an answer not a fool according to his folly"—be observed, it will surely be for this reason operating on my mind—"lest thou be like him."

I was present at your last Sunday evening's meeting, and heard what you stated to be the closing or last of your thirteen lectures on Universalism. Your text was in 1 John, iv. 1. "Beloved, believe not every spirit, but try the spirits, whether they are of God; for many false prophets are gone out into the world." This text, Sir, I believe was not only verified in the last two days of the apostle who penned it, but that we have both peculiar and actual demonstration of its truth, and more full verification in the present day. After repeating your text, you turned to 2 Timothy, 4th chapter, and read the first five, and 7th verses: "This know also, that in the last days perilous times will come. For men shall be lovers of their own selves, covetous, boasters, proud, bashfulers, disobedient to parents, unthankful, unholy, without natural affection, truculent-breachers, false accusers, incontinent, fierce, spoilers of those that are good, traitors, headly, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: From such turn away. [Here I involuntarily found my head turned away] from the speaker.] "Ever learning, and never able to come at the knowledge of the truth."

After reading the above, you turned to your congregation and said, "Such a sentence, such a particular description as this, one would think, would close all controversy for ever, in relation to the persons, or the class of persons, here intended by the apostle." And so thought I, Mr. Lansing. I thought, however, your hearers would have known better how to make the application, and what particular sort of people are intended by the apostle, had you read the 8th verse, which by the bye stands directly between the 6th and 7th, which reads thus: "For of THIS sort are they which creep into houses, and lead captive silly women," &c. How appropriate! how particular! how exactly do this language describe certain characters in this age of the world? For you had just read over (previous to commencing your sermon) the names of several females, whom you had thus "led away captive," as candidates for admission to your church the next Sabbath! Who can doubt the application of the apostle's words in this case?

This, Sir, may be considered as "answering a fool according to his folly." By it you can judge experimentally how it seems, to have such epithets and apppellations as the above heaped upon one's self. Had I the least idea that you were honest, candid, and serious in your charges against Universalists, and that you did sincerely believe one half that you stated about them that evening, I should write in a different style. I would reason, and plead, and argue with you; yes, I would "entreat you as a father," to reconsider what you stated, to review the subject, and again look into that system against which you so liberally hurled your envomended shafts of unmingled malice. But, Sir, I am fully persuaded there was no honesty nor candor in what you said; and certainly there was no gentleness, nor dignity, nor polite-ness in it. Not for your sake, therefore; but for the sake of my readers and the public, I shall notice in a serious manner some of your charges and imputations against Universalists.

You stated that "Universalists study the bible, its true; and many of them are very fluent in quoting the scriptures: but then they study them merely to pervert its meaning, misrepresent its truths, and solely with a view to support their own particular doctrine. Neither the morality nor the religion of the bible, will, or can benefit them under these circumstances. For they study the bible in order to explain away its meaning." Now, Sir, can you, any rational person, believe this is true of Universalists? What motive can we have for adopting such a course as this? Are we not as much interested in the truths contained in the bible as any people in the world? We certainly can have no interest in error or falsehood. And if the doctrine of endless misery be taught in the bible, we are as much interested to know it as any class of people can be. Were we running the race of popularity, and seeking the applause of men, we should certainly take a different course—we should follow in the popular current with yourself, and lean on the prejudices, and fatten on the credulity of the people. But now we oppose the popular dogmas of the day, and subject ourselves to the reproach and enmity of high-toned Pharisaees and persecuting bigots: And can it be believed that in addition to this, we are voluntarily exposing ourselves to endless torments in the future world? Impossible! Were we disposed to be dishonest, we would certainly be dishonest in the popular sense: that if no motive with reference to an hereafter could influence us, we might at least have a present motive to lead us to such conduct.

You stated that "the grand design of God in revealing his will, must have been to increase holiness among men, instead of lessening it; that is, to appear in that revelation which is hostile to holiness. Hence, the doctrine under consideration (viz. Universalism) cannot be of God—cannot be taught in his revelation—for we have seen in these lectures, that it does not produce holiness, but the reverse." Here, Sir, your predicate is correct; but your conclusion is false and unfounded. For in your lectures you have asserted, without proof, or the shadow of evidence, that Universalism is immoral and licentious in its tendency. I might assume the same premises, and assert the same of Presbyterianism—that it was licentious, and therefore could not be of God—with as much propriety, and I think with more truth; than you do of Universalism. Can it be, Sir, if God designed to increase holiness among men by the revelation of his will, that he will place any of them in a condition where they must eternally remain unubleff? If he designed to prevent sin, will he fix any of his creatures in a state of endless sin, as your theory maintains that he will?

You say of Universalism, that it makes all the threatenings of God perfect folly and nonsense. As examples of the expositions of Universalists, and their manner of explaining away the threatenings, you stated that they held the meaning of these words, (Mark xvi. 16, and John iii. 36)—"he that believeth and is baptised shall be saved, but he that believeth not shall be damned,"—shall not see life, &c. to be this, viz.: "He that believeth shall be saved, and he that believeth not go to heaven! and the meaning of Matt. v. 29, 30, respecting 'plucking out right eyes, and cutting off right hands,' &c. to be this: 'If thy right eye offend thee, pluck it out and cast it from thee; for it is better to go to heaven with one eye, than to go to heaven with two good eyes!' 'If thy right hand offend thee, cut it off; for it is better to be a good man and have one hand and one eye, than to be a bad man and have two hands and two eyes!" You then exclaimed, in view of these expositions which you imputed to Universalists, "O, what folly! what presumption! this is putting nonsense into the mouth of God Almighty!" Now, Mr. Lansing, you did certainly know better than this. In these statements, you did most maliciously, and willfully pervert, misrepresent and caricature Universalism; and you knew it, in the time of it. You know, no Universalist ever did thus believe, or thus preach, or thus write. You know these imputations against Universalists were as false and as wicked as the heart that conceived them. And if any thing in the world could convince me of the truth of the doctrine of total depravity, certainly the wickedness & depravity you manifested that evening, while professedly in the service of God, would be set down among the strongest evidences of its truth.

Suppose, Sir, I were to represent your views of the above texts, thus: "Mr. Lansing preaches that, he that believeth not shall inevitably be eternally damned—all mankind either are, or have once been, unbelievers: therefore Mr. Lansing..."
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

preaches that all mankind will be eternally damned! O, what folly! what presumption!” Again: “Mr. Lansing preaches that no man can go to heaven, but certainly will go to an endless hell, unless he literally plucks out his right eye, and literally cuts off his right hand: not a single member of Mr. Lansing’s church, nor a single Presbyterian in the United States, has ever done this: therefore all Presbyterians in this country, Mr. Lansing’s church included, and himself with them, (for I perceive you have two hands and two eyes,) will certainly go to an endless hell.” This, sir, would be as fair a statement of your preaching, and I contend fairer, than you gave of the expositions of Universalists. For you gave no explanation of these texts at all, other than literal, but left your hearers to infer that you believed, unless a man literally plucked out an eye and cut off a hand, that he must go to hell.

I shall now state briefly my views of these texts, not on your account, but on account of my readers and the public. Mark, xvi. 16. “He that believeth not shall be damned,” or condemned, (the original being the same for both words,) and John, iii. 36, are explained by their parallel, John, iii. 19. “He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” The believer “enters into rest,” “hath the witness in himself,” “hath eternal life,” (for “this is life eternal that they might know the only true God, and Jesus Christ whom he has sent,) and rejoices in the hope of immortality through Jesus Christ, being “saved” from doubt, darkness, fear and mental wretchedness.

But the unbeliever is damned, or “condemned already,” “makes God a liar,” (or treats him as much,) “because he believeth not the record that God gave of his Son; and this is the record, that God hath given to us eternal life, and this life is in his Son.” In consequence of disbelieving this, the unbeliever is in doubt, darkness, and uncertainty, under condemnation. But he could not treat God as a liar, nor be condemned for not believing, if it were not a fact that eternal life was the gift of God, for him, through Jesus Christ. Therefore his condemnation will remain just as long, and no longer than he remains an unbeliever.

Neither of these texts declare that any of the human family will eternally remain unbelievers; nor does either of them mention or hint at the doctrine of endless misery. It is only on the ground that all men will finally become believers, that we maintain, agreeably to the general tenor of scripture, that all will finally be saved.

The meaning of our Saviour’s words, (Matthew xix. 29, 30, and its parallel, Mark ix. 42-47,) is profitable for those that one of the members should perish and not that thy whole body should be cast into hell;” was undoubtedly this: That it was better for those who heard him, to forego some of their present enjoyments, to relinquish some of their temporal interests, whether stations or offices of honor, emolument or profit, that they might hold under the civil or religious economy of the Jews, (even though they might be as dear to them as right eyes or right hands,) and thus “enter into life,” or “the kingdom of heaven,” or the gospel dispensation, by becoming followers of him; than it would be to retain those stations or advantages, and remain out of his kingdom, or the light of the gospel, and be subjected to the awful punishments and dreadful calamities that would shortly overwhelm that nation in ruin. The word here rendered hell, is, in the original, Gehenna, literally the valley of Hinnom, situated a little to the southeast from Jerusalem; a place as familiar to the Jews as the Mohawk river is to the inhabitants of Utica. In this valley the Jews, in our Saviour’s time, kept a fire constantly burning in which to consume the carcasses and offals of beasts, and the flith that was carried out of the city. This circumstance accounts for the phraseology in Mark, “where their worm dieth not and the fire is not quenched.” This place had formerly been used for those abominable sacrifices, in which the idolatrous Jews had caused their children to pass through the fire to Moloch. A particular place in this valley was called Tophet; in Hebrew, the fire store, in which some suppose they burned their children alive to the above idol. After the cessation of idolatry among the Jews, their Sanhedrin, or grand council, frequently inflicted punishment upon the worst of criminals, by burning them alive, in hell, or the valley of Hinnom. In reference to these dreadful scenes, that were associated with the name Gehenna, our Saviour undoubtedly uses the phrase Gehenna, (hell,) and Gehenna tou poou, (the hell of fire,) figuratively, to represent the dreadful calamities and sufferings of the Jews, or the unbelieving part of Israel, when the measure of their iniquities should be full, and wrath should come upon them to the utmost—when Jerusalem itself should be the fire store or Tophet of Gehenna, the furnace in which God would gather that wicked people, (as brass and tin, and iron, and lead are gathered in the midst of the furnace,) and blow upon them in the fire of his wrath, and melt them. (See Ezek. xxi. 31, 32, and xxii. 17-22.)

The disciples of Christ, by plucking out right eyes and cutting off right hands in the sense intended, or becoming followers of Jesus, receiving his instructions and obeying his admonitions, were enabled to escape with their lives, by fleeing from Jerusalem when they saw it compassed with armies; (as he had told them they should know whereby, that the desolation thereof was nigh;) but the unbelieving Jews were overwhelmed with calamities and destruction when the measure of their iniquities was full. “For if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” Or if, as by a miracle, the disciples were enabled to escape with life to the city of Pella, when Jerusalem was destroyed, what fate must await those who heeded not the instructions of Jesus, not knowing when the desolation of their city would come, but continued to add sin to sin, every day of their lives?

Respecting the text, that speaks of destroying "both soul and body in hell," or casting into hell "after he hath killed the body," which you re-

pected with so much apparent exultation, I observe, learned commentators differ widely respecting the import of the passages. As the word soul, is susceptible of different constructions, (in many or most passages signifying animal life, as in Matt. xvi. 26,) some have supposed that the power Jesus warned his disciples to fear, was, the power of the executioners of the law, who had not only the power of taking life, but of taking it in the most shocking manner imaginable, even by burning alive in hell; or Gehenna, thus destroying the life, or soul, and body together, who also had the power of taking life in various other ways, and exposing the dead carcase, to rot above ground, to be devoured by worms, to be refused the right of burial, that it might be "an abhorring unto all flesh." (See Isa. lxi. 24,) and thus disfigure their names and memories. See Dr. A. Clark, on Matt. v. 22, and other places, relative to the different tribunals among the Jews, and the different degrees of punishment those tribunals could inflict. Others have supposed no other being could be meant but God. But allowing God to be the being mentioned, it by no means proves that he will destroy any of his children in hell, in another state of being; his having the power to do it, no more proves that he will do it, than it proves that he literally raised up seed to Abraham of the stones of the field, or that Christ commanded "twelve legions of angels" to come to his assistance when he fell into the hands of the Jewish High Priests and Elders, because they had power to do it. Much less does it prove the doctrine of endless misery, for the word destroy, literally signifies, to annihilate; and if the soul be annihilated, misery will of course cease. But you do not believe God ever did, or ever will annihilate a soul. This text therefore, cannot be at all to your purpose. Whatever be its true import, it says nothing about endless misery. We should always be careful to put no construction upon any doubtful passage of scripture, that is manifestly against the general tenor of the bible, the known perfections of the Deity, or the positive declarations of plain unequivocal texts; such for instance as declare "God is love;"—"He is good unto all, and his tender mercies are over all his works;"—"He loves all the things that are, and abhors nothing that he has made—he never would have made any thing to have hated it!—He "is the Saviour of all men,—will have all men to be saved and come unto the knowledge of the truth." He is without variableness or shadow of turning.

Sirs, the most objectionable, indecent and slanderous part of your last Sunday evening’s argument against Universalism, remains yet to be noticed. I shall pursue it no farther in this letter, but reserve the remainder till next week. In the mean time believe me, sir,

Yours with as much respect as ever.

D. SKINNER.

UNIVERSALIST CONVENTION.

The Universalist Convention of the State of New York will meet, in annual session, at Utica, on the second Wednesday (19th day) of May
next, agreeable to its last adjournment. This early notice is given in order that the time and place of meeting may be generally understood, and that the delegates appointed to attend may have their memories refreshed in season to be prepared for attending. The following are the delegates appointed to attend, by the fire associations belonging to the Convention, viz.

CENTRAL ASSOCIATION.

N. Stacey and { Ministering Brethren.
R. S. Smith, Oliver Sabin, of Marshall, and Prosper Rudd, Esq. of Western, { Lay Delegates.

BLACK RIVER ASSOCIATION.

C. G. Ferson and { Ministering Brethren.
Pitt Morse, John C. Foster, of Antwerp, and { Lay Delegates.
Isaac Mandell, of Ellingsburg, { Congregational.

CONVENTIONAL BRETHREN.

Wm. Underwood and { Ministering Brethren.
Abraham Marsh, of Salisbury, { Lay Delegates.

CHEWAGO ASSOCIATION.

Nelson Doolittle and { Ministering Brethren.
Eli Tarble, of Smithville, and { Lay Delegates.
Thomas Brown, of New Berlin, { Lay Delegates.

HUDSON RIVER ASSOCIATION.

A. C. Thomas and { Ministering Brethren.
Benj. Whitney, E. Dowre, of Charlton, and { Lay Delegates.
Wm. Kelsey, of Troy, { Lay Delegates.

REMOVAL.

Br. Isaac Whittall, late of Ogden, Monroe co. has recently removed to Farmington, in the town of Barre, Orleans co. We are happy to learn, that with his characteristic zeal and faithfulness he is constantly engaged as an Evangelist, preaching the gospel of "glad tidings of great joy to all people." His labors are extended through the towns of Riga, Sweden, Clarendon, Murray, Barre, Ridgeway, and Elba. His labors, we learn, are successful in building up the cause of Zion in the west.

[For the Magazine and Advocate.]

Mr. Editor:—Dear Sir, having the fullest confidence in your choice of the better means for promoting the cause of truth, I submit wholly to you, the propriety of rejecting or publishing, whatever I shall forward to you. I have been induced to send you the following, from the conviction that it is highly necessary that the "vig" should be rightly bent." And as the first ideas conceived by children are the most lasting, they ought to be noticed so much as to be addressed privately, and in a style too, that they can understand. Our country is full of orthodox tracts, addressed, not to children's understanding, but to their terrestrial imaginations.

AN ADDRESS TO CHILDREN.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." What happy sensations does this afford you, children? I am thus assured of the love of M. by his son Jesus Christ; who also says that you shall be joint-heirs with him in the happiness which God's love produces. To be assured that you shall go to heaven, where you will meet all your relations and friends; to know that God does, always did, and forever will love you; should make you strive to do all the good you can in this world, that you may be happy here. You love your fathers and mothers because they love you, and do all the good for you that is in their power; and when you know how much they love you, then will you love them. Then how happy should you be when you know that God and Christ love you, and are able to do so much more for you, than your parents are?—For Christ has said: "Think not that I have come to send peace on earth, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." If you are assured of the love of God, you will be assured of a certainty that he will not die, that in light you might love him and be happy. God so loved you, that he sent his own dear son, that whosoever believeth in him, should not perish, but have everlasting life. Now Christ came to save you from sin, and to die that you might be saved from sin, death and hell are, that Christ came to save you from sin. It is disobedience to the commands of God, and a belief that God hates you, or any of the human race, and that you ought to hate those that you believe God hates. The death, is that condemnation for sin within yourselves, and a sad, gloomy and desponding feeling in your hearts, when you think that God has prepared a lake of fire and brimstone to cast you into after you are dead, by which belief you become dead to heavenly things. The heaven, from which Christ, who is the Resurrection and the life, shall raise you at the last day. In another sense it is the keen anguish which you suffer, you shall be cast out to you the misery of the damned, and inflate you with the same vindictive feelings that you believe God possesses. These are what Christ came to save you from. Then as that God requires of you, is, that you should believe that he is good, and that you should exercise the same love to one another, that he does to you. Christ calls himself your shepherd; and you, his sheep, so that if you love him, you, and will shelter you from all harm. Now God never changes his mind, neither does his son Jesus Christ, so that if they love you now, they will always love you, when they chastise you, you not wish to make yourself miserable for one moment, without a benevolent design, but they desire that by means of the correction, you may hereafter, be more happy, by doing more good. So, when God chastises you, by any affliction, he does it for your good—that you may know what affliction and pain are, so that you should not hurt another, thereby making each other unhappy. If you love your parents, brothers and sisters, and every body else, and strive to make them happy, God will make you happy. There is no devil to harm you by your own evil dispositions; no hell which you need fear, so much as that which you make for yourselves. If you are always in the right, you shall be saved, and they who want a hell for those that they hate. God loves no one; but loves all; and so must you love all, and be happy.

[For the Magazine and Advocate.]

WATERTOWN, March 25th, 1830.

Mr. Skinner:—Will you please to give the followingextracts, inserted in your highly valued paper? They have both been received by me.

Mr. Mitchell. 

FRANKLY YOURS,
F. M.

LETTER 1.

WATERTOWN, Sept. 25th, 1830.

Rev. and Dear Sir:—I have been informed, that on the 11th inst. at the Methodist camp meeting, attended in this town, you delivered a discourse, designed to disprove the doctrine of Universalism; and that your discourse was wholly new and original. The object, Sir, of my addressing you at this time, is respectfully to request you to furnish me with a copy of that discourse. As your discourse was designed for the benefit of the community, and doubtless in your estimation, contained conclusive arguments against the system of the infinite, efficacious grace of God; through a Mediator; I humbly hope you will consider my request reasonable, and will be disposed to grant it. I am a conscientious believer in the impartiality of God; but, if you can convince me that it is either erroneous, or pernicious in its moral influence upon mankind, I will relinquish it: for I am deeply interested in the welfare of my fellow men, and I would avail myself of all laudable means to increase the knowledge of it.

If you have the goodness to comply with my request, perhaps I shall be able to show you the premises, or your arguments were defective. In that case, you will have reason to rejoice with joy unspeakable and full of glory.

Being personally acquainted with you, and not having heard the discourse in question, you may possibly think I ought not to make such a request. Why not? If you have really refuted the doctrine which I teach, ought I not to know it? I do not feel in duty bound to apologize for this communication; my request seems to spring rationally from the circumstances of the case. I shall expect an early reply. You will please to accept the expression of my best wishes for your welfare. I am very respectfully,

Rev. Mr. Mitchell.

P. MORSE.

LETTER 2.

WATERTOWN, Jan. 20th, 1830.

Sir:—On the 94th of September last, I addressed a note to you, requesting you to furnish me with a copy of the discourse against Universalism, which you delivered at a camp meeting. As I have most probably received my letter, and have not had the civility to make me any reply; it becomes my duty to hold up a mirror before the face of your profession. Were you not in duty bound, either to grant my request, or offer some reason why you did not choose to grant it? In a similar case, would you be willing that anotherman should treat you with entire neglect? Are you willing that the Rev. Mr. Mitchell, Pastor of the Methodist church in Watertown, should be considered a clown? In my former letter, I assured you, I would relinquish the doctrine of impartial grace, if you could convince me that it is either erroneous, or pernicious. It is not enough in your ability to prove, either the falsity, or destructive tendency of that doctrine; otherwise you would have attempted it; it is enough that I might possibly be able to show, wherein your premises, or your arguments were defective; and thereby furnish you with additional knowledge on the subject; if you would give me a copy of your discourse. For fear I should do this, you make no reply. Thus do you close your eyes against the truth!

I have been informed, Sir, that the sermon of a copy, was of a scandalous character—that it was a repetition of the low sarcasm and vulgar misrepresentation, contained in a discourse delivered some years since, in Vermont, by Haynes; although nearly twenty editions, to gratify the violent prejudices of the most ignorant part of community! Such facts are not surprising that you should be ashamed of that scene, and carefully retain it in your own possession! Haynes's sermon has been refuted without number, but is still in circulation. I have been told, Sir, that you frequently assured your hearers, during the discourse in question, that you stood ready to prove all you had advanced. If you would give me a copy of your discourse, I should be very glad to see, if it were possible; but I confess myself unable to do it without your assistance. Varying the appla-
tion, I will return your own language—Mr. Mitchell, "where is your shame?"

Since you refuse to answer me, I consider it my duty to expose your conduct to the world, that what is spoken of you may be known, and your honesty—your faithfulness and your fame may be recorded for the benefit of posterity!

Yours, &c.

Rev. Mr. MITCHELL.

[For the Magazine and Advocate.]

Mr. Editor:—The following is a part of a letter, written to my brother in answer to objections raised from him, stating the death of our father. The copy is verbatim, with the exception of some names.

LETTER TO A BROTHER.

I need not refresh your recollection, upon any of those scenes of worse than deathly fear, and awful bodings of a burning hell, which we suffered in our childhood, under the instruction of our worthy and pious mother. Pious, kind and affectionate, we know our mother was; and I doubt not, but the most tender regard and solicitous anxiety for our welfare, induced her to imbue our young souls with these deplorable views (though erroneously) thought would be for our eternal benefit. That moderate and unassuming principle, which was the governor of our father's conduct, we know, was to reason. Why did he not oppose his bitter judgment to our mother's overbearing creed? He did not expect, nor desire to gain popularity, honor or wealth, by his own importance; he was humble; but he had a heart-felt desire to promote that domestic tranquility, without which a home is no place of rest to man. How far he succeeded in obtaining that object, we well know; as that pestering spirit of sectarianism, which his (ought to be) better half possessed, (having derived it from her creed,) could not be content without caustic ridicule on earth, what she believed he would suffer in hell, for his non-conformity to her holier creed. But, with all his sins of heresy upon his head, in the judgment of the wise, and you, he died in the firm belief:

"That God both merciful and just is,
And would not plunge his soul in woe;
For crimen, six thousand years ago;"

leaving our widowed mother in the full belief that she (and with her brother and sister) shall be "in the arms of an offended and incensed God, rejoicing at the forewarning mercy and vindicative love of him, whose mighty saving power had been displayed in the love and grace of one loved (now hated, for God's sake) his toils and cares.

Read this to your mother, and ask her if her creed is founded upon the word of God, which breathes nothing but his love, that endures forever. The love of God for his offspring, as far exceeds that of a mother for her child, as infinity transcends our finite capacity. Ask her why she strove to prolong her offspring's life, or why she smothered his dying pillow? Was it love, mercy or benevolence, that prompted men to such acts of kindness? Is she possessed of such happy attributes, and yet deny them to our Heavenly Father, whose only wish is to confer the greatest possible good on his works of his own choosing? Let her reflect whether she (like a mother) is not bounded by the will of God when the line of life is to eternity. May she be enabled to say, "O! my death! where is thy sting!" and rest assured that God is the Saviour of All.

The above immigration, which we formerly entertained, upon all religious subjects, (in consequence of our education) and which of

For salutary ardor—pulpit hate—
For truth preserved, and charity forgot.

Those scenes are fled—those domes are swept away,
Succeeding domes now totter to their fall,
And venerating mosques, on moulder'd famoun decay,
While desolation bends to grasp them all."

[From the New-York Evening Post.]

ODE TO SPRING

Thou fairest of the seasons—Spring!
Child of a stormy air,
Stern Winter; all thy welcome sing,
Thy early smile admire.

All living things on land and main,
Or in the air above,
Feel the soft influence of thy reign,
And earth awakes to love.

Come, source of hope, thy ripples fair,
With budes and blossoms crowned,
Breathe thy sweet fragrance thru' the air
And scatter verdure round.

Thy stores unlock, shed out thy might
On garden, mead, and lawn,
And clothe in revelry the light
Her lonely widowhood.

Hail, nurse of fruits, thy genial breath
Already scents the gale,
And clothe the earth with flowers
Germs that shall deck the vale.

The lifeless herb, the leafless spray,
Shoot in thy warmer showers,
And clothe in living bloom the earth
That blossoms in the sun.

Called by the genius of the year,
I stray by sounding floods,
Or hidden in the shade to hear
The murmur of the streams.

Thy smile that wakens nature's sleep
A higher pleasure yields,
Than Summer's foliage full and deep,
Or Autumn's plentiful fields.

UNIVERSAL BOOKS.
For Sale by D. Skinner at his residence on Burnet street.
Street's New Universal Almanack Bound.
Petit Pierre on Divine goodnes.
Review of Hacks' ten letters against Universalism, by R. Cassileth.
Ballou's Thoughts and reply to Hudson, Ballou's 2d Inquiry.
Evangelical Repository.
The City of Nice, having been the place of the first general ecclesiastical council, and the scene of some events which hold a conspicuous place in the history of the church, every thing relating to it claims an interest in our feelings. The following description of that city was written in Feb. 1900, by J. D. Carlyle, professor of Arabic in the University of Cambridge, England. S. R. S.

"It is impossible to form an idea of a more complete scene of desolation, than Nice now exhibits—streets without a passenger, houses without an inhabitant, and ruins of every age, fill the whole fabric of the once celebrated city. The deserted mosque, whose minaret we ascended in order to obtain a general notion of the plan of the town, is now surrounded by the remains of a Christian church, and many of these remains, upon a closer inspection, showed clearly that they had formerly belonged to a Pagan temple—our Mahomedan Mosque was falling to decay, and like its predecessors in splendor, must soon become a heap of rubbish, what a generation of ruins was here!

'The walls of the city are still pretty entire—
They embrace a circuit of nearly three miles: but the spot enclosed by them is mostly taken up with gardens and mulberry-grounds—there are not more than five streets, the whole circumference, and out of those only one hundred and fifty are tenanted. The Greeks possess but one place of worship in this city—resembling a Greek church, it is surrounded by a whole circle of houses: it was formerly the cathedral of Nice, but has been converted into a custom-house. The archbishop resides at an adjoining village. Such is the state of the cathedral of Nice—so often monged with priests and prelates, so often echoed with controversy and contention—it is now reduced to a mossy, unroofed pavement, surrounded by four bare walls."

Nicea, bail! renowned for fierce debate,
For synods bustling o'er your silent spot,

PUBLICATIONS.

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TERMS.—To Mail and Office Subscribers, $1.50 per annum, in advance, or $2, if paid within three months from the time of subscribing. No subscriber receives for less than a whole year; (unless the money be paid in advance,) and no paper discontinued till arrears are paid, except in the discretion of the Publishers. Agents or Companies, paying for eight copies, are entitled to the ninth, gratis. All communications, by mail, to the Editor, must be endorsed to P. T. Village Subscribers, who receive their papers by a Carrier, $2 per annum, payable half-yearly in advance.
Almost every one, we suppose, has seen the orthodox tract entitled the "Strange Thing." It has been published by the American Tract Society, and scattered all over the land, like the seeds of the thistle before the wind. The following counterpart to that tract was published some time since in Boston. It is a successful reply to the pretended argument of the Strange Thing, and ought to be circulated throughout the country. We will do what we can to extend its circulation. Though it is an article of some length, the reader will find it valuable and interesting.

**Christian Intelligencer**

**COUNTERPART TO "A STRANGE THING."**

The author of "A Strange Thing" is informed, that successful as he thought himself in discovering wonders, he had not the good fortune to hit on what are, by far, the most strange and wonderful facts, in the very subjects he examined. If he please to go over the ground again, with us, his taste for the marvellous will, we think, be gratified with something worth the while.

- To begin then: The first thing that excited his astonishment, supposing Universalism true, was "the solicitude which the apostles manifested for the salvation of their hearers;" and he wondered, particularly, that St. Paul should have had great heaviness and sorrow of heart for the blinded Israelites, and that he should have prayed to God for their salvation, if he, the meanwhile, believed they would be saved. Now, we grant it strange indeed, that the apostles should have felt solicitous for the accomplishment of what they supposed would be, eventually, effected; since it is the most shining trait in true wisdom to be solicitous for the accomplishment of those things only which it knows will never take place: witness, for instance, the solicitude St. Paul, in his shipwreck, evinced for the preservation of the crew, which God had assured him should suffer no loss; and witness, too, the solicitude of God, now fast for the salvation of the elect, which they believe to be as sure as "the rising and setting of the sun, and the rotation of the seasons." We must also grant it very strange, that St. Paul should have prayed to God for the salvation of the blinded Israelites, if he really thought they would be saved; as, in such a case, it would seem difficult to exonerate him from the charge of having prayed in faith, as Christ commanded, believing that he should receive what he asked. In a word it is not to be denied that our author did discover some strange things; but here is a still stranger thing, which he overlooked. It is this: St. Paul actually asserted, in the very next chapter after those from which our author took his quotations, that the blinded Israelites, for whom he had great heaviness, should positively be saved! Will our curious friend take his Bible, peruse the ninth and tenth chapters of Romans, where the passages he quoted are found, and then read onwards into the next chapter? he will there meet with the following—"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest, were blinded. * * * * * * I say then, have they stumbled that they should fall— God forbid; but rather, through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? * * * * * * For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? * * * * * * For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceit,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved. * * * * * * For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God!" Rom. xi. Such is the grand, the unspeakably glorious result to which St. Paul arrived in that very connexion where our author thought he was bewailing the endless misery of the blinded Israelites, and dutifully praying to God, like a true Hopkinson, to save those whom he had determined to damn forever!

2. The gentleman observes in the second place, "If the doctrine of Universal Salvation was taught by the apostles, it appears to me strange that their hearers were so much alarmed at their preaching;" and he then cites the instances of the three thousand who were pricked in their hearts upon hearing Peter's sermon on the day of Pentecost, of the jailor, who asked Paul and Silas what he should do to be saved, and of Felix, who trembled when the apostle reasoned before him of righteousness, temperance, and judgment to come. We may remark, as we pass along, that this gentleman thinks that, while people once believe they shall be saved, after, there is nothing left, in heaven or earth, to produce such an emotion as alarm, or to touch their hearts. This being the case, let us remind him that a new and boundless field of the most astonishing wonders lies before him in the everyday experience of all mankind, who, with a most malicious disregard of his theory, obstinately persist in feeling and acting just as though they were terrified and strongly affected by some other objects than eternal damnation. We must not stop, however, to explore this field now; for our author is doubtless waiting with impatience for some strange thing to appear in the particular subjects which he himself introduced. Then let him turn his attention to the case of the three thousand, whose hearts, he thinks, can have been pricked by nothing else than the fear of endless torment, roused by Peter's sermon. Now, does it not appear strange that this was the case, when we consider the fact, that they had not heard Petæ say a word about torment of any kind? We have the instance of St. Peter's sermon on that occasion, recorded in acts ii, and there is not one threatening in it! It is a matter of curious speculation, how the appearance...
tle contrived to terrify them with the doctrine of eternal punishment, without making even the most distant allusion to that subject; and there is, perhaps, a chance for minds easily affected with wonder to be surprised that we, at this late day, can know with such perfect certainty, that it was the fear of endless damnation which prick'd their hearts, when the Scriptures do not so inform us, and when the account itself would seem to show that it was simply an ingenious horror at discovering that it was their long-expected Messiah whom they had crucified. With regard to the jailor, our author must acknowledge it a very astonishing thing, that, while under the most terrible apprehensions of going to an endless hell, he should have cared so little about it, as to attempt rushing through the headlong, by suicide, as he did, merely because he thought his prisoner had escaped. We hope we succeed so well, in providing gratification for this gentleman's taste for the marvellous, that he will accompany us further.

3. He says, "Admitting that Christ and the apostles taught the doctrine of Universal Salvation, it appears to me inexpressibly strange, that their hearers manifested so much opposition to their preaching." But what must be his astonishment, when we inform him, that the case continues the same to this very day! Know, then, dear sir, that there is such a thing, now, as opposition to Universalists; and that it is of the same sort which their Masters and his apostles encountered in ancient times. Of all the sects of our country, there is not another so Zealously, nor malignantly opposed, as the Universalists. They are denied the name of Christians; they are called, sometimes devils, and sometimes devil's ministers, as Christ and his household were called Belzebub; those who dare to profess Universalism are cast out of the synagogues, as they were of old, in short, every abuse, which the laws of the land do not prevent, is exhausted upon them; and they are obliged to say, as did St. Paul, "If we labour and suffer reproach because we trust in the living God, who is the Saviour of all men, specially of those that believe." 1 Tim. iv. 10.

And, dear sir, to increase your astonishment, the opposition comes now from the same source as formerly. You doubtless recollect that the priests, the doctors of the law, or divinity, the whole host of high professors in our Saviour's time, were the authors of all the malignant opposition he encountered; and the Universalists now suffer their reproach and abuse from the same class of people.—One characteristic of this class, anciently,

was, that they beheld, and wondered, and perished. Acts, xii. 41. They, doubtless, thought they discovered some "strange things," and, perhaps, published the proposition "that all will be saved," says our author, "there is something peculiarly strange in the language in which Christ speaks of the future state of the righteous and the wicked," as a specimen of which, he brings these words: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." He thinks it peculiarly strange, that Christ should address such words to people, unless those people were in some danger of being destroyed, both soul and body in hell. "Well; but to what end did Christ address these words? Who were they whom he exhorted to "fear him, which, after he hath killed, hath power to cast into hell?" They were his own apostles! [See the contexts of these passages in Matt. x. and Luke xii.]

As this author is a Hopkinsonian, and believes that these elect, these sanctified apostles, were in no more danger of being destroyed in hell than Christ himself was, will he not do us the honor to say, that he finds abundance of very strange things in this his second survey, which wholly escaped his notice in the first? Let us proceed to look at some other passages he has adduced.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." We suspect that our friend is, in some cases, rather apt to see strange sights where there are none. There are people who can scarcely take an evening's walk without encountering vagrants from that same infernal pit, which this gentleman saw so plainly in the foregoing passage. Let us go back with him, and look at it more carefully: "And he came unto his disciples, and saith unto them, verily I say unto you, it is hard for a person to enter into the kingdom of heaven; for it is easier for heaven to come down to earth, than for earth to go up to heaven." Now, dear sir, keep calm: have we thus far heard any thing of endless misery? No.—"for wide is the gate, and broad is the way that leadeth to destruction,"—does it say eternal destruction? no; or, destruction in the future world? No. Very well,—"and many there be which go in thereat." Does this mean any thing else than simply that there were, at that time, many going in at the wide gate? Must not one have a wonderful imagination to make endless misery out of this? Let us proceed: "because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Pray, sir, look steadily on this sentence, and answer one question: was our Saviour here describing the future, final state of the human race; or was he only saying, of the people in his time, that they had not found the way of life? A text which means nothing more, than that there were but few, at a certain time, who believed in Christ, the way and the life,—is one of the most plausible proofs to be found of the doctrine of endless misery.

The next passage is, "Marvel not at this: for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v. 28. What appears strange to our author here, is, that Christ should have used such an expression. If he did not mean his hearers to understand that some would come forth, in the yet future resurrection in eternity, to endless perdition. Now, let this gentleman look back to the third verse preceding the above passage, and he will see that our Saviour chose, to say the least, a strange way to prepare the hearers for such an impression: "Verily, verily, I say unto you, 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." It is somewhat strange that this language should lead his hearers to suppose that he was speaking, not figuratively of a spiritual resurrection, then beginning to take place, but literally of the real one some thousands of years in futurity. And the phrase "the hour is coming," which, in the scriptures, invariably means near at hand, would not much help them to this conclusion, unless by the modern rule of contrariety.

As our author believes that the parable of the tares and the wheat, and likewise St. Paul's expression, "the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire," &c. relate to the same event that is described in the parable of the sheaf and goats. we shall not be at a loss to consider, them all in one's: "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, and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, 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 sick, and ye visited me: I was in prison, and came unto me. Then shall the righteous answer him saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, 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. Then shall they also answer him, saying, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, ye did it not to one of me. And these shall go away into everlasting punishment; but the righteous into life eternal.

Here our friend feels triumphant. As this passage is a description of the last, tremendous judgment, in eternity, he wonders, in his pleasant, jocular way, how it happens to resemble so much the preaching of those who hold the "glorious doctrine of future and everlasting punishment." But it is a blessed thing to have strength of nerves to talk pleasantly and make a little sport, while ascertaining and contemplating the endless, the unutterable agony of millions, and among them some of the dearest friends we have on earth. Such prospects have a strong influence to soften the heart, and dispose it to mercifulness. The burning of Rome once kept the venerable Nero fifling and dancing in joy for nine days; and the ceaseless flames of our friend's hell must have one natural advantage over Nero's beloved, but too brief confagration, as they will enable the performers to hold on with eternity at least, so it has been calculated. It seems almost pity to put a stop to this sport, when it is carried on in so witty and lively a manner. But we pledged ourselves to show the reader, if he would accompany us, the wonders that he passed unnoticed in his first excursion; and here is one, viz.; Christ solemnly declared, while describing this judgment which our friend thought yet future, that it should be accomplished during the generation in which he lived, or nearly eighteen hundred years ago! "Verily, I say unto you," said Christ, "this generation shall not pass, till all these things be fulfilled." Take notice, the parable under consideration begins thus: "When the Son of man cometh in his kingdom, and all the holy angels with him, then shall he," &c. now, our Saviour had, just before, in the same conversation, fixed the time of this coming, with the utmost care and positiveness: "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 great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Verily, I say unto you, this generation shall not pass till all these things be fulfilled." Matt. xxiv. 30. But we have now shown our friend the wonder. We must leave it wholly with him whether he will continue to call this the last and future judgment; but we humbly flatter ourselves he will find it impossible ever to forget the time which Christ solemnly asserted he was describing, and of which those who heard him must, therefore, have understood him to prophesy.

The next passage is in 2 Cor. v. "For we must all appear before the judgment-seat of Christ, that every one may receive the things in the body, according to that he hath done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men. But we are made manifest unto God, and, I trust also, so, or made manifest in your consciences. But we have no thanks to our friend to consult this text in the Greek original, where he will see that it is the same verb (phaneroo, translated appear, in the beginning of the passage, and made manifest in the latter part; so that the text should be read,—"For we must all be made manifest before the judgment-seat of Christ, that every one may receive the things in the body according to that he hath done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men. But we are made manifest unto God, and, I trust also, are made manifest in your consciences." The meaning of the apostle here spoken, was one that he reminded the Corinthians himself and his brethren had already experienced. It would be somewhat strange if St. Paul meant to teach them, by such language, that this manifestation was not to take place, except out of the body, and at the distance of thousands of years in the future world. We shall conclude this head with a notice of Heb. ix. 27. "And, as it is appointed unto men once to die, but after this the judgment."—One thing is remarkable, that our author here produces only an imperfect member of the text.

The whole sentence reads thus: "And as it is appointed unto the* men once to die, but after this the judgment, so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin, unto salvation." How was Christ once offered to bear the sins of many? Answer: as the men once die, according to appointment; i.e. the death appointed unto the men, is here used as a representation of Christ's being once offered, &c. And how will he appear the second time, without sin, unto salvation? Answer: as the men came to judgment after the death appointed them; i.e. the judgment succeeding that death, is here used as a similitude of Christ's appearing without sin unto salvation. Will not our author acknowledge it a strange thing, that this judgment of guilt and damnation, as he thinks, to the generality of mankind, should have been selected by St. Paul as a striking similitude of Christ's appearing without sin unto salvation? There would have been some resemblance in the comparison, had the apostle intended to represent, by it, the devil's appearing in sin unto damnation. Let our author now read this passage again, and he will discover, that if the death mentioned in the first clause be that natural death which is the destiny of all men, then the succeeding judgment must be guiltless and salutary, as it is a figure of the saving manifestation of Christ to his believers. The fact is, however, that the entire meaning, in this sentence, has been mistaken. By taking the whole chapter together, it becomes manifest that the writer did not here allude to that natural death which falls upon all men, but to that figurative death appointed, by the Jewish rituals, for the high priests to pass through before they entered the holy of holies, clothed with the breast-plate of judgment; and to their appearing afterwards to those without, for the legal justification of the people from their sins.

5. Lastly, the gentleman says, that the righteous are not rewarded, nor the wicked punished in this world; and consequently thinks it strange that they are not to receive their deserts somewhere. That rewards and punishments are not generally received in this life, he proves, he thinks, to demonstration, by the fact that sunshine and rain descend equally on the virtuous and vicious; and that, as Solomon..."
mon says, (luding to the common gifts of fortune,) "all things come alike unto all," &c. By this it appears, that our friend regards as nothing the "joy unspakable" there is in believing, and the "wrath of God" which abideth on the sinner. No; these things are not fit to be named as reward and punishment; but cash,—solid cash, stock, houses and lands, are the great prize, the glorious crown; and they are here bestowed indiscriminately on the good and the bad. Well, be it so; then, they will, perhaps, be dispensed with a little more propriety in the future state. But what appears strange, is that religious people, (of whom our author supposes himself one,) those great professors of religion, who are actuated by the spirit, not of the elder son, but of the father of the prodigal,—the spirit, not of the murmuring laborers, but of the good man of the house,—should find so much anxiety in their hearts less poor, precious sinners be not punished enough, i.e. eternally! Says our author, "the goodness of God must lead him sooner or later, to treat all his creatures according to their characters." He himself has not yet been treated so well as his character requires; but, "sooner or later," God will faithfully pay up the arrears, and give him all the blessings he deserves! God be merciful to us, sinners!

But we are told, that when God does, in this world make a distinction in his treatment of the righteous and the wick-ed, it is often in favor of the latter, if Universalism be true. The old world, the inhabitants of Sodom, and the host of Pharaoh, were destroyed, on account of their sins; but their destruction was only by the fire of removing them instantly to heaven, while Noah, Lot, and Moses were left to a long and tedious pilgrimage on earth. Now, let this subject stand with the very color which our friend is pleased to put upon it; we will show him another wonder that he shall acknowledge equal to it. Murders are taken and condemned to death, they are visited in prison by godly ministers, and converted, as we are told they often are, before the fatal day arrives; so that when the execution takes place, they go immediately to heaven, according to our author's doctrine, there to sing hallelujah, and to shout for joy at the wailings of those they murdered, who are now, perhaps, in hell. Let this gentleman be consistent, now, and contend that the reason why such murderers arrive "so soon" in heaven, is, that they had committed murder, been judged unfit to live, and had their day's shortened; whereas, had they avoided that crime, they must have lingered out a tedious life here; been, perhaps, bless-ed with no instructions from really pious clergy men, and gone to hell at last, like many a good moral man. When our author is provided with such wonders in his own doctrine, he surely need not seek them elsewhere. There is another wonder we wish to show him: he allows that the reason why God took away the inhabitants of the old world, &c., was, that they "had corrupted their way before the Lord." Does it not seem strange, that, because God did not approve of their wickedness, and therefore took them off from the earth, he should send them to a state indefinite more wicked, where nothing but incessant blasphemy and diabolical impurity reign to all eternity! According to this, the true reason why he took them off, was, not that they were too wicked, but that they were not wicked enough, and must be sent to hell to complete their character.

To conclude: when we see this gentleman making a show of his astonishment at his opponents' ignorance of the scriptures, and recollect that he himself mistakes that for a general judgement in eternity, which Christ took the utmost care to assert should be fulfilled in his own generation; when we recollect that he supposed St. Paul to intimate the eternal damnation of the Israelites in the very discourse by which the apostle labored to show that "all Israel shall be saved," in short, when we recollect the many instances, which we have noticed, of his gross misunderstanding of the scriptur-es, we feel mortified that human nature can be rendered so blind by a fool- ish tradition, and yet so self-conceited,—and we consider it absolutely necessary that one who makes it the great business of his life to contend that the very best of men deserve, strictly speaking, no thing but infinite punishment, and at the same time that they are unjustly dealt with, if all men are to fare as well as they hereafter; that even the saints have no merits of their own, and are, in themselves, as unworthy as the vilest sinners, yet that God's ways cannot be equal, unless he give endless glory to the one, and inflict infinite vengeance on the other; that it is altogether the irresponsible power and free grace of God, that first converts the righteous, and then admits them to heaven, yet that it would be partiality to grant the same blessings to other sinners no worse than they,—when we hear him, after all this, and much more of the same sort, jeering about the "strange structure" of some men's minds, we are struck with self concern at the infirmity of our nature; and we anxiously pray God, that he would never suffer the damp, cheerless gloom of superstition to extinguish that ray of understanding which is the candle of the Lord in man.

[From the Delaware Free Press.]

THE SAGE OF MONTECILLO.

The following letter was written by the Sage of Monticello, in answer to one addressed to him by a respectable, and now aged member of the Society of Friends, in the borough of Wilmington, in which he expressed great concern for Mr. Jefferson's future welfare.

I send you for publication a document so valuable, containing principles so elevated, ennobling, and comprehensive, may not be confined in its influence, but may rise like the light of day, diffusing its benign influence far and wide. What ponderous tomes of controversy, with the long drawn subtleties and refinements of scholasticism, doth it happen confront, and consign to most forgetfulness.

BRANDYWINE.

LETTER.

Sir—I have only received your favor of Aug. 29th, and am sensible of the kind intentions from which it flows, and truly thankful for them; the more so, as they could only be the result of a favorable estimate of my public course—as much devoted to study as a faithful transaction of the trust committed to me would perform.

No subject has occupied more of my considerations, than our relations with all the beings around us: our duties and our future prospects. After hearing all that probably can be suggested concerning them, I have formed the best judgments I could as to the course they prescribe, and in the due observation of that course I have no observations which give me uneasiness. An eloquent preacher of your religious society, Richard Mott, in a discourse of much union and pathos, is said to have exclaimed aloud to his congregation, that "he did not believe there was a Quaker, Presbyterian, Methodist, or Baptist in heaven." Having paused to give his congregation time to stare and wonder, he added, that in "Heaven, God knows and distinction, but considered all good men as his children, and brethren of the same family."

I believe with the Quaker preacher, that he who observes the moral precepts, in which all the Churches agree, can be questioned at the gates of heaven, as to the dogmas, in which all differ; that on entering there, the Aristides and Cato, the Penns and Tillocoens, Presbyterians and Baptists, will find themselves united in all the principles which are in concert with the Supreme Mind. Of all the systems of morality, ancient or modern, which has come under my observation, none appears to me as pure as that of Jesus.

He who follows this steadiness, need not, I think, be uneasy, although he cannot comprehend the subtleties and mysteries erected on the heads of the learned; his own clear and simple special followers and favorites, would make him come into the world to lay snares for all understandings but theirs. Their metaphysical heads and ambiguous terms, will not concern you so much, if you are of the same religion, and I am too old to go into unessentials. Repeating, therefore, my thankfulness for the kind concern you have for me, I salute you with friendship and brotherly love.

TH. JEFFERSON.

Monticello, Sept. 13, 1813.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

MAGAZINE AND ADVOCATES.

UTICA, SATURDAY, APRIL 10, 1830.

Letter V. to Mr. Lansing, is necessarily deferred till next week, for want of room

TO CORRESPONDENTS.

The article from "N. R." is well written, and discovers a reflecting mind and a happy faculty of expressing it: but we cannot give it a place at present, for this reason—we are fully persuaded that the total silence of all public prints, in relation to the individual who is the subject of this article, will be the most effectual cure of his folly, if sought on earth can cure it. We shall be happy to hear from this writer again on some other topic.

The poetry of "A." is deficient in harmony of numbers. "D. M. S." has puzzled us a long time to read his article, (for want of legibility,) and much longer to determine what to do with it. It contains many good things, and some that we esteem not good. He is young—try again—don't seem to high—remember David slew Goliath with a smooth stone.

"A. G." shall have a place in our next.

One of our friends wishes an illustration of twelve or thirteen different texts of scripture; another of twenty-seven; and another of forty-nine! Several others request a glance at, from one to a hundred, different passages. We are requested to write on several scores of other subjects, besides what our own inclination leads us to, which perhaps is full as great a number as we shall be likely to do justice to. Have patience—we'll do as fast as we can.

CF NUMBER 2, WANTED.

We have no more copies of the 2d No. of this volume of the Magazine and Advocate, on hand; consequently we cannot furnish new subscribers with this number, except by the liberality or favor of others. All of our subscribers, who do not keep regular files of the paper, and could as well spare this No. as not—and all Post Masters having any copies of it in their offices, not called for by subscribers—who will return No. 2 to us, will confer a favor both on us and our new subscribers, and receive the special thanks of the Editor. We can yet furnish new subscribers with but No. 2. We are, however, almost out of Nos. 3 and 4; otherwise we would have No. 2 reprinted.

HOW IS THIS?

We understand the Presbyterian Ladies of this village have raised, by their own munificence, the goodly sum of five hundred dollars, to support the "Pioneer station of stages"—i.e. to keep it from "dying the death"! It deserves! We also understand these same Presbyterian ladies, have been, and are still, petitioning the village corporation for a large sum of money to support their sectarian, or Calvinistic Infant Schools! We say sectarian and Calvinistic, because we are fully satisfied—yes, more and more so, every day we live—that these infant schools are intended and managed solely with a view to make them complete nurseries of Calvinism. If they are not so, why is it that no teacher or superintendent can be employed except the most devoted proselytes of Calvinism? Answer, who will?

COL. R. M. JOHNSON.

A friend at the west, writes, that the opposers of Sunday mails will not believe Col. Johnson is a member of a Baptist church, as he has been stated in the Magazine and Advocate, and requests us to give the evidence of the fact if we have it, and can conveniently do it. In relation to this question we would observe, We do not absolutely know this to be a fact; (as we have no personal acquaintance with him;) but have every reason to believe it: we stated it on the authority of several of the most respectable papers published in the country, many of which have stated it to be a fact; and we have never seen the statement contradicted. If the statement were untrue, our opponents should have proved it so, or contradicted it when it first appeared in public prints of the highest respectability, more than a year ago.

MR. McCREERY'S REPORT.

The Report of the minority of the committee on Sunday mails, counter to that of Col. R. M. Johnson, was drawn up and presented to the House of Representatives, by Mr. McCreery, of Pennsylvania, and we understand he was alone in the sentiments expressed in it, all the rest of the seven on the committee concurring in the Report of Col. Johnson. The Report of Mr. McCreery is certainly a weak and puerile production. All the talent it displays, is seen in the sophistry employed in drafting it. We hope to find time long to dissect it, and show our readers some of its sophisms. At present we can notice but one of its inconsistencies, which of itself is sufficiently palpable to condemn the whole. It is this: The Reporter complains of the present regulation of the Post Office and Mail department, as being "a palpable encroachment on the rights of conscience. It either drives every man who feels himself morally bound to observe the Sabbath in a religious manner, from the service of his country, and equal participation in her favors, or subjects him to the hard terms of remaining in office at the expense of his principles." But why do these conscientious Post Masters wish to remain in office, and participate in the favors of their country? The reason is plain—it is for the sake of the profits, and pecuniary advantages of their offices. Well, there is no harm in all this: but look at the next paragraph. Here our Reporter confesses the principles of the majority of the committee (or Col. Johnson's Report) on the very ground upon which he urges the adoption of his own. These are his words: "The arguments which have been urged for the transportation of the mail, &c. on the Sabbath, are mainly derived from commercial convenience, and from alleged dereliction of public service. This doctrine militates against the first principles of good morals. If these are important at all, they are paramount to the claims of expediency; but this plea makes them subservient to the pressure of worldly business, and converts them into mere questions of profit and loss."

On what other ground besides that of profit or loss, Mr. McCreery, are the petitions of these conscientious Post Masters urged upon Congress? "Happy is he that commendeth not himself in that thing which he alloweth."

CHRISTIAN JOURNAL.

This veracious Presbyterian print, still continues its growlings and murmurings against Col. R. M. Johnson and all who are agreed with him in the sentiments expressed in his late able report in the U. S. Congress. Though from the righteous castigations its Editor has received of late for his unprovoked assault and abuse of all who differ from him, he is a little more reserved in his own observations; and though the hermaphrodite has not appear quite as conspicuous as they did a few weeks since, yet the dozen feet is equally obvious. He seams every article, from other kindred prints, that is filled with scandal and abuse against Col. Johnson. In his paper of the 9th ult. he quotes largely from the Connecticut Observer, a paper as liberal, and partaking as largely of the spirit of the Blue Laces of the "land of steady habitation" as any paper in the Union, Dr. Ely's "Philadelphia" excepted. In that quotation the same vulgar slang is again served up to his readers, in a new dress, which has been heretofore noticed, associating the name of Col. Johnson with the names of Tom Paine, Francis Wright, and other enemies of religion. The truth is, all are considered "infidels" and "men of religion," by the Presbyterian editors and preachers, except those who will come up to their standard, adopt their creed, see with their eyes, hear with their ears, be governed by their consciences, keep their Sabbath as "holy time," and assist in compelling the nation to do the same.

SERIOUS CAUSE OF ALARM!

"And there shall appear wonders in heaven above, and signs in the earth beneath."

In the Western Recorder of the 23d ult. we find the following:

"A note of Warning."—The following remarks of the editor of the Anti-Universalist, located in Boston, will not a little surprise our readers:—

"The Roman Catholic power and influence in this country, are of a kind which will perfectly astound the public when revealed. Now mark this, ye watchmen on the walls of the American Zion; let it sink down into your minds, that ye may hereafter see how to direct your course. From certain statements to him made, the editor of this paper has reason to believe, that there is a good understanding between Catholics and Universalists and that a correspondence has been carried on between Boston and Rome, in which Universalists have acknowledged themselves the dutiful children of the pope!! So here 'tis out at last; and a word to the wise is sufficient. Let the friends of religious liberty be on the watch-tower. These indeed are perilous times."

[Very gravely.] Can it be that there is any ground for such a statement as this?"

Why, neighbor Hastings, is it possible that you can doubt the truth of what your good and pious brother of Boston, the editor of the Anti-Universalist, says? O, no; neighbor, you cannot call in question any statement, or in the least impeach the veracity of so worthy a member of your fraternity.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

It would be the most daring presumption in you to do now! But alas! what are we, Libertists, to do now? The secret is out at last. Notwithstanding all our efforts to conceal the fact, notwithstanding all we have said openly, and all we have written and published about papal bigotry and superstition, and the spiritual tyranny of the mother of harlots—(thereby thinking we should escape all suspicion of being in league with her)—yet these ever vigilant, prying, and intermeddling orthodox people have found us out, and exposed us to the world! Alas! what can be done to save our credit and reputation for honesty and consistency in this trying season? We hope Brother Whitehouse, of the Boston Trumpet, will lose no time in sounding the alarm, or at least notifying our leading friends and condtors, at the cast, that "the secret is out at last," and have an injunction of silence laid upon the lips of all, till we can write on to Rome and get the advice and counsel of His Holiness the Pope, relative to the proper and best course to be taken for securing the interests of the holy Catholic church, now that our plans are divulged and the secret "fairly out of the bag."

Brother Walter Bullard, of Augusta, will preach at Sullivan, on the fourth Sunday in the present month.

QUESTIONS TO THE ORTHODOX.

Brother Skinner—I now take the liberty to ask three questions, which I think cannot be reasonably answered by any who believe in endless punishment, and who are desirous to believe in the holy scriptures.

1. If the Father sent the Son into the world to save mankind from eternal punishment, how came he (the Son) to forget his errant, i.e., not to mention anything about it in the New Testament? and if he had forgotten him himself, why neglect to commission his disciples, and particularly St. Paul, whose commission was to Jew and Gentile—why neglect totally all mention of it? Paul appeared to be silent on the subject, leaving the fate of the poor Gentiles in the hands of the disciples of God, to remain ignorant of that important doctrine.

2. If Christ came to reconcile an infinite and anguished world, and to save mankind on all ways, and conclude on conditions of peace between the parties, why (as he was filled with wisdom from above) did he not just mention something about it, or at least commission his disciples and apostles to give us some hints about so important a matter?

3. When God gave a law to Adam, and annexed a penalty to said law, why did he keep back part of the penalty? Why did he not tell Adam, that in the day he eat of the forbidden fruit, he should die—how could he have sinned generally? and if universal death was meant in the threatening, how came Adam to live hundreds of years after he violated said law? and if it meant eternal death, how could the penalty be executed in the day of transgression?

To the above questions I shall give a further consideration in my own way, i.e., by scripture and reason, having full confidence in the clergy.

Yours with respect,

EDJAH BUMP.
fear had driven him to the borders of despair. He
wishes his father in misery, and feels the effect of
such a pitiful sight. He is tormented by a real
sensation of the genuine faith of self-styled or-
dinary. He, however, possesses a unique human
feeling, that he can sympathize with the afflicted.
Perhaps if his heart were harder, he would enjoy
more of the comfort of his religious belief. But I
am certain that his faith has driven him to his
present unhappy condition: and still it is such as
will carry people to heaven, and the want of it
seems to bespeak a gloomy fate. Even the plane
of thought is made to convert people to a doctrine, in
which its nature is calculated to destroy the finer feel-
ings of the human heart, distract the reason and
in the great work of the reformation, the great
people have murdered their families and slain them-
selves to accelerate their doom, or else to assuage,
in a degree, the awful horrors they must endure for
I would not be considered severe or uncharita-
ble in the above expression; I feel for the distress-
ed and afflicted of every name, especially the
distressed sect of men. If there be any who have
claim upon our sympathies, they are those who
are unacquainted with the rich mercy of our
heavenly Father, distract his benevolence, and
greatly promoted powers to the devil.
Albany, N. Y.
W. S. B.

[For the Magazine and Advocate.]

PROFESSION AND PRACTICE.

Mr. Skinner—I have been somewhat an indif-
ferent spectator of the excitement growing out of
the attempts of a certain class of our citi-
zens to induce Congress to pass a law forbiden-
ing the transportation of the mail on Sunday,
feeling satisfied that no such attempt can ever
succeed while there exists the present disposi-
tion in the government to remain neutral on that
day. But these exertions on the part of a religious
sect to interfere with those rights, has led me
to mark their own inconsistency. They profess
pious abhorrence of the violation of the Sab-
bath by those engaged in the transportation of
the mail on that day; and a great degree of sol-
lomical excitement on religious principles with
those individuals; and express many a pious re-
gret that so many drivers are thus compelled to
be absent from the religious services of that
day. Yet, as they hold it is a great crime, even in
the religious degradation of that portion of com-
mon. Yet how do we find nations of those re-
gional gentlemen conducting, when the same
case is presented to the individual of your fami-
ilies? Do they, while thus having the power,
see that those in their domestic employ are re-
gularly at church? Do they permit their splen-
did equipages to remain unused on that day,
thus allowing man and beast to rest? Or is
that day made the occasion of a display by
which to gratify a religious ambition and sancti-
mation?

Let any one who would seek a reply to such
queries, pass through Washington-st. on the
Sabbath, a half hour before the close of service,
either on the morning or afternoon. He will
there see a parade of carriages, that little com-
ports with the solemnities of the day, or the
loud sounding professions of that religious sect
—are another form of so much human and
twenty drivers awaiting the return of their
masters from their devotions, during which
time an opportunity is afforded them to indulge in
vices and other pleasures reserved by young men when together. This
circumstance is mentioned merely to mark the
consistency of individuals—and can they expect
to exert any influence on the mind of the rising
generation with such glaring inconsistencies
between profession and practice, staring them
in the face?

I would then say to them—let the work of
reformation commence at home—see that in
your own family the Sabbath is observed.

I cannot refrain from calling the attention of the friends of great
rights, who are opposed to an union of church
and state, to an article in a late Christian Jour-
nal, where they will find themselves classed
amongst the Friends of Liberty. This article
was written by Horace E. Scovel—
—and why? Merely because they have had the
independence to raise their voice against this
abuse of a religious sect, to interfere with
their civil and religious privileges. Let it then
warn us to watch over our rights with increas-
ed solicitude, as it is from such language as
this, that we are to judge of the scenes of intol-
erance which will be acted, if such a religious
party in politics ever succeed in their efforts for
power.

We are stigmatised as drunkards and Sabbath
breakers, for having had firmness to resist this
first attempt of an intolerant religious party; but I trust that it will
have no other effect than to stimulate to increased exertions at every
renewed effort at the liberty recommended. I hope
with the same success as now. Be assured
that the battle has just commenced, every
inch of ground must be defended, and all
the friends of religious liberty, be re-
quired to maintain it.

PIONEER STAGES.—MONEY NOT PIETY!

Mr. Editor—You know something about a cer-
line of stages, called the "Pioneer;" that the
proprietors are very pious, and will not for any
thing trespass on the holy Sabbath, by allowing
their stages to run on that day; how that the as-
piring clergy recommend all their followers to
travel in it, &c. Now, I have long been of the
opinion, that this opposition line was not alto-
gather founded in piety; but money was the ob-
ject of the owners; that they cared more about
making money, than the religious benefit of the
first day of the week. This opinion has been
duly confirmed. On the third Sabbath in
last month, I attended church in Albany. After
I retired from the forenoon service, I sat, in ba-
lily contemplation, near a window, in a front room,
in South Market street. I thought upon the
privileges of christians in this happy land—liberty
of conscience, religious instruction, &c. The
subject dwelt upon when at meeting occupied a portion of my thoughts. Of
a sudden I was disturbed by the rumbling of
wheels, which jarred the house, and broke my so-
cilious meditations. I cast a look out of the
window, and judge what was my astonishment on
 beholding coach full of passengers, of fully con-
tenance, pass by, and over the door the significant
word, "Pioneers," and on it, "De Forrest & Dick-
inson." At first, I thought it was no less than a
train of the state mail, sent to convey passen-
gers home to their "blessed abodes;" but my eye a
ollowed it till it halted at the corner of Church and
South Market streets. Farewell, piety! fair-
ly done. For the Sabbath has been pro-
faned! The laws of God are broken! Destro-
cution to our country! Religion! thy greatest en-
emies are those of thee's sect.

The Sabbath following, the same place con-
voyed some passengers through Greenbush, and
we paid, I understand, by another line which
employed it, on account of the bad state of the
to roads: so the inhabitants of this village had
to be disturbed by the thundering of plow wheels.
Now, Sir, I leave it with those who may read this
article, to judge whether the good of religion, or
the promotion of the cause of the people, is the ruling
motive which influences the proprietors and pas-
tion of the Pioneer stage, to action. W. S. B.

[Selected for the Magazine and Advocate.]

Mr. Editor.—As nothing is of more impor-
tance than the improvement of the mind, which
alone can affect an improvement of the conduct;
then as the following "escape" from "Lucy,"
are so admirably adapted to the above purpose,
it may not be altogether useless to give them an
insertion in the "Magazine and Advocate." At
all events, by so doing you will confer a favor
on your well-wisher and friend.

J. G.

The most ridiculous of all animals is a proud
priest; he cannot use his own tools without enti-
ging to his own fingers.

"Gruel men are the greatest lovers of mercy,
meritorious men of generosity, and proud men of
humility;" that is to say, in ethers, not in themselves.

"Gruel men are not afraid to great dis-
tance, cease to encourage, and future punis-
hments cease to alarming.

"What knows himself, knows others;" and he
that is ignorant of himself will not write a very
profound lecture on other men's heads.

"Pincer will intoxicates the best hearts, as wine
the brain of a drunkard." That is good enough, or
good enough, to be trusted with unlimited pow-
er.

"We know the effects of many things, but the
cases of few: experience however is a surer guide
than imagination, and inquiry than conjecture.
But those physical difficulties which you cannot
account for, be very slow to array; for he that
would be wiser than nature, would be wiser than
God."

"As no roads are so rough as those that have
just been mentioned, so no sinner are so holier
than those that have just turned saints."

"When dunes call us fools without proving us
so, our best retort is, to prove them fools without
proving them so."

"Drunkenness is the vice of a good constitution,
or of a bad memory; of a constitution so trach-
ery thoroughly good that it never bends until it breaks, or
of a memory that recollects the pleasures of getting drunk, but forgets the pain of getting sober."

The following advertisement appears in the
Buffalo Patriot of the 5th of January.

BIBLE SOCIETY.

That this community may no longer be plen-
dered by the neglect of societies, which under the
wedge of religion, and in the names of Bibles,
and Missionaries, send their agents creeping in
widow's houses, I hereby offer to bestow great
benefits to the members of the Bible upon every
man of the Village of Buffalo, of good moral
character and correct habits, who shall call up
on me and declare himself anxious to possess,
and too poor to purchase one.

JOSEPH H. SMITH.

ORTHODOXY A DISGRACE TO CHRIS-
TIANITY.

Avensoe was the greatest free-thinker of the
age in which he lived. In one of his works he
says "that Judaism, was the religion of children,
Mahometanism that of hogs, but that he knew no
sect so foolish and absurd as christians, who ad-
ored what they called the Bible."

Gibbon says that he knew but of one religion
in which the victim which was sacrificed, and the
God to whom the sacrifice was offered, were the
same.
SAVED FISH, Ch'n.
John Morrison, Sec'y, pro tem.
New-York, March 10, 1830.

UNIVERSALIST BOOKS.
For Sale by D. Skinner at his residence on
Sacre'd Lyre.
Streator's New Universalist Hymn Book.
Petit Pierre on Divine goodness.
Review of Hawes' ton letters against Universalism,
by R. Clarke.
Ballou's Essays and reply to Hulson,
Ballou's 2d Inquiry.
Evangelical Repository.
Utica Evangelical Magazine, vols. 1st, 2d, & 3d.
Brown's History of Universalism.
Ballou's Ancient History of Universalism, a very
valuable work.
Ballou's Treatise on Atonement.

SALE OF PEEWS.
A public sale of pew's will take place at the
Universalist Church, on Doversue street, in this
Library, on Thursday, the 15th inst., at 3 o'clock,
P.M. Terms of sale made known at the time
and place of sale.

April 5.

DIED—Of dropsy, in Venice, Cayuga co. on the
21st ult. Mr. ELJAN COOK, about 70. Mr. C. was one of our first settlers, and a man
of unblemished moral character. For thirty years
he has been a firm and unshaken believer in
the universal and impartial grace of God.
It seems that he was aware of his dissolution
for some months previous to its occurrence; for
he frequently stated with confidence and compro-
mise, that he should never live to see his birth-day
of 70: which was proved true by his departure
seven days previous to its arrival.
He conversed freely, and with seeming delight,
upon the consoling and peace-giving doctrine of
the restitution of all things, while he was capable
of speaking, and left the world in full faith of its
truth, and without manifesting any desire to con-
tinue longer. He was kind, forgiving and benevo-
lent through life—devoted and resigned in death
—and with a heart fully believed that immortality
and glory would be the blessed and happy lot of all.
In conformity to the request of the aged and
amiable widow of the deceased, BR. J. Chase, Jr.
attended his obsequies on the 24th, and delivered
a discourse to a crowded and attentive audience,
from Gal. iv. 16—"Am I therefore become
your enemy, because I tell you the truth?"—Com.
In Cherry Valley, on the 21st ult. of the dropsy
in the chest, JOHN FRANCIS, son of Thomas M.
Francis, of this village, aged 9 years.
In this village, on the 28th ult. Mrs ROZANA
PARKER, wife of Mr. JASON PETER, aged 64.

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DOLPHUS SKINNER,
Printer, No. 2, General.
THE PREACHER.

SERMON—NO. 8.

A philosophical answer to the question concerning the origin of sin or moral evil.

BY RUSSELL STREETER.

JAMES, iv. 9.—"Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."

The problems necessary to ascertain the real cause of sin or moral evil, appear to be the following, which we shall attempt to answer, in a candid manner.

Can a sinless cause produce sin or moral evil? or, how shall we account for its origin, except in the sinfulness of our nature? In other words, can a being commit a sin, before he is a sinner, any more than he can perform a moral action, before he is a moral agent?

It will be our object in the reasoning which we offer upon this interesting and difficult subject, to make evident, according to sound reason and scripture, that sin was produced, independent of a sinful cause. The argument which we advance is simply this: That the first moral evil was not the effect of a preceding moral evil; or, that a moral evil did not precede the first.

It matters not, as it respects this point, philosophically considered, where, or when, or how the first sin was produced; because it is self-evident that the first, of any thing nameable, could not have been preceded by a first. To say a morally evil cause is not a moral evil, will be found to be a mere evasion; since all which we denominate causes, are but the effects of a preceding cause, and as such, if moral, must be good or evil. Besides, this evasion refutes itself; because, if a morally evil cause be not a moral evil, the effect being such, would not be like its cause, according to the common acceptance of the phrase. Any evil which is not moral, cannot, according to the argument we oppose, produce moral evil.

Another view of the subject will serve to its illustration. Moral evil cannot precede moral actions; for, if one sin could be committed, independent of moral action or agency, then all sins might; so that a being who never acted, might be as sinful as though he had done ever so much; and in proving that men are sinners, we should not prove that they are moral agents, or capable of moral action, which is palpably absurd.

Should we admit that the first moral action was evil, it would no more prove the point assumed, than it would that the first moral action was the effect of an anterior moral action; which is a solemnity. So when we acknowledge there was a first sin, we yield the point, as none could preclude it.

This argument maintains, that moral agents, exercising faculties as such, form a moral character, sinful or virtuous; and that previous to action, those faculties constitute no moral character at all. Hence if the first moral action be sinful, it forms a sinful character or that of a sinner.

Whether we should be able to produce an example, to prove that an effect is in some instances apparently dissimilar to its cause or not, the above reasoning ought to stand, till fairly refuted. But suppose we select the following: the union and co-operation of matter and spirit, or body and mind. There is such an association of action or reception, that when we place our eyes on a new object, we have a new thought or idea, which is an effect dependent on a cause. Now I ask—Was the first idea produced by a preceding one? or did we first go to establish this theory? Is not the reasoning the same, to contend that the first thought must have been produced by one anterior to it, as that the first moral evil or sin, was the effect of a preceding sin? Neither of which is possible! Surely, the first thought forms a new character, viz. a thinking being; and if he could be such without thoughts, he might be active without action, a living soul without life, and natural, destitute of any nature.

Observe: a being may be capable of thinking; that is, be constituted with all the faculties capable of having thoughts, before they are exercised. But he cannot be more sinful without sin, than knowing without knowledge; so that when he commits a sin, it proves he is a sinner, not that he were one. The first sin a being commits, no more evinces that he was previously sinful, than the first noise an infant makes, shows him to have previously been a noisy infant.

Suppose we look for the analogy between cause and effect.

Say, the first object producing an idea, is a done. Now, is there a greater likeness between the cause which produced the first idea, and the effect, than between our uncharacterised faculties, and the character we form by them? Nor does it any more follow that a man is naturally a sinner, because his faculties are liable to be abused, than that he is naturally a saint, because moral powers may be devoted to holy purposes. And as certainly as the first of man's learning makes him a learner, his first hearing, a hearer, and his first speaking, a speaker, so certain it is, that the first sin constitutes a sinner; that is, something which he was not, before the act took place. And who is able to show why the first act of learning, constituting a learner, may not as fairly be considered the effect of precious learning, as the first sin or moral evil, be called the effect of a preceding evil cause?

To evade this, we may be told that the sinfulness of actions, consists in the intentions which dictated them; and we reply. The question is, to which our attention is directed. Any thing which is not sin is out of the question. Suppose the first moral action was an evil intention; it would be the first moral evil. Then the question revests back with much light. Was the being a sinner previous to that intention? or was that intention the effect of a preceding one? If that were the first sin, its cause could not be sinful, or a sinful thing has no sin and is sinless; which is a paradox.

Should it now be contended that we form no new character by the exercise of our faculties; but, simply exhibit proof of the character already existing: the ch-
projection is more plausible than convincing. If we call moral depravity an evil, the question is, was the first moral depravity the effect of pre-existing depravity? If not, may we not as well suppose it was produced by sinless faculties, as by any other sinless cause? And certainly, no sinfulness could precede all sin. It may easily be shown that all characters which are formed by voluntary action, (even in the lowest degree,) are in a measure illustrative of this subject; because, if one, we may presume all come under the same rules. We say of a man, he is a conqueror: was he so before he conquered? His bravery and good conduct in the field of battle, did not necessarily constitute him such; because the bravest and best of generals are sometimes defeated. The conduct of the hero in gaining the victory formed the character, conqueror! Now is it not as fair to infer, that he was a conqueror before he succeeded in battle, as that he was a sinner previous to the commission of a crime? Besides, if he were such without gaining a victory, he might have remained, though always defeated. Suppose then that the first sin was murder, or an intention to kill. Was the man a murderer before he had the intention? If so, he might have remained a murderer, tho' he never had such intention, which is equal to saying, he was a murderer without sin! But when we lay aside pre-conceived opinions and seek for truth, most of those difficulties disappear. Though the cause which produces sin, be sinless, it is not virtuous; for virtue is a trait of moral character. All which is sinless is not consequently virtuous: there is a medium between them.

Admit that a man is born into the world innocent, or destitute of any more moral character than any other animal; capable of seeing, hearing, tasting, feeling smelling; he renews delicious food, is pleased with sweet sounds, admires beautiful objects, and learns the features of his friends. As his intellects expand and he improves in knowledge, he prefers his acquaintance, dreads the approach of strangers, smiles when pleased, and screams when afflicted with pain; receives, with expressions of joy, the toy which is agreeable, and thrusts from him, with resentment, the object which he hates. — Do any or all of these natural, infantile actions, evince any moral character, properly so called? If they evince either virtue or vice, must we not allow more grades of moral existence than we now do? Do not other animals, at three or six months old, exhibit as much rational principle, as a child of the same age? Do they not manifest pleasure and displeasure, attachment or anger, much in the same manner? Do you say, the child is proud of praise and exhibits shame when reproved? And do not many other animals exhibit the same, to an equal degree? The actions which belong to early life, and most of all others, are not, in our opinion, properly descriptive of moral character. Our love of life, the preference of happiness to misery, inclination for society, partiality to parents and relatives, the opinion we form of objects presented, and a thousand nameable things, in which, a considerable part of our lives appear, are not, necessarily, either virtuous or vicious. On the other hand, our distaste for certain objects, dread of solitude, disgust at insults, antipathy to certain animals, hatred of offensive behavior, and many other things, are equally undescriptive of moral character. Other creatures have, in their degree, similar feelings, pleasures, antipathies, affections and tempers, and are not morally accountable. Moral faculties must be in exercise to constitute, even in the lowest degree, moral character. Consciousness or the theory of right and wrong, must precede accountability. It is the main-spring of moral nature, and according to its perfection and strength will be the virtuousness or viciousness of our actions. It matters not whether it is innate, or produced by the discipline of the mind. This consciousness or knowledge of what is required, and what forbidden; or what is virtuous and what is vicious, is the criterion of accountability; and the first act we perform in violation of such conviction, constitutes a sinful character, though perhaps in the lowest degree. — Now the first such act or sin, could not be the effect of a preceding moral evil, in us.

But should it be asked, whether we should violate such conviction unless disposed; and is not that disposition a sin? We answer: if by disposition, be meant an evil intention, a moral action, we allow it is sinful; but then we must recollect that the first such intention, could have no precedent. But if by disposition be meant, a law of our nature, or an unavoidable passion which the Author of our being has made indispensable to rational existence, we conceive it would not, necessarily, be sinful. It would no more be a moral evil, than the strength of a murderer's arm, or the fingers on the hand of a thief. That such a disposition is not necessarily sinful is evident, from the consideration, that sin is a moral action; and, therefore, no sin can precede the first such act; and nothing is sinful, without sin. A passion or disposition may exist, and, through a concatenation of circumstances, become the cause of wickedness, and yet not be sinful in its original and detached character. Thus, a man may be in want of money, and have a disposition to obtain it, and it is no sin; though in the end, it may be the cause of a sin's being committed. If it be argued, it is sinful, because, had it not existed, a sin would not have been perpetrated; it may be replied, with equal propriety, that everthing else is sinful, which, not existing, sin would not take place. Hence the law would be sinful; for where there is no law, there is no transgression. — Reason or common sense would be criminal, for it is the sine qua non of our accountability. A want of this world's good, and a disposition to obtain it, may both exist, and no sin be committed. — Suppose a man thus situated, knows it is right to deal justly, and wrong to defraud, nevertheless, flattering himself that the more speedy and certain accomplishment of his object, by circumvention, will, on the whole, be preferable, he violates the law, designating right and wrong, and commits a crime. Now the original disposition to accumulate property, was sinless; but the choice of a means to obtain it, was sinful. It was disobedience to a requisition, known to be morally right. — Actions are not morally right and wrong because man knows they are so; but because he knows it, because they are such. All our knowledge is predicated on pre-existing realities. So far from preferring the real difference of moral actions, at least, so far as respects ourselves, we should doubtless have preferred to have them all right. No man would have known sin, if a law, or the law had not said, "thou shalt," or "thou shalt not." Where no law is, there is no sin. Our knowledge of moral good and evil, whether imperfect, or perfect, is not the law by which we are amenable; but our accountability is proportionate to our knowledge of a pre-existing law, which fixes the discriminating line, between virtue and vice. Man's capacity enables him to understand the law, of which God is the Author.

The next step, therefore, in pursuance of the illustration of this hypothesis, is, to compare it with the account of the introduction of sin, as it is learned from the Scriptures of truth. If there be an agreement, we may rely on our system as being correct in principle, however numerous and plausible the objections against it, or feeble our abilities to stand in its defence. If it essentially disagree with that account, we must, as Christians abandon it at once.

The reader is requested to open his Bible, and carefully read the 2d and 3d
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

123

chapters of Genesis, and candidly judge of them so far as relates to the introduction of sin. The account appears to be this:

After man was formed of the dust of the ground, he remained innocent, to say the least, till he was influenced to transgress the command of his Maker. His capability of knowing "good and evil," preceded that knowledge, and the knowledge of right and wrong existed previous to his sin. And further; when his Maker prohibited the tree of the knowledge of good and evil, man possessed no moral character; that is, we are not informed that he was either virtuous or vicious, obedient or disobedient.

Even after the formation of Eve, they were both innocent and unsuspecting as the lambs of the field. When the Serpent (whatever it may represent) attempted to seduce the sinless Eve, she candidly opposed the temptation, by a recurrence to the prohibition of her God; which was a moral act; that is, an act in reference to the command of a Superior. This shows that she was capable of understanding the prohibition, of comparing it with the temptation, and of relating her views to the seducer; and that she knew it was right to obey, and wrong to disbelieve. Had the case been different, she would not have related to the Serpent, the liberty granted, and the situation enjoined, by her Maker. To succeed in the temptation, the Serpent did not deny what Eve knew, and had so accurately stated; but availed himself of the argument, that by a participation of the forbidden tree, she would know still more; and, not only be conscious of right and wrong, "but as gods, knowing good and evil," that is, the effects of virtue and vice. The deception did not consist in being blinded concerning the moral character of the deed, but, in relation to the consequences which would follow. Persuaded that "the tree was good for food, pleasant to the eyes, and to be desired to make one wise, she did eat." Hence she was so far deceived as to see the good and desirable qualities, without discovering the evil. The moment the command was violated, the evil was realized, in a measure. The difference between the moral virtue of resisting the temptation, by referring to God's command, and the vice of yielding to it, formed a woful contrast. Guilt, shame, condemnation and fear of death, of which nothing before was known, were the consequence.—Conscious of what was required and what forbidden, upon the brief plan which was revealed, the first act of disobedience formed a sinful character. This account harmonizes with the experience of man.

kind in general. The first act for which we recollect of feeling condemned, was the effect of a similar deception; but not of our ignorance of what was right or wrong, in relation to the requirement transgressed. We may be sorry for doing mischief, through ignorance; but not guilty. We indulge ourselves in the commission of sins, after we have the knowledge of good and evil, or the rewards of virtue and vice, under the deceptive expectation of escaping the consequences.

This doctrine agrees with the scriptures of the New Testament. "For where no law is, there is no transgression." Rom. 5. 15 "Whoever commits sin transgresseth also the law; for sin is the transgression of the law." 1 John 3. 4. "The Gentiles—having not the law, are a law unto themselves." Rom. 3. 14. "The law was added because of transgression," of a precious law. A knowledge of the requirement is indispensable to its violation. To commit an infinite sin, infinite obligations must be imposed, which cannot be, without infinite abilities, knowledge and means. To require an infant to exhibit the iniquity, which would do honor to the merit of the children of a Franklin, is more consistent with justice, than to demand of worms of the dust, obedience to a law, infinitely above their capacity. It would require a miracle to make a rational being amenable to a law, which he never had the means of understanding. From which the inference is unavoidable, that sin, properly so called, is the violation of what we know is right, just or reasonable; and the first such act, is the first sin; previous to which, that being was not a sinner. Therefore, we are not sinners by nature, properly speaking; but sinners by practice. "He that hath ears to hear, let him hear."

[For the Magazine and Advocate]

A FRAGMENT.

Many are the visionary conceptions and fantastical speculations which human imagination has conjured up. The human mind is ever rushing into unknown worlds, to paint scenes calculated to inspire delight, and fill the soul with rapture. Man is ever soaring on the wings of imagination to distant climes and lands remote: and in some foreign soil, plants the vine of happiness, rears the temple of beatified pleasures, and establishes an empire of peace for his everlasting abode. Erroneous ideas are thereby imbibed, and adhered to with rigid tenacity. The humble cotite Christian is directed to turn his attention to realms above the skies, to behold a mansion of eternal rest, prepared for him, as a reward for his piety and virtue. This habitation, he is told, is heaven—the kingdom of God—the residence of angels. And while he gazes with fond admiration upon the beauties and joyous scenes of fadeless bliss, his hopes are flattered, and he encourages himself with a prospect of becoming a member of the heavenly host. The phrase, "Kingdom of God," being in his opinion a name to distinguish and represent the dwelling place of Angels, and Angelic Spirits—the kingdom where the children of God will bloom in immortal youth and beatified glory—makes an indelible impression upon the mind; and never does he hear it mentioned without its producing agreeable sensations. This idea becomes so fixed, it will be found difficult to eradicate the impression from the heart of the devout and sincere soul, though it be false and chimerical.

But give ear, O inhabitants of the earth, and hear the message of the heavenly visitant, lest you rear your fabric on a foundation of sand—and be astonished, O Heavens, at the awful recital! "From the days of John, until now, the kingdom of heaven suffereth violence, and the violent take it by force!" Has it come to this! Alas, has the cedetal of the eternal God been stormed by the artillery of the violent, and taken by rebellious besiegers? Have the powers that are in opposition to God been successful in their crusades against the Almighty and His Anointed? As "they must first bind the strong man of the house, before they can pillage or take possession of the castle!" we ask, Has the violent adversary bound in adamantine chains the Governor of the Universe, deprived him of the energies of his omnipotence, and obtained possession of the royal palace? A famous and celebrated bard says, "the arch-apostate, with his rebellious host, metamorphosed into infernal demons," after having recovered from the tremendous shock which they experienced at the termination of nine days fall, finding themselves situated on the surface of the Stygian pool, or burning lake, resolved to meliorate their condition, and assembled a council at Pan demonium, to consult upon measures for regaining Heaven, or to devise means for rendering the dismal regions of black despair a comfortable dwelling-place for so obnoxious and detestable beings." But as the result of their deliberations forbade the hazarding of another campaign, and the chief of demons concluded the dominions of hell worth ambition, and considered it better to lose in the nameless pit than to serve in Heaven; I harbored the fond hope, that there would be a perpetual cessation of hostilities between the conflicting combattants—that Satan would
be satisfied with his kingdom, and that the inhabitants of Heaven would dwell in the empire of peace, un molested by the sacrilegious hands of the ruthless invader, secure from every harm. But how often are our fondest expectations blasted! our fairest prospects blighted! "Disappointment lurks in many a prize;" and where we dream of happiness and pleasure, there we find misery and death; where we look for festive joys, there we behold the unwelcome visitant, Wretchedness, or the avyngs of sad, sickening, Sorrow. "Heaven is taken by force." Alas! where will ambition end? Will nothing short of universal dominion satiate the thirst of ambitious aspirants? Satan, not being contented with the sole empire of hell, (it is said,) rallied forth from his loathsom prison in quest of the new world, (which was, as we have said about this period, according to ancient prophecies, and inhabited by beings made in the image of God;) that thereby he might decline the unsuspecting creatures by his subtle wiles, so as to make such large accessions to his dominions, that the jurisdiction of his regio would far exceed in magnitude the kingdom of God. But, ah! has his success in the expedition of destroying the best of Nature's works, enhanced his ambition, renewed the prowess of his vanquished forces, and inspired them with fresh hopes of destroying the King Eternal? My Lord and my God! has the arch, grim monster, Satan, devised a scheme that has succeeded in hurling Jehovah from his throne, and in wresting the (kingdom of Heaven from his control? Or has some other violent and powerful archangel of Heaven apostatized, waged war with the Almighty, and been more successful in his spiritual crusade, than the former champion for independence? The engines invented by Satan, the generalissimo of the rebel host, put Michael's legions into such disorder and confusion, that the conflict remained sometime doubtful; and probably would have obtained a triumphant victory over the mighty troops of the living God, had they not speedily recovered from the panic produced by the sudden and unexpected discharge of Satan's awful and destructive artillery, which poured forth volleys of smoke and consuming fire, veiling the heavens in a cloud of midnight darkness, and producing a tremendous noise, not unlike the bursting of volcanoes, rending of earthquakes, and the crash of worlds; and resorted to a stratagem, by which they rendered the engines of the adversary useless and of no avail. Perhaps this victory over the new world has given fresh vigor to his courage, and brought his ingenuity into exercise to invent machinery that has overpowered the armories of the great Jehovah. Alas! has his Satanic Majesty become the ruling monarch in the kingdom of heaven? Has the hazardous battle, and "since the day of John," taken possession of the kingdom? Is "Heaven is taken by force?" And where is our hope?—Where are our dreams of unlimited joys—our hopes of future greatness, serene and unmixed happiness?—The malicious foe to God and man has seized upon the inheritance: and to whom shall we go? If we aspire after heaven, must we not strive to conciliate the affections of the devil? Must we not—but I forbear. O, vain man! where is reason, the empire of the rational soul? O, enthusiasm! where is thy blash! Alas! has the voice of consistency been stifled by the loud declamations of chimerical fancy, and blind infatuation? The message or declaration may be easily understood, by considering, First, that the kingdom of heaven is a "kingdom of righteousness, peace and joy in the Holy Spirit;" and implies the gospel, with all its graces, joys, hopes, privileges and blessings. And Secondly, that the Jews, from their covenant relation to God, were legal heirs to the blessings of the Messiah's reign. But in the consequences of their rejecting the offered mercy, the gospel was preached to every creature, accommodating itself to all ranks, grades and classes of people. The tax-gatherers, Heathen and sinners, who the Jews thought had no right to the kingdom of Christ, filled with zeal and anxiety, seized at once upon the proffered inheritance, and took as it were by force, the kingdom from those learned Doctors and Rabbis, who claimed under exclusive privilege of enjoying the blessings of the Messiah's kingdom. As said our Lord, "the tax-gatherers and harlots go into the kingdom of heaven before you." L. L. SADLER.

"WITHOUT NATURAL AFFECTION." Mr. Skinner—I am requested to relate, for the information of the public, an occurrence—a fact which recently transpired in this vicinity. It was concerning a pious Calvinist, by the name of Chase, residing about half a mile from the village of Jordan, who skirsherted his own son, because he had the undulating audacity to vindicate his own opinions. Both parties were now both in the hands of our heavenly Father will render all his erring offspring holy and happy! Gracious heaven! What a crime! Why, friend Chase, what a pious deed is this? Well done, well done, in faithful servant! You ought now to expect to enter into joy and peace. You have now "dashed your weapon," you have done what you could. If you reasonably suppose that you probably have had to encounter some "natural affection," (if you have,) and it is probable also, that your son has the same affection. All this you have sacrificed for your own dear sake. All out. Why, son! for me you say you will not harbor a person in your house who vindicates such sentiments as the doctrine of universal salvation. Why, Sir, this resolution was acted upon by our business itself. Why, Sir, your son believes the abominable doctrine, that "God is good to all," and that his tendencies to universal salvation what a heresy! What absurdity! When you told him to leave your dwelling for vindicating such an idea, verily you were doing God service. You are the author of the death of your pious founder, John Calvin, who burned to death Michael Servetus: all for the glory of God. All this the holy Calvin did to Servetus for heresy. And you have as such a position under the laws of the land, followed his example. What, though your son has feelings? What though he has sorrow of heart, because you thus treat him? What though you are the founder, Calvin, was disheartened, when the ferry faggots encircled the body of Servetus? And if you possess the same pious spirit, ought you, to the same extent, to cast the spirit abroad? No, standing all your "natural affection," your son has been guilty of the most heaven-daring presumption—the presumption of vindicating the living God, God the Father, God the Son, and the Holy Ghost. I Timothy, iv. 4. How absurd! How preposterous to suppose that God "will not contende for ever, nor be always angry at the spirit abroad, and the souls which he has made." Isaiah, lxxvi. 16. What a heresy, to vindicate the sentiment that God will make all his offspring holy and happy, and cause them to worship him in spirit and in truth! O, this was enough to make your holy indignation, like that of your pious founder, burn with holy fire. If you have pierced him with a wound, may God therefore have a wound for you, remember, it is "natural affection"—that which proceeds from the "natural heart," and not that holy fire which has ever kindled the rage of persecution throughout Christendom. O, it was this holy fire that caused one "Saul of Tarsus" to breath out "threatenings and slaughters," and consent unto the death of one Stephen, about eighteen hundred years ago. Ah! remember too, that when this holy Saul had ceased from his holy persecuting zeal, and become heretical in sentiment, and taught you with your schoolmate, that the living God was "the Saviour of all men"—oh, what righteous persecution did he then suffer, for such erroneous doctrines! He condemned persecutors of old—and you have this consolation, in spite of all your "natural affection," that this spirit of persecution is as holy as that of "His holy zeal." The manner in which you treated your son was not only sanctioned by the religion of your good founder, John Calvin, but also by the religion of the nation, which affords us that liberty in which men "trusted in themselves, that they were righteous, and despised others." You will recollect, also, that there was one Peter, who became heretical soon after he saw the sheet let down; and history informs us, that he also suffered much persecution, and was at last crucified with his...
head downwards—and well he might, for he also became heretical in opinion, not only in believing "the modern system of Universalism" but also in declaring that "all God's holy prophets" had testified to the same "since the world began." Acts, i. 31. No wonder such men suffered the righteous displeasure and persecution of our Saviour for such heretical opinions. As long as you follow the example of such noted and zealous religious leaders, you may rest assured that you are in the way of your duty. Perhaps it would be edifying to introduce in this place some of the righteous transactions of later times. In a letter written by your good old friend, John Calvin, in 1551, to the Marquis Pecole, he expresses the following sentiments regarding such men: "The rewards of the wicked are in the hands of God, and the reward of the righteous shall be the crown of glory."

"Honour, glory and riches shall be the reward of your pains; but above all, do not fail to rid the country of those accursed who stir up and incite the people against such wicked monsters should be exterminated, as I have exterminated Michael Servetus, the Spanish preacher." You will recall the story of how the town of St. Peter, by the instigation of Calvin and his contemporaries, won the right to have the body of the heretic buried in the cemetery. The town of St. Peter, by the instigation of Calvin and his contemporaries, won the right to have the body of the heretic buried in the cemetery.

Sir,—You observed, secondly, that "this system (Universalism) not only nullifies all the threatenings of God, but it impeaches all the dispensations of Providence, and accuses God of the most flagrant injustice. They maintain that all the judgment God ever inflicts, is in this world—and consists only in turning men into the hell of a guilty conscience—when the sinner transgresses, God gives him remorse of conscience in proportion to his guilt, or perhaps gives him a praying wife—this by men is considered a sore calamity, a severe judgment, though others would not consider it so—or a prophetic son," &c.

"whereas, if they repent and reform they are delivered from all these evils—from the present hell which they suffer." Sir, the last part of the above charges against Universalists, was uttered with that sarcastic tone and malicious grin that indicated anything but candor, honesty and sincerity in your heart. The expression relative to God's punishing Universalists with "praying wives," &c. was undoubtedly intended as a honorific gesture for the special gifts of some of your dear disciples. Be assured, sir, that Universalists esteem it a blessing, instead of a judgment, to have praying wives, in the common and proper sense of that phrase—that is if their wives pray as Paul directs, (1 Timothy, i. 1-4.) and pray in faith. On the other hand, we should esteem it a sore judgment, and a curse indeed, to have our wives pray as did Mr. Lansing, last Sunday morning, that "God would hurl, headlong, from their seats in Congress," such men (you evidently meant) as the Hon. R. M. Johnson, or those opposed to a "religious party in politics," and place in their stead such devoted Calvinists as would stand for the defense of the ancient and eternal truths of the Bible, not only as individuals, but as a national curse, to have many wives in this country pray thus, if there were any probability of their husbands' being influenced to act out the TREATY thus breathed forth in their prayers.

In regard to the judgment of a profane son, with which you think Universalists are sometimes visited, I inquire, is it not somewhat unaccountable that you, neighbor Lansing, should be visited with this Universalist hell in the present world, and have the "additional torment (unless it is a pleasure to you) of anticipating an endless hell for a profane child in the future world?"

Again, you stated that Universalists held that the wicked could not die till they repented—that as they must be punished in this world for all their crimes, they of course, on this supposition, could not die till they had repented, or been sufficiently punished for every sin. This, sir, I mention principally for the purpose of showing the inconsistency of the charge with what you had previously charged against Universalists. You had before accused Universalists of denying the necessity or ad-
tantage of repentance & holding that all men might be saved without repentance—now you say the same denunciation hold that all will, and must repent, even before they die. You had before accused us of denying all the threatenings of the Bible, and all just punishment for sin—now you say we hold, all must be punished for every sin, in this world. Which of these accusations, sir, are we to consider as now laid upon us? For they certainly cannot both be true.

You seem to possess more than the eyes of an Argus—you discover inconsistencies where there are none, and opinions that never had a being. You say "all are punished in this world sufficiently, or repent before they die, according to the belief of Universalists, then they must go to heaven on the ground of their own merit; and hence they cannot sing glory to God, nor praise to his grace, for they are then entitled to heaven, on the score of merit. And even if they suffer a future, limited punishment, in another world, as many of that demerit, and after suffering the full demerit of their crimes, are saved, and admitted to heaven, it is because they are entitled to it, having suffered all that justice demanded of them; and hence, no thanks to God, nor to his grace, for their salvation." What, sir, let me ask, would you consider the grade of intellect possessed by the convicts in our state's prison at Auburn, were you to hear them contending, after the term of their imprisonment had expired, "we have served our time out in the state's prison—we have endured all the punishment our crimes have deserved, and therefore, we are entitled to all the honors the state can confer, and to all the public lands and wealth belonging to this government—we have justly merited all these things, because we have been punished for our thefts, forgeries, rapes, burglaries, &c."

And yet, sir, this plea would be far more reasonable than your argument, that, if man suffers all the punishment his sins deserve, he is therefore entitled to heaven on the score of merit. You never heard a Universalist contend for the endless folly of heaven, either for himself or any other one, except on the ground of its being a free, unmerited gift of God, not of works, lest any man should boast; the' they all maintain that the wicked will be eternally punished, and the virtuous suitably rewarded prior to their participation of this gift.

Next, in order to prove the impossibility of any thing like a just punishment for sin being inflicted in this world, you said, "look at the prevailing vices and customs of the world at the present day—see the drunkard in his cups, drinking, and sickening, and vomiting;—he experiences, to be sure, while thus sick and vomiting, considerable trouble and pain; but he soon feels a little better, and takes another good draught—he is then quite happy and can talk eloquently of the goodness of God; and at such times I have heard the drunkard singing praises to the God of love."—[and I too have heard the drunkard at such times railing in the severest terms against the licentious tendency of Universalism, and speaking in terms of...
the highest praise of such men as yourself—
"thirty thousand drunkards in the United States, are, every year, drinking themselves into heaven, according to Universalism!" —Look at the accounts of crime in the Old Testament—the wicked inhabitants of Noah's time were taken away in their wickedness and carried right to heaven; while poor Noah was compelled to linger out a miserable life, suffring all bodily and outward calamities any one could, and far more in his mind than his wicked neighbors. The inhabitants of Sodom and Gomorrah, Corah and his wicked company, were all taken to heaven in a moment.—Judas hung himself and anticipated his master in entering into glory. Look at the millions of murders from Abel down to the present time—the rivers of blood that have been shed by Infidel cruelty and Papal persecution—one set of assassins after another, crying out 'republicanism and liberty!' have made their way thro' rivers of blood and seas of carnage, to the light and glory of heaven!"

This strain, in which you indulged yourself for some time, was surely satis eloquentiam, supineitas parum; but every reflecting mind would at once pronounced it rudis indigestaque notae, so far as argument was concerned; and be likely to say, nulla notae. Take sir, a dispassionate survey of all those scenes of blood, carnage and murder, and say whether most of them were not perpetrated by the believers in the very doctrine you so strenuously advocate—by believers in the doctrine of endless misery? and sir, did not Calvin, the very founder of your sect, set an example of murder, in the death of Servetus, which his followers have been but too zealous to imitate? Charge upon Papal persecution as much blood as you please, and Protestant believers in endless hell torments have done the same thing. But did you ever know of a Universalist who murdered any one for his religion? No, never!

In relation to the 30,000 drunkards that are annually drinking themselves into heaven! I pretend to but little knowledge; but conclude if that is the fact, the van of that numerous and motley band must be led by some eminent Calvinist preacher, as two or three of your own denomination in New York, Albany, and other places lately gone off the stage in that kind of style; another lately broke his neck in a state of intoxication in N. Carolina, and two others have recently been excommunicated from the Ohio Presbyterian for habitual intoxication—I will not be positive whether it was brandy or "lamp oil" that they drank.

In regard to the inhabitants of the old world, Sodom and Gomorrah, Corah and his company, Judas, &c. I do not know of any Universalist who believes they all went instantly at death, to heaven; but if you are really concerned for fear they did—if you are very much disturbed at the idea that God changed their hearts in a moment, in the twinkling of an eye, made them fit for heaven, by converting them from sin to holiness, put a stop to their wicked career, as he did to Saul of Tarsus even before his death, and took them directly to heaven—if you are afraid God did for them exactly what you profess to be so anxious to effect for other similar characters yet living—in short, if you are afraid God did not confirm them in unbelief, and place them in a state of endless rebellion against him; I advise you, in order to relieve your mind of such gloomy feelings, and put it into a profitable train of reflections, to read the articles upon those subjects published in Nos. 11, 13, 14, and 17 of the 3d volume of the Evangelical Magazine, and Nos. 11, and 1 of the current vol. of this paper, which I shall enclosed and send you with this paper.

There was, however, in the above named lofty flight of your eloquence, one thrust which you made, (though in a back-handed manner) at republicanism, which deserves a more serious notice. You divided the charges you made, of murder and carnage, between Infidelity, Papal, and Republicanism, intimating that the latter had no equal share in effecting those dreadful evils. From the manner in which you expressed yourself, and from similar observations which have escaped your lips at other times, there is little reason to doubt that you would be glad to have the republican institutions of our own country overthrown, and in their stead the throne of a political despot erected in concert with an ecclesiastical dynasty, so that the people being thus "seduced," the King and the Clergy, ready booted and spurred, "could ride them legally by the grace of God," as Mr. Jefferson said. But thanks to an indulgent Providence, we are yet a free people; and I trust that, not until the names of Washington, Jefferson and Franklin are forgotten, and their spirits cease to hover around us, and not until some of the best blood in our country is split, will your dominant sect succeed in protracting the liberties of this nation and erecting on their ruins the throne of a spiritual hierarchy.

I shall here notice another back-handed thrust, an ungenerous intendment, which you made against Universalists, during your performance that evening. It was this: "How," said you, "shall we account for the sufferings of the apostles, when contrasted with the happiness and prosperity David represents the wicked as enjoying, unless we admit the doctrine of future (endless) punishment for the latter? The apostles suffered much in the cause of Christ—even Universalists admit this—that the apostles suffered—that is, those of them that pretend to believe the bible; though two distinguished individuals among them, it is well known, have lately given up all belief in the bible and a God, become avowed Atheists and open followers of that pernicious and abandoned woman, who is spreading the poison of her Atheism through the country."—

The canting tone in which you uttered the last part of the above sentence was evidently designed to give your hearers the impression that Universalism naturally leads to Atheism. I am glad, however, that you mentioned the subject in this manner, because you give me a suitable opportunity of making a remark from which I hope you and the public may reap some benefit. The remark is this: The two individuals to whom you alluded, (for no one can be at a loss to know who they were,) were both Calvinites—brought up and educated thus, and became members of Calvinistic churches—before they professed to be Universalists: and not only so, the very woman to whom you allude, and her god-lather, Mr. Owen, and the trio in her atheistical editorial and publishing establishment, were brought up and educated Calvinists, after the "straightest sect," and went directly, from Calvinism to Atheism—never even professing to be Universalists. Sir, does Calvinism naturally lead to Atheism? The leaders of Atheism, in this country, went from Calvinism to their present system, and succeeded in drawing along with them two who were lately professed Universalists. But sir, we could very well spare them; for one is now in his dotage, having been of no use to us for a long time, and the other was never of much service, having doubts as to his brain shattered, or mind disordered, by the monstrosities of his creed, while he was a member of a Presbyterian church, from occasional symptoms of which derangement he has never since been free.

But to your argument. We grant the apostles suffered much outward calamity in their labors in the cause of Christ. They "both labored and suffered reproach, because they trusted in the living God, who is the Saviour of all men, especially of those who believe." 1 Tim. iv. 10. But then, they enjoyed a source of peace and happiness which the world did not generally enjoy. Christ said to them, "peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. In the world ye shall have tribulation; but in me ye shall have peace." And so it was: hence St. Paul says, "we which have believed do enter into rest."

But how is it with the wicked? How was it with those wicked that David described, to whom you referred your hearers? Why, you pronounced them blest and happy in this world, far more so than the righteous—far more so than the apostles and other pious and godly people. And to prove it you read almost the whole of the 73d Psalm, and requested your hearers, when they went home, to read it over again, and also the 57th Ps. After reading the above scriptures of David, you observed that "it would seem as if the question must be far better settled, whether Universalists were true, or not"—that "David had seen the prosperity of the wicked, in this world, whose eyes stood out with fatness and had murmured because of their happiness—until he was permitted to look into futurity—till he cast his prophetic vision to the eternal scene, the future judgment—and there saw the sword of divine wrath uplifted and beheld the dread vengeance of the Almighty prepared to be poured out upon them with eternal fury!"—and this prospect checked his murmuring and stilled his complaints against the dealings
of Providence with men in this world." These were the ideas you expressed, though not in every respect your exact words.

But, Sir, what do those Psalms state about the eternal world? What information do they give about a judgment and endless misery, in another state of being? Just nothing at all. There is not a syllable said about a judgment or punishment in any state of being but the present; much less is there said about the doctrine of endless misery, which is your business to prove by scripture testimony. Had these Psalms even proved the doctrine of future punishment, they would have been nothing to your purpose, in opposing Universalism, unless they had proved that punishment to be endless. But let any person unbiased by tradition or prejudice, read those Psalms throughout attentively, and he will not find a syllable to support your gloomy hypothesis. He will find that David, in the 37th Ps. exclaims to "trust in the Lord and do good," and not to repent at the temporary and outward prosperity of the wicked; for they would soon be visited with some severe judgment or sore calamities—that they would be taken in the very mating they set for the poor and needy—that their swords should return into their own hearts, and their bows should be broken—whereas the righteous should "inherit the earth"—the Lord should "uphold them with his hand"—they should not be "forsaken, nor their seed be left to be grieved." Does this, Sir, look like your eternal hell and flames?

In the 73d Ps. he treats of the same subject, with this difference only, that he mentions the foolish cogitations that occupied his mind, when looking only at the outward and momentary prosperity of the wicked, without taking into view what his observation and experience afterwards taught him must soon be their fate. Those cogitations appear to have been the same as the present opinion of Mr. Lansing is, viz. that in this life, taken altogether, the wicked enjoy far more happiness than the righteous do. But recollect the Psalmist afterward condemned this opinion as entirely false. He says, "so foolish was I and ignorant; I was as a beast before thee." And, Sir, do you still harbor a sentiment that the Psalmist pronounced foolish, ignorant and beastly? But why was the sentiment foolish and erroneous? Because, David had seen so many signal displays of God's righteous judgment against transgressors, had learned by the history of his own misfortunes, the sudden overthrow with which the wicked had generally met, that the old world, Sodom, Gomorrah, Gezer, &c. had been destroyed, that he was satisfied some calamity would soon visit those wicked people he had been fretting about. So certain was he of the fact, that he speaks of it as already accomplished: "How are they brought into desolation, as in a moment! They are utterly consumed with terrors." A man must certainly have a prolific and inventive imagination to conjure up an idea of endless damnation from such language.

Sir, I have quoted my remarks on the above topics to so great a length, I shall not be able to finish in this letter what I have to say to you on the subject of your performance the evening I last heard you. You may therefore expect to hear from me again soon. Should you become my acquaintance, because I tell you the truth, be assured I shall never be Yours,

D. SKINNER.

TO THE PUBLIC.

Were any apology necessary to any of our readers for the polemical style in which some parts of the series of letters to Mr. Lansing, are written; we are certain such apology will not be required by any of the inhabitants of this village, possessed of candid minds, who were present when Mr. L. prophesied the lectures which are the subject of these letters. We have endeavored not to exaggerate any of the extravagances or odious parts of those performances; and we believe our report of them comes far short of the reality, and appears far less objectionable than the lectures themselves must have appeared to most who heard them; and as to severity of style, and reproachful language, the letters do not (nor should we wish to have them) begin to compare with the lectures. It is time, however, we believe that such men, who commence such violent, rude, and unprovoked attacks upon any Christian denomination, should be met in a prompt manner, and addressed in a decisive tone, and in a style suited to the estimation in which they are and ought to be held by an enlightened public: and it is proper they should occasionally have a mirror held before their eyes in which they may see themselves. It may prove not only a salutary lesson to them, but a useful warning to others. This system of brow-beating, abuse, scandal, misrepresentation and denunciation, adopted by Mr. L. will never succeed in putting down Universalism; nor can it subserve the interests of any cause that has recourse to it for aid.

We find an impression prevails among some of our citizens, that the Editor of this paper is to deliver a course of lectures in the Universalist chapel opposite to Mr. Lansing, and with view of refuting his scandalous charges against Universalists. Such an impression is without any foundation in truth. We should esteem such a labor a profanation of the sacred services of the sanctuary. The pulpit is no place for us to return railing for railing, or even to notice formally so scandalous a performance as the one alluded to. A newspaper, to be sure, is a proper medium by which to reprove such rashness and rebuke such folly. But the pulpit is a place where the mild and peaceful glories of the gospel should radiate, and its heavenly hopes and consolations be exhibited in all their native beauty and loveliness. It is true, there are times and occasions on which it is proper to notice, in the pulpit, popular doctrines that are deemed erroneous, for the purpose of refuting them and removing their rubbish out of the way, in order to build up a system of truth in their place. Hence we have thought it possible, that at some future time, we might deliver a course of evening lectures, in which a review would be taken of the Presbyterian Confession of Faith, as adopted by the churches of that order in the United States, as it is sincerely believed their confession contains a system of corrupt and pernicious doctrine. Should this labor, however, be so far from us hereafter, from which we are not possessed with so favorable an idea of the utility of such a labor as to be able now to promise it with certainty,) it would be done without any reference to the rude and violent assault of Mr. L. on Universalism, or to the conduct or labors of any other man, or set of men, but solely with a view of detecting and exposuring and exciting truth. It is with error, and not with men, that we are at war.

IMPORTANT TO YOUNG LADIES.

Br. A. B. Grosh relates the following incident which occurred in Magdita, Pa. as illustrative of the nature of a proposal lately made in Utica.

When I read the close of Br. Skinner's 3d letter to Mr. Lansing, the following fact occurred to my mind. About a year ago, Mr. R. went round to all the young females in his society, and in them to keep company with any young men who were Universalists. One of them declared, that if they obeyed him, they would have no company at all, as there was not a decent young man in Marietta who did not believe that doctrine.

[For the Magazine and Advocate.]

Mr. Editor—If a worthy, though destitute Widow, who is dependent on the charity of her benevolent neighbors and friends for succour for her helpless family, should be wheedled out of some fifty cents by a committee of Female Beggars for the support of the minister; and then her example made use of to stimulate others who are in more prosperous circumstances, to give liberally; are we not justified in expressing our indignant contempt for such mean, unchristianlike measures?

In this "visiting the fatherless and widows in their affliction," in the sense intended by the Apostle when speaking of pure religion? Or is it not rather an imitation of those ancient pretended pious persons spoken of in scripture,—who were called "Wolves in sheep's clothing." The widow's门前 made many and long prayers. Who thought they did God service when they accused, menaced, and finally persecuted to death, a Friend of the Bridegroom, because he denounced, "If I come not to judge the world, but to save the world?"

ANTIBEGGARS.

Antwerp, N. Y.

[For the Magazine and Advocate.]

FIRE! FIRE! FIRE!

Mr. Editor: Sir—I am requested to state to you, that a fire broke out in the village of Jordan, which wholly consumed the fifth number of the "Evangelical Magazine and Gospel Advocate," belonging to a Mr. Titus, of that place. It was said to be the work of a child by the instigation of no less a person as I have been informed, I burnt it up and fed the child, and my father told me, because he said it was not fit to read. If you will send the 5th number to the G. A. I will probably be a little more cautious in securing it, that it may not be exposed to those pious people who have so much to do with fire, brimstone and other sulphureous matter. These sorts of fire are so much pleased to the fire took place, and consider it quite a praiseworthy act. Probably they were as much delighted as they expect to be in heaven, they beheld him dazzling around their wicked Universalist neighbors!

A. C.
Mr. Skinner.—The following piece of poetry, composed a few years since, is the production of one Mr. Stillman, of Pawtucket, R. I. Should you think it worthy a place in the Magazine and Advocate, you are at liberty to publish it, and oblige a subscriber to your invaluable paper.

Smithville, Jefferson Co., March 30th.

"Seeing, then, we have such hope, we use great plainness of speech." 2 Cor. xii. 5. The salvation of man in Christ Jesus is infinite, but faith and hope, finite.

Come let us take a sharp survey, And see what's from the endless day: Come let us search with faithful eyes, And see what's in the age arise. Salvation was in Christ, the Son, Before creation was begun; From endless ages it was sure, To endless ages will endure.

But things that do to time pertain, Will pass away in time again; All that begins in time, my friend, In time will surely have an end.

I find that faith, and unbelief, And sickness, sorrow, pain and grief, Did not exist 'till time began; Nor can exist when time is done.

By this, I find that unbelief Cannot support immortal grief, Nor faith, nor hope, eternal peace, Because when time is done, they cease.

When spirits leave their mortal dust, Then they return to God the just; Where there is neither sin nor grief, Nor faith, nor hope, for he hath

Man hopes for that he has not got, Has faith in that which he sees not; In what he sees, he has no faith, Nor can he hope for that he hath.

Our spirits soar from whence they came; But not in guilt, nor sin, nor shame; Nothing unclean can ever bear Admittance, or an entrance there.

When the Redeemer's blood was spilt, His blood atoned for every guilt; In whom we all presented are: Before the Father, clean and fair.

The following is extracted from "Franklin's Life," and as it shows his opinion of the utility of bare Calvinism, as well as a singular cast of mind which could enable a preacher to draw such doctrines from such a text, it may serve to amuse the reader, while it exposes the folly of the preacher.

"Though I seldom attended public worship, I had still an opinion of its propriety, and of its utility when properly conducted, and I regularly paid my annual subscription for the support of the only Presbyterian minister or meeting we had in Medford. It was to visit this place at least once a year, and admonish me to attend his administrations; and I was now and then prevailed on to do so, once for five Sundays successively. Had he been in my opinion a good preacher, perhaps I might have continued, notwithstanding the occasion I had for the Sunday's leisure in my course of study; but his discourses were chiefly either polemic arguments, or explications of the peculiar doctrines of our sect, and were all to me very dry, uninteresting, and unifying; since not a single moral principle was inculcated or enforced; their aim seeming to be rather to make us presbyterians, than good citizens.

By length he took for his text that verse of the 4th chapter of Phil. "Finally brethren, whatsoever things are true, honest, just, pure, lovely, or of good report, if there be any virtue, or any praise, think on these things." And I imagined in a sermon on such a text, we could not miss of having some morality. But he confined himself to five points only, as meant by the apostle—viz: 1. Keeping holy the Sabbath day. 2. Being diligent in reading the holy scriptures. 3. Attending duly the public worship. 4. Partaking of the sacrament. 5. Paying a due respect to God's ministers.

These might be all good things, but as they were not things as expected from that text, I despaired of ever meeting with them from any other—was disgusted, and attended his meeting no more."

MARRIED.—At Clinton, on Sunday evening, 4th inst., by Rev. S. R. Smith, Mr. Billy Titty, of Marshall, to Miss Susan Derby, of the former place.

In Lima, Livingston Co., N. Y. on the 30th ult., by Rev. L. Badger, Mr. Jonathan Church, of Claremont, to Miss Minerva Hardwood, of the former place.

DIED.—In Greenbush, on the 3d instant, Mr. William P. Morrison, in the 76th year of his age.

For thirty years Mr. Morrison has been an unwavering believer In the heavenly truth, that "God is the Saviour of all men," and after a life of usefulness and love, he closed his life in the enjoyment of his "precious faith." Although for several years nearly destitute of the sense of sight, and for the last four or five totally blind, his "mind's eye" seems to have been clear and strong, and amidst the darkness of nature around him, he has been permitted to enjoy those beatific visions of future and eternal felicity which our faith, in its last and highest design, is the larger part of his family, that a sermon should be delivered on the funeral occasion, by some not the kind of good things that I expected at all, and the poor man's Sermons of the dead and wish of the living could not be admitted. Some poor Presbyterian neighbors, whose motives I need not mention, as they cannot be misunderstood, were so persevering in their importation that they finally overruled the intention of the friends to grant the deceased's request. They represented the difficulties as almost insurmountable; viz: that a fit man could not be admitted into their "sacred desk," even to speak comfort to the mourners, that "the travelling was very bad," &c. I had received a request on Sabbath to attend a discourse on a Friday afternoon. On Monday morning, however, I was informed that there had been a "misunderstanding," and that the Rev. Mr. Hermance (who I learned is a Presbyterian), or at least a "Nasseau" was expected to attend. Notwithstanding the badness of "the travelling," a brother of this city and myself attended the funeral services. Of the sermon, I cannot say anything. The usual routine of gloomy images was repeated—a description of an awful judgment to take place after the resurrection, when fathers and mothers, husbands and wives, and children, brothers and sisters, neighbors and friends, shall part to meet no more—a quotation of Matt. xxiv. 31, &c. John v. 28, &c.—together with a laboring, but ineffectual effort to excite the feelings and the fears of the audience. We were told, we were totally deceived; and that we must repent, or "all likewise perish," although I did not fully understand whether in the future world or in our way, we were for ever to perish, under falling towers, or whether our blood was there to be mingled with the sacrifices.

The remains of Mr. Morrison were interred on his own land, as I was informed, because the church had passed a resolution, that none but members of that society should be laid in their church-yard, thus making that separation here which they expect to be ratified in heaven.

Mr. Morrison's character was unimpeachable. He has been "a father of the fatherless," and the widow's friend. Well may we say, "Blessed be the dead that die in the Lord, for they rest from their labors, and their works do follow them."—J. S.

In German Flatts, Herkimer Co. on the 8th inst. of a lingering illness, Mrs. Abigail Freeman, wife of Pegloe Freeman, aged 64.

UNIVERSALIST BOOKS.

For Sale by D. Skinner at his residence on Burnt street.

Streete'r's New Universalist Hymn Book.

Petit Pierre on Divine Government.

Review of Hawes' ten letters against Universalism, by R. Canfield.

Balfour's Essays and reply to Hudson.

Balfour's 2d Inquiry.

Evangelical Repository.

Utica Evangelical Magazine, vols. 1st, 2d, & 3d.

Brown's History of Universalism.

Balfour's Ancient History of Universalism, a very valuable work.

Balfour's Treatise on Atonement.

Loveland Greek Lexicon, English definitions.

Koehler's Greek and English Testament.

Hooke's Balfour's Sermon at ordination of T. Fisk.


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COMMUNICATIONS.

[For the Magazine and Advocate.]

TO THE REV. PHILIP SPAUN.

Dear Sir—For the sake of brevity, I shall introduce this letter, with no other exordium, than an extract from your letter, dated March 8th, 1828. And here it is: "I firmly believe that God's justice does not require the salvation of impenitent sinners:—and that man might act otherwise than God knows he will.

It is not my intention to fault you for believing or making these two statements; but to make a few comments on them, draw some conclusions, and use the freedom to tell you, I am greatly amazed at a professor of the gospel, for making them.

For the sake of the argument, I will admit that God's justice does not require the salvation of impenitent sinners, but stands opposed to their salvation. Yes, cries aloud for vengeance, and says, "cut the impenitent sinner down and consign him to a state of ceaseless torment." Thus speaks stern justice, and continues the subject thus: "I am just; I am associated with judgment, and we constitute the throne of God; I am inflexible, and unbending as eternity; God will not rescind from me: the thought is false and unjust. I must and will have my demand in spite of men or devils!"

Here let us make a solemn pause—and then ask, Is it not unjust to desire salvation? The answer must be, yes, it is. I ask again, will not the grace and mercy of God save some one impenitent sinner from his sins? "No," answers justice, as if seven thunders had uttered their voices, "I looked down from heaven, with a piercing omniscient gaze, upon the sons of men, to see if there were any that did good, and saw none—the world is literally enveloped in sin. I have concluded them all in unbelievers—there is none righteous; no, not one; and I have repeatedly told you so, in Paul's epistle to the Romans?" (iii. chap.) Not yet discouraged, I ask, Is there no difference between an impenitent and a penitent sinner? "No," answers truth, "in the sense any man is a sinner, in the very same sense he is an impenitent sinner; I cannot look upon sin with the least allowance or approbation." Suppose the goodness, grace, love and mercy of God, should conspire and plead with justice, and say, "If we lead the impenitent sinner to repentance, wilt thou not consent he should be saved?" "No," answers justice, "my demand will eternally be the same. Yes, rejoins truth, and for you to come forward with your fives, under the plausible names of goodness, and grace &c, is perfectly useless. In case you should succeed in your demands, justice can never be satisfied, and the least advance to repentance is an approximation to salvation, which is absolutely unjust; and what is still more, so surely as you demand the salvation of impenitent sinners, just so surely, I protest you are no other than obdurate, implacable injustice, whining and pleading under false colors, and borrowed names.

Here I can fancy justice interrupts, and exclaims, "Enough said! I shall not be diverted from my purpose; it is fixed and unalterable, and I will accomplish it. The impenitent sinners shall feel and know this fact. Satisfaction I will obtain; the sinners shall be indefinitely tormented without mercy, love or pity, in the red surges of hell, where they will shriek and howl, wail and lament, through the wasteful ages of eternity!"

Sir, if your statement in relation to God's justice, is true, I have no doubt the above conclusions are correct, and universal damnation will be the result.

Here I shall offer a number of Queries:

Where was God's justice when He was in Christ reconciling the world unto himself, not imputing their trespasses unto them? Where was the justice of God when He said, "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more?" Where was the justice of God when He swore to Abraham, and renewed the promise to Isaac and Jacob, that in them and in their seed, all "families," "kindreds," and "nations of the earth," should be blessed; which blessing St. Peter affirms it, "turning away every one of them" from their iniquities?

Where was the justice of God when He revealed his will to man, declaring it to be, that all men should be saved and come unto the knowledge of the truth; and sent his Son into the world, not to condemn the world, but to save the world; and gave him charge to execute his will and seal it with his own blood? Where was the justice of God when he inspired all his holy Prophets, since the world began, to testify of the restitution of all things?

And finally, where was the justice of God when He said "behold I make all things new!"

In order to bring this part of my subject to a close, I shall state what I conceive the justice of God requires of impenitent sinners, and contrast it with the justice, or rather the injustice of the devil.

Thus saith the Lord:

Love your enemies.
Bless them that curse you.
Love your neighbors, and yourself.
Whatsoever ye would that men should do unto you, do ye even the same unto them.
Be kind to the unthankful and evil;
Be meek and lowly;
Call no man common, or unclean.

Thus saith the Devil: (and contradicts God;)

Hate both friends and enemies.
Cure those that will not curse.
You can be happy and see your neighbor in endless misery.
Do not to others after this manner; rather judge and sentence them quick to hell.
Be selfish, unthankful, vain, proud and haughty.

Call men impenitent sinners; call some nobles.

Plead peace to those who are afar off, and to those who are nigh.
Defend false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.
Christ Jesus died to save the chief of sinners.

Justice does not require the salvation of the chief of sinners.
As you are an impenitent sinner, justice does not require that your case be hopeless; you may sin with impunity. Those who have repented already will escape what justice requires of them.

It is rational to conclude the devil stands opposed to God's justice; consequently he must (on your hypothesis) desire the salvation of impenitent sinners. Here I am led to query: Which is the more beneficent, God or the devil? (pardon me, O Lord, for speaking of Thee, not as thou art, but as wicked men would fain make thee appear.)

Quain from your writings, Br. Spaunder, that you are reconciled to what you firmly believe God's justice requires of impenitent sinners: And is it the case? — Then why do you preach repentance to impenitent sinners? (11)

Here comes another statement which accompanied the last; viz: "I firmly believe man might act otherwise than God knows he will." This is an extraordinary article of doctrine indeed. If God Almighty absolutely knows, with unerring certainty, how man will act, and finally every volition of man, I can see no possible way or means for man to render such knowledge doubtful, or uncertain; but if it is so, and man does possess the ability to act otherwise than God knows he will, I query, and ask, was there ever a mortal being who performed different acts from what God knew he would? If this question receive a positive answer, I ask again, Who gave man power to act otherwise than God knew he would? If the answer be, "the devil gave him such power," I ask again, Did not God in that one instance, derive knowledge from a being who acted otherwise than He knew he would?

I concede the knowledge of God to be founded in fact: and if man has derived power, either from God or the devil, to act otherwise than God knows he will — Is man to blame for not exercising, or for exercising such power?

If man is to blame for not exercising such power, I ask, Will God blame man for not rendering his perfect knowledge absolutely false? If man is not to blame for not acting otherwise than God knows he will; then all is well; man may be considered a fit subject of justification.

If man can act otherwise than what God knows he will—Is it not certain he derived such power from his Creator? It certainly is; for "in God we live, move and have our being." Very well, if I possess a power or ability which I derived from God, will he blame me, and make me endlessly miserable, for exercising, or for not exercising, such power and ability? Here I conceive the response will be in the affirmative. Very well; I ask, had not God a design and purpose in bestowing on me such ability? The answer may be yes, he had. Very well; then I ask, am I to blame for frustrating, or for not frustrating (as the case may be) the designs of omnipotence?

You may, for ought I know, assert that God had no purpose or design in bestowing an ability on man, to act otherwise than what he knew he would. If this be your mind, just say so, and then I am prepared to say, that an act without design is an involuntary act; and an involuntary act, is an act produced by Chance. And what is this but an approximation to Atheism! O Sir, believe.

In case you allow that God had a purpose in bestowing an ability on man, to act otherwise than he knew he would, will you, or dare you, imitate that which God will be frustrated in his design? But if you will and dare imitate that man, in his volitions, does absolutely frustrate the will and design of Jehovah, I ask, is it not certain that God has rendered himself subject to more and greater disappointments than any one of his dependent creatures, notwithstanding all their ignorance & folly? Now if God be thus liable to be frustrated in his design, I ask what assurance he can give us that he will not eternally be frustrated in his designs? Is it proper to call a being God, who is frustrated in his designs? Is it not rather denying the very being of a God, to intimate that God will, purpose or design, is frustrated in the least possible degree by any thing whatever? It surely is. Ps. 147. 5. Great is our Lord and of great power: his understanding is infinite." Isa. ch. xvi. 24. "The Lord of Hosts hath sworn, saying, surely as I have thought, so shall it come to pass; as I have purposed, so shall it stand."

I will not ask you, Br. Spaunder, to reconcile these texts of scripture with your unbelief of their most plain and obvious import; because I should not be willing to have the task imposed on me.

I infer from these passages, that God's understanding embraces every event, both in time and eternity; and that his thoughts are not contingent, nor is he in suspense relative to every act and volition of man.

What does it amount to, first to assert that God knows, with the most perfect knowledge and absolute certainty, that certain causes which he has put in operation, will produce their correspondent effects; and then assert, again that God knows that things can operate differently from what he knows they will?

Br. Spaunder, I can make nothing else of your statement, but a solecism of the grossest kind. And now I shall drop a few hints relative to your statement contained in your 4th letter to David S. Prosser, dated March 11th, 1828.

"N. B. Bring your Goliath in the doctrine of Universal Restoration, and I will correspond with him, but will not write with a Novice."

"By Goliath I meant your greatest champion."

Signed,

"P. Spaunder."

With the utmost deference, I will venture to request you, Sir, as a man of information (and as you will not write with a 'Novice') to be so kind as to write to some great champion, (for I am not one,) that I may learn what you wish the unlearned to understand by those acts which men may do contrary to what God knows they will do. As I am no Goliath, neither champion of any sort, suffer me to tell you, your statement brings to mind a declaration made by one of my neighbors in a speech called a prayer. His words were these "O Lord we know that thou knowest, that without us, thou canst do nothing." If you, Br. S., can act otherwise than what God knows you will, 'tis barely possible for you to consider this to be your strong hold, and should this be the case, and you should challenge the "Novices" to bring forward their Goliath, and dauntlessly defy their greatest champion, and even the armies of the living God, and menace, vaunt and puff, without a rival; I am not sure but such acts are to be numbered among the things which are contrary from what God knows you will absolutely do.

From what little information I possess concerning you, I should not be willing to "write" with you—no, I should be reluctant to engage in a contest that would be so little to my credit as it would be to contend with a man possessed of such overwhelming abilities. In further consideration of the subject, I will ask you, Br. S., if you set the part of a humble christian and gentleman, in your treatment of David S. Prosser?

In the first place, you opened a correspondence with him, one whom you knew to be an unlearned boy, and according to my judgment and belief, failed in every point, of supporting your statements; and I conceive you were not insensible of the repulse; for which reason it appears you were disposed (by implication) to call him a "Novice," & write what you told him you considered a challenge for the greatest champion to step forward, &c. and as though this were not enough, you even
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

131

made use of menacing language to him, in time of school!

Now, Sir, as our greatest champion died on Mount Calvary, it is not possible for us to bring him forward, but if you will receive his testimony which he bore of the "restoration of all things," I, tho' no champion, will not decline a friendly invitation from any man who shall come well recommended as a humble Christian and a gentleman, to write and correspond.

Having written thus far, I close for the present. Farewell.

JOHN B. PROSSER.

Bolton, April 5, 1828.

SUNDAY MAILS.

MR. McCREERY'S REPORT.

We have concluded to publish the report of Mr. McCreery, the minority of the committee on the subject of Sunday mails, that our readers may see both sides of the subject, and judge for themselves in relation to it. The notes that are appended to this report, are from the Boston Trumpet.

THE ADVERSE REPORT.

All Christian nations acknowledge the first day of the week, to be the Sabbath. (a)

Almost every State in the Union have, by positive legislation, not only recognized this day as sacred, but has forbidden its profanation under penalties imposed by law. (b)

It was never considered, by any of those States, as an encroachment upon the rights of conscience, or as an improper interference with the opinions of the few, to guard the sacredness of that portion of time acknowledged to be holy by the many.

The petitioners ask not Congress to expound the moral law; they ask not Congress to meddle with theological controversies, (c) much less to interfere with the rights of the Jew or the Sabbatarian, (d) nor to treat with the least disrespect the religious feelings of any portion of the inhabitants of the Union; they ask the introduction of no religious coercion into our civil institutions; no blending of religion and civil affairs; (e) but they do ask, that the agents of Government, employed in the Post Office Department, may be permitted to enjoy the same opportunities of attending to moral and religious instruction, or intellectual improvement, on that day, which is enjoyed by the rest of their fellow citizens. (f)

They approach the Government, not for personal emolument, but as patriots and Christians, to express their high sense of the moral energy and necessity of the Sabbath for the perpetuity of our republican institutions; and respectfully request that Congress will not, by legislative enactments, impair those energies.

Among the many reasons which might be advanced, that it is both expedient and a duty to grant the prayers of the petitioners, the following are only submitted:

The petitioners ask the enactment of no law establishing the first day of the week as the Christian Sabbath; (g) they only ask the extension and application, to one Department of Government, a principle which is recognized, and has, since the foundation of our Government, been acknowledged in every other Department. The principle embraced in the petitions, has been recognized by Congress, by adjourning over the first day of the week. At the first session of the first Congress, a law was passed establishing Judicial Courts, and in that law Sunday is excepted from the days on which that court may commence its sessions. All the other Executive Departments of Government are closed on that day. (h) Congress has never by any command or resolution, presumed upon the moral law, or as introducing any religious coercion into our civil institutions, or making any innovations on the religious rights of the citizens, or settling by legislation any theological question that may exist between Jews, Sabbatarians and other denominations. The good society requires the strict observance of one day in seven. (i) Paley and other writers on moral philosophy, have shown, that the resting of men every seventh day; their winding up their labors and concerns once in seven days; their abstraction from the affairs of the world, to improve their minds and converse with their Maker; the orderly attendance upon the ordinances of public worship and instruction, have a direct and powerful tendency to improve the morals and temporal happiness of mankind.

The wise and good Ruler of the Universe made the appointment, (j) not by a mere arbitrary exercise of authority, but for our good; and whatever difference of opinion may exist in respect to the proper day to be observed, almost all agree, that one day in seven should be devoted to religious exercises. That being admitted, can any thing be more reasonable than the request of the petitioners, that, at least so much of the law should be repealed, as requires the post offices to be kept open every day of the week. Does not the enactment of that law plainly imply, that mankind is under no moral obligation to refrain from secular labor on any day of the week? Is it not in direct opposition to the received opinion of almost all professing Christians? It is to that part of the law, more particularly, which requires, in terms, all the postmasters throughout the United States to deliver letters, packets, and papers, on every day of the week, to which the minority of your committee object, and which is most offensive to the petitioners. In this statute is at once seen, a palpable encroachment on the rights of conscience. It either drives every man, who feels himself morally bound to observe the Sabbath in a religious manner, from the service of his country, and equal participation in her favors, or subjects him to the ill terms of remaining in office, at the expense of his principles. (k)

It is freely acknowledged, that the works of necessity and mercy are not forbidden; and, if the transportation of the mail on Sunday, could be justified on that ground, (which is not admitted) it cannot be contended, that the keeping open offices, where no mail arrives on that day, is the work of necessity.

The arguments which have been urged for the transportation of the mail, &c. on the Sabbath, are mainly derived from commercial convenience, and from allegations of derangement of business and intercourse. This does not militates against the first principles of good morals. If these are important at all, they are paramount to the claims of expediency: but this plea makes them subservient to the pressure of worldly business, and converts them into mere questions of profit and loss.

Granting the prayer of the petitioners cannot interfere with the religious feelings or consciences of any portion of the citizens; because, they ask no service to be performed, no principle to be professed. (l) It is only asked that certain duties be not required on a certain day. (m) Were it imposing any service, or requiring the profession of any opinions, those whose religious sentiments were different, might justly complain. But he who conscientiously believes that he is bound to observe the seventh day of the week, in a religious manner, can have no just reason to complain because, Government takes nothing from him, in permitting all classes of citizens to observe the first day of the week, as a day of religious rest.

The case would be quite different, did the privilege of resting on that day, impose any thing on any class of citizens, contrary to their conscience. Therefore,

Resolved, That it is expedient to grant the prayer of the petitioners.

WM. McCREERY.

(a) Here is a mistake. All Christian nations have not acknowledged the first day as the Sabbath. There has been a large body of Christians in every nation, who have believed with Moses, that "the seventh day is the Sabbath."—Exo. XXVII. 14.

(b) It is not true that every state in the union, by positive legislation, has recognized the first day in the week as sacred. But allowing it to be true, have they set all done wrongly?
E V A N G E L I C A L M A G A Z I N E A N D G O S P E L A D V O C A T E.

lving upon the sacredness of particular days?—May this not have an implied puritanic consideration and bias? What has the Congress of the United States to do with such subjects? Where did it get its authority to legislate upon them? And does it have the right to decide the question by the Scriptures, and not by the evidence conclusive that the "seven days is the Sabbath?"

If Congress grants the prayer of the petitioners, will they not agree some to observe a religious institution, and will they not thus blend civil and religious affairs?

If those employed in the Post Office Department are aggrieved, what is the reason the petitioners did not originate with them?

No; they wish Congress to assume that as a settled point; and legislate on the strength of that assumption.

In all these things Congress was probably governed by a policy of expediency that the mail should stop; and moreover the petitioners do not make it a matter of expediency, but wish the law enacted in reference to the sacredness of the day itself.

What is meant by "strict observance"? A fine subject for legislation in the Congress of the United States of America.

Here the question is begged. The premises are the ground of dispute. And Congress must assume this in enacting the law petitioned for? Will they not, legislate on the subject of religion?

Will not this argument prove that the Post Office should not be opened on the seventh day or are our orthodox leaders the only people who have consciences? If the orthodox post masters cannot deliver letters on the first day, Congress must enact laws to render that day sacred, so, unless they mean to be partial, they must close the Post Office on the seventh, because the Sabbatarians cannot labor on that day.

This is more sophistry. The petitioners do ask that Congress establish the first day of the week as the day of rest, and their petitions cannot be granted without that. And most surely this would interfere with the religious feelings or consciences of a portion of the citizens.

He would have reason to complain, since Congress has exposed the side of his opponent, in the very question on which they differ. It is therefore inexpedient to grant the prayer of the petitioners.

From the Christian Intelligencer.

ORTHODOX OBJECTIONS TO CATHOLICS.

It has often been observed, that difference of opinion is more offensive and intolerable in proportion as the ground of difference is smaller, and that sects which in the main are nearly alike do not appear to consider and treat each other as their respective sects. The truth of this observation we have never seen more clearly illustrated, than in the hatred which the orthodox Catholics manifest towards their nearest rivals, the Calvinists. Of late the former seem to tax their stores of vengeances for the most burthenous supplies of calumny and abuse to heap upon these their natural brethren—an attack however, which the latter seem to bear with a most provoking forbearance. The reason the Calvinists still more, and their conduct now reminds us of Sir Anthony Absolute in the play, of a man with a whale, and a few lines to say, "I'll take them over again with tidal embury, because they could not keep cool as himself!"

For want of a real difference between these kinds of men, the last cast out pell mell upon the Catholics on a point upon which they are perfectly united: viz: the doctrine of exclusive salvation. Would it be consistent, says the Orthodox paper in Albany of a week or two since, to make a "serious charge against the Catholics, that they hold to a partial or exclusive salvation.

It is curious enough, indeed. This is "Satan rebuking sin," to the very life. But let us hear the accusations on this subject which this paper brings against the Catholics:

There is another source of Catholic intolerance, which, though it may be a more subtle and less apparent effect of the cause of it, is that of exclusive salvation in the Roman Church. We are aware that this doctrine is branded as "deterable" by many devoted Catholics. It is therefore that we find it in all its repulsive nature, by lifting up the disguise that it is necessary to throw over in this country. A dogma so narrow and bigoted would ill tally with the genius of universal liberty which reigns in our (!] hearts.

The professions of "universal liberty," on the part of the orthodox, and of their detection of so "narrow" and "bigoted" a doctrine as that of "exclusive salvation," might well excite Heracles himself go off in a roar of laughter, drowning the stentorian shouts of whole scores of men like Democritus. But let us hear farther.

Instead of stating the fact of real, tho' disguised intolerance, we intended to show the tendency of this narrow doctrine of exclusive salvation to produce it. It is evident that to be consistent, a sincere Catholic must be intolerant. With what indulgence can he look upon Protestantism, when it is believed to be heresy?

What fellowship can he tender to Protestants when he believes them in the way to inevitable—"eternal ruin"? Charity would prompt them to persuade them of their error.

If persuasion fail, principle would demand that he have no communion with them—to give them no countenance lest he be tainted with their guilt.

"Horatio, thou reasonest well." It is good to see these men bring each other out; especially when in their conduct they condemn the very things which they themselves make allowance for; an attachment to which they are distinguished.

That the doctrine of exclusive salvation is both "narrow" and "bigoted," and that its direct "tendency" is to intolerance, disobedialship, and ill blood, we have all along contended; and now we are happy to add an additional proof of it from those who have experience must themselves they'll defend.

No one will understand us as objecting to the view taken by the Albany Register. We believe it is correct, and only ask that it may be extended so as to the care of the child, to hold to "eternal ruin" by the omission of "Catholic," and the insertion of "Calvinist," the remark of the paper would be equally true as in the above extract. It would then read nearly like the following:

Instead of stating the fact of real, tho' disguised intolerance, we intended to show the tendency of this narrow doctrine of exclusive salvation to produce it, whether it is held by Catholics or Protestants. It is evident that to be consistent—since Calvinists must be intolerant—indeed all history shows they uniformly have been. With what indulgence can he look upon any anti-calvinistic creed, when it is believed to be heresy? What fellowship can he tender to Universalists, Unitarians or even Roman Catholics, when he believes them in the way to inevitable—"eternal ruin"? Charity would prompt them to persuade them of their error.

If persuasion fail, principle would demand that he have no communion with them—to give them no countenance lest he be tainted with their guilt.

If such conduct be "narrow," "bigoted," and "detestable" when following as the result of the Roman Catholic notion of "exclusive salvation," no more than to see the same doctrine of narrow and bigoted and detestable when practiced by the orthodox towards other sects. "To be consistent, a sincere Calvinist must be intolerant," and the same time admit the fact just mentioned.

The Roman empire was, for a long series of years, filled with discord, faction, persecution and civil war, on account of the quarrel between the Homomouians and the Homomouians. The point at issue was comprised in the variation of a single diphthong. The point at issue between the orthodox Catholics and the orthodox Protestants is this, that if we do hope the quarrel may be settled without blood shed.

ORIGINAL SIN.

An honest Welsh divine was once preaching upon this favorite topic of lust, while he was expatiating on the dreadful nature of this original tint, and its consequences, a child was crying very loud, and interrupting him in his discourse; this circumstance afforded him an opportunity of illustrating his subject more forcibly. "There! there now," said he, "you see, you hear the stubborn nature of this filthy hereditary guilt. With our first breath we quail and cry, and exhibit our abominable natural proneness to all evil, and often without any cause as in the case of that now, this evil propensity is breaking out." The boy who had the care of the child, and was making to the door, and seeing him point at it, and not liking to hear it abused as he thought from the pulpits, simply raised it, cried aloud as he left the place; "it has got the belly ache, sir!"

Nothing is more despicable or more miserable than the old thorn of a passionate man. When the vigor of his youth fails him, and his ambitions falls with frequent repetition, his occasional rage sinks by decay to fall in his tranquility; this peacefulness for want of novelty and variety, becomes habitual; the world falls off from around him, and he is left, as Homer expresses it, to devour his own heart in solitude and contempt. —Rambler.
We regret to learn, that Br. Wm. S. Balch, on account of ill health, has been obliged to leave the city of Albany and return to the east; and that, consequently, the Universalist Society in that place, are again left destitute of a stated pastor. May the Lord soon supply this society with another preacher equally as faithful as Br. Balch has been; and restore him to that state of health that will enable him to resume the labors of the ministry, elsewhere, should he be again set to locate himself in the city.

RELIGIOUS NOTICES.

Br. R. S. Smith, of Clinton, is expected to preach in the Universalist church in this village, the first Sunday in May, (a week from to-morrow,) and the Editor of this paper to supply his place at Clinton on that day.

The Universalist Convention of the State of New York will meet at Utica, on Wednesday, the 12th day of May next.

The sale of Pews, in the Universalist Church in this village, is adjourned to next Monday, the 6th inst. at 2 o'clock, P. M.

Br. Jacob Chase is expected to resume his labors in preaching, a part of the time, at Marcellus, on the first Sunday in May.

Br. Wm. Bell, Editor of the "Watchman and Christian Repository," of Woodstock, Vt., informs the public that he has lost his Mail Book, containing the names of his distant subscribers, and that this may account for the non-receipt of that paper by some of its patrons. Post Masters, and others who will communicate to him the names of those subscribers who do not receive their papers, will confer an essential favor on him by so doing. This must be a serious loss to Br. Bell.

We cheerfully comply with his request to give this notice; and should have done it before, had we seen his notice to this effect.

THE EVERY DAY MAIL.

Proposals have lately been issued, by Mr. Barnaby Bates, in the city of New York, for publishing a daily paper with the above title. It is to contain the general and particular news of the day, to advocate the running of the mail every day in the week, to oppose Dr. Ely's "Christian party in politics," as dangerous to the civil and religious liberties of the nation, and equally to oppose the unconstitutional doctrine, that Congress have the right of legislating in matters of religion and deciding religious opinions and controversies by law. It will advocate the principles of civil and religious liberty in their fullest extent. From a partial acquaintance with Mr. Bates, the proposed editor, and his well known talents as a writer, we have no doubt "The Every Day Mail," will be an ably conducted paper, and a powerful auxiliary in the cause of freedom. We wish him abundant success and good encouragement in his undertaking. The paper we believe was to have commenced sometime during the present month.

We received a prospectus for the above work some weeks since, and should have noticed it before, and more particularly; but by some accident, it was either lost or mislaid, and we give the above from recollection only, having hastily run it over at the time of its reception.

DAYS OF MURRAY RETURNED.

We suppose all our readers are familiar with the history of Rev. John Murray, one of the earliest preachers of Universalism in America, and the manner in which he was treated in Boston on his first proclaiming in that place, the gospel of impartial grace—how the meeting house in which he preached was surrounded by ruffian opponents, and stones and brick bats hurled at his head while announcing the gospel of peace. We had fondly hoped the same result would not happen here, that in this country at least, those days had passed away, and that we were not destined again to return, so long as the present laws of our country were in force. But those hopes so fondly cherished have been sadly disappointed.

By a late number of "The Sentinel and Star in the West," published at Cincinnati, Ohio, we learn that the Universalist church in that place has recently been assaulted in a similar manner, and bombarded with stones, by its enemies. This it seems had been repeated several times; when, on one evening, the stones poured through the windows of the church in such volleys as well might have driven an unaccustomed Farrar from his seat in the gallery, for fear of mortal wounds—some of the male members of the society rushed out of the house and came suddenly upon the foes, and caught the principal miscreant, who was about hurling his missile; when, lo and behold!—it was a son of the Rev. Joshua L. Wilson, D. D. pastor of a Presbyterian church in Cincinnati! whose residence was directly in front of the Universalist church. Rumor says, this son is a member of his father's church. But the most astonishing part of this transaction is not yet told. The next morning Dr. Wilson called on one of the Trustees of the Universalist society and solicited a settlement, by proposing that the church should be put in repair and he would discharge the bill of expense for the same. The Universalists, not wishing to put the Doctor to any unnecessary trouble or expense, finally accepted the proposal. When the bill was presented, after the repairs, the Doctor took it, paid and pocketed it, and then, in presence of the very son who had committed the mischief, began to abuse the Universalists, and denounced them as a set of "mean, unprincipled wretches, who had not the fear of God before their eyes." Br. Waldo, one of the editors of the "Sentinel," in remarking on this circumstance, says, "This is the manner in which Dr. Wilson redresses the wrongs of those he has injured without a cause! This is the way he atones for his misdeeds! This is the way he chastises his children for their wanton and criminal misdoings! This was virtually saying to the orphan—"you have done well, my son, do so again, those Universalists deserve to be stoned, and to have their churches bombarded; and you, have set the ringleaders of riots a praiseworthy example: persevere, my boy, in well doing!" It will be reasonable to expect similar salutations from the same source, at our next meeting. We were resolved to manifest due charity and patience on this matter, for conscience sake; but when injuries are backed by insult, face to face, the ungrateful perpetrator should be left to cancel his deeds with the powers that be. Hence, the Doctor and State Authorities are at issue; and with them is the tug of war. We had been the last who would have given notoriety to this affair; had we believed the unexpressed mischievousness of boyhood; but our own personal experience on this, as on former occasions, has taught us that the outrage was not only encouraged by the Doctor's countenance, but by his own positive instructions: and that not barely by the emptiness of words, but by that sure impulse of human action which ever preponderates the influence of precept; (i.e.) his own personal example. Nor yet did this consist in merely assailing the material edifice, or the external persons of Universalists with clubs, stones and brick-bats—worse still! it was by attacking the public and private characters of Universalists in the eyes of the world with Pluto's armor—the clubs and stones of libel and slander. Who could be surprised, then, that the Doctor's son should stone the church of Universalists when his father habitually manifested himself in the practice of stone the moral reproach?

EDITORIAL CORRESPONDENCE.

Rev. Sir:—Mr. N. C. B. wishes to become a subscriber for your valuable paper. The cause of truth, in consequence of the circulation of your paper in this section of the country, is spreading rapidly, and speed it. One year ago there was an almost individual in the town of New Lebanon that dared openly to speak his sentiments on this subject, so strong was the influence of Orthodoxy principles against it; but I am happy now to state that there is a goodly number who have shuck of the yoke of bondage, and embraced the truth as it is in Jesus.

There are probably many more who will soon become subscribers in this place.

I am Sir, with respect,

D. H.

New-Lebanon, April 13th, 1830.

ORTHODOX JUSTICE.

Our readers will recollect that in a notice to correspondents, a few weeks since, we mentioned a roll of manuscript from Br. J. B. Prosser, on which $120 postage was charged. We have just received the following explanation from the esteemed author. Our readers will be able to judge, by this, of the influence which certain doctrines exert upon the hearts and lives of their professors.

No further comment is necessary.

Dear Brother:—It was not my intention, nor by my means that you have been imposed upon, and I am embarrassed, by reason of the fact that hasbefallen my manuscript. A member of the Calvinistic Baptist church, assured me that he should
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

do directly through Utica, in moving out of this country, and that he would deliver my manuscript to you for publication. I have paid for this service post-office bills to the amount of one dollar, and whose name is

One of the communications contained in the bundle, is the same I presented you at Saratoga Springs, the conversation upon which, you will recollect, no doubt. The other is a letter to a thoroughly going Methodist Minister. My desire is to explain any answer to have these two communications published; and should you see cause to take them out of the office, I will pay you the $1.25, which will enable you to purchase my next brother to an endless hell for his treatment of me, neither.

In relation to the Magazine and Advocate, streaming with light, I shall observe, in the language of one of old, that it surely is an unac-ceptable piece of service, to attempt to let in the rays of understanding upon those minds that are used to subsist in the dark,—it is like opening daylight upon a nest of owls—it always sets them a screeching.

J. B. PROSSER.
April 5th, 1820.

Canecates, Allegany Co. April 13th, 1830.
Mr. Skinner:—Sir, at this late period I have just received the remittances due from the subscriber, who is about to return to your paper, and now remit the same to you. * * * * *

Your paper is doing much good here, and it is to be hoped it will continue to spread, till prejudice shall crumble to dust, and other sects be entirely done away. A ministering brother is much needed in this place, as there are few in this vicinity who dare openly profess Christ is "the Saviour of the world." The gospel, which is good tidings of great joy unto all people, is never preached at all here; and the few who dare to do it privately or privately of necessity. Such, Sir, is the state of religion in this part of Christ's moral vineyard; that he professes liberal sentiments, but is a fit subject for condemnation for civil office; and if any thing can be done to help us, we shall be pleased to receive it. O, come over and help us. If some Timothy, or Titus would pass this way, and lend a helping hand, it would create in our bosoms the warmest gratitude to the Great Author of our happiness.

Yours truly, in the best bonds.
J. H. S.

For the Magazine and Advocate.}

UNIVERSAL SALVATION.

The soul animating doctrine of the final reconciliation, both of happiness of all intelligent beings, reflects the highest glory on the wisdom, goodness, and paternal character of that eternal and incomprehensible being who is the fountain of love, the source of light, and the father of all mercies. It is a doctrine which is taught in the holy scriptures. It is of God, and it can never be overthrown. It is like gold, silver, and precious stones, built upon a solid foundation. It is the most sublime and magnificent of all the promises of God will stand; for he is not a man that he will lie, nor the son of man that he should repent.

It will bless all nations, families, and kindreds of the earth in Christ. God named no conditions to be performed on their part; but confirmed his own covenant of promise to Abraham, by which, to the end that he might assure them, it was impossible for God to lie. Indeed, those who cannot believe the promises of God must be reprobates. Yet believe in the words and doings of the Great reformer, in false doctrines, and in damnable heresies. They hold the truth in unrighteousness; they do indeed believe that God which would disgrace a Nero, or a Barabbas tyrant, by making the God of all grace an infinite and an almighty tyrant, who will torment the greatest part of his offspring, world without end.

Those who believe in the gloomy doctrine of endless misery cannot find rest to their souls, but must continue to walk in the broad way of life, they feed on the birds and the beast of the field. They spend money for that which is not bread and their labor for that which satisfieth not.

I am of opinion, professedly to believe, is not a doctrine of the bible: for the scriptures declare that God is love—that all those paths are mercy—that he hath concluded all in unbelief, that he might have mercy on all and be just, and be gracious to all: and that his tender mercies are over all his works. Also declare, that he will have all men to be saved, and come unto the knowledge of the truth, that he might look upon his work in the armies of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What dost thou? Will he gather in all things in Christ, both which are in heaven, and which are on earth; even in them. Moreover teach, that Jesus gave himself a ransom for all, and that Christ—though he was transmogrified of the Lord shall return, and come to Zion with songs, and everlasting joys upon their heads: they shall obtain joy and gladness, and everlasting magnificence, and singing shall be as in Adam all day, even so in Christ shall all be made alive—that the Lamb of God taketh away the sin of the world—that he shall set the travail of his soul, and shall be satisfied. The Lord says, Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the cause of justice is mastered, and shall not return—that unto me every knee shall bow, shall serve: sacrifice and offering are far from me, and burnt offering and sin offering: but rather to do good, and to spread abroad justice: and the rain cometh down, and the snow from heaven, and returneth not thither: but watereth the earth, and maketh it to bring forth, and make the increase of the earth, and the tree of righteousness to give. And the Lord God will wipe away from the face of the earth, all sorrow; and the tears shall be no more.

The year of the Lord's favor endeth all the sorrows of his people. And the root of Jesse shall come unto us; and the government shall be upon his shoulder; and his name shall be called the Prince of Peace. The increase of the nation shall be as the sea, and his name for ever as the hills. Fear not, for I am the first, and I am the last: and to you shall be all the increase of the nation. You shall plow with the white oxen, and cast up the furrow with the ox and the wild ass; and ye shall tread down the straw with the sword. Yea, all the wight of the beast, shall wall, and there shall be none to make him afraid: for the favour of the Lord shall be upon Jacob, and the likeness of Israel. You are my friends if you do that which I command you.

And you shall be consumed by the fire of the gospel, and burned upon, both root and branch. God will bring to knowledge the wisdom of this world. His counsel shall stand, and he will do all his pleasure. He will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. He will open the eyes of the blind, and stop the ears of the deaf. He will come, and he will come as the gardener of the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. Not the fulminations of an endless hell; for violence shall no more be heard in the land, wanting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates joy. And they shall be all joy: and they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. Yes, blessed be the God of glory: for he will ultimately gather together all things in Christ—

He will swallow up death in victory, wipe away tears from off all faces, and make all intelligent creatures to be satisfied with the increase of the nation, and the fame of immortal felicity, when time shall be no more.

L ** E **

Smithville, N. Y. March, 1850.

For the Magazine and Advocate.

Br. Skinner—The following letter was sent Mr. Hoffman, the editor of the "Albany Christian Register," for publication. He, however, very justly feared doing a piece of justice to one of that class of christians whom he had intentionally injured, assigning as a reason for not gratifying my wishes, that this letter was unbecoming. You give it an insertion in your paper, that the public may judge whether I have been grossly guilty in writing, in a plain manner, so distinguished a personage.

To the Editor of the "Christian Register."

Mr. Hoffman—I observed in the Register of Saturday, 3d inst, an article headed "Practical influence of Universalism," furnished by a layman. I was not a little surprised that one, who fancied himself a gentleman, should stoop so low as to fill the columns of a paper professedly devoted to the interests of truth and religion, with calumny and falsehood. The narrative, by which the "influence of Universalism" was illustrated, was in itself exceedingly suspicious. The subject was a "Mr. F," who it seemed rendered himself conspicuous by his refusal to give the person's name and residence! No inquiry could be done the feelings of his family, if, who, if the narrative is to be credited, with one or two exceptions had imbibed the pernicious principles so early instilled into their minds. For myself, Sir, I frankly confess, I have no confidence in the ten thousand orthodox tales palmed upon the community, under the semblance of truth, and filled out with the alphabet and blanks. No, Sir; I believe them sheer fabrications, written and published for the purpose of prejudicing the public mind.

He had passed the age of three score years, and had distinguished himself for the last forty, since he had been the head of a family, as an advocate of Universalism, and an open and bitter enemy of vital godliness. He also (which is not an unusual occurrence among the adherents of his favorite sentiments) was addicted to osculatory professions. Such, Mr. Hoffman, is the language of your narrative—a narrative which, I believe, you know, comes from the pens of a Universalist, and that totally false. For should I do so, I should be the Editor of the "Christian Register," injustice,
wrote I for a moment to suspect him ignorant of the
fact, that Universalists, as a denomination, are
as friendly to "vital godliness," and sustain
as good moral character as any other denomina-
tion. I ask you, Sir, do you learn to
your narrative to be true as to facts, (of which,
permit me to say we have no evidence,) if your in-
ference is just respecting the "practical influence
of Universalism," then we again ask you to
arrive at general conclusions from a single induc-
tion? Can you judge of a whole
denomination
from the conduct of an individual? Is it
reasonable to expect that you who are anti-public and dangerous;
Presbyterians should be judged by that rule?
Certainly not. Are you, then, doing to others as
you would that they should do unto you? If you
have any objections against Universalism, show
it, Sir, not in this unchristian manner, but from
the scriptures. If the doctrine is immoral, I doubt
not, you will find it disproved in the oracles of
Divine Truth. Sir, you give Universalists and
all men, abundant reason to suspect that your
own creed is not so well supported by the word
of God, when you descend from the elevated char-
acter of a christian opposer of error, and become
the unenviable retailer of pious scandal. And be
assured, Universalism will not suffer from such
an "accusation." Have, however, some regard,
not for truth and fairness, at least for your-
self. Do not render yourself unnecessarily con-
temptible in the eyes of your friends. And recol-
lect, also, that the public, so long deaf and blind to
boasted orthodoxy, is fast wasting away. The
fabric is sinking, almost without an effort of its
oppressors, under its own weight.

Mr. Hoffman, will you have the justice to
publish the above, and also give your readers the
name and place of residence of the subject of your
narrative. Please also to substantiate some of
the assertions and inculcations therein. You have
said, "that it is not an unusual occurrence for
Universalists to be addicted to intemperance and pro-
liferation"—that Universalists are open and better
eminence to vital godliness, &c. When you have
done this, I will accommodate you with as many
authentic narratives, illustrating the "practical
influence of Calvinism"—narratives whose sub-
jects have been your fellow citizens, and perhaps,
your friends—as you may please to publish.

A UNIVERSALIST.

[For the Magazine and Advocate.]

QUESTIONS TO CALVINISTS.

1. If God detests and totally abhors all moral
corruption and moral turpitude—how doth it
happen that a man so totally depraved
"dwell in all the parts and faculties, of soul
and body," (as your creed maintains,) be loved
with such peculiar love, as to sacrifice his on-
ly begotten Son, and all his beloved son in our behalf?

2. If God hath repented to eternal wrath a por-
tion of his intelligent offspring, without any for-
sight of disobedience or evil of their own, to the
praise of his vindictive justice, and presupponed
means to accomplish the ends designed—where
is the goodness and benevolence of God mani-
stated towards this part of his creation? and how
can we, by the idea of a God good and
"infinitely good, to all," his tender mercies being over
all the works of his hands?"

3. If all mankind are sinners, and, according
to the doctrine of the principle of strict
justice, deserve an eternal perpetuity of punis-
ment, as a righteous retribution for their evil ac-
ctions—How can a soul be reckoned from the day
punishable with whom, from the hand of
justice her equitable demands?

4. If you answer, it may be accomplished thro'
the medium of a voluntary offer of service, which
themselves have "given up at the idea of every man's suffering
a just recompense of reward for his own deeds?"

5. If the world of mankind deserve careless
wretchedness, as a just penalty for their iniquity,
how can a soul be saved from this awful cata-
 sufferers and not falsify the declaration—"He that
doth wrong shall receive for the wrong he hath
done, and there is no respect to persons with God."

6. If God predestinated his children to endless
blessedness, how can we say they were
"inculcated to be the peace of hell forever?" Are
the purposes of God "liable to be frustrated?"
Is it the extent of the elect made secure?

L. S.

[For the Magazine and Advocate.]

When I see a person in the gallery, standing
with the singers, with closed eyes, and facing
a whole congregation, during the time of prayer,
I think with many others, this man says within
himself, "Thou art here, this whole assembly! I see
how pious I am." If this was not the language
of his heart, mettlings he would turn himself
around and appear a little more modest in his
devotions.

Elbridge, N. Y.

[For the Magazine and Advocate.]

Mr. Editor—Should you deem the following
worthy a place in your valuable paper, you
will please insert it.

ANECDOTE.

Mr. T. a Calvinist, (in debate with Mr. N. a
Universalist,) said, "How can the Bible be a
great deal, and argue much upon scripture; do
you ever pray?" "Yes," says Mr. N. "Do you?"
says Mr. T. "what do you pray for?"
"Why," says Mr. N. "I pray that God may
cover the earth as the waters do the sea;
and that all flesh may see his salvation."
"Well," says Mr. T. "I pray just so myself."
"Then," says Mr. N., "I am convinced you don't
asked Mr. N. "No," answered Mr. T. "Then,
says Mr. N. "your prayers are not of faith,
and cannot ascend to heaven.

W.

AMERICAN TEMPERANCE SOCIETY.

The orthodox exclusives of Massachusetts have
been called lately to experience a most
mortifying and overwhelming defeat in the Legisla-
ture of this intelligent and patriotic commonwealth.
We allude to the defeat for obtaining, under the
incense of benevolence, such a charter from the
Legislature for their "American Temperance
Society," as would enable them to circumvent the
usury and monied class of the community. In
the subject the society was mentioned; but we
choose to call attention to it again, for we do
its great importance to the public as well as
highly visible to our public State. It appears
by the Report of the Judiciary Committee, of
which the Hon. L. Saltonstall, of Salem, was
chairman, (to whom the petition for an Act of In-
corporation of the "American Temperance Society," as called, was formed by a
few orthodox individuals in the Vestry of Park
court church, in Boston, in January, 1846. In
the petition to adopt, in which it was provided that persons of all
sects might contribute to the funds of the Soci-
ty, and that those giving certain sums might be
considered honorary members, that no person
should be entitled to an active membership, or
have any voice in the appropriation of the funds
under the constitution, or the employment of
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ty, and that those giving certain sums might be
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should be entitled to an active membership, or
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under the constitution, or the employment of
the, and still as it was designed they ever should be,
high Calvinists, or through going orthodox men.
Denying it the right of the Legislature to inquire
into the object of any petitions for incorporation,
the Judiciary Committee, previous to reporting,

sent for persons and papers. The officers of the
Society summoned to appear before the Com-
mittee, in answer to the questions, hesitated not to
avow it as the determination of the Society, not to
lend it its name, and, in some cases, to speak in the
least enough to approach any where near a
majority—and unless they believe the orthodox creed
and would cooperate with them as sectarians in
the general designs of the orthodox community.
This sectarian exclusiveness, under the plea of
general benevolence and the name of "American,"
was regarded by the Committee as obviously ex-
clusive, and an attempt to give the State the
appearance of being a nation of "True Publican, and
dangerous;" and consequently Mr. Saltonstall made a report
to the House giving a statement of facts; expressing
his fears as to the real object of the Society
and the dissipation of the Committee in no
very measured terms.

When the subject was thus introduced to the
House the bill of the petitioners was ably
and ably by the orator Dr. Brooks, prominent
clergyman, member from Barnardston. This
opened the way for a full discussion of the
merits of the bill and the designs of the Society. Mr.
Saltonstall, an able man by their Chiarms to see
on the subject, as well as Dr. Brooks, Mr. Clark, of
Watertown, Chilts, of Boston, and others, hon-
oring the cause of religious liberty. Such men are an honor to the Commonwealth, and
should be prized and sustained as real friends to
the republic. If we had room for the Report of
the Committee, Mr. Saltonstall would give us
great pleasure to present before the readers.
They contain the most just and important prin-
ciples—principles which should be received as
governing maxims to secure the perpetuity of our
republican institutions. His Report and Speech
are deserving a place by the side of the
Reports of Hon. R. M. Johnson, of the U. States
Senate.

The long and short of the sequel is, that the
orthodox were defeated by the introduction of an
amendment to the bill, declaring that any
man, who should contribute as much as orthodox
men, should be allowed to vote in the So-
ociety. The orthodox numbers in the house, and
orthodox ministers in the lobby, was carried by a
vote of 1751 to 64. Immediately after the pas-
sage of the Bill, as amends, the Executive Com-
mittee of the Society caused a letter to be
sent to the Speaker, declining to accept the bill
and thus deprived of its exclusive character, on
the ground that the amendment would have the
effect to take from them the centra-
control of the funds," and requesting the House
to postpone the bill indefinitely,—i.e. dismiss it alto-
gether—obviously because they feared further de-
moralizing designs of the sect the perpetuity of the
American Temperance Society, as called, was formed by a
few orthodox individuals in the Vestry of Park
court church, in Boston, in January, 1846. In
the petition to adopt, in which it was provided that persons of all
sects might contribute to the funds of the Soci-
ty, and that those giving certain sums might be
considered honorary members, that no person
should be entitled to an active membership, or
have any voice in the appropriation of the funds
under the constitution, or the employment of
the, and still as it was designed they ever should be,
high Calvinists, or through going orthodox men.
Denying it the right of the Legislature to inquire
into the object of any petitions for incorporation,
the Judiciary Committee, previous to reporting,

CAROLINE, THE CONSORT OF GEORGE

The last letter Dr. Whitley received, to have
been the whole orthodox strength, and they kept it
together to the last.

We trust this disclosure and these decisions
may not be lost in their warning voice to the
American people.

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may not be lost in their warning voice to the
American people.
WHO ART THOU?
O, who art thou? whose days and nights,
All waste in anxious doubt and fear,
Adverse to all of love's delights,
Evident from all the sweet and dear?
Whose faith is pinned on mystery—
And sadness dwells along with thee—
Who struggles for relief?
Come show thyself, let us see
The cause of all thy misery;
For hope may stay thy grief.
O, who art thou? that heaves a sigh
For fallen sons of Adam's race?
With what a piteous, piteous pace
You wander, and with what a crush
And millions yet to show their face—
Who dares to lift a faithless prayer,
For souls that lang, as on a dart,
And there waiteth death at last?
Come view thyself; it cannot be,
That some are doomed to misery,
Through hell's eternal gate.
O, Orthodoxy, it is rare!
And thou, with all thy hosts conven'd,
With pious forms and holy vow,
Produce a creed that shames a fiend.
Thy death, that mak'st the parent weep,
Or curse the dead that silent sleep
In their eternal home!
But truth is spreading far and near,
The cloud of dross no longer hear,
And thou no more shall roam.
A voice is heard with mighty sound,
From east to west, from north to south,
With ghostly form, and far stretch'd mouth—
Come and look down—thy bed is here,
And all the glory e'er so fair.
Shall shortly find its doom;
Thy faithless prayers, thy haughty deeds,
Thy boasting, that give a base,
Shall find an endless tomb.

QUERIES.
If Jesus, our High Priest and King,
Himself a ransom gave,
For all, as scripture testify,
Then will he not all save?
If he will make an end of sin,
Will it not cease to be?
If he destroys both death and hell,
Will not all men be free?
If God is love, and good to all,
Here in this vale of woe,
Will he not save all at last,
And conquer every foe?
What has he promised to perform,
He's able to fulfil;
Then why not make, that he should strive
Against his maker's will? 15 E.***.

SCHOOL FOR UNIVERSALISTS.
The great increase of this denomination of Christians within a few years, and the frequent additions now made to it, both of individuals and societies, render it highly desirable and necessary, that an Academy should be established, for the benefit of the order.

This subject was discussed before the last General Convention and met their unanimous approbation. The Convention was of opinion that it ought to be located in the vicinity of Boston for the purpose of selecting the greatest number. The place named by the Convention was Woburn. A large and respectable society of Universalists has grown up in that town within three years, and is now increasing. They support preaching, constantly, and last season erected a neat and convenient meeting house, so elevated as to have a basement story, under the whole of it, designed for a school room. The expense of finishing the room, will probably be six hundred dollars. It will accommodate when finished, two hundred scholars.

The society, on account of their recent great expenses, feel unable, at present to finish the room; and as the public sentiment seems to demand and the immediate establishment of an Academy, they have concluded by the advice of the ministers of this vicinity to endeavor to raise by subscription a sum sufficient for the purpose.

The proprietors have given a lease of the room for ten years, on condition that it shall be finished and fitted up for a School. Those friendly to the cause propose to raise the money in the following manner:

1st. Every person who shall subscribe five dollars or more, shall have a right to vote himself, or by proxy, in the election of a board of Trustees.
2d. As soon as a sufficient sum of money shall be subscribed, a meeting shall be called, and due notice given, for the choice of Trustees, whose officers shall be to procure Instructors, superintend the School, &c. &c.
3d. If more money should be raised than is expended in finishing the room, it shall go to some other permanent fund for the benefit of the Institution.

Woburn, March 20, 1830.

DIED.
In Adams, (Jefferson Co.) on the 7th inst. Henry, aged 7 months and 9 days; and on the 15th inst. Lodemia, aged 8 years and 4 months; two only children of Grove and Mary Penney, formerly of Lebanon.

Thus two young buds of promise fall.
Reclining on the parent tree,
Drup—when—die—by Death's cold air,
That sweeps down life's deceptively,
But loved, that dumb and closing breeze
Rest on thy still repose,
The last what flowers in time arise
It ne'er the stream of hope can freeze,
That flows through Jesus to the skies.

At his late residence in German Flatts, on Sunday morning last, after a short but distressing sickness, Mr. Benjamin Hartson, aged 63. Mr. H. was formerly a resident of Connecticut, and was educated at the straightest sect a Calvinist. But the natural benevolence of his heart could never be satisfied with that narrow and contracted system of doctrine; he was led to examine the subject for himself; and for many years, he had been established in the faith of the ultimate happiness and happiness of all the intellectual offspring of God, through Jesus Christ our Lord; and had done much and supported that glorious doctrine. The sober, industrious, and extremely temperate habits, and the practical-benevolence and charity of his life, were the best comment on the salutary influence of the principles he embraced. He was prompt to relieve the wants and miseries of the distressed; and never did suffer humanity upon its benevolent claim that he never had a family. He had left a brother, several sisters, and other relatives, and a numerous circle of friends and acquaintances, to mourn the loss of a kind, urban, and worthy member of society. His funeral obsequies were attended on Tuesday, when a discourse was delivered, by the Editor of this paper, from 11 Cor. v. 4. The vast assemblage of people that collected on the occasion, and the solemnity depicted in every countenance, evinced the highest estimation in which the deceased had been held.

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THE PREACHER.

ORIGINA1SERMON.—NO. 9.

ON MORAL AND RELIGIOUS LIGHT.

BY L. L. HALL.

TEXT.—John viii. 12. Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

Light in its literal sense, implies that wonderful phenomenon of nature, which enables the optic organs to perceive surrounding objects, and survey the incomprehensible and magnificent works of creation. But in a metaphysical sense, it is rather a complex term, having a variety of applications.

As it respects the literal phenomenon, few duly appreciate the value of this blessing—few recognize the wisdom and goodness displayed in this admirable work of nature’s God. It is an apothegm of ancient origin, that a person cannot realize the value of favors and privileges, until he experiences the want thereof—and as mankind are furnished with the means of discerning the rays of light—as the golden luminaries which impart their light to cheer the heart of the wandering pilgrims of time, are fixed in the heavens; we are almost unconsciously blessed with this gift of divine love.

But should the sun withdraw his dazzling lustre, and cease to shine—the moon grow dim, and conceal her light—the stars and all the heavenly fires, clothe themselves in dismal night, leaving frail man enveloped in impenetrable darkness, unable to pursue his daily vocations, direct his steps, or procure the ordinary means of subsistence; then might we form some just conception of the intrinsic worth of Light. And even under existing circumstances, as we are all in a greater or less degree familiarly acquainted with the effects of a negative of light, the contemplative mind, may from some accurate ideas concerning the efficacy and utility of light. Equally as beneficial to the moral condition of mankind, are truth and knowledge, in regulating their moral actions, and conferring happiness in life, as is the light of nature to the natural condition for directing their footsteps. As the light discovered through the medium of the natural eye, is requisite, in order to procure means for satisfying the temporal wants of humanity, so is knowledge, or moral light, equally necessary, in order to pursue that course conducive to our best good.

Man is introduced into this state, under rather unfavorable auspices, abstractly considered—I say unfavorable, because he is ushered into being destitute of knowledge, and subject to want. His origin is in ignorance—instead of perceiving the requisite means of securing the object of his anxious solicitude, or discerning the effects of causes, and causes of effects, by intuitive perception, he is left to plod his way up the steep rugged mountain of improvement, through the winding passage of inquiry, sided by reason, to learn of observation and bitter experience, the qualities and properties of objects, and the natural and moral fitness of things. Hence the value of education and correct knowledge.

I have said that light, in its metaphysical sense, is rather a complex term; not on account of its nature, but on account of its various applications. As the rays of natural light enable us to perceive natural objects—their various properties and qualities; so knowledge and truth enable us to discover, not only their dependencies and connections, but the rectitude of moral actions, and the immovable laws by which this system of things is governed. Therefore, as the former is denominated the light of the body, so the latter is called the light of the mind. As the rays of natural light irradiate our path, and show us the obstacles that rise to impede our progress; so the light of the understanding serves to acquaint us with the many obstacles that lie in the moral road, and to point out the huge precipices over which we are liable to fall, that thereby we may escape those dangers that threaten destruction. All things in the natural and moral world seem to be governed by certain immutable laws—every cause produces some effect, and like causes produce like effects. Therefore all moral actions of moral agents, produce certain consequences, corresponding with themselves. How essential then, that we should have a correct understanding of the moral fitness of things, so as to regulate our conduct by that invariable rule—that just criterion, which is conducive to the promotion of our best good, and tends to the advancement of the greatest sum of enjoyment.

The greater the intellectual improvement, the greater is the capacity for enjoying felicity, and the greater the sum of human happiness. This is almost a mathematical certainty. The idiot whose intellect lies hid in the embryo of original obscurity, has no capacity for recognizing happiness, or enjoying pleasure. In the same ratio, therefore, as the mental faculties are developed, and the understanding improved; the capacity of enjoyment is increased—and the more expanded the views of God—the more exalted the ideas of creation and providence—the greater will be the satisfaction in contemplating upon His majesty, wisdom & goodness; the sublimity, beauty, order and grandeur of his works. This should ever serve as a stimulus, in actuating the philanthropic christian, to use his best exertions to emancipate the world from the galling yoke of superstition and ignorance, and elevate mankind to that conspicuous eminence in religious improvement and intelligence, which they seem destined to reach.

The world is at the present period, much indebted for its cultivation to the philosophers, moralists and philanthropists, who have illuminated the moral horizon in ages past and gone. But notwithstanding all the benefits of their discoveries, and notwithstanding the volume of nature is replete with useful instruction, imparting wisdom and knowledge to the contemplative mind, who examines it with care; yet we may tumble over its numberless pages, and peruse its contents from beginning to end, and as far as we can examine it, we can find no
correct information concerning that subject, after which the human mind grasps with such eagerness.

Man finds himself placed on this terrestrial ball, frail, dependent—subject to a thousand calamities and wants—the sport of misfortune, and a victim of death. Beholding the mortality of his nature, and the multiplicity of fortuitous circumstances, that may terminate his earthly career; with anxious solicitude, he gazes upon all surrounding objects—upon the whole (ta panta) universe of God, and asks the question, "If a man dies, shall he live again?" But all creation in silence sits, and leaves him to doubt and conjecture. Though some of her various phenomena have afforded premises or emblems, from which such conclusions have been drawn, yet no logical deduction has been derived from this source, that is satisfactory, affording sufficient evidence to warrant unhesitating belief.

When he, therefore, looks forward to the valley of dissolution, he discovers it bounded by a trackless ocean, over whose broad expanse the eye cannot extend—while he surveys the silent tomb, and attempts to explore those regions, that lie beyond the country where his fathers dwelt, an impervious veil is presented before him, and all is locked up in impenetrable mystery. In vain does he call upon nature to raise the curtain, and let the day dawn on the morn of the grave.

If it be a truth that man is an heir of immortal glory, and a fact that he will be resuscitated to life—emanated from the iron jaws of death, to enjoy a conscious future existence, it is a truth that could not be discovered by the dim light of nature, and is dependent for illustration on revelation—Even the metaphysical Socrates, who maintained the doctrine of the immortality of the soul, expressed his doubts concerning the truth of his favorite theory; and "hoped, with some apparent assurance, that the gods would grant in due time, the revelation so much desired."

In conclusion, therefore, to the wants of benighted man, Jesus the immaculate Son of Heaven, clothed with authority from on high, descended on the golden wings of love to earth, to reveal the purposes and will of God—impart the glorious intelligence of man's deliverance from the captivity of sin and death—and make known the final destination of rational intelligences. In attestation to the truth of his testimony, for the conviction, the hope and the happiness of man, he burst the bars of death, brought life and immortality to light, and triumphantly ascended, bearing away the palm of victory and smiling in eternal youth.

As Jesus imparts a knowledge of this truth to the understanding; so, as truth enlightens the mind, he may with propriety, be denominated the heavenly Orb of light divine, which emits its effulgent rays to irradiate the moral horizon, and gladden the world with the blushes of Aurora. Yes, He is the light of the world, and he that followeth him shall not walk in darkness.

The best and wisest heathen moralists, frankly confessed their ignorance in many points of duty, and as a moral teacher, he was a light and a shining light, advancing the most wholesome doctrines and precepts ever inculcated by man, and enforcing them by examples of spotless purity and stern integrity. This may be authenticated from the known fact, that in proportion as the pure principles of Christianity have influence upon the mind of mortality, the moral condition of mankind is improved. In those countries where the light of nature is the only instruccion, the people are uncultivated, and encourage many indulgences as acts of virtue, which are truly pernicious. And in those empires and dominions where false religions have obtained credence, the people are notorious for their ignorance, superstition, barbarism and cruelty. But where Christianity is propagated and constitutes the prevailing religion, there we behold the exercise of virtue and genuine benevolence, the manifestations of hospitality to strangers, suavity of manners, refinement of taste, and a cultivation of the understanding; and the greatest improvements in law, ethics, mechanism and agriculture.

Jesus taught the doctrines of universal love and forgiveness—precepts, which never had access before to the prescribed rules of moralists. Though the heathen philosophers encouraged the exercise of love and ardent affection to friends and benefactors, and recommended forgiveness in cases of inadvertent or accidental injuries, yet the wisest sages of antiquity represented spiritual revenge a characteristic of a noble, magnanimous temper of mind. And hence, the gods are exhibited as avenging themselves of their enemies, and calling upon their deserted worshippers, to engage in a holy crusade against the blasphemers, enemies, and scoffers of the deities.

The common doctrine inculcated from ancient time, until the coming of Jesus, consisted in loving the neighbor and hating the enemy. But he introduced a better theory, (viz.) to forgive the injurer, and love our enemies. Better I say, because the reducing of this theory to practice, requires a preservation of self-command, a subjection of the baser passions, and the exercise of the noble faculties and holy affections of the soul. Besides, it prevents a succession of retaliations, and often serves to reconcile the parties at variance.

By cultivating a forgiving disposition, the animosities, feuds and schisms which often, like a desolating blast, wither the vine of friendship and blight the flowers of affection, might be exterminated, and peace once more allowed to ascend her deserted throne among men.

Though some moral precepts not dissimilar to those promulgated by the Messiah, have found their way into the metaphysical speculations and proverbs of Seneca and others, yet no rules were ever systematized, so perfect in their principles, so conducive to the happiness of the world, so amiable in their nature, so honorable to God, as safe to man, as the moral doctrines of Christ. He did not inculcate in his lessons of moral virtue, the idea, that the total absence of all actual evil, was the height of moral excellence, but labored incessantly to show, that pure virtue consisted in the exercise of disinterested benevolence, in integrity of heart, and in a diligent assiduity to advance the happiness of the world. He did not encourage that stoical apathy, which looks with cool indifference on the agonizing pains of distress, but recommended the most active exertions, to administer to the necessities of suffering humanity.

What he could not teach by precept, he taught by example. His life exhibits a character which has no parallel. That golden rule which he established as a criterion for regulating the moral actions of men, and which he rigidly observed, will stand as an immortal memento, to both of the theory he systematized and the character he sustained. And if moral instruction may bear the appellation of light, then surely he may properly assume the epithet of the Light of the world, which dissipates the clouds and mists of darkness—disperses the shades of midnight gloom—sheds his glorious beams on the dependent world, and lights up with azure brightness, the creation of rational intelligences.

As a religiousist, he was a light to the Gentiles and the glory of Israel. The works of creation and providence, may impress upon the mind of the contemplative, some accurate ideas of the majesty, greatness and power of that being, who organized the grand architecture of the universe; yet such is the propensity of man to worship a God in essence, similar to himself, that nature alone has ever failed to impart to the world, just notions and conceptions of the character of Jehovah. And when the idea of infinity, has
had such a deep impression on the mind, as to enable it to perceive the impossibility of two principles, diametrically opposite in their nature, subsisting in the same divine mind, like the Magian, he has imagined the existence of two deities; one the author of good, the other the author of all evil; or like the polytheists, has supposed the existence of as many gods, as there are passions and affections in the human heart. Yes, such is the propensity of man, to worship a god, or gods, whose properties are similar to his own; that while prostrating himself before the altar, to pay his religious homage, or implore divine protection,

“He from the rending earth and bursting skies Sees gods descend, and fiends infernal rise; Here forths the dreadful, there the blest abodes; Fear makes his devil, and weak hope his god; Gods prostrate, under earth's crystal blue Whose attributes are rage, revenge, or lust; Such as the souls of cowards might conceive, And form the tyrants, tyrants may believe. Zeal then, not charity becomes the guide. And hell is built on spite, and heaven on pride.”

It is a truth therefore, demonstrated by observation, that nature fails to give mankind a correct knowledge of Jehovah's attributes and perfections; for if her instructions do not lead them to the worship of a multiplicity of gods; yet the light afforded from this source is so obscure, that they imbibed erroneous conceptions of the moral Governor of the universe. It was therefore left for the light of revelation to make up the deficiency of knowledge, concerning his unity of being and unchangeable nature.

Though ancient Greece and Italy, produced a great number of orators, philosophers, moralists, poets and sages, as the age could boast, yet, their views of God and his providence, were for the most part whimsical and fallacious—Jesus therefore, became a light to the Gentiles.

1. By declaring unto them the God they ignorantly worshipped, and by imparting a knowledge of the immutable principles on which true religion is predicated. 2. By appealing to the works of creation, in which he excites the spectator to the love and adoration of the great Supreme—and at once points out the road to virtue, impressing upon his mind, an idea of his duty to God and to his fellow men. 3. By exhibiting the divine economy, in the covenant of grace and redemption of a fallen world. 4. By acquainting them with their own properties and powers, their relation to God, and moral accountability for their actions and conduct in life. 5. By teaching them the natural consequences of obedience and disobedience, the certainty of God's recompensing a reward to all, according to their respective deeds, whether good or bad, and the folly of giving a wrong indulgence to the animal appetites and passions. 6. By describing the cause of the moral maladies that infest our world, and instructing them how to form a panacea for every wound, and an antidote for every disease. 7. By teaching a religion, calculated to soften the stubborn heart—to subdue the malevolent passions—to elevate and ennoble the affections—to satisfy the longing appetites of the soul, and cause every faculty of the mind to become vocal with ascriptions of praise. A religion which enlightens the mind with heavenly wisdom—banishes superstition—promotes forgiveness, love and charity, and brings peace on earth, to all such as adhere to its precepts—a religion superlatively adapted to the condition of man, granting a double relish to all his pleasures—a religion which smooths the rugged paths of life—blunts the stings of adversity—inspires the heart with love and devotion to God—turns the animal appetites into the channels of consistency and virtue—fills the heart with the most delightful hopes of a heavenly beatitude, and chases away the clouds of despondency from the mind and gloom from the grave, by granting a prospect of that better country, which lies beyond this vale of tears.

He is “the glory of Israel,” inasmuch as the Jews derived much advantage from the Oracles of God, all of which were typical or prophetic of Christ. The law was a lamp to their feet and a light to their path.

“It gives commands and makes us know What duties to our God we owe.”

But their ordinances of divine service and religious worship, which were a shadow of things to come, whose body is Christ, foretold their medium of acceptance through sanctification, pardon and remission of sins, and prefixed their final redemption by the all-atoning blood of the lamb. He is however, more particularly, the light and glory of Israel in the covenant of grace and mercy: For he is the means appointed to instruct, redeem and glorify his people—“to grant repentance and forgiveness of sins.” “There is salvation in none other; for there is no other name given under heaven, whereby we must be saved.” Nevertheless, “all shall be taught of God, from the least to the greatest; and so all Israel shall be saved; as it is written. There shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob,” granting glory and peace to a world redeemed. Yes, “He will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, and shall every man have praise of God.” He is the light of the world, and enlighteneth every man that cometh into it. Hence, such as become converts to his doctrine and embrace its truth, behold him as a light shining in a dark place, and embrace his system of ethics as the approximate source of their greatest enjoyment; it being a religion perfectly adapted to the circumstances of our nature, consonant to the dignity and improvement of intelligent beings, and replete with consolation and comfort. And since this celestial source of light divine—the Sun of righteousness, has arisen in his majesty to send a starward the heavens his glorious beams, let us walk in the light and not stumble; for whosoever followeth him shall have the light of life—not only that light which enables him to preserve his moral health and overcome those obstacles that menace his destruction, but that light which dawns on the night of the grave, and opens up his enraptured view a view of a blissful immortality beyond the tomb.

As the sun of the solar system is impartial in the dispersion of his rays upon the natural world; so the Sun of righteousness sheds his transcendent beams indiscriminately upon all rational intelligences. As the natural sun illuminates every portion of the globe, ere the seasons walk their majestick round, so the Sun of love will irradiate every part of the moral world, ere he withdraws his brilliant rays, and sets, or is absorbed, in the ocean of eternal love. For he is the true light that enlighteneth every man that cometh into the world. Though the sun of day retires beneath the western horizon, leaving the world replete in midnight gloom, yet shall he again ascend the eastern hills, in all his native loveliness, rejoicing in the majesty of his strength, to gladden the hearts of astonished millions. Though the polar regions of the north, are hid from the face of day for months, yet the great dispenser of blessings—the bright luminary of heaven will not leave them comfortless—he will visit them in due season—he will fly to their relief; and to their unceaseable joy, once more will light up the blushes of the morning—none are forgotten—none are neglected. He seeks them in the howling wilderness, on the mountains' brow, in the lonely valley, and on the trackless ocean, and none escapes his search. In like manner will the Sun of love visit the whole earth, imparting his invigorating and quickening beams, until his divine influence is realized by the whole creation of God. Though some may lie buried in the cell of ignorance, some
concealed in the cavern of superstition, some bide under the brow of self-righteousness, some buried in the vault of blind infatuation; yet his all penetrating eye will discover their retreat, and "bring to light the hidden things of darkness, that every man may have praise of God." The radiant source of light is often obscured and eclipsed by clouds and noxious vapours, which conceal his dazzling disk; yet he is sure to overcome these transient obstructions and impart more the glories of his perfections. In like manner, the Sun of truth, often becomes eclipsed by the clouds of error, yet the light of the moral world, efficacious in its operations, and will prevail. As the natural sun gradually ascends his aerial path, his solar influence is more sensibly realized; so in proportion as the Sun of righteousness arises in the moral heavens, the divine properties of his nature are developed and recognized. As the grey twilight prognosticates the approach of the rising day, so those intimations of gospel grace which we now perceive, lighting up this moral hemisphere, foretell the coming of the spiritual Sun, whose noon-tide glories will spread a heavenly halo around us, giving joy ineffable to a ransomed world. And though the heavenly visitant imparts his benignant influence on the eastern hemisphere, he sends forth his glimmering rays to occidental climates; the west should not despise: for in their turn they shall be equally blessed with light divine. The glorious day of mental improvement and intellectual knowledge has dawned on a benighted world, and the august period will arrive—the auspicious hour will come, when the Sun of intelligence and religious truth, shall have arisen to his high meridian, filling the whole earth with light and joy.

To him who has wandered far from his home, and become lost in some solitary wild—to him who is left to pursue his dreary way over mares, bogs and huge precipices, without a guide to direct his steps, while the chill dams of evening gather around his head, and the sable mantle of night precludes from his view the path that leads to his place of destination, leaving him hopeless in the savage wilderness— with such repulsive delight and ecstasy of soul, would he hail the rising sun, which at once dispels the clouds of darkness, exhibits the thorny mazes and miry pits that surround him, points out a path of retreat, and enables him to extricate himself from so miserable a dilemma? Even so, with a heart beating high in the emotion of delight, the child of disobedience, who has left his father and his God, and strayed away into the by and forbidden paths of sin, impenitence and folly, when he is surrounded by evils on every side, filled with mental horror and overshadowed with the darkness of blind precipitate passions, beholds the day spring from on high, to illuminate his path and lead him to virtue and happiness.

O Light of Lights! descend and bless The world, with beams of righteousness; Illumine sinners' hearts, and gladden you And let thy grace repelent shine.

[From the Trumpet and Magazine.]

THE DOCTRINE OF HELL TORMENTS.

What a contradiction—what a paradox is man:—
The soul that would turn with feelings of horror and disgust, from the parent that could inflict death on his offending child, can apparently place his affections on a God, who, having all power to reform and save, can and will hurl countless millions of innocent souls into the abyss of ceasless woe! The mind that revolts at the dying agonies of a worm, can calmly expiate on the horrors of hell, denounce its pains on a million of insulted innocents, and in his own happiness—love worship, and adore the God that will have it so, and bless him for the work! The man that would hazard even life itself, for the sake of a fellow being from devouring flames—he whose tender sensibilities are ever awake to the cries of suffering humanity—who is susceptible of tenderness, can never feel the sufferer in the sufferer—even he can contemplate unmoved the innumerable burnings, the ceaseless wailings, and the bitter anguish of sinners innumerable, in the state that he has placed them in; can view the ghastly spectacle with approbation, and, in anticipation, bathe himself in an ocean of ecstatic bliss!

My God! Is this man?—Is this the nature to which I am allied?—Is this the image enstamped on the human soul, by Him, without whose notice, not even a sparrow falls?—Forbid it, O Thou Power Divine, from whom we derive our birth!—

The doctrine of hell, the main pillar of our church; the original—This is not that noble and dignified being, his Creator hath so highly endowed it: It is human nature vitiated—vitiated by the worst of all vitiation, by the sin of ungodliness and vain Philosophy; that can view with complacency, even through the long vista of revolving centuries, scenes of distress and guilt and woe, scenes that would have added unspeakable misery even to a Nero or a Caligula.

These cruel notions owe their birth to the dark and barbarous ages; ages of ignorance, tyranny, and despotism; and are not suited to the present period of knowledge and refinement. We receive them at the hands of our fathers, as sacred relics of other times, hallowed by antiquity, and bind them fondly to our hearts.—But where is the man that on reflection loves them? He would be branded as a monster of cruelty. Where is the man who would mar the sweetest sound of the soul—where is the man that would suppress the doings of the God of such a creed? He would find his resting place a dungeon, and his exaltation, the scaffold. To the honor of human nature; to the honor of the Christian faith; to the immortal honor of the Christian’s God, be it said, that the good man, though ostensibly wedded to those cruel tenets, is absolutely certain, in the end, to be completely destroyed. He tells us, by his conduct he is far better than the Being he calls his God.—He tells you by his sighs, his groans, his tears, that he despises the doctrine he apparently enjoined. While, at the instant, secret altar, he pours out his very soul, in devotion to a God of love, his zeal, his fervor, his pious sighs and groans, can bear testimony that he has deposited his creed in the outer court of the sanctuary, and pays the homage of his heart to that God alone, “Who is good to all, and whose tender mercies are over all them that fear him.”

Of all the legends that have survived the ravages of time and hitherto defied the power of truth, I will venture to say that none inflicts so much suffering on the human heart as the one of which I speak—that none is more destitute of utility: and yet there is none deemed more important by the greater number of professed Christians, than those that are contained in the doctrine of a future state. Reader, perhaps, like the writer of this article, have believed this gloomy tenet. If you have, you may bear me testimony to the impression that it has made on your mind. You may now believe it. If so, I ask no stronger testimony, than the pang you now feel, when reflecting on the innumerable ages of torture, you suppose awaits you, without others. Tell me reader, did you ever experience anguish like that, that barrows up the soul, when, in moments of calm reflection and serious reflection, you call up to your imagination, the haggard vision of the flaming pit? when arrayed before you in one infinite host, you behold millions on millions of your condemned fellow beings, plunged at ones, by the divine power and authority, into a hell brutish abysse, where misery yet untaunted, where horrors yet untold, await them; and where pain and anguish and sorrows, to whose accumulation there is no end, and whose duration there is no period, prey upon their souls.

Hark!—the flames crackle! Hear the sulphurous billows hiss like the crater of Etna, when the gathering tempest exerts its efforts on its liquid bosom! Could you gaze on the infinite wretchedness, that even through the dread uproar and commotion, thrill through the soul, would you feel a sense of horror and abhorrence, that would form that? A husband—a wife—a child—one of the idol of the heart—a friend, for whom no sacrifice, not even life itself, could once have been too great! Here is a picture of the voice of love or friendship—But now—Gracious God!—

The heart sickens—the head grows faint—Fell horrors frighten and appall the soul. We turn in vain to Fancy to console our fancy, aided by our creed, has conjured up, and seek relief in doubting its truth.

Christian beliver in the cruel dogmas of ceaseless wailings, and unceasing torments, if thou hast not lost the power to feel. True or false, thy creed must weigh heavily on thy soul, and deprive thee of the more sublime pleasures of the human mind. Why dost thou thus labor to tarnish the lustre of the Divine character and torment thyself? If thy doctrine be true, it can be of no possible utility to any one to know or believe it. Is not the fate of the universe defined in the counsels of God, to an absolute certainty? Those whom he will have, save their names registered in heaven, and are safe in this life. Can a belief in an endless hell, render that decree more certain? Can ignorance of the doctrine damnum that decree, and blot out the name that God has written? Can the love that he bestows on his elect, make it equally so to the non-elect? Heaven is not more certain to one, than hell is to the other. For whom God has not ordained to appear, let him not think he can be damned. And how can this sentence be changed? By believing in an interminable punishment. Though the sinner believed in ten thousand things, though he arrayed in full view before him—though he could feel the dreadful reality—that power has he to escape from the”
of providence, drag him along to the very brink of the infernal pit: till length, the Great, Eternal, Universal, Law which controls all the machineries of all intelligences, stretches forth his all-powerful hand, and hurls him headlong down to regions of the damned, to meet the fate for which (wasp, 0, ye pale, for justice and mercy weep!) to meet the fate for which for a Heavenly and Beneficent Parent, ushered him into being: Can the belief, the repentance or the works of man prevent this world catastrophe? Can they blot out the damning sentence, and cancel the decree written by the finger of the eternal God in the records of heaven? How then can the knowledge or belief of hell, be any effect on the miser's fate, and save him from it, for whom it was expressly created? The reprobate cannot avoid it, and it will be time enough for him to know it when the dreadful reality breaks upon his view. He should not be tormented before his time.

With such a doctrine you may mar the happiness of the christian, poison all his joys, destroy his peace of mind, and shake his confidence in his Creator: With such a doctrine, you may terrify the sinner. But ignorance of it will not, cannot damn the elect; nor is it possible that a knowledge of it should save the non-elect. It makes not the bad man good, nor the good man better. And therefore, even if it were true, which, thank God, it is not, it would be perfectly useless to know anything about it; and so, if it is, it is inconsistent with wisdom and goodness, derogatory to the name and character of Deity, and is, of course, unworthy a place in the christian code.

J. F.

MAGAZINE AND ADVOCATE.

UTICA, SATURDAY, MAY 1, 1839.

LETTER VI.

TO REV. P. C. LAMING,

Pastor of the Second Presbyterian Church in Utica.

Sir,—I shall now proceed to examine the closing part of your harangue against Universalism, on the evening of the last Sunday in March.

After you had proceeded to such a length in abusing Universalists and misrepresented their sentiments and the sentiments of the sacred writers, one would naturally suppose you had emplotted yourself entirely of the gall and wormwood of your soul, without "foaming out your own shame" any more, by impugning the dispensations of Providence, or attempting to put Snatch from his hand the balance and the rod, Reudge his justice, be the God of God.

But it seems you had not quite "finished your course" in this "kind of thing," though the closing part of your performance exhibited in general more modesty, and decency than your previous labors.

"Look," said you, "to the many individual cases of crime, cognizable and not cognizable by law, thousands of which no human law can ever reach or punish, and which must of course go unpunished, at least, in this world"—(as much as to say, "there is no God that judgeth in the earth"). And you wished to know how such crimes were or could be punished, unless they were an endless hell for their perpetrators, hereafter.

Sir, it is reasonable to conclude, because certain crimes are not cognizable by human laws,
ship they could not be saved. What then is the inference? Why, that the condition of salvation would be complied with. So we maintain, that all men will be saved; and with equal confidence do we believe that all will finally be brought to yield to the conditions of repentance and faith.

Here you anticipated another difficulty. "How many," said you, "die in sin—drunkards, liars, robbers, pirates, murderers—first perhaps murdering and then committing suicide! How are they to be saved? Where and when will they repent? It will be too late when the day of retribution shall come—when they shall call on the rocks and mountains to fall on them and hide them from the wrath of their offended judge—none can then repent—none can ever be redeemed from the flames of hell," &c.

Answer. This strain of declamation perhaps would pass for evidence or argument, with some traditionalist and superficial orthodox people, who had never heard any preaching but that like your own, and who had never allowed themselves to reflect or examine for themselves; but it will not and cannot satisfy rational and enlightened minds of the correctness of your proposition. For 1. It was assertion and declamation without argument or evidence. 2. There was an entire irrelevancy, to your subject, of the passage of scripture referred to. The passage in Revelations relative to the rocks and mountains, falling on those sinners mentioned, has no more relation to a future world than the ancient predictions of the Babylonian captivity had: as any one will perceive by reading the context. And 3. Your declarations were opposed to particular passages and to the general tenor of scripture.

As it respects those vile characters you named, if it is possible for God to bring such to repentance and save them in this world, it is not equally possible for him to do it in another? Are they not equally subjects of his moral government, and under his control? Then as now? Is his arm there shortened that it cannot save? or has his nature changed from benevolence to hatred by their removal from this to another state of being? In respect to the time when, and place where, they will be brought to repentance and reconciliation, I am satisfied to leave this with God, and in the language of the bible, believe "that in the dispensation of the fulness of times, he will gather together (or rehaed, restore,) in one all things in Christ, whether things in heav'n or things in earth"—that he "hath spoken of the times of restitution of all things, by the mouth of all holy prophets since the world began"—that "all nations whom he has made shall come and worship before him, and shall glorify his name"—that "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him"—that "every knee shall bow and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father"—and "no man can say he is Lord but by the Holy Spirit"—that "as in Adam all die, even so in Christ shall all be made alive," and "he that is in Christ is a new creature"—that whereas "it is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. As we have borne the image of the earthy, we shall also bear the image of the heavenly."

Your assertion, that none ever were, or can be redeemed from hell, was equally false and antientprevi-
rion authority and sanctity—more charitable towards those who may differ from you in opinions—less dogmatical in your assertions—less presumptuous in sentencing your neighbors to hell, who may possess as good or better hearts than yourse—more studious of preaching the simple, uncorrupted doctrines of the bible, than of perturbing particular texts and torturing them into an alleged support of your sectarian dogmas. In your intercourse in society, pretend to less, and practice more true religion—instead of creeping into houses for the purpose of terrorizing weak-minded women and children with the fear that they are going directly to hell unless they join your party, visit the fatherless and the widow for the purpose of affording needed relief or consolation.

When I can see you practicing according to this advice, I shall think you are in a hopeful way for conversion. Yours as ever, D. SKINNER.

NEW MEETING HOUSES.

The Universalists in Mansfield Conn. we understand, have got a sufficient fund subscribed for erecting a house of public worship, and are active in making the necessary arrangements. Mr. Smith and Mr. Smith are now laboring in that vicinity. Their labors seem to be very successful, in building up the waste places of Zion.

NOTICE.

Br. S. R. Smith, of Clinton, will preach at Floyd, (Union Meeting House,) the second Sunday in this month, (8th inst.)

To the Editor of the “Magazine and Advocate.”

Sir,—Doubtless your readers are well acquainted with the circumstances of its being maintained by Universalist writers, and conceded by many eminent literatur critics, that the Greek word αἰών, rendered ever, world, k. c. in the common version, is an epithet from the Hebrew word הָיָה, properly, age; and many of them are no doubt informed that “The Ancient History of Universalism” most clearly shews this to have been the common usage of the term for some centuries after the Christian era. But with respect to the English word ever, preceded by for, (which two words are now often joined in one, as forever,) your correspondent entertains the idea that certain facts relative to its derivation and ancient usage, may possibly be as new to some of your readers as they were till lately to him. Taking up an elementary tract on grammar, a short time since, I was turning over its pages for the purpose of persuing the author’s “Philosophical Grammar,” which alluded nowhere through the whole work, and in which, among other things, is given, principally from H. Took, an eminent philological writer, an instructive as well as amusing account of the origin of many of our prepositions, adverb, &c., when my attention was particularly arrested by an explanation of the word ever, which I found thus defined: “Ever—an age. For ever and ever—for evermore, evermore, evermore.” To which is added the following remark: “Ever is not synonymous with always.” See Kirkham’s Grammar, 10th edition, page 81.

The editor, if it is a fact that the English expression, for ever, did, in its primitive meaning signifie for an age, or for ages, and everlasting, the same of course as age-lasting, there can surely be no harm in having the thing more generally understood; for which reason, should you judge that the time is come, and likely to subserve the cause of truth, or tend to the propagation of free inquiry, you will confer a favor by giving it an insertion in your useful paper.

Yours, respectfully, [Signed] JASON.

[For the Magazine and Advocate.]

OATHS OF UNIVERSALISTS.

Mr. Editor—it does appear to me that those persons who are continually passing on the public sentiment, that the oath of an Universalist ought to be rejected because he does not believe the doctrine of endless misery are actuated more by a persecuting spirit, than a love of truth, or a regard for their fellow creatures.

How long shall persecuting spirit exist? Upon what ground is it alleged, that the testimony of an Universalist cannot be valid? Is it because he has no tie on his conscience? And has he no tie on his conscience, because he does not believe a portion of the human family will be punished to all eternity?

Does the belief of punishment in a future state, cause a person to perjure himself? If it does, why then does not the belief of punishment in the present state, govern the oath of Universalists on the same principle? If it be a fact, that the fear of punishment in the case of perjury, will prevent perjury, and that the disbelief of certain punishment will perpetuate perjury, then it is another fact that those who believe in a doctrine of endless misery are the supporters of forgery and falsehood, and their testimony ought to be rejected. Why? Because they do not believe in the certainty of punishment, by showing a willingness or readiness, or escape from that punishment.

If a belief of certain punishment will prevent perjury, then a belief of a contrary effect, namely, to perpetuate perjury. But who is it that denies this fact? Do the believers in endless misery invariably maintain that it is punishment which will determine whether a man has a salvo provided. They will not allow this: for upon this principle, they must maintain that the apostle Peter was sent to an endless hell, for he perjured himself. A little is as little then, is it for these wiseacres to talk about the doctrine of endless misery using a person’s conscience to the truth? How is it a tie on his conscience? Why, you tell him if he takes a false oath he shall be damned to all eternity, if he does not repent. This must be a tie on his conscience with a witness. Let a person take five hundred false oaths, and on the orthodox principles, he knows he shall never be punished for it, neither in this or the coming life—if he will only repent and say he is sorry—say he is a great sinner, and beg of God and his only Mediator, to his eternal damnation. No orthodox person would send him to hell, notwithstanding all his perjury. On the contrary, some would pronounce him an heir of glory. He would sentence him to no punishment at all for his perjury. So much for the tie on his conscience. I am sick of the plea of those who assert that the belief of a doctrine of endless punishment is a tie to a person’s conscience, and is that which makes him speak the truth, when at the same time a salvation from this punishment is provided.

The Universalist believes, that if he swears falsely he shall surely receive for the wrong which he hath done, either in this or the coming world. He thinks that if he takes a false oath he shall be punished in a future state, if he does not repent in this. Which of the two opinions has the greatest tie on the conscience? It will not take a man of sense a great while to determine—that is, if punishment has any thing to do with tainting the conscience. And (for the sake of argument,) suppose the Universalist ought to be received as valid; while that of the orthodox or the universalist ought to be rejected as false—Which has the greatest tie on a person’s conscience, to believe, if he swears falsely, that he shall be punished according to the demerit of the crime; or to believe, if he swears falsely, he shall be punished to all eternity? What renders it—what makes it an impossibility of limited punishment, or to believe in the uncertainty of unlimited punishment? It is not difficult to determine. Go ask the convicts of our state prisons whether their crimes were prosecuted under the settled conviction that they were surely to suffer their present punishment—or whether it was not rather their hopes of escape which impelled them to crime?

There are but few, if any, who would commit crimes, fully believing at the same time, that they could not escape punishment. No—it is rather their hopes of escaping detection—it is the belief of the salvo that is provided. So that if the fear of punishment controls moral character, or prevents violation of the laws, the doctrine of the certainty of it, and not its duration.

Our good limitarian brethren seem to go upon the principle, that endless misery, or the fear of it, is the principal cause of violation of the laws. They seem to lay aside all christian and moral character as a principle, governing oaths, and substitute the notion that a slavish fear is the governing principle.

Let these elect ones be convinced in their minds that they are the elect—the renewed heart—and that in consequence of their election, they shall not suffer any punishment. It is upon their principle of reasoning, what will keep them from falling into the dark and miserable and endless misery for themselves, for they are the elect. Where then is the tie on the conscience? They have none. Their oaths then of course ought to be.

Wonder if Brother Lansing, of your village, thinks he is one of the elect? I presume he has not a doubt in this particular—and if he has not, then where is the tie on his conscience? If he tells me that his own will and pleasure are his own, in consequence of having no tie on his conscience. As he tells you it is the love of God and of moral principle that ties his conscience to the truth, it is not easy for me to account for a little too late to introduce this plea, seeing it is, as he would have it, endless misery that ties the conscience, and not the love of God. But perhaps the love of God would cause Brother Lansing, to keep truth on his side, i.e. when under oath; but the same love would cause Universalists to swear falsely. I expect, however, he would tell you that “Universalists have no love of God.” But that "we good orthodox folks are full of it—we trust that we are righteous—and despise you. Your oaths are not valid—therefore, you owe nothing to us, and are not bound by us, than you.” But, to be serious, it does appear to me if that man, was renewed with a truly catholic spirit, instead of the spirit of self, he would have less objections to the testimony of those who believe in the impartial benevolence of our heavenly Father. I care not what a man’s profession is—what are his great pretences to piety—how often he publicly declares he visits his closet, or appears at the family altar—he may pay tithes of mint, and anise, and cummin—fast twice a week, and wash all his clothes. He might even so clean the outside of the cup and the platter; yet, if he contends that the belief of endless misery ties the conscience to the truth—while he on the other hand denies that, for of course, it is in the "gall of bitterness and under the bond of iniquity." A. C.
[For the Magazine and Advocate.]

Mr. Editor.—The following lines were written at the request of a teacher of sacred music, who had introduced into his school, as a sort of education, the little air called "Bruce's Address," and who wanted some words for the tune which were of a religious character. Should they be deemed worthy a place in the Magazine, you are at liberty to insert them.

JASON.

Lisle, N. Y., April, 1830.

"LOVE YOUR ENEMIES."

Jesus speaks—let sinners hear! Jesus calls—let all give ear! Let the sons of man revere His authority! Sent from God, mankind to teach, May his heavenly precepts reach Every heart, and all, and each, His disciples be.

"Ye this ancient saying know, 'Love thy friend, and hate thy foe;' I, however, say, so not; Love your enemies.

If they curse you, blessings send; Though they hate you, them blessed; Pray for those that malice vent, Or persecution raise.

"Thus your Father in the skies, Makes the sun on all to rise, And on good and bad likewise, Bide the rain descend.

Follow then my rules, that ye May, from moral likeness, be Children of your Heavenly And Paternal Friend.

"If no further than your friends, Your benevolence extends, So far does the worst of men's; Then what merit ye?

Be ye therefore, in your love, Perfect, like your Sire above, Whose good will all creatures prove, Universally.

[For the Magazine and Advocate.]

Happiness, as most agree, Is by all desired and sought; What can then the reason be Why so many "toil for nought."

Answer.—Few of human kind Seek this treasure where they should; None true happiness can find, Save in this—"he is good!"

Being good! says one, but pray Tell me what can make us so, What mysterious process, say, Must we mortals undergo?

Answer.—No more mystery, Than that one and one make two. If a person do good or free, Acts of goodness he must do.

If thou wouldst be happy, useful strive to be. Do thou good; then happiness and peace shall dwell with thee.

JASON.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

What is the principal difference between a modern Presbyterian and a Methodist, seeing they both believe in a universal atonement for sin by Jesus Christ?

Ans. The Presbyterian believes, that although God gave his Son to die for all, and invites all to look to him and be saved; yet he never intended to save all. While the Methodist believes God gave his Son to die for all, and it invites all to look to him and be saved, and meant to save all; but was disappointed in the event. The conclusion then follows, that the belief of the one makes a hypocrite,—while the belief of the other makes him an impotent ignoramus.

IBID.

ADVICE REGARDED.

It will be recollected by our readers, that during the discussion in the Assembly last year, relative to the appointment of Chaplains, a Mr. Foote of Cheshire stated, that his constituents were a "pious community," and that he could not in justice to them, and without violating his own conscience, give his sanction to any measure which was calculated to admit a Universalist Clergyman to pray with the House. Br. Whittomere, Editor of the Trumpet and Universalist Magazine, in marking upon Mr. Foote's speech, took occasion to offer the good people of Cheshire a word of advice, in which he urged the propriety, of their obeying the divine injunctions, "If thine eye offend thee, cut it off." We would now inform Br. Whittomere, that the "pious community" of Cheshire appear to have taken his advice; for in choosing their representatives this spring, they have allowed Mr. Foote to stay at home, and elected Dr. Shelton a Universalist, in his place. With such men as Dr. Shelton and Dr. Brooke, in our slate of legislators, and Col. R. M. Johnson in Congress, our religious liberties are safe.—Rel. Inquir.

SILENT REPORT.—A worthy clergyman was once in company with a set of gentlemen of go. A. understanding, but who were apt to take great liberty in conversation. One of the company in particular, made very free with repeated insignificant assertions. The good divine, though greatly offended, heard it in silence; but every time the other mentioned the name of God, to bow his head with great devotion. This at last drew the attention of the gentleman who gave the offence. "Sir," says he, "I observe you frequently bowing—what do you mean by it?" "You shall know," replied the clergyman, "I have been taught myself never to hear the sacred name of God mentioned without paying the devotional respect to it which you have given me such frequent opportunities of practising." The gentleman was so struck with this noble and decisive hint that he immediately acknowledged he felt it convincingly, and promised to keep a stricter guard upon his tongue in future.

LENGTH OF NIGHTS IN VARIOUS PARTS.—The longest night at Cayenne and Pondicherry is twelve hours; at Hayti, 13 hours; at Ishpan, 14; at Paris, Dijon and Caracasone, 15; at Arras and Dublin, 16; at Copenhagen and Riga and Dublin, 16; at Stockholm, 18; at Drontheim, in Norway, Archangel, &c., &c.; at Uleae, in botha, 21; and at Tramore, 22. At Essouit res, the total absence of the sun endures 45 days consecutively; at Wardhun, 66; at Cape North, 74; and, lastly, Melville Island is totally destitute of light for 98 days.

OFFICE OF THE ARGUS, Saturday, April 30. M. J.

THE STEAM-BOAT DISASTER.

FURTHER PARTICULARS.—By the accounts brought by the boats this morning, we learn that nine of the persons saved by the late explosion of the Chief Justice Marshall, have died of their burns, and that one is in all probability recoverable. Of these, six were of the crew of the boat, and one passenger. The following letter from captain Ford, was addressed last evening to captain Benson, of the steam-boat North America:

"Dear sir—In the plentitude of my affliction, I have to beg of you to take on board your boat these boxes, containing the remains of three of my people, that I wish to send home for burial. I select a young man with them, who will take the entire charge. Five of our crew have died of their burns, and one passenger. One more of the crew, a fireman, I think cannot recover.

The names of the persons deceased, are Mr. Volant, of New-York, engineer; James Cassidy, of Albany, waiter; Peleg Moore, of Troy, cook, (a black) the names of the passenger and the other one of the crew are not known.

The remains of three of the crew, viz: Cassidy, Moore and Diamond, were brought up to this city in the North America, and the two latter conveyed to Troy.

MARRIED.

In this village, on the 26th ultimo, by Rev. Mr. Skinner, Mr. Abram Wynkoop, to Miss Gertrude Claw.

UNIVERSALIST BOOKS.


THIS PAPER IS PUBLISHED WEEKLY, ON SATURDAYS, BY DOLPHUS SKINNER, EDITOR AND PROPRIETOR.

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COMMUNICATIONS.

[For the Magazine and Advocate.]

TO THE REV. S. R. S.

Dear Sir and Brother—I have read with much satisfaction, your interesting numbers on the Rise and Progress of Universalism in this state, and find them, according to the best of my recollection, uniformly correct, excepting one item in your No. respecting Mr. Moulton, &c. &c. I regret, however, the blame of the incorrectness of that to myself, in not furnishing you in season, agreeably to your request, a detailed account of that circumstance.

It was an interesting event, and a topic of general conversation, and in simply passing orally from one to another, it is not strange that variations should be made in the narration, and wrong impressions received. I will, however, now redeem my promise to you, as far as I can, and leave it to you, to make what use of this communication your better judgement shall direct.

Early in the time of the excitement, which was very general among the different denominations, Mr. Moulton was quite active and took such a dictatorial attitude in our weekly conferences, as gave general dissatisfaction, and particularly so to the Methodists. By their special request, therefore, a weekly conference was appointed on a different evening. The consequence was, that Mr. M.'s conference (for so it was called) diminished fast, as to numbers, and was shortly wholly abandoned. This gave him much umbrage, and he arrayed himself with all his force against the work—spoke diminutively of it—angrily against it—called it rank enthusiasm, and even the work of the devil! and said he would attend no more conferences.

The work, however, progressed with amazing rapidity and power; prostrating the partition walls of every other denomination in its course, and many even of the Congregationalists united; and the most perfect harmony subsisted. The love of God through a Redeemer distilled from every opening lip, and seemed to be felt in its all-renovating power through every heart.

In our preparatory meeting on Saturday, preceding the first Sunday in Feb. (1817) our regular day of communion, which was not very numerous, on account of the extreme inclemency of the weather, notwithstanding his protestations against us, I beheld Mr. M. I invited him to a seat with me, which he very civilly declined. I delivered a short discourse, which was my usual practice, and then gave way for communications from the brethren. During the discourse I discovered Mr. M.'s passions were frequently touched—tears trembled in his eyes, and even watered his cheek; and the deepest interest and sympathy were depicted in his countenance. At the close of the discourse I addressed Mr. M., particularly desiring him to feel himself at home in our meeting; and if he had aught to say for our benefit, either by way of doctrine, exhortation, or reproof, to use all possible freedom. It was a time of general sensibility, and very few were at any time long silent. A few minutes before the close of the meeting, Mr. M. arose and addressing himself to me, said, "Sir, it is indispensably necessary for me to leave the house, as I have some concerns to attend to before night; & I wish to have it so understood, lest it should be thought I left the meeting in disgust, which is not the case; I have been well edified. And then turning to the congregation he said, "Brethren," (it was a new appellation bestowed on Universalists, and probably the first time it ever escaped his lips), "brethren, we have all a duty to do—it is our indispensable duty to worship God, and we ought to see to it, that we endeavor to worship him acceptably."—And left the house.

The next day was pleasant, and our congregation, as usual, very numerous. The Eucharist was attended at the close of the morning service. The elements had been distributed, and according to my invariable practice, I had read a hymn to close the solemnities. But just as the singers arose, an elderly Methodist sister, who had partaken with us, moved by an irresistible impulse, according to her own expression, arose and addressed the congregation on the subject of religion generally, and her own particular feelings on this happy occasion. She adverted to her feelings when she first removed into the place, but a few months previous. There was no Methodist meeting immediately in the vicinity. Though she viewed the Congregationalists as a Christian denomination, yet they held doctrines so repugnant to her views of Christianity, she could scarcely consent to worship with them—Of Universalism she knew nothing, except from its enemies, who ranked it with infidelity of the worst kind, and represented its meetings as the disorderly assemblage of the basest characters. But, bless the Lord, she had found it false. She had commenced coming with fearful and trembling steps. But the more she came, the more convinced was she of the reality of their religion—she had found the children of God—she had found a home—and this day had caused her heart to overflow with gratitude, for the rich blessings she enjoyed, &c. She spoke pathetically and every heart seemed to kindle into a flame of pure devotion. At this interesting period, while she was yet speaking, a noise was heard at the door. The people seemed to be giving back to make room for more, (for the house was excessively crowded) and soon Mr. M. appeared attended by several of his congregation. Having gotten fairly within the door, he stood still. The woman closed her observations, and he addressing himself to me, said, "Sir, I wish the privilege of speaking a few words." I replied, Mr. M., there is perfect liberty, please to free your mind. He began—"It is impossible to describe the feelings I have had for twenty-four hours past"—Here his passions interrupted him, and a flood of tears, which was instantly answered by the whole congregation, spoke more than volumes, while a shout of praise seemed involuntary to burst from every heart—"glory to God!" He resumed, nearly,
if not exactly in the following words, (for they are deeply engraved on my memory) "I have left very uncharitable towards this people and this work—I have said they were not christians, and that this was the work of the devil! But my sufferings have been indescribable—

I have striven with myself and prayed to God, till he has shown me that they are his people, and that he owns the work as his,—and, that it was my duty to make this confession. And now brethren, Christ is not divided, nor should his people be—I have not attempted to preach this forenoon, but have been endeavoring to persuade my people to become so far united with you, as to hold our meeting together, and have prevailed, at least for once. They have voted with the exception of one individual, (if you are willing,) to hold a meeting together this afternoon in our meeting house, as the most convenient place; and, brethren, we will not be parted with that brother, but the whole of him. I do not mean that either of us should preach, but have a social conference. And now, sir, I wish you to take the minds of your congregation on this subject." I replied—Br. M. I have no need to take the minds of this congregation by vote—I vouch for the willingness of all who attend my meeting. It is what we have all long been praying for, and anxious to effect; if God will, therefore, we will meet you. He then withdrew. We accordingly met, and one of the most exhilarating and refreshing seasons ensued, I ever witnessed.

Mr. Moulton, however, was deceived in one respect. There were several of his church who withdrew from the meeting.

In justice to Mr. M. it ought to be observed, that he took special care to say, in the course of the afternoon, that he did not wish to have it understood that he had in any degree changed his doctrinal views; but he had learned there were christians in all denominations, and that a difference of opinion ought not to prevent the exercise of charity, nor in any way divide the Church of Christ.

The news of this event spread with astonishing rapidity through the town, and through the adjacent towns; and the next Wednesday evening, although the weather was not very pleasant, there were undoubtedly more than five hundred people assembled at our weekly conference. And though the congregation was composed of Universalists, Methodists, Congregationalists and Baptists, with a preacher of each denomination, there appeared the most perfect harmony, for they were indeed, of one heart and one mind.

But it was truly an unfortunate time for poor Mr. M. For in addition to the opposition which he met with from the disaffected members of his church, who gathered around him and upbraided him with inconsistent, unchristian and enthusiastic conduct, in uniting with the basest heretics, and to cap the climax, in opening the doors of his church to "let the enemy in like a flood upon them;" he had to encounter all the holy wrath of his brethren in the ministry! On the same week there was a meeting of a Congregational association in Sherburne, which Mr. M. attended. And to heal the breach he had made, he was compelled on the Sunday following, to make a public recantation of what he had done the preceding week, imputing it to an overheated zeal, or the influence of the devil!!

Yours affectionately,

N. STACY.

Hamilton, March 22, 1830.

[For the Magazine and Advocate.]

TO THE REV. MR. SESSIONS,
OF ADAMS, N. Y.

SIR—I feel it my duty to address you in this way, on the subject of the discourse which you delivered on the 30th ult. at the funeral of my brother. On that occasion, you made choice of a text which was full of consolation to the believer in christianity, and well adapted to a funeral occasion; and in your introduction, you made some very good remarks respecting the darkness and uncertainty which naturally pervade the human mind, unassisted by divine revelation, in relation to a future state of existence; and a great deal of such a revelation to make men comfortable and happy in the present life, and give them consolation in the hour of death.

Your text was read in 1 Cor. xiv. 57—

"But thanks be to God which giveth us the victory thro' our Lord Jesus Christ!"

The first particular that you mentioned, in which Jesus gives us the victory, is over natural or bodily death, by teaching the doctrine of the resurrection; and rising himself in demonstration of its truth. All mankind, you said, would realize the truth of this doctrine by being raised from the dead—and if you had closed your discourse here, you would have left us with a rational account of the gospel, so far as you had gone.

But this, it seems, would not answer your purpose; you could not leave us, in that season of affliction, to partake of the exalted and soul-cheering consolations of that gospel, which was announced as "glad tidings of great joy which shall be unto all people," without a poisonous in- fusion: We must be entertained with what you were pleased to call the "too well known history of the fall of the first man," who, it seems, was perfectly holy, and yet, in defiance of every inclination of his nature, he became sinful. He also had an immortal constitution; but, in spite of immortality, he died. Now, sir, if holiness and immortality do not secure us against sin and death, what consolation is it to be told that we shall be raised to a state of holiness and immortality. But what next? Why, the Creator, though he knew that this man would sin, had decreed, that if he did sin, he should be consigned to endless wretchedness, together with all his unborn, consequently unosfendig, posterity. Alas! what a picture of injustice and merciless cruelty is here presented!—and by the sequel of the same story, it seems that the Creator himself began to recoil at the thought of carrying his threats fully out. The sequel was a strange, fatal and endless damnation: and finally concluded, that in order to save his character from the implication of disregarding his threats, he would pour out his wrath on an innocent person, instead of those whom he had threatened with endless misery; and then, by the influence of the Holy Spirit, to purify men from sin, and bring them to holiness. This, however absurd, still looks more encouraging in relation to those unhappy beings, whose fate had been sealed by the divine decree before they were born. But here we are told that the Father will not favor mankind generally with the operations of the Holy Spirit, to such an extent, as to conquer those powerful inclinations to sin, with which he has introduced them into being. But here and there an individual, no better than the rest, shall have his sinful inclinations subdued by the special operations of the Spirit, and be made eternally happy.

Now, sir, will you have the goodness to inform me where I shall find any thing to authorise a belief in this "too well known history" of divine injustice, partiality and cruelty, as it derives no authority from the bible?

But to return; did you suppose that you were administering suitable consolation to the aged parents of the deceased, by telling them that their son had doubtless gone to the real joys of glory, when the reason that you assigned for such a belief, was his devotedness, while alive, to your system of religion? Now suppose that they should put confidence in your statements on that subject—to what will it amount? The unavoidable conclusion is this, that as he has gone to heaven on account of his faith in, and obedience to,
a particular system of religion; so those of their children who do not conform to that mode of faith, and system of religion, must go to hell. This must be bitter consolation. Well might we say to you, "miserable comforter."

In relation to the church to which my brother belonged, you thought there was reason to fear that God intended to pour out heavy judgments on them for their unfaithfulness in his cause. And that he had taken this more righteous person from the evil to come, that he might not participate in those judgments. But if this were the case, you hoped that the church would, by timely repentance, avert those intended judgments. And did you mean to have us suppose that you were talking about the dealings of that God, who is "of one mind, and none can turn him" from his purpose?

Can you find any instance in which our Lord or his disciples treated people in this way, in seasons of deep affliction, at the loss of their nearest relatives? No, surely not. They did not consign mankind generally to an endless hell in an invisible world, for the consolation of the afflicted.

The comforts of the Gospel are derived from Heaven, and not from hell: from faith in a God of mercy, not cruelty, of justice, not partiality; and whose changeless goodness is not interrupted by seasons of wrath against his dependent offspring.

You need only review the chapter from which you selected your text, to find a refutation of the merciless doctrine of endless misery, in which the resurrection and the deliverance of all mankind, from death and dishonor, and their subjugation to God through Christ, are largely treated, as events closely and inseparably connected with each other.

I assure you, sir, that in relation to yourself, I have no other feelings than those of love and good will, and therefore subscribe myself,

Yours, with all due respect,

JOHN FAIRC.

N. B. In the above communication, I have not attempted to quote your language verbatim. I have aimed not to misrepresent you. But if any thing of that kind should be found, I shall be happy to make due concessions. J. F.

[For the Magazine and Advocate.]

PRACTICAL PRESBYTERIANISM.

Mr. Editor—We understand that while the Universalist congregation of this village, were quietly and peaceably assembled, last Sunday, for the purpose of social and religious worship, according to the dictates of conscience, a Presbyterian interloper came in, and (agreeably to the custom of the congregation to visitors,) was politely helped to a seat. During the services of the day and an eloquent discourse from the Rev. Mr. Smith, of Clinton, which riveted the profound attention of every reflecting hearer, this disciple of Calvin fled from the pocket of the gentleman who sat next him, a small pocket-book containing about $18, and immediately after the close of service, gave leg bait for the money. Good, pious soul he must be! He doubtless thought with his distinguished prototype, who burnt Servetus, that any injury done to heretics was actually doing God service:

and as he believed "God had foreordained whatsoever comes to pass," and that the salvation of "the elect" was perfectly secure, there could be no possible danger nor harm in the act. As a similar occurrence took place during the winter past, in one of the orthodox churches in this village, we are bound to desire, that they would keep their pick-pockets within their own walls, on Sunday.

Another occurrence took place in the village a few days since, which with equal facility to the above, illustrates the salutary influence of Presbyterianism.—Two gentlemen, a Presbyterian and a Universalist, were in conversation on the subject of Temperance. The former remarked, that Universalists were generally much addicted to intemperance in drinking; and therefore they ought to all belong to Temperance Societies, in order to put a check to this evil propensity. To this, the latter replied, that he was greatly mistaken in this supposition; for he knew of no class of people more free from the vice named than Universalists were—that they generally possessed sufficient judgment to conduct their govern in this respect, without pleading themselves by signing a written constitution, not to commit this sin; but that those who had not judgement or virtue enough to govern themselves without, did well to give this pledge. In this stage of the conversation, a man rode by in a waggon, reeling to and fro, hardly able to sit in his vehicle, and guiding his horse in as zigzag a course as his own body moved. "There," says the Presbyterian, "I presume that man is a Universalist.

"I think not—he looks more like a Presbyterian," replied the other. The bystanders and parties at once determined on settling the question by actual experiment; and having and approaching the man, put the following question to him:

"SIR, to what religious denomination do you belong?" "Heh! heh! why, faith," said he, "I am a Presbyterian." Mr. Editor, if the above should need any explanation, just hand it to Bros. Hastings and Lansing of the Western Recorder, and we presume they can explain the whole mystery. U. V. & Z.

The following article, which we copy from a late number of the Trumpet, is equally as applicable to the present crisis of affairs in this state, as to the New England States; and we presume will be read with interest, and we hope with profit, by every reader.

DUTIES OF UNIVERSALISTS.

Our worthy coadjutor of Hartford, Br. Menzies Rayner, has published an article in the last No. of the Religious Inquirer, calling on all the Universalists throughout the state to organize themselves into societies, and unite their means in the great and glorious work of resisting the spread of error, and accelerating the march of truth. His remarks are in themselves so true, and withal so applicable to the circumstances of our back state, and indeed of all New-England, that we cannot forbear from introducing them in this place.

"There is a large number of towns in different sections of the state, in which the advocates of the pure, benevolent, and primitive religion of the Gospel, are sufficiently numerous and powerful to organize themselves into societies, and take an open, decided, and influential stand in favour of truth. This is the only way in which we can exert ourselves successfully, and employ our resources to advantage. Truth, though left to time and circumstances, will undoubtedly prevail in the end, yet we should not relax our exertions on that account, but rather use diligence to accelerate its march, and increase its prevalence. Let our friends give an increased impulse to the cause of Universal grace, by forming societies, and adopting suitable measures for procuring occasional ministrations of the word, and circulating Universalist books and pamphlets, or the regular periodicals of the day."

We add our own exhortation to the above. It is a fact which cannot be disputed, and which ought not to be kept back, that there are a greater or less number of Universalists in every town in New-England. So generally has this doctrine now spread, that you may find its advocates wherever you go. The editor of the "Spirit of the Pilgrims," an orthodox publication of this city, is fully sustained by facts in the following statement, which he made in his last number:

"There can be no doubt that Universalism is to be the prominent heresy of our times. Openly advanced by many, embraced and connived
LETTER TO DR. ELY.

Rev. Sir.—You will excuse the freedom I take in addressing you thus publicly, when I assure you that the subject of this epistle is one of very general interest in this vicinity, and one which, in my opinion, cannot fail in being of deep interest to yourself. There is a wide spread impression in New-England, that Dr. Beecher of this city has renounced all the distinguishing doctrines of Calvinism. He has been understood by his hearers, in many places where he has preached, to give up the doctrines of election and reprobation; the damnation of unregenerate infants, or infants of unregenerate parents; the providence of God in controlling and governing all men and all their actions; these and other doctrines which have been long regarded as essential points of the orthodox creed, he has entirely cast aside. In opposition to many pious and celebrated divines of former days, he has asserted the universality of the atonement, or that Christ died for all men; he has declared that all men are free agents, and may be saved; that men will not be punished in the future state for the sins of this life, but for the sins of the future life, all of which are considered departures from the faith of true Calvinists.

Liberal men in New-England, have a strong desire to know what orthodoxy really is. May I, therefore, Dr. presume so much on your natural goodness of heart, and your willingness to avow your real opinions, as to believe that you will answer me the following questions. I address this letter to you, in preference to any other person, because there are some who think that even yourself will go all lengths with Dr. Beecher in mutilating the orthodox creed. An eminent gentleman of the law in this county, who informs me he was well acquainted with you when you resided in the town of Charlestown, declares that he never knew a person more apt to "kick out of the traces of orthodoxy" (forgive the singular expression) than you were at that time.

We do not wish to attribute sentiments to our brethren of other denominations, which they disavow; and if such reports as the above are incorrect, they ought speedily to be contradicted. I have therefore to entreat you, Dr. to answer me the following questions:

1. Do you and the Presbyterians of the Southern states believe, that all men may be saved, and that there is no divine decree which renders it certain that a definite part of the human race will be damned?

2. Do you believe that all infants, born of regenerate or unregenerate parents, will be saved?

3. Do you believe that man is a free agent, in the common acceptance of that term; and that there is no decree which controls his conduct?

4. Do you believe that Jesus Christ, by his death and sufferings, made an atonement for all mankind?

5. Do you believe that God will be the author of the final destiny of man, whether it be a state of endless salvation or endless damnation?

6. Do you believe that the punishments of the future state will be inflicted solely for the sins committed in that state, and that all mankind are sufficiently punished in this world for the sins they commit here?

7. Do you believe that the number of those who are eventually lost, will be as small compared to the number saved, as the criminals executed in this country are compared with the whole population?

By giving these questions a full and unreserved answer, you will confer a favor on the community, and lessen the danger which now exists that your religious sentiments may be misunderstood.

Permit me to remain,

Rev. Sir, Yours respectfully,

THOMAS WHITEMORE.

REMARKS ON HUMAN LIFE.

It has been computed that one sixth of the inhabitants of the world are nominally Christians—we know alas! that not more than one out of ten of these is really so. Let us then suppose that all sincere professors of all the Christian sects are to go to Heaven, and that they alone are to go. Now that we have settled our premises let us calculate how many souls Satan gains every hour. For the sake of a round number, let us say 3000 die every hour, 500 of these are nominal Christians—about 600 of these are real Christians—therefore—Satan gains 2500 souls every hour therefore God is good, and created these souls with a benevolent intention!
TO CORRESPONDENTS.

A valuable sermon from Br. S. R. S. is received and will appear in our next. Also, Universalism No. 6, with several other valuable articles.

CONVENTION.

The Universalist Convention of the state of New York, will meet in this village on Wednesday next (12th inst.) It is expected there will be a meeting on that day in the Universalist church, morning, afternoon and evening, at the usual hours.

The Central Association of Universalists will be held at the village of Sauquoit, in this county, on the first Wednesday and Thursday in June next.

The Union Association of Universalists will meet at Centreville, Montgomery co, Ohio, on the fourth Saturday and Sunday in this month.

The New Hampshire Association of Universalists will hold its annual session in Merrimack, N. H. on the last Wednesday and Thursday in this month.

NEW SOCIETIES.

A new Society has lately been organized, consisting of about fifty members, in Middletown, Conn. to be known by the name of "The first Universalist Society of Middletown." The land of steady habits is steadily progressing in liberalism.

A Universalist Society, in spite of much bitter opposition, has lately been formed in Bredleborough, Vt.

The West Parish in Gloucester, Mass., formerly Unitarian, has recently resolved to be known hereafter as a Universalist Society, and to employ a preacher to supply the desk who is publicly known in connexion with the Universalist denomination. Such was the unanimity in this decision, that among two hundred polls there were but two dissenters. This makes the fourth Universalist Society in the town of Gloucester, each of which is able to support preaching the whole of the time. Verify the good seed sown here by the venerable Murray has taken deep root, and its fruit is abundant.

A Universalist Society has been formed in Chelmford, and another in Stow, Mass. Another in Summer, Me. and another in Waterbury, Conn.

MINISTERIAL CHANGES.

Br. William S. Balch, who has been settled at Albany for the last few months, has received and accepted a call from the Universalist Society in Watertown, Mass. to become their Pastor. His removal from Albany, became necessary, in the opinion of his physicians, for the preservation of his health, which had become greatly impaired.

Br. Alfred W. Bassett has received an invitation to accept the pastoral charge of the Universalist Society in Dedham, Mass. Thomas J. Greenwood has been invited to settle as Pastor of the Universalist Society, in Dudley, Me.

Br. J. B. Dowd has received an invitation to settle as Pastor of the Universalist Society in Colins, Me.
TRINITARIAN UNIVERSALISM.

In the Charleston (S. C.) Courant of Feb. 23d, an advertisement appears by which we learn that a Trinitarian Universalist Church exists in that place, and that a book is recently been published, explanatory of the doctrines of that Church. The following is a note to that:

"THE TRINITY ELI'S MANUSCRIPT:" Or a guide to Trinitarian Universalists, containing articles explanatory of the doctrines, etc. and facts of the Associate of the Primitive A. O. C. of the Universalist Church of Charleston, S. C.; to which is prefixed an introductory and brief introduction of the Church, with an appeal to the Christian world, etc. "Behold! I bring you good tidings of great joy, which shall be to all people." Luke ii. 10. Jan. 14. S. Beecher & Co.

DR. ILY AND THE BAPTISTS.

Dr. Ely, in proposing his "Christian party in politics," and calculating the amount of orthodox strength in the nation, it is well known, embraced the Baptists and M. thologists, as being on his side, and endeavoring to w实施方案 into the belief that they would be as much honored and respected in this association as his own dear, true "sound Presbyterians." But that he meant to make out more "hewers of wood and drawers of water," minister to the Presbyterian nobility, no one has been satisfied at all. And hence we rejoice at certain developments of late that cannot fail of convincing the public generally of this fact. Wherever the views of these denominations come in collision with the Dr.'s darling creed or ceremonies, he does not fail to apply to them all the harsh and abhorred epithets, and ancasting phrases in his vocabulary. A quite spirited controversy has lately been carried on between the Doctor and a writer in the New York Baptist Register, published in this village, over the signature of "Z. Looker on." The Register of the 23d ult. contains a long, and well written article, written under the subject of his "Christian party in politics." It seems the Dr. had not only denounced him as a "Baptist enemy," but had also undertaken to ridicule the mode of Baptism to which this denomination so strenuously and conscientiously hold, calling it "ducking" instead of "baptizing," and representing his own mode by the complaint terms of "sacramental sprinkling," "litteral sealing," "sacramental seal of the covenant of redemption," etc. We copy below that part of the article relating to the Dr.'s religio-political party. We are glad to see this Baptist take so decided and honorable a stand.

[From the Register.]

CHRISTIAN PARTY IN POLITICS.

Dr. Ely arranges at the head of his judgment for being what he calls a Baptist enemy to the Christian party in politics — to which I unhappily plead, guilty. I am an enemy to your party for politico religious reasons: No such party in politics, as described by yourself, having Christ Jesus for their supreme President, the Bible for their constitution, and the Holy Spirit for their counselor, ever did, or ever will exist. But I do most sincerely believe that such a party as you have attempted to describe, does exist; but, sir, it is not a party of politicians; it is a party composed of such men as were first called Christians at Antioch; of such men as are followers of them who through faith and patience have inherited the promises.

You that say your party acknowledges no leader, no name, no line of divinity, but the Holy Ghost. My observations upon men and things, as far as I have advanced in life, will warrant me in the conclusion, that there never was a party in politics, without an acknowledged leader, and supreme head; therefore the party described by you, under your editorial head bearing date as above, cannot be a political party, but a religious one. I acknowledge a spiritual King; whom God hath set upon his holy hill of Zion, and not in the presidential chair of the United States. To this party I profess to belong, and may I never call any man lessor or master upon the earth, for one is my Master, even Christ.

Suffer me, my learned sir, to point out to you the mischievous consequences, which would be attendant upon a Christian party in politics. In order to come to the truth, we will suppose a case: Say then, that the class of citizens in this country, who have professed the name of Jesus, are more numerous by a large majority, than those who make no profession at all. These two parties would then divide themselves into two parties with no earthly head, if you please; that they shall be a party, "united in their efforts, by unity of principle on the subject of their views in politics."

Now, this is the subject of governing all the elections in our country. Now we have constituted ourselves a political party, we must be true to the interests of the party; political and religious, all the same. How shall we govern all the elections in our country? By choosing good men to be nominated. Who are good men? Men who belong to our party, of course; whoever have name. How shall these men be nominated? By caucus meetings, or State conventions, as we shall agree. A party, at least, ambitious must make up the profession, (and such a man who seeks for office), is shut out from our suffrage, unless he become a Christian. Will there not be sufficient inducements for the individual to become a professor of religion, in order to secure the lovers and fishes, after which the poor despised followers of Him who had not where to lay his head, to the same, and public opinion, and the like? I think, by this time, I hear the few remaining followers of Jesus, who have not turned from Zio's ways, explaining, Where are those we have influenced; the time that the kingdom of Christ is not of this world. Their time is so much taken up with caucus meetings, political discussions, and business of a political nature, that they have forgotten that their leader is not an earthly leader. They are so much engaged in framing codes of laws, amending and adopting State constitutions, that they have entirely forgotten that their only constitution is the Bible. They are so much employed in listening to the counsels of ungodly, hypocritical men, that they have forgotten that they ought to have no counselor but the Holy Spirit. In short, they have so much to render unto Cesar, that they have nothing left to render unto God.

Can you say you hand upon your heart, and say you think this would not be the case? That you think our churches would not be crowded with hypocrites and unbelievers, seeking for office? I think you cannot. But perhaps you may again say, as you have previously said, that if your system should make hypocrites, you are not acquainted with the Bible; that the Bible never makes men hypocrites; and if any system of religion is calculated to make men so, it is not the religion of the Bible. Furthermore, for example, what are the consequences of the gospel in any other light than as the power of God unto salvation to every one that believeth; the blood of souls may be found in our skirts.
I am opposed to following you as a leader in politics, for reasons stated by yourself—that Christians should have no earthly leader. I am also opposed to following you in the exercise of your Christian party in religion. I am persuaded that under a system of political Christianity, the modern, retarding women of the wilderness, by the embodiment of the Christian, would soon, very soon, be transformed into the woman sitting upon a scarlet colored beast, full of names and numbers, decked with gold, precious stones and pearls, commissioning fornication with the kings of the earth, and having upon her forehead a name written:—Mysteries, Babylon the Great, the Mother of Harlots, and Abominations of the Earth. **

You next charge me with possessing a spirit which 'breathes out inflammable gas.' I am not fully conversant with such a spirit, but if it be the case, I should advise you to hasten and well your combustible materials, such as hay, wood and stubble, (should you be in possession of any,) lest peradventure you might apply the torch to the gas I have breathed out, and you suffer loss by the conflagration. You call upon Jesus Christ to continue living in the sinner, that men of intelligent minds should prefer moral to immoral men, or Christians to avowed infidels, for public officers—they then would go to the polls and vote for you for a Doctor; consider a little yourself: if we travel with you, we must, contrary to the constitution of the United States, contrary to our party constitution, (that is the bible,) require a religious test of candidates. Our professors, you recollect, must be orthodox, not Universalists, or they can have no civil right to our suffrage. We must, in addition to this, according to a former calculation of yours, recognize the fifteenth-sixteenth part of the Presbyterian church, viz., those who are 'baptized ministers and pew holders,' and not communists, and those who are, belonging to the party in politics; and (agreeably to your last standard for a Christian party in politics) we must also recognize them as men entitled to the constitution but the bible; no leader but the King in Zion; no counsellor but the Holy Spirit. For the sake of consistency, Doctor, you ought to refresh your memory oftener, by looking over your files. I believe, air, that it is the duty and privilege of Christians, to support moral men in preference to immoral men, for public officers; but it does not follow from this, that the church should effect that, we as Christians should unite ourselves together for the purpose of putting down Universalists, or any other sect of men, whose faith is not in the standard of orthodox. Neither do it follow, that professors of religion should forget to be Christians to become politicians; or to forget to live the life they live in the flesh, by the faith of the Son of God; or to live as strangers and pilgrims here, not considering this as our abiding place, or continuing city; but constantly looking forward to a city which hath foundations, whose builder and maker is God.

It is my opinion that we, as the disciples of our Lord Jesus Christ, should continually live in the exercise of faith; that we should not by our conduct declare this to be our only city, by being too much engaged in regulating its internal affairs; but pursue our journey peaceably and quietly through the city, pressing forward towards our heavenly residence, which lies far, very far, beyond this bustling world. We ought, as good citizens, to go in and out of the doors of the temple of franchise, returning as we went, not falling into political excitements of any kind; always remembering, (as you have previously remarked,) that the Christian is of the world, but not of it; not of us. So much for my ideas of a Christian party in politics.

You are not willing to defend yourself strenuously at the expense of a brother in the Lord. I thank you for your forbearance. With regard to my statement respecting the admission of Universalists to your communion table, I say, that although I am a strong advocate of the brotherhood principle, yet I am not willing to make common cause with those who maintain the impossibility of maintaining a brotherly concord among Christians. I am not willing to tolerate any one who would make a common cause with them who are accused of heresy; who would, on the basis of the necessities of the case, allow any one to sit at the Lord's table, who would on the same principle, allow any one to sit at the Lord's table.

MODERN DEFINITIONS.

Church—The pious part of the congregation, who have the power to hold the meeting house, and to ordain the minister. Pious—such as have a good opinion of themselves, wear long faces, and make long prayers. Orthodox, such as believe in the three persons united in a body, all of whom shall be dammed forever. Ecumenical christians, i.e. thoroughly bigoted. Having affections set on things earthy is simply the agency of some orthodox society, with the full support of all the world.

Here is nothing unreasonable. Cold formal preaching—good sense. Wicked doctrine, universal love. The Wicked, those who do not believe in endless misery, nor approve the orthodox schemes of the day, The enemies of God, such as oppose orthodoxy, and the dangerous plans of the clergy. He's no enemy, i.e. he's no bigot, he loves all men, he's attached to no sect. The Gospel, the glad tidings of the church, and the everlasting gospel.

We have given the outlines of a work which is very much needed—a Dictionary to give the definitions of words in the senses in which they are now used. We hope the hint will be improved on.—Trump.

ANECDOCTE.

A reputed orthodox lady, in one of the eastern states, happening to be in company with a Universalist gentleman, observed, in a boasting manner, that whenever one of their clergyman had an appointment to preach, people flocked in multitudes, to hear him: but that when a Universalist minister was to preach, a stranger could not discover, by the movement of the people, that any meeting was to be held in the town—there being no crowd and there seemed no attraction towards their place of worship. The Universalist made the following appropriate and laconic reply:—

"Broad is the road that leads to death, And thousands walk together; But crowding them in narrow ways. With here and there a traveler."

The venerable Charles Carroll of Carrollton, has lately completed a building of a theological seminary at Baltimore, $54 acres of the Manor, together with $5000 to erect a seminary thereon, for the preparation of young men for the ecclesiastical state.
SCROLL OF THE PROPHETS.

Joseph dreamed a dream, and told it his brethren, saying, 'If ye will tell me a dream, I will also tell you mine.' They said to him, 'Tell it to us.'

When the sun was set, the three came to a place called Dothan, and they stayed there for the night.

The following day, they arose early and started their journey. When they arrived at the place where the dream had occurred, they found their heads shaved and their clothes torn.

In the evening, they came to a village where there was a large field of wheat. They decided to work for their food and shelter.

Thus, the prophecy of the three shepherds was fulfilled, and they became farmers and great men in the land.

The modern history of the land of Canaan has been marked by war and strife, but the three shepherds remembered their dream and worked hard to build a lasting kingdom.

The three shepherds were: Jethro, Reuel, and Zipporah.
THE PREACHER.

ORIGINAL SERMON.—NO. 10.

BY S. R. SMITH.

John, vii. 24. "Judge not according to the appearance, but judge righteous judgment."

This solemn admonition is addressed by our Saviour, to those, who seem to have been little disposed to comply with its direction. He had on a previous occasion, cured an infirm man on the Sabbath day, and was in consequence, charged with having broken the Sabbath. To this he refers by saying—"If a man on the Sabbath day receive circumcision that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole, on the Sabbath-day?" And in this remark, he draws a parallel between their own conduct and his, intending to convince them, that if it was lawful for them to circumcise on the Sabbath, it was equally so for him to heal the sick. This is the object of the text—in which he calls upon them to judge, not from appearances merely, but according to righteousness.

What were the appearances, in respect to the religious character of the Pharisees, from which the people generally judged?

The Hebrews may be said to have been a religious people. They knew that the law of the Lord had been given to them, and that they were its special subjects and keepers. They knew that their religion was revealed from heaven, and that all its peculiarities, its promises and its privileges were designed for their comfort and enjoyment. And they, in consequence, felt themselves religiously distinguished from all others—claiming to be the favorite and peculiar people of God.

But in process of time, a certain sect arose called Pharisees, from a word which signifies to separate, which improved upon most of the maxims of the ceremonial law by a more than ordinary strictness in the observation of its peculiarities.

They multiplied the seasons of prayer, and were exceedingly ostentatious in complying with its forms. They professed great zeal in spreading the blessings of their religion, and were consequently very active in endeavors to proselyte the Gentiles. They increased the rigors of abstinence, and laid great stress on the strict and regular observance of fasting. They tythed the most trifling and insignificant particulars, and claimed distinction for discovering and making the application. The sentiments inspired by the two last particulars, are exhibited in the well drawn example, introduced by our Saviour—"Two men went up into the Temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself—God I thank thee that I am not as other men are, * * * I fast twice in the week, I give tythes of all I possess."

The good things, on the doing of which, this man so much prides himself—are that he fasts "twice in the week, and gives tythes of all he possessed." And we can have little doubt, of the perfect sincerity of the man—for we are not to determine respecting motives, by the absurdity of opinions, or the utter uselessness of their results. Were this made the criterion of judgment, the number of hypocrites would probably be augmented beyond all reasonable bounds, while at the same time we should obviously violate the requirement of the text.

Finally, this sect was exceedingly cautious and circumspect in regard to the Sabbath—so much so, that the most obvious works of charity and mercy seem to have been wholly neglected, and perhaps regarded as infractions of the duty of keeping that day as holy time.

To all appearance therefore, they were a very religious and godly people. And they seem to have thought themselves as much better, as they were more punctilious than others. An opinion which was certainly entertained by the mass of the people.

Now in respect to all these particulars, it is certain that Jesus and his apostles were far from being punctilious. We have no intimation, that Christ ever conformed to the times or the forms of prayer, which distinguished the Pharisees—and certainly not to the pretending and disgusting parade of devotion which they eternally obtruded upon the notice of community. He and his followers would therefore be inoffensively regarded as wanting in piety—as men of prayerless lives, who had little reverence for God, and much less for the traditions of the Elders. Appearances were in these respects, against them, and the multitude would judge accordingly.

Our Saviour expressed in the most unqualified manner, his disapprobation of the system of proselyting. The nature and success of the efforts then making in that cause, are exhibited in the following strong language: "Ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." He confined his own labors, and restricted those of his followers during his personal ministry, to the Hebrews. And when it is recollected, that it was then thought to be one of the evidences of true religion, and active zeal, to be engaged in the conversion of the Gentiles, appearances would indicate a want of both in the advocates of reform.

Neither Christ nor his disciples observed the fasts, common to the more religious Jews. This circumstance excited the notice of his followers, who enquired the reason. Comparing then, the sanctimonious austerity which was faithfully complied with "twice in the week," with the disregard of such rites evidenced by our Lord, and appearances would incline the Jews to yield the palm of piety to the Pharisees.

As Israelites, there can be no doubt, that Christ and his apostles kept the Sabbath with all the strictness required by the law of Moses. For we may be assured, that he who declared it to be easier for "heaven and earth to pass away," than for one tittle of the law to fail, would certainly be the last to violate that law. And yet, nothing can be plainer than that he did not conform to all the minut..."
which marked the conduct of those who would be considered most religious. He justified his followers in picking the ears of grain, and eating, while passing thro' the fields on that day. He authorised the inform man whom he had restored to health, to carry his couch on the Sabbath—and he reproved the Pharisees for leading a beast to water, when at the same time, they were angry at him for having healed the sick.

But as the tone of public opinion was taken from the doctrines and usages of the predominant religious sect, and as they declared Jesus to be guilty of violating the sanctity of the Sabbath, it would follow that judging from appearances, he would be regarded as a Sabbath-breaker. But whatever might have been the criterion of judgment then, and however erroneous the conclusion drawn by the interested Pharisees, and the almost adoring and bigoted populace—we at this distance of time, are in very little danger of being misled by specious appearances. No Christian of whatever sect will now judge, that the Pharisees were more pious than the Saviour—or that the latter was less the pattern of all virtue, because he did not conform to all the traditional ceremonialism imposed by the Jewish Elders. All parties and classes are now so well instructed on these subjects, that they judge a "righteous judgment." Jesus now is, and has been for many centuries, considered—the great "holy, harmless and undefiled" high-priest of our profession—as "tempted in all points like as we are, and yet without sin."

No one now doubts the purity of that devotion, which claimed no affinity with Jewish formalism. No Christian, who does not feel that his profession derives dignity from the perfect rectitude, and simple and unostentatious piety of the great author and founder of his religion. Instead of being regarded as the violator of all the forms of religion—our Saviour is now viewed, as instituting its only true principles—and as illustrating all its practical requirements. Instead of opposing the truth—its only advocate—instead of discouraging its propagation, he commands its publication in every land, and to every member of the family of man. Instead of infringing upon the sanctity of the Sabbath, as reviving the spirit of its primitive institution; and instead of passing it as a period of solemn sanctity, appropriating it to purposes of social and moral improvement, and the increase of the fund of human happiness by acts of mercy and benevolence.

Thus men have ceased to judge "according to the appearance" in relation to Christ; and in compliance with the injunction of the text—"Judge righteous judgment."

Every age however, is generally distinguished by peculiar religious traits, a deviation from which, is considered a mark of irreligion. And this remark has unfortunately found an application to the Christian church, in a remarkable degree. In one time, to have expressed a doubt of the moral propriety and evangelical efficacy of the crusades, would probably have called forth upon a people, the miseries of an interdict—and upon an individual, the terrors of excommunication.

The reason is obvious—the dignities of the church were engaged in the enterprise, and the multitude who generally judge from appearances, took it for granted, that it was an act of piety to God, and would call down the special benediction of heaven. But reason and experience ultimately produced a change of opinion—and men were left to wonder at the infatuation which had drenched Palestine in blood, and filled Europe with wretchedness and grief.

At another time, the distinguishing marks of great devotion to the church, consisted in the granting and receiving of indulgences. We are well apprised of the odium which was cast upon Luther and his co-workers, for their opposition to these measures. They were denounced as the enemies of God, of religion and the church, branded as the most lawless schismatics, and expelled from the pale of the faithful. Their protectors afforded them aid, at the hazzard of expulsion from the peace of the church, and at the peril of the sword.

Yet this manful resistance to a popular measure, sanctioned by the holy name of religion, was the foundation of what we proudly call—the reformation. What Protestant now judges of the labors and declamation of Tézel as the mass of christians then judged? Who among the many millions that have claimed the benefits of the doctrine of the reformation, that now regards the little band of sturdy reformers against the encroachments of clerical power, as impious and daring infidels? Who is not rather vain of his doctrinal affinity to these men—while he feels that human nature was ennobled, and christianity rescued from the pollutions of imposture, by their integrity and persevering zeal.

Nothing need be said of the various peculiarities which have distinguished ages and sects since the reformation: it may suffice to notice those of our own times. At this time in our own country, several prominent subjects, commonly judged to be indications of uncommon piety, and zeal for religion.

And indeed, were appearances the exclusive criterion of judgment, it might be presumed with great probability, that the votaries of modern zeal are greatly concerned for the honor of God and the interests of his religion.

One of the most prominent subjects which engages the attention of the religious public, is the "Bible Society."—

The ostensible object of this institution, is the gratuitous supply of all the poor and destitute families of our land, with the most precious of all books—the Bible. For the attainment of this desirable object, appeals are constantly made to the public charity, and extensive funds are annually appropriated for its accomplishment. The philanthropist is called to contemplate the situation of the obscure cottager, destitute of the bible, and of course, without the word of life—to view the sordid poverty, where the scanty pittance procured by vigilance and care is swallowed up in supplying the indispensable necessities of life—and the haunts of ignorance and vice are opened to his inspection, that he may feel the importance of giving the means of reformation and peace.

In such a case, what heart feels no interest? Who that sympathises not in the distresses of poverty, and ignorance and vice? And who that feels for human woe, that can withhold the charity which would give relief? That charity—which aims at higher benefits than other wants can demand—and which would by imparting the instructions of truth, bless its objects with resignation and peace in time, and the fruition of immaculate bliss in eternity.

It should not therefore be matter of surprise, that those who do not become members of such a society, and who will not aid its objects with their means, should be regarded as wanting in religion. Appearances indicate this, and those who judge from no other considerations, will vent their convictions in abuse and vituperation.

Another prominent establishment, to the promotion of which the zeal of several sects has been earnestly directed, is the "Missionary Society."—

The avowed object of this society, is the dispensation of the gospel to those who are not favored with the ministration of the word; and especially the conversion of the Heathen. Now every christian wishes the propagation of the gospel—he would see the scattered remnant of Israel gathered into the fold of the "shepherd and bishop of souls," and learn with the most sincere pleasure, that pagans were no more. And desiring all this, how can he withhold both his countenance, and
his support from a society, whose pro-
fessed object is the attainment of his most
ardent wishes? Can it be matter of sur-
prise, that those who thus stand back
from the support of a popular religious
measure, should be branded as cold heart-
ed and irreligious? And how are they to
be held guilty against them, and they must ex-
tend the obloquy and reproach of those
who judge from no other considerations.

But in this age of zeal and enterprise,
we may not suppose that community will
rest satisfied with only two objects of ex-
ertion. And accordingly, we find the at-
tention of the public mind directed to
the sanctification of the Sabbath.

It was never doubted, that the Jews
were required under severe penalties to
"keep the Sabbath holy." Nor ques-
tioned by christians in general, that the
observation of a day of rest, religious wor-
ship and social and moral improvement,
was both useful and proper.

Besides this, there is the appearance
of irreverence in disregarding the religious
feelings of others; and he who does not,
will learn that to do so, is the way to in-
cure the weight of the heaviest indigna-
tion. He will be regarded as a violator of hea-
ven's own law—a transgressor of the civil
institutions of his country—a disturber of the
public peace, and an enemy to social order and religious decorum. And ap-
pearances will justify every epithet and
indignity which zeal, provoked, can accu-
mulate or employ, to heap infamy and
contempt upon the head of the offend-

or.

Nor does the spirit of our country rest
with these labors. The curse of domes-
tic and social life—the deadly bane of private happiness and public morals, has
called into exercise the warmest efforts
of every philanthropic mind. And we
have parent and subordinate "Tempe-
rance Societies," for the suppression of

There cannot be a sober man, and a
well-wisher of his kindred race, who
does not wish this evil expelled from the
abodes of men. How then, can any man
who wishes to retain a reputation for tem-
perance, refrain from becoming a mem-
ber, or withhold his mite from the fund
of the society? Will it not be urged, that
his example will be construed by the in-
temperate into a patronage of the crime?
And will not appearances authorise the
judgment, that though a sober man, he
is the friend of drunkenness and vice?

Strong and impressive as are the ap-
pearances of these respective societies in
their separate capacities, they are much
more so, when wrought into one mighty
amalgamation—where zeal and popular

effort concentrate their objects and opera-
tions in bearing down opposition and
frowning into contempt the voice of ad-
monition and remonstrance. For it will
then be asked—Do you not wish the Bi-
ble should be given to all the destitute?
Do you not desire the universal spread
of the gospel?—Would you not see the
sanctuary the exclusive resort of men on
the Sabbath?—Would you not rejoice
that intemperance was expunged from
the catalogue of human vices? Every
christian—every friend of truth and virtue
will answer, yes. Then it will be
further inquired—are you a member of
any of these societies—a contributor to
their funds? Let it be supposed you are
not—and that your answer is, no. Will
it not be inferred that your motives are
pervasive—that your profession is an em-
ployer, and that your morality is at least
problematical? And all this will be
inferred, because the great annual festivi-
ties of the religious world bears a peculiar
character, and not from any particular act
of yours. It is rather because you do not
act as others do, that appearances will
be urged against you. In this manner the
Jews judged of our Saviour, and in this
way the mass of professors now judge.

But let us endeavor to form a righteous
judgment—not merely of the past, but of
the present; and for this purpose we will
briefly review the operations of these
boasted institutions.

The "Bible Society" has existed sev-
eral years, and has constantly avowed
the same object—the supply of all the poor
and destitute. This object is still urged,
when it is notorious, that the society has
more—many more Bibles on hand, than
would supply every destitute family.
Why then, if this be the object, is it not
done?

This single fact, if there were no other,
should render men cautious of appear-
ances, and give reason to suspect that
a righteous judgment would set it down as
a temporal monopoly rather than a char-
tiable institution.

The "Missionary Society" has done
nothing among the natives of our own
country—but secure more or less of their
property and lands. Besides, it is notori-
ously a sectarian institution, and no rea-
son can be given why one sect should be
called upon to support another abroad,
sooner than at home. Much therefore as
we wish the Bible given to the poor, and
the gospel preached to all people, there
seems at present little prospect of either,
through the instrumentality of these soci-
eties. And notwithstanding appearances,
a man may be neither an infidel, nor
wanting in the spirit of religion, merely
because he rejects their pretensions and
judges from facts.

The "sanctification of the Sabbath" is
no new theme. But its particular advoca-
tes know that three centuries passed
away, before the first day of the week
obtained the name of Sabbath. They
know that Jesus said nothing of changing
the season of holy time and sacred rest
from the seventh, to the first day of the
week. They know, that neither he, nor
his apostles intimated the necessity of
such a change, when the christians might
be in circumstances to enforce it. And
much as all desire to see the season of
worship observed by all—and the resur-
rection of Jesus commemorated by all,—
still a righteous judgment would forbid
the perversion of even holy time to the
purposes of a party.

"Temperance Societies" are of recent
origin, and there can be no doubt that
the state of the community required some
great persevering efforts to arouse the
public mind to the importance of the sub-
ject. But why are extensive funds re-
quired for suppressing intemperance?—
Why is Legislative aid required to con-
stitute such a society a corporate body?—
Is temperance to be promoted by co-part-
nership in permanent funds?—Why on
these principles are we not favored with
truth-telling societies—with associations
for the promotion of equity, and the sup-
pression of theft.

These suggestions are made, in order
if possible, to prevent hasty and injudic-
ious judgments from mere appearances;
and not with a view to cast a reflection
on the honest motives of any man or set
of men. But facts should always take
precedence of appearance, however im-
powering. God speed all the ways and
means founded in propriety and truth, for
the promotion of order, peace and virtue
among men. And may his guidance di-
rect us in the way of duty, his spirit sus-
tain us in its faithful performance, and
enable us in all things, but especially in
those of religion—to "judge righteous-
judge." AMEN.

ANECDOCTE.

Frederick III, of Prussia, received a
petition from one of his districts, praying
that a certain clergyman be suspended
from preaching, because he held that the
punishment of the wicked would come
to an end. The king took his pen, and
wrote the following answer:—"I have
considered the above petition, and do
hereby give my royal permission to all
my loyal subjects to be damned to all eterni-
ty, if they choose it; but I do positive-
ly forbid their quarrelling with their
neighbors, who are not willing to keep
their company so long.
EDWARD MASON AND ADVOCATE.

UTICA, SATURDAY, MAY 15, 1830.

POWER OF TRADITION.

Few people, comparatively speaking, we believe, are fully aware of the astonishing power of tradition—of the strength of early received opinions, and the influence they exert upon the minds of men in all subsequent periods of life. Truly did the poet say,

"This education forms the common mind,
Just as the twig is bent the tree's inclin'd."

How many people there are in the world who cannot assign no better reason for their belief in matters of faith, than that their fathers thus believed, and their grand-fathers thus believed, and they were so taught in early childhood, and therefore they must be right; at the same time they are totally incapable of adding a single argument in favor of their opinions!

Such people cannot, in truth, be said to have any real faith—their belief is traditional—their hope is traditional, and their fears are traditional; and these not infrequently in direct opposition to the sound and deliberate judgment of their minds.

To illustrate the truth of this remark, we ask our aged and middle aged readers to take a retrospect of their past lives and early opinions—to revert to the days of childhood. Can you not distinctly recollect that when you were from four to twelve years old, it was customary for children of the same neighborhood and similar age, to meet together frequently and spend an evening in social chit-chat—in telling and hearing stories—yes, stories, not infrequently, the most frightful that the imagination could conceive—about witches and wizards, ghosts, hobgoblins and apparitions? The whole livelong evening of a December's night would be wasted by these children in trying to see which could tell the "biggest"—in other words—the most frightful story concerning these imaginary beings—after their wonder and astonishment at the awful scenes described had been raised to the highest pitch, perhaps an aged grand-mother, sitting by, would tell a story "bigger" than all these orichas put together; insomuch that their eyes would roll, and glister like those of the cat-of-the-mountain; and then—"it is time to go home," would break from the lips of one of the party, and anon all would be on their homeward course. But if these "knights of the marvellous and frightful" happened to be any distance from "papa's house," even though it should not exceed sixty rods, they would discover an hundred witches on their way, or as many ghosts, (in trees and stumps, and posts and fences,) with arms extended to embrace them—every rod would be a mile, and every step a leap, till they reached the paternal roof, and then bounded within, pale and trembling with affright, the heart palpitating with fear, and beating with so loud a noise as the pestle of a wooden mortar, the last one would flap to the door with so much violence as almost to drive the casing out, lest the hand of the pursuing ghost should be upon him and drag him back into the now fairly seca-

This fear is not only found to exist in those who still profess to believe in the doctrine of endless misery, but at times it shows itself even in those who have renounced the doctrine as unreasonable and anti-scriptural. A glowing description of the orthodox imaginary hell will awaken in them all those nursery tales of the fiery regions which will fill the mind with terror, and the heart with dread; although convinced it is but imaginary: and for the same reason that the man will shudder and tremble at the recital of stories he heard in infancy, concerning ghosts and witches, (which he knows are false,) that the woman will weep at the affecting narration of a known romance, but which she once believed was a true narration of facts—via, the power of tradition. It may truly be said of tradition as of superstition, that "Fear makes her devils, and weak hope her gods."

AGENT.

Br. Owen Marsh, being about to take a short journey to the west, as far as Buffalo, is authorized to act as agent for this paper, wherever he shall go in this section of the state, in obtaining subscribers, receiving remittances, &c.

Editor Magazine and Advocate.

TO CORRESPONDENTS.

"W. B." "D. C. F." and several others are received and shall be attended to soon.

NOTICE.

Brother A. B. Grosh, recently from Pennsylvania, will preach in the Court House at Herkimer village, on the fourth Sunday in this month, a week from to-morrow.

"He will also preach a lecture in the Universalist Church in this village, on Wednesday evening next, at early candle lighting.

LETTER TO THE EDITOR.

LONDONERRY, Vt., April 24th, 1830.

Br. Skinner—Having a few leisure moments, I devote them to the ever pleasing task of writing a few lines to you. Though personally unacquainted with you, still I presume the following lines will be received with a welcome. At any rate I will write, for the pleasure and profit I shall receive to myself will remunerate me for all my trouble, and should the letter prove totally uninteresting to you, my labor will not have been entirely in vain.

I will not be loud in my acclamations of praise or my professions of friendship; but believe me sincere when I tell you I have not been an idle spectator to the causes in which you are engaged, nor have I perused the columns of the Magazine and Advocate without pleasure and a high degree of enjoyment. I am much pleased with your plan and earnest, though energetic manner of writing; as also with the bold and independent stand you have taken against all coercive measures designed to deprive us of our civil and religious liberties, against spiritual wickedness in high places, and against the dashing and unwarrantable plans and measures of many of the clerical order of the present day. There are many things which particularly characterize the State of New-York. Everything is pleas there. They have pleus stages, pleus passengers, and last, though not least, pleus Sceniaries, where pleus young men are educated in order to go out into
and the advancement of the doctrine of the resti-

In nothing, is the equity of the retributions of

heaven more manifest, than in the consequences

which flow from the most trifling act of persecu-

tion by those who are disposed, on the side of the

oppressed. And the sober and dispassionate part of

community are always the most concerned


The advocates of universal salvation, gaining

in numbers and in strength, found it expedient to

form a society. This was accordingly done, and

the "Universalists in the Baptist church" were duly

organized on the 29th March, 1811; when Jacob

Miller, Amos Maynard and Joseph Curtiss were

chosen Trustees. About 25 persons of respecta-

ble character, among whom were several of the

most wealthy and influential inhabitants of the
town, became members; and the concerns of the

society were transacted in the most orderly and

effectual manner.

A number of the members of this society, were

proprietors in the Baptist and Presbyterian chur-

ches, each of these denominations having already

accepted the principles were not likely to occa-

sionally, if not regularly held by the Univer-

salists, in the Baptist church. Whether this was

in consequence of greater sincerity in that de-

nomination, or the existence of the society itself,

at the house, is not certain—but probably the latter.

Here several interviews took place between Mr.

Elder and the minister, but the former was no au-

thorized as well as edification of the hearers.

The gravity, stern severity and overbearing bluntness

of the aged Elder, contrasted strongly with the

youth, pleasantry and mildness of Mr. Dear

On one occasion, a joint meeting of Baptists

and Universalists took place, when the respective

confession of faith was discussed. The Elder

ascended the pulpit, and fixing his eyes and

pointing his finger with unerring aim upon Mr.

D. received with great deliberation and emphasis.

Acts xxii: 10. "O full of all subtlety and all mischief,
thou child of the devil, thou enemy of all righteousness,

will thou not cease to pervert the right ways of the

Lord?" The observations which followed, were

in the style of the text—and a more rude attack,

or more violent phallic is seldom made on any

occasion. But this effort entirely failed,—its

impulse was the subject of ridicule, and its weak-

ness was the triumph of the believer in the

restoration.

Mr. D. rose in turn, and quoted Acts x: 29: "Let God

and let men do what they will. I will not call any

man common or unclean." The discourse was

continued, a defence of the doctrine of divine imper-

iability, while no further notice was taken of the

preaching of Universalism, than was sufficient to

fix upon its author the seal of public indignation.

Towards the close of 1814, early in '15, Mr.

Seth Jones became the minister to the society in

Madison. He had for a number of years, preach-

ed in the Baptist connexion; and had recently

been converted to the faith of Universal salva-

tion. So electrifying was the influence of his

character, that for a time, the society suffered

from a most pathetic exhortation to his neighbors

assembled, to be cautious of what they did with

the word of the Lord. He admonished them by

the entire influence of the character of the God

of his God, and by the explanation of the

subject of death, by the fear of hell, and by the

terrors of an offended God, not to reach forth one

sacred hand to pollute the ark of Jehovah.

Notwithstanding the strength of his mind and
equal to his demoralization. Yet the pro-

motors of his declension, could and did suffer this
man to sacrifice the happiness and perhaps the comforts of his family, to their schemes of converting the heathen!

Sec. 2. Of the success of the newly organized church, desired baptisms. It was accordingly administered by immersion, over seven or eight persons previous to communion, by Mr. Stacy. The number of communicants had not distinctly increased—probably from 30 to 40, which may be regarded as the number in fellowship.

From this time, as before, the society moved on solid foundations, and prospered. Its meetings were numerous and composed of those who would render any meeting respectable. The sly cowardice, which marked the honest believers ashamed of attending a Universalist church, was overwhelm-

and swallowed up in the strong current of fa-
vor that was carrying forward that denomination.

And at this time, there was a popular religious sect in Madison, it was that of the Universalists.

But the congregation felt the need of a suitable place of its own, in which to hold meetings.

A meeting of such as were friendly, was there-

fore called sometime in December 1830, when the following preamble and resolutions were adop-

ted, viz:—

"At a meeting of the several persons who have associated themselves together for the purpose of building a meeting-house in the village of Madison, it was

Resolved, That said association proceed to build a meeting-house within said village of Madison.

Respectfully submitted by

D. Woods, Lockert Berry, Joseph Curtiss and Isaac Coe be the Trustees of the said association."

In conformity with this determination, a plan of the building was immediately procured, on which the pews, or slips, were marked, and the number determined. Those who took an interest in the work agreed to take one or more of the slips, until a sufficient number were taken up at a stipulated price, to defray the expense of building.

The following year this plan was carried into effect, and a very neat and convenient building of wood, 56 feet by 40, with a gallery on three sides, was handsomely finished. The front is ornamented by a porch, and other portico, supported by a range of plain pillars, above which a very high proportion tower rises to the height of 70 or 80 feet. In a small niche over the centre of the entrance is inscribed: "The whole in the house shall be called an house of prayer for all people." Isa. lvii.

The exclusive property of the Universalist society, was opened and solemnly dedicated to the worship of the only living and true God, the 2d day of January, 1832. Its location in the centre of the village, is decidedly more favorable than that of either the Baptist or Presbyterian churches, which are nearly a mile distant, in different directions. Since the completion of this church, the society have procured a bell of convenient size—the first, and till very lately, the only one owned by the denomination in the state.

In the spring of 1839, Mr. O. Ackley became the Minister to the society in Madison—a man of sound judgment, upright conduct, and good desk talents. Though approaching middle life, he was a young, but successful preacher. Mr. Ackley continued with the society about two years—preaching only two Sundays in the month in Madison.

In the fall of 1842, after having been instituted of any regular ministry for some time, the society employed Mr. W. Hagdorn. He was a good minister, but of a manner of teaching and habits peculiar to the country—was suffering under a protracted course of ill health, and after struggling for a few months with the difficulties of his situation, the connexion between him and the society was dissolved. From this time, the energies of the society seem to have declined—probably in part, owing to the relaxation of that ardor and warmth of feeling for which they had been distinguished. The members had come to want a regular meeting to encourage attention and call out the congregation. They were now again left for sometime, without any regular supply of their ministry. In 1852, engaged Mr. G. B. Lisher to preach with them about one Sunday in each month. This proved a very unfortunate connection, and terminated before the end of the year.

In the spring of 1852, Mr. N. Wright located with the society in Madison, under very auspicious prospects. They were very partial to him, and his ministry was exceedingly well calculated to remove the prejudices of opposers. Their wondert efforts were again called into requisition, their congregation again came forth, and the hopes of all were revived. But he would not retain, and their hopes and their efforts again sunk into the disgust of disappointment, and the revolutions of perpetual change. They remain, however, a numerous and respectable society, and only wait till they are confident of obtaining a minister who will neither injure their cause, nor manifest any spirit of faction. In one sense, may I say, the Lord in mercy speedily give them, that they may again be blessed in their own house of praise.

S. R. S.

SCRIPURE DOCTRINE.

The following is the preface to the above named little book, which we noticed some weeks since.

The unwearied efforts of different christian sects, to control the mind of the youth, have for sometime past, called for exertions on the part of the more liberal class of Christians, to counteract their influence. No particular calculation was made to meet or remove the evil of which we complain, is known to have been made; and our youth find in every school—in every house, only those small books which contain the sentiments and doctrines of a certain class of Christian professors. To meet this wide diffusion of doctrinal pamphlets, with the circulation of such as is shown in this little book, the simple doctrine of the Bible, appeared the only means which could promise success in rescuing the young mind from sectarian influence.

It occurred to the compiler of this little book, that the most unexceptionable manner of imparting instruction respecting the doctrines of divine revelation, was in the language of the sacred text. It is however felt, that the method of doing this, by way of question and answer, is not the most agreeable; but it is believed to be most convenient, as it furnishes the most effectual means of directing the attention to the particular subject which it is desirable should come under the observation of the reader.

The Notes were in some instances indispensable—in all, they were deemed necessary. It is believed they correspond with the subject, even where they may not render it more intelligible; and will at least serve to relieve the monotony and dryness of interpretation.

To rescue the young and pliant mind from the domination of fallacies—to impress correct ideas of the great mysteries of the world—love to sustain all things—to render virtue lovely and desirable—to promote the exercise of rational piety—to cherish a well founded hope of immortality, and thereby advance the happiness of the young—are the objects contemplated in this little work. And the blessing of God in promoting these desirable ends, is fervently implored by

THE AUTHOR.

From the first part of the work, and as a sample of its style, and nature, we think we present our readers with the following extract:

SEC. 1.—OF THE EXISTENCE OF GOD.

Question I.—What are the common evidences of the existence of God?

Answer.—Ps. 19: 1, 2. The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day utter-

eth speech, and night unto night showeth knowledge.

Rom. 1: 20. For the invisible things of him from creation of the world, are clearly seen, being understood by the things that are made; even his eternal power and Godhead.

2. Were these evidences ever urged to convince unbelievers or heathens?

Acts 17: 22—25. Then Paul stood in the midst of Mars-hill, and said, ye men of Ath-

ens, I perceive that in all things ye are too super-

peritions. For as I passed by, and beheld your devotions, I found an altar with this inscrip-

ration—To the unknown God. Whom therefore ye ignorantly worship, he declare I that God that made the world, and all things therein, being that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needed any thing, as he giveth to all life, and breath, and all things.

NOTE.—Mars-hill is here improperly put for Areopagus—the Athenian council, before whom Paul had just been brought on charges of set-

ning forth strange Gods. It was "in the midst of this council that he was urging his justification."

Scrip-tur-ous, implies, in our use of the phrase, more than was probably meant, as the apostle could not mean to insult his auditors. It signifies, very much given to the ceremo-

nies of their religion.—too religious.

We are not to look for a detail of the evidences of the being of God, in the Bible, as it pro-

fessedly treats of the revelation which he has made to man; and therefore constantly speaks of him as a being known to the attributes by which he revealed himself to the children of Israel, I am hath sent me unto you.

Ex. 3: 14. And God said unto Moses, I am that I am: and said, thus shalt thou say unto the children of Israel, I am hath sent me unto you.

Ex. 6: 2, 3. And God spake unto Moses said unto him, I am the Lord. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of the Almighty: but by my name Jehovah was I not known to them.

Ps. 68: 4.

NOTE.—St. Jerome says, there are ten Hebrew names of God, all of which are supposed to be significant of his peculiar attributes and perfections. But these discriminations are not preserved in our use of the divine names. The name Jehovah is Hebrew, and is commonly re-

served Lord; but it ought to have been so translated, as the word Lord admits of several meanings, to which the other can never be applied.

As a friend has requested our opinion of "twelve reasons for not being a Universalist," we shall first insert them, and then offer as many for being
TWELVE REASONS FOR NOT BEING A UNIVERSALIST.

1. Because the doctrine of universal salvation is not to be found in the Bible, unless by a forced construction. And we are told that the "way of holiness" shall be so plain that "the way faring men" can know it, even so plain that "he may run and read it." 2. Because neither faith, repentance, love, nor good works, are necessary to make a man a Universalist. 3. Because its general adoption and belief have a deleterious effect on society. 4. Because it is perfectly congenial with the views and feelings of the worst of men. 5. Because infidelity is frequently in alliance with it, and is seldom opposed to it. 6. Because I have never known any good or great enterprise commenced by, or connected with, its influence. 7. Because its truth would make the present life as relative to eternity, and would make it a duty to murder one's self or friends, whenever the pains and troubles of this world overbalance its joys. 8. Because it is the tendency to quicken or strengthen any one in the exercise of any Christian grace or duty. 9. Because the frivolous and licentious manner of explaining the scriptures by the Universalists shows that they do not believe them to be the word of God, or a revelation of his will; and, of course, they can have no real faith in their own creeds. It can at most only be called a "presumption of hope." 10. Because those who embrace and advocate the doctrine of "universal salvation" are those who believe in the existence of an eternity. 11. Because in this life "if there be first a willing mind, it is accepted according to that a man hath, according to his purpose not of him, but of God, who also ordaineth all things that shall come to pass." 12. Because it is opposed to the feelings of those who expect a heaven of happiness in exulting in the miseries of the damned, and of those who anticipate a reward in a future state for their good works in the present, which demonstrates to me that "wisdom's ways" seem hard to such, and "the righteous perish in it." 13. Because a belief in a future holy and happy state of existence is "opposed to" infidelity, which contends for no state after the present. 14. Because all great and good enterprizes of men are the effects of universal benevolence. 15. Because a belief in this "truth," contrary to the God-dishonoring doctrine of endless torment, makes the present life a battle for the soul. "It makes it my duty to be resigned to the will of a kind Father under all the afflictive dispensations of his providence, gives me patience to wait all the changes that may come." Because a belief in this "truth" instead of producing insensibility and leading mankind to "murder themselves or their friends," the doctrine of universal salvation gives me an assurance that "whom the Lord loveth he chasteneth." The glorious consideration "overbalances" all the pains and troubles of this world.

REV. JOHN LELAND.
idea of any theological controversy, and yet, in the very beginning, the fourth day on which the Jews rested was called Sabbath. There never was a Christian nation on earth, before the days of Constantine, who opened the flood gates of error, and set Christians at war with each other on Sunday, the going down of the sun—eighteen times in a day, and fourteen times in a week. That day must cease on Saturday, at the going down of the sun, and continue to cease until Sunday midnight—thirty-six hours abstinence. Whether the mail stage in Connecticut, or whether passengers in the mail stage will be considered as parties of recreation or travellers on a journey, must be provided for by Congress. 

A few years since, a Moral Society was formed in Berkshire for the suppression of vice. An executive committee was appointed to stop travel on Sundays. Were it not a serious subject, it would provoke a smile to see Belzebub in chase of Lucifer, whip and spur, the committee breaking the Sabbath to prevent Sabbath breaking. When the pursuer had overtaken or caught the prey, and delivered him before the Justiciary, and before our fathers, but with us, even we, who are all of you here alive this day.” (Duu. v. 3.)

The dispute then rages. Moses and those who say that the observance of the seventh day was not appointed from the beginning. It was binding on the Jews, and those who are often reproved by their prophets and punished by their God for profaning the day; but the Prophets, who reprobated other nations for their sins, never mention Sabbath breaking. Nor does Paul ever place the profession of the Sabbath in the list of Gentile crimes. Whenever a nation has assumed the character of Christian, it has always established Christianity—manufactured a creed—appointed the days of devotion, and enforced a salary for the preachers—and if any nation has been granted to non-conformists, it has been on very degrading conditions. Such has been the case (without exception) from Constantine to the present day; and for the preachers, secured by law, has always been the chorus of the tune.

I have never been able to say what part of the earth that Christian Eden was produced in. If at, or near, the poles, a day was equal, in length, to a year at the line. In any case, the globe has the same form. Is it reasonable to believe that a wise and good ruler would enjoy that on his subjects which was impossible for them to perform? For us to keep 365 holy days, while our Northern and Southern brethren keep but one, and yet begin and end at the same point of time.

Let a Turk, Jew and Christian decide their dispute by experiment. Let the Turk keep every Friday, and travel round the globe in the wrong direction to the spot where he stands. The Christian travel in the same manner Eastward, while the Jew remains stationary. Each will find his three will keep their day, and when they meet, it will be the same day. A law of this kind could be given to a section of the world, and be obeyed (so it was for Israel in Canaan); but cannot be applied to the whole globe, and in the divine appointment of the first day of the week, as on the seventh. The subject cannot be developed in a letter. It requires a volume.

If the petitioners gain their object, Congress must decide the contest between Connecticut and Massachusetts. The laws of Connecticut prohibit recreation, labor and travel, from the going down of the sun on Saturday, until the same time of day on Sunday. In Massachusetts, the Governor allows a man, on a journey, to travel until Saturday midnight, and resume his jouney on Sunday, at the going down of the sun—eighteen times in a day, and fourteen times in a week. That day must cease on Saturday, at the going down of the sun, and continue to cease until Sunday midnight—thirty-six hours abstinence. Whether the mail stage in Connecticut, or whether passengers in the mail stage will be considered as parties of recreation or travellers on a journey, must be provided for by Congress.

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COMMUNICATIONS.

[For the Magazine and Advocate.]

SOMERVILLE, April 15, 1830.

Mr. Skinner—It is desired that the following copy of a letter, together with the circumstances relating to it, be inserted in your valuable paper, the Magazine and Advocate.

As a specimen of orthodox decency and Christian meekness, in this hitherto be-nighted section of God's moral heritage, I am constrained to disclose the following facts, that an excited and injured public may more clearly discern the peculiar character of those who fain would be their spiritual guides.

Near the first of March 1829, feeling an increased desire to aid the progress of liberal views among my friends and relatives, I proposed having a lecture delivered by a preacher of God's impartial grace, at the school-house near my residence, in Somerville, to which a few minds that were not fettered by the popular dogmas of the day, cheerfully agreed. Accordingly, in company with a friend, I consulted our Methodist brethren who had ever uninteruptedly occupied the house—and agreed on a certain Sabbath when it could consistently be vacated for our reception. Business thus arranged, we applied to the Rev. A. Wood of Antwerp, who condescended to grant our request.

At length the appointed day arrived; but ere the time for public exercise had fully come, our Methodist brethren, contrary to expectation & agreement, wound their way into the house, which was already crowded to overflowing, leisurely seated themselves around the stove and pulpit—in which circuit preacher, the Rev. Mr. Barney, took his seat, apparently for contemplation. At this crisis of utterable suspense, our anxious minds were arrested by the entering of Rev. A. Wood, who, after being introduced to the principal of his friends and intruders, prepared for the fulfilling of his appointment.

His privilege to act, however, was coldly denied by Mr. Barney, who rigorously claimed the sole right of conducting the meeting, according to his own pleasure. To this Mr. Wood replied, that it was not his intention to intrude, and he should therefore submit to the choice of the congregation, which should occupy the desk in the fore part of the day.

An investigation of the subject now took place, when it was ascertained that our Methodist brethren had (we are willing to say unwillingly, though perhaps designedly) altered their appointment so as to clash with ours. The case being fairly stated, a vote was taken, when the Rev. A. Wood, by a decided majority, was welcomed to the pulpit, in which, after its first occupant had reluctantly withdrawn, he took his stand—and from St. John iii. 36. delivered a lecture full of God's truth and sound sense. While the flowing tongue poured forth the sure testimonies of God to the hungry soul, the most lively emotions of gratitude were excited in the breasts of those who believe that Christ, the Son of God, will reign victorious, till death and hell shall be no more: it on the other hand cut like a two edged sword, the impious vail that covers the minds of those who deny the Lord that bought them by discrediting the testimony which he declared he had received from God—to whom he hath pledged himself to reconcile the world of man. After the points which were necessarily educed to illustrate the subject, were clearly demonstrated, the Rev. Mr. Barney was kindly solicited to close the service by prayer—but being wrought up to so great a degree of excitement, he abruptly declared he would not—This however did not seem to affect the composure of Rev. Mr. Wood, who supplicated the throne of grace, in a spirit ever worthy to be imitated.

Rev. Mr. Wood, as leisure permitted, attended the afternoon service, when he had an opportunity to contemplate the gentle workings of the spirit of Christ, in contrast with the infuriated zeal of his bigoted opponent, who at the appointed hour entered the pulpit—but not without showing visible signs that he thought it had recently been polluted. He read a hymn, prayed and recited a text, which was no sooner repeated, than a fiery tempest, like a whirlwind, rising in every feature, burst forth in such convulsive strains, that the man was almost choked for utterance. His whole soul seemed diverted to the core with all the dire imagery of the nether world, and stood confessed, as one by fate consigned to believe a lie, that he might be damned—Glancing his inflamed eyes on the venerable Mr. Wood, who sat in front of him, he exclaimed, (while his nervous gestures seemed to drag him forth,) that he was an emissary right from hell—that he uttered nothing but lies and blasphemies, and had that day, from the pulpit, with all the insinuating art, device, and subtlety of the old serpent, the Dragon and Devil, preached the Universal Doctrine—a damnable heresy!!

Thus he continued to rant, unfolding the gloomy horrors of a distempered brain till he became nearly exhausted—when he paused—cooled down to a less uncouth or phrenzied being, and closed his mouth. The congregation soon dispersed—and the Rev. Mr. Wood, in a few days delivered Mr. Barney a letter, who with the advice of several brethren, consented it, without breaking the seal, to the decorating flames!

As the natural result of this unchristian conduct of Mr. B., he lost the confidence and esteem, not only of the public generally, but also of his more judicious Methodist brethren, and was in the following June dismissed from this circuit, as a non-revival and consequently an unprofitable preacher: whereas, Mr. Wood secured the respect and good will of all, and from this circumstance, the public attention was so much aroused, that he has been regularly employed to preach here, once a month, ever since.

A copy verbatim of the original letter is submitted below.

Yours, &c.

D. C. PAINE.
LETTER TO THE REV. MR. BARNEY.

Annapolis, March 31, 1838.

Rev. and Dear Sir—I consider it a duty due to God, to you and to myself, to address a few lines to you in reference to a subject which you labored last Sabbath at the Pratt school house. And, first, I would premise that I am not prompted thereunto by any inimical feelings towards you; for I can assure you I possess a friendly disposition towards you, and even at the time you abused and insulted me, had you requested it, I should have cheerfully stepped forward and concluded your meeting by prayer.

So far from wishing ill to you in these remarks, I sincerely hope they may contribute to your profiting in the knowledge of divine truth. That eminently responsible station which we both occupy, admonishes me to be particularly cautious of communicating, designedly, any ideas or language injurious to your best interests and best feelings: for the servants of the Lord must not strive, but be gentle towards all men, in meekness instructing those that are out of the way. The two points of doctrine which you adduced with some degree of excitement, and which elicited the following remarks, were, First, the Deity of Christ; and Secondly, the endless duration of punishment for sin. You, Sir, stated that we were commanded to believe that Christ is God, and added that unless we do believe this we cannot be saved, or words to that amount.

Admitting your statement to be correct, how can any one of any description be saved, who has never heard the name of the Saviour? Heathens, infants and idiots must all perish, for they cannot, and therefore do not, believe in the doctrine of the Trinity. Not only so, but many, very many pious, faithful Methodists, as well as those of other denominations, have told me that they never thought that Christ was equal to the Father. Now, Sir, is not this thought too revolting to your better feelings, that so large a proportion of the human family must forever lose, merely because they cannot think, or be convinced that the Son of God, the Son of man, is the only wise, self-existent, Almighty and eternal God? But to call your attention to your own statements on this, you said that Christ had a human soul, and that God did not die, which last I was happy to hear, for I have heard preachers tell of the blood of God; and that “God, the Mighty Maker, died for man the creature’s sin!” Now, Sir, if the soul, or immortal part of Christ, was human, then it was not God; and if his body, or animal man, died, it could not be God; and if neither the soul or body of Christ was God, and God was never born and never died, and cannot die, pray sir, how can you believe and say that Christ is God-man. Have not your statements a direct tendency effectually to establish the belief, that Christ is a mere man? It will not rescue your Trinity by saying that God was in Christ, by his holy, divine, and eternally influence: for that is what I asserted from scripture authority—that God gave to him the spirit without measure. How can you make out to your own satisfaction, that Christ was anything more than an extraordinary good man, chosen and appointed of God?

The scripture which you adduced to prove the Divinity of Christ, deserves a candid and reverential attention. The text in Isa. ix. 6. “Unto us a child is born; unto us a son is given, (mark, the child was born, but God was not born, neither could the gift and giver be the same,) and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

This passage of holy writ, so far from proving that Christ is God, (allowing it to apply to Christ) proves quite the reverse, for the prophet is speaking of a child, a son—God is not a child, or a son, though Christ was. But the stress is laid on the phrase, The mighty God, The everlasting Father. The candid will perceive that those exalted phrases in the text, taken together, compose what is called the name of the child that was born, and afterwards died, which child could not be the Eternal God. But each and every of the said phrases was expressive of the official character, of the exalted station and of the glorious work of the same child that was born. Observe, the prophet does not say that the child is the Wonderful, The mighty God, &c.—But “his name shall be CALLED Wonderful, &c.”

The next passage which you adduced was in Colossians ii. 9. “For in him dwelleth all the fulness of the God-head bodily.” Before I answer to this scripture, give me leave to introduce another, viz: Eph. iii. 19. “That ye might be filled with all the fulness of God.” Here we find the apostle earnestly desiring and praying (and no doubt but he believed it possible) that his brethren might be filled with all the fulness of God—do we suppose the apostle would have considered that his brethren were Gods, even had his desire been answered?

Why then are we to consider Christ to be God, because all the fulness of the God-head dwelleth in him? But dear Sir, do you know what the fulness of the God-head imports?—Does it not allude to God-like power or authority over men?—This power or authority Jesus possessed, and he informs us when and how he came to possess it, viz: after his resurrection, he says, (see Matt. xxviii. 18.) “All power is given unto me,” &c. and St. Paul informs us, at what time he will deliver back that power or authority—which we consider to be the fulness of the God-head—see 1, Cor. xv. 24–28. “When he shall have delivered up the kingdom to God, even the Father—then shall the Son also himself be subject to him that put all things under him.”

Here you see plainly that the fulness of the God-head (which signifies power or authority) that now dwelleth in Christ, he will, after he has subdued and reconciled all, and presented the whole universe of intelligent beings unto God, deliver up again to his Father from whom he received it.

The passage you quoted from St. Paul to Timothy, viz: “Great is the mystery of godliness, God manifest in the flesh, &c. (together with several others of the same import) was made use of to impress our minds with encouraging evidence of the communications to us, of the glorious character, as well as the divine purpose of our heavenly Father. In the life, spirit and doctrine of our Lord Jesus Christ, there is the manifest or good will of our God towards us. The apostle informs us that Christ is the “image of the invisible God.”

—In him we discover love and compassion to the wretched sons of men, and a disposition to relieve them; by which we are assured that our heavenly Father is likewise kindly disposed to usward.—The prophet informed the Jews that God had given his Son to be a Saviour to the people, a leader and commander to them. The witness or testimony, which Jesus testified of God, was that God loved us; and the apostle saith, Rom. v. 8. “For scarcely for a righteous man will one die, yet, peradventure for a good man some would even dare to die.” But God commanded his love towards us, in that while we were yet sinners, Christ died for us.”

This amazing love and good will of God to us, was most clearly manifested in the blessed Jesus—hence, the apostle says, “God was manifest in the flesh.” And added, that it was a “mystery of godliness.” The same mystery the apostle speaks of, in the epistle to the Ephesians, i. 10. “Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both
which are in heaven and on earth, even in him." And again, 1 Cor. xv. 51—
32. "Behold I shew you a mystery—we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised, incorruptible, and we shall be changed.

Thus, Sir, you see, that the mystery of godliness, God manifest in the flesh, &c. implies the manifested mercy and good will of God to us, by the Man Christ Jesus. But to give you a clear view of the character of our Lord Jesus Christ. He was a perfect sample of that exalted state of human perfection, to which God designs to raise human nature, and a perfect pattern for us to copy in our tempers, words and actions. He was endued with wisdom from above, in a vastly greater degree than any of his brethren—and he was exalted with God's right hand to be a prince and a Saviour, to give repentance and remission of sins.

You stated that the doctrine which I advocated, "sapped the foundation of atonement." You did not then inform me what atonement was; but from the long acquaintance I have had with Methodist tenets, I know the views they entertain on that subject; and I knew them I presume, before you were born. I preached the Methodist doctrine 32 years ago, and for several years subsequently.

But I did not discover for many years, that the word atonement occurs but once in the New Testament. By examining the subject of which the apostle was treating, where he makes this one mention of the atonement, we clearly discover, that so far from sapping the foundation of the doctrine of atonement, as there set forth, I established it. See Rom. v. 11. "As far as we also joy in God through our Lord Jesus Christ, and whom we have now received as the atonement." (not that God received it, but we received it.) Is it not astounding that so much should be preached and printed concerning atonement, as having been made by Christ, and that this atonement signifies a satisfaction to divine justice, for sinners? And yet the word is not mentioned but once by all the New Testament writers, and even in that once, it is plainly stated that we have received it? The discovery of this fact gave to my mind an entirely new idea of the character and purpose of the God of infinite, impartial and unchangeable love, and of the mission of our Son, for which I can never, in this life, sufficiently express the joy of my heart, and the gratitude I owe to that indulgent benefactor, who so graciously removed the scales from my eyes. And I feel obliged to employ all my reasoning and mental faculties, in persuading my fellow creatures that God is love. And I hope that I may be enabled to bear meekly all the opposition, contempt and reproach which may be poured forth on account of my publishing the free, sovereign, impartial grace of God. And may I not cease to declare with St. Paul, that "though there be that are called gods, whether in Heaven or on earth, (as there be gods many & lords many,) but to us there is but one God, the Father, of whom are all things and we in him; and one Lord, Jesus Christ, by whom are all things and we by him."—And "There is one God and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—"Whom the Heavens must receive until the time of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Moses truly said, "A prophet shall the Lord your God raise up unto you, from your brethren, like unto me; him shall ye hear." That Christ was not God, further appears from his own declaration—"My Father is greater than I."—And "of that day and hour knoweth no man; no not the angels which are in heaven, neither the Son, but my Father only." I know that it is frequently argued, that "as a man he did not know of the awful day and hour of the calamitous destruction of Jerusalem and the Jewish national polity, but as God he knew all things." But is not this charging him with duplicity or equivocation? Suppose a person were to ask me whether I knew any thing about Dr. Daniel Barney, and I answer him, I know not the man—afterwards the same person should assail me with the Doctor, and should accuse me of making a false statement; suppose I should endeavor to vindicate my veracity by saying, as a man I do not know him, but as a preacher I know him very well. Would such an answer satisfy the person, that I was a man whose word might be depended on? What character do we then ascribe to the holy Jesus, when we say of him, that he did know the day and hour—when he says unequivocally, that he did not. May we never again charge him with prevaporation, in order to support a favorite dogma.—Depend upon it, Sir, we shall honor his character much more, by maintaining that he was a man of truth; than by representing him as a deity who could equivocate or dissemble—for whatever he said or did, he doubtless said and performed in his real character and nature.

He lived in his real character and nature, and died also in his real character and nature. I have been more lengthy on this point than otherwise should have been, but from the knowledge I have, by experience, of the great difficulty, and almost impossibility, of convincing a sincere but prejudiced mind like yours, of the fallacy of the doctrine of the Trinity. I know how to feel for you; I know how to pity you: I know how the mind adheres to the system of ideas which it embraces in its early stages of religious exercise—I see at the same time, the vast importance of correct views in public teachers—for young and inexperienced minds look up to them for instruction, as well as example. I hope dear sir, that you will receive these well intended hints in the same candid and friendly spirit in which they are penned.

I shall now endeavor to offer a few remarks on the other point, viz. the endless punishment of sinners, in the same spirit of candor, and with the same motive, viz. to assist your mind to a discovery of that truth which exalts the character of the Deity, and gives joy to the soul. As to punishment for sin, I believe that whosoever doeth wrong, shall receive for the wrong he hath done, and there is no respect of person, —every one must receive a just recompense of reward. And we learn in Scripture what punishment sin deserves, viz. death. "In the day thou hast eaten thereof, thou shalt surely die." That death consisted (according to facts) in the loss of innocence, and in the suffering of shame, guilt and fear. Cain, who murdered his brother, was punished on this wise. "Because thou hast done this, (said the Divine Ruler,) behold thou art cursed from the earth. When thou tillest the earth, it shall not yield its strength: a fugitive and a vagabond shalt thou be in the earth." But did not Jehovah design, in his vindictive wrath, to inflict a more severe punishment on Cain in a future world? We will inquire of the divine record—Cain complained that his punishment was (already) greater than he could bear—and (in expressing his great fear) said, "it shall come to pass, that every one that findeth me will slay me." What then was the mind of God towards the complaining, guilty murderer? Did he manifest any thing like anger or evil intention towards Cain? No, but contrariwise, he discovered to the astonished culprit an immutable good will and most tender, parental care and protection: mark the language—"Then God said, Therefore, whosoever slayeth Cain, on him shall vengeance be taken sevenfold; and he had made him a wandering man upon the earth. And he said, "Surely the voice of thy brother's blood crieth unto me from the ground; and now art thou cursed from the earth. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."
him, should slay him." Does this look like hatred, or a disposition to punish to all eternity for sin?

Dear sir, could you once see that unbounded, changeless love which our Heavenly Father continually exercises even towards the worst of sinners, how earnestly, how lovingly, how persevering-ly would you publish to every soul, that God is love? how would you labor to convince an unbelieving world that God loves them. Indeed, you would not willingly withhold, until you could see the returns of love for love springing up in the sinner's heart, and pouring itself forth in grateful thanks to God, and in making restitution to every person whom he had injured, as the true and only sure evidence of genuine repentance. David says, "the wicked shall be turned into hell, with all the nations that forget God." This David knew by experience. He was wicked, and was turned into hell. Nevertheless, God did not hate him, but continued to love him still, and delivered his soul from the lowest hell. Is there any hell lower than the lowest? Jonah also was disobedient, and was turned into hell, for out of the belly of hell he cried unto the Lord, and was delivered. By these examples, it appears evidently that whatever and wherever hell is, as a punishment, men have been in it, and have come out again, even in this present life. And as to the lake of fire, whatever and wherever it is, one thing is certain, that it is in a state of being, where the revolutions of day and night are known: for the devil that deceived them was cast into the lake of fire, where the beast and the false prophet are, and shall be tormented, day and night, for ever and ever — that is, as long as day and night continue unto them.

If there is any such thing as endless punishment for sin, why was it never revealed under the law? And why was it never declared in plain unequivocal terms in the New Testament? You know, sir, as well as I do, that the words everlasting and eternal are both translated from the Greek aionion, which word is an adjective, and is derived from the substantive or noun, aion, and can mean no greater duration than the root, or noun. Now, sir, that very word aion, is rendered, in our common translation, in the following variety of words, viz. forever, for ever and ever, world, worlds, age, ages; and the adjective aionian, is translated everlasting, eternal; suppose the noun had uniformly been translated world, the adjective would have been properly worldly, or worldly-like.

Must we be censured as unchristian and false teachers, because we cannot rec-

ceive the soul-chilling, unmerciful doctrine of endless misery: when its entire support is a word which we know frequently conveys an idea of limited time: and when the horrible doctrine stands opposed to the nature of the Supreme Being, who is love? opposed to the spontaneous desires and prayers of every christian's heart? and opposed to a great number of exceeding great and precious promises? and opposed to the declared designs of Jesus and of his and our Heavenly Father? Before we can sacrifice our reason, our hopes, our joys, the sacred promises of God, that "he will swallow up death in victory, and wipe away tears from all faces," and that "all flesh shall see the salvation of God," — before we can give up all these considerations, we must have some word (and by divine authority too) applied to punishment that invariably and necessarily means endless, that cannot be taken in any other sense. I know that it is frequently urged that the same word is used to express the reward of the righteous, that is applied to the punishment of the wicked. I am also conscious that our imperfect obedience cannot deserve an endless reward since it is our bounden duty. If we could perform works of supererogation, or over and above our duty; then, and for such works, we might expect a reward in another world. But this cannot be done.

Then it follows that our future state of happiness must be the free gift of God. Wherefore he hath concluded all in unbelief, that he might have mercy upon all. But we have a stronger word to rest our hopes upon for the endless perpetuity of happiness than the weak and ambiguous word aionion. We have a word applied to the future state, that invariably means endless duration, and means nothing short of it. That word is immortality. Glory be to God for that firm encouragement offered to our hope. Oh! that you might see the beauty and glory of the word immortality.

Yours truly,

A. WOOD.

Copy of the address contained in the wrapper inclosing the above letter.

REV. AND RESPECTED SIR—I sincerely solicit your candid perusal of the enclosed, not that I have the vanity to suppose that the arguments therein contained are of sufficient weight to convince you of the correctness of my views, but that you may discover that we have something that looks like evidence on which to found our belief—and that, therefore, we have a claim on the common civility of human, if not of christian, characters.

A Universalist once told me, when I was a young Methodist preacher, "The man that has damnation, will preach damnation; but the man that has Christ and salvation, will preach Christ and salvation." This had a powerful influence on my mind.

The same person wrote me a letter, which, after a cursory reading, I tore up for waste paper; for which unmanly and unchristian conduct, I have been often ashamed. But I hope for better things from you, and things which accompany salvation. I am yours, &c.

A. WOOD.

Antwerp, March 21, 1825.

That this letter of Rev. Mr. Wood's is highly worth the perusal of every Christian, and that it would have been a valuable treasure to him who fearfully consigned it to the flames, without breaking the seal, I think every candid person will readily acknowledge.

D. C. P.

ANECDOTE.

An anecdote is told of a clergyman, who some years since, was preaching not a thousand miles from the city of Charleston, one of whose sermons was thought to contain a number of personal animosities, and couched in terms of severe and unmerited rebuke. When the congregation was dismissed, a respectable portion of them retired to the porch of the church, under feelings of great excitement, where they awaited their minister, and as he approached them, they peremptorily demanded of him an explanation—upon which he deliberately drew from his pocket the sermon that had given offence, and said, "You perceive from the appearance of this manuscript, that it was written long ago. Examine it. It is not interlined; nor has a word been preached to-day that is not written in it. From notes on the back of it, you will see that I preached this same sermon more than twenty years ago in the city of London, and in a number of other places, in the island of Great Britain. I am, however, truly grateful that Providence has directed me in the selection of the subject, as it appears no less adapted to this meridian, than to that for which it was originally prepared. And now, gentlemen, if any of you consider that it contains remarks applicable to yourselves, I hope and pray that you may make a profitable improvement of them. I have no further apology to offer."—Charleston Cour.

He that gives good advice builds, with one hand; and he that gives good example, builds with both; but he that gives good admonition and bad example, builds with one hand and tears down with the other.
MAGAZINE AND ADVOCATE.

UTICA, SATURDAY, MAY 22, 1830.

We publish in this day's paper, notices of the times when, and places where, the most of our Associations are to be held, whose sessions take place during this and next month. We take the liberty of suggesting to all societies in fellowship, or within the boundaries of any of these associations the propriety and necessity of reasonably appointing and promptly sending Delegates to meet in council with these bodies. It is sincerely hoped the hint will be improved, and that every society shall be duly represented, and the councils be made respectable for numbers and distinguished for the wisdom and propriety of their deliberations and measures.

By the advice of several esteemed brethren in the ministry, we would suggest the propriety of the Black River, and Conventional Associations, changing the times of holding their annual sessions—that is, that the Black River may hold its session when the conventional now do, and the Conventional, when the B. R. now does—for the purpose of enabling our brethren from the North to attend the Central and Conventional associations by making one journey only; and our brethren in this region, to attend the Black River Association in one journey, in two successive weeks. The brethren will think of this subject and be prepared for acting in relation to it, if thought best, at the coming sessions.

TO READERS AND CORRESPONDENTS.


RELIgIOUS NOTICES.

A. B. Grosh will preach at the Universalist meeting house, in Sullivan, the 5th Sunday inst. (a week from to-morrow.)

B. S. R. Smith will preach a lecture in Hampden on the first Sunday in June, (two weeks from to-morrow,) at 5 o'clock, P. M.

ASSOCIATIONS.

The Central Association will be held at the village of Saugua, Oneida co. on the first Wednesday and Thursday in June next.

The Black River Association will be held at Antwerp, Jefferson co. on the second Wednesday and Thursday in June.

The Conventional Association will be held at Russin, Herkimer co. on the third Wednesday and Thursday in June.

The St. Lawrence Association will be held at Canton, Saint Lawrence co. on the last Wednesday and Thursday in June, 33d and 34th days.

The New Hampshire Association will be held at Merrimack, N. H. on the last Wednesday and Thursday in this month.

The Boston Association will meet at the vestry of the "First Universalist Society in Boston," on the first Wednesday in June.

The Green Mountain Association will be held at Barnard, Vt. on the first Wednesday and Thursday in June.

The Southern Association will be held in Berlin, Conn. on the second Wednesday and Thursday in June.

The Maine Convention will be held at Norwell, Me. on Wednesday and Thursday the last day in June and first day of July.

NEW MEETING HOUSE.

Br. W. L. Reese, of Portland, (Me.) writes that "large and wealthy society of our order, in Westbrook, 3 miles from this place, are now collecting materials to build a meeting house, which is to be finished in the course of this summer."

NEW SOCIETY.

A new Society of Universalists has been formed in Boston—in the south part of the city. This makes the fourth Universalist Society in that place. A large Hall, which is now preparing for the purpose, will be used by them as a place of worship for the present. Who will not say, Boston is the Head Quarters of good principles?

INSTALLATIONS.

AT HAMPDEN

On Thursday, the 29th inst. Br. Joseph P. Atwood was installed as pastor of the Universalist Society in Hampden, Mass. The services were conducted in the following order—


In the evening a discourse was delivered to an attentive audience by Br. S. Cobb, of Malden, from Rev. xxii. 11, 11.

IN WATERTOWN.

On Wednesday last, 5th inst, Br. William S. Balch, was installed pastor of the "First Universalist Society of Newport and Watertown, Mass." The services on the occasion were as follows:


We trust to a kind and indulgent Providence will bless the efforts which are making in both these places for the furtherance of his word; and we pray that the labourers of our young and ardent brethren, thus installed, may be crowned with an abundant success.—Trumpet.

MINUTES

Of the proceedings of the Universalist Convention of the State of New York, A.D. 1830.

The ministers and delegates from the several associations comprising the Universalist Convention of the State of New York, assembled at the Universalist Church, in the city of Utica, on Tuesday, May 14th, 1830, agreed to adjournment of the last year; and proceeded to organize the council, by choosing:

2. Made arrangements for public worship, which were as follows:

WEDNESDAY MORNING SERVICE.


3. Appointed Brs. N. Stacy, S. R. Smith and W. Underwood, a committee to receive requests for letters; and to favor a regular Ordination to Br. John Freeman, and a letter of Fellowship to Br. W. Balfour.

ORDER OF AFTERNOON AND EVENING SERVICES.


5. The council proceeded to take into consideration the case of Abraham Kneeland, formerly a minister in the fellowship of this convention; and passed the following resolution, viz. Resolved, That, whereas, at the last session of this Convention, a motion was made for the removal from the fellowship of Mr. Kneeland, and passed, calling on said Kneeland, to answer to certain questions, on the point of his connexion with the Universalist Association, that he be no longer considered a member of this body. 6. Heard the report of the committee of discipline of the last year, which no complaints having been presented to them.

7. Appointed Br. W. Balfour, C. G. Person and S. R. Smith, a committee of discipline for the ensuing year; and appointed to meet at this place at 9 o'clock, Thursday morning.

ORDER OF EVENING SERVICE.


8. Thursday morning, met and opened the council by prayer, by Br. J. Freeman. Read the minutes of last year, whereby is recommended to the Universalist Association, to assume some other name, and to restrict its limits to that part of the counties of Herkimer and Montgomery, and other towns in said counties as may prefer to be comprised in said Association.

12. Resolved, That this Convention approve of the publication of Pamphlets, &c. for general circulation, which has been commenced during the last year, by several Associations in the fellowship of this body.

13. Resolved, That the minutes of this Convention be published in the Magazine and Advocate, and that Br. Underwood prepare them for printing, and accompany them with a circular letter. 14. Appointed to meet at Clinton, Oneida co. on the second Wednesday in May, A. D. 1831. Concluding prayer by Br. N. Stacy.

S. R. SMITH, Clerk.

CIRCULAR LETTER.

To the ministers of the gospel of our Lord and Saviour Jesus Christ, called of God to proclaim...
LETTER TO THE EDITOR.

The following letter from a brother, formerly a member of this state, will be read by our readers, as from another of the same class, and will, we have no doubt, be read with interest by all. Should neighbor Lansing see any statement in it which he finds to be incorrect, we hope he will give us such reasonable information—our columns shall be at his service for this purpose.

PORTLAND, May 8, 1830.

Brother Skinner—I have just received and read the 18th No. of the Evangelical Magazine and Gospel Advocate, of October last, on the subject of his lectures against Universalism. I have perused your review with satisfaction and profit, but have been shocked with the impudence and impiety of your opponent. It is true, I have known something about the gentleman and his mode of preaching, before I saw your letters, but nothing like the half he has been since. When I heard Mr. Lansing's leaving Auburn, I raised a noise (persevered he had none) against Universalism; and, I must say, not worse in the course of one year, than spoke from Pithom to the length of a discourse. These words he openly and impulsively applied to Universalists, whom he did not address in person. He says, I shall not associate with them (and who would associate with angels?) and cautioned his young female auditors not to keep connection with nor marry a Universalist, saying, that they might as safely fall into a tiger's den. The good orthodox Butterworth, in his valuable Concordance, in defining the word, says, it is put for (1) devil's den! This is tolerably decent compared with Mr. Lansing's performance, though it seems something like a peremptory prohibition. A Methodist preacher holding forth in that city, instead of saying, we go on without the way, says, the spider takes hold with her hands, and is in king's palace, verily, very greatly informed his hearers, that the spider, meaner than a mite, was very civil. But the devil has been called a thinking being without awarding him the credit which would be his due, on account of the influence he has in driving people out of the way to the church. Pardon this digression.

I am tolerably well acquainted with Mr. Lansing's history at Auburn; he once prospered; but his sun has set there for ever; and I believe no church or society, where civil orders has made any considerable advances, will ever prosper again, or be at all profitable, by his ministry, while he continues to stand Fiander, instead of the apostles, for a model. He may indeed make a few disturbed, weak-minded prot repeaters, by the terrors of his eloquence, but what they will worth after they are paid to his idol! I think, that Mr. L. himself, in his retir'd and reflective moments, must be ashamed of his triumphs, and of the unchristian and unchristianizing measures, by which he brings them about.

From your exposure of his sophistry and unfairness in his lectures, the conclusion seems irresistible, that he was deliberately dishonest, and meant to deceive his hearers; for what he owns his statements to be not only without the Bible, but with the Bible, and repeatedly contradicts them. He has been, I think, very serious, here, on a solemn subject, while Mr. Lansing is charging Universalists with mocking at hell! I fear he is mocking at God and divine truth!

But he must render the account himself to a righteous Judge.

Can it be possible, that the enlightened citizens of Utica will not see even existence, a man of Mr. L.'s mental and moral texture. He did not have a few hot-headed Finneyites in Auburn, who were willing to be his dupes; but the more intelligent and liberal part of the church and congregation took a bold and interesting stand against him, separated from the old church, and have built them a new meeting house, where they do not meet. This meeting will enter at the call from the second orthodox church in Utica would not have been sufficient to induce Mr. L. to remain in Auburn with credit to his own name; and a striking confirmation cause he espoused, and which is dying on his hands. It is astonishing, after the rapid development of his reputation as a preacher among the more worthy as his own talent, he should continue the voluntary execution of his remaining flimsy and flatter hopes. If not an apology he will be, if he have not already been, his ruin. He cannot well retreat. Before he commenced his ministry, in his own estimation, and in the opinion of every one, he was undoubtedly a converted man. Under this produce, he has been preached and prospered, for, perhaps, more than twenty years. A little short of four years ago, he published a book on the subject of the preaching of Finney, and received new light. And yet, not, he signified that his former conversion was the work of angels, or that he was, as by the sublime labors of Mr. F., he obtained more or less true views respecting hell! It seems he had left only on this important article; and his preaching previous to the year 1827, when all the powers of Finney, has been perfectly in character with his pretended improvement, and he has proclaimed little else but his fancied horrors, up to this time. And can the influence of his opinions, on other topics, but invalidating two conversions, both of which, for a time, were considered good, and evangelical. But admittedly, that he should change the character of his preaching against—what is the conclusion? Answer—that his second conversion is also deceits as the first was. Mr. L. is in the general category of extirpating himself from it. To one in his case, I cannot believe the prophet may not apply being—And it shall go over to pass, that he who fleeth from the noise of the church, or it shall go over to pass, that he came up out of the midst of the pit, and he that did not come up out of it. Amos xiv. 15. Or, for him to abandon his post now, and assume other grounds, or change his present attitude of declaration for one more mild, and therefore to him, and the frameless orthodox, it would be as if a man did flee from a bear, and a bear met him; or went into the house, and leaned his hand upon the wall, and a serpent bit him.

Amos v. 19.

I rejoice, that Mr. L. has one who is capable of vindicating the glorious cause which he so nobly aims to contribute the ruin of one who is not afraid to check his lawless career, and call him to a logical account. And while you thus stand forth the character of God and of his gospel from the aspects of a liberal mind, an enlightened opposition, I devoutly hope and pray, that every member of your society, and every friend of liberal Christianity in Utica, will take a bold, vigorous, independent, and determined stand against the doctrine of infallibility and righteousness, and be unting in their efforts to grow in zeal, grace, and power, in executing their good works may unite with you and they may afford the giver of all good.

With love and esteem,

Your Brother in the Gospel,

W. L. Rees.

For the Magazine and Advocate.

Br. Skinner—Having noticed in the Modern History of Universalism, a tersely respectful
notice of D. M. Cole, a Universalist who has successfully planted the banner of Universal grace in this state, and to-day, Dr. Cole is publicly unknown, in my mind. This humble and useful individual whose name is not known to all the locals, abounds with public notices; and, although obscure and reproachful, has visited nearly every portion of the United States, promulgating in neighborhoods where he had suddenly appeared, his Gospel of peace, and where it is openly professed, gliding along without noiseless travel, unseen and unannounced, has been known to me by his labors of love, for many years. He, in that touching way, has loved and painfully, by a wasting fever, in Philadelphia, and, although in poverty, among people who profess to be of his church, has been received with the best intentions, and communicated the honest sentiments of your heart; but, being also, as the primitive principle of honest intention, I feel bound to confess that appears to be a strong inconsistency running through the whole thread of your discourse. You say, "I was happy thirty years ago!" and you have spent happy hours you spent in my society; and in return I can assure you those happy hours were reciprocal, and that they are with me also a source of delight. I am disposed to entertain the supposition that the former, and the latter, and I, mean, by inducing the glibly thought that that are so soon past, never to return. Wherefore this melancholy change? Wherein have I been so changed that I have spent such innocent pleasure and amusement? And how is, my friend, that things have become so sadly altered, that we cannot be allowed to return, to be enjoyed by your acquaintance? To what cause, pray tell me, shall I attribute this lamentable circumstance? Pardon me—is it because you have got another religion?—or is it because you never associate with me in public, and you are more of that kind of religion that must be, which you might call friends and destroy. It is, I am sure, of such a religion is not to be coveted; neither is it heaven, which such a religion promises, worthy to be desired. That religion, which breaks so twain the strong cord of society, and dampens the social feelings of the heart, can not be the religion of Jesus; for he did not refuse, but rather chose the society of publicans and sinners.

Mr. Cole, in his pamphlet, declared that he had spent, as much as any pamphleteer, in consequence of the opposition, as he had ever sold in a place of the same size!

Mr. Cole has been but twice in Marietta since that period; and, having found, during his last visit, that the doctrine for which he was an apostle of, was suffered reproach, is spreading and prospering, and we have reason to fear, from what we can learn of his character, that we shall be able to do more. May "the living God, who is the Saviour of all men," prosper his laudable endeavors, and be to him a home, an abiding place, kindred, friends, people, through time, as he will live through eternity, is the wish of Ulisa, May 19th, 1830.

[For the Magazine and Advocate.]

Br. Skinner:—The following is a reply to a letter written by a young lady, recently converted to the Christian faith. She asked me for advice who, I am happy to say, is not yet contaminated with this blighting pestilence of modern or-
JOYS OF SALVATION.

How cheering and glorious is the blessed doctrine of God's boundless mercy and impartial grace! His goodness immortal, and love never ending, to each individual child of our race.

*The tidings of joy—tis the message of gladness—
Yea, sweeter than music, it sounds to the ear—
It comforts the mourner; it cheers the desponding—
It makes us true Christians; it casteth out fear.

*The tidings of joy, which shall be to all people—
It is the beacon-light of glorious news,
That our blessed Saviour will finish transgression
And save all the nations, both Gentiles and Jews.

King Jesus is Lord of both dead and the living;
He 'll save what was lost—all things he 'll restore—
When and he has reconciled all to his Father,
Then Death shall expire, and Time be no more.

The dead shall be wak'd by the trumpet of God—
Their bodies immortal put on, and arise
From death's lurid prison to regions of glory,
Where crowns bright and sparkling will dazzle their eyes;

To bask in the rays of seraphic fruition,
With angelic armies forever to blaze,
To rest in Jehovah's paternal smiling praise.

Smithville, N. Y. L** E**.

Mr. Skinner—Some years since, I met with the following lines, which I should be much gratified to preserve in your very interesting paper, should you think them worthy a place.

Yours, &c.

J. B.

THE STAR OF BETHLEHEM.

By MERN Y KIRK WHITF.

When marshall'd on the nightly plain,
The glittering host beatast the sky;—
One star alone, of all the train;
Can fix the sinner's wandering eye.

Hark! hark! to God the chorus breaks,
From every host; from every gem;
But one alone the Saviour speaks,
It is the star of Bethlehem.

Once on the raging seas I rode,
The storm was loud—the night was dark,
The clouded wave, and rudely blow'd the wind that toss'd my foundering bark.

Deep horror then my vitals froze,
Death-struck, I cou'd not rise to stem;
When suddenly a star arose,
It was the star of Bethlehem.

It was my guide, my light, my all,
It bade my dark forebodings cease;
And through the storm and dangers' trial,
It led me to the port of peace.

Now safely moor'd—my perils o'er—I'll sing first in night's diadem,
For ever, and for evermore,
The star!—the star of Bethlehem.

STANZAS.

I've sat and seen one bright wave chase
Its fellow on the strand,
Then fall away, nor leave a trace
Upon the pebbles strewed around.

Tho' scarce the pebbles felt the shock,
The waves have worn the solid rock!
I've sat and heard the autumn wind
Whisper to the grass, and whisper round.

So softly mild, so blandly kind,
It scarcely stir'd the spray—
Yet seen it blow, and bear in grant birth,
To wither on its native earth.

I've sat and seen the evening sun
Sink from the golden sky,
His long, bright race of glory run,
And close his golden eye,
So slow he passed, scarce change'd the light,
And yet he left the world in sight.

And like a man is human life,
Events, like billows, roll;
Moment on moment, strife on strife,
That change us, to the soul;
And joys, like autumn leaves, fall fast
Hope sets—and being is light in past.

I've stood on earth's most daring height,
And seen in such simplicity
His manifestation of light
To triumph through the skies,
And all the glories of his shining presence hurled.

All, too, that fades upon the earth,
Too weak to linger here,
Re-blossoms with a second birth,
To deck the earth with flowers here.
Shall hope, then, man's eternal dower,
Be fairer than a falling flower?

Ah no! like autumn leaves that die,
That blithely spring without a stain,
Fresh joys shall rise from those gone by,
And purer incense bring:
And when the new star sets in night,
She shall not be faint from sight.

[For the Magazine and Advocate.]

THE RUINED WIDOW.

A poor widow obtained licence to sell the farm that belonged to her husband; deceased, for the purpose of redeeming it from the possession of the person to whom her husband, in his life, had mortgaged it for two thirds of its value.

The time of redemption was drawing to a close. She sold two thirds of the farm for a sum which was sufficient for redeeming the farm, paying the expenses, and for saving the remaining third for her children.

She gave the purchaser a deed, and took his note for the price, which note she placed in the hands of her particular friend, for him to collect and which to cancel the mortgage deed. The purchaser settled with, paid her friend, and took up the note—it was her, sent her $3 and information that was left after cancelling the mortgage deed and settling the expenses.

After the time of redemption had expired, she found, to her great amazement, that her friend had not cancelled the mortgage—she had lost the note—had lost the third of the farm—had given a deed of third of the farm to which she had neither the money, except the $3—had involved her sureties—that she was accountable to the Judge of probate, and to the creditors to the estate—and could not meet the consequences. She became perplexed, desponding and ruined.


Mr. Editor—I take the liberty to forward the above for insertion in the Magazine and Advocate, if you can find room in so transcendant an article.

It has a resemblance to an affair that a few years ago occurred in this town—the blame of ruining the widow fell upon the Calvinistic Baptists.

Joseph Culver, Jr.
THE PREACHER.

ORIGINAL SERMON.—NO. 11.

BY W. L. REESE, OF PORTLAND, ME.

GEN. xi. 1.—"And the whole earth was of one language and of one speech."

There is no truth more natural and strong in itself, than that the race of man had a beginning. Reason, unaided by revelation, will unavoidably arrive at this conclusion, in the abstract, though reason, if it may be called such, has hit upon several and dissimilar methods, to account for the origin of the human species. But all methods which depart from the account given in what we call sacred history, result in a denial of revelation, and lead us to grapple with conjecture, speculation and doubt. Nevertheless, if any of the speculations that have obtained on this subject, be truly preferable to the history which we have in Genesis, no popular epithets of odium should deter us from their adoption. But if the one handed down to us can be substantiated, or be made to appear as reasonable and more probable than any other, we should be content without looking for another.

It is a good maxim not to admit of more causes than are necessary to produce a given result. But it is equally philosophical not to allow an effect to be superior to its cause. And embracing the whole of a human being, including the admirable adaptation & convenience of muscular motion, his wishes and wants, and hopes and fears; his genius, skill and contrivance, and all his diversified mental and moral faculties, we can see nothing in nature that is superior or equal to man. Nay, I will venture to go farther, and assert what cannot be refuted, that man rises superior, vastly superior, in mental and moral powers, and muscular convenience, to all matter, whether animate or inanimate, that our outward senses can grasp, or contemplate.

Without attempting to fix upon any particular term, when the origin of our race was produced, our senses cannot deny, that there was a period when human beings did not exist on this planet, and therefore there must have been a time when the species commenced. And as we cannot perceive the existence of any thing in nature adequate to produce the phenomenon of intellectual existence, nor of any animate being, the irresistible conclusion is, that we owe our origin to a higher order of Being than man, who is confessedly first in all the ranks of creatures subject to our survey. And as there was a time, so also, there was a place, a district or country which was inhabited before any other, by human beings.—This proposition will not be denied by those who reject the account of the creation of man, given in the Bible; for if he were produced by any extraordinary exertion of nature, as some have asserted, there must have been time and place or places for its performance. And farther, if man, originally, grew up like a plant or vegetable, there was a time when he grew, and place or soil which he occupied. But admitting that the first of our species were produced by an extraordinary exertion of nature, no man in his senses will pretend that there was not an adequate cause for the production of such a mighty effort in nature, which cause must have been superior to nature itself. Besides, this removes no difficulty, but creates many. No person, perhaps, could be found who would say, that such an effort in unconscious matter is natural or common. And if it occurred, it was such a miracle as has never happened since, unless the same thing has been repeated. If we should see the elements of nature combine, and by their energy produce a man, it would forever settle the question respecting miracles, in the minds of the most skeptical, and no rational being would attempt to account for the wonderful phenomenon, by chemistry or by philosophy, but would call it, what it would truly be, a miracle. Yet this absurd hypothesis was invented to obviate difficulties, and to disprove and eclipse the scriptural account of the origin of man.

If we take the modern Herbal, or the ancient one revived, wherein man is considered a mere vegetable, we must look for his origin, as we would survey a Botanical Garden for an esculent, or medical plant, or a Horticultural Field, for some rare shrub. It excites no special wonder to see herbs and trees grow out of the earth, perhaps, because it is a fact familiar to us all, and of uninterrupted occurrence. Yet we believe, that trees and plants could not have been, unless Almighty Power had given them an origin. Presuming, however, that man is a vegetable, and originally grew like a plant out of the earth, what have we in nature, which bears any traces or evidences of the fact? The laws of nature are allowed to be such, that whatever has been, may be again. But can any sensible person presume, that there will ever be a recurrence of an event so perfectly wonderful, as the one we are now considering, if it ever have happened?—I repeat, we can see nothing in nature to warrant such an event, either as having been, or to take place in future. And I believe we should all concur, on beholding a human being grow up out of the earth like a plant, in pronouncing the event a miracle of the highest order.—Certain it is, that it would be as deep and inexplicable a mystery, to say the least, as the Mosaic account was ever considered to be.

If we have not been deceived by our external senses, on every subject that can be surveyed by the eye, or investigated by the mind of man, I believe we hazard nothing in affirming,

1. That nature is opposed to both these hypotheses. This is true, or we are uninstructed on the subject of the most important incidents that have ever taken place on earth, and the first principles of the science of natural philosophy have never been developed, nor dawned upon the world. And moreover, every thing that has been regarded as a valuable discovery in this science has been a delusion, and all nature combines to deceive the vigilance and sagacity of her votaries, For nothing has been developed in natu-
ral science, that would lead to the unnatural conclusion, that man is without an intellectual origin. Therefore, as our present views of nature are blind to this result, nature has deceived us if these hypotheses be true, and we have every thing yet to learn, without knowing where to begin. How unsafe is it, then, to draw any conclusions from any sources, whose premises are so universally delusive!

2. These schemes are opposed to reason—for it is in the highest degree unreasonable, to believe that all the profound philosophers and sages of all ages and of all countries, have never made a single discovery in natural science that will bear the test of modern criticism. Yet this is a sure consequence to follow the admission of these systems—and in adopting them, we should yield every thing, and if content at all, we should be satisfied with nothing.

3. Analogy is against these doctrines. The analogy which naturalists have supposed to obtain between plants and animals, if true, to the utmost extent it has been carried in standard works on natural philosophy, would have nothing to do in the business of proving, that man was produced in the same way. Various vegetables may be greatly improved by culture and pruning, but no process has ever discovered them to possess intellect, or animal sensation. Man, as a rational being, is also improvable by moral and intellectual culture, and correction. All the lower orders of animals, and all varieties of vegetation, if improved at all, must be improved by the wisdom and management of man, because they do not possess this power in any degree, themselves. But if man is a mere production of the soil, his improvement is entirely owing to himself, unless we suppose he received his instruction from an order of plants or beings superior to himself, which would be in effect, to admit supernatural communications. The human plant, then, is the cultivator, improver, corrector and pruner of itself, and of all others, that are reclaimable, of which it is also the lord and possessor. There is, therefore, no warrantable analogy in creation, from which we can infer the vegetable origin of the intellectual family of man.

4. The sentiments briefly reviewed, are not only in the face of natural philosophy, of moral and physical analogy, and the most obvious dictates of enlightened reason, but they are also directly opposed to the revealed truth of God.

On the authority of scripture, then, we fearlessly and safely erect the theory of creation, and the original and independent production of our species, against which the gates of hell and the works of darkness cannot prevail.

This authority represents the origin of our race to have been produced in the east; and what would be a more natural conclusion than this? It is true, east may be considered, an arbitrary and relative term. But I would use it relatively to our own hemisphere; or perhaps more properly, in relation to the geography, and history of the sacred scriptures. The various important emigrations of which we read in sacred and other authentic history, were all from the east. In the east light received its birth, and every morning announces its resurrection from the same quarter, relatively to all nations. The revolutions of the earth, and of the planets, cause all bodies of light and heat and vegetative influence, to meet us from the east. The first important suggestions, and many standard discoveries in the arts and sciences, have uniformly come to us from the east. I pledge myself to show you also, on some future occasion, that the aborigines of this country, emigrated from the east, and originated beyond the Atlantic. And beyond all controversy, our holy religion, the oracles of heavenly wisdom, is also oriental and came to us from the east. What authority then, can be produced, or what objection can be successfully brought to bear against the Mosaic history of our creation?

What has been already advanced, will receive farther light and support from the rational truth affirmed in our text, that "the whole earth was of one language and of one speech." This principle admits, that God created of one blood, race, stock or kindred, all nations of men to dwell on all the face of the earth. Acts, xvi. 26.

Allowing then, that the human race proceeded from one man, it is reasonable to conclude, that originally, before they became scattered over the earth, they were of one language, and of one speech; and their object appears to have been to prevent their dispersion. Their history confirms this: "And the whole earth was of one language and of one speech. And it came to pass as they journeyed from the east, that the found a plain in the land of Shinar; and they dwelt there. And they said one to another—Let us build a city and a tower whose top may reach unto heaven; and let us make us a name lest we be scattered abroad upon the face of the earth." This was their object—but the purpose of God was, that the earth should be inhabited; accordingly, the history represents, that God confounded their language, which caused them to leave off building, and to disperse, themselves abroad upon the face of the earth. It is not intimated, that this confusion was produced immediately, or by an instantaneous act of miraculous power. But in whatever way it was produced, it had the effects intended by infinite wisdom. And from the present state of the world, we are sustained in the belief, that the account is not fictitious.

For it is a fact well and satisfactorily ascertained by the learned, that there is in all the languages of the earth a general unity of principle, which evidently bespeaks a general unity of origin; a family character and likeness which cannot possibly be the effect of accident. The common divisions and rules of one language, are the common divisions and rules of the whole; and hence every national grammar is, in a certain sense, and to a certain extent, an universal grammar; and the man who has learned one foreign tongue, has imperceptibly made some progress towards a knowledge of other tongues. In all countries, and in all languages, there is only one and the same set of articulations, or at least, the differences are so few, that they can scarcely interfere with the generality of the assocation: for diversities of languages consist not in different sets of articulations, but only in a difference of their combinations and applications. No people have ever been found so barbarous as to be without articulate sounds, and no people so refined and fastidious as to have a desire to add to the common stock.

"But independently of an uniform circle of articulations, and an uniform system of grammar, there is also an uniform use of the very same terms in a great variety of languages, to express the same idea; which, as it appears to me, cannot possibly be accounted for, except upon the principle of one common origin and mother tongue; and I now allude more particularly to those kinds of terms, which, under every change of time, and every variety of climate, or of moral or political fortune, might be most readily respected to maintain an immutability; as those for example, of family relationship and patriarchal respect; or descriptive of such other ideas as cannot but have occurred to the mind very generally, as those of earth, sky, death, duty." I shall here present a few examples to illustrate my meaning.

"In our own language we have two common etymons or generic terms by which to describe the paternal character, papa and father; both these are as common to the Greek tongue as to our own, under the forms of popas and pater, and have
probably alike issued from the Hebrew *abha*. And I may fearlessly venture to affirm, that there is scarcely a language or dialect in the world, polished or barbarous, continental or insular, employed by blacks or whites, in which the same idea is not expressed by the radical of the one or the other of these terms; both of which have been employed from the beginning of time in the same quarter of the globe, and naturally direct us to one common spot, where man must first have existed, and whence alone he could have branched out. The term father, is still to be found in the Sanscrit, and has descended to ourselves, as well as to almost every nation in Europe, through the medium of the Greek, Gothic and Latin. —Papa is still more obviously a genuine Hebrew term; and while it maintains a range almost as extensive as the former throughout Europe, [and this country it has an inestimably wider spread over Asia, Africa, and the most barbarous islands of the Pacific, and extends from Egypt to Guinea, and from Bengal to Sumatra and New Zealand. The etymons for son are somewhat more numerous than those for father, but the one or the other of them may be traced almost as extensively, as may the words brother, sister, and even daughter; this last branching out like the term father, extends northwards as far as Scandinavia.

The generic terms for the Deity, are chiefly the three following: *Al* or *Alla*, *Theos* or *Deus*, and *God*. The first is Hebrew, the second is Sanscrit, the third Persian, and was probably Palavi, or ancient Persian. And besides these, there is scarcely a term of any kind by which the Deity is designated in any part of the world, whether among civilized or savage man. And yet these proceed from the same common quarter of the globe, and distinctly point out to us the same original cradle for the human race, as the preceding terms. Among the barbarians of the Philippine islands, the word is *alatalah*, obviously “the God of Gods,” or the Supreme God; and it is the very same term, with the very same duplicate, in Sanscrit. In the Friendly and other clusters of the Polynesian islands, the term for God is *Food*, and in New Guinea, or Papuan, *Dena*, both obviously from the Sanscrit *Deus*.—And having thus appropriated the Sanscrit radical to signify the Deity, they apply to the Hebrew El, as the Pelasgians and Greeks did, to denote the sun, or the most glorious image of the Deity; accordingly, *el-langæ* means the sky or sun’s residence, and *papa langæ*, the fathers of the sky, or spirits.

The more common etymon for death among all nations, is *mor*, *mort*, or *nu*. Sometimes the *r*, and sometimes the *t*, being dropped in the carelessness of speech. It is *muet* in Hebrew and Phænician; it is *mor* or *mort* in Sanscrit, Persian, Greek and Latin; it is the same in almost all the languages of Europe; and it was with no small degree of astonishment the learned lately found out, that it was the same also in Othoheit, and other some of the Polynesian islands, in which *mor*-ai is well known to signify a *sepulchre*; literally, the place or region of the dead; *ai* meaning a place or region in Othoheitian, precisely as it does in Greek. An elegant and expressive compound, and which is perhaps only to be equalled by the Hebrew *salmaut*, literally death-shade, but which is uniformly rendered, in the common version of our Bible, “shadow of death.”

“The radical idea of the word man, is that of a thinking or reasonable being, in contradistinction to the whole range of the irrational creation, by which the thinking being is surrounded. And here again I may boldly assert, that, while in the primary sense of the word, we have the most positive proof of the quarter of the globe from which it issued, and where mankind must first have existed and from which he must have branched out into every other quarter, there is not a language to be met with, ancient or modern, in these continental, civilized or savage, in use among blacks or whites, in which the same term under some modification or other, is not to be traced, and in which it does not present the same general idea.

**MAN**, in Hebrew, to which the term is positively indebted for its earliest origin, occurs under the form —*manah*, a verb directly importing, to discern or discriminate; and which, hence, signifies, as a noun, a discerning or discriminating being. In Sanscrit, we have both these senses in the directest manner possible; for in this very ancient tongue *man* is the verb, and can only be rendered to think or reason; while the substantive is *manas*, precisely the same meaning as our own word *man*; and necessarily importing as I have already observed, “a thinking or reasonable being.” Hence, *menus*, in both Sanscrit and ancient Egyptian, is synonymous with Adam, or the FIRST MAN, or more emphatically, *the man*; hence, again, *menas* was the first king of Egypt; and *minas*, the first judge, discernor, or arbitrator among the Greeks. Hence, also, in Greek, *men* and *mens,* signify mind, or the thinking faculty; but *menus* contracted, is *mens*, which in the Latin language imports the very same thing.

In Gothic, and all the northern dialects of Europe, man imports the very same idea as in our own language; the English indeed, having descended from the same quarter. In Bengalee and Hindostanee, it is *manuks*; in Malay, *maniz*, in Japanese, *manito*; in Atooi, and the Sandwich islands generally, *tanu, tanato, or tongi*; while in those places *manuks* imports the mind or spirit. And in New Guinea, or Papuan, it is *sonaman*, a compound evidently produced from the word man.

It is also a fact, “that in all the southern dialects of Europe, viz: the French, Italian, Spanish and Portuguese,” and “in the Latin, from which all these are derived,” the term for man is derived from the same common origin; but I must forego the pleasure at this time, of adding formal and grammatical proof of this interesting truth, and pass to others of a different, but equally forcible nature. But as I must be brief, I will here observe in general terms, that the same remarks which have been made on the words that have been noticed, as common to all languages, in all ages, are equally true, of the terms “youth and young” of “regent” or ruler, of “the term name,” and of many domestic and other animals.

In all ages and among all nations where the science of arithmetic or of numbers, has been, or is understood, and this in some degree, is as universally diffused, as almost any other knowledge or science that can be named, it is an undeniable truth, that no people have ever “either stopped short of, or excluded a series of ten in their numerical calculations; and as soon as they have reached this number, they have uniformly commenced a second series with the first unit in the scale, one-, ten-, two-, ten-, three-, ten-, fourteen, till they have reached the end of the second series; and so on, as far as they have had occasion to compute.”

This argument, says Dr. John Mason Good, to whom I am indebted for most that is valuable in this discourse, “is omnipotent of itself to my mind.” And in the language of that distinguished philosopher, Christian and naturalist, “Such an universality cannot possibly have resulted except from a like universality of cause; and we have, in this single instance alone, a proof equal to mathematical demonstration, that the different languages into which it enters, and of which it forms so prominent a feature, must assuredly have originated, not from accident, at different times, and in different places, but from direct determination and design, at the same time and in the same place; that it must be, the result of one
grand, comprehensive, and original system.

These instances of verbal agreement in the different languages and dialects of all nations under heaven, undeniably carry us back to a period when "the whole earth was of one language and of one speech." And though we know the various nations and tribes of the earth cannot understand each other, in all instances, we know also, that there are many leading terms which are common among them all, and uniformly used to express the same idea; which furnishes resistless proof of the philosophical accuracy of this department of the Mosaic history, to say no more.

It has been my object in this discourse to show clearly and incontestibly, our high and celestial origin, by carrying our minds back through all languages, and ages, nations and changes, to the period when God in his might and wisdom, created man in his own image. I entertain no suspicions, that the sentiments advanced were doubted or questioned by my brethren, who worship in this place; but I apprehend, from my own feelings on this subject, that all would be willing to receive farther light respecting it.

The discussion shows us to have originated from one Supreme Cause, in whose gracious hands are the destinies of the human race, for time and for eternity, and whose immutable goodness extends through the wide circuit of creation, and whose tender mercies are over all his works.

Bound to him by a thousand ties, and seeing the most convincing reasons why we should love and serve him as our Creator, Preserver, Benefactor and Saviour, let us not forget, that we have the brightest historical proof of connexion with the authority of scripture, that we hold a high kindred and brotherhood with all the families of the earth, and are in duty bound to own, and exercise the fraternal feeling, to the utmost of our abilities.

And in the language and work of charity, may God grant that the whole universal universe return again to one language and to one speech.

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*SALUTARY HINTS.*

Let us avoid being the first in fixing a hard censure. Let us be confirmed by the general voice, before we give in to it. Neither are you then to give sentence like a Magistrate, or as if you had special authority to bestow a good or ill name at your discretion. Do not dwell too long upon a weak side; touch and go away.

Take pleasure to stay longer where you can commend; like bees, that fix only upon those herbs, out of which they may extract the juice; their honey is composed of. A virtue stuck with bristles is too rough for this age; it must be adorned with some flowers, it will be unwillingly entertained.

*From the Modern History of Universalism.*

CHARLES CHAUNCEY, D. D.

Dr. Charles Chauncy was pastor of the First Congregational Church in Boston, and, at the time of his death, was in the prime of life. He had arrived at the age of eighty years. He had, in a measure, retired from the duties of the ministry; and as his life was evidently drawing to a close, he was busily engaged in preparing for the press, his treatise on The Salvation of all. He had undertaken, about 1750, a close and critical study of the Scriptures, particularly the epistles of Paul, and in order to do this he more thoroughly, he consulted all the principal helps to a right understanding of the Scriptures which were to be found in the libraries of Boston and its vicinity. He was a very industrious and diligent student, but his labors were not always crowned with success. It is now known, he was surprised at the clearness and accuracy, which could not be found in this country. Seven years of the best part of his life were spent in this study, and a conviction of the truth of Universal Salvation was the result. He had, in fact, arrived at the conclusion, that this was a scriptural doctrine, till he was led into it by a diligent comparison of scripture with scripture; and when he closed that labor, on a review of the whole, he was surprised at the clearness and accuracy, with which he found that doctrine revealed. It was at this time that he collected his materials for his book on Universal Salvation, which he now formed for his own use, and published. In this book, he abounds with satisfactory evidence, and he insists on the necessity of Universal Salvation, as a doctrine of Scripture, some passages of which he attempts to illustrate by paraphrases and notes sufficiently tedious to defy all patience. In the third edition, he adds a great number of arguments, and some additional arguments, on this subject, and adds arguments in favor of the doctrine of the immortality of the soul, which he publishes, with the object of discrediting, to the best of his knowledge, all that would deny it.

In 1792, a pamphlet was published in Boston, the subject of which will be best learned from the title: "The Unanimity of the Christian Church Indicated as a Scriptural Doctrine, in Numerous Excerpts from a Variety of Pious and Learned Men, who have Pursued and Gathered together their Answers to the Objections urged against it. By One who wishes the Cause of Religion to be Advanced." Chauncy has pronounced the author, and some have thought he published it for the purpose of ascertaining how Universalism on his system would be received by the public, thereby to determine whether it would be prudent to affix his name to his large work on the same subject. It was not long before the Church of England was generally prevalent against the sentiments of Mr. Murray, who had occasionally preached there for upwards of eight years; and the author of the pamphlet quoted popular favor by expressing it, and after the abhorrence of Murray and his doctrine, which he said was "in direct contradiction to the whole of the New Testament books, from their beginning to their end." It is well known, that the pamphlet had not laid long before the public when it was attacked from various quarters, particularly by Dr. Samuel Mather of Boston, and by the First Universalist Society, and by Dr. Gordon, of Roxbury, the author of a history of the Revolution. In November an anonymous pamphlet was published, in the name of a gentleman, who was in the condemnation of the Ungodly: or the doctrine of Future Punishment, illustrated and vindicated as*

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MR. MADISON.

When Ex-President Madison was last winter in the city of Richmond, Va. a petition for stopping the Sunday Mail was presented him, accompanied with an urgent request that he would sign it. He unequivocally declined so doing, adding, at the same time, the ambiguous compliment, that he "could appreciate the motives of the memorialists." This fact ought to be more generally known, as it has been the rounds through the papers of a certain stamp, that he was "among the petitioners for stopping Sunday mails.

A premium of FIFTY DOLLARS is offered in the New-York Observer, for an original tract, which shall be deemed the best adapted to get up a revival of religious feeling among the students of orthodoxy.—Christian Intelligencer.

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HALF DRUNK AND WHOLE DRUNK.

Four young men, surgeons were held to bail at the Mansion House, London, on Monday last, for a riot which they created at the Mitre Tavern, at Fish-street, on the Fish-street, on the Fish-street, by the First Universalist Society, and by Dr. Gordon, of Roxbury, the author of a history of the Revolution. In November an anonymous pamphlet was published in the name of a gentleman, who was in the condemnation of the Ungodly: or the doctrine of Future Punishment, illustrated and vindicated as
EDITOR'S REMOVAL.

The Editor has removed from his former residence on Burnet, to Cornelia street, between Lafayette and Columbus streets, directly south of Meas. Hart & Pond's Foundery, east side of the street—one door from Lafayette.

The multitude and urgency of other cares and labors (besides editorial) in which we have been engaged for two or three weeks past—and probably shall be for a week or two to come—serve as our apology for the want of editorial matter. Our columns, however, are well furnished with original articles from correspondents: and perhaps, on the whole, our readers will be the gainer in consequence of our other avocations. We shall, however, "be after troubling them again," be long, with something from our pen.

LETTER TO THE EDITOR.

Brother Skinner.—Provisional circumstances prevent my being with you, according to my intentions, at the annual meeting of the Convention.

On the previous Tuesday I was called upon to visit, for the last time on earth, the emaciated, dying, and expiring remains of one who had long been a firm believer in the impartial and unbounded goodness of God, and the final holiness and endless happiness of all men, who died trusting in his love and in the precious blood of Jesus Christ, to a dying world. When I entered the house of this afflicted family, I found them absorbed in grief; the sun of cheerfulness that once gilded their habitation had withdrawn, and the cold and dreary clouds of affliction were hanging over their devoted heads. The dying mother raised her withered arm, and placed her faded hand on mine; it was cold as a stone. She opened her faltering lips; it was with difficulty she moved her tongue to make her last request, but at length she said: "I must go and leave you—this is my request that you preach my funeral discourse, and if you should be called upon once more, to speak to the people, (remember me,) you will preach to the living and not to the dead; fare well!"

And oh! the heart-rending sighs and the long breath of death's cold embrace. She closed her eyes, her nuptial and maternal cares, and all her concerns on earth, and departed this life on the evening of the 19th inst. 

Yours affectionately,

Stephen Mills.

Lee, May 14.

[For the Magazine and Advocate.]

TO UNIVERSALIST LAYMEN.

A lover of the Everlasting Gospel, I wish to submit a few brief hints for your serious consideration. I wish not to be impertinent, but kind—neither passionate, but honestly plain—not for my benefit only, but to advise for your own good and the advancement of the cause in which we all are interested. I rely on your candor and good feeling, and not what is reasonable on your charitability, to forgive what is not intentionally wrong—and on your prudence to follow what you think right.

I value your assistance, and co-operation in their labors, your clergy will labor almost in vain—but with it, they cannot fail, if at all prudent, in doubly advancing the cause of truth and promoting the happiness of mankind.

2. Without hearers to attend his ministry, no clergyman can work, nor can his labors, however indolent and with few but hearers, be inspired. Such is the nature of sympathy and ambition, in all men. On yourselves, then, depend, to a great extent, the success, the success, and the success of the cause of truth—of excellence and the eloquence of your teachers.

3. As you doubtless would sooner hear spirited than lifeless sermons—see that your pewslips, your benches, at church, are not vacant, and that the number of your countenances be as full of attention as your benches are of hearers. If then your ministering brethren grow worse, the fault must be yours.

4. As it is, therefore, an object to have your church filled, it is your worth to attention to consider on means by which to do it. Your orthodox brethren will accordingly appeal to a friend, to a visitor, or a stranger, "We have meeting to-day—will you attend it with me?" Is it not more precise than universal salvation? If it is, embrace it—if not, be not exclosed by the enemy in proper strength.

Again—Your orthodox brethren will strive that their families may attend the service, and be brought up in the nursery of the doctrine of the Lord, according to your views. Is it a matter of indifference to you, whether your families be not brought to the knowledge of a living God through life, or whether they can refuse to be roused and to live in the gospel of salvation?

Once more—how can you expect others to be interested and earnest in that which they see you neglect, and your families despise? Are these terms too strong? Then their opponents are too weak to describe the different conduct of your opponents.

5. "But believers are too few to fill the church, and unbelievers will not attend." The very objection we want. To such persons your pastor cannot preach, but you can. They will converse with you, when they would not with him. They will receive books and pamphlets from you, and read them, when they would hardly touch their own cahetum if offered by his hand. Here, then, are your services most needed. These unbelievers may be made believers, and believers may be persuaded to be hearers, and doers also.

A man whose conduct is made a reproach to us by our opponents, and therefore we are discouraged. Very well. Use reticulation, by your conduct reproach them, and show them that the current of discouragement back into the bosoms of your opponents. Add not your own unwise conduct, (and I think it is certainly improper in the friends of truth,) to that of your false brethren, thus adding waves to the stream of reproach which your enemies are pouring out against you and your church.

Your advice humbly believes that attention to these few hints will soon cause Universalists and Universalism to be respected, as consistent with each other; and make them, as they should be, beacons on the fortress of truth—a terror to error, and evil-doers—and a fruitful source of peace and prosperity to themselves.

E. B. G.

Utica, May 26.

[For the Magazine and Advocate.]

"If a ruler hearken to lies, all his servants are wicked." (Prov. xxiv. 12.)

Mr. Editor.—The following communication was written to a gentleman of this place, (Buffalo,) by a son of the same name, who handed it to me with a request I would copy it, and enclose it to you for publication. The writer, whose advanced age is fast hastening him to a spot where he will be silent, has, as I am informed from a source which can be relied on, always maintained a good moral character, and thus far, (during a long pilgrimage in life's thorny wilderness,) has lived a virtuous, worthy and useful citizen. But what avails grey hairs, or virtue, or moral worth, when without the pale of orthodoxy—I blush at the idea of a code of laws that will shut the door of heaven against me. But, Mr. Editor, the attempt which is manifest in the following communication, to take from an apparently pious individual, those "unalienable rights," which are guaranteed to all by our republican government, and which were purchased by our forefathers, and sealed with their blood; will give your readers a fair specimen of that exclusive and persecuting spirit, which usteds, who "deal damnation round the land," and who overlook a disposition to wrest those dear bought rights from all who differ with them in opinions, wish to have us adopt and practice. But, whether we do, or do not, the edict of their king had gone forth. Should the Doctor however, consider us unskilful and impatient followers, premature in commencing that good work, he will do well to give them a word of caution, and admonish them to "put up the sword," till (he) Dr. is ready to give the word of command; lest peradventure, the enemy of heaven be on the watch for a position these righteous phrases thought, as the Doctor had given his opinion, that Universalism never had the right to testify in civil courts, that it was high time to act against the laws, especially, when it is so derogatory to their [orthodoxy's] pure republicanism, and so detrimental to their civil and religious liberty—hence, as the said Justice had "Moses' law," he thought he had a right to cast the first stone. But fortunately, it appears, he was admonished of his wickedness by a lawless person who desired to keep his hands clear. "Then can any judge any man before it know what he doth?"

C. SUPERSTITION, OR "DEATH IN THE POT."

Dear Sir—I will take the liberty to relate the proceedings of a court recently held in the county of Oneonta, and the doings of which were not a little humiliating to my aged feelings, I can assure you; neither indeed, could I help feeling somewhat indignant at an attempt to outrage, with every species of violence, the natural feeling and equality. The following, as near as I can recollect, were the proceedings of said court.

On the 13th inst. I was called upon to attend as a witness for the plaintiff, before one of the justices in said county. After the Counsel had got thro' examining the witnesses on the part of the plaintiff, I was called on by the Counsel for the defense to give the story of the pot which was sold to the plaintiff, as not being a competent witness on account of my religious sentiments. The court tolerated the plaintiff's counsel, to interrogate me and cross examine me, and I was then asked to come before a lawless person, who was not before a lawless person, who was not before.

Apply to the 2d Book of Kings, i.e. chap. 38, 39 and 40 verses. And Elisha came again unto Gilgal; and there was a man of比較短的文本。
not. So they poured out for the men to eat; and
it came as they were eating of the potage,
that they cried out, and said, O thou man of
God, there is death in the pot; and they could
cannot eat thereof.

The counsel for the defendant, after some
length of time, found a revived law on the sub-
ject, which admitted the testimony of a wit
ness although he did not believe in the woman.
and then it was in the mind of the court, whether
it would be legal for him to reverse his
decision after passing judgment on that point.
but after argument of counsel, the court reversed
his decision.

Now apply the 41 verse of the above chapter.
"But he said, then bring meal, and he cast it in
the pot, and he said, pour for the people of
the Lord, and there was no harm in the pot." I am a
firm Universalist, and shall not renounce my
belief so long as there is no harm in the pot,"
but shall continue to put my trust in the teach-
ging of the Lord, as it is impiously cal-
ced, to which I allude, but it is enough for me
to know, that it has your approbation—and
hereby address this to you.

Pastoral of a small village a few days
since, in the Mail Coach, west, myself and fel-
low passengers were bailed, while stopping at
the Post office, by an aged lady. She read the
book to a young girl who presented me a paper
setting forth the piteous, and wretched condi-
tion of the old woman, and enti-
trating for assistance. She certainly ap-
peared of pity—it appeared she was
blind, probably from age, as she was very
advanced in years. The writing she presented
spoke of her very deplorable condition, and that
she had none to provide for her, and praying
that they might not in vain, signed, "S. Da-
vie." She was as well clad as squaws are
in general, and seemed to enjoy a good share of
health and bodily strength, as well as being
out of difficulty, both from, and to the old house
where she had taken a convenient stand to pro-
claim her present and her petition to travellers
that were passing. When I was at first disposed to give her
something, but was anxious to know who Mr.
Davis might be. Again the question occurred.
What could she mean by the poor old
woman of stage passengers? They carry no pro-
visions, no spare clothing suitable for the na-
tives, no indians corn, blanket—nor could
the passengers of the stage have learned of them,
for they are not seen by the drivers, for the
indian use. What then could Mr. Davis think or hope the old
woman would get of the passengers except money?
But another query came up, viz: What use
could the old woman make of money suppose I
should give her some? What would be done
with it? To whom would she transfer it? If

tions, which render him the noblest work of God, and capable of glorifying his creator?

By tracing man through his gradation of improvement, we meet with innumerable evidences of his progress along the path of wisdom and happiness. We may learn from what man has been, and what he is, what he must be—what he is capable of becoming. But what he may be is beyond our ken.

Who shall set boundaries, prescribe limits, and say, "thus far, and no farther, shalt thou go; and here let science be stayed?"

The sun has ascended the hill of knowledge to a considerable distance from its base; yet he has not reached the temple of happiness. His life is yet a scene of或多 and mystery, groans and beauty, triumphs and horrors, joy and sorrow, beauty and ugliness. His intellectual faculties, his moral dispositions, his inclinations, his desires, his passions, in a word, all that constitutes his nature, are not yet fully developed.

The present wretchedness of the world, owing to instruction and to correct knowledge, to wisdom and improvement? Nay; it is rather a symbol of the struggle and conflict of the two great principles of good and evil, for the control of the human mind, and its ultimate destiny.

Instruction has done much. It may do more. We must turn our thoughts inwardly—we must examine the affections and passions, and endeavor to ascertain their powers and properties—we must look abroad upon the world to which we are attached—ascertain the legitimate consequences of our actions—become acquainted with the fitness of things, and learn what is subservient to the welfare, prosperity, and happiness of man.

If the world is not happy, neither is it likely to be, under the present system of things. There must be a general renovation—a universal reformation. The pillars of superstition must be overthrown, and the foundations of true knowledge must take the place of ignorance, and the mind must be freed from the trammels of unreason, credulity, and the shackles of superstition.

We all know, in a greater or less degree, the indolence nature of early infancy, the impression it makes upon the child, and the impression it leaves upon the mind. It is an ancient and wise adage, that the temper of the mind is owing much to the first principles it imbibes.

"Education forms the common mind, just as the twig is bent, the tree's inclin'd."

Would you wish, kind reader, as a philanthropist, to direct the youth to the temple of unqualified, by turning their feet into the channels of virtue and moral integrity? Let them lay hold of instruction, and keep her, for she is the life—let them be taught just principles—teach them to prize and covet those principles, and to duly respect the knowledge and skill that go with them. Let them thoroughly understand the intrinsic value of knowledge, and learn to duly appreciate the worth of honesty and justice.

As a community of social beings, united in a confederated compact, in order to harmonize the hitherto warlike, all its parts must mutually be blessed. We know that the sin of one child of disobedience generally affects more than the transgressor, and it moral improvement depends upon the development of the understanding, and the imbuing of just principles, then proper instruction must extend to all departments of education. It must commence with the principles of the heart, and extend to the extremities of the body. A universal system of education and improvement, must take the place of those measures of cultivation, which confine their blessings to a contracted jurisdiction. Let all be taught from the least to the greatest, and then great will be the peace of our children.

L. L. SADLER.

AMERICAN BIBLE SOCIETY.

The American Bible Society professes to issue its Bibles without Note or Comment. What are the facts? And what are the opinions and conclusions of its members? The parable of the sower is not a political allegory, but a picture of the world, as it is written in the last judgment. Now, this is not only a note or comment, but is one of the truths of which is questioned by men in the United States, who are in favor of the Bible Society either to strike off these offensive appendages of the Divine Word, or else abandon the preception that they circulate the scriptures "without note or comment."

[From the Philadelphia Inquirer.]

We shall be less satisified than some of our contemporaries in viewing the prevailing fashion, adopted by men of wealth, of living close, and solicitous lives, and then buying their way to Heaven by leaving bequests to charitable, missionary and other institutions. Several instances of this kind have occurred in this city within the last seven years. Men who have performed no act of liberality while alive; who have been daily occupied in their business, and have never thought of giving a thousand dollars to one public institution, twenty thousand to another, and a hundred thousand to a third. They would render an infinitely more acceptable service, in the eyes of God and man, by bestowing their wealth upon the poor, the orphans, the widows, and the sick, and then purchasing for themselves the assurance of a better life in the hereafter.

The inhabitants of Salem, Mass., have given Mr. Huntington, the warm advocate for the exclusive bill, incorporating the American Temperance Society, liberty to stay at home during the next session of the legislature, choosing to live in poverty and to attend to the business of his law office. A vigorous effort was made by his orthodox friends to prevent him from attending and voting without effect. Mr. Sultonna, at his own request, was not a candidate.

ARABIC SAYINGS.

Reside where you will, acquire knowledge and virtue; and they will stand thee in the place of ancestors; that man is best who can say, "See what I am," not he who says, "See what my father was." When God would display in broad day a hidden virtue in the shade, he exciteth against it the tongue of the envious. If the flame did not catch every thing surrounding it, the exquisite perfume of the aloes would be unknown. This life is an object of dread, the thing which we look upon, and which attaches himself; we never are; what is past is dead; what is to come is hidden; thou hast only the moment in which thou breathest; thy life is divided into two portions; consider well what they are; that which is gone, is a dream, that which remains, a matter.

A BULL.

A writer in the last number of the "Unitarian Advocate," in defending Unitarianism against the charge of making no provision for the salvation of his children, says: "One of the most affecting charges against Unitarianism is, that it is not a religion to die by." To this he answers, "I would solemnly enter a protest against this unjust sentence, from personal experience."
HAPPINESS.

Say, what is Happiness, and how defined?
Is bliss for All, or for a part designed?
If God form'd all, and all things comprehended,
Were they designed for good, or wretched ends?
If God is Love, no ill design He knew;
The good of all was what He had in view.
Is God unchangeable? He is. If so,
His purpose aim can change cannot.
If then, He once designed the good of all,
Nothing beneath that blissful sphere can fall;
Thus we, more comprehended, all to that point must ultimately tend.
Can perfect bliss, imperfect beings know?
Or, with the mind, by culture must it grow?
Terror and pain, the precursor bliss we know.
The more we know, the more we have of this;
The more of truth and knowledge we discern,
The more we see how much there is to learn;
And still the more of bliss we advance, our capability of bliss, enhance:
The higher in refinement, then, we go,
The more complete the happiness we know.
'Tis then, all might be happy, if they would,
Implies, it must be, not by seeking good:
For all pursue, and fair would grasp the prize,
There's no such bliss as is enjoyed;
Altogether pursued by each, with different aim,
All the pursuit of happiness may claim:
The more correct our views, by which to gain,
The more complete the bliss we hence attain.
Hence, blest as their capacities allow,
All are as happy as they can, now;
All happiness, proportion'd with alloy,
To the capacity's fitness to enjoy.
How, then, can perfect bliss reward our toil?
Is it the fruit of an immortal soil?
Fixed to no point, is genuine happiness;
But still it as progress.
Some certain bliss in each condition lies,
As perfect as the state it happiness.
Complete perfection never can extend
Beyond the highest bliss we can.
At stationary bliss, could we arrive,
That fixed condition it would not survive;
No happiness, would the attainment bring;
From new enjoyments must new pleasures spring;
To more perfection, still, must we progress—
This, and this only, has the power to bliss.
Can beings still to more perfection tend
And this progression never end?
A finite being cannot compass all;
Must, therefore, short of full perfection fall;
Infinite knowledge, nor can possess;
In knowledge, therefore, ever may progress.
To more perfection, may forever rise.
Which, still, proportion'd happiness supplies.
However high the sphere of bliss we fill,
There yet is room for rising higher still;
And still, as truth expands the growing mind,
In new enjoyments, taste, more still refin'd;
Still, to the source of bliss, approximate,
And thus our happiness perpetuate.
Hence, beings of intelligence possess'd,
Are made progressive—progression blest;
And tho' the mind and higher rise.
Beyond them still some bliss more perfect lies.
If none can reach the highest point of bliss,
'Tis no more, than all createdlihood;
For no extreme, we more admit,
Ever exists without an opposite.

.MODERN HISTORY OF UNIVERSALISM.

Just published and for sale at the Trumpet Office, 40, Cornhill, Boston, The Modern History of Universalism, from the Era of the Reformation to the present time. By Thomas Saffinmore, pastor of the First Universalist Society in Cambridge, Mass. Those who hold subscription papers, are requested to return them immediately to this office; and subscribers, we trust, will make arrangements to take their books as soon as possible after publication.

The author has been upwards of five years in collecting the materials for this work; he has steadily pursued this purpose without regard either to labor or expense. It is divided into eleven chapters. Chap. I. contains an account of the Anabaptists, and their conversion to the doctrine of Universalism at the time of the Reformation. Chap. II. treats of the same class who defended this sentiment at the same time in England. Both in Germany and England they were condemned for this point of their faith. In Chap. III. an account is given of those who defended Universalism in England during the 16th century; and a second account is given, where the penalty of death was denounced on those who denied the doctrine of punishment in a future state. Chap. IV. contains sketches of those eminent men, Dr. Henry More, Archbishop Tullotson, Dr. Thomas Burnet, William Burnet, Sir Isaac Newton, Dr. Samuel Clark, Dr. George Cheyne, and the Chevalier Ramsey. Chap. V. presents sketches of the history of Universalism in various countries, as Germany, Holland, Switzerland, France, Prussia, Italy, Ireland and Scotland. In Chap. VI. the history of Universalism in England is closed, as far as relates to the spread of that sentiment among various denominations. In Chap. VII. the history of Universalists in England, as a distinct sect, is given. In Chap. VIII. will be found traces of Universalism as it existed in America before the arrival of Mr. Murray, and the history carried forward to the conversion of Mr. Whitcher. Chap. IX. will contain it from the conversion of Mr. Whitcher to the formation of the General Convention. Chap. X. will contain a history of the Convention; and Chap. XI. an account of the present condition of Universalists throughout the United States.

This is, in fact, a continuation of the Ancient History of Universalism, as it takes up the subject where it was left by the author of that work, and brings it down to the present time.

The author has increased the price of the work to himself, in order to be able to pay the mechanical part well done; believing that the Universalist public will not permit him to be a loser, since, from the very nature of the subject, it must be interesting to them all.

The work contains 450 pages. A copious Index of the whole is appended. Price $1.50 bound
-$1 in boards.

The above works are for sale by the Editor of the Magazine and Advocate.

We have received the first number of the second volume of the "Watertown and Repository." It is in a new dress, and enlarged size, at $1.50 if paid within three months—$1.00 at the expiration of that time and within six months; after which 25 cents will be required for every three months neglect of payment.

MARRIED.

At Marcellus, Oneida Co., on the 3d inst., by Rev. Jacob Chase, Mr. Samuel Giles of Cato, to Miss Betsey Burke, of the former place.

OBITUARY.

Died, of dropsy, on the 12th inst. in the town of New York, near the river, Mr. Wm. Sexton, in the 43d year of his age.

Mrs. Sexton had long since turned her back upon all those that desire to teach merely the dead letter of the law that was given by Moses, and had been a firm believer in the new covenant, and follower of the Holy Spirit that guides into all truth, life and salvation. It was impossible for her to come to herself or be heir to anything as she went on till the days of the resurrection of the dead. In a protracted and painful illness, she manifested a cheerful patience and truly Christian resignation. She comforted her family and friends, by assuring them in the moment of her dissolution, of the increasing confidence of her faith in the salvation of all men. Every arrangement was made by her own direction, for her funeral; and bidding an affectionate farewell to her friends, she died with composed, and in full hope of a joyful immortality with all mankind. At her request, made on Tuesday previous to her death, the writer of this article preached her funeral discourse, from 1 Cor. xvi. 50, to a very numerous and attentive audience, who evinced their respect for the deceased, in the tender manner of their address, and in the appreciation of his friends, with those that mourned the loss of this amiable woman and valuable member of society.

At Hartford, Conn. on the 23d inst., after a long and painful illness, Mrs. Esther Welles, aged 60, wife of Dr. Sylvester Welles.

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COMMUNICATIONS.

[For the Magazine and Advocate.]

REPLY TO A SERMON,

PUBLISHED BY REV. E. W. GOODMAN,

ENTITLED, "Proofs from Reason and Revelation that the Doctrine of Universal Salvation is without Foundation."

"Ye say the way of the Lord is not equal."—Ezek. 33:15.

It is obvious at first sight, that Mr. Goodman has occupied in the outset twelve pages of his pamphlet in assertions, bare assertions, attempting to prove by them, that Jehovah will punish what he calls, the "finally impenitent" to a never ending eternity. He asserts that "reason" and revelation, both declare that those who are sent to hell, will "sin with a higher hand" than they did while they remained in this world! "Proofs from reason and revelation, that the doctrine of Universal salvation is without foundation!" This is the title of his pamphlet; in view of which, I ask, why God wills the salvation of all men? See 1 Tim. ii. 4. Or why Jesus Christ, by the grace of God, tasted death for every man? Heb. ii. 9. Or why is it said that Jesus Christ is the head of every man? 1 Cor. xi. 3. Or why is it said that he is the propitiation for the sins of the whole world? 1 John ii. 2. Or why is the gospel which is the power of God unto salvation, must be preached to every creature, if it is not the "purpose" to save every man? On his 27th page, Mr. G. stated, "All God's purposes are from eternity to eternity, and as they originate in perfect purity and absolute holiness, they are all executed in righteousness," from which I learn (if this is true), that God never had a "purpose" to save every man; consequently it is unreasonable and unscriptural to exercise faith, hope or charity, for the salvation of all men; for God Almighty "purposed" that a part of his offspring should be doomed to roast in the lava of hell eternally.

How will Mr. G. feel when I tell him, "For other foundation can no man lay than that is laid, which is Jesus Christ?" 1 Cor. iii. 11. Will he not see at once that he has in effect "denied the Lord that bought him," and set at nought the testimony of all God's holy prophets since the world began? See Acts iii. 20-21. I earnestly pray God to deliver me and all my heathen brethren from all such Missionary contradictions of the holy Bible! Here are his words: "the Universal doctrine is without foundation."—Now if this is so, God has not laid in Zion a "foundation" worthy of our trust or confidence! The serpent contradicted God and said, "thou shalt not surely die," and thus was our mother beguiled. Now it is written "in Christ shall all be made alive." 1 Cor. xvi. 21. and the old, subtle, contradicting, lying, inad- pudent serpent, has again assumed the priest's office and gone to contradicting, with all his art, this notable scripture, and asserts, "If universal salvation be not false, then Christ has died in vain."

While examining the reasons given by Mr. G. in support of eternal torment, I notice his tenth page, where he writes, "The nature of God is uncompeled, and hence he is one and always the same"—"as therefore there is no contradiction in the attributes of God, there is no foundation for supposing any inconsistency between the acts that spring from them. God may then, if he please, by the exercise of his justice, punish one sinner eternally, while his mercy affords the other (infinite sinner) an everlasting salvation; and there cannot be a contradiction in these acts, because the source whence they proceed is one and perfectly pure." To express my view of the statement just made, I must use my own language, and say:—The nature of God is one, and all the acts that he does are consistent with themselves. He may then if he please, by the exercise of his oneness, punish one infinite sinner eternally, while his oneness saves the other infinite sinner with an everlasting salvation!

Reader, do, for God's sake, see what a representation Mr. G. has given of the character of God!

Without any regard to the welfare of the delinquent, he considers it is perfectly right for God to be as partial as he has represented him to be, in stating that God may, if he please, punish one sinner eternally, and save another sinner, equally as undeserving of it as the first, with an everlasting salvation.

If he should say it would not be partial thus to act; I ask what different character God must possess to make him partial? Or, what language would express partiality, if his does not? There cannot be a contradiction, (he asserts,) in the acts of saving or damming sinners to all eternity! Thus spake the great parson Goodman: but I conceive that were he to be eternally tormented in hell, he would, ere long, doubt the purity of the nature of his sufferings, and confess such partial logic to be the mark pandemium from whence it sprang. James, iii. 15. and ii. chap.

Mr. G., as if resolved to make the absurdity as ridiculous as possible, goes on to assert, that "sin is an infinite evil," and in a certain instance, he asserts it to be unanswerably good reasoning, to say that those who are sent to hell, will sin with a higher hand and be constantly making new additions to their infinite sins! See his 19th and 20th pages. "The murderer under the sentence of death, on being told by the Universalist minister that he had nothing to fear but punishment for a limited time, replied, that as for the matter of going to hell, he rather desired it than otherwise; that he might have an opportunity for punishing his enemies. But, says he, reason teaches me that the torments of hell are of endless duration, and his reasoning was this: for more than eight months I have been confined in this prison: do I grow better? No, but I am conscious of growing worse at heart, the longer I am confined. Just so in the prison of hell:—I shall there sin with a higher hand, and be constantly laying the foundation of future punishment still broader and broader." Mr. G. asserts this to be "unanswerably good reasoning." Therefore I shall put it under examination. Those who are sent to hell, we understand, are those who deserve infinite...
ite punishment, which is justly their due; and when they arrive at the state that God "pursued" from all eternity they should arrive at, then they are to grow worse at heart, the longer they are confined, and sin with a higher hand, and be constantly laying the foundation of eternal damnation still broader and broader! Good God! can endless misery have an addition made to it? Or is it possible to have a broader foundation than is already laid? Or how can an infinite sinner grow worse at heart continually? Is there a degree above infinity, on the scale of evil? And if there be, what will God do in this case? Is he more than infinite? And if not, is not an infinite sinner, who is growing worse at heart continually, more than an equal match for Omnipotence?—Would Mr. G. have brought forward this murderer to prove endless misery, if he had not been able to prove it by the mouth of God's holy prophets? I know not; nevertheless, I am willing to receive his testimony, if it is beyond the power of the universalist minister to withstand it.

It is a given point that no effect can exist without its antecedent cause; and it is equally evident, that nothing can be of an eternal duration, unless it be either essentially so in its nature, or else is produced and kept in existence by an eternal or first cause. Now if it be admitted that God is the primeval cause of all things, the conclusion irresistibly follows, that universal holiness and happiness, will be the final result. Here I propose to prove that the eternal God, himself, turneth man to destruction. See Ps. xc. 3. "Thou turnest man to destruction and sayest, return ye children of men!" and to learn that this was the "purpose" of God, see the context in connexion with Rom. iii. 1—20. v. 18—21. viii. "If I find then, a law, that when I would do good, evil is present with me." These may suffice for proof, that "the creation was made subject to vanity not willingly," "that every mouth may be stopped and all the world become guilty before God."

For proof of the glorious sequel, see Mr. G.'s 7th page. "God will overrule both good and evil so as to produce the greatest good." Opposed to the testimony of Mr. G.'s bloody witness, the murderer, is the testimony and reason of Jehovah. Isa. i. 18. "Come now and let us reason together saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." Ps. xxx. 10. "For yet a little while, and the wicked shall not be: yea thou shalt diligently consider his place and it shall not be." Prov. xi. 31. "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner." If the cogent reasons above named are not to be depended upon according to their object, I will not believe Mr. G.'s hellish murder, though he should come forth accompanied by all the ghostly, fiend-like demons of hell.

It is to be regretted that my opponent has insinuated that God's "purpose," in introducing man into this sinful world, was to save one sinner, who deserved endless misery, with an everlasting salvation; while his uncompromised perfection should consign another sinner, no less deserving, to an endless hell; and then, as if to prop up his other assertion, he asserts again, "there cannot be a contradiction in these acts." So, by this rule, endless misery is as much to be desired as endless happiness: and we find the murderer reconciled to the mercy of God in that respect, desiring the privileges which God's "purposes," from eternity to eternity, he should have. Once more, return to his daring theme of endless misery, so vehemently plead for, on his 4th, 5th and 9th pages, where he asserts that reason teaches us that it is not inconsistent with the holiness, justice, goodness and mercy of God; and that such perfection does absolutely require of the sinner, never-ending misery. See page 4. "That God is holy, and infinitely so, will not be denied. This infinite holiness, all will admit to be an immmeasurable quality belonging to the mind of an immortal and infinite being." "On the other hand, it may be asked what is sin? and the question may be answered by saying, it is a quality of mind or thought, directly opposed to holiness." "If it is opposed to holiness at all, it is opposed to holiness in a perfect whole," and so becomes at once an infinite evil." In view of those several quotations, I fear would know, how it is possible for a finite mind, to contain an equal opposite to an immmeasurable quality? it being infinitely above his knowledge or conception; and to go further, I perceive an immmeasurable quality is, and eternally will be ALL IN ALL; and to assert the contrary, is a palpable contradiction and paradox.

He asserts, "God's holiness is not capable of being divided into parts," and says, "it is clear, that sin in its opposition to holiness, cannot be thus limited!" Here comes the solaceism, viz: immmeasurable holiness and unlimited sin; or unlimited opposition to the infinite perfection of God! Will Mr. G. hereafter attempt to measure sin by number or magnitude? Will he attempt to prove that unlimited sin is more subject to the control of God, than God is to unlimited sin? If sin be unlimited in its nature, how much room is there unoccupied for the existence of any other principle in man or nature? Does not the idea of unlimited sin, destroy at once, the idea of a God, or principle of unlimited good?—It surely does. Is not immmeasurable holiness circumscribed by unlimited sin? If sin be infinite, it will neither admit of addition, diminution or equal. Will Mr. G. still contradict the plain testimony, and assert that sin is consistent with God: or, that which is tantamount to it, viz: sin is infinite in its nature? I read on his 4th page, "The very first idea that even a heathen entertains of the being of a God, involves the utter incapacity of any moral creature, in attempting to comprehend the nature of God, because reason teaches that if there be a God, he is absolutely and entirely perfect in all his attributes."

Dear reader, what think you of such logic as this? Mr. G. has capped the climax, and given us a ramification of his clerical attributes, in very deed!

"Every moral creature utterly incapacitated to comprehend the nature of God?" Mr. G. has, with one fatal stroke, cut himself off from any further notice as a theologian, and dashed his reasons, drawn from the nature of God, into ten thousand pieces? Will he strive in future to prove that "the nature of God is uncompounded?" Or will he attempt to show that God is good, holy, merciful or just? How does he know what he has asserted in relation to the nature of God? By what means has he learned that the perfection of God is incapable of being divided into parts? What will our Orthodox brother do with his multiplied assertions, that reason teaches us that the perfection of God requires the sinner to be punished for all eternity? By what method has reason taught my opponent, things which he is utterly incapacitated to comprehend? Without being incapacitated to comprehend the nature of God, Mr. G. would deceive us into the belief, that the holiness, justice, goodness, mercy and love of God, require the endless punishment of every sinner! He must, before I receive his testimony, convince me that John Calvin, Dr. Hopkins, the murderer & himself, have been inaugurated into the incomprehensible mystery of the nature of God, which God knows he never can do, if Mr. G. has told us the truth.—See
his 5th page. "The argument stands thus: It has before been shown that the nature of sin is as extensive as the holiness against which it is committed," How does he know all this? What a pity it is, that this bold despiser of "God's common salvation" had not been better employed. What a saint-like figure he would make in preaching what he calls the gospel to the heathen: the nature, and consequently the character of God, lying as it does, completely beyond the utmost reach of his conceptions! Reader, how does he know but he has heretofore been delineating the character and nature of the devil? I verily believe he has, for it is utterly impossible for him to know the nature of God. Will he charge me with turning serious things into ridicule? or will he not rather be cautious of attempting to comprehend the nature of God, or even a part of his nature? for he asserts, God's perfection is not capable of being divided into parts? See his 4th page.

Now for the sake of the subject, I will admit that the uncompounded perfection of God does require the endless punishment of every sin: because committed against a holy God of infinite perfection. Therefore, the benevolence of the Deity, as revealed in the holy scriptures, is no argument for the salvation of wicked men; for the benevolence of God opposes every wicked man with a fixed determination, and in a way to bring him to endless punishment. Don't be astonished at this, kind reader. - I trust and believe we shall all land safe; the testimony of John Calvin, the murderer and Mr. G. to the contrary notwithstanding: I conceive the "nature" of God to be love. John says, "be that dwelleth in love, dwelleth in God, for God is love." 1 John iv.

If God has created beings which he knew must be endlessly miserable, I can see no difference between the act which brought forth those miserable beings and the most malevolent act which ever entered the imagination of a demon.

Why does not Mr. G. assert plainly, that the love of God requires the sinner to suffer endless misery? Why does he call it justice? Why does he attempt to prove that the rich man in hell, is now realizing evil things from the mercy and love of God? Reader, if you have ever prayed for the salvation of sinners, according to Mr. G., you, and opposed to the holiness of God: that for that requires sin to be punished endlessly; consequently you are guilty of infinite sin, and must be consigned to eternal hell by the immortal love of God; where you will make new additions to your infinite sins. See Mr. G.'s 20th page. If the uncompounded perfection of God requires sin to be eternally, or rather endlessly punished; and this is supreme goodness and mercy, &c. I ask, what is supreme evil, injustice, and unmerciful cruelty, but that which opposes and endeavors to prevent the eternally cruel, barbarous punishment, or the endless misery of sinners?

If our blessed Saviour came into the world to save sinners, what could he have done more contrary to the nature of his God, & our God? What would more completely constitute the nature of a devil, than to oppose endless misery? Verily, a conviction of the truth causes me to affirm, that Mr. G. is the greatest cripple in reasoning; of any philological divine I ever knew; for he has wholly destroyed all his own arguments in support of endless torments, as the endless misery of the whole human family; and I fear would ask our orthodox brother, if he is desirous to be a partaker of the divine nature of fire and brimstone? On his 7th page he states, "God must and will protect from the assaults of sin all that is in its nature truly good." And on the same page he says, "Finding then in man, as we certainly do, a propensity to promote his own and the general good," &c. Here I find my opponent arguing the annihilation of sin. If his argument be true, God's goodness requires him to protect this good principle in man, from the assaults of sin, i.e. make an end of sin and bring in an everlasting righteousness, and destroy the last enemy. A man travelling in the dark, is as likely to run against an object he wishes to shun as he is to avoid it. Such is the case with Mr. G. in opposing the "restitution of all things." He has been unfortunate enough to contradict what he has stated concerning this good principle in man, on his 19th page, where he tacitly condemns man as being totally depraved.

He states again, that God does overrule both good and evil in such a manner, as shall ultimately result in the greatest good. Now unless the Hopkinsonian sentiment, that the misery of a part of God's offspring is necessary to enhance the happiness of the other part, be proved, we shall rationally conclude that our kind, providential Father, will overrule and supercede sin, in such a glorious manner, as shall convince every one of his intelligent offspring, that the sin and vanity they were subject to, was absolutely necessary, in order to enhance their happiness in the eternal world. - But knowing brother G. to be opposed to this sentiment, I ask, would not the complete holiness and happiness of every creature composing the universe, constitute the greatest possible good of the universe?

Mr. G. strenuously contends, on his 26th page, that the ability of God to destroy both soul and body in hell, is sufficient data to prove, that God certainly will destroy both soul and body in hell. On the same page, he opposes with all his might, the ability of God to save every man, & will not even allow that there is the most distant probability of God's saving all those he is able to save.

Again he says, "Will the Universalist be so good as to tell us, why God permitted our first parents to fall from the state in which they were created? But if he declines the explanation, as being too mysterious for his comprehension, then let him cease to find fault with other matters of revelation that are entirely beyond the reach of his reason." The answer is ready: - God did not suffer our first parents to fall from the state in which they were created, and I challenge Mr. G. and all his coadjuvants, to prove the contrary.

Moses says God created man in his own image. Gen. i. 27, and St. Paul says, that Jesus Christ is the image of the invisible God, the first born of every creature. Col. i. 15. Jesus is said to be the brightness of his Father's glory and the express image of his person. Heb. i. 3. Again—"the head of every man is Christ." 1 Cor. xi. 3. What does Mr. G. mean by other "matters" of revelation, that are entirely beyond the reach of our reason? Does he mean that the revelation of God is unreasonable? or does he mean to set at variance reason and revelation? or does he mean the revelation of God contains "matters" that are not revealed? If so, I ask Mr. G. how he came by the knowledge of such things or "matters" as are not revealed to man's conceptions? Is he not hinting at what is called the secret will of God? How does he know that the Universalist finds fault with other "matters" of revelation that are entirely beyond the reach of his reason? Does he not affect a wisdom above what is written, and above what is reasonable? He certainly does. I conceive he would have done better to let those "matters" of revelation, which are entirely above our reason, alone; for to me, it does appear ridiculous for the disciples of John Calvin thus to wrest the word of God. In the first place, to certify that reason teaches us that we are utterly incapacitated to comprehend the nature of God; and then to assert that God has made a revelation that is entirely beyond the reach of our reason, is the most silly, puerile gibberish that I ever saw written by any enemy of the doc-
trine of universal holiness and happiness. On his 11th page, Mr. G. says, "The first proposition with the advocate of universal salvation should be, the injustice of God in the eternal punishment of a helpless sinner." Here I beg leave to correct Mr. G.'s mistake, and inform the reader that we never have been reduced to the necessity of borrowing from orthodoxy such pitiful, despicable mummery in order to prove the universal, unchangeable benevolence of God. We have a more pure word of prophecy, viz. the Holy Bible, which we deem amply sufficient to prove that God's tender mercies are over all his works. Ps. cxlv. 9. And we have God's Will, as revealed and testified by the mouth of all his holy prophets since the world began: which Wild Jesus Christ executed and sealed with his own blood. See 1 Tim. iv. 4; Eph. i. 9, 10; Acts, iii. 20, 21; John, vi. 33—51; xli. 32.

Now, I will give the Hopkintonian a proposition to build the heaven-dishonoring and devil-gratifying doctrine of endless, unmerciful torment upon. viz. The partiality of the Limitarian God in electing from all past eternity one sinner to be holy and happy; and reproducing another to be eternally sinfull and miserable. And if this be too faithful a mirror, let him refer to "John Calvin's five points." See Mr. G.'s 12 page. "Either sin is an infinite evil or no stonemen is necessary, and if the doctrine of universal redemption be false, then Christ is dead in vain." (In view of Calvinism), I ask why? Because God from all past eternity has predetermined that mortal finite man should commit infinite sins, by fulfilling his "purpose" which is "from eternity to eternity," in order that the "uncompounded perfection of God" might make an infinite stonemen for the Elect who never were exposed to endless misery; and the Non Elect might be made endlessly miserable for the sin of unbelief; viz. for not believing themselves to have been eternally reprobated by the 'nauseous disposition of a God who has made a revelation that lies completely beyond the reach of their reason! Therefore if partial salvation be true, Mr. G. will have his prayer answered, and see the consistency and efficacy of eternal, ceaseless torment exemplified in the stonemen which was not intended by Jehovah, to be sufficiently extensive to embrace the whole progeny of Adam! See once more his 26 page. "The Universalist cannot tell why God should not save all his race as well as one, or why a part of mankind should be made eternally happy while the rest must suffer eternal pain," &c. Here I will stop to thank Mr. G. for doing us justice in the statement just read. O, no! we cannot tell, why our good God should be so partial as he is represented to be by his enemies, the Calvinists; and we are willing to confess, these "matters" are completely above our present comprehension.

We respectfully believe there is no respect of persons with God, and that his ways are equal. Therefore we surely cannot tell why God "from eternity to eternity" should have a "purpose" so partial as to save one sinner, and eternally damn another, no more deserving than the first. He next asks "Why there ever was a division among holy angels?" To which my reply, there never was a division among holy angels! How they were ever divided? I might with the same propriety ask Mr. G., who the devil's grandfather is? but I deem it wrong to follow his example of asking irrelevant questions. I am grieved to be compelled to use such severe language in this reply to brother G. and did not deem it absolutely necessary in repelling his unprovoked attack upon "the restitution of all things," I would gladly refrain. (To be continued.)

Extract of a letter to the Editor, from B. W. BURK AND SADLER, Albana, May 24th, 1830.

B. Skinner—I am much pleased with things in Albany—although the society here is small, yet they appear to be well united, and much devoted to the good cause in which they are engaged. Last Sabbath we had a very respectable congregation; and I think I never preached where hearers seemed to give better attention, and take a deeper interest in the subject. They appeared to be truly earnest; and I believe as determined, by every word, that they must do all in their power; and so with the style being more elevated and serious, the ceremony with the style being more elevated and superstitious, and establish here the peaceful kingdom of the gospel. They have been a plain, natural, and simple, and though it is small, yet it is theirs—they owe nothing for—and at present it answers their purpose very well.

It is a happy circumstance, in my estimation, that they are independent of their enemies; and that they have a place, though a humble retreat, where they can resort at all times when they please, and worship without fear or molestation. I sincerely wish our country people, where they are destitute of meeting houses, would humble themselves, and go and do likewise, and lay aside that vain notion, that they must wait until they are able to build a great house and tall steeple, or in other words raise a temple of fame merely to overthrow their enemies—when the fact is, the longer they wait, after the proper time is over, the less able they are to become, and the more numerous and strong their enemies become. Let us, therefore, at all times, exhort them to be and do so. They will find to do what they may do quickly, do it with all their might—last the evil day come upon them, and their destruction as a whirlwind. Now is the accepted time, now is the day of salvation; let us work, therefore, while the day lasts, lest the night come in which no man can work. We have much to do—do the mountain of orthodoxy to which almost to the cloud; but if we have faith, like a grain of mustard seed, we shall, no doubt, finally remove it, and cast it into the depths of the sea.

Extract of a letter to the Editor, from Frederick Town, Ohio, on SUNDAY SCHOOLS, &c.

B. Skinner—I must advert to the state of our case in this place, in reference to the progress of truth: her march is slow here, but I think progressive and certain. The writings of Universalists are beginning to be more generally read and noticed, and the benefits thereby will be reaped by the expectations of the most sanguine. Although the benign and moral influence of the doctrine of God's universal goodness does not so far spread as we could wish, yet, Brother, it would gladden your heart to know that Dr. Ely's "Christian party in politics" has spread an alarm in our counties, and I have every reason to believe, will know no bounds but the destruction of the machinations of that party. His grand machine (viz. Sunday Schools) has met here with a decided opposition, how to prevent sectarian form. This fountain of Presbyterian monopoly will be dried up, and of course the streams issuing from it will cease to flow. Numbers of opposition schools have this season been started by the free citizens of this free state, where the National schools were started. I do rejoice that we have a Free School in this town; and never have I seen the inhabitants of Frederick so united as the late is in the school. There is, I believe, but one man in this school district but what is opposed (and warmly) to the National school, so called. The Presbyterians and Independents are thus divided; and (we are willing they should,) but we think our children have been taught Presbyterianism long enough, and that it is now time they knew the truths of the Friends of religious liberty adopt our plan, down would come Dr. Ely and his "Christian party in politics," which will alone keep the Presbyterians off the throne of America.

I continue to warn your fellow citizens of the danger they are in if they continue idle—warn them by warm and strong appeals to their under standing, and the consideration that can be drawn from facts; and may God add his blessing to your endeavors and the endeavors of all friends of equal rights and liberty.

I could just mention that the committee of the Free School made an offer to the rulers in the other school to compromise, unite the schools, and have but one, in which both should have the same privileges. The rulers in the latter school might have as much authority as the committee of the free school, and no more, and that sectarianism should not be suffered to enter the school; but strange has lately connected with Miss Adahine, Mrs. of course, manifested a determination on their part to rule. In the fact of this fair offer having been made, there is no mistake. I offered it myself, to three of those who met to appoint their officers, (and there were but four,) two of these were Deacons, and of course had the authority. When I made the offer, one of the Deacons said, "We will unite if you will come in to us"—I, e. we must submit to be governed by them, as the only condition of uniting.

Yours, &c.

Wm. M. A**.

The following note was found at the bottom of a chest of tea, imported by the Parthenian, by a gentleman from New York for the information of the person alluded to. There are eleven of the name of John Wilson in New York.

This box of tea should find its way in America, and should be opened by an American, I wish he would inform my brother, John Wilson, of New York, that I am in Pekin as a prisoner. 1829.

Wm. Wilson.

In Kittery, Me. Mr. JamesNeal of Portsmouth, this box of tea is to find its way in America, and should be opened by an American, I wish he would inform my brother, John Wilson, of New York, that I am in Pekin as a prisoner. 1829.
THE Universalist Society in Squam, Gloucester, Mass., or rather the Third Parish in said town, have resolved to build a new house for public worship.

ASSOCIATIONS.
The Black River Association will be held at Antwerp, Jefferson co. on the second Wednesday and Thursday in June.
The Convention Association will be held at Canton, St. Lawrence co. on the last Wednesday and Thursday in June.
The St. Lawrence Association will be held at Antwerp, Jefferson co. on the second Wednesday and Thursday in June.
The Southern Association will be held in Kingsport, Conn. on the second Wednesday and Thursday in June.
The Maine Convention will be held at Norwalk, Me. on Wednesday and Thursday, the last day in June and first day of July.

A FINE LITTLE THING.
Last Sunday morning, a little girl, about twelve years of age, who attends the Presbyterian Sunday School in this village, at Rev. Mr. Akin's church, returned after recitation, to the family with which she lived, with unusually animated countenance and high hopes of gratified curiosity.

"O, Mrs. S."

"I have a letter from my Aunt in Boston."

"Oh, what is it?"

"A letter from my Aunt."

"Yes, it's a letter from my Aunt."

"Does it have any money in it?"

"No, it has no money in it."

"What is it?"

"It is something, something very curious."

At evening, when the girl came home, her eyes sparkling with pleasure, she exclaimed, "O, Mrs. S. I've seen it—she showed me a little wooden idol—it was a fine little thing. Some of the scholars paid a shilling, some sixpence, and some three cents. The session room was crowded as full as it could hold. The man who had it said 'It is worth sixpence to see it, isn't it?' I thought it was? I had yellow eyes, and it was nailed to the back of it, and it fell over, and the scholars all laughed, and the man laughed, and the teacher put their handkerchiefs over their faces and didn't dare to look at each other for fear they would laugh and the scholars would see them."

"A fine little thing!" indeed, must such a piece of machinery, as the above, be, for the Presbyterians to procure money by, to impose on the public? The puppet shows in the name of piety, and to gull little children of poor parents out of their loose change, if they have it, or to take from them their last mite, to glut the avarice of sanctimonious hypocrites. This little wooden image, (probably manufactured in this country by the wire-man who manages the puppet,) is called a heathen god, and is said to be worshipped by the Brahmins, Hindoos, South Sea Islanders, some other heathens, and is exhibited for a show to Sunday School children for the purpose of getting money, and that, too, by the Presbyterians, on Sunday! And not only so, but this abominable and wicked practice goes on in the abused and insulted name of religion! Did ever monks such superstition, or

REVIVAL IN HARRISBURG, PA.
To the Editor of the Magazine and Advocate.

Dear Sir—The statue whence I derived the following sketch of a revival in the Presbyterian congregation at Harrisburg, (the seat of the Government of this state,) is very respectable, and certainly entitled to credit. If you consider them worthy, publish them in your paper.
The work of grace was prosperous under the superintendence of the Rev. Mr. Do- witt, stationed at Harrisburg, and the Rev. Mr. Norton, (a revival man,) from Reading. Prayer meetings were held nightly, and oft times through the day. Young ladies, not otherwise endowed in all respects, were forward in praying publicly; and indeed many of them performed wonderful feats in the eloquence of prayer. The godly parents, and their friends and prayed in their families, frequently, particularizing the different members of them, adorning them as sinners ripe for a lasting hell. These were all immediately filled with their saints with the name of piety, are even esteemed good and meritorious.
LEGACIES TO THE CHURCH—ALIAS THE CLERGY.

The following development of facts in relation to the finished craft, wily schemes and unbounded avarice of the Orthodox clergy, is of too vast importance to the public to be withheld from our readers. The letter of J. Scudder, the Orthodox Missionary to Ceylon, was first published in the "Boston Recorder," with its characteristic and unblushing impudence. It is now going the rounds of the Orthodox papers; and, last week, was admitted, (though with rather hesitating and dubious expressions of approbation,) into the columns of the "Christian Journal," of this village.

"Whoso readeth letteth understanding."—Psalms.

Pendleton, June 24, 1849.

To one of the Editors of the Boston Recorder:

My dear Sir,—My letter on the subject of legacies, written a year before last, has, I perceive, been brought before the public. I have indulged the hope that the subject of that letter has been seriously considered by many who are deeply interested in promoting the cause of Christ. As I then stated, all that I endeavored to impress on the minds of the legatees to the church obtains, the work of evangelizing the heathen, will go on very slowly, and thousands of millions be lost forever, before the gospel has a chance to arrive. Moreover, it will require a long time to get the whole effect of the American missionary movement. That much will be done to increase the contributions of Christians to Bible, Missionary, Tract, and other religious societies, there can be no doubt. You and I may live to see the day, when the church will deem it absolutely necessary to adopt, as one of its fundamental articles, that unless their members show that they love the Savior, by scattering their substance among the poor and needy, and giving up the salvation of their fellow men, they shall be considered as unworthy of a standing in it, and be excluded from its privileges. Should such a state of discipline prevail, one who has not faith, but never show it by works, would come forward with his contributions, and the church realize a great increase to its funds. Again,—if the young and rising generation are properly trained, to contribute to objects of benevolence, such an increase to the Lord's treasury will take place, as we can at present scarcely imagine. But not without a strenuous effort to be made. In the absence of these contributions, will fall far short of what is necessary for the wants of our perishing world.

The whole amount necessary by different religious societies in the United States of America, probably will not realize five hundred thousand dollars per annum. If this sum were appropriated annually for purchasing the Bible for the inhabitants of a single city, in which I have visited in this eastern world, several years must elapse, before the object could be accomplished. When then is this sum, or ten times this sum, to the wants of that part of the world, which fails to the lot of America to evangelize. Recent communications from our country, inform us, that the late Mr. Burr, and another of our most similar and highest representatives among us, have given one hundred thousand dollars to the church. This is doing charity on an exalted scale; and it is only an earnest of what will doubtless ere long take place. Five such legacies would equal the sum, collected annually from hundreds of thousands of Christians in the United States of America. Let the rich of our churches insert their wills but a tenth part of what Mr. Burr and his associate respectively, have done, will make some difference in the cause of Christ, and let every one of its other members leave their legacy also, if it be no more than one cent, and the Lord's treasury will soon be a storehouse as large as those of the heathen, the world, will with the divine blessing go forward with rapid strides. Hundreds of young men of piety, whose talents must otherwise be buried in obscurity, will come forward and offer themselves as missionaries to the heathen.

Without any preliminaries, I will take it for granted, that every individual who has the spirit of Christ, as he should have it, would if the opportunity presented itself, be willing to leave something by legacy to the church. The question then occurs, how shall it be so presented. My object in writing to you at this time, is to impress several means. If these are put in operation, by such champions in their Master's service, as have determined within a given time, to supply every destitute family in vicinity, their need for religious instruction, will be soon accomplished. Let every Christian, then, who has already inserted in his will a legacy to the church, and all others, who feel that they are so used, be prompt in giving to this subject into serious and prayerful consideration. Let them contemplate what a mighty moral machine may be set in operation to evangelize the world, if they are successful, as they have every reason to believe they will be, in inducing their fellow Christians to adopt this plan of doing good.

In the first place. Let those who publish religious newspapers, enlist their presses in behalf of this object. The press is the great engine of moral good, and if this subject be presented thereto, it will be highly effective. The newspapers may print the subject twice, if they wish; a thousand times; yea even until all that can be designed is accomplished, what the rejections of these men will be in life, is death, at the last day, I cannot say the same of the newspapers. I leave them to judge. To these valuable assistants in the service of our Lord and Master, I affectionately say, Beloved Fellow Christians, come up to the help of the Lord, of the mighty.

This subject should also have a place in every annual report of Bible, Missionary, Tract and other religious societies.

2. Let the American Tract Society offer a reward for the best written tract on this subject, print and circulate it, as extensively as possible. Their expense may ere they are aware be repaid with an increase of hundreds of thousands of dollars to their treasury.

3. Let the ministers of the various reflecting gospel bring this subject before the people of their charge. Their opportunities of doing good in this respect are wide and extended. It appears to me, that there can be no more impropriety in preaching a sermon on this subject, than in writing one, of a Missionary Society. The same reason which calls upon them to preach such sermons, calls upon them to commit to the price. To my idea, it is a duty, both to myself and the church, and I respectfully submit this subject. Their wisdom will direct, whether my suggestions deserve a consideration or not. May they bring this subject before the throne of grace and make the solemn inquiry, "Lord, what wilt thou have us to do?"

4. Let those, who have inserted in their wills legacies to the churches, make known the amount to the public, by inserting it in the religious newspapers. This may be done in the form of a short card without publishing their names.—The following may with propriety be proposed:

"Sir,—Feeling the importance of doing something, which will promote the cause of Christ when I am no more, permit me through the medium of your paper to inform the public that I have inserted in my will a legacy of —— dollars or—- cents to be devoted to—- A Friend to Legacies."

This plan should be continued until it becomes as common property for the churches as the Sunday schools. The public will be enabled thereby to give their share for the support of the church, as it is now to contribute to benevolent societies. Editors of newspapers, who love our Lord Jesus, will gladly insert such cards.

5. Let legacy societies be formed. All should be the admitted members of such societies who agree to leave a legacy, if it be no more than one penny. It does not appear to me to be inexpedient for individuals, to form such societies and have them inserted in their wills. It is also expedient for any other religious purposes, and have their names appear in such reports. These societies could meet yearly for prayer and consultation on the best means of promoting the object they have in view. Before the meeting, those ministers, in whose congregation they are formed, may materialize further the effect of their plan by a very short and simple address, declaring the object of their formation should also be communicated to the editors of religious newspapers. Of the constitutions of such societies I have nothing to say, as I have not yet had time to study them. I should consider as soundly bound to give not a farthing less, to benevolent societies, to which they are in the habit of contributing, than if they were to leave no legacies.

Should any disciple of the Redeemer be disposed to think that the plan I have now suggested are not feasible, I entreat him not to express his opinion, at least until he has entered into his closet, read the 10th verse of the 31st chapter of 2d Chronicles, and spent one hour in prayer.

If these plans be put in operation, there is reason to believe, that the loss which the Saviour will feel will not only a duty, but a privilege to leave a part of their estate to the church. We may also hope that attention to these points will tend to the fostering of other benevolent and other religious societies independently of those derived from legacies, in the same way that attention to Foreign, has increased the funds to Domestic missions.

At Pendleton, I have had an opportunity of witnessing with what readiness those who have been gathered to Christ among the heathen, for many years, and I engaged them to do something by legacy to the church. All the members of the church, with one exception, having signed the following constitution, translated from the Tamil.

"We whose names are here subscribed, do bequeath from the estate left at our death, the amount of money attached to them, to those religious societies which are engaged in building up the kingdom of Christ. We also promise, that tho' we do this, we will give nothing less, during our lives to the religious societies, to which we here subscribe.

A B. 100 Rix Dollars; C. D. 40; E. F. 10; G. H. 5; I. J. 1; Sevoppe, 1; Cassenathar, 2; Mutteumarun, 6; Sethumparpally, 2; Arooli, 35; Vizhunamana, 5; Paddy; 2; Sinntamme, 25; Oom, 2; Amadasingkum, 30; Sinnump, 5; Chandry, 20; Sinntamme, 2; Padentame, 15; Catheren, 2; Total, 414.

One of the legacies is a silver cup, which I have valued at $10 and thus inserted it. Another is in jewels valued at $6. Those marks with * are not members of the church. T. W. Coe (Amadasingkum,) in speaking with me about several of the members who subscribed as above, said that they did it with pades santosham (great Julian,) it is the Christian spirit of my native land, I think it probable that no societies will have more subscribers, or be more popular.

Surrounded as I am your dear Sir, with an atmosphere of influences, which are to promote the decline of the Church, how solemn is my situation as an ambassador of Christ and his church; and how great will my guilt be, if I do not use every expedient to prop up my kingdom, and to make my God and my Lord blest, and to cherish the heathen, among whom I live, and among whom I hope to die, may be plucked as brands from the burning. Surely if any apologue were to be drawn from the subject of Legacies, this would be a sufficient apology.

O Africa! O Africa! my soul is troubled for the hundreds of millions of all sons and daughters, who know not that there is a Saviour. I will
pray for you, that the sun of righteousness may arise with healing in his wings and dispel the gloomy clouds which lower over your moral horizon. I will do more. I will lift up my voice to those who love you, and feel for your misery, and will address you as my parent, and in my power, to send you knowledge of the only deliverer from the wrath to come.

I am, my dear sir, very truly and affectionately,

J. Scudder.

REMARKS.

We cannot better express our views of the wickedness and abomination of the above plan, than by the following pertinent remarks from Br. T. Whittemore, editor of the "Trumpet."

This is one of the most daring attempts to invest the church with immense funds, and to establish an eternal source of income for the benefit of the orthodox, that we have ever heard of among Protestants. That the heart of an American should conceive the design is not only monstrous, but bad enough; but that the editors of the Boston Recorder, in the city of Boston, in the year 1830, should put their plan in their own journal, is surprising and alarming. It shows a state of public feeling truly to be deplored.

The author sets out in his scheme by allowing, that, alas! it is as it will be, and that the only hope of the orthodox, money-getting societies, "will not realize five hundred thousand dollars per annum."

A paltry sum! It is nothing in the estimation of this age. For years it will take to realize the contributions to purchase the Bible for a single city which it has visited. He despairs of ever getting money enough by the means now employed; and he therefore comes forward very gravely, and recommends the invasion of every death-bed, and the besetting of every dying man or woman, who has money, for the purpose of compelling them, by this method of collecting money, by legacy, to bequeath to the church the sum of one dollar, or whatever sum they think fit, without being aware of the injustice of such a scheme.

This kind, reader, is the scheme which is formed, and which caps the climax of the endeavors of the orthodox to enrich themselves. This is the scheme which, by the aid of the Boston Recorder sanction. The death-bed is to be invaded — the old man, in his dotage, is to be beset by the clergy, in the request of his wife, who is about to be a widow, the clergy to give her support, is not to be heeded—the entreaties of his children are not to be heeded—the clergy want his money, and to the clergy will he raise his money. This is a monastic influence, and the few and endless delusions, will obtain it. Legacies, legacies for God and his church, i.e. for the god of this world and his children, will it be? Will it be? The men who are to be left uninduced, to induce men to give up a part of their property while they live, and the remainder when they die, to satisfy the wishes of the clergy, and sustain their unspiritual influence. We repeat it, this scheme is formed, it is sanctioned by the orthodox in Boston, and they have, in part, made efforts to carry it into effect. This is the means of depriving the people of the Church of the spell of security with which the public is bound? Is it not "high time to awake out of sleep?" And must not every person not blinded with the wisdom of this world, understand that aim of certain dominant sects, is to amass wealth, and render themselves powerful by such means?

This plan is not only wicked in itself, but it is carried on with so great iniquity, that the deceptions of the scheme must be conscious of it. In the first place, the pretext which is set up, the reason why it is said this money ought to go into the hands of the clergy, is unholy. It is said the heathen are all about to be damned. Who is about to damn them? Almighty God. And nothing in heaven or earth will save them, unless they remove into the fold of the sheep under the protection of the hands of the clergy, and by the help of this, they think that they can save them. This will blasphemy, and blasphemy of the rankest kind. And must we be told that "united," "in the custom of leaving legacies to the church, obtains, the work of evangelizing the heathen will go on very slowly, and thousands of millions will be lost forever," is it possible that this is not an insult to thousands of millions of his own creatures to hell to burn forever, if people in America do not will their property to the clergy. Is it not another instance of impious consists, in representing that when people give their money to the clergy, they put it into the "Lord's treasury." The Lord's Treasury.

"Do we read any thing in the Bible about the 'Lord's treasury'; but he is very poor; he has but little in it; he is dependent on us for what he does get; and if we do not come forward and see that there is a procession of a million, the sum would be under the necessity of damning us, and thousands of millions of the heathen. If a harlequin, or a juggler, were to allege that he was moved by the spirit of God, and commanded to work in the hands of other societies, the giving of legacies to the orthodox must be recommended. The American Tract Society must offer a reward for the best scheme to effect this, or to have it introduced by others, and these tenons would be regarded as ridiculous and wicked; but the clergy use the name of God, and do more the divine character, for purposes vastly more important and ridiculous, are far more ridiculous in their plans. It may be a question, in some people's minds, whether these men can ever succeed in this wickedness, and whether they have an expectation that they shall. They certainly must be very unwise, to disgrace themselves by revealing the scheme, if they did not hope to carry it into execution. But they do hope for success; they really believe that they shall prevail. The writer says, that when the church shall come to the solution to exclude all those who will not give their property to the clergy, the church will realize $10,000,000 INCREASE of INCREASE at least. If they follow his advice, he says, "they will, with the divine blessing, soon accomplish the object." Their petitions "are so insipid as may be repaid with an increase of nuissance of the millions of dollars to their treasure." This plan, it is said, "should be continued, until it becomes as common for Christians to make bequests to the church, as it is now to contribute to benevolent institutions." To give one more quotation, "in a very short time, all who love the Saviour, will feel it not only a duty, but a privilege, to leave a part of their estate to the church."

But it may be asked, if these clergy really believe, that the heathen are in danger of being left out of God's sight, and that they must, if they do not come forward, see that there is a procession of money, what is the use of saying they shall not come out money? When Jesus sent out his twelve apostles to preach the gospel, he told them to "provide neither gold, nor silver, nor brass in their purse," and yet they did not come out money. The writer of the Letter concedes, that if the practice of leaving legacies to the church prevails, "the work of evangelizing the heathen will go on very slowly, and thousands of millions will be lost forever." Hundreds of young men of piety (!) whose talents must otherwise be buried in obscurity, will come forward and offer themselves as missionaries, and they will not come out money. This is an honest confession! "Young men of piety!" are very fond of offering themselves where there is plenty of money.

For ourselves, we are certain the heathen are as safe in the hands of God, as in the hands of missionaries; and we shall never give one cent to save them from God's wrath. Our mammoth sectarian institutions are becoming too rich; and if they do not one day constitute the great curse of the land, it will be because they shall have a different effect from that of any wealthy ecclesiasticism which ever yet existed. Our divine Providence averting the increasing evil, and make the people wise before it be too late.

*The truth will sometimes leak out. They here confess it to be their own treasury.

OBSTINACY.

If we can trust a current tradition, contests between the pulpit and the throne occurred more than once in the face of the Church. It is said, a young preacher, dilating before James face on some matter highly offensive to him, the monarch lost patience, and said aloud, "I tell thee, Fellow, to speak sense or come down." To which reasonable request, as it might be thought, the preacher stoutly replied, "And I tell thee, man, I will not speak sense nor come down." — Walter Scott's History of Scotland.
Sacred Lyre.

The Grave Yard.
'Tis morning on the sunny sod,
Where lingering footsteps late have trod;
'Tis morning on the melting snow,
That abounds the grave of those below;
'Tis morning to each sprouting thing,
That greenly smiles because 'tis Spring;
'Tis morning on the marble stones,
That designate her owner's bones;
'Tis morning to the young and fair,
That walk, and laugh, and loiter there.
Above let Spring in brightness glow,
A brighter morning shines below.

There is a beam that breaks upon
The lone forsaken bury'd one;
And clearer than that burning ray,
Which gives the first sweet light of day.
Sheds on the Christ's soul a light
To which the noon-day sun is night;
And shows the path his Saviour trod,
When, rising, he returned to God.

[For the Magazine and Advocate.]

Movements of Orthodoxy.

Much is said of the "signs of the times;" and much indeed should be said; for they are ominous. I do not wish to alarm myself, nor sound the tocsin for others, except circumstances require it. But, at this crisis, when self-styled orthodoxy is already too powerful in our country—when she has already formed herself into an "imperium in imperio," and is endeavoring to grasp all authority—when she is striving through all the agencies of flattery, deception, and the mighty influences of her parent stock—when she is blind to all the dangers that surround her—she should be a committee of vigilance, to watch her steps, and penetrate and develop her dark, clandestine and unlawful machinations. The变心 is an ancient maxim that we should be exercised to "provide for, that the republic should receive no detriment;" and that men in our own country should be resolved to perform the same noble, selfless but patriotic, the present portentous crisis most imperiously demands. Every arena of the conflict should be discovered—and orthodoxy, with all her paraphernalia, scanned to her very centre of corruption. Corruption—she is the other side of a moral. The other side of a moral is called "sin"—of Milton, and the complete Protes of wickedness. There is a shape of wickedness which self-styled orthodoxy cannot recognize, and in every character of ecclesiastical vice, she is perfectly at home. Possessing, too, the lovely disposition of the spider, with the many eyes of an Argus, she is able to observe the operations of her enemies, and, looking at every situation, discover where her next blow can be most effectually directed. She is an enemy ever watchful; and imitable even by death—she knows no other world.

Her temple of Janus has never yet been closed; and the liberal oratory shall expire, never will it be an eternal and obsolete one; though at times it shall be more powerful and quiescent, though at times she may quit the field of contest, she retire, not to cease from her labors; but as the serpent in winter, to hoard new venom, and prepare for more general and spreading desolation. Such is a faint image of pretended orthodoxy; yet let us not exclude the index of its own character. How then can suspicion, but attach to every thing in which she engages? We are sometimes led almost to believe that she performs no good act with a good motive, and, as Junius says of the Scotch Poets, "never spares truth without a fraudulent design." Do we need proof of this? Observe what she has preached, and what has been the result. From the spirit of temperance and meekness, she has taken the hand of an infidel, and, as Junius says in the Baptist Register of N.Y. The Presbyterians are already holding camp meetings in the south, and the Baptists in the west, and the Methodists have their meetings, and they have caused these three denominations to meet upon a common ground of denial, to all the object of the Meeting. For these meetings, the Methodists have been made the butt of Baptist and Presbyterian ridicule and calumny. They have called them wild, ranting enthusiasts; they have mocked at the idea of the "power;" and opposed them with ridicule for their ignorance. But now, forthwith, they are practising upon the same object, and have given them a strength that was before unknown, and they are once on their way, they are totally reversed in their ignorance.

What was once the practice of ignorance and fanaticism, those who stand highest on the calendar of orthodoxy, those who boast an exclusive possession of wealth, respectability, talent and piety, have now condescended to adopt; or rather have cordially embraced. Is this the solid and infallible foundation of which the world was to be built? Is this the veil that should be lifted to find out her motives, or on any other professed pious object? But perhaps apprehension has taken the alarm too far, and is now returning to the old path. We would desire that they were not relaxing their own rigor, and sympathizing with the customs of the Methodists, for the purpose of wheedling them into their own plans. But hope on this subject is weak and trembling. Nearly all the measures which orthodoxy has ever pursued will warrant the suspicion, that however beneficial camp meetings may be, they are not to be countenanced, and that orthodoxy in these, as in every thing else, has still a "fraudulent design." By uniting the strength of the Methodists, Baptists, and Presbyterians, and by being formed that can overthrow the constitution of our country, and that would bow in mockery the reverberation of its life. Orthodoxy would sing her psalms of triumph, would appropriate to the advocates of civil liberty, and the friends of our republican institutions.

D. M. S.

[From the Horrocks (Ky.) Watchtower.]

A Curiosity.

A gentleman informed us a few days since that a day or two previous, while in pursuit of wild turkeys in Hart County, Kentucky, in company with a friend, they discovered upon the summit of a hill or elevation, a large hole, that would admit a man's body without much difficulty. Curiosity led them to make preparations for descending into it, and after the necessary preparations, and having obtained lights and other necessary effects, they did descend; they entered a cavity or room apparently cut out of solid rock, (through which they had passed for many feet,) which appeared to be 15 or 18 feet deep.

Our informant was the first person who entered the subterraneous room, and he said he was not a little surprised that the first object which met his eyes was a human scull with the teeth all in it. Upon further examination it was found that the whole place was filled with human skeletons of men, women and children. Except immediately under the small aperture through which they descended, the place was perfectly dry, and the bones in a state of great preservation. An entire skeleton of a human body was obtained. They concluded to examine how deep the bones lay, and penetrated through them in one place between 4 and 7 feet, but found them just as plenty as on the top; but there seemed to rise an offensive effluvia which they began to come to where it was a little damp.

There was no outlet to the room, and a large snake, which they found, and which appeared entirely docile, passed round the room several times while they were in it. It was subject for the speculation of wise men and philosophers, as those who visited it have no conception as to the cause of this singular habitation or chamber-house of human remains.

Doctor Lathrop.

Doctor Lathrop was a man of genuine piety, but much opposed to the noisy zeal that seeketh to be known of men. A young divinity, who was much given to enthusiastic cant, one day said to him, "Do you suppose you have any real religion?" "None to speak of," was the excellent reply.

Query.

It is said, "evil men and seducers shall wax worse and worse." Tit. iii. 23. How could this be if they were totally depraved at first?

Died.

In Frankfort, Herkimer co. on the 29th ultimo, STEPHEN H. DAVIS, aged 15.

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THE PREACHER.

ORIGINAL SERMON.—NO. 12.

By W. L. Keese, of Portland, Me.

Isaiah, Liv. 7, 9—'For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.'

The original reference of this passage of scripture, and the chapter from which it is selected, was, to the times of the gospel, when the middle wall of partition should be broken down between Jews and Gentiles, and there should be made of twain one new man, so making peace. It was to be a time, as appears from the 3d verse of this chapter, when the two nations were to be harmoniously united, which can be referred to no other period than the one just named. From the time that Israel was first called from bondage, in Egypt, and declared the chosen people of the God of Abraham, the other nations of the earth seem to have felt and exercised a jealousy towards them, which often broke out in cruel acts of violence upon them and threatened their ruin.—This jealousy increased while the Jews maintained their cause and their worship entirely separate from the vices and idolatry of the nations. But when their duty and piety to God so far relaxed as to admit of their entering an idol's temple, without offending their consciences, the lower orders of both parties were more on a par, and apparent friendship, to the same extent, existed among them. The higher orders of the Jews were more inflexible, and did not yield to open idolatry, until the glory of Israel had departed.

Alluding to some of the punishments and trials of the Jews under their imputing kings, and leaders, and by the invading Assyrians, the prophet is directed to console them with the words of our text, which, in relation to the particular time, had its fulfilment in part, on the accession of the wise and judicious Hezekiah to the throne. But from the phraseology employed in the context, it was to have its final accomplishment in the ultimate union of Jews and Gentiles under one Shepherd and Bishop of their souls, who, throughout his whole ministry, as well as during his Mediatorial reign, can have compassion on the ignorant and those who are out of the way.

But it is comparatively a matter of indifference, to what the subject originally had reference—we should only concern ourselves with its application to us. For as it introduces the disposition and dealings of our heavenly Father towards his erring, dependent creatures, we have, and ought to feel, as much interest in it as any other people, in any age or country. For our consolation, let us then carefully look at the language and sentiment of this text.

As darkness precedes the light, and as our pains anticipate pleasure and happiness when the cause of our misery shall be removed, so we are: represented as children obnoxious to punishment for our sins, before we can enjoy the substance of the divine promises, the life-giving food of the gospel, "For a small moment have I hid my face from thee."—But how and why does our Maker hide his face, or presence from us? it may be asked. God is as a boundless ocean of Love. He is light, and in him is no darkness at all, and his presence fills immensity. How then can he hide his presence from us? Very easily.—When we transgress the Divine commands, we are out of the way of our duty—we are not discharging the kind offices of benevolence and charity—and we have wandered from the influence and atmosphere of love. We have passed into a region of clouds and darkness. In this condition our mental light is obscured, our affections grow cold, and our real enjoyments cease. Hence that divine presence which always attends the upright in heart, is withdrawn from us, as a necessary consequence. Regarding the Deity as an unchangeable Being, we cannot presume, that when we transgress, he literally turns his back upon us, and thus hides his face from our view. But he has associated with our existence a principle, which always, when we do a good action, stirs within us and produces pleasurableness, which we sometimes distinguish by the approbations of conscience.

The seat of this principle we perhaps cannot know, nor is this necessary. Its office we can distinctly ascertain—it is that of a steward dispensing the manifold grace of God to those who desire to live godly in Christ Jesus. There appears also to be a principle attached to our being subject to the reproves of the one first named, at such times as we yield to temptation and sin. We might not be able to explain these phenomena of our existence, but we know by an oft-repeated experience, that they are not visionary; and that they demonstrate, that we are "fearfully and wonderfully made." The scripture abounds with the approving principle just mentioned, "Our spirits," with which the spirit of God bears witness that we are born of him. Rom. viii. 16. "the inward man"—Rom. vii. 22.—It is called "the candle of the Lord."—Prov. xx. 21. And whatever may be thought of the idea, if we have any just conceptions of the Divinity Himself, we can hardly come to any other conclusion, than that this principle in man is divine! It is uniform in its operations, and, in the contemplative mind, to say the least, it promptly discharges its offices and never relaxes its faithfulness to reprove in us every thing that is wrong. And on the other hand, it approves every thing that is right, and holds out a ready reward to all who pursue the path of wisdom. This divine principle, for so it must be allowed to call it, by its rewards, holds forth inducements to do good, and never tempts, nor consents to do evil. It seems to proceed in its operations like a separate intelligent being, (in some manner distinct from the tenement of clay which it inhabits) and adopts a course of reasoning to dissuade from sin—it will meet its opponent, the "law of the members," with an unanswerable series of arguments, attended with mild, and eloquent, and often resistless persuasion—but when, as it often happens, it is brought into captivity to the law of sin which is in the
members, it prompts the expression, "O wretched man that I am! who shall deliver me from the body of this death?"

Rom. vii. 24. Its heavenly admonitions are too often disregarded, and by turns, this "candle of the Lord" seems to be entirely quenched, and overcome, but not destroyed; because the most abandoned and vicious of our race, after years of unrestrained transgression, are brought to acknowledge and yield to its sacred influence—and those very persons who have borne honorable testimony, to the presence and faithfulness of this divine monitor, even in the midst of their revels and wickedness, and especially, in their irregular moments of reflection. In the midst of serious thoughts respecting our many delinquencies, and sometimes gross errors and departures from duty, we feel nothing but condemnation; and this unpleasant, and often tormenting feeling accompany us until we come to some solution to do better. We know not what is, but when we thus resolve we are comparatively at rest, and in proportion as we advance, or pursue our wholesome vow, and perform it faithfully to the Lord, we feel a peace and serenity of mind which can be more easily imagined than described.

Now this composed and happy frame of mind, as we would all judge from analogy as well as from experience, is the very opposite of that state of mind which is produced by sin. In the former, the divine presence and approbation are felt—they give a happy turn to all our thoughts, and enable us daily to renew our strength. In the latter, we are differently circumscribed—we may have studied all the lore of ancient and modern times—we may have become masters of all the important arts and sciences—we may be able to repeat any of the oracles of God and give them their true import—we may outwardly show ourselves christians, and keep our depravity of heart from the knowledge, or even the suspicion of mortals; it is all to no purpose—nor can any human being deny this conclusion. Our own trembling experience, in all our delusions of duty will bear testimony to the statement of Isaiah on this very subject, and consent to the description given of our merciful Benefactor—"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face, (or presence) from you."—Isa. lx. 1—9.

As dark clouds obscure the light of the sun from our natural eyes, so our iniquities darken the mind, and intercept the Divine presence. But, if by an unprudently adviser, we should sequester ourselves from the light of day, and be imured in some deep, dark and damp cavern, exposed to the effects of a confined, stagnant, or impure atmosphere, the cold, wet earth and dripping rock; the enlivening and warming beams of the sun could not reach us, and we should be obliged to suffer all the pains, diseases and distresses which the climate of our native country afflicts us. But, though we should thus sacrifice wisdom, health and happiness, the orb of light and heat would not change in direction, velocity, nor nature. We should suffer all the consequences of our folly, without any such phenomena. And when returned from our sad recess, we should behold the king of day in all his wonted majesty and splendor, and ourselves the baggage ruins of culpable madness.

It is so with the ever-blessed and unchangeable God, our iniquities cloud the mind, and dry up all the spiritual nourishments of the soul. They obscure the divine light from our understandings, and take peace from our path and our pillow. These are the inevitable consequences of vice and immorality. They deprive us of the support and presence of God, because the divine nature has no affinity for darkness and moral impurity. Yet the immovable Jehovah changes not. When we are extricated from the mazes of sin and folly, and cheerfully revise in favor of wisdom and virtue, and faithfully perform the vow, we have a two-fold testimony, that mental misery, and mental happiness, are the consequences of our own conduct.

But it is added in our text—"in a little wrath I hid my face from thee"—It does appear, that originally, and in the time of our translators, the word wrath did not always express a definite passion, or what we almost uniformly understand by it. Take an instance of this in the case of Elihu—His wrath was kindled against Job, and against his three friends. Job xxxii. 2, 3. But the search will be sufficient to convince any unbiased person, that Elihu did not, in his talk, manifest either anger or wrath, though he displayed much zeal and earnestness.—He tells Job, "My words shall be of the uprightness of my heart, and my lips shall utter knowledge clearly." Chap. xxxiii. 3. These do not appear much as a wrathful man's words, though they agree well with that zeal and fervor of spirit which always become a good and righteous cause. Elihu treated his auditors and his subject very fairly, and betrayed nothing of what was to come the present day would call wrath. By wrath, then, when applied to Deity, we should always understand fervor to be meant, and refer it to the warmth or severity of his chastisements inflicted for transgression. We are all very ready to concede to the immutability of the Creator, in some sense or other. But then, while he is spoken of as wrathful, and irritable, we are often perplexed to know how we are to understand the representations of our unchangeable Father. Meaning as I do, to discuss this question more fully, at some future day, it may at present suffice to observe, not as a proposed translation, but as a paraphrase of our text, that its whole meaning may be expressed thus.

"For a small moment (or comparatively a short period, has my presence been withheld from thee as a consequence of thy sins, to induce thee, from a sense of thy own low and forsaken condition, to return to me and live; for with great mercies have I purpose to gather thee.) But he is full of judgment, and he knoweth all things. (Oh, with infinite wisdom and almighty power have I, in my appointed providences, visited thy transgressions with a rod and thine iniquities with stripes, because the frowardness of thy heart made it necessary to subdue thee,) but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

But whatever we understand by the little wrath, and the withdrawal of the presence of our Maker, the subject rises by a climax, and presents a counterpart or conclusion, which is capable of removing every unfavorable impression. The result is, "with great mercies will I gather thee—with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer." Here then, is the Rock of our safety—the source of our faith and our felicity, our chief dependence, and our only hope. God is unchanging goodness; and what is consistent for him to do with one individual of the human family is consistent to be done with the whole. And what is just and meritorious with one is the same with the rest. If this were then the disposition of our merciful redeemer, it ever had been, is, and ever will be the same.

This conclusion, however, is in direct opposition to the prevailing opinion on this subject. It is allowed by a very large majority of christians of all denominations, that our kind Father is good to all his works in this life, and, that his tender mercies here extend to the whole intelligent family of man—that now he is benevolent to the unthankful & evil, the ungrateful and the malignant, the just and the unjust. Here he gives them the earth and all her bounties—all the social and domestic enjoyments—all the advantages and blessings derived from kindred and friends, and
love and friendship—that all the happy consequences of the gospel of Christ, are freely tendered, and salvation, by the present goodness of God, is offered to all, without distinction. Thus, as regards this life, we have a wholesome description of the benevolent author of our existence, from all who acknowledge his supremacy and engage in his worship.

But here let us ask, what are the duration and advantages of this life, compared with what we expect the next to be?

What is time to eternity? or what is mortality to immortality?

Admit that our Creator is good to us here, and what then? We do admit this: we do positively know it to be the truth, and cannot resist the evidence of it. We have witnessed this on all the various grades and ranks, and characters and conditions of our race—we have had in all our earlier existence, the most certain experience of this: the truth, and we can see nothing that looks like a reverse in the order of providence, or which will be likely to dictate to us different views of God or of his government.

But it is said, that whereas, the Creator is good to man here, and tends every enjoyment, and every required opportunity to us to promote our felicity hereafter, he will reverse his disposition, and change his course in the next life, and become the imbecilic and tormentor of all who reject his proffered favors, and consign them to unending woe and pain. Here is the comparative happiness of time, contrasted with an eternity of incomparable misery! If this is, in truth, to be so, the sentiment expressed by the holy spirit in our text, is positively reversed, and would compel us to the following painful version—"For a small moment, or during this life, have I been merciful to thee, but with excessive tortures will I disperse thee. In a little goodness have I manifested my presence to thee for a moment, but with everlasting wrath will I take vengeance on thee, saith the Lord, thine oppressor!"

This, brethren, if it were intended for evil purposes, would be blasphemously wresting the word of God! But heaven forbid, that I should presume to alter the divine record. It is only meant to show, that we cannot maintain the sentiment of eternal torture, without altering, or perverting the revelation of heaven! Let us, therefore, be content with the intelligence that God has been pleased to furnish, and if any of us have formed a belief, which, upon more mature reading and reflection than has been imparted by the scriptures, let us show our love of truth, in exchanging it for what God has taught by all his holy prophets & apostles.

But if our Creator be good to all in this life, which is, and must be acknowledged on all hands, and he cease to be good or merciful to a part of his creatures hereafter, he as much changes as language can convey the idea of change. Or in other words, if the goodness of our heavenly Father be unbounded here, and moderate, as it must, every human being, if any are excluded from it hereafter, or are placed beyond its bounds, or reach, his goodness will most certainly be limited, or circumscribed. For all such as are denied the participation of mercy hereafter, will form the out-posts, landmarks or boundaries, to the benevolence of the infinite God! This is nothing short of limiting the holy One of Israel, and annihilating the fairest trait and description of the Divine character. Nay, it destroys the idea of benevolence altogether, and prevents us from apprehending the dread consequences of infinite partiality! For benevolence implies love to the whole human family, with a desire to promote the happiness of all, and must reach "to every man without exception." We can say no less than this of human benevolence, and what shall we say of divine?

Suppose we should form a pleasing acquaintance with a person of high birth and ample fortune, affable, courteous and inviting in his manners, charitable to the poor, and generous and free-handed in his spirit—we see him abroad and at his own apparently near home, and in all our intercourse with him for years, in popular assemblies, in private circles, and at church, we have uniformly attributed to him the character of benevolence—and this is the most worthy character that can be attributed to any being in heaven or on earth—what would be our surprise on being told, that in all our friendly interchanges with him, there was one member of his family we had never seen, whom he had disinherited and locked up in a dungeon! With what a repulse would our feelings be met! This single instance of cruel partiality would ruin his character for benevolence, in the estimation of all who might hear of the banished and secluded victim of his mad resentment.

It must be perfectly obvious to all who have the capacity, and will suffer themselves to think soberly and rationally, that true benevolence has not the least possible affinity for cruelty or partiality: and when we have positive demonstration of the presence of one, we have as positive proof of the absence of the other. And we have learned, that our friend had used the measure just mentioned for a season, for the purpose of reclaiming a delinquent son or daughter, his good name would not have suffered a whit by the intelligence.

Now God our Father is enrobed in the highest character of benevolence, both in his word and in his works. And the manifestation of this truth comes to us in strong and repeated attestations of his love. But unless we can see, by a sense of faith, the most certain, and the most happy result to all the intelligent subjects of his creative power, the ascription would be no other than solemn mockery, and an affront to the Majesty of heaven and of earth. We understand the means—terms—and the Judge of all the earth can be deceived by human language nor by human conduct. And it appears to be high time, that enlightened community should abandon the perversion of language to support a cruel faith, and distorted, sycophantic and insincere worship.

To conclude—our subject furnishes us the following salutary summary of faith and practice.

1. That vice is the inevitable destroyer of our peace whenever we yield to its influence. Godliness, in our minds, conduct and conversation, is the presence of our Maker to every good man. Impure thoughts and unholy projects and intentions, when they occupy the place of chaste purposes and reflections, unless they are banished by courting different objects, are exceedingly injurious to the morals and the annihilation of all our rational endowment, and we cannot be too vigilant in dissuading them as fast as they obtrude themselves into our path. As light has no fellowship with darkness, so God has none with godliness. And as Christ hath no part with Belial, nor faith with infidelity, so the presence of God cannot mingle with our vices, nor illuminate the paths of iniquity. This is evident from every revealed attribute of God. We see around us innumerable marks of divine wisdom—of the Creator's works it is said; "in wisdom hast thou made them all." Proof of infinite wisdom and skill is written in legible characters on all the parts of God's creation. But what of this? We do not require additional evidence, that the wisdom of God is infinite; yet we are perfectly well satisfied, that such wisdom does not mingle with foolish and vain conversation. This we can all easily understand. We can also perceive how the love of God is absent from, or does not mingle with feelings of hatred, enmity or malice. Now in this sense it is, that the presence of God is withdrawn from us when we do wrong. We do not partake of it—we have no divine support and assurance. Even the promises of our mer-
Grieved Father cannot be sweet and pleasant, and delightful to us, while in a course of sin, because we do not delight ourselves with God's ways; we do not reflect upon it with pleasure, if we think of it at all. For while we consent to a course of open transgression, we can only read our condemnation there, which is proved just by our painful experience; and we are not entitled to call any divine promise our own, so long as we live in open hostility to the commands of God, and have no relique for the precepts of the gospel and the examples of Christ and his apostles.

2. Virtue, or a conformity to the divine commandments, is the only source of real comfort on earth. "Virtue and beauty of the soul, is the best gift of Heaven." It gives a serene and peaceful cast to the mind, and we know no real pain on our own account, and feel none, except what arises from reflecting upon the unhappy condition of others. We feel the approbation of our own consciences, the scintillations of the holy spirit of God which we bear about with us, and experience the approbation and forgiveness of our indulgent Benefactor, and Redeemer, in all our uprightness in life. We look to the riches of his grace in the gift of his Son, and perceive ourselves surrounded by his protecting presence. Engaged in the practice of virtue, we are influenced by divine wisdom and power and the conscious influence of our own heart and mind.

Hence it is, that we feel his presence too. We are now prepared to understand what the Psalmist meant in his address to God—"In the presence of fullness of joy." Ps. xvi. 11. We can understand and practically come before the divine presence with thanksgiving, and make a joyful noise unto him with Psalms." Ps. cxv. 2. And we can see how the righteous shall give thanks to God, and the upright dwell in his presence. Ps. cxv. 13.

In this same sacred employment let us exercise ourselves, and ever be found in a suitable frame of mind to enjoy the presence of our merciful Creator, and the society of our brethren and friends on earth, and pass with patience the time of our sojourn, in discharging the various duties of life. But in all this, let us not be cold, and formal, and distant; but cheerful, friendly, charitable, affectionate, obliging, and kind; and in all things, as far as possible, imitate our compassionate high Priest who could manifest pity and forgiveness towards the ignorant and those who are out of the way.

The will of the late Mr. W. H. Stone solicitor of Chancery-lane, was proved on Friday. It commences in the following singular manner:

"more particularly considering the testator was of a profession not often addicted to court arguments:

"As to all my worldly goods now or to be in store, I give to such a one and such a one, and there's for evermore. I give all freely—no I will not fix it. This is my Will, and she's Excutrix.'"

MAKING AND ADVOCATING.

UTICA, SATURDAY, JUNE 12, 1830.

NOTICE.

The Editor expects to preach in Russia to-morrow, and at Leyden on the last Sunday in this month. Br. Geo. Bradburn will preach in this village to-morrow.

The minutes of the Central Association are unavoidably postponed until our next.

TO CORRESPONDENTS.

B. Hickox and the animadversions from the Methodist minister in Canada shall have a place in our next. "A. W. B." on the sin against the Holy Ghost shall appear soon. "S. K." of Leyden, and "J. C." of Togo are deficient in composition, and we have no time to transcribe and improve them. The poetical articles of "Y. T." and "S. M." are wanting both in style and manner, and we cannot afford to pay postage on such communications. The person or persons who wrote it will find their request answered, at length, in the 34th vol. of the Evangelical Magazine, No. 3, for December 5th,

[For the Magazine and Advocate.]

A TRIFLE.

Mr. Editors,—In vol. 7th, No. 3, of the Sunday School Teachers' Magazine, page 95, under a section entitled "Donations received by the American Sunday School Union from January 12th to February 12th, 1836, inclusive," I perceive the following items, and consequent amount of money received by this institution in sum total, to amount to $1665 47 in one month. In one year it would amount to $18,895 04, exclusive of interest; and by the subjoined statement, including interest, would amount to $20,617 33. My object in writing this to you, is to ascertain what is done with this small pittance of the enormous sums of money raised by the orthodox. As the friends of liberal principles at large would like to know how to use these sums in their best interest, please publish this, together with the subjoined statement, if you think it worthy.

The following is a short schedule of the means by which the same was raised.

1. To constitute 3 ministers members for life, at $30 each, 90 00
2. Do. 13 laymen do. do. at $30 each, 390 00
3. Annual subscribers, 35 and upwards, 60 00
4. To constitute 3 societies auxiliaries, 9 00
5. Donations from children, prayer concerts, &c., 35 25
6. Donations to the general fund, 1062 25

Interest on the same for 11 months, 105 5 4
Amount received from 12th February to 1065 47
Amount on the same for 10 months, 96 3 2
Amount received from 12th March to 1065 47
12th April, 1930, 1065 47
Amount on the same for 9 months, 86 6 9
Amount received from 12th April to 1065 47
May, 1930, 1065 47
Interest on the same for 8 months, 77 0 5
Amount received from 12th May to 1665 47
19th June, 1930, 67 4 2
Amount on the same for 7 months, 57 7 9
Amount received from 12th June to 1665 47
12th July, 1930, 1665 47
Interest on the same for 6 months, 47 1 6
Amount received from 12th July to 1665 47
12th August, 1930, 37 5 3
Amount on the same for 5 months, 27 9 0
Amount received from 12th August to 1665 47
12th September, 1930, 1665 47
Interest on the same for 4 months, 93 1 9
Amount received from 12th September to 1665 47
12th October, 1930, 19 2 7
Amount on the same for 3 months, 15 1 4
Amount received from 12th November to 1665 47
12th December, 1830, 9 6 3
Amount on the same for 1 month, 1665 47
12th December, 1830, 1665 47
12th December, 1830, 30 8 17 33

Although the above is a trifling sum for the orthodox to manage to grub from the public in one place, yet being somewhat anxious to hear the truth and know what becomes of it, and knowing also how many of the larger sums have been accounted for, the writer would wish a publication and answer.

TENETE.

REMARKS.

From our observation of the movements of orthodoxy, and witnessing the constant streams of wealth that are pouring the golden treasures of the country into her treasury, from all quarters, we have no doubt that the annual income of the Amer. Sunda. Sch. Union will equal or even exceed the calculations of our correspondent. But what is done with these funds? Ah! that's the question! Will some of our orthodox Doctors answer it? For ourselves we acknowledge our inability to answer it, unless we suppose (and the supposition is too well sustained by recent developments to be called in question) that these immense funds are being accumulated and hoarded up by the orthodox for the purpose of increasing their power and influence. They know that wealth is power. And they calculate too that what they cannot effect by flattery, or threats and denunciations, they can effect by money—that when their funds are sufficiently enormous they can bribe our state and national legislatures to favor their plans, pass laws to suit them, and thus be enabled to ride into the chair of State on the neck of our prostrated liberties. Else why is it that they are thus multiplying societies of every name and description? And why is it that each and every of these new-fangled schemes and newly organized societies must be endowed with funds? Nothing can be done by them without money. Their various societies called National—such as Bible, Tract, Missionary, Education,
REVIVAL IN FRANKFORT.

Mr. Editor—By inserting the following in the columns of your useful paper, you will confer a favor on a friend.

Religion infinitely interests every person. We may say, too, that in this word a happy belief in the true system of divine faith and worship, through it we pass triumphantly into that world where we shall be unannoyed by the storms and tempests, and the wind, the waves, and the earthquakes, the prime object of our creation. It is better to exist, than to live and not regard and reverence. And of every man ought to be, to establish a research.

There has been (though now partially subside) for some months an excitement in this place, that has far surpassed all that I ever before witnessed. Great efforts have been made by the orthodox divines to effect a revival, as they termed it. That revivals (in the orthodox sense of the word) are taking place in any one instance, terminated with good consequences, is for me to learn: and at the same time, when I learn that, I am also to learn that the representation of a great people, the young and energetic, tyrannical, unfeeling being imaginable, is calculated to promote love towards him. Frankfort is a flourishing place—there are many good men in it, but the credulity of some of its inhabitants has been greatly imposed upon within a short time, by the advocates of endless punishment. It must be well known to the enlightened world that such a system is not calculated to repent the slights made upon them, especially before a congregation, by a minister of the gospel who has full confidence to come down upon them with the power of God. A child is such a critical time, by its very nature, must become confined, frightened and completely disquieted to give a rational answer to the minister and the world, and the reason why some extort such answers to their interrogatories as were desired by those revival makers. By taking such advantages and resorting to others, to extort the weak minds, and bring them to their doctrine of everlasting torment, several children in this place.

Yesterday there were ten, I believe, taken into the edifice. They were all young people, with the exception of two or three, and do not believe there was an individual among them that knew or understood the Presbyterian creed. I do not wish to speak against it, for I do not intend to speak detractively of their characters: for I have no doubt, that they are all morally good, and several of them appeared like promising children—but we are to understand, to say, as my belief, that they were led to do as they did, with a certain respect for a good name, which could not be followed by any good name.

I looked upon them when making their solemn promises, as children that knew not in the least what they were doing—as children that had been thrown of their guard and led astray, through no commendable design of men, and giving themselves away in their early age, dupes to the delusion of that doctrine which contains all reason.

I am sorry that their young minds cannot be properly dealt with in this free country. I am sorry for those men who call themselves servants of an unholy cause. It is a discreditable thing to the knowledge of his and of human nature as many prove themselves to be. I am sorry that young men professing to be preachers of the gospel should be so blindly governed by the notion of their mind, particularly the infantile mind; and to the happy results of inculcating divine love, as much as can be desired by any.
Evangelical magazine and Gospel Advocate.
from just punishment, as he insinuates on his 27th page, but from the cause of the sect itself, viz. sin. Among those texts quoted by Mr. G. to prove ceaseless, hopeless, unavailing malice, you will find one of God’s greatest, "burning fire," "flames of fire," "burning a fire," "eternally burning fire," &c., which may be easily understood by attending to the holiness of God, Isa. iv 49, &c. I will here add the passage that the believer’s God is a consuming fire. 2 Thes. i. 6-8. In this we discover that the element in which Jesus and his holy angels come from heaven, is flaming fire. Isaiah asks, "Who among us shall dwell with devouring fire?" and then answers, and informs us who they are. See chap. iii. 14-17; 1 Cor. iii. 11-17. I deem it superfluous to quote more scripture to prove that "every one shall be salted with fire, and every sacrifice shall be salted with salt," &c. [see Mal. iv. 1-3; Mark xiv. 42-44; which last is a quotation, brought from Isa. lxi. 24. From this turn to Jer. vii. 31-34. From this turn to chap. xix. 10, 11, 14, &c. I will state, and if you please, I will take the liberty of supplying the elastic, in the valley of the son of Hinnom. Mark vii. 19-23, &c. that our God is, or will be, filled with great wrath toward his defiances offspring, man, has quoted subscript. That the Lord’s wrath must not quote the preceding verses; for that would actually have put to silence his views of a partial doctrine. The 16th verse states that "every beam, and every ray of God’s light, and to the experience of every obedient child of God; who all testify that God is "alike beloved, and the chiefest among ten thousand," possessing an inexpressible mind of brightness, intensity, and power, they conceive the apocalypse to be wrapped up in a deep and almost impenetrable mystery, are constantly assenting that "its fires and brimstone," as "the second death," as "the beast and false prophet," as the beast worshipping, day and night, as the new Jerusalem, those who call to the watchmen, and on the extreme watch who from the wrath of the Lamb, are all in the eternal world of spirits! That such assertions are so many contradictions of the plain testimony of the angels of God, see Rev. i. 1; as: "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass," &c. See Rev. x. 11.; and he saith unto me, Seal not the sayings of the prophecies of this book, for the time is at hand. To borrow a phrase from Mr. G. I say, "who is authorized in the unshaken absence of transposing those "sayings" to prove that the time alluded to by John, has not yet transpired? A concession to the plan of God is not to be expected from the dragon, that old serpent, nor from those who for the purpose of "buying" or "selling," receive his marks:" for they are existing themselves with false authorities, and you will find, powers of soul and body, to gainays, wretch and transpose the "gospel of reconciliation," which has burned down the world. Mr. G. introduces, on his 30th page, the inquisition of the bible. Mr. Newton wrote of the Eighty-three hundred years ago, the time alluded to as the time of the serpent still contradicts God’s testimony.

The sea, and all that are in them shall praise God and the Lamb for ever and ever. These are only a few of those numerous promises of the final restoration of all things. It is in such direct promises, as these, that we rest our faith that Jehovah would make in Zion a sure foundation for the whole human race, and that we do not even doubt their complete fulfillment.

But it is curious to observe, in the creed of most Christians, the multiplicity of infinities contended for.

They believe in a triune infinite God, and every sinner to be an infinite sinner, and even an infinite sin. They believe God’s providence to be infinite, and, full of wrath—unchangeable in his nature; yet pleased and displeased with the same objects possessing a disposition to torment endlessly his own offspring, in a hopeless, bowing, dismal, sin-generating hell. The Doctors of these sects are clamorous in threatening sinners with such a God: and the infinite vengeance of such a God, with the conditions of the gospel, if they are not the spirit of the elect; if not, then they will be eternally damned, for the belief of that is a lie. They are extravagant in their demands for infinite woe to befall those who shall deny God, and to enable them to go and preach their contradictory dogmas to the heathen, telling the non-elect that their belief greatly depends on the goodness of God’s nature.

Mr. G. asks if St. Paul was "afraid of exciting men in the fear of hell," or did he tell men they "should not surely die?" I say no—neither did he say they would be "made alive in Christ," but he preached the gospel to every creature, knowing that it is the will of God that every man according to his works should be saved and come unto the knowledge of the truth. Mr. G. would have us believe that the judges of the dead should be saved and come into the knowledge of the truth, but I know not what is to be thought of the matter; and, consequently Mr. G. has reasoned against, and contradicted the faithful and true Witness, in a partial salvation. Seeing we are blessed with the privilege of every man, Mr. G. I say, I cannot refrain from replying to any one of Mr. G.’s arguments, and the doctrine of equal and impartial grace will continue.

Before I conclude, I will endeavor to prove that God has laid in Zion a sure foundation, for the salvation of every man.

The following is submitted as incontestible proof, that Jesus Christ is a sure foundation, for the exercise of a living faith. The scriptures declare, that the seed of the woman shall bruise the serpent’s head; that in the seed of Abraham, &c. in Christ, all nations, kindreds, and families of the earth shall be blessed; that all nations shall work ship before him; that the Lord God will make unto all people a feast of fat things, destroy the reproach of them who are cast away. But the Lord will fill them with the fulness of the face of victory, and take them out of the pit, and then stick down their stake again, and damn Sabbath-breakers to all eternity. They tell the non-elect that it is possible for them to commit the unpardonable sin, and sin away the day of grace, till the door of mercy is closed, and that they are shut up in the grave where neither work, device, knowledge, nor discretion; where they will be punished by the Father of their spirits for being reprobated to be finally impenitent, and cast down to destruction. The Armies of God are free-willers may see his doctrine is the same; for he does not believe that infants who are called away in infancy, nor idiots, were ever exposed to endless misery, consequently they are the elect.

In close, I observe, I have felt myself called upon to exult the utilities which God has given me, in a humble defense of his character, in view of which I enjoy unspeakable consolation. If I have written any thing which may in any wise dishonor his name, I sincerely regret it and earnestly crave his forgiveness. I hope no one will put an unfavorable construction upon this defense of my unfaithful belief. All mankind are my brethren; my lot is cast with them all—1 pray not to cross you my way, Mr. G. But I am willing I should believe in his salvation, and the salvation of his friends and favorites, tho’ he is not willing I should believe his salvation for the good in the sight of an impartial God, as himself.

Reader, love your enemies, bless them that curse you, do good unto those that despitefully use you, and if any man smite thee on thy right cheek, turn the other also. Love your Father in heaven; and may the grace of our Lord Jesus Christ, the love of God, and the communion of the eternal spirit of love be with you, until the world without end.
Sacred Lyre.

[For the Magazine and Advocate.]

[The following poetic bit is received some weeks since, and accidentally lost. Having just found it, we give it to our readers as a "true picture."

Lamentation of Priestcraft.

(The tune of the "Lass of Blennerhasset.")

O! cruel, unfailing and infidel nation!
To treat all our pious endeavors with scorn;
Ye fill our whole souls with the keenest vexation-
We wish Colonel Johnson had never been born.
We flatter'd, we threaten'd, and boldly predicted,
And almost believ'd that our schemes would succeed.
Addressing petitions, like persons afflicted,
That nation, from sin and from wrath might be freed.

We hop'd most sincerely, by these pure pretensions,
In national power to enter the wedge;
But now, we have failed in all our inventions,
For Congress refuses to grant us the pledge;
We mourn in distress that our craft is fast failing,
Our plan discovered by reason's keen eye,
Almost, and now no more, going and awaiting!
Our cry, as by arts we've secured a good treasure,
By rag-bag, and begging, and publishing tracts,
By bullocks and missions, and other such measures;
But defeated of power, this only distracts,
How sad is our state! only one hope remaining,
And that is all resting on our Sunday Schools;
For statements design'd, our young boys are there training,
In this, if we fail, we must all die like fools!

Antwerp, April 18th, 1830.

[For the Magazine and Advocate.]

Connecticut.

Clinton, N.Y., June 5, 1830.

Br. Skinner,—At the request of Br. Reynor of Hartford, I have recently visited that city, and several other places in Ct. On my journey down, I saved myself of the information afforded by the letter from Mr. D. and forwarded by you, and called at Brainard's Bridge, Nassau, Columbia co. Here with a very short notice, (from 4 P.M. till dark) a very respectable congregation was gathered—to most of whom, it is believed, the doctrine of the resurrection was preached for the first time. Several intelligent friends gave information that in Lebanon and other places in the neighborhood, the prospects were exceedingly favorable for the establishment of societies. Could our ministering brethren in Troy, Albany and Hudson, occasionally visit these places, they would, no doubt, greatly promote the cause of truth.

In Hartford, our friends are numerous and respectable, and their congregation one of the largest in the city. Here Mr. Reynolds has had great success. I supplied his desk two Sundays—the 4th and 6th in May. By this means he was enabled to visit Middletown on the 4th Sunday, where there is a respectable society, and where he preached to numerous congregations. On the 24th I met him in Meriden, half way between Hartford and New Haven. At this place I delivered a lecture in the evening, which was very well attended. Could they have preaching, a large society would soon be gathered.

The next day—May 25, we visited New Haven, where the Legislature were in session, who have recently done themselves the honor to pass a declaratory law—by which even Universalists hereafter be regarded as competent witnesses in a court of justice. Our friends in this place, had found some difficulty in obtaining a suitable place for the meeting, already appointed for Mr. R. and myself. The Methodists refused to open their house—though the same denomination had invited Mr. R. to hold meetings in their house in Middletown, including several exponents of several members of the Legislature, the Representatives' room was kindly opened. Here I discoursed on Tuesday evening, and Mr. R. on Thursday morning. The seditious, illiberal and meddling friends in the town made so much noise in the street, that the citizens in the house were compelled to close the windows. The resolutions on these Lectures were gathered from every part of the State, and will carry the testimony of truth to their respective homes. New Haven is not a place that will not be done. The strong, intelligible and matter-of-fact discourse of Mr. R. on that occasion, was heard with the most profound attention, and most have carried it home to the hearts of the hearers. The flat, matter-of-fact, manifestly true at this time, is evidence of the advance of liberal Christianity, and the advance of the cause of the Gospel, which we are in every instance, and in every state, in Connecticut is free.

Let the multitude of believers in universal salvation in New-York, act with firmness and perseverance, and darkness that covers the land will give place to the light of truth and life.
I shall ever be indebted to the family of Mr. R. and the members of the Universalist society in Hartford, for their civility and kindness.—May they continue in the bonds of charity and peace.
S. R. Smith.

Look Afloat.

The following anecdote is related by a friend and contemporary of Br. Skinner, Mr. Dr. Goodman:

"Some years ago, in conversation with us, he said that in a voyage to sea in early life, he had seen a lad who had just begun to be a sailor, going out to some prospecting part of the ringing. His arms were supported by a spar, and he was looking below him for a rope which ran across, on which his feet should be. The rope flew from side to side; and it was evident that his life was becoming dizzy, and in danger of falling, when the mate shouted to him with all his force, 'Look aloft! you smoking helter skelter!"' By turning his eyes from the danger, the dizziness was prevented, and he found his footing. And this incident, the Doctor said, often recurred to him, for it showed him how heavy upon him, and how clearly he could find ground whereon to tread. At such time he heard the mate's shout in his ears, and turned his eyes "aloft," which he did, until the price, upon which he had been smoking helter skelter, was paid up, and his life was saved. We cannot part with this beautiful illustration, without asking each of our readers to apply it to a still nobler purpose; to steady themselves in all the trials and conflicts of life, in which there is rest and peace everymore; and when our flesh and heart shall fail us, and we can find no support under our feet, to seek it by "looking aloft" to Him who is the strength of our hearts and our portion forever."
COMMUNICATIONS.

MINUTES

Of the proceedings of the Central Association of Universalists in the state of New-York, 1830.

The Ministers and Delegates constituting the Central Association of Universalists in the state of New-York, convened at Sauquoit, on Wednesday, June 2, 1830, and opened the session with prayer, by Br. W. Underwood.


2. Appointed Brs. Stacy, Messinger and Potter, a committee on requests for letters of fellowship or ordination.

3. Chose Brs. D. Skinner and W. Underwood, Ministers, and O. Sabin and N. Hitchcock, Laymen, Delegates, to the New-York Convention of Universalists, to be held at Clinton, Oneida county, the second Wednesday in May, 1831.

ORDER OF PUBLIC WORSHIP ON WEDNESDAY MORNING.

Br. N. Stacy—Introductory prayer.

"S. Miles—Sermon. Ps. i. 3.

"A. B. Grosh—Concluding prayer.

AFTERNOON.

Br. S. R. Smith—Introductory prayer.


"G. Messinger—Concluding prayer.

EVENING.

Br. J. Potter—Introductory prayer.

"D. Skinner—Sermon. Dan. iii. 16.


4. Received requests from the Universalist Societies of Cedarville, Herkimer co. Burlington, Otsego co. and Kirkland, Oneida co. for the fellowship of the association. Granted said requests.

5. Heard the report of the committee of discipline the past year. No complaint.


7. Received a request from Br. N. Stacy, to be excused from further service as standing clerk of this Association—Granted said request.

Voted unanimously, That the thanks of the Association be affectionately tendered to Br. Stacy, for the faithfulness with which he has discharged the duties of his station as standing clerk.


10. Thursday morning—opened council with prayer by Br. D. Skinner.

11. Resolved, That it is expedient to continue the publication of small pamphlets, as far as practicable, and that D. Skinner, S. R. Smith, J. Potter, R. W. Sanger, J. J. Hummam and Chester Jarvis, constitute the editorial and publishing committee.

12. ORDER OF PUBLIC WORSHIP ON THURSDAY MORNING.

Br. W. Bullard—Introductory prayer.


"G. Messinger—Concluding prayer.

AFTERNOON.

Br. D. Skinner—Introductory prayer.


"N. Stacy—Usual addresses and concluding prayer.

13. Voted, That the Minutes of this Association, accompanied by a Circular letter, be prepared for the press by Br. S. R. Smith, and that the same be published in the "Magazine and Advocate."

14. Voted, That the committee of arrangements, present the thanks of this council, to the Methodist Society in this place, for the use of their church.

15. Adjourned the Association, to meet at Cedarville, Herkimer co. on the first Wednesday in June, 1831.

CIRCULAR.

The Central Association of Universalists of the state of New-York, to all those of like precious faith—greeting.

Brethren—By the good providence of God, we have been permitted again to meet and rejoice in annual convocation; and to mingle our gratitude and our devotions at the altar of the Universal Parent.

The reports from the different Societies, represented the present session, were in general, exceedingly gratifying, as they gave assurance of great prosperity. And we were not a little comforted, by the evidence that throughout our Zion, much harmony, with a becoming spirit of zeal prevailed. These things were the more pleasing, as they have immediately succeeded to a state of partial disunion, and the most unworthy remissness. And although every Society has not risen up in its strength, yet the moral renovation which has taken place within our limits in a few months past, gives promise of the revival and the triumph of all.

The causes of discord and coldness have passed away, and societies ought not, and we trust, will not continue to slumber while the enemy is at their gates, regardless of their true interests, neglect of their duty, and forgetful of their high destiny.

In the council, order, unanimity and affection reigned. There was but one motive—the general good; but one determination; to persevere—but one theme—the truth; and but one voice—that of peace.

Brethren—a new era has commenced, in which the spirit of fearless inquiry has gone forth, and has already produced very happy results. A more liberal course, begins to mark the conduct of the various and opposing sects, and the fears of the influence of Universalism, are hushed in the exercise of a more ample charity.
The causes which have immediately led to these effects, are laid in the natural workings of the human mind. They are the result of a principle of counteraction eternally operating in the moral world for the production of an equilibrium where nature has been forced out of her legitimate course. Such a moral force has been applied in this country. For years, the public mind has been agitated with alternate eccentricities, and forced into most unnatural extravagancies, by men, whose object was excitement—whose labors were rashness, and whose ministry was terror. Then, to think soberly, was called religion—to act rationally, contempt of the gospel; and to apply right names to bigotry and enthusiasm, was construed into blasphemy against God.

But the time has at length come, when the bands of prejudice thus fastened upon the mind, begin to relax, and when men feel to wonder at their infatuation. They now feel shame for their extravagance, compunction for their illiberality, and respect for those whom they could neither intimidate nor subdue. Universalism—so lately the subject of the most alarming apprehension, has therefore become one of attention and examination. It is heard without disgust, believed without fear, and procured without reproach.

Brethren—The victory is already won, and your triumph is certain. Rise up then to your reward, nor fail of its inheritance by supineness or indiscretion. Your duty is plain—"add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, make ye that ye shall neither be barren, nor unfruitful, in the knowledge of our Lord Jesus Christ."

By order, S. R. Smith.

[For the Magazine and Advocate.]

CONFERENCE.

A Universalist quarterly Conference was held in South Danville, Steuben co. on Saturday, 29th, and following Sabbath of May, ult. Our opportunities were improved in the following manner, viz.: On Saturday morning, Sermon by Br. A. H. Curtis, on Matt. xiv. 16. P. M. Sermon by Br. S. W. Fuller, on Ps. Ix. 17. Adjoined to meet on the morrow at half past 10 o'clock, A. M. Met according to appointment. Sermon by Br. A. H. Curtis, on 1 Tim. iv. 10. P. M. two Sermons—1st by Br. S. W. Fuller, on 2 Cor. iv. 13. 2 by Br. O. Ackley, on Mark, xvi. 15—16.

Brs. J. Holiday, A. Upson and Butterfield, were also present and took part in the exercises of devotion.

Notwithstanding the busy season of the year, and unpleasantness of the weather, our meeting was numerously attended, and the public discourse devoutly listened to, and we trust, gladly received by most of our attentive auditors.

Beloved brethren, who believe that Almighty God has determined to reconcile the intelligent Universe to himself, through Jesus Christ, our Lord, and that his arm is not shortened that he cannot save. With hearts filled with gratitude to our heavenly Father, we rejoice with you in the glorious prospect of our world's emancipation from sin, sorrow and death; and congratulate you on the rapid spread of this glorious gospel of the blessed God. While so many of our race are striving to satisfy their longing hearts with the creeds and doctrines of men, which at best are no better than husks, our heavenly Father has shown us in his house there is bread enough and to spare—that he has prepared a feast of fat things—of wines on the lees well refined—and that he has prepared it for all people! Hear O earth! and give ear O ye isles of the sea.

"All the ends of the world, shall remember and turn to our Lord; and all the kindreds of the nations shall worship before thee: For the kingdom is the Lord's, and he is the Governor among the nations."—Ps. xxii. 27, 28.

S. W. FULLER.

West Mendon, June 9, 1830.

[For the Magazine and Advocate.]

RELIGIOUS TEST,
OR A FEW THOUGHTS ON MY OWN EXPERIENCE.

That which I once supposed was a true religious test, and an expression of a penitent heart and truly converted soul, was an affirmative answer to the following question: "Do you feel that it would be just in God to cast you off forever?"

This confession would place the matter beyond all doubt. He who could acknowledge that he deserved the torments of an endless hell, was in my opinion, a fair candidate for the heavenly world. I really wished that I could feel from the heart to make such an acknowledgment—it was the sincere desire of my heart—I prayed to God—I prayed often, ardently, and long; my petitions were sincere and fervent, not only for days and nights, but for weeks and months, that the God of heaven would give me such a sense of my sins, and ill deserts, that I could acknowledge the justice of my eternal damnation. I felt a sincere desire that God would give me this sense of my situation.

But why should I thus feel? and why petition heaven to give me such a sense of justice? The fact was, tradition taught me that there was an endless hell—that I was exposed to it, and that unless I felt that I deserved it, I could never repent in such a manner as to escape it.—I supposed the tradition was true—I received it from my ancestors—it was the common report of the times. But why should I feel this concern at this particular time? There was an excitement—a revival—a reformation, so called—I earnestly desired to be one of its subjects. If there was an endless hell, I was exposed to it, whether I felt it or not. If this life was a probationary state for the purpose of escaping so much misery in the future, now was the time to begin the work. I felt that I had already put off a work of so much importance too long. Now was the accepted time and day of salvation—to cease an endless hell and obtain a heaven of endless bliss was no undesirable object. Who could accuse me of foolishness for desiring such an event? And how should I commence the work? I was aware that it was not enough for me to leave my present course and commence performing a round of duties, and thus build my way to heaven on works. I thought salvation was not of works but of "Him that calleth." I supposed however, that I could repent when I pleased; but then I supposed this repentance was the gift of God which he would grant to all those who asked for it in sincerity. This repentance I conceived to be a religious test, a sort of feeling not inconsistent with the acknowledgment of the justness of endless misery. Tradition taught me so, and many parents made me familiar with the Westminster Assembly's catechism, having taught it to me from my infancy for several years, every Saturday night, and sometimes Sundays. But the general cry at this time was, "What shall I do to be saved?"

Repent, I thought must be the answer. But how repent without conviction for sin? I could not exercise repentance unless God granted the repentance—unless he convinced me and made me feel that I deserved eternal punishment. What then must I do? I felt that I must pray to God that he would grant me this feeling. I prayed often to this effect, God is my witness, & to him I appeal that I prayed sincerely. I visited with those who were "under concern of mind," from house to house, conversing much on the subject of the present revival, with those who
were "under conviction," always remembering to put to them the question—the religious test question, "do you feel that you deserve to be eternally damned, and that it would be just in God to thus damn you?" To which most of them would answer in the affirmative. O thought I, would to God I could thus feel, then could I repent heartily. Often did I beseech my Creator to give me such a sense of the odiousness of sin and of the depravity of my heart, that I might see and feel that I deserved eternal punishment. But did he answer this prayer? No, never. But if this prayer was agreeable to his will, would he not have answered it? If he desired my salvation and called on me to repent, and if he knew that I deserved endless misery, would he not at least have convinced me of this fact, when I desired such a conviction? I cannot think otherwise: for the scriptures which I perused with prayerful attention, assured me that "if we ask any thing according to his will he heareth us." After many fruitless prayers of this kind, I was at length pronounced by many, a Christian, notwithstanding I did not see the justice of my endless damnation. I thought from perusing the scriptures that I could pass a tolerable good scriptural religious test, but not an Orthodox religious test. The scriptures asserted that, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved." This I believed from the heart—this appeared to be the Bible test, notwithstanding the popular test required a person to believe he is totally depraved and deserves eternal punishment, besides the belief in Jesus Christ. However, the Presbyterian church urged and willingly received me. The priest thought I did not see the "justice of God" as clearly as he could wish, but as I appeared willing to, he thought I should see it more clearly after uniting with the church, and I, as hundreds and thousands do, blindly consented to become her votary. But not being able to pass the popular religious test, I was continually filled with doubts and fears respecting my own destiny in the future state. I doubted my adoption because my exercises agreed not with my converted associates. I doubted the doctrine of universal salvation, and therefore doubted my own. If I was a Christian, I was a doubting one. Some told me that the doubting Christian was the best, that some of the best Christians were always doubting. But Paul told me, that "he that doubteth is damned." In a word, I was an orthodox, doubting (or damned) Christian, for about one year, praying God that he would bring me to the knowledge of the truth, which truth I supposed was a real conviction that I deserved eternal punishment, and that such a sentence would be just.

But notwithstanding I have prayed much for such a conviction, I have never been thus convinced—God never answered such prayers. Was it then agreeable to his will? I was resolved to see what the Bible said on this subject—I found by perusing it from Genesis to Revelations, that it contained not a record of such an acknowledgment, by either prophet or apostle, in any of their convictions, conversations, prayers, confessions, prophecies or declarations—no such confession occurs in all the Bible. I found by a careful perusal of the scriptures that that which I considered a religious test, viz: an acknowledgment of the justice of endless misery, was not to be found within the lids of the Bible. No prophet or apostle ever acknowledged the justice of endless misery for themselves or any of their fellow creatures, by any declaration or confession which we have on record. Well, if no prophet or apostle nor even Jesus Christ, ever confessed or taught it, why should I ask God to convince me of its truth, & make me confess it? I resolved no longer to pray to be convinced of that which they never confessed true—I found that my religious test was not a scriptural one, not being able to find for it a "thus saith the Lord." I resolved further to examine and see if I could find a law published to man, the penalty of which was endless misery; and failed also in that. No such law existed between the two lids of the Bible. My spiritual guides informed me that I should find it in the twenty-fifth of Matthew—I found by perusing it, that it contained no law, but was a prediction of the Saviour, eighteen hundred years ago, and several thousand years after man was created. I thought if man by transgression had incurred endless misery, he ought to have been informed of it before that late period. When I was informed that such a law was given to Adam and was recorded in Genesis, I turned to it and found a law given to Adam, the penalty of which was death—but nothing said about endless punishment in a future state. But my guides told me it meant endless punishment. But how they came to this knowledge I have never been able to determine; for the passage with its context, says no such thing. I found that Adam did transgress the law, but the Law Giver never so much as informed him that he had incurred a penalty of endless punishment. No, he did not tell him that he had incurred any punishment or misery in a future state. He did not say to him, "because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree which I commanded thee, saying thou shalt not eat of it, cursed shalt thou be to all eternity"—nor did he so much as inform him that he had exposed himself to such a curse. No such thing as this, but "cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life." Not to all eternity, but all the days of thy life. 

"Thorns also and thistles shalt it bring forth to thee"—not fire and brimstone after you are dead. "And thou shalt eat the herb of the field—in the sweat of thy face shalt thou eat thy bread, till thou return to the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Yes, I thought I, is any thing said in all this about endless punishment? No, there's not even punishment in a future state mentioned. Where then should I find the first intimation of the popular doctrine of endless misery, so much preached in our day? I found it in tradition, tradition which originated in pagan philosophy and in "mythology" the mother of harlots and abominations of the earth." The Bible I found revealed the heart-cheering doctrine of a universal resurrection to a glorious immortality beyond the grave, a belief in which caused me to rejoice with joy unspeakable and full of glory. Thanks be to God for the evidence of this unspeakable gift to man, through Jesus Christ my Lord.

A. C.

[For the Magazine and Advocate;]

MY VISIT TO ALLEGANY.

I heard the Macedonian cry—the liberal christians of Allegany had resolved no longer to feed on brimstone and call it gospel food. Their call for help though rather faint at first, was sufficient to awaken in my heart a desire to visit and preach with them. I accordingly signed that, "God willing," I would be in Angelica, the third Sabbath of May, ult. I was there according to appointment.—Our friends had made all prudent preparations for my visit, and received me with open arms. On Sunday we attended meeting in the Court-house, and not without exciting the warmest and anxious of

"Those who are so good themselves, So pure and so holy," had gone abroad, our meeting was well attended and our message attentively listened to. After preaching two sermons in Angelica, I visited and preached during the following week in Belfast, Canadoe, Rushford and Friendship. On the fourth Sabbath, preached two discourses
in Amity. In all these places the word of truth was heard gladly by a goodly number of respectable people. We have many excellent friends of high standing in these places. Their characters and influence will undoubtedly avail much, in building up societies in their several neighborhoods. On my way home I lectured at Almond, Horsetive and Dansville villages. The friendly and affectionate manner with which my brethren received and treated me will long be remembered with pleasure. And may the Lord bless his word, though sown by feeble hands.

In most of the above mentioned places there had been little or no preaching of our faith till I visited them. I could not attend to half the requests I received for the preached doctrine. I may soon visit my warm hearted friends in that region again.

The opposing priests, I understand, said much against the good doctrine and its believers. But none of them stood forth like watchmen upon the walls of Zion, to silence the stripping heretic, face to face, by strong argument or proofs from holy writ. Where are the armies of the Living God, as they call themselves? Do they think us unworthy of their attention? Then why censure us so sharply when we are not present, or not at liberty to defend "the faith"? Surely it becomes true soldiers to repulse the enemy if they can. Ab, that's the thing. If they could stay the human mind—if they could stop the progress of divine truth—me think they would soon meet our armed capapie. But the overwhelming scourge (to them) of truth divine has not been conquered and to conquer—their refuge of falsehood shall not stand—their covenant with death will be broken up, and their agreement with hell will fail—Their hiding places will be visited and Zion's waste places be built up, and fears, groans and tears forever cease.

S. W. FULLER.
West Mendon, June 9, 1830.

[For the Magazine and Advocate.]

Mr. Editor—The following inquiry, philosophically answered, will doubtless serve to remove a stumbling block from the feet, and scalpel from the eyes, of many who are yet timorous halting between two opinions.

If mental condemnation be the only chastisement for sin, and every sin willfully committed be equipped by a proportionate degree of guilt—How can those receive a proportionate chastisement in this life, who have committed sins, for many years previous to the publication of their earthly existence, have become "scared, as it were, with a hot iron"? D. C.

Though an answer to the foregoing will not essentially aid Universalism, seeing that many of our brethren believe in a limited punishment after death, yet we answer it as fully as our time will permit.

1. Mental condemnation is not the only punishment for sin; but is, we believe, the only true one. Acts, not committed with an evil design, are not strictly sin; but, though they may produce regret, they will not cause mental condemnation. Hence those acts which never cause mental condemnation, however wrong they may appear—however sinful to others, are not sin to the actor. Of course, every sin, to be such to the actor, must be equipped by a proportionate degree of guilt.

2. The punishment of sin consists in all the evil consequences resulting from it—like as well as in the darkness of mind, and the deadness of moral enjoyment, preceding and accompanying its commission. To a patient, in a typhus fever, the excessive use of brands—however great the sufferings it may produce—brings with it no punishment; for his conscience condemns not, but rather approves its excessive use.

To the man in a sound health, drunkenness is a sin; for his conscience approves not, but positively condemns, the destroying indulgence. The punishment of his sin consists in not only the darkness of mind which permitted it—but not only the injury his health sustains in consequence of it—but all the effects it would produce if the sin had been committed immediately, or years after the commission of the act. "Some men's sins go before to judgment; and some they follow after." Thus with the man in sound health. He must pass through all the acute feelings, both moral and physical, of the more temperate—the loss of friends and property—the pleasure of a sound sleep, a quiet, approving conscience and popular esteem, before his conscience can be "scared as with a hot iron." Thus a day or two before she can handle, unhurt, the glowing iron with her naked hands, must endure the agonizing smart of having them burnt and blistered, before they can be sufficiently scared or hardened. After they are thus scared, she is deprived of all the enjoyments which a scotter feeling could yield, in applying them to more refined, useful, elegant and pleasing employments, to her comfort and glory. If her present sufferings be not so acute as those of the more experienced sinner, he has suffered more, and now enjoys less. His life receives no ray from the sun of righteousness, and his sensual feelings no enjoyment from his own words, worthy gratifications. Let the poor soul who condemn to still greater torments—so more torturing deprivations—any such a state of mind—we do not, we cannot. Let them hate, with unholy malice, such mass of wretchedness in us it excites—but emotions of mingled pity and disgust—for that sinner was created by the same God, and is our brother—that wretch is a man, and was susceptible of a better state of mind and enjoyment. Further comments may be added by the sound, unprejudiced mind of our readers—we have but briefly thrown out these few hints on the subject.

A. B. G.

ILLUSTRATION OF SCRIPTURE—No. S.

Mr. Editor—Will you favor me, through the medium of your valuable paper, with an illustration of Luke xxii, 3. "And I say unto you, make ye all these things, and warn other cities also of the unrighteousness, that when ye fail they may receive you into everlasting habitations." See the whole context from Luke 10 to the 15th verses.

L. WAYNE, Ohio.

In compliance with the above request, we do not know that we can give a more satisfactory illustration of this passage, than by presenting our correspondent, and readers generally, with the following illustration, or notes, from Bailon on the Parables:

"Our blessed Lord delivered the foregoing discourse to his disciples in hearing of the pharisees, who had been reproaching him in the preceding chapter. And it appears evident that he intended to delineate the real character of the pharisees and scribes, standing in the Jewish religion, and to show that the law which they professed was more commendable than the latter, that was held in the former chapter. The reader will do well to take into consideration the general thread of discourse and the preceding chapter, and the succeeding parables in this, with the one under consideration, by which the following notes will appear just.

1st. The multitude, who descended upon Mount Sinai, and gave forth the tables of the first covenant from thence to Israel, is represented in the parable as a house of Israel, to whom the law was given, and all the oracles under the legal dispensation communicated, is meant by the steward.

2d. The failure of the Jews in not keeping the law, is intended by the steward's wasting his lord's money; and the allegation which lay against them for making the law void by their traditions, is signified by the steward's being accused to his lord.

3d. The rejecting of the Jews, and the taking of the law from them, in respect to dispensation, is meant by the steward's being turned out of his stewardship.

4th. Christ shows that, in natural things, an unjust steward, who provided himself, by bestowing his lord's property on his debtors, did more wisely than the Jews, who had a steward, whom he calls the children of light, did in things of God and religion: as they were about to be turned out of their stewardship, in respect to the dispensation of the law, and as the dispensation, with their Messiah and his gospel, the only means of their future safety and enjoyment.

5th. Christ represents the legal dispensation and the dispensation in the church, in the unrighteousness; showing that the ritual righteousness of the law stood in comparison with that of the gospel of everlasting life, as things temporal, to things eternal. And under this representation, he exhorts the people to make unto themselves friends, by improving the law and its ordinances, so as to introduce themselves, as in the case of noble persons, to the everlasting habitation of the bridegroom.

6th. If they were perverse enough to make void the law, by adopting traditions contrary thereunto, which was least, and unfaithful in the unrighteous mammon, and in the things of another, they were not disposed to make any better use of the doctrine of the gospel and the privileges thereof; but would, in violation of its divine purity, substitute their own mysterious traditions, giving them the sanction of divine authority, and make the gospel a trade, as they had made the law, (as many people have done to whom the gospel has been preached) which is meant by their being us'd in much; which deprived them of the privilege of the true riches which were verified their own. This circumstance is very similar to that described in the parable of the one talent; where it is minutely described on what account, that which was another's, he was deprived of any further privilege of that which was committed to his care, and failed of enlargement, which he might have obtained, had he exerted himself.

7th. Christ represents the spirit and flesh, by two masters, God and mammon, and tells them that they could not serve both; that is, while they serve the one and neglect the other, never under an apprehension of justification thereby, they were not in the service of God; and the righteousness required thereby, would not be acceptable. Therefore in the parable of these three things, being full of spiritual pride and covetousness, 'deniled him.' But Christ requires, concerning their highly esteemed justification, and declared it to be abdomenized in the eye of God.
GROSS IGNORANCE AND PERVERSION.

In the "Gospel Luminary," (for June inst.) edited by D. Millard and S. Clough, we find a letter to a Universalist, (the 6th of a series,) over the signature "D. M." which are the initials of the first named editor, from which we make the following extract:

"The use which Universalists make of certain passages of scripture, appear to me like wrestling from their plain meaning. Permit me to notice a few instances. Isaiah lxvii. 22, 23. 'I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. In the Lord have I righteousness and strength.' This is the manner in which I have frequently heard that passage quoted by Universalists. What a perversion! Now air, look at it as it stands in the Bible. 'I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return. That unto me every knee shall bow, every tongue shall swear, even to him shall all men come; and all that are incensed against him shall be ashamed.' The one spoken of is the Lord Jesus Christ, who was to say, 'In the Lord have I righteousness and strength; to him shall all men come.' Now, my dear sir, if the passage proves the salvation of all men in heaven, it also proves that some will be ashamed when they get there.

We have copied the above not only to show the gross ignorance in which opposition to Universalism is founded, but to express our astonishment that the editors of the Luminary should have sanctioned, by publication, so shocking a perversion of the truth, so dreadful a contortion of the scriptures, as the extract exhibits: much more that the article should bear the initials of Mr. Millard, of whom, if not as a scholar of general science, at least as a biblical student, we have entertained a very favorable opinion. He is of the denomination called Christian, a sect that we have generally looked upon with approbation, so far as liberality and fairness were concerned. But to see this writer indulging in such squalid and misrepresentation against Universalists, is evidence that he is yet in 'the gall of bitterness,' and to see the gross perversion of the sacred scriptures, proves that the writer is either in 'the bond of iniquity,' or else shamefully ignorant of what he ought fully to understand, at least before he undertakes to correct and instruct others.

In the first place, after charging Universalists with the most unjustifiable mutilation of the text, (which charge is untrue, so far as our knowledge extends,) he himself admits it to be the text of the book of this prophecy, that which was not penned by inspiration. The expression, 'to him shall all men come,' does not occur in the passage quoted by D. M. and we have no wish that our opponents should make the bold plausorcelogy any stronger in favor of universal salvation than it is. The inspired penmen have made it sufficiently strong.

In the next place—and what betrays the most palpable ignorance—this writer, in commenting on the 5th verse, says, 'The one spoken of is the Lord Jesus Christ,' &c. when the truth is, there is no such word as on in the original text—the word (as will be seen by the italics character) was supplied by the translator without any authority. And to conjure up so important a passage as the Lord Jesus Christ out of a word not found in the original text, but illegitimately inserted by uninspired translators, ought to subject the person who does it to the charge of culpable ignorance or intentional wickedness. The text, as it is in the original, reads thus:—'I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear, even to him shall all men come; and all that are incensed against him shall be ashamed.' Hence it is perfectly obvious that as many as bow the knee, and swear, (and precisely the same persons,) shall say, 'in the Lord have I righteousness and strength.' All these verbs have the same noun, or nominative, to agree with—there is no change of subject, no change of agents—nothing said about the Lord Jesus Christ—no such word as one, and no authority for inserting it. And it evidently breaks and injures the sense of the text, unless the word every precede it—and then it reads better without than with either or both of them.

In regard to D. M.'s statement, that 'if the passage proves the salvation of all men in heaven, it also proves that some will be ashamed when they get there,' we must remark that it is a mere quibble, unavailing the concept of an honest or enlightened mind. The existence of shame for past follies, on coming to a knowledge of the truth, is no argument against the salvation of the subject; otherwise we are furnished with an argument against the salvation of the primitive saints.

For Paul, to the Roman christians, (vi. 21,) says, 'What fruit had ye then in those things whereof ye are now ashamed, for the end of those things is death.' We very much doubt whether D. M. can ever be saved till he is first made ashamed of his unchristianities and gross perversion of the truth.

The rest of his letter is of a piece with what is above noticed, and hence we deem it unworthy of a serious answer. It consists mainly of perverses misrepresentations of Universalists and their sentiments, and the repetition of stale charges and mock-argument, which have been a thousand times met and refuted. For the purpose of caricature, it even bogues in one of the silly and scandalous verses of John Peck's poem.

For the honor of the hitherto respected editors above named, and for the reputation of their periodical, we hope the Luminary will emit no more darkness as dense as that which the letter under consideration evinces.

BEWARE OF TRESPASSING WITH YOUR NEIGHBORS PROPERTY.

Mr. Skinner—Dear Sir—I have recently become a subscriber for your paper, which comes to me through the medium of the post office. The papers, Sir, I consider valuable, and wish to preserve them. By enclosing them in a wrapper, you will oblige your friend. They have come to me very much soiled, and by folding and unfolding, much of the print is obscured, and some entirely obliterated. By taking some notice of it in your paper the reader, or readers, whoever he or they may be, may doubt, or at least be more careful.

Yours with respect,

J. A. Norton.

In relation to this subject we would remark, that it is a practice too common for Post Masters to allow persons, other than the subscribers for papers or their families, to take them from the Post office. For it is frequently the case that papers are thus essentially injured and even destroyed before they reach the owner. This is wrong; for subscribers frequently wish to preserve their volumes for binding. If others wish to read the paper, they should subscribe for it. They will then only have the reading of it through the year, but a handsome volume of over 400 pages, for binding, at the end of the year, worth more than the subscription price.

In regard to "enclosing the papers in wrappers," it is always done, (though where there are a number go to one office, they all go in one package, as it would be too immense a labor to do them all up in separate wrappers, in so large an edition as we publish,) and the Post Master whether they are sent, opens them and is bound to keep them till the owner calls or sends for them.

One thing more the above communication reminds us of, which we must here notice—The writer dated his letter at New Hartford; but does not reside nor receive his papers at that place. He should have informed us at what Post office he receives his paper. For we have several subscribers of his name, on our list, who receive their papers at different offices. And we wish subscribers, agents and post masters, generally, when they write any thing in relation to transfers, removals, or additions of subscribers, would be careful to name the Post office to which the papers are sent. For it frequently happens that six or eight subscribers are found on our book bearing the same name, (receiving their papers at as many different Post offices,) and it is impossible to tell which of them is intended, unless the name of the P. O. is mentioned.

The views given in the following article do not correspond with our own views upon the subject discussed. Our own views will be found expressed in the second volume of the Evangelical Magazine, No. 25, dated March 7th 1829. We however give it to our readers, being perfectly willing each one should enjoy the privilege of thinking and speaking for himself.

[For the Magazine and Advocate.]

BLASPHEMY AGAINST THE HOLY GHOST.

The inquiry is often made, What is the Blasphemy against the Holy Ghost? and what will be the consequence to him who commits it? In order to settle this query if possible, and throw some light upon the subject of this Blasphemy, I would beg leave, through the columns of the Magazine and Advocate, to present the public with my views upon this subject. The texts which
In investigating this subject, our first inquiry will be, what is meant by blasphemy against the Holy Ghost? and who is guilty of it? Thirdly, what will be the consequences to him who is guilty of it? Firstly, What is this blasphemy against the Holy Ghost? This term is used in the New Testament to denote a denial of the existence of the Holy Spirit or an obstinate and unrepentant denial of the truth in the matter of the Holy Spirit. Secondly, What is this Holy Ghost here mentioned? In John iv. 16, Christ is speaking of the existence of the Holy Ghost, when he says, "I am the water of life; but the water that I shall give shall become in them a spring of water springing up into everlasting life." Thirdly, What will be the consequences to him who is guilty of it? We are informed by the scriptures of the Divine Truth, that the Holy Ghost is the Spirit of Truth, which is one of the divine attributes of God, and co-eternal and co-equal with the Father and the Word. For this truth, which is the Holy Ghost, God was pleased to bestow on man, through the mediation of Christ and his doctrine. This truth breathes in every part of the Bible, in all the covenants and requirements of the Gospel. It is written in it shall teach all things, and bring all things to remembrance which Christ had said. John xiv. 26. Wherefore he believed in Christ, and put confidence in the word of God, will be condemned of his duty by the solemn truth that he ought to "love God, because God first loved him, and kept the commandments of God, being justified by faith." John iii. 16. Whosoever, then, acts contrary to this spirit of truth, being fully convinced of its just requirements, for St. Paul says, "Yet every man be fully persuaded in his own mind, busy himself against the Holy Ghost. We come next to our second inquiry. Who are guilty of this blasphemy? It will be seen from what has already been said, that he who has once embraced the doctrine of Christ, and believed in the truth of his sayings, whose mind has been enlightened by the truth of his doctrine, and is able to discern between good and evil, and that man, in full conviction of his error, willfully does wrong, or speaks contrary to what he knows is true, he blasphemes against the Holy Ghost, and against the number of God. Let each man answer to his own conscience. Lastly, what will be the consequences of this sin? It is so many considered that this blasphemy entails endless woe. What do the scriptures say? They say it hath never forgiveness, neither in this world, neither in the world to come. Does it follow that because a man is not forgiven of his sins that he must suffer endless misery? I think not. It only proves that the punishment due to the transgression must be severe; there is no escape from the penalty incurred. But what is the punishment? What is the penalty? Answer. "For we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. Hebrews x. 26. This fiery indignation then is to devour the enemies of God. The punishment of sin is death. We read in the Epistles to the Corinthians and to the Romans that the law of sin and death is the law of the members, which worketh against the law of the mind, and bringeth into captivity to the law of sin; and finally the last enemy shall be destroyed. Death, which is said shall be destroyed. This then is the unavoidable doom of him who sins or blasphemes against the Holy Ghost or spirit of Truth. He must have his carnal nature subdued, and that warfare of his members against the knowledge of truth in his mind must be vanquished. This is indeed humiliating to the holy pride of carnal nature. But "the ways of the transgressors are hard." The wages of sin is death, and the labourer is worthy of his hire. I believe that "God will render to every man according to his deeds. For to him that serveth well, he shall be given more; and to them that are Is. 56. 7. I believe that of the man that shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. For Christ must reign till all enemies be put under his feet, and the last enemy, Death, shall be destroyed. Ought then our good ministers to pray for the forgiveness of those sins which they have committed wilfully and knowingly? There is a sin unto death. I do not say that he shall pray for it. Ought they not to be willing to suffer the penalty of that law which they have transgressed? If ye endure chastening, God dealeth not gravely with the sons of men, but as with beloved children, he chasteneth wheresoever all are partakers, that ye be ye hastards and not sons. To the Editor of the Magazine and Advocate. Hopkins, May 17, 1830. Br. Skinner—The enclosed animadversions on a communication of A. C.'s in the 14th No. of the 3d vol. of the Magazine, (as you will find by perusing it,) was written by a Methodist minister, by the name of Alison, who preaches in Hawkinsbury and vicinity, Upper Canada. Mr. James Wallis, whose name is mentioned in said manucript, has published a work in which he has criticised the same without the knowledge of the author, and fully to the authority of the communication, requested him to express the errors therein contained. I have lately returned from a visit to Hawkinsbury, where I had the pleasure (if it may so be called) of seeing Mr. A. I also had a public debate with him at which time I was received with much as much as ever. If you find displayed in his own vindication. I have been credibly informed that he triumphs in a supposed victory, that his book will remain unanswered and unanswerable. I think it of consequence that he be noticed, that the scriptures be fulfilled, "Answer a fool according to his folly." Hawkinsbury. I thought it proper to publish this, as it is true, that the scriptures have to do in it. I trust it will be done, and I trust it will do, much good. I spent about three weeks and preached the word in Hawkinsbury, Longdale, and during the time I visited Pepoon scenery, Lower Canada. My meetings were well attended. The spirit of inquiry has indeed found its way into Canada. I recommended your paper, and eight or ten of the friends said they would soon send for it. Yours, etc., B. Hickox.
largest portion of the human family, notwithstanding that God they should be saved. Therefore, say they, “the popish system embraces the opinion that the devil possesses the greatest degree of power.” Let us for a moment try this mode of reasoning, by the light of the Bible. The promises laid down are these: To whatever principle, or agent, men submit, that principle or agent is the most powerful. Without doubt Mr. A. C. believes that the doctrine of Universalism is true, and its opposite false. Now, Sir, if it can be proved that the greater portion of mankind disbelieves Universalism, (which is the case,) then the prophecy of the Bible, according to the logical, that falsehood is stronger than truth. Again: as the greater part of the human family disbelieves Universalism and thereby “makes God the liar” (according to Mr. A. C.’s positive assertion,) the greater part of the human family must be committing sin. Now, it is God’s will that they should commit this sin, or that they should not. Mr. A. C. says it is his will, he involves himself in this contradiction: that the greater part of the human family is committing sin and committing sin at the same time. For sin is the term of man, Mr. A. C. ought to allow. 4. God’s will being his law, there can be no sin in doing his will. But should he say, in order to get rid of this difficulty, that it is not God’s will that his creatures should “make God a liar,” he will meet his own absurdity from another quarter. For if he says that it is not God’s will, and remember, Mr. A. C., he says, (according to his own theory,) that falsehood is stronger than his maker. Hence, in addition to his imaginary omnipotent devil, there are millions of Almighty tyrants.

Again, if his promises be just, all that was necessary to decide the Presidential question, upon which there was so much time and money expended during the last year, throughout the United States, by Mr. God, and Mr. A. C., ought to allow the two sons together, at the city of Washington, or some other convenient place, and let them try the strength of their nervous system. But, Sir, I do not believe that the free and independent people of the United States, would submit to such an unprecedented process as this. If they would not, but would claim the liberty of their agency, in a large measure, Mr. A. C. and Mr. God, would be the children of men the same privilege in the concerns of religion. If he will do this, he will not only disarm the devil of his imaginary omnipotence, but he will disarm the great leader of Israel. See Joshua xxiv. 15; “And if it seem evil unto you,” &c.

I will now notice Mr. A. C.’s erroneous method of quoting (what he calls) scripture. See where he has quoted, John xvii. 2, “For as many as thou hast given him,” he has inserted the pronoun, “them.” The scriptures quoted in the writings of Universalists, is generally the first thing that strikes my attention; for I have been in the habit of reading their writings for nine or ten years past, and I do not recollect of ever reading a piece but what there was more or less home-made scripture inserted. I have now, Sir, one request to make of you, that is, that you should not mistrust what A. C. or any other say on this important subject. But take the bible for the man of your counsel, remembering that if you trust in Universalism, and if by any means you are lost for ever. Therefore it is always best to be on the safe side. Again, there is a danger of this doctrine driving those who believe it into infidelity. See for a moment the Roman, the Pope, the Universalist preacher, Abner Kneeland, who has lately renounced his sentiments, and announced to the world his belief in Fanny Wright’s system of infidelity. This step is not so much, from a disbelief of future punishment, to the denial of the existence of God and a future state. The same boldness which can contradict the plainest declarations of scripture, and thereby destroy one of the essential attributes of God, is sufficient to utter scepticism. Therefore, as one that loves your soul, I warn you to beware of delusion. I remain your sincere friend,

Mr. J. Whitcomb.

C. R. A.

P. S.—If Mr. A. C. takes the courage to write any more on the subject, I hope he will give us his opinion of the devil.

REMARKS.

The above communication partakes so much of illiberality, unjust reflection, and withal, awkwardness of manner, that had it come from a Universalist, we should have excluded it from our columns. We however admit it in this case, as much to show the weakness of the writer’s cause as to satisfy the public that we are willing our enemies should speak for themselves in our columns. The conclusions to which Mr. Allison comes in his logical deductions are too ludicrous to need any reply. The charge he brings against Mr. C. is a charge that Universalists generally of erroneously quoting scripture, is alike uncharitable and untrue; as are also his charges of the tendency of Universalism to infidelity, and that its advocates contradict the plainest declarations of scripture: For it is solely on the authority of the bible that they believe in the resurrection of all things—that God “will have all men to be saved”—and that “he worketh all things after the counsel of his own will.”—

Those who reject these testimonies certainly approach nearer infidelity than Universalists do.

The infidel (in the common acceptance of the term) does not believe Christ will save any part of the world; the infidelist, however, believes he will save men; the Universalist believes he will save the whole; that the Father sent the Son to be the saviour of the world, and that he shall see of the travail of his soul and be satisfied.” We leave our readers to judge which stands on middle ground, between full faith and infidelity.

What he says to Br. Whitcomb about the danger of trusting in Universalism—that if that fails, he is “lost forever”—and that “it is always best to be on the safest side,” sec. savors too much of hypocritical policy, and papal presumption. For if a man verily believes Universalism is the truth, he believes it because he is constrained so do from the force of evidence—he cannot believe otherwise. But Mr. A. would have him abandon it, whether true or false, whether he believed it or not; or at least the profession of it: and if he could not disbelieve and reject it in his own mind, to profess so to do, and consequently become a hypocrite. How do we know but what Mr. A. believes the doctrine, but dare not profess it, through this hypocritical policy that he virtually recommends to Mr. W.?

Again, his recommending his own ground as the safest side, so far as profession is concerned, is the same mode of argument that the Roman Catholics adopt against Protestants. The Catholic says all Protestants must go to hell—none can be saved out of the pale of the mother church—and as Protestants allow that Catholics may be saved, and Catholics do not allow that Protestants can, it is therefore altogether the safest to be within the pale of the Roman church. Adopting or recommending this papal policy, Mr. A. to be consistent and on the safest side, we should think would join the Catholics forthwith. But does he really believe, even if the doctrine of endless misery be true, that God will damn Mr. W. to all eternity, merely for believing the Lord is so good that he will save the whole human family?

We shall say nothing at present in relation to the exposition of Mark xvi. 16, as that was not our exposition, but was from a correspondent. If “A. C.” is disposed to reply to the above communication of Mr. A. and deem it worthy of his notice, our columns are at his service.

The Epitom will preach at Leyden, Lewis County, the fourth Sunday, inst.—a week from to-morrow.

THE SPIRIT OF SECETARIANISM.

The following circumstance is related in a recent number of the Advance and clearly develops the spirit of sectarianism:

“...young female teacher, a few Sundays ago, was hearing her class in a Sunday School, repeat a hymn in which occurred the following lines:...”

Very silly.—A Boston paper says that a beautiful and accomplished young lady, an orphan from the South, has taken the veil and gone into voluntary seclusion for life at the Ursuline Convent, Mount Benedict—resigning large fortune to the disposal of the church. We doubt this account; especially as we have seen it contradicted, if we mistake not; but if it be true, the young lady has taken a path that is a step in the right direction, for we say so. Any other Benedict would have been preferable. We are sorry to see the American girls getting such notions into their heads. It is a violation of State Rights, and a virtual infringement of the Constitution. A blending of church & state, which we, as opponents of Sunday mail restriction, look upon as deservins of all possible abhorrence.

EXTRAVAGANT HABITS.—There is much truth in the annexed extract from one of Jefferson’s letters:

“Although we have in the old countries of Europe the lessons of their experience to warn us, yet I am not satisfied we shall have the firmness and wisdom to profit by it. The general desire of men to live by their heads rather than by their hands, and the strong allurements of great cities to those who have a turn for dissipation, threaten to make them here, as in Europe, the sinks of voluntary misery.”

POPULAR PREACHERS.—It was said by Jeremy Taylor, in speaking of popular preachers of his day, that they entertained their hearers with lively topics and useless daffodils—and not the seed of life and medicinal plants growing on the margin of the fountain of salvation.”
To the Editor of the Magazine and Advocate.

Dear Sir—The following touching article is from the Halely Luminary. Should you deem it worthy a place in your columns, and conclude to insert it, you will greatly oblige.

Yours, &c.

Hartville, N.Y.

J. E. Jr.

THE MEETING.

I saw them meet—the pangs of absence o'er, And memory holds a picture of the place;—
'Twas at the threshold of her cottage door,
Eliza met her husband's warm embrace.

How animated shone her eager eyes,
Where the soft focus of affection hung!—
Her bosom braved—but pleasure raised the sigh,
Her voice was mute—but bliss had sealed her tongue.

Press'd in her arms the chaste conunbrial kiss,
Her nectar'd lips by turns received and gave!—
Then, an ash-leaf of the excessive bliss,
Her love did blush; she bade his bosom save.

But recollection whips my joy,
'Twas here's to give, and from the trance she starts,
Puts in her arms his little infant boy!

Love's precious pledge that closes their destinies.

While round their sire the older prattlers cling,
Beg for a kiss, their little tales recite,
Each emulate some trifling boon to bring,
And share their parent's unnatural delight.

Forgotten now is separation's smart,
Or but remembered as the zest of joy,
Her smiles are sunshine to his glad heart's delight,
And love-created fears no more annoy.

So, wrapped in night, the lonely pilgrim views
Aurora, blushing, throw her veil aside,
And, filled with joy, his lighted path pursues.

When, through the tears of joy these passions saunter,
Or does the doctrine of endless misery be proven
By the destruction of the anti-deluders, but not so.

The same correspondent asks, 2d. "What became of the people of Seddon and Goromorah? and what was the cause of their destruction?"

The remarks on the first question relative to the anti-deluders will be equally applicable to the present. The cause of their destruction is distinctly stated by God, Ezek. xvi: 49, 50, and the promise of their final restoration, God as distinctly states in the same chapter. (See note read through.)

A. B. G.

MARRIED.

In North Bloomfield, on Thursday, the 31st inst. by Rev. Dr. Fitch, Mr. John Kiser, of Lima, to Miss Levi Hoskivorse, of the former place.

DIED.

In Prescot, Mass., on the 23rd of April last, after an illness of 26 weeks, Mr. Alexander Berry, Esq., aged 34 years. Mr. Berry had been a member of the Presbyterian church, until about 5 years ago, when his health became so farcical and perplexed as to be enabled to embrace all men as the disciples of salvation. The night previous to his departure, he was enabled to believe that he was not rejected, and that he had no desire to live longer. Being asked by his son whether he still continued a believer in universal salvation, he answered, in the affirmative, and added, "I cannot believe that it is a God, except when it is God's will that all shall be saved!"—Full of years, and ripe for immortal glory, he was gathered to his fathers in the Lord.

May my death be the death of the righteous, and my last end be like his!

MODERN HISTORY OF UNIVERSALISM.

Just published and for sale at the Trumpet Office, 39 Cornhill, Boston, The Modern History of Universalism, from the Era of the Reformation to the present time. By T. Whithmore, the First Baptist in Cambridge, Mass. Those who hold subscription papers, are requested to return them immediately to this office; and subscribers, we trust, will make arrangements to take their books as soon as possible after publication.

The author has been up to fire years in collecting the materials for this work; and he has been under all the usual labor and expense. It is divided into 12 chapters. Chap. I. contains an account of the Anabaptists in Germany who defended the doctrine of Universalism at the time of the Reformation. Chap. II. treats of the same class who defended this sentiment at the same time in England. Both in Germany and England they were condemned for this point of their faith. In Chap. III., an account is given of those who defended Universalism in England during the 16th century; and the state of Parliament is published, wherein the Parliament was divided on those who defended the doctrine of punishment in a future state. Chap. IV. furnishes sketches of those eminent men, Dr. Henry More, Archdeacon Tillotson, Bishop Wilkins, Thomas Tenet, Sir Isaac Newton, Dr. Samuel Clarke, Dr. George Cheyne, and the Chevalier Ramsay. Chap. V. presents sketch of the history of Universalism in various countries, as Germany, Holland, Switzerland, France, Prussia, Italy, and Scotland. In Chap. VI, the history of Universalism in England is closed, so far as relates to the spread of that doctrine of God's mercies and dispensations. In Chap. VII, the history of Universalists in England, as a distinct sect, is given. In Chap. VIII, will be found traces of Universalism as it existed in America before the arrival of Mr. Murray, and the history carried forward to the conversion of Mr. Winchester. Chap. IX. will extend it from the conversion of Mr. Winchester to the formation of the General Convention. Chap. X. will contain a history of the Convention; and Chap. XI. an account of the present condition of Universalists throughout the United States.

This is, in essence, a continuation of the Ancient History of Universalism, as it takes up the subject where it was left by the author of that work, and brings it down to the present time.

The above works are for sale by the Editor of the Magazine and Advocate.

DAUBY & MYARDA, Printers, 81, Geneve.
THE PREDICATOR.

ORIGINAL SERMON.—NO. 13.

BY A. B. CROSE, OF MARIETTA, PENN.

Published by request of the N. Y. Central Association, before which it was delivered, at Sauquoit, Oneida co., June 34, 1830.

ISAIAH, LX. 2. "What therefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"

The prophecies teach many important truths, under the form of an interrogation; many of which are not even as positively declared as the one just read. Thus the prophet Micah, asks of man, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The unambiguously meaning of this question is, that Jehovah requires nothing of man but justice in his dealings, a love of mercy in his heart, and an humble deportment towards his maker. Malachi declares the equally important fact, that the character of a Creator involves in it that of a parent—that all men being created by the same Being, are brethren, and should conduct towards each other as such—in the following interrogations:—Have we not all one Father? Hath not one God created us?—Why do we deal treacherously, every man against his brother, by profaning the covenant of our fathers? And thus, we conceive, Isaiah informs us, in our text, that some spent their money for that which was not bread, and their labor for that which did not satisfy them after they had obtained it.

But did the prophet mean literal bread—sustenance and satisfaction for the outward man—for this was the case in question? We opine not—we consider his language as figurative, and as referring to some sustenance, and some good, of more lasting import than natural bread, and mere bodily satisfaction. We shall submit our reasons for so doing. The prophet in this and the preceding chapter, is speaking of Christ and his church; and, in our text, addresses those who are in the darkness of unbelief—who have not yet entered on the heritage of the servants of the Lord; and whose "righteousness is not of God," but of man—to incline their ears and come unto a belief in the gospel. "Hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." From this we infer, that by bread, he meant some doctrine, which they were to hear and their souls should live—and that by satisfaction, he meant a state of mind resulting, as a necessary consequence, from their faith in that doctrine. Wherefore do ye spend money for that which is not bread, (pure doctrine,) and your labor for that which satisfieth not (giveth not peace, joy or rest to your souls)?" This explanation will appear more natural and easy, when we examine into the scripture meaning of similar phrases, as we now shall do.

Our Saviour, in the 6th chap. of John's gospel, in speaking of that doctrine of life and immortality which he brought to light through the gospel, and which was not possessed under the old dispensation, except as a shadow seen in dim light, calls it "bread from heaven," bread which would prevent hunger, and endure in its satisfying effects unto eternity. True—our Saviour speaks by a figure of metonymy, of this doctrine, as of his flesh and blood, because it was proven true by the sacrificing of his flesh, and the shedding of his blood. Hence it was natural to place that which was a cause, for an effect; and to call that his flesh and blood, which was established by the crucifixion of the one, and the shedding of the other. Thus the apostle spoke of preaching "Jesus Christ, and him crucified;" when it is evident, they meant the doctrine of Jesus, which was brought to light and established by his crucifixion and resurrection. Those who believe that a prophet—a fellow mortal—can transform a piece of bread, or a wafer, into the real and very flesh—or a cup of wine into the actual blood of "the man Christ Jesus," who was slain on Calvary 1800 years ago, may doubt the explanation here given, and to their doubts we must now leave them. But others will please to make the following words mean something else than the doctrine of Christ; or agree with us, that the doctrine of life and immortality is meant by the bread, the flesh and the blood spoken of. We quote from the 6th chap. of John, aforesaid:—"Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life." "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." Again—"Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." How well this passage agrees with the declaration of the same divine teacher, John v. 24. "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." Are not these passages parallel—are not the phrases, "heareth my word," "believeth on him that sent me," and "shall not come into condemnation," synonymous with "eats my flesh," "drinketh my blood," and raising up at the last day? Lastly—as the living Father hath sent me, and I live by the Father"—(In his temptation Jesus said, "It is written, that man shall not live by bread alone, (i.e. literal bread,) but by every word of God")—(i.e. spiritual bread) Luke iv. 3. And again he said, John iv. 34, "My meat is, to do the will of Him that sent me, and to finish his work." Mark these expressions:—"As the living Father hath sent me, (to do his will,) and I live by the Father, (by doing his will,) so (in like manner,) he that eateth me, (doeth my will, or receiveth my doctrine,) even he shall live by me"—(enjoy life, by faith in my teachings). We also read of the "leaven of the Pharisees"—which is hypocrisy—Luke xii. 1—of the " unleavened bread of sincerity and truth," 1 Cor. v. 8 and, in the same spirit,
Paul tells the Corinthians that they are of one bread, (or faith) and one body (even Christ). Numerous other proofs might be adduced, but we deem these simply sufficient to prove that the bread of life, of heaven, of God, and simply bread, can only mean the doctrine of life, of heaven and of God—in one word, Truth. That this doctrine—is this divine truth—is of a satisfying nature, and that a firm belief in it will perfectly satisfy the soul of man, by filling it with peace, joy, and glory unspeakable, we can also prove.

While Isaiah expressly declares the miseries of the wicked, he thus repurposely speaks of those who promulgate the gospel—or, in other words, who dispense the bread of divine truth. “How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.”

From this we learn that divine truth is a gospel of peace—that it is good tidings, and not only so, but “good tidings of good.” How can such a gospel produce ought besides good feelings, joy and peace in the bosoms of its votaries? Paul informs the Philippians, iv. 7—that “the peace of God” “passeth all understanding;” and prays for the Romans, “the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” Peter (1 Epis. i. 8) says to those who believed in Jesus, “though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” Christ has restored to the souls of those who would come unto him; and Paul, speaking of the believers, says to the Hebrews, iv. 3, “we, which have believed, do enter into rest.” All these expressions are in the present tense to the believer, implying that the rejoicing, rest, and peace are enjoyed at the time of believing, and in believing.

Brethren and sisters—Your servant has thus proven that the bread spoken of in our text means divine truth—the gospel of Jesus—and that a faith in this gospel—a partaking of this bread from heaven—will satisfy the believer—will fill his soul with life, peace, rest, and with glory unspeakable. Having proven thus much, we think it must be evident to you, that any belief which does not give rest to the soul, and does not fill the believer with a joy and peace which passeth all understanding, cannot be bread from heaven, but must belong to those husks, on which the prodigal son was starving, before he returned to his father’s house. Any doctrine which satisfieth not, is not the doctrine of Christ—is not divine truth—

—-but belongeth to the doctrines of the world—the doctrines of men, or of devils—is of human origin—either Jewish or Pagan. Let us, then, by this unerring rule, proceed to judge the doctrines now promulgated in Christendom, as truth. We shall let us judge the doctrines because it is not our wish to judge individuals—and because our divine Master judgeth no man; but saith, (John xii. 48.) “And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.” He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” So say we—true faith shall judge them, and the errors they hold, if any, shall condemn them; for “the believeth not is condemned already.”

Wherefore should believers damn unbelievers? “To his own master every man standeth or falleth;” and, “let him that thinketh he standeth, take heed lest he fall.”—let not the believer “hold the truth in unrighteousness”—let him not conceal the candle of truth under the bushel of popular favor, nor smother its flame by cold indifference, lest he bring a condemnation, yet greater than that of unbelief, on his own soul! We humbly conceive that we have a right to judge of things, as their fruits are good or evil — and that we are correct in condemning all doctrines, whose fruits are not the fruits of the gospel of Jesus—because, by the absence of such fruits, we shall know those doctrines to be erroneous.

The principal doctrines promulgated for “the truth as it is in Jesus,” are three—

1st. Unconditional election and reprobation, otherwise called T E L I M I A. 2d. Conditional election and reprobation, otherwise termed A R M I N I A N I S M 3d. The Abrahamic faith, that in Abraham’s seed shall all the nations, families and kindreds of the earth be blessed, otherwise called Universalism.

Calvinism has been so often modified—its excesses lopped off, new ones added—altered “line upon line,” “here a little, and there a little”—this wrinkle smoothed, that feature arranged to mildness, and another turn given to its various expressions, that of late it has become a perfect non-descript—rendered undefinable to its friends, and inexpressible to its opponents. Hence we are compelled to recur to the “old landmarks,” and, rejecting the modern corruptions, to hold forth the system of the Geneva reformer in its pristine purity and native deformity. A poor, destitute creed—despised and disowned even by its votaries, who, if it be a truth, only hold it in unrighteousness—it claims some mercy at the hands of its opponents; and were it not, in our opinion, more destitute of truth and good fruits than it is of open and public advocates and believers, we would, in mercy, pass it by altogether. If persecution be opposed to the gospel of Jesus, as is now universally admitted, and we were to judge Calvinism by these fruits in its believers, then would we at once write meno tekei on its front. But a few years after its promulgation, its founder, by aid of Papal power, caused the amiable, learned and pious Dr. Michel Sertetus to be roasted to death, for a difference in opinion. This persecution unto death was clothed in the worst form; for Sertetus was not doomed to suffer a instantaneous death, by burning in an ordinary fire. No; glowing with the pure benevolence inspired by a belief in the kind and merciful sentiments pertaining to Calvinism, the compositions of God, towards reprobate heretics, were ardently imitated, and Sertetus was encircled by a fire, made of moist, green wood, that his “deserved torments might be prolonged as much as possible, and that his continued, exacerbating agonies might be made to resemble the more, those remediless and interminable woes, to which God had, before the foundation of the world, predestinated the wicked heretics. How truly the votaries of this doctrine have imitated their founder, and come up to the imagined future conduct of orthodoxy’s God, in Europe and America, whenever power was theirs, and whenever opportunities presented, let the pages of ecclesiastical and civil history and the signs of our own times, answer. But, as the peaceable or unhappier effects which this faith produces on the mind, and not the persecuting deeds of its advocates are to be the test by which we are to judge it, their benevolent deeds shall pass for nothing, at this time.

Calvinism teaches that, “All mankind, by the fall of Adam, lost communion with God, fell under his wrath and curse, and were thereby made liable to all the miseries of this life, to death itself, and to the punishment of hell.” And he who had been a part of the fallen race of Adam, in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foreknowledge of his works, or any conditions performed by the creature; and that the rest of mankind (i.e. all who were not elected), “God gave them up to pass by, and of their own free will, to the wrath of God, to condemnation” (i.e. revengeful wrath).
That "it is the will of God that Jesus Christ should redeem those, and those only, who were from eternity elected to salvation." This is Calvinism in the exact words of its own authors and advocates.

Let now, we pray you, let each and every soul in this assembly imagine itself, for the time being, the recipient of this doctrine—a firm believer of Calvinism in its purity. I now ask you one—of you, individually, Does your soul find rest in this doctrine—does your faith give you peace—does it fill you with joy and glory unspeakable? for, if it does not, you know the result—you know it cannot be "the truth as it is in Jesus." 'Certainly, (replies the Calvinist) certainly do I find peace in believing that I am one of the elect—certainly do this faith fill me with joy—for God chose me unto eternal life, before the deep foundations of creation were laid, and my salvation is therefore certain—nor man, nor devil, can frustrate the decrees of God." But, my brother—but, my sister, pray examine whether your whole doctrine gives you this peace and joy—you have forgotten the one half of your creed. May you not be a reprobate? Have you no relatives—no father, mother, brothers, sisters, children, friends? Bear no affection toward your fellow beings? or, have you the presumption to believe that God has elected all whom you love, and not all whom others love? Does a belief in their endless reprobation fill your bosom with joy and peace? "As to reprobation, we believe it not for ourselves; and, as to others, we believe that the misery of the damned in hell, will enhance to all eternity, our bliss in heaven; of course, in eternity, there shall be happiness in the reprobation of others." But this is evading the question. The promise of peace and rest is in the present tense—Paul says, "We which have believed do enter into rest." Do you, now, enter into rest, in believing in the reprobation of your relatives, your friends, your fellow beings? Have you, at this time, "joy and peace in believing?" Also, you have not! In vain you strive to subdue your will to what you believe to be the will of God! In vain you strive to rejoice in the unmerited, endless woe of a single being—even of an even!—nature asserts her rights, and wrings her triumph in bitter tears from your eyes. God never made man to be a stock—signed—a demon—a damned fiend of merciless malice! Nothing can rejoice in Calvinism but a soul of adamant, and a heart of stone, set in the bosom of a fiend of darkness! Therefore, then, oh ye deluded souls! Therefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Wherefore do ye imagine the supreme object of adoration to be less god-like than yourselves?

Arminianism next springs up before the touchstone of truth, to take her trial. Let judgment be laid "to the line and righteousness to the plummet"—let the effects of a belief in the doctrine of Jesus be sought for, and if not found in her courts, that let her go the way of all carnal delusions of all the doctrines of this world.

Like Calvinism, Arminians teach that "all mankind, by the fall, lost communion with God," (although God commended with Adam, after his fall, and with many of his posterity, after him,) "fell under his wrath and curse," (yet the Bible speaks only of God's cursing the earth,) and not Adam, nor yet all mankind,) "and thereby became liable to all the miseries of this life, to death itself, and to the pains of hell forever." (not one item of which consequences of the fall, are related by the scriptures, as being consequences of it.) But Arminians teach differently from Calvinists, in representing election and reprobation to be conditional—God having foreknown who would persevere unto the end, and having determined to inflict everlasting punishments on all who should prove finally impenitent. They also teach, that though Jesus died for all, yet, the salvation of man being dependent on certain conditions, which may or may not be performed by the creature, all men will not be saved; but a great portion of the human race will be damned, world without end, to a state of sin, despair and insatiable agony. It will be seen that Arminians represent God as indifferent, where Calvinists represent him as cruel—and weak, where Calvinism represents him as powerfully malignant. There is no other difference—they both result in declaring endless misery to be the portion of a large number of God's intelligent creatures.

Now, take a believer in Arminianism who even believes that he, himself, will be saved—that he has performed all the conditions, and will be able to endure in them unto salvation—take such an one, and ask him, Does your belief give you joy and peace—do you find a rest for your soul in this faith? My friends, your servant has heard such believers declare, while tears coursed down their cheeks, that no tongue could express their anguish when they reflected that, probably a father, or a brother, or some dear friend, might fail in performing the conditions, and thus incur endless perdition. Is such "the peace of God which passeth all understanding?" Alas, it is not! How many of you who have held this faith—who have honestly and conscientiously believed it to be a truth, that a great portion of the human race would be endlessly miserable—how many of you, who have thus believed, have spent hours, days, weeks and even years of wretchedness, grief and misery, lest yourselves, or a dear relation, or a beloved bosom friend, would be finally and forever lost? Was this peace and joy to you? How many fond mothers, deprived of reason, by the preachings of endless misery, have, in the height of despair, plunged their own loved babes—their cherub darlings—into eternity, and then hastened to cut short the thread of their own days, that they might go quick down into that hell, which they so much dreaded would be their endless portion? Oh, Jesus, thou Saviour of souls—thou divine restorer of desolated minds—are these the fruits of thy ever blessed, ever cheering gospel!

No—thanks be to God! the fruit of the spirit is love, joy, peace, long suffering, gentleness and faith—not distress, terror, impatience, and agonizing doubt! No one ever—ever became in hearing Jesus and his apostles preach the gospel; and, unless human nature has changed—unless like causes will not produce like effects—the preaching of the gospel now, will never drive any human being distracted.

Look around you, my friends, see the believers in endless misery—I care not to what class they belong—look at that index of the soul, their countenances—are they at rest? No—their heads are bowed down like the bulrush—sadness rests on their countenances—grief modulation each voice—cries for mercy reside within their lips, and every feature proclaims the horror of their feelings, the distress of their hearts, and the deep and bitter affliction of their souls! Is this the rest, the joy, the peace, the satisfaction which the believer experiences, by faith in the gospel of Jesus? Wherefore ye mourning souls, wherefore these signs of grief, and insignia of despair?

"Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"—Hear their answer. "We believe, (say they,) that we may be saved—by that which their poorest relatives may, and that even some will be lost—we believe that our friends—those near and dear to our hearts—are in danger of endless perdition—yea, that some of them, according to our creed, must, even now, be groaning in hell—yelling with wicked spirits—blaspheming with damned souls, and cursing..."
God in company with the devil and his angels, because of the great pain they feel—how then can we experience peace or joy?" Our answer is: surely that which bears not the fruits of the gospel—come unto Jesus, and trust in God, by believing that record which he hath given concerning his son. Believe that which will save you from such dreadful fears, and you will be saved indeed till then, to boast of salvation is a mockery—a coveting of God's promises—ye are not saved—ye are condemned by an unbelief in that truth which maketh free indeed—ye are dead in Christ, and slaves to error! The religion of Jesus, instead of beclouding your brows with gloomy, restless sadness—instead of filling your bosoms with anguish and torturing care—will cause cheerfulness to bloom upon your countenances, and will dilute your hearts with benevolence towards all mankind. Its language is that of a kind parent, feelingly interested for the happiness of his offspring; and its endearing entreaties are, "Come unto me all you who are weary and heavy laden, and I will give you rest—for your yoke is easy and my burden light." Or religion it may be truly said, "all her ways are ways of pleasantness, and all her paths are peace;" while those of the erring, like the ways of transgressors, are hard, and destitute of every real enjoyment. None, who believe in a cruel and false gospel, can wish it true, and thank God that it is true—or, if they can, such wishes and such thanks can only have their rise in "the carnal mind, which is enmity against God." For, Saviour, who will have all men to be saved and come unto a knowledge of the truth."

Such thanks can only come from a heart that hateth his brother, and, of course, loveth not God—from one who is "yet in the gall of bitterness, and in the bonds of iniquity"—who is yet dead in trespasses against the law of God, which is love unto all, and in sins against his brother, whom he is commanded to love, even as himself—and such person is therefore, yet buried in the depths of hell, and under the condemnation of unbelief. Remember—do not believe our part of the creeds examined are gospel, but we deny that name to each creed as one whole. All that tends to fill the bosom with dissatisfaction and anguish, in these creeds, is not gospel.

What, then, you ask, is gospel? It is "good news"—it is the record which God hath given us concerning his son, that we have eternal life given us in Christ—that in Christ, who is the seed of Abraham, all the nations, families and kindreds of the earth be blessed.

This record, this gospel is true, because it is confirmed by the immutable oath of God who cannot lie, and as it is intended for, and addressed to unbelievers as well as believers, so it must be true to both; and will remain true, whether we believe it or not. But to be true, it must ultimately be believed by all mankind—and to be "good news," to all men, it must, when believed, be satisfying to every soul. This is the universal gospel of the impartial grace of an infinitely and impartially benevolent God of goodness and love. This gospel is not only written in the revealed volume of God's will, but it is inscribed on the ample pages of the volume of nature, and on the tablets of the human heart, by the finger of God's inspiring spirit. It is this spirit which animates every christian heart with the thrilling wishes of this universal gospel. No matter how you were educated, or what you previously believed, the moment you can "take and see that the Lord is good"—your desires extend impartially to all your brethren of the family of mankind. I appeal to every christian, of whatever denomination he may be, is it not so? In your prayers to your heavenly Parent does not the petition for all mankind ascend with the greatest fervency? do you not forget every other petition in the prayer for the conversion of sinners, and the everlasting salvation of all men? At home or abroad—in the busy avocations of life, or the solitude of your chamber, do you not, whenever a thought of salvation illumines your soul, feel the spirit of grace creating warm aspirations in your soul, causing you to beseech God that he would restore the whole creation of intelligence to holiness and happiness? Why then resist this spirit as if it were of the devil, instead of from above? O, wuld to heaven that our deliberated limitarian brethren would resist no longer, but would submit to believe these teachings of God's spirit in their hearts? Why do they oppose these instructions? They are certainly the only bread—the only food which can satisfy the famishing souls "which hunger and thirst after righteousness." Are these the desires of the carnal mind? That cannot be, for they are opposed to its lusts, its enmity, its envious, malignant desires. Is that insurrection "to good be true?" Can it be better than truth—the doctrine of God who is all goodness and all truth? When you hear a different gospel—someone assures that but a part of mankind will finally be saved, can you say, I am satisfied—it is enough? No, no; the thought of the endless exclusion of your fellow sinners, from heaven, comes across your soul like pangs you would feel over a dying brother. Such husks are not bread—such broken sisterns will not hold the waters of salvation—such doctrines will not satisfy the soul, but pierce it with a thousand sorrows. Would that we could but describe the anguish such opinions occasion—but we cannot—language is not adequate to the task. An eminent preacher of endless misery, once concluded a sermon on that subject, in these words: "I sink—I sink under the awful weight of my subject! and I declare, when I see my friends, my relatives, the people of my charge, this whole congregation; when I think that I—that you—that we, are all threatened with these torments, I find in the thought a mortal poison, which diffuseth itself into every period of my life—rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter!" But, gracious God! are these the boasted joys of the gospel of Jesus—is this the kindliness of heaven to the lacerated bosom of mourning man? No—to reproach the meekness of God by attributing such cruel efforts to his gospel! He who knoweth what is in man, hath provided better things for us—a gospel more suited to our wants and our nature.

The human race forms one family, whose Father and Creator is God. We are all connected by the ties of fraternity, and suff or enjoy with each other. If you fill a stone into a calm pond of water, although that stone touch but a few drops, in comparison with the whole, yet circle after circle of waves will arise, each succeeding one increasing in dimensions, until the whole surface is agitated. Thus is it with mankind—"Strike but one member of this great family, and the unalterable law of our nature is such, that the violent reaction on the individual to endless torment, and you will quickly behold some broken hearted father or mother, some brother, sister, or other dear friend, whose fate in thee you have blotted forever, and all have our circles of relatives and friends whom we love, and to whom God has bound our hearts. Bring us now any other gospel—convince us that even one out of these dear circles is probably hastening to an eternity of anguish; and we, ourselves, are but miserable wretches for life, even though our own salvation be assured."

"Fathers and mothers—look on your families and select the dreadful victim of endless agony. "Young men and maidens—look around on the circle of your youthful companions, and while your hearts glow, and your countenances beam with one common transport, prepare to resign a number of them over to immortal pain."—Ye who have lived together in mutual satisfaction for such a number of years—who have visited each other's houses in many an hour of joy, and ye who have labored together, we mingled tears together—say, how would you feel in the prospect of an eternal separation? Does a heart in thee have the least satisfaction, peace and joy? If not, why do ye refuse that faith?"
The minutes of the Conventional Association are necessarily deferred till next week, for want of room.

No apology will be necessary for the length of Bro. Groes's Sermon, published in this No. Its merits entitle it to a careful perusal and preservation; and we believe our readers will all say the contents of the Magazine and Advocate could not be mistook with better manners.

The writer of the series of Letters to Rev. S. C. Akin, (the twelfth first of which were published in the 3d volume of the Magazine,) proposes to resume them again soon.

NOTICES.

The Editor will preach at Leyden, Lewis co. to-morrow; consequently there will be no meeting at the Universalist Church in this village till next week.

B. R. Potter, of Cooperstown, and S. R. Smith, of Clinton, will exchange desks the first Sunday in July, (4th day.)

DEDICATION.

The new Universalist Church lately erected at Genoa, Cayuga co. will be dedicated to the worship of Almighty God, on Thursday, the 15th of July proximo.

The Dutch Reformed Church, lately erected in this village, was dedicated to the worship of God, on Thursday last. Sermon by Dr. Ludlow of Albany.

DIALOGUE.

Limitarian. How is it possible, my good Sir, that a man of your name can be a Universalist? your doctrine will never stand in the great day of accounts—it may do to live by, but can never answer to die by.

Universalist. I am satisfied, Sir, if it is good to live by—that is the principal use I have for it now. We all ought to have something that will do to live by— and if Universalism is good to live by, as you admit, I hope I may live by it as long as I live. And when I come to die, if it will not answer my purpose then, I will endeavor to find something that will.

Limit. But you may rest assured it will not do by; for I have known (or heard of) many Universalists who on their death-beds renounced this sentiment and died in the greatest agony and despair.

Uni. Were they in despair and agony previous to their renouncing the doctrine?

Lim. No; but as quick as they renounced it, they saw their danger.

Uni. Would they have been in despair had they not renounced it?

Lim. I presume not; for they would not have known the awful danger to which they were exposed.

Uni. You think then they would have died comparatively happy if they had not renounced Universalism?

Lim. Why, yes, I suppose they would.

Uni. Well, my dear sir, you have proved directly the reverse of what you intended—directly the opposite of what your first proposition declared. You have shown that it was not Universalism that produced agony and despair, but the word of it. You have proved that Universalism was the only sentiment in which those persons you mentioned could die in peace. As long as they believed in this doctrine they were happy—but the moment they renounced it they were miserable. All their agony and despair is attributable to Limitarian doubts, darkness and fear—to the soul-withering doctrine of never ending wo. And it is more probable, if you ever knew any cases of this kind, that the persons were beset and harassed night and day, by the advocates of your cruel sentiments, and that too while emboldened with disease both in body and mind, until reason forsook the seat of her empire, and they were thus hurried into the vortex of mental wretchedness.

Talk no more, Sir, about Universalism's being unfit to die by, while your sentiments lead to despair, and Universalism is the only sure source of consolation in that trying hour, and will give peace so long as it is adhered to.

[For the Magazine and Advocate.]

REMOVAL OF THE INDIANS.

Religion is stepping beyond its due bounds whenever it interferes with subjects of a state or national concern. The constitution and laws of our government guarantee to every individual the full enjoyment of all his rights under the views of religion and usages of worship; but they do not allow the opinions of any sect to make part or parcel of the law of the land. It is then to be regretted, that any subject should ever come up which has the effect to array it in its discussions the religious purposes of the country against either of the great political parties which have always divided the people. Such hostility to one party of course produces a union with the other, and thus a political-religious coalition it formed would be not only an interruption in the public, but in the moral improvement of the state. The present cont-o-erary assumed respecting the proposed removal of the Indians beyond the Mississippi. All who have given themselves the trouble of thinking upon the subject, will admit that the present condition of this unfortunate race of people is deplorable, and, viewing it in the abstract, they may be said to present the anomalous appearance of a nation of savages free-borne, b. a b. the destructive effects of civilization. It is not to be wondered that much is said and written in their behalf; for humanity could not select a finer subject upon which to exercise her philanthropy. Unfortunately, however, the friends of humanity and religion, instead of viewing this as a candid and impartial view, were ready with an eye to its practical results, are disposed to charge any attempt to ameliorate the condition of the Indians, to an arbitrary disposition to oppress and degrade them, as requiring some stronger motive than the mere gratification of so malignant a passion, to induce a government like ours, at the imminent risk of popular displeasure, to remove so large a portion of the community beyond the limits of civilization. Their unmitigated suffering and degraded situation, which, till a few years back, was more or less alleviated by the influence and power of the white man, is now a subject of daily and hourly discussion, and if not looked into, it will not be too late.
The above article we have been unwiling to admit into our columns, one year ago, on account of its seemingly political character. But of late we have seen such indubitable evidence that the Indian question is becoming a relationship-political question, that we feel justified in following our correspondent to express his mind on the subject. The orthodox and all the journals are enrolled in the cause—and why? The reason is obvious. They have missionaries or more properly receivers of revenue, among the Indians, who have learned so well how to manage them and impose on their credulity, that they are more rectangular in a large amount of revenue from the Indians, either in money, stock, produce, or something that they can turn to good advantage, to increase their funds. This explains the mystery of orthodox sympathy on this question. That the Indians have been ill treated by the whites, and that they are entitled to our warmest sympathy and commiseration, no real philanthropist can deny. It evidently appears the duty of all to strive to meliorate the condition of this unfortunate people as far as possible: but sympathy should be so guided by reason as not to operate to their injury instead of benefit; and too much caution cannot be exercised against being deceived by the pretended sympathy of an interested, orthodox, revenue-receiving hierarchy.

BLACK RIVER ASSOCIATION—1833.

The Black River Association of Universalists, convened at the school house in the village of Antwerp, Jefferson co. on Wednesday, the 9th day of June, 1830.

Addressed the throne of divine grace with prayer, by B. A. Wood. 1. Organized the Council in the following manner:

2. Voted that B. Franklin Langworthy be received into our council as a vesting committee from the St. Lawrence Association.
3. Voted that B. J. Hicks be invited to act as a member of this council.
4. Voted that B. Israel Porter, of Governor, be invited to act as a committee of the Association.
5. Voted to adjourn to public worship.

ORDER OF PUBLIC SERVICE ON WEDNESDAY MORNING.

Introduction prayer, by B. J. Hicks.
Sermon, by B. C. G. Person; text, I John iv.10.
Concluding prayer, by B. F. Langworthy.

Introduction prayer, by B. Stephen Miles.
Sermon, by B. F. Langworthy; text, Ephes. iv.4—5.
Concluding prayer, by B. A. Wood.

ORDER OF PUBLIC SERVICE.

Introduction prayer, by B. C. G. Person.
Sermon, by B. J. Hicks; text, St. John v.39.
Concluding prayer, by B. P. Morse.

Met in council on Thursday morning, at 8 o'clock, and opened with prayer, by B. F. Langworthy.

Voted that B. Stephen Miles be invited to take a seat in this council.

B. P. Morse was invited to act as a committee from the several Societies and Churches represented in our council, which gave a favorable report concerning the prosperity of the truth.

Heard and approved the report of the committee of discipline for the last year.

Voted that B. A. Wood and B. P. Morse be a committee to visit the nearest meeting of the St. Lawrence Association.

Voted that B. C. G. Person and P. Morse,
Evangelical Magazine and Gospel Advocate

The author of the following communication has furnished us with his name. He is willing at any time to attend to the truth of what he states.

Messrs. Enrue:—Mere religious bigotry, even in a case to which I allude, was spoken of as if it were not wisely ordered, that the very excess of its malignance—the spontaneous overflow of its ruinous power,—should be the means of prematurely exposing its virulent and poisonous nature. Let us remember that railing and pilital, fever, by any possibility, occupy the meek and lowly demeanor—the pure and winning character of that belief, whose pretensions he assumes to have imbibed—whose examples he affects to follow, his deep hypocrisy might be more surely fatal, because its operations would be conducted in dissimulated silence. But he cannot keep his peace! The pride of being lookup as the founder of a sect, or the restorer of an old sect—the pride of opinion—the frenzied bid for the Godhead of this or that church, communing only with the sect—all combine to produce a seceded conviction that only those who believe with him, are destined to that eternal happiness reserved for an immortal soul. The natural consequence which results from such conviction, is a most expressive reality in all matters, and on all occasions, where his exalted mind can be wrought up to the belief, that the interests of religion are concerned; a desire to bend all consciences to the level of his own; an intention of bringing in the strong arm of civil or ecclesiastical power to force other sects or classes to adopt his rule of faith, and what is most fortunate to the peace and happiness of his neighbors, an utter disregard of the language.

I have been drawn into this trite of reflection by hearing this morning, in the Middle Dutch Church of this city, (let every friend of civil and religious liberty—very supporter of the sacred rights of conscience, note the time and place,) a speaker make use of language which I never expected to hear from the lips of an American, by Blicke, Tract and other religious Societies held their general meeting in that church. As might be expected, some eloquent addresses were delivered. But the particular passage which I quote was by a very fine and chivalrous looking gentleman. I shall never forget the man, or his appearance; for to my thinking, his words are the most fraught with portents of evil, and the most memorable, that, as a lover of civil and religious liberty, it has ever been my misfortune to hear boldly, openly and confidently expressed.

Turning to the President of the meeting, with such earnestness and solemnity, he asked, "do they not seek the destruction of the church?" (that of attempting to destroy itself or itself to be destroyed) "Is it not open, and at once upon their real sentiments and intentions?" He then concluded in these precise words: "We ARE ENDEAVORING TO UNITE AGAINST EVIL, WHICH IS THE CORROSION AND ALL MAN'S WORK AGAINST EVIL FOR HIMSELF, AND NOT AGAINST THIS MAN'S EVIL FOR THAT MAN."

This was the correct reading, for it leaves not even the shadow of a doubt as to the true meaning of the

very patriotic and charitable speaker. He then declared that he was a Puritan! It is a solemn truth—"he declared himself a Puritan! Does not this exhibit, in a most striking point of view, the falsehood, the mockery, the pretended arbitrariness of the Puritanism? Is it not fortunate for the peace of society at large, that the mind of the rigid bigot is filled with the spirit of restiveness, so that he is compelled to retreat, and mankind may discover, by hearing his sentiments, how to provide against and defeat his nefarious and anti-patriotic designs?" 

But the Puritanism, as it is the dispute for an union of church and state! Did that man forget, that it was to escape those relentless persecutions, inevitably resulting from the unnatural conjunction of Church and State, that the Pilgrims of New-England, (his ancestors, perhaps,) the dauntless and self-sacrificing Pilgrims, left home and establishment, for an unknown country, and an untried and inhospitable wilderness? Did he forget that to escape those very persecutions, and to enjoy what God has guaranteed to his creature—man, the priceless and inestimable gift of freedom of conscience,—Huguenot abandoned and revered the fruitful plains of

their native France, in search of that freedom of worship, which such unshackled union has, in all ages and countries, been most precious?—that is, a true freedom of conscience—"conceived by all men to be all, but denied by bigotry to any but their own!"—the Covenanters of Scotland and Ireland, in the same spirit of freedom of conscience and independence, that have supported this very union of church and state, they were hunted like beasts of prey, thrown into dungeons, and, indeed, so immersed—then that freedom of conscience, so highly prized by the supporters of this very union of church and state, is in the same breath to declare explicitly in favor of an union of church and state!—it is this rank treason against his ancestors, and all others engaged, scarcely two centuries ago, in lavishing treasure and blood to defend that very union! How can a man, who has no respect for the rights of the states, and who has no scruples about the liberty of conscience, be a man who would bow that he is endeavoring to effect an union of church and state, but not guilty of the basest departure from his duty and allegiance as a citizen, but of absolute treason against the liberties of all mankind? For that the world at large is deeply interested in the preservation of the existing institutions of this republic sacred and inviolable, and he who would subvert them, should be held to answer before the bar of the Universe.

But fortunately, these memorialists in favor of separation are not yet so numerous, that we shall call the Sabbath, have, at last, been hurried by that bosom spirit, which vivifies fanaticism, into an explicit avowal of their intentions, to effect an union of church and state! They represent that so far, but now denial or retraction will not avail; let it be distributed upon the unwise and incautious, who are too free and favored, and envied country—every citizen, who loves the glory and happiness of that country, instruct his children how best to prevent their being the tools of the deplorable signing sectarians—of uncharitable bigots—and thus preventing an union of Church and State.
Sacred Lyre.

Consumption's Victim.

She died, the soul, Pain could not quell, sunk breath the shades of Death; Consumption o'er her throws its spell—Bared each blue vein beneath Her dazing skin, and in her eyes Lit up were two bright stars—Flung over her cheeks the crimson dyes Of sunny summer's own.

She died—or, rather slept the sleep Of calm and dreamless death: Her favored cheek grew pale, as deep Sunlight of dying; The blood's clear conduits grew more blue—The clear, soft skin, more white: Death never wore a brighter hue—

She died—and full of Faith's rich hope, Ripe for immortal bliss, She gave her spining spirit up— For that life bartered this. Earth's not to receive a fairy frame—

Death never a richer prey, Since Jesus from their prison came, A conqueror, away.

Oh, for a death so sweet, so calm, A life of a new, fair sight—

To be in death so dear a lamb, And meet such tempered wind. Death, king of terrors, then, no more How might be more confiding;

His vale would be a sunny shore—

His stream with bliss o'erflow.

Clinton, June 10, 1850.

A. B. G.

Arthur Tappan's Wine.

Travellers through Spain and Italy have written much upon the speculations of monks and friars—of the immorality, licentiousness, and amusements of pious frauds practised upon the unwary—the tear of the Virgin; the grief of St. Anthony, and one of the league's most famous and most sacred mementos of the Virgin of St. Helena, and a thousand Saintly items, which swell the coffers of the monasteries and chapels, and tend to increase the people in poverty, ignorance and superstition. It will be seen by the following advertisement and certificate, that one of our worthy brethren, the silversmith, and jeweler, has made a dash at the communion table, and has banished the good old Madeira for rich Burgundy, the liquor of life and gallantry—the nectar and ambrosia of the gods.

From the "Journal of Humanity," published at Andover, Massachusetts.

The subscribers have sale, on commission, some Burgundy wine, warranted pure, which has been imported expressly for the use of Churches as communion wine. It is offered at a price which will barely cover cost and charges, in the hope that such wine may be substituted by our churches, in place of that which is mixed with distilled spirits. It is packed in boxes of one and two dozen each; and in carrels of three dozen. The price is six dollars per dozen. All orders from any part of the country will be promptly attended to.

For a constant supply of Wines of the above character, at various prices, as soon as they can be procured.

Pompey & Bull,


The wines mentioned in the above circular, have been imported at my own expense, and having been inspected by a chemist, I consider them as free from all mixture of distilled spirits. Most wine in use, is mixed before it leaves the country where it is made.

We always considered Mr. Arthur Tappan an excellent wine merchant, and his wines are always considered the best to be had in this country; but we never knew that he was a good judge of wine, applicable to religious purposes, according to the revised and altered communion, (not at all against the law; but as it is no pecuniary matter, that must be peculiarly nice, that he has not only introduced Madeira at his own table, because it is sweet and dry, and some people prefer it, (Mr. Prince & Ellia) against its use at the communion table, and (for which we excuse him) has introduced a most delicate and delicious article at a very cheap rate. Mr. Tappan will now have the double honor, not only of cracking that long-necked bottle of Burgundy at home, but he can take a hearty pull at the silver goblet in church, which in a warm day, and after a pastoral service, must be refreshing and invigorating. We did understand that at one time he seriously determined to substitute Douglas Lynch's Burgundy account of its exquisite nosegay flavor, and its having been a favorite wine with the Anti-Auction Communion at Washington; but we are assured that Mr. Lynch played the joker was a great admirer of Italian wine. This, and the tolerably high price of the wine itself, induced him to prefer Burgundy.

But, as the old saying is, "a little learning is a dangerous thing." Mr. Tappan has made an awful faux pas in substituting Burgundy for Madeira in our clerical purposes. He is not aware, that Mr. Cham- pion, the only Englishman who ever proved, beyond doubt, that old John got drunk on Burgundy wine, or the juice of the Burgundy grape; and as this is the first communion service in holy writ, he believes the faithful to sin the tempter. Burgundy is also a Pagan wine. Mau- tons Bougeau, the great French author and sapient, says of the good Henri, in his hours of-assurance with the fair Gabrielle, always seasoned his admission with potations of rich Burgundy. And further—Mr. Tappan may not be aware of the ecclesiastical fact, that Talleyrand, when Bishop of Auxerre, a fine town in Burgundy, and several hundred miles of the province—excommunicated the wine from the communion table—and being Prince Talleyrand, bought up the entire stock of wine in his territory, and sent it home, but afterwards re-considered the question, and called the bad imposters of the real nobles which will not submit quietly to their doom, a plot, and put them out of court in this unsubstantial and uncereemonious manner.

But let us be serious—for this event, and the "signs of the times," admonish us to look a little deeper in this subject. We are not of that class of men who have called Mr. Tappan a hypocrize; we never have, nor never will charge him with a trade of religion; of mingling in every religious affair, and distributing his money among religious societies, to bring customers to his shop; we dis- count the use of these small mites—but where is it to end? Has not this been made to unite Church and State, and establish a religious hierarchy, but such efforts are carried through all the av- enues of society, until the mercenary transactions and trading pursuits of the world.

In addition, therefore, to this constant and uniform procession of religious objects, of religion fastening itself upon every corner of life, and thus depriving of its fitness and solemnity, we meet that most serious purpose, providentially approached by pious merchants, the communion table, visited only by those whose thoughts would be polluted by such wares, is be- stowed on an individual who violates the sanctity, and changes the customs of eccentriques!

How in the world, in his infidel doctrines, has thousands of adoring listeners? How comes it that on all sides we have communities rising up whispering up whispering and its attributes? It is because we have too much Priestcraft among us! It is because men like Mr. Arthur Tappan are constantly employed in engraving a hat that calls religion upon every act and every incident in human affairs! Religion requires no hot bed pressure—no puritanical or hypocritical chaste manner of humility is beauty among the beautiful—its seat is in the heart, not the hand—true the pure—the unanswerable is the unanswerable. It is the unanswerable! It is the simple act of, of offending him. This is the tree of life, and the blossoms of immortality, which require no water from the inspiring fountain, in revulsion, and indifference, and holds no affinities with those who speculate upon its aggregate blessings and promised advantages—N. Y. "Courier & Enquirer."

A Hard Head.—An old gentleman was relating a story of one of your "half houses," half alcazars," St. Lawrence boatmen. Says he: He had a hard head—for he stood in an oak in a thunder storm, when the lightning struck the tree, and he dodged it several times, when finding he could not dodge it any longer, he stood and took nine claps in succession on his head and never finished!"

Died.

In the village of Watertown, Jefferson co., N. Y. on the 27th ult. after a painful illness, Mrs. Caroline C. Farwell, consort of Mr. James Farwell, aged 84 years. Early in life, Mrs. Farwell was called to perform the duties of the married state, in circumstances requiring the exercise of a sound and mature judgment. Being possessed of an affectionate heart and cheerful temper, she was the devoted companion of a stepmother and mother, in such a manner as to meet the fondest expectations of her now bereaved husband and friends. She has left an untarnished reputation, to which she was entitled by her service to those who knew her best. For several years she has been firmly established in the belief of Universalism, a doctrine very generally despised in theory, but uniformly regarded in practice by those who perform the duties of good citizens and good Christians. Mrs. F. received much satisfaction from her religious faith, while in health— and in her last sickness, it gave her but that joy which is "unpeakable and full of glory."

There was a very striking similarity between the two excellent women, which Mr. Farwell has lost. Each left a wife—a mother—each buried a daughter—each left two sons—and each died triumphant in the faith of the impartial salvation of God.

On the 30th ult. Mrs. F.'s funeral was attended by a crowded and very attentive audience; when a discourse, appropriate to the occasion, was delivered by Dr. N. I. "A good name is better than precious ointment, and the day of death than the day of one's birth."

P. M.

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COMMUNICATIONS.

[For the Magazine and Advocate.]

TO THE REV. JOHN PARKER, OF WEST MENDON, N. Y.

Dear Sir—The importance of divine truth demands of us, that we use our best exertions to correct our brethren when we are morally convinced, that they are in error. Less than this never proceeds from a true Christian spirit. The politeness with which you, Sir, have always treated me, and the nature of the subject on which I write, demand that this epistle be couched in the most friendly language. I humbly pray, therefore, that you will believe my motive good, in addressing this friendly letter to you. You may be assured, I would by no means injure you, dear Sir, were it in my power; but am disposed to do you all the good I can.

The subject to which I call your attention, is the use and application you are (by me) understood to have made of a certain portion of divine truth, in your sermon of last Sabbath; together with some remarks you made on that occasion, intended to disprove the doctrine of universal reconciliation to God. As I had not the pleasure of attending your Lecture on that day, I am aware that I am liable to do you injustice without such intention. But you will have the goodness to correct me, if such should be the case. If however the reports I have heard be true, no such correction will be necessary.

The portion of scripture to which I allude, is generally known by the parable of the wheat and tares, recorded in Matt. xiii. and the accompanying explanation by our Saviour. You are understood, Sir, to have used and applied this scripture to prove the endless punishment of a portion of mankind, and particularly Universalists. And as I believe in my heart, before God and all men, that such an application of that scripture, is unjust, and that the doctrine it is thus used to prove, is false as the Koran, and nowhere taught in the Bible, I think it my duty to correct such an usage of that parable as far as is in my power. I therefore trouble you, dear Sir, and the public, with the following remarks on the subject.

First, then, Brother Parker, I invite your attention to the doctrine you thus attempted to disprove. I will here state the doctrine as we believe and teach it, and as we understand it to be taught in the Bible. "We believe that God will, in his appointed time, reconcile all things unto Himself, through Jesus Christ our Lord and Saviour." This, dear Sir, is the distinguishing doctrine of Universalism, as we believe and teach it. And I will now prove it true by unquestioned testimony. "For it pleased the Father that in him should all fulness dwell—and having made peace through the blood of his cross, by him to RECONCILE all things unto Himself, (by him I say,) whether they be things in heaven or things in earth—Wherefore as of the fulness of time, judgment came upon all men unto condemnation, even so by the righteousness of one, the FREE gift came upon all men unto justification of life. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that, in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him. For there is ONE God and ONE mediator between God and men, the MAN Christ Jesus, who gave himself a ransom for all, to be testified in due time." For, 'this is a faithful saying, and worthy of all acceptance, (do accept it brother Parker,) for therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." St. Paul's Epistles.

Thus, sir, you cannot fail to see that the doctrine you oppose, is plainly, positively, unequivocally and unconditionally taught in the Bible, which you, brother Parker, profess to believe. Ah I would that you did so believe it, that you would not reject its testimony on this point, nor any other. But I must be particular. By the phrase 'all things' as used by the apostle in the above texts, we understand, the whole intelligent creation, or all created intelligent beings. And 'to reconcile' is to restore to love and renew friendship. And thus the original terms, for which these are used, are said to signify.

No man, no not even yourself, will pretend that these passages of holy writ are not to be understood literally. How then can you, dear Sir, with a Testament in your hand, containing all these texts and many more, in which themselves prove the doctrine you oppose, stand up, before God and his children, and declare the doctrine of Universal reconciliation to God, 'false,' and doom its believers to endless perdition? O, it grieves me to the heart to hear the professed teachers of Christianity, thus deny the Lord that bought them. But they know not what they do. Do, I pray you, brother Parker, look with candor upon these texts, and let the glorious truth, in them revealed, sink deep into thy heart; and then I trust you will not again be heard to exclaim with apparent triumph, from the sacred desk, "Thus perish Universalists and all."

Now I pray you, dear Sir, as I love and respect you, be candid, on this important subject. And if you are determined to persist in opposing this doctrine, show me plainly that the scriptures above quoted, are misapplied and perverted when used to prove the doctrine of the 'Restitution of all things.' If you, dear Sir, refuse to do this, I shall take it for granted, that you cannot do it. For I verily believe you are disposed to correct me, if I am in an error; and show me the truth. If you succeed, in convincing me or any unprejudiced man, that the above texts are misapplied in proving that doctrine, we shall then be prepared to hear proof, if any you have,
of an opposite theory, but not before.
You would not, I believe, wilfully, set
the Bible against itself, by attempting to
disprove by one portion of it what
is plainly taught in another portion. The
parable on which you preached, as be-
fore observed, certainly says nothing about 'future, endless punishment,' nor
can such an expression be found in the
Bible. By what authority, then, do you
preach that doctrine? Do you find any
thing in the Bible, that plainly teaches
that any man will be punished after na-
tural death, for sins committed before such
death? If so, how will you harmonize it
with the following texts?

"He that is dead is freed from sin.—
As in Adam all die, even so in Christ
shall all be made alive. Therefore, if
any man be in Christ, he is a new crea-
ture: old things are passed away: Be-
thold, all things become new." Where
are the old sins then? Again, 'The head
death is the head of all men; for in
Christ is the head of every man; and
He is the right hand of the Father in
heaven. Then the head of every man
is already in heaven; and will any man
be in an endless hell, with his head in
heaven?

But I must attend to your text, the
parable above mentioned. I think you
will not contend that this parable of holy
writ, or any other, is properly applied
when it is made to prove a false doctrine.
And have I not proved the doctrine of
'endless misery' false, by proving that of
universal reconciliation to God, true?
And this I have positively done, unless
you show plainly that the texts I have
introduced for that purpose, are misap-
plicated. I am truly sorry to see christians
attempting to Christen a doctrine on their
own interpretation of parables, which
scripture proves, that can without con-
fusion, not to say contradiction, be under-
stood literally. Yet such, I fear, is too
often the case. It is my humble opinion,
that a doctrine ought to be proved by
plain testimony, before we are authorised
to apply allegories and parables to it.
It appears to me, therefore, Brother Parker,
that it properly belongs to you, to show
that your application of this parable to
the doctrine of 'future, endless misery,'
is authorised by plain, literal scriptures,
before I am required to show that such
application is unjust. Yet I will now at-
tempt to do it.

I understand that your main argument
rested on the phrase—'end of the world,'
verse 39. and "shall cast them into a fur-
nace of fire," verse 42.

I am now disposed to address you in
the language of verse 51. "Have ye un-
derstood all these things?" I really hope
for your sake, dear sir, that you have not;
for I know not how to call you honest in
your application of this subject, if you
have. Are you aware, sir, that the origi-
nal term for world (verse 39.), is, 'aionos'
which Dr. Adam Clark says, 'should be
rendered 'age'—Greek Poli.; and then
it would read, The end of the age—Greek Poli.; which en-
tirely destroys your construction of the
text. Again, the same original term is
rendered 'world,' verse 49, of the same
chapter, and is understood, for instance, to
mean the same thing, by Dr. Clark, as
above. Again. Heb. ix. 26. the phrase,
"But now once in the end of the world," (aionos,) &c. shows plainly that Dr. Clark
is correct in his criticism. If you now "un-
derstand all this," we will seek further.

'The field is the world." Verse 38. —
Here the original term for world is kos-
mans, which means the world of mankind,
and not the footstool, in this place. Now
I think we are correct thus far; and we
may proceed to see on this construction,
we can ascertain who, or what, is meant
by 'the children of the wicked one.'
Now if the word, 'world,' verse 38, means mankind, and (I believe it
do4,) then something that may be
received in them, must be meant by the
wheat and tares. This carries me back
to the parable of the sower, verse 19,
where the seed is explained to mean, 'the
word of the kingdom,' which evidently
corresponds with 'children of the king-
dom,' verse 38. If then, this be allow-
ed, (and I see not how it can be avoided,)
it will be natural to conclude, that the
tares—'children of the wicked one,' are
deadly enemies, which the enemies of the
true gospel, or 'word of the kingdom,'
are ever ready to deal with contumeliously.
We read in the devil's liars and the
father of it;' consequently, lie, or false
doctriues, must be his children. We will
now briefly see what the true gospel is:
'Behold I bring you glad tidings of great
joy, which shall be to all people.' This
is the true gospel word of 'the kingdom.
The tares—false doctrines—are opposed
to it. Now if we can find doctrines
taught in the church, opposed to the
gospel, as above stated, we may naturally
conclude they are fatal tares. Look at
the doctrines of endless misery, total de-
pravity, almighty devils, &c. Are they
not opposed to the gospel of 'glad tidings
to all people.' If so, then no wonder those
who believe them are, all their lifetime,
subject to bondage through fear of death.

Thus he that is first in his own cause,
seemeth just, but his neighbour cometh
and searcheth him.—Solomon.
Yours, &c. S. W. FULLER.
West Mendon, June 16, 1830.

ASSOCIATIONS.

The New Hampshire Association of
Universalists met in Merrimack, May 26.
Br. S. Streeter was chosen Moderator,
and Br. W. Skinner, Clerk. The Uni-
iversalist Societies in Mason and in Go-
shen were received into fellowship. Brs.
S. and R. Streeter, being appointed a
Committee to report a proper course to
be pursued in relation to Mr. Frederick
Kirk. Our ears were reported, in substance,
that he is not in fellowship as a public teacher
with any organized body of Universal-
ists, and that in their opinion he is not
qualified for the Christian ministry.

This report was unanimously accepted.
Sermons were preached during the two
days of the session, by Brs. N. Wright,
W. Skinner, J. Moore, J. P. Atkinson,
W. Morse, and S. Streeter. Eleven
ministers were present. The Circular
Letter, written by Br. Skinner, contains
tidings of good, seasonned with much excel-
"The Boston Association of Uni-
A10isers met, according to adjournment,
at the Vestry of the First Universalist
Society (Rev. Mr. Streeter's) in Boston,
on the 2d inst. Br. W. Balfour, Modera-
tor, and Brs. H. Ballou 2d, and L. S.
Everett, Clerks. Letters of fellowship
were granted to Brs. T. J. Greenwood,
George Brown and Wm. Stickney.—
Three Sermons were preached, one each
by Brs. W. Morse, S. Cobb, and T.
F. King. The Association adjourned to
meet in the Vestry of the Universalist
Church in Cambridge, on the first Wed-
nesday in Dec. next. The Circular Let-
ter by Br. Everett, says, 'It appears that
our hearts are continually exalted by in-
elligence from all sections of our hap-
ppy country, of the spread and tri-
umph of our principles; while within
the jurisdiction of this Association they
are gaining a decided and glorious vic-
tory.'

The Providence Association of Uni-
versalists was at Attleboro, Mass. on the
19th ult. Br. D. Pickering was chos-
en Moderator, and Br. L. Maynard,
Clerk. Fellowship was granted to Br.
P. R. Russell. Sermons were preached
by Messrs. P. R. Russell, L. Maynard,
D. Pickering, S. Chandler, P. Dean and
T. J. Whitcomb. In the afternoon of
Thursday a church was organized, and
the rites of Baptism and the Lord's Sup-
er were administered. The next meet-
ing of this Association is to be in Provi-
dence on the third Wednesday and Thurs-
day in May, 1831.
The following is an extract from the Circular, written by the Moderator.

"The religious interview which we have enjoyed, has been truly refreshing to our hearts, and grateful to our hopes. No contention about "who should be greatest," had made its appearance in our council, or the house of worship; but the spirit of kindness ran through the whole, and enabled us to realize "how good and how pleasant it is for brethren to dwell together in unity."

Thus, we pray God, may it ever be in all our Associations and Conventions.—Such has always been the happy case in Maine—we hope, in our day at least, it may never be otherwise.

The (Ohio) Union Association of Universalists met in Centerville, about forty-five miles north of Cincinnati, on the 22d and 23d ult. Seven ministering brethren were present—Drs. Rogers, Jolly, Strong, Longley, Smith, Kidwell and Waldo; and Sermons were preached by the six last.

One circumstance in relation to this meeting is remarkable, as it shows that even in Ohio the spirit of bigotry is as arrogant and unaccommodating as in any older State. In Centerville are two churches, both of which were vacant on the days of the meeting of this Association. But notwithstanding these houses were not wanted by the owners of them, the doors of both were shut against the Universalists, who, for want of other accommodations, were obliged to retire to a neighboring orchard as the place of meeting. The orthodox, congratulating themselves that they had deprived the Universalists of a place where to lay their heads, prayed fervently to God, that the wind should send a storm, so that they could not worship him out of doors—"under their own vines and fig trees"—nor under the apple trees. But the prayers of the wicked are an abomination. God in mercy gave them excellent weather, and the meeting was large and profitable.—It is said the inhabitants of Centerville are mostly emigrants from New-England,—we doubt not they were from Connecticut, and that they removed from that State while the Blue Laws were in force, carrying with them the spirit of those laws. They could not have emigrated, we think, from Maine.  

BIBLIES IN PORTSMOUTH.

It will be recollected, that last year, the Universalist Society in Portsmouth, N. H. declined to unite with the American Bible Society in its operations, and appointed a committee to ascertain how many would destitute of the scriptures within their limits and take measures for supplying them. The reasons for refusing a union with the Bible Society, were, that it was under the control of sectarians, and that its funds were not managed honestly. This Committee have recently reported a statement of facts which we take great pleasure in laying before our readers. The example they have set is worthy of extensive imitation.

The Committee appointed by the Universalist Society, on the 2d of August, 1829, "to ascertain whether any persons or families in this society are destitute of the Bible, and if they find any, that they be requested to open a subscription for the purpose of obtaining the necessary funds for purchasing Bibles, to be furnished to those who are destitute"—Report,

That they have attended to the duty assigned them, and feel pleasure in stating that they found the Universalist Society in this town were all supplied with Bibles, with only one solitary exception; they have ascertained from personal application to the members of the Society, that there are 177 heads of families and other individuals not included in the families, of whom they have made inquiries, and that the Society collectively have 416 Bibles and 203 Testaments, which is probably a larger number than can be found in any other Society (not Universalist) composed of the same number of parishioners; which your Committee consider as evidence of the high estimation in which they hold the sacred volume.

It is possible your Committee have omitted calling upon some members of the Society. If so they can only say, that it was their intention to have called on every one, and that they have endeavored to obtain the names of all, and if there are any who have not been visited, they beg them not to attribute it to an intentional neglect.

THOMAS F. KING,  
DANIEL BROWN.  
THOS. P. BROWN.  
DANIEL HAM.  
Committee.  

PORTSMOUTH, May 12, 1830.

SUBJUGATION BY CHRIST.

"And when all things shall be subdued unto him, then shall the Son himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. xv. 28.

Our orthodox friends insist that the subjugation of Christ's enemies unto him will be their destruction—as a mighty conqueror subdues his enemies, by destroying them. To say nothing of the inconsistency of such a subjugation with the benevolent character of our Lord, we would remark, that the subjugation of all things to him, is spoken of in the above text, as the same kind of subjugation for all as that by which Christ himself is to be subject to God;—and is not this a glorious and happy one? Moreover, all are to be subject to God in such a manner as that God will be in all, and to them he will be their all. Goldsmith well illustrates the triumphs of Christ over his enemies, and the way he will destroy them by the following saying of a Persian Monarch. We copy it from a volume of his works:—Ch. Intelligenz.

"It was a fine saying of Nangsu the emperor, who, being told that his enemies had raised an insurrection in one of the distant provinces:—Come then, my friends, said he, follow me, and I promise you that we shall quickly destroy them; he marched forward, and the rebels submitted upon his approach. All now thought that he would take the most signal revenge, but were surprised to see the captives treated with mildness and humanity. How! cries his first minister, is this the manner in which you fulfill your promise? your royal word was given, that your enemies should be destroyed, and behold you have pardoned all, and even caressed some! I promised, replied the emperor, with a generous air, to destroy my enemies; I have fulfilled my word, for see they are enemies no longer; I have made friends of them."

The famous Mr. Murray had a remarkable dislike to hypocrisy. He carried this honorable feeling so far, that he often exposed himself to the misrepresentation of enemies. When he was about to attend a meeting of Clergymen, Mrs. Murray once said to him, "Now my dear, do be careful to carry your dish straight." "Madam," replied he, "I shall carry no dish at all."

For sometime there was a friendly intimacy between Mr. Murray and Dr. Byles; but they both handled sharp weapons with great acroitness, and the friendship did not last long. Dr. Byles maintained that Mr. Murray had no right to the title of Reverend, never having been formally ordained. "What is the precise meaning of reverend?" inquired Mr. Murray. "It signifies solemn, awful," answered Dr. Byles. Shortly after, Mr. Murray having occasion to write a note to the Doctor, began "Awful Sir,"—a criticism which Doctor Byles never fairly swallowed.  

[From the Religious Inquirer.]

ANECDOTE.

A few days since, a Universalist was conversing with a Calvinistic Deacon,  

...
A HORSE CRAWLING THROUGH A POST.

A story is told of the late Rev. Mr. Sprague, of Dublin, N. H., which sets the remarkable simplicity of the learned parson in a very ludicrous light. Paying a visit to one of his parishioners, he threw the bridle of his horse over one of the rail fences near the house. During his stay, the animal contrived to disengage the bridle from the post, and get it under his feet—seeing which, a servant girl drew the reins through one of the portholes and over the top of the post in the form of a noose. The parson took his leave, and going to untie his horse, was indescribably astonished to find the bridle, which he had simply thrown over the post, thus past through one of the holes. "This beats all," ejaculated he to himself, "I never saw the like of it in all my life before! To be sure, we read of a camel going through the eye of a needle—but this was in the days of miracles. No, no, I never saw the like of this before!" He examined it about; he tried to get the bridle out but it surpassed his ingenuity. "Yes, it must be," said he, "the horse has actually crawled through the post-hole; there's no other way to account for it." Full of this impression and despairing of making the animal retrace its steps, he whipped out his knife and was about cutting the reins, when the same girl, perceiving his intentions, reached the horse and explained the mystery. But if the simple parson had been astonished before, he was little less so now, to find his own penetration surpassed by that of a servant girl! "Yes, girl," said he, "I believe you're right—but how in the name of wonder should a girl like you know more than a man of my learning. It's astonishing! astonishing! monstrous! marvelous!"—Constiliation.
DEDICATION AT GENOA.

The new Universalist Meeting House lately erected in Genoa, Cayuga Co. will be dedicated to the worship of God on Thursday the 15th inst. Sermon by the Editor of this paper. Services to commence at half past 10 o'clock A. M.

The Society in Genoa, respectfully invite all Universalist Ministers to attend, who can make it convenient.

Br. S. R. Smith, of Clinton, will preach in Oswego village on the 3d Sunday in this month, (11th inst.)

Miss Fanny Wright has delivered her Farewell Address — in the spirit of Alexander. She left this country for England. She said "so far, her success had been equal to her most sanguine expectations." Perhaps she alluded to her entering into the Worn and Scorned. She said her speculation with her negroes was very "successful," and that she has acquired immense wealth by it.

The esteemed writer of the following communication will accept our thanks for the interesting information furnished; and our readers will also rejoice and be edified by the same.

[For the Magazine and Advocate.]

NEW SOCIETIES.


Mr. Editor — Presuming that any intelligence touching the spread and prosperity of the mild, impartial and benevolent doctrines of grace and salvation, among mankind, will be acceptable to you, and the numerous readers of your valuable periodical, I take the liberty to send you the following account of the formation of certain religious societies in the eastern part of the state of New York, on the borders of Lake Ontario.

In November last, a Universalist Society was legally organized in the town of Mariah, and Capt. John Richmond, Gardner T. Barber, Esq., and Col. George B. Smollett, were appointed Members of Trustee, to superintend the temporal concerns of the same. Between forty and fifty male members have already signed the constitution, and the Society is in a prosperous state, and the meetings well attended. I labor with them one fourth part of the time. The brethren have some in contemplation of uniting with the Methodists, who are very friendly towards them, in erecting a commodious house for public worship.

But an opposite spirit has been manifested by some who style themselves orthodox, and an Elder Dr. -- in the true spirit of Alexander, hath said many hard things against us. A Mr. S., a gentleman of the bar, at an evening conference, recently indulged his feelings in the following words: "If all that I have been led to think should have thought that the Almighty would have struck him (the speaker) dead, with a shaft of lightning from heaven, for daring to come into this place and preach such doctrine. None of these things moved us, for we were sure that "verum est veritas et perspicillabit.""

The many copies of the Evangelical Magazine, that are circulated in that town, have doubtless been one efficient means of promoting the cause in that place.

Bostick was recently organized in Crown-point, by the adoption of a liberal constitution, and the appointment of the proper officers for the government of the same. A spacious and commodious house for public worship was erected and finished, in that place, last year. It is owned by the various denominations of the day; the Universalists owning a respectable share of the same. It was dedicated to the worship of God on the 30th of January last.

Evangelical Magazine and Gospel Advocate.

brotherly love, until the subject of the dedication of the same came to be agitated. It was at this point that the Universalists met with a vigorous resistance from the orthodox. It was understood that a number of persons in the house were to unite in the services of the day. Six Presbyterian, one Baptist, and one Universalist, clergymen, were present. The subject was laid before the minsters by the building committee. The principles on which the house was erected were clearly stated and defined; and union and harmony in the services of the day ardently recommended. But all did not avail. The orthodox could not agree to sit in the desk with a preacher of God's impartial grace and salvation. This was a point at which it would not do for the Universalists to surrender. They asserted their right; when the Calvinistic ministers, being a large majority, descended to the following low and degrading subterfuge. They agreed that each minister should ascend the desk, and deliver his message, and walk down, and so proceed until the services were closed. This course was generally assented.

A remark or two will show the utter inconsistency of such a course. They could agree to unite and erect a property in the erection of a house of worship; but when it came to the dedication which guarantied to the wicked Universalists the legal right to occupy the same, a certain part of the time, on the Lord's day; the ministers could sit in a pew such as their congregations habitually fill, while in the sacred desk; but could not sit with him in the pulpit, lest the world should think that they fellowshipped him and the doctrine he held. "Happy in itself, but not himself in that thing which he alloweth.

A Society was also formed in Ticonderoga, on the 22d of May last, and Allen Duning, Esq., John Hammond and Hosea Treadway, were appointed a board of trustees. About twenty legal voters signed the constitution, and there were many who rejoice in the belief, that the happy time will ultimately arrive when the whole moral offspring of God will be saved from the power of both natural and moral death, through the intercession of a risen and exalted Redeemer. Thus, Br. Skinner, I have given you a detailed account of the state of our common cause in those places. I shall close this communication with what I believe to be useful, and what your labors of love are finished on the earth, the plaudit of "well done good and faithful servant." Yours,

KITTERGNE HAVEN.

[For the Magazine and Advocate.]

Mr. Skinner — Dear Sir, I attended a meeting in Bellville, in this county, on the first sabbath of June inst. and heard a discourse delivered by the Rev. J. Burchard, (a flaming Calvinistic preacher.) In speaking of Christians, he stated that there were but four religious or Christian denominations to be found, viz. Presbyterians, Baptists, Episcopalian and Methodists. All others, such as Universalists, Unitarians, Socinians, Restorationists, and others are as good as devils, and likewise, that God called them devils! To prove that God gave them that appellation, he quoted a clause from the 44th verse of the 15th chapter of St. John: "Ye are of your father the devil, and the lusts of your father ye will do." I think it is unbecoming a minister, under the pretense of preaching the gospel, to call other denominations of Christians devils, who differ with him in religious belief.

Mr. Editor, if you think the above worthy a place in your paper, please publish and accompany the letter with suitable remarks from your subscriber.


The above we do not conceive requires any re- marks to set it in its proper light. This Mr. Burchard is a violent sectarian, possessing great zeal but little talents. He was in Ulica a year or two, attempting to gather a Society of Presbyterian fanatics like himself; but failed in his efforts, in consequence of Mr. Lansing's outstripping him in that kind of fire and brimstone preaching which suits the vorticaries of C. G. Finney; and thus poor Mr. Burchard, like a bear robbed of her whelps, was obliged to seek for prey in another part of the country. If the criterion be correct which Mr. B. referred his hearers to, for judging who are Devils, or the children of the Devil, it is possible the attention of some quarters may be turned to Frankfort and Herkimer, to the subjects of the late review, where it is pretty evident the "lusts of their fathers" have done.

A development may yet take place, that will cause Presbyterians to blush, (if blush they can,) at their own abominations, and to be a little more sparing of their abuse to others.

ASSOCIATION.—MINUTES, &c.

The Conventional Association met according to adjournment of the past year, at Rust, Herkimer Co., on Thursday, June 16, 1839, and opened the council with prayer, by Br. N. Stacy.

2. Received the credentials of Delegates, and intelligence from the various Societies, which gave assurance of steadfastness in the faith, and of moderate prosperity.
3. Received requests from the Universalist Societies in Deferfield, Onedia co. and German Plains, Herkimer co.; to the fellowship of this Association. Granted said requests.
4. Attended public worship.

ORDER OF SERVICES WEDNESDAY MORNING.

Br. S. R. Smith—Introductory prayer.

S. Miles—Sermon, Eph. v. 1.

N. Stacy—Concluding prayer.

AFTERNOON.

Br. D. Skinner—Introductory prayer.

N. Stacy—Sermon, Mal. iii. 2.

S. Miles—Concluding prayer.

EVENING SERVICE—SIX O'CLOCK.

Br. S. R. Smith—Introductory prayer.

W. Bullers—Sermon, 1 Tim. i. 15.

D. Skinner—Concluding prayer.

5. Appointed Brs. Messinger, W. Underwood, and A. Frink, a committee of discipline for the ensuing year.

6. Appointed Brs. Messinger and Miles, Ministers, and Brs. A. Frink and T. Riddlecome, Laymen, Delegates to attend the N. Y. State Convention of Universalists, at Clinton, the 3d Wednesday in June.

7. Appointed Brs. D. Skinner and R. S. Smith, a committee on the recommendation of the N. Y. State Convention, on the subject of the name, limits and constitution of this Association.

8. Adjourned until 8 o'clock on Thursday morning.

Prayer, by Br. D. Skinner.

9. Adjourned on Thursday morning, by Br. S. Miles.

10. Resolved, That this Association dispense with the part of the constitution regulating the time of holding its annual session, and that we meet the arrangements of the Black River Association, and therefore when it shall adjourn, that it be to the second, instead of the third Wednesday in June.

11. The committee to whom was referred the recommendation of the N. Y. State Convention
respecting the name, limits and constitution of the
Conventional Association—Reported.
1. That the name of this Association, having
originated in the peculiar situation of Societies,
is at present inappropriate, and should there-
fore be changed, and that it hereafter be known by
the name of the Mohawk Association of Univer-
salists.
2. That, as herefore, this Association has not
prescribed to itself any specific limits—that there-
fore, it comprises that part of the counties of airy,
Herkimer and Montgomery, lying north and
east of the Mohawk river, and such other Soci-
esties in the immediate vicinity, as may find it con-
venient to continue their association.
3. That it is expedient so to alter the present
constitution of this body as to admit the above
recommendations, and also to assume the same
to those Associations, especially that of the
Black River.
18. Voted to accept the foregoing report, and
refer the same to the next annual session of this
body, to meet with a view that the same be
acted on.
THURSDAY MORNING.
Br. N. Stacy—Introductory prayer.
W. Bullard—Prayer.
AFTERNOON.
Br. S. R. Smith—Introductory prayer.
D. Skinner—Sermon, Deut. xxxii. 16, 17.
N. Stacy—Concluding prayer.
14. Voted, That this Association approve of the
publication of small pamphlets, for general cir-
culation, and that we will encourage their cir-
ulation as far as circumstances permit.
15. Resolved, That the minutes of this Associ-
ation be published in the Magazine and Advocate,
and that Br. D. Skinner prepare the same for
the press, and accompany them with a Circular letter.
16. Adjourned this Association to meet at Salt-
sbury, Herkimer co. the second Wednesday in
June, 1831.
CIRCULAR.
To the ministers and laymen, to the societies and
friends of the Gospel, and to the great body of belie-
ers of like precious faith with us, throughout this state, and the
United States; to all who have ever heard and
named the name to the name of the great family of
Christian society, and to all the vast fabric
of humanity throughout the world—the Conventional
Association of Universalists in the state of New-York, sendeth christian salutations
of peace and good will, jurisdiction.
Dear beloved brethren—For such we must call you
all, as we all have one Father, and one God
that hath created us—in the plentitude of that mercy
which is the name and the nature of our God, and
in the riches of that grace which redounds and
sanctifies our race, we have been permitted once
more to meet in annual session—to pour forth
the tribute of grateful praise, and humble prayer and
heartfelt adoration to the giver of all—
to take sweet counsel together—to deliberate on
the important subject of our concern, in those
labors of love that tend to unite heart to heart, and
cement our fraternity together in the
most virtuous and sacred of relations.
To us (and we believe to all present) our
session has been truly a season of refreshing.
The doors and the hearts of our good friends and brethren
in Russia, were open to our reception, and for
the reception of the word of truth—the gospel of
salvation. To the preached word, the most
devout and listening attention was given. For
the administration of grace (both of free and
impartial grace,) the hearts of the listeners
mounted as prepared. The moistened
eye, the glancing tear of joy, bespoke the sin-
lessness of gratitude and the heaven-inspired glad-
ness which the gospel of Jesus gives; and proved
that the hearts of the people were naturally
open to receive the message of the Gospel;
finishing the word of truth. But that the declaration
of the Evangelist is as true in its application to
the community now, as it was in our Saviour's
day, "that the day is at hand, wherein you will be
visited by the Lord," is a subject of our de-
lightful investigation. Our devotions were enlivened, and our
hearts made to rejoice, by the well regulated performances
of the choir of muscians, led by an excellent teacher of our
people, and our minds inspired with a desire to
anticipate that glorious epoch when the voice
of a ransomed world shall unite in the song of
angels, and clamor the deads honors of re-
vived and renewed humanity.
Both in the public services of the sanctuary and
in the deliberations in council, all things were
done decently and in order. The most effec-
tive means were open for our reception and
acceptance of the word of truth.
A. The proposed alteration and regulations, relative
to the name, limits, and constitution of this
association, was considered a matter of expediency
and propriety, if not of absolute necessity, con-
cerning which there was no ground for a differ-
ence of opinion; and we trust it will tend to the
perpetuation of union and the advancement of the
cause of truth. The publication of small pamphlets for general circulation which was com-
cluded last year, and the continuance of this association
recommended, in conjunction with the
Central Association, is a subject which we
believe will be approved of by the great majority of our
friends and brethren who believe in the doctrine
de the restitution of all things. For while the
enemies of this glorious doctrine spare no pains to
circulate their works uselessly and without result, and leave
no means untried to taint the young and rising, as
well as the adult generation, with the cruel
and unquenchable dregs of the past, while
we, as brothers, should not be less zealous in
disseminating by every laudable means, that
document which we believe to be the salutary
and regenerating principle of the Gospel.
G. It may be said, "We believe with sufficient firmness, and
we understand the doctrine of the bible with suf-
ficient clearness." But brethren, is this enough?
Is it not the word of God, and how do we appear
in its approbation and neglect? Feel you no interest in the welfare
of others? in the instruction of the rising genera-
tion? in disabusing them from the impostures
professed in the name of Christ? Were Universalists to send out one
half as many publications as the self-styled
orthodox do, the latter would tremble in their
strongholds. Let truth grapple with falsehood, and
clear the battle. For whatsoever avails not
heresy, she will come off victorious. Nay, look
around on society now, and you perceive that al-
ready mighty inroads have been made in the ranks
of our orthodox adversaries; while the impor-
tance of publishing among liberal Christians.
Within ten years they have done far more than the countless
myriads of opposing publications. If the press
is mighty in the cause of error, how much more
mighty is it in the cause of truth?
Be up then brethren, and doing. Let your
work be done to the glory of the Lord and to the
earth. French by precept and example—in
words and deeds, that others seeing your good
works may glorify your Father in heaven. Let
the word of Christ dwell in you richly. "And in your hearts and
in your lips, give thanks to the Lord,
and glory in his name." This is the doctrine of grace
(both of free and impartial grace.)
What we say to one another is, to all (ministers and
laymen,) "stand fast in the liberty wherewith the
Son of God hath made us free, and do not
be entangled with the voice of bondage." Contem-
plate earnestly for the faith which was once
delivered to the saints, and the victory is certainly yours;
for we are victors already and those who have
barely begun to reign will soon share the conquest. The Lord give ye wisdom,
and faith, and strength to accomplish it—
His grace be with you and forever. Amen.
Per Order,
D. SKINNER.

[For the Magazine and Advocate.]
Mr. Skinner—Dear Sir, should you deem the
following article worthy a place in your columns,
present to insert it, and you will oblige a young
female who feels deeply interested in the cause of
truth, and is desirous of disseminating the doc-
trines of God's unbinding, and I never ending
love and grace, to all of his moral works, with her pen,
with her pen, and with my heart. She round her,
and like "his holiness the pope," send out
her bullets, and spiritual thunder of endless
contumely. I am, however, free from the thraldom of superstition and error, and stand fast in the liberty wherewith Christ hath
set them free.
Yes, and "that all will live godly in Christ Jesus
shall suffer persecution."—2 Timothy, iii. 12.
The meek and humble followers of Jesus, who profess
the soul animating doctrine of impartial benevo-
lence and salvation, are reproached, persecuted,
and called heretics by those orthodox and self-
righteous pharisees of the present day, who sub-
scribe the creeds, dogmas, and inventions of men
who can never prevail, and who belittle and
persecute, and say that God is good unto all,
and that his tender mercies are over all his works.
—Answer that he is the Saviour of all—that he will
call all men to be saved and come to the knowledge of
the truth—that Christ came to do his will—that
he finished the work his Father gave him to do—
that he delivered him up to death, and to him—til every knee shall bow, and every
tongue confess him Lord to the glory of the God
the Father. Yes, they are denounced as heretics, and
proscriptions and embittering of piety and religion, and style them
themselves the elect and chosen people of God. But
what manner of spirit are those persecuting and
self-righteous religiousists of? Answer. The spirit
of wrath, pride, malice, and that holy indigna-
tion which has ever lit up the flames of perse-
cution.
Thou Scriptures inform us that a sect of Jews
called Pharisees, reviled and persecuted the
blessed Saviour of the world, because he went about doing good, healing the sick, casting out devils,
cleansing the lepers, feeding the destitute,
sprinkling the Gospel of peace and universal benevolence.
He was called a friend of publicans and sinners,
a wicked sabbath breaker, and was accused of
casting out devils because he transgressed the
prince of devils.
The same spirit of persecution which characterised the ancient pharisees, who persecu-
ted, reviled, and finally wreaked Europe in blood—when mil-
ions of protestants were cruelly tortured, and
put to death, to glut the vengeance of bloody big-
shots, and thus...
THE EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

215

Gloomy system, which represents the Father of all mercy as an almighty tyrant, arrayed in habits of immeasurably vengeance and wrath against his frail and derelict children, and who, in behalf of the sublime and soul-animating doctrine of equal and universal benevolence and grace, and the absolute immutability, holiness, and innocence of all the intelligent creation, are now prosecuted by those self-righteous Pharisees. My friends, the Bible tells us that two men went up into the temple to pray, one a Pharisee and the other a publican. The Pharisee stood and prayed thus, with himself, "God, I thank thee that I am not as other men are, extortioners, adulterers, or even the publicans and sinners. I fast twice in the week. I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner." Jesus says, "I tell you that man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." There is a sect of people at the present day, who, like the self-righteous Pharisees, esteem themselves righteous, despise others, and say to publicans, "lala their wickedness and Sinners, (perhaps say as did the humble publican, "God, be merciful to us sinners,"") "Stand by, come not near us, lest you be accursed also." These self-righteous Pharisees, who attempt to rule over God's heritage, and govern all men by their consciences, are straining every nerve of hypocrisy, and resorting to every pious fraud, art and machinery, to prevent the dissemination of the glorious doctrine of divine truth. Their watchmen preach up hell and damnation, and call the message of gladness, the gospel of peace, a preaching against universalism, calling it an abominable heresy, and all its advocates, abandoned and unprincipled men, who are wilfully determined to believe nothing that is contrary to the teaching that they have received from their masters. They have the face of a saint, and with it the corruption of their hearts. They know not the will of God, they cannot judge, and their lives are not according to the name that they bear. They have no love for their brethren, and their hands are full of blood. They have no sense of the importance of their duties, and they are not concerned in the welfare of others. They are not zealous for the spread of the gospel, nor do they labou
SAECED LYRE.

[For the Magazine and Advocate.]

INVOCATION TO PRAISE.

To heavenly strains, awake my lyre,
O glorious theme do thou its strings inspire,
To praise Jehovah's name,
Let heav'n and earth, and seas, and skies,
In one harmonious anthem rise,
To swell the glorious theme.

Angels unite your fervent lay,
And sound the seal of love and praise
To your eternal King:
Ye exultations of his fire,
With notes strike up the golden lyre,
Till heav'n with plauding rings.

Thou glorious orb of dazzling light,
That cheers the globe with warmth and light,
Your maker's praise proclaim.
Thou flower that shines with greater rays,
And glittering stars that nightly blaze,
Sing praises to his name.

Ye heavens of heavens, celestial plains,
Where boundless love for ever reigns,
And seas of glory roll;
Proclaim the glorious majesty,
And power of the Deity,
Who did create the whole.

Let things terrestrial praise his name,
Fire, water, wind, and snow, and hail;
The rainbow and the cloud;
Ye monsters of the swelling seas,
Leap up and sound the Deity's
Great name to heav'n aloft.

Each light wing'd syphyr of air,
His praise in gentle notes declare,
And move the leafy grove;
And fragrant shrubs, and flowers in bloom, Tie'd to his praise a sweet perfume,
And scent the air above.

Ye lofty pine, and cedar trees,
Wave your rich foliage in the breeze,
And grateful to him bow;
Praise high ye flocks that range the mead;
Ye cattle, kind and kinds that feed
On plains in valleys low.

Ye harmless birds that wing the sky,
And over the land and ocean fly,
Melodious music raise
To him who dwells above the skies,
Where he hath placed his paradise
Pleases him to his praise.

Let man awake to love, and raise
Harmonious lays of heavenly praise
To his eternal Sire;
Ye lovely youth, and blooming fair,
Your Maker's boundless love declare,
And give him with your lyre.

Let all the sons of men combine,
And in one general concert join,
To praise th' immortal King;
Whose ceaseless love, and boundless grace,
Extend to all the human race—
Whom he to his will bring.

Smithville, N. Y. L** E**.

DIED.

After a severe sickness of two weeks, on the 23d May, in the vicinity of Troy, Missouri, aged 27, Miss Alice Ann, daughter of Mr. James E. and Mrs. Sarah Ann, of Troy, MO. She had, for several years, been a steadfast believer in the impartial, unchangeable, and universal love of God, to all his offspring, with whom he would associate in the restitution of the whole human family to holiness and consequent happiness—continued without wavering to the end, and evidently of the right kind, for it worked by love, purifying the heart, and brought forth the fruits of righteousness, virtue, meekness, piety, and charity in her life; and peace in her sickness and death.

In her sickness she had no doubts nor fears respecting futurity; but love, joy, and peace seemed to fill her soul, so as to light up her countenance into cheerful smiles, and disarm death of his sting. Sometimes she would break out in the song of the angels, "Glory to God in the highest, on earth peace, and goodwill to men." A short time before her departure, she humbly sang her favorite part of a favorite song.

"Let us love our Lord supremely;
Let us love each other too;
Let us love all fellow creatures;
Our Lord will make all things new.
And we shall all get home to heaven;
At his table we'll sit down;
Christ will gird himself and serve us;
With sweet mansions all around."

She called the family to her bedside, gave her sisters, brothers, and friends, a long and loving farewell, and said, "Weep not for me, I am going home to our good Father; our stay is short—we shall soon meet again, and part no more for ever. I shall meet all my Father's children, and see them as I dreamed I did, in his Saviour's arms."

These were the last words she had before her "When her breath began to fail, and she knew she was going, her soul was at rest, that it thus burst forth from her dying lips, "Glory to God in the highest!—O love! love! love! O, glorious hope! glorious hope of immortal bliss!"—Her spirit released from its earthly tenement, returned, evidently with rejoicing to God who gave it. Yes, the kind bosom of that God she delighted to call her Father; and the same smile of love still rested and remained on her countenance, even that death could not eradicate. Thus did Alice in the triumph of her death and her reason continued perfectly clear and unimpaired to the last moment. Alice was of a taciturn, sedate, serene, contemplative turn of mind—uncommonly free from fashions of fancy or imagination. On the morning of the neighbors, on a visit to her, observed to me, "If any have doubts whether this faith will do to die by, let them go and see Alice, and doubts will melt from their souls; for she has satisfied it will do both to live by and to die by, for she has showed us both how to live and how to die."

Thus we have another instance and evidence, at the very extremity of the views of the character and attributes of the Deity, as the Father and friend of the universe, whose name and nature is love, will not only, through love, produce the most peaceable, in the Holy Ghost; but also yield the strongest consolations in a dying hour, of which the mind is susceptible; and will continue to be the boundless and never fail-

sourcing and consumption of felicity in the world of glory.

In Schaghticoke, on the 7th ult. Miss Eliza Saxton, aged 30. Just before her death, and hourly in expectation of it, she declared her faith in the final restitution of all mankind, and left her dying request to have a sermon preached on her funeral services. The Rev. Jacob Wood of Troy, was accordingly invited, and attended the services. Thus died an amiable and esteem- ed daughter to the late. She was the most devout and reconciled state of mind, and contrary to the ignorant and bigoted assertion, that "Universalism will do to live by, but not to die in."—Comm. }

In Townsend, Mass. June 2d, Mr. John Phil-}
ips, aged about 35.

DOCTOR MARSHALL'S AMBROSIA.

Price $2.50 per Bottle

The proprietor has adopted the above term, for his medicine, in order that it may be distinguished from the various impositions offered the public under the name of Panacea, &c. the offering of ignorance and deception.

The medicine must be depended on as a safe, efficacious and scientific preparation, and is commended for the cure of diseases, not of an opposite character, but of the most prevalent.

The virtues of this medicine are fully acknowledged, and its reputation so firmly established, by the number of cases recorded in this county (Oneida) alone, that the proprietor deems it almost superfluous to recommend it as a sovereign remedy to those afflicted with the complaints who have not been, nor can be cured by ordinary medical practice.

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DOCT. MARSHALL'S AMBROSIA, No. 22, Genesee street, Utica.

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ON FORGIVENESS.

BY W. I. REESE, OF PORTLAND, ME.

2 Cor. ii. 6, 7.—"Sufficient to such a man is this punish-
ment, which was inflicted of many. So that con-
trarious, ought rather to forgive him, and com-
fort him, lest perhaps such one should be
nourished up with overmuch sorrow."

I have long been of the opinion, that the
subject of forgiveness was not well under-
stood by Christians, and, that something
could be done, notwithstanding the
prejudice which exists against innova-
tion, to remove some of the erroneous im-
pressions concerning it, and put the pub-
ic mind in the way of understanding it
according to the light of revelation. For
it is a fact of which all are fully apprised
who are at all conversant with the scrip-
tures, that no person is ever given or pro-
mised, a license to sin with impunity;
but certain punishment is threatened to
every offender for every offence. That
is, every person is plainly told what will be
the unavoidable and necessary conse-
quence of every transgression or violation
of duty. I shall not, however, at pres-
ent, urge this truth to give any turn to
the question concerning forgiveness, con-
trary to the usual opinion entertained of
it. The common meaning attached to
the verb, to forgive, is to remit, not to
punish, not to exact debt or penalty. For-
giveness is understood to mean remission
of a fine or penalty. And to remit, signi-
ifies to relax, or to make less intense. Now
so far as these terms are used in a legal
sense, or are applied to secular debt and
penalty, custom demands their use, and
they should not yield to any other than
the common construction and applica-
tion. But still we may enquire, what is
the Scriptural doctrine of forgiveness?

The chief business of a preacher of
the Gospel in expounding the oracles of
God, is, to show how the scriptures ex-
plain themselves, and how each particu-
lar subject, in the direct and relative cir-
cumstances attending the case, may be
clearly developed by that language which
bears an immediate bearing upon it. But
instead of this obvious course which re-
commends itself to the good sense of ev-
ey attentive observer, opinions are first
formed, and then pertinaciously main-
tained, if maintained at all, at the ex-
 pense of scripture and experience, and
the whole object appears to be to support
the creed! Now it is a truth, in sup-
port of which every sane person of nu-
mature years, and not biased by religious
prejudice, is a competent witness, that,
in order for the scriptures to read favorably
to forgiveness as it is usually taught
and believed, the pious servants of God
should have prayed.— forgiveness of the
punishment due to us for our sins—forgive us
the penalty incurred by our transgressions—
forgive us the death that is threatened
us for our iniquities. And the Divine
answer should have been—I will remit
the penalty due you for your faults—I will
relax the punishment merited by your
sins—I will withhold the death which
your iniquities have deserved. And do
any of you think of finding such lan-
guage, or any thing bearing a resemblance
to it, in the scriptures? I hope I create
no surprise when I tell you, there cer-
tainly is no such language in the Bible,
nor any thing authorising the above sen-
timent. How then has the doctrine ob-
tained its present extensive support and
sanction? To show that it is not by the
authority of scripture, is the leading ob-
ject of this discourse. The question be-
fore us now, let it be distinctly under-
stood, is not, what do christians almost
universally understand by the term for-
giveness? but what ought we to under-
stand by it, according to its original im-
port, and its use in the scriptures?

The Greek word translated forgiveness
is ἀφέω, which Mr. Parkhurst says is
derived from ἀφέω, to dismiss, and means
according to his first definition, "dismis-
sion, deliverance, liberty." And un-
der his second definition, he says it
imports, "remission, forgiveness." Ac-
cordingly the best sense of the verb to
forgive, is, deliver, dismiss, liberate. But
the question is, deliver, dismiss, or liberate
from what? The answer to this inquiry
will appear as we proceed, as it is in-
tended, that scripture alone, and the au-
thority it gives, shall solve this subject.

It was a statute in Israel, that, if a
young woman, while abiding in her fa-
ther's house, and under her father's care,
was led, or in any way induced to make
a vow to the Lord, and her father, in the
maturity of his wisdom, should pronounce
the vow an improper one, she was not to
be bound by her vow; and says the text,
"the Lord shall forgive her," i.e. he will
deliver or liberate her from the vow, "be-
cause her father disallowed her." Num.
xxx. 5. Solomon prays God to for
give his people—all their transgressions.
1 Kings viii. 50. The merciful Father
of our spirits says, "If my people who are
called by my name shall humble them-
selves, &c. then will I hear from heaven,
and will forgive their sins." 2 Chron.
vii. 14. David praying to God, says,
"Look upon my affliction, and my pain,
and forgive all my sins." Ps. xxv. 18.
"Thou hast forgiven the iniquity of thy
people." Ps. lxxv. 2. The Psalmist says,
"Blessed is the man whose transgression
is forgiven." Ps. xxxi. 1. The prophet
Isaiah predicting a period of great hap-
iness and prosperity, says, "And the in-
habitant shall not say, I am sick: the
people that dwell therein shall be for-
given their iniquity." Chap. xxxiii. 24.

The Almighty has announced by his
prophet, that a time shall come in which
"they shall no more teach every man his
neighbor and every man his brother, say-
ing, know the Lord; for they shall all
know me, from the least of them to the
greatest of them, saith the Lord; for I
will forgive their iniquity, and I will re-
member their sin no more." Jer. xxxi.
34.

Before citing any more passages of
holy writ, I will call your particular at-
tention to those which I have been ex-
hibiting, that the force and tendency
may be seen. And here notice, 1. In
all the instances of scripture language
here brought forward, it is not so much
as intimated, that punishment for past sins,
or punishment deserved, was to be at all
relaxed, or in the least remitted. Nor is there a prayer made with this object by any of the prophets or servants of God that have been named, nor do they appear to have thought of such a subject. And certain it is, that God promises no such thing. But, 2. By using the verb forgive, in the sense of deliever, diameis, or liberate, its most obvious import, we can see a consistent turn to all these passages. And forgiving transgression, iniquities and sins, means no more than taking away transgressions, or dismissing, liberating, or delivering, the persons from their sins by removing the disposition of sin, that they may deserve no more punishment.

3. In order to arrive at a proper frame of mind to receive and enjoy the forgiving grace of God, we must humble ourselves and pray to him, that our hearts may be prepared for the reception of his mercy, and exercise a forgiving disposition to all around us. It is sinful to entertain an unrelenting, or unforgiving spirit; and therefore it is impossible for us to be delivered or liberated from, or forgiven our sins, while we hold hatred or malice towards any of our brethren; for the very disposition proves, that we are in the gall of bitterness and the bond of iniquity. We shall see the propriety of this proposition as we advance with our subject.

When our Lord taught his disciples to pray—"for us our debts," as we forgive our debtors," he immediately added, "for if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. vii. 12—15. By debts and debtors, here, we mean to understand offences and offenders, according to Luke xi. 2. It was a maxim among the ancient Jews that no man should lie down in his bed without forgiving those who had offended him. And to this maxim, agreeably to Luke, just referred to, our Lord undoubtedly had reference, in dictating this prayer to his disciples. But how were they to forgive their enemies? Could they repent their sufferings due them for their sins? Certainly not; nor was the meaning that they were every evening to go to their enemies and say, "grieve not yourselves, that ye have offended us, we forgive you, or we feel a compassion for you," &c. Could they take away, or deliver them from their offensives? No, this work belongs to God. They are here directed to exercise pity and forbearance towards those who have injured them, the feeling that prompts to pardon, and pray for others as they did for themselves, that God would forgive or deliver them from their sins also. Without this heavenly frame of mind they could not possibly be forgiven themselves, because the opposite of this would show them awayed by the worst of passions, which would incontestably prove, that they needed to be forgiven or delivered from similar sins with which their enemies were tormented.

Jesus evinced, in the clearest manner, that he had power on earth to forgive sins. Matt. ix. 2, 5, 6. But the act of miraculous power mentioned here, is a full proof, that forgiveness consisted in delivering the man from his sins; when his mental sufferings, and all his maladies, which were the effect of transgression, would cease, as a consequence.—And to show his inveterate oppressors that he had power on earth to liberate from sin, our Lord gave them a visible and signal evidence of his miraculous energy, in delivering the man from his bodily infirmities, and causing him to walk for the first time in his life.

It is very manifest, that great injury has been done to the simplicity of scripture in general, and to the doctrine of forgiveness in particular, by some eminent Lexicographers. Mr. Parkhurst has quite sensibly followed the Common Version in its definition of terms and has, I believe, just as many classes for each word as our translators have made variations in their rendering. Hence he explains the original term differently where the Common Version has it remission, from what he does where it is translated deliverance and liberty. But in all the instances where the word is rendered remission in the New Testament, which are nine or ten, it can be easily shown to mean, dismission, deliverance, liberation or liberty—and it always expresses deliverance from sin, and never from punishment deserved. In Luke iv. 18, this word occurs twice, and is rendered deliverance and liberty: thus: "to speak deliverance to the captives—to set at liberty them that are bruised."

If we notice the scriptural use of the verb apobbaios, to take away, it will help our ideas farther on this subject. It evidently belongs to the same family with the term rendered forgiveness, dismission, deliverance, and is employed to express liberation from shame or sin. I will cite but two instances. Elizabeth, the mother of John the Baptist, is heard to say, "Thus hath the Lord dealt with me in the days wherein he looked on me to take away my reproach from among men." Luke i. 25. In this case no charge of sin lay against Elizabeth, but the word is used in the same way it would be, were it employed to denote the taking away of sin. But in the following passage, it has a direct reference to our unrighteousness, and expresses the sense of forgiveness, or pardon. "And so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Rom. xi. 26, 27.

It is not my purpose, nor is it necessary, to cite all the passages where forgiveness is mentioned, but only so far as to set this important doctrine in a clear and consistent manner before you. The saying of our Lord, Matt. xviii. 22, that we should forgive a brother seventy times seven, means only, that we should constantly exercise a forbearing disposition. And when the offender repents, i.e. reforms, we are to remove, take away, or deliver him from further censure or blame, whether his offences were private or public. And this is all that we are required to do, or can do. Luke xv. 3, 4. The prayer of our Lord, Luke x. 34. "Father, forgive them," could not, consistently with the whole scope of scripture, mean, "deliver them from the punishment they have merited, and from the guilt of sin," but it signifies the same as if he had said, "Father, liberate them from their blindness and malice, and they will regard me as their Messiah and Saviour."

When we read the parable of our Lord to Simon. Luke vii. 41, 42, we can discover nothing in it to disturb the doctrine of forgiveness as taught in other parts of scripture. He says, "there was a certain creditor who had two debtors, the one owed him five hundred pence, the other fifty, but when they had nothing to pay, he frankly forgave them both." Here notice, 1. Our Lord introduces the case of the creditors and the debtors to excite the attention of Simon to witness the behavior of his pardoning power and mercy towards the woman whom this parable had called a sinner. 2. He uses this case of literal forgiveness not more nor perhaps so much, to illustrate spiritual pardon, as to get the impartial judgment of Simon in favor of the woman and against himself, notwithstanding his boasted self-righteousness, the question, "who would love most, he that was forgiven much, or he that was forgiven little?" And having gained his object on Simon, he evidently had no farther use for the parable but proceeded to say, "When I came into thy house, ye gave me no oil to anoint my head, or she gave me no little. But to whom little is given the same loveth little," ver. 47.
sins which she had committed, but it is expressly said, "her sins which are many are forgiven." That is, "she is liberated from them, and will not mer it punishment while she continues humble and obedient.

I have given this subject as faithful and as liberal an examination as the limits of a sermon would admit—I have quite thoroughly searched both Testaments to ascertain in what for givenness consists, and have found it impossible to arrive at the conclusion which appears to have been generally adopted, and is still arrived at, that it is "removing the guilt of sin, that the punishment due to it may not be inflicted." It matters not what others may believe on this subject—Our object should be to ascertain the truth, and abide by it. And I am confident I hazard nothing when I say, forgiveness is never spoken of in connexion with punishment deserved, nor does it ever imply, in scripture, that the person forgiven suffers less for what he has done wrong. The forgiveness of God always means the liberating, dismissing or delivering the sinner from his sins, by taking away the disposition to continue in transgression, and in remaining in misery as the direct consequence of sin. Hence we read, that God will forgive iniquity, transgression and sin, but will by no means clear the guilty, (Exod. xxxiv. 7, and Num. xiv. 18.) that is, he will not clear any person when he forgives, from the punishment he has merited, because the chastisement is consequent, and is calculated to do him good, and deter him from the pursuit of evil. "Whom the Lord loves he chastens, and scourges every son whom he receives." As, then, punishment is a necessary consequence of crime, and as that chastisement is designed as a help, in connexion with the divine promises, to bring us near to God, and make us partakers of his holiness—Heb. xii. 10, we can see neither propriety, nor justice, nor mercy, in saving us from punishment which our sins deserve. For, as "he that spareth the rod hateth his son, but he that loveth him chastiseth him betimes;": Prov. xiii. 24. So, to save the guilty from proper correction for their sins, would argue hatred, or indifference in our heavenly Father towards us, instead of love.

If this be correct, and I am at a loss to know, or perceive wherein it is wrong, we are prepared to answer the oft-repeated question, "If it is considered punishment consistent with full pardon, or forgiveness?" This question has long embarrassed many believers in divine revelation. In reading the oracles of God, we meet, on almost every page, with denunciations of certain punishment to every sinner for every sin—"He that doeth wrong, shall receive for the wrong which he hath done, and there is no respect of persons with God—He will render to every man according to his works—every man shall receive according to his own labors—every transgression and disobedience received has just recompense of reward." Col. iii. 25. Rom. ii. 6—11. 1 Cor. iii. 8. Heb. xi. 2. All conversant with the scriptures know to what an extent I could cite similar passages, threatening chastisement as a consequence of crime, from which there is no escape, upon every offender; but the above are sufficiently clear, and numerous, and unconditional, to answer this purpose without multiplying proof.

But, in addition to the testimony of scripture, I feel authorized to say, that as our Creator has so constituted us as to make us susceptible of suffering for sin, or of feeling guilt and condemnation on account of our vices, and violations of the divine commands, it is as much impossible for Him to save us from guilt, and punishment, and deprivation of happiness when we transgress his holy law with the word of life in our hands to define our duty, and show the sinfulness of sin, as it would be for Him to act in direct opposition to Himself. I would say this with the deepest reverence to that being of whom I speak; but this truth can be successfully controverted by no one.

Here, then, we rest—God will graciously chastise us for our sins and delinquencies, having our good always in view; and when we humble ourselves before him and confess our faults, the apostle says, "he is faithful and just to forgive us our sins, and, to cleanse us from all unrighteousness." 1 John i. 9. Here the sentiment is expressed by John to cleanse us from unrighteousness, or liberating us from sin. Our heavenly Father feels ever gracious towards us; but his forgiveness can be manifested to, and experienced by, us, only in proportion as we approach him with humility, true repentance and submission, and exercise love and pity, and forgiveness towards our brethren. For neglecting to perform these duties, the Jewish people were not to be forgiven, that is, were not to be dismissed or liberated from their blindness and errors, as a nation, in their own age, nor in the age of the Gospel to the unenlightened, but until the blindness was to be upon them till the fulness of the Gentiles be come in. Matt. xii. 32. Mark iii. 29. Rom. xi. 25—29.

This view of the subject makes many passages of scripture intelligible, which were otherwise obscure. For example—The Psalmist says, "Thou wert a God who forgavest them, though they took vengeance of their inventions." Exod. viii. 8. That is, God had punished them for their sins, and for their good, and he had sufficiently chastised them for their wicked inventions. But having done this, he forgave them, by liberating them from further following the same wicked course. The prophet is commanded to speak "comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." Isaiah xi. 2. They had been doubly visited for their sins. 1. By being deprived of the happiness of well-doing, and, 2. By being actually chastised for their disobedience. But now God pardons or liberates them from their former evil course that they might find rest to their souls.

Now the person of whom our text speaks, was one who had grossly offended against the brethren, and brought a deep stain upon the Christian profession at Corinth. Fellowship was withdrawn from him; and after a while he humbled himself before God, and became heartily sorry for his sins. The apostle in advertising to his case says, "Sufficient to say that a man is this punishment which was inflicted of many. So that contrariwise, ye ought rather to forgive him, and comfort him, lest, perhaps, such an one be swallowed up with overmuch sorrow"—as if Paul had said, "he has suffered enough—ye ought therefore to liberate or deliver him from this censure in the church and for the public, for he has now reformed." This appears to be the whole meaning of the apostle here, and it is in perfect agreement with the views given of the punishment in this discourse. In concluding, let us briefly observe,

1. Literally, forgiving a debt, is removing a pecuniary embarrassment from one, and enabling him the better to secure a support to himself and family. For if to better the condition of the debtor be not the object, there can hardly be a motive sufficient to induce such a course. No one would be willing to dismiss or liberate a man from the payment of a just debt, if he were able to pay. The object is, to free him whom he has not been merely to forgive, for this he could do just as well to one who was worth a kingdom. But his motive is to increase the happiness of his debtor by aiding his temporal support.

2. Moral forgiveness between man and man, is the dismissing or liberating one from further censure, fault, or blame, or removing the embarrassment of public or
priestly censure, when the offender shows that he has reformed. We cannot take away sin from others, nor punishment, the effect of sin. This work belongs exclusively to God. We can be active in our sphere, and put forth all our efforts, and say to others, "we pray you in Christ's stead, be ye reconciled to God." To ever hold ourselves ready to forgive, and to feel and exercise compassion and benevolence to all our brethren of the human family, constitutes the highest grade of the Christian character, and assures us of the ever prompt display of the divine forgiveness.

3. The forgiveness of God briefly consists in dismissing, delivering, or liberating the creature from sin, or taking his sins from him, and then by preventing him from deserving punishment in future. But it does not consist in liberating him from, or remitting punishment already merited, because it is both unscriptural, and impossible, from the very nature and constitution of the human mind.

Let us, then, be guided understandingly in our petitions to the Fountain of all good, earnestly praying for the forgiveness of our sins, and we shall be heard and answered. We may pray through our whole earthly existence to have our merited punishment remitted, and such praying would be the means of perpetuating those very sufferings which we are seeking to avoid. Because such prayers only remind us of our real guilt, and torment us with the thoughts of our past sins.

Let us rather forget those things which are behind, and ask forgiveness of God with a perfect understanding of the sentiment, and with a warm desire to have our suppliant prayers answered, and we cannot pray in vain.

As we wrestle, and the unrighteousness of his thoughts, and turn to the Lord who will have compassion upon him, and to our God, who will abundantly pardon.

Let us not entertain the vain expectation, that we may violate the law of God with impunity, or escape any of the punishment we may deserve. The only way to be happy anywhere, or at any time, is to do justly, love mercy, and walk humbly before God. This is the whole duty of man.

Archbishop NEWCOMB—"as many as were disposed, believed to everlasting life.

Dr. PRIESTLY has the following note on the passage—"by ordained to eternal life, we are to understand those who were disposed to receive the gospel, and those who had no invincible prejudice against it. For by eternal life, we are to understand the gospel, which is the means of bringing men to eternal life.—That by any arbitrary decree of God, independent of the good dispositions and good works of men, some should be predestinated to eternal life, while others are doomed to eternal damnation, is a doctrine far from being favored by the scriptures, and so contrary to all ideas of equity in the divine government, that it must be rejected at any rate. No religion can be true, and come from God, that is so unfavorable to virtue and goodness among men. The scriptures, as well as reason and the light of nature, uniformly speak a very different language." S. R. S.

[From Lady Morgan's Book of Boudoir.

RELIGIOUS DIABOLISM.

Le Comte de Segur observes, "Si Dieu fait l'homme a son image, l'homme le lui a bien rendu." Reason leads to the discovery of the divine attributes as pure abstractions; but as no man can rise to the conception of higher principles of action, than those of which he is himself conscious, when fools or impostors throw the divinity into action, they necessarily impart to their idea something of their own weakness and infirmities. Let the creed of any sect be as pure and as elevated as it may, the mass of bigots, hypocrites, and mal-organized beings among its professors, inevitably end in worshipping a demon. The sect may continue to call the idol of this fabrication, the reflection of their own vices and follies, "most wise, or most merciful," &c. &c., but they attribute to their fearful phantom, their own hateful passions and narrow views: and the result is, a being, just so much worse than themselves, as he is more powerful and more uncontroll'd. Such is the origin of religious diabolism—for illustration of which, see the self-tormenting sects of India, who preach a doctrine of perpetual suffering and bodily anguish, as being, most pleasing to the God of all good. See, too, the gloomy Calvinists, and long-faced sectarians, and the dark preachers of sacrifice all over the world. Between the religion of love and fear, what a difference! It is that beautiful traditional picture of the human divinity, the Ecce Homo of Carlo Dolce, opposed to the grim and gant idol of the pegodas of the unhappy Hindoos.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

MAGAZINE AND ADVOCATE.

UTICA, SATURDAY, JULY 10, 1830.

PRESBYTERIAN PATRIOTISM.

We understand Dr. D. C. Lansing, of this village, delivered a violent philippic, last Sunday afternoon, (Independence being a fine time for church and state sermons,) against Washington, Franklin, Jefferson and Adams—those distinguished patriots of the Revolution to whom, under God, the nation is principally indebted for its independence and constitution—denouncing them as infidels, men of dangerous and anti-Christian principles, who had done great evil in society and were now doubtless reaping their bitter reward in hell! That Washington possibly might be excepted, though his case was extremely doubtful, there being no evidence that he was a Christian; and if not, he must of course be in hell with the rest of these distinguished characters.

What are we to think of such men as Dr. Lansing, and of such sermons as this delivered on the anniversary of our nation's independence? Can any patriot, can any Christian, who loves his God, his country, or his species, look upon them with approbation? We think not. It is not enough for such men to assail the characters of the virtuous and patriotic living men, who refuse to aid in all the wily schemes of the orthodox and their dangerous projects for uniting church and state; but like the prowling Hyenas, they must even invade the sanctuary of the dead—the sepulchres of the greatest and best of men, whose ashes have been inhumed for years, having lain down in their glory and rested in peace, with the halo of a nation's gratitude encircling their memories—even those men must be called up and their memories insulted, and their characters attempted to be assailed, before their hearts, forethought, self-righteous, and bigoted Pharisees of 1830!!

Where would now have been our country—where her independence, her honor, her glory and her prosperity—had it not been for Washington, Jefferson and their associates of the revolution? Where would they have been, had such men as Dr. Lansing and Ely had the control or principal voice in the formation of our government? Look to the blood marked course of priestly domination in Europe, wherever it has obtained—and answer, where?

Again had those patriots of the revolution, in the framing and adoption of our constitution, kindly favored the designs of the orthodox clergy, and granted their request to have church and state united, and their religion supported by the governmental laws of the nation, suppose ye, kind reader, they would now be denounced by Dr. L. in the style they are? We toy not; but rather that they would have been buried to the very heaven of heavens, as the greatest benefactors of their nation, (even though their virtuous and honest lives might have been exchanged for those of the most consummate hypocrisy or the most flagrant iniquity,) and their names would have been enrolled in as high and honorable lists, by the orthodox, as are now the names of Arthur Tappan and Josiah Bissell, jr.

By the bye, the strain of preaching indulged in, by Dr. L. last Sunday, has become very fashionable among Presbyterian divines on the 4th of July. It was on the 4th of July that Dr. Ely preached his much celebrated sermon recommending the formation of a Christian party in politics, and the party very generally, now it is organized, to pursue the same policy in denouncing all as infidels who will not succumb to their dictation, adopt and maintain their dogmas, and support their notions of the necessity of a union of church and state. “By their fruits ye shall know them.” Freeman of America, be on your watch-tower—keep an eye on the movements and designs of your enemies—and guard the standard of your liberties with a firmness and intrepidity worthy of your patriotic sires.

UNIVERSALISM IN LEYDEN.

On Sunday, 28th ult. the editor visited & preached in the town of Leyden, Lewis co. The services were attended in the Presbyterian church at that place, that society having recently dismissed, or ceased to employ, their former minister, Mr. Kimball. Though the weather was quite rainy, (especially the first part of it,) and the roads usually muddy and disagreeable, yet the house was well filled, some having traveled 10 or 12 miles. The most listening and devout attention was given to the word; and we are confident the seed fell on good ground. A spirit of deep and serious inquiry seems generally to prevail in this region. There is no preacher of Universalism located in the vicinity; but the present state of society most imperiously demands that there should be one. In the towns of Boonville, Leyden, Turin, Martinsburg and Lowville, an able and worthy preacher of the doctrine of impartial grace, would find constant employment and be abundantly useful in the cause of Christ. We hope some one, ere long, will be sent to them, in the providence of God; and if so, we have no doubt that societies will be regularly organized in most or all of the above named places.

The hospitality, kindness and liberality which we received from our friends in Leyden and its vicinity, will long be remembered with gratitude and affection.

In the south part of Leyden, and in Remsen, south of Boonville, we understand there is a wild fire & enthusiasm, approaching to madness, now prevailing among several of the limiterian denominations, (particularly the Methodists,) called a revival. This mania we learn rages in the most wild and frantic paroxysms, unequalled by the rage set on foot by Peter the hermit, in the time of the crusades, or by the flagellants in France, during the darkest ages of Popery. Young females, forming the chief modesty of their sex, fall prostrate on the floor, in numbers of from six to twelve, and roll in the dust and scream with yells the most horrible, and gestures the most frantic. But we forbear any further descriptions at present.

This prostration of all order, this breaking down of all the best barriers in society, calls aloud for the sober and reflecting part of community to waken from their lethargy, and endeavor to restore the standard of moral order, to its wonted elevation, in those neighborhoods. And certainly Universalists ought not to be backward in doing what they can in temperate and mild efforts to stay the march of this morally desolating scourge. Presbyterians and Baptists formerly looked upon these movements with decided disapproval and disgust, and did much to check these unnatural ebullitions. But of late, society has little that is good to hope from their efforts of this kind; for the Presbyterians have lately on many occasions of the kind, discovered a disposition, not only to encourage, but actually to join in the mania—to cast in their net with others, to see how many fish they could catch in such turbid pools; nay in some instances have even exceeded the Methodists in extravagance of this sort. May the Lord save them from their own folly.

POSTPONEMENT OF DEDICATION.

The Universalist Meeting House at Genoa will be dedicated on Thursday the 29th inst. instead of the 15th as published in our last.

In consequence of bad weather and the sickness of some of the workmen on the house, it will not be ready at the time first notified, and the dedication is therefore deferred till one fortnight from that time. We did not receive notice of this alteration till after our last week’s paper was published.

TO CORRESPONDENTS.

The poetry and riddle from Troy, Missouri, do not comport with the character and design of this paper. The article of Hylon of Salisbury is the more so, as it will be superseded by others of more interest. “Tertius” and “Common Interest” will find a place ere long. “A. C.” in answer to the Methodist minister in Canada shall be attended to, as also “Heretic,” in due season.

I. D. W. is just received with thankfulness.

Correspondents must study brevity—Multum in parvo should be their aim. There are many who wish a chance to speak.

The third volume of the “Trumpet and Universalist Magazine” has commenced with the wonted boldness and intrepidity of that useful periodical. We wish our Br. Editor a numerous list of prompt subscribers, and abundant success in his efforts to diffuse light and knowledge in society.

Br. Geo. Messinger will preach at Lassellsville, Montgomery co. on the 4th Sunday in this month.

A copy of the Modern History of Universalism was sent us last winter, as a present, by the esteemed author, is just received. Br. Whittemore will accept our thanks for his politeeness.
CONVERSION IN THE MINISTRY.

It gives us much pleasure, says the editor of the Christian Intelligencer, to learn, and to inform our religious friends, that Rev. Dr. Baker, of the church in Norfolk county, who has hitherto, for many years, been one of the most distinguished and respected ministers in the Methodist Connexion, has, by long application for much prayer, obtained the numeral of Salvation through Jesus Christ. We have heard of Mr. B. by the hearing of the ear before, as an active opponent of our faith—a gentleman of talents, piety and high standing; and now that he "be, which persecuted us in times past, doth preach the faith which he once destroyed," we bid him welcome to the cresses and the crowns of the ministry of Universal reconciliation.

Rev. Israel Day, the orthodox clergyman at Killingly, Conn., asserts that Watkins, who is now under sentence of death at Brooklyn, was, as has been stated, a member of his church. He requests those who have circulated the report that W. was such, to insert his contradiction. We do so cheerfully, feeling it an equal duty to add that Watkins was not a member of Mr. Day's church, "he was a member of a Congregational church in an adjoining town." This, the Editor of the Religious Inquirer, says he has learned to be the fact.

REVIVAL IN FRANKFORT—NO. 1.

It is the prerogative of every person to think & believe as he pleases, and to say and do as he pleases; but his fellow beings, to live virtuous lives. Virtue "is that perfect good which is the compliment of a happy life; the only immortal thing that belongs to mortality; it consists in a congruity of actions which we can never expect so long as we are distracted by our passions." In order to live a virtuous life, it is necessary that we pay a strict regard to religion; for virtue is the immediate cause of religion; but religion goes before, and virtue follows after.

Religion, in one sense, may be called a virtue, but by the common acceptance of the terms, there is a difference between them, which must be understood as I have used them, therefore I shall dwell on their technical meanings. Until we form ideas of God as wisdom, power and goodness, we are not qualified to worship him, because we do not know what service is most agreeable to such a Being. In the imitation of man, weak, irreproachable, and passionate, we must pursue the same course to please him and win his favor as we would with men. But then I presume no one will deny, that if he believe that there is an infinite in all his attributes, that his will is sovereign, and that he has no superior; for his hand's work is beyond a doubt.

As a waking to the sense of our earthly situation is as essential to our happiness, as an acquaintance that a meal of victuals is ready, that we may go and eat, when we need it. We cannot know for the moment any hunger; and when we are hungry we are in constant misery until we know where we can get something to satisfy our hunger; and if we see a table spread before us we are happy in approaching it, and much more so in partaking of the repast. Religion, comparatively speaking, is information settled into a belief, drawing after it a system of worship—insurging the moral and temporal interests of our nature together and satisfying our greatest desires, which is for happiness—opening the way to pursue and enjoy it—enabling us to get and have it, and by embracing it. Until the prospect of future happiness is opened to us, as we have a constant desire to enjoy it, we are miserable; we are in search of that which our nature craves, but we know not how to acquire it. We want a ministering hand to assist us and set us in the right way—we want the truth impressed upon our minds and comprehended, that "God thought of us and provided for us before he made us."

From what I have said, it may be inferred that I believe in revivals, but the course to pursue to procure them is not that of merely public prayers; that would not be approved by many persons; for people cannot all see exactly alike in any respect. The manner in which I have seen others labor to effect the revival of the Church, at times I cannot do less than expect an opposition to any thing I may point out. The principal reason why fear is resorted to, by so many of the orthodox, because they find it easier to excite the fears of the timidity, than to inform the judgment, or to make rational people believe what they do. They have discrimination enough to discover the immediate effects it has upon the mind, but not sufficient to see the bad results; or if they are, they are guilty of using facts, as an unfair means, so it is better for them, to plead a lack of discernment, than profess a full knowledge of the influence of fear and still resist to accomplish their purposes. Though in some instances fear may put people upon inquiry and give origin to a slight hope, yet that hope is involved in too great an uncertainty to be a source of any enjoyment. If I were hungry and a man were to say to me, "yonder (pointing to it) is a table on which a thousand dishes, all of which contain victuals deadly poisonous, except one; that one entails no poison, but only nourishing," there being no other alternative, I might repair to it and receive the food. I should have a faint hope of getting a nourishing dish, but the chance against it would be too great. I believe in the favor, that the gleam of hope would be far overbalanced by the pain of uncertainty. I should apply the prejudice, that I must either eat or die, that the poison could no more than destroy me, and that I might possibly make the right choice, would prompt me to run the risk of the danger, for I would believe a man who would spread a table of such a character before me, when he knew I was famishing, at the same time having it in his power to relieve my wants without any pain or risk to me. Could I love him? It is true there would be a bare possibility of my getting hold of the proper dish, and there by, as I know no one only, his word would be good; but I would regard him as a man who bestowed on me a kindly benefit? Could I be filled with the same emotions of gratitude as if he presented me with a dish of victuals? I believe in the power to eat as freely, that it was his pleasure to satisfy my wants. I think not—I think my very nature forbids it. Perhaps some will say that that same man is more likely to persuade me than I see of other men, it would point out to them plainly the good dish. That shows the corruption of the man too plainly to need an exposition. Many are opposed to making comparisons of this kind. I am too, unless it be for the purpose of exhibiting truth. Man, in his nearest approach to perfection, is too degraded to compare with a Deity, but believe we can give any weight to an argument, we must carry the premisses home to the mind, and treat them as far as possible by experience. We know what prompts us to love or fear another; how we may inquire and study all in our power to acquire wisdom, and what we do gain we are not only privileged but bound to make use of, and to reason, philosophy, and to reason, philosophy, and to reason.

On this important subject we ought to exercise our reasoning faculties to the utmost extent, contrary to the old superstitions that "we ought not to use reason on the subject of religion."

I shall suggest my views of the course that ought to be taken to effect a true revival in the next number.

[For the Magazine and Advocate.]

AN ESSAY ON THE SECOND DEATH.

NO. 1.

The second death, otherwise called the lake of fire and brimstone, is a phrase which has afforded a numerous and unanswerable confirmation of the doctrine of eternal punishment; and as it has been generally understood by the religious world, to represent a place of endless suffering, or the misery therein endured; the ever vocal imagination of man, has been indulged with a theme on which she could lavish all her exquisite whims and fanciful conceptions. In the exercise of her magic power, she has poured all the resources of her ingenuity into a mere shadow of conception. In her awful picture of wretchedness, she represents

"A dungeon, horrible on all sides round, As one great furnace flaming; yet no light Produced, but rather darkness visible; Serving only to disclose sights of woe, Regions of sorrow, gloomy shades, where peace And rest can never dwell, hope never comes That comes to all; but torture without end Still urging, and a fiery deluge, fed With ever burning sulphur unconsumed,"

which rolls and tumbles its red surges, as it tosses upon its bellow bosom the sons of perdition, who are cramped and cramped, and in strained and distorted countenances, shriek out and howl.

"Beneath the weight of heavy chains, Tormenting racks and fiery coals, And sharts to inflict immortal pains Dop'd in the blood of damned souls."

The imagination has not only conceived, but has credulity minded the idea, the impotent, sinful soul, will become a participant of this unparalleled distress, when death has closed her earthly pilgrimage; and she, driven by the thunderbolts of God's implicable wrath,

"With swift and dreadful force descends Down to the fiery coast, Among abominable fends, Herself a frighted ghost."

And here, under the scourge of vengeance, and rod of eternal retaliation, she looks down from her exalted seats in heaven, and claps their hands for joy, it is supposed.

"Tempests of angry fire shall roll To blast the rebel worm, And beat upon his cursed soul In one eternal storm."

While reflecting upon the indescribable horrors of the second death, the mind has often become frantic with despair; and the soul heated with infatuated phrenzy, has been driven to the very verge of madness. Alas! is this the destiny of intelli-
gent beings! Must he, who was made in the image of God, be irreverently doomed to waste away in a state of anguished soul and to perish in the lake? Must man be reanimated to the Hhereafter, to have his existence protracted through endless ages, that he may wait in the ocean of burning law, "to tew to praise of God's vindictive justice!"

"Will not his anguish and his blood for his old gray out? Will not the mercy of God E'er hearken to his groans?"

"Tell it not in Gath—publish it not in the streets of Askelon, lest the daughters of the inful triumph."

To assist in dispelling the dark clouds of despondency, that hang brooding over the soul—to relieve the grief from the calendar of fears, and to guide mankind in the paths of consummate reason and sober consistency, is the object of this essay.

Having the fortune to disagree from a great portion of the religious world, in many subjects of theology; and claiming with them the right of inquiry, and submission to the dictates of unerring reason, I feel the privilege of expressing my opinion, I submit the following observations to their candid consideration.

In presenting my dissertation upon the subject under consideration, in order to satisfy the anxiety of the reader, I shall notice the different passages, where the phrase second death occurs.

If the phrase second death signifies either the place of endless punishment which God in his infinite mercy has fixed, somewhere in his universe, for a character pilory, or the punishment itself, it is remarkable that a phrase so important, and so well understood by modern theologians, should be found in none of the sacred writings except the apocalypse. From its being a subject of such great importance—of so considerable an interest to all mankind, we should have supposed that it would have appeared in staring capitals, or almost every page of holy writ. But it is no more remarkable than true. The terms are to be found no where connected in the bible, but in the revelation of St John: and in this book but in a very few instances. Nevertheless, few as they are, they deserve notice. For if this phrase signifies endless misery, then perhaps the revelation of God teaches this doctrine, even though it occurs seldom as it should.

I shall not criticise the merits of this book, nor call in question its authenticity or authority, because its genuineness has been doubted by some of the most learned men of ancient and modern times; but I take it for granted, that it contains the words of truth; and reason accordingly.

The first passage that claims our attention is Rev. xxii. 6. "But the fearful, and the unbelieving, and murderers, and whoremongers, and sorcerers, and idlers, and liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

This passage contains a bold, positive, unequivocal declaration; affirming that the characters therein described shall have their part in the lake which burneth with fire and brimstone; and in order to form some just conceptions of the definite number of candidates for the dire abyss, it is requisite to examine the world of mankind, and see how well their general and individual characters.

That no person ever passed through the ordinary vicissitudes of life, and arrived to the common age of man, and been guilty of the crimes (if crimes they must all be called) which brand him with one or more of the above epithets, I think will appear obvious, by taking cognizance of the various ones, that no man ever lived who deserves the character of a murderer. Nir. 3. Who are murderers? Murder in its general acceptance, signifies to wilfully and feloniously kill a person upon malice, or for pleasure. But St John, in his epistle, (who is supposed by the apostle to be the author of the Apocalypse,) makes use of this term in a wider sense. He says, "Whosoever believeth his brother, is a murder." This suggests another inquiry—Who are brethren? What is the ground of ascription? From their likeness to Jehovah, in possessing a mortal sensibility, and a reasoning intellectual faculty, mankind are considered his offspring, and he their father. But if the first condition, and the second condition, are necessary, all are brethren and sisters of one vast family. Man is our brother, wherever seen, wherever found. Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Mal. ii. 10. Now, my brethren, let every one bethink one of the least of this brotherhood, others are not one of God's errand. Hatred is the opposite of love. Love seeks the happiness of her object. Hatred vents herself in anger. It is impossible for a man to strike a deadly blow to all his hopes! How often do we see him bending the bow of anger to hurt the poisoned darts of malice at his devoted neighbor. How often does he cast his fires of hell in his bosom, and cause him to threaten the life, liberty or happiness of his brother? How often man sacrifices the interest of his fel low man to his own welfare? How often does he not dislike to own that he can have the happiness to say, in sincerity, he never harbored a spirit of hatred towards his neighbor, and thereby become a murderer? But that we consider this term only in its literal import, it is sufficient for us, as will be seen in the sequel.

Who are liars? Where is the individual having the power of utterance that can conscientiously affirm in the presence of God, that he never spoke but the truth? Search the spurious earth around, from California to Japan; and see if you can find the person, gentle reader, who has never swerved from the principles of veracity in his communications—which has declared plentifully, and indeed, without reserve or reservation. And when you have surveyed the habitable globe from the centre to the poles, let your humble confessions be—"Let God be true, but every man a liar." "All liars shall have their part in the lake," &c.

We have satisfactorily ascertained that all mankind are, or have been, characters worthy of bearing some of the appellation contained in the text, and it is needless to pursue the inquiry further. Now, if the lake of fire and brimstone implies a place of endless suffering, how is it possible for a single soul to escape the jaws of eternal damnation? There are no conditions expressed, saying, "If they repent, and turn from their evil ways, nevertheless it shall be well with them." Hence, the first condition is categorical—it is positive. "The fearful, and the unbelieving," &c., shall have their part in the lake that burneth with fire and brimstone. If the phrase must be executed according to the denunciation, or God's word, it will neither be possible nor instituted. Now as all are under "the law," it is impossible for a man to do anything but execute his own declaration, then all will perish without exception. Hence, the first condition of suffering the pains of the second death. If this be the destiny of mortals—the second death implying the second punishment of the same order as the first—the whole philosophy is false. O, that my head were stones, and mine eyes a fountain of tears, that I might weep, day and night, for the slain of the daughter of my people." L. L. S.
I saw my Creator, in far different nature;
All his dispensations are kindness and love—
There's no contradiction in his divine system;
No invading scheme his intentions can move.

He's founded his system in infinite wisdom;
He's measured the whole by his infinite love;
Creation's high temple, man's pride, by himself;
His purpose is goodness, nor can it remove.

He's fixed the station of human creation
On this earthy ball, but a space to remain;
Though trials assail us, his mercy 'l never fail us;
His love here will reach, and restore us again.

Tho' sunk in corruption, expos'd to destruction,
And wandering far from the fields of delight;
Though vain and hard-hearted, from wisdom departed,
His mind all enchained in mantles of night.

Yet Christ, to redeem us from sin and uncleanliness,
Descended to earth, and was veiled in flesh,
To reconcile man to the law of his Maker,
And raise up his soul from the bondage of death.

The spirit of wisdom descending from heaven,
Reproved the wrong they have done,
To work a salutation through regeneration;
And sanctify them by the blood of the Son.

When this she revealed, my heart then soared,
And into the hand a bright trumpet did give—
"Go face opposition in every condition,
And sound this loud trumpet that sinners may live."

Great spirit attend me, and wisdom defend me,
That I may obey the command of my God—
Though friends all should fall aside, and malice assail me,
I'll march, a bold soldier, in wisdom's bright road.

PART SECOND.
Obedient to the sacred word
I left my friends, my parents dear.
I left the land of my abode—
To spread the gospel far and near:
Through rails within, and foes without,
Through hunger, thirst and pain I trode,
To sound the gospel trump about,
That sinners might return to God.

O' mountains, deserts, wild and bleak,
Through scorching beams, and stormy winds;
O' where the floods are deep and swift,
Or where the spirit commands me—
With weeping eyes for sinners lost—
With anxious groans and care I cry, and show To the Stomach, Betsy, and Hicksco't, &c.
And point to mansions in the sky.

O, sinners, sinners, hear the sound,
Behold your Saviour bleed and die;
Behold his sorrows—count the wounds
That he received on Calvary!
For you he bore those cruel pains—
That you eternal life might have—
From death he rose, and lives, and reigns,
That he a sinking world might save.

Then turn to God, with all your heart,
Implore a Saviour's pard'ning love:
His hand will every grace impart,
To raise your souls to God above.
There shall you taste unmingled joy,
With all the nuns' ransomed through;
And in an heritage he employ,
While endless ages roll along.

Virtue is no enemy to pleasure, grandeur, or glory; her proper office is to regulate our desires, that we may enjoy every blessing with moderation, and lose them without discontent.

DIED.
At her residence in New Berlin, on the 33d ult. Mrs. Clarissa Field, wife of Col. William Field, and daughter of Col. Jarvis K. Pike, of Norwich, aged 65 years of her age. She was beloved by all who knew her. By her death her husband is left a lone one with a motherless infant;—her parents feel the heavy hand of affliction—and her brothers and sisters, and a numerous circle of friends, just cause to mourn.—Com.

DOCTOR MARSHALL'S AMBROSION.
Price $2.00 per Bottle.
The proprietor has adopted the above terms, for his medi- cines; in order that they may be distinguished from the various impositions offered the public under the name of Panacea, &c. the offering of ignorance and deception.

The Ambrosion may be depended on as a safe, efficacious and scientific preparation, and it is competently for the cure of diseases, not of an opposite character, but of the same class.
The virtues of this medicine are fully acknowledged by a sensible person, who firmly believes in the efficacy of the complaints below stated, who have not been, nor can be cured by ordinary medical practice.

The composition is the result of several years' experience of vegetable, perfectly innocent, and an excellent Physician. It may be distilled from two to six bottles generally effect the cure of the most obstinate cases.

Diseases—Scrofula, or King's Evil: Ulcered Sore throat: Ulcers of every description, particularly Fever Sores, herpetic and scrofula; Secondary Syphilis in its worst forms: Mucous Affections: Chronic Rheumatism: General Dehility: Derangement of the Bowels and Skin, as Scrovy, Salt Rheum, Shingles, Tetter, Bathes of the face, &c., is a ready and effectual remedy in the commencement of Liver Complaints, and Consumptions.

Reference will be given to persons who have been cured of the most desperate Ulcers of the lips, &c. whenever it may be required of the proprietor.

To be had at J. & W. Child's, and Hicksco't, &c. at Geneva.

G. MARSHALL.
22, Genesee street, Utica.

THIS PAPER IS PUBLISHED WEEKLY, ON SATURDAYS, BY DOLPHUS SKINNER, EDITOR AND PROPRIETOR.

TERMS.—To Mail and Office Subscribers, $1.00 per annum; to be paid within three months from the time of subscribing. No subscription received for less than one year. (unless the money be paid in advance.) Any paper discontinued till all arrears are paid, except at the discretion of the Publisher. Agents, or Companies, paying for a number of copies are assessed to the ninth, gratis. All communications, by mail, to be marked, must be post-paid, or free. To Village Subscribers, we will make their papers by a Carrier, $2 per annum, payable half-yearly in advance.
He barely opposes my views of certain things for the purpose, it would seem, of making a noise, and then grants them again. He opposes my view of the commission which Jesus gave to his apostles—that they, in consequence of their faith in the power and resurrection of Jesus, should be endowed with power from on high, in such a manner, that they should cast out devils, speak with new tongues, take up serpents, drink deadly things without being injured, &c. Hence, infer that he consents that all believers can perform all the miracles above named, or otherwise, if they cannot, they are unbelievers & according to his creed, must be eternally damned.

If Mr. A. believes thus, he must believe endless misery is his certain doom, for he cannot pass the test which Jesus said should determine who was a believer. He must be one of those miserable beings, who “believe and tremble.”—Mr. Allison does not object to my exposition of 1 John v. 10, 11. but consents that, unbelievers do charge God with the lie, by denying that they have eternal life in his son; or, in other words, denying the truth of Universalism. This Mr. A. consents to, by not denying what I have written, nor in any way answering my queries on the passage, as also by consenting that if mankind do thus charge God, with the lie, they are “committing sin,” &c.

My principal query on the passage, he has not answered nor attempted to. He has not informed us how the unbeliever can make God a liar, by denying that he has eternal life in his son, if the unbeliever has not this life in his son. This is a query which Mr. Whitecomb probably wished him to solve. But it seems he has not done it. He therefore gives consent to my remarks, that if God designed or knew that a large portion of the human family would be eternally damned, then he (God) requires them to believe a lie, when he calls on them to believe the record that they have eternal life in his son. Mr. A. seems to agree with me well, in my queries on both passages, Mark xvi. 16, and 1 John v. 10, 11. To make this appear, let his and my communications be compared by the attentive reader.

In reply to his criticisms or criticisms on the initials of his and my names, it may be according to the wise man’s direction, Prov. xxvi. 5, to remark, that his initials being C. R. A. spell with the addition of the letters Z and Y, something that answers well to his communication. As to what he says respecting my creed, as being opposed to the “word of God,” and to a “judgment after death,” I would say, I am willing the “word of God” should decide this. The wise man says, “and moreover, I saw under the sun, the place of judgment, that wickedness was there; and the place of righteousness; that iniquity was there. I said in my heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work. Ecc. iii. 16, 17.

Jesus declared 1800 years since, that then was the “judgment of this world,” John xii. 31. Mtt. xvi. 27, 28, and xxiv. 34, and many other passages. Mr. A’s creed probably says the judgment has not yet taken place. The “word of God” and Mr. A’s creed are at issue. In answer to what Mr. A. says about the rich man in hell, I would apply to him the words of the wise man, Prov. xxvi. 7:—The next thing Mr. A. attends to, is to insinuate that my comments on Mark xvi. 16, imply that the apostles were unbelievers, and that they preached to themselves, and baptized themselves. But after all, he quotes a small part of my paraphrase, and finally makes out what I asserted, that the apostles were believers. He has made himself merry for nothing, all from his own wit. From what I had written respecting the popular faith, that a person must believe in an altogether evil, as a principal servant under God, to carry on the work of misery for the praise of God’s vindictive justice; Mr. A. infers that my premises are these: that, “to whatever principle or agent men submit, that principle or agent is the most
powerful." But I have laid down no such premises. This is something of his own manufacture; hence he is only "quoting the air."

Mr. A. next challenges me with an erroneous method of quoting scripture. If the reader will turn to John xvii. 2. compared with Matt. xi. 27, and xxviii. 18. Luke x. 22. John vi. 37, 38, 39, 40. Dan. vii. 13, 14. Ps. ii. 7—8, andlxii. 11. he will then discover how erroneous my method is. If, as the Saviour says, all things were delivered into his hands of the Father, to give as many eternal life as the Father had given him. I see not why the Father did not give the Son power over all flesh that he should give them, yes, them all, eternal life. I cannot believe Mr. Allison intends to speak truth, when he says, "I do not recollect ever reading a piece written by a Universalist, but what there was more or less home-made 'scripture inserted."

If, as he says, he has been in the habit of reading the writings of Universalists for nine or ten years past, and now declares he does not recollect of reading a piece but what contained home-made scripture, I think in this at least, he intends to lie a little. But perhaps he will saddle all such things upon that old serpent, the devil, and then say, "I am clean."

In his P. S. Mr. A. requests that I give my "opinion of the devil." As he is a Methodist preacher, he doubtless believes as Methodists do, concerning the devil, that he will, in opposition to the will and power of God, hold a part of Jehovah's offspring in eternal bondage. He wishes then to know my opinion of the devil, and if I oppose him, he may stand forth in defence of the devil's character, and maintain his reign and eternal existence.

For my own part, I should much rather give my opinion of an opposite character, and dwell more on the character of his conqueror. But as the apostle Peter predicted that some should "depart from the faith, giving heed to seducing spirits, and doctrines of devils," (or concerning devils as it should be rendered,) I must gratify him in his request. But in the first place he must know that I do not believe in witches, nor spirits, nor ghosts, nor hobgoblins, nor doctrines concerning such devils as exist in his imagination, or in the imagination of any others who depart from the faith of which the apostle speaks. But the devil that man needs most to fear, in my opinion, is that kind of thing that tempts him to do wrong, such as lying, &c. I believe he tempted Mr. Allison to utter a falsehood about the "home-made scripture," and Mr. A. resisted not the temptation. "Re-

sist the devil," saith James, "and he will flee from you." James iv. 7. Again, "Every man is tempted, when he is drawn away of his own lust, and enticed." A man's own lust then, I believe to be the devil. You have now my opinion of him—I know of no other devil, than what is man. If Mr. A. knows of any other, I hope he will give us his dimensions. Some say he has large horns—70 feet high and well proportioned; and some say he is as large as this world! But Jesus calls Judas a devil, and Peter he calls Satan; and Peter says, the devil "walketh about." 1 Peter v. 8. The devil it seems walketh about in man; and I have no doubt he sometimes walks about in every man as he does in Mr. Allison. In ancient times almost every thing of an evil tendency, was termed a devil—but at a later and more enlightened period, some of them are termed diseases, which afflict not only the human species, but also the brutal creation. Jesus had power to remove these diseases. He once suffered them to enter into a whole herd of swine. The man on whom this cure was performed, was asked previous to the removal of his malady by "Christ, what was thy name, and answered "Legion," which signifies many. Probably he felt that he was many, and requested to go into the herd of swine. And if we visit our insane hospitals, we shall find many of its inmates making similar wild requests and declarations. I believe in the existence of no devil, but what Jesus can and will subdue, and finally destroy. "For this purpose the Son of God was manifested, that he might destroy the works of the devil"—and him that had the power of the death, that is the devil." John v. 19. Heb. ii. 14. "For he must reign till he hath put all enemies under his feet. Death the last enemy shall be destroyed." Death being under the power of the devil, both shall be destroyed—Jesus shall subdue all things to himself, resign his kingdom to his Father and our Father, his God and our God, be subject to him, and God be all in all." Believe it, Mr. Allison. and be happy.

A. C.

[For the Magazine and Advocate.]

ORTHODOX SUNDAY SCHOOLS—VALLEY OF THE MISSISSIPPI.

Br. Skinner—I have during some time past, beheld with trembling anxiety, the vigorous efforts which the self-styled orthodox of the day, are making to encroach themselves, and to grasp the political power of our country.

These aspiring demagogues are well aware of the fact, that money is power; and consequently, every method that ingenu-

ity can invent, or the most insatiate avarice can suggest, is brought in full requisition, to draw money from the pockets of the people. They even enter the wretched abodes of poverty and distress, and with a rapacious grasp, wring from the indigent heart of the lone widow and the destitute orphan, the last hard earned farthing. They are like the grave, always receiving, but never full. In the words of the witty poet,

"Cash is the sinew of the war.
They wage with deadly sins.
The grace of God, more powerful far,
When drest in gold it shines."

Notwithstanding the cry of "no danger" which many liberal christians are disposed to raise, yet for my humble self I believe there is danger. When I take a view of our country, and see what enormous sums are already in the hands and under the control of the clergy—the cry of "give, give" constantly sounding from the pulpit, and reiterated in every tract, pamphlet and newspaper, with which our country is inundated—when I see all this, and the people still pouring out profusely their golden treasures at their feet, I tremble for the liberties of America—I fear that those chains which are now forging on the anvil of endless damnation, will be riveted upon us—I tremble lest our civil and religious liberties will be trampled under foot, by a set of aspiring ecclesiastics. From no quarter do I apprehend greater danger, then from that potent engine of sublimated Calvinism, denominatencd, "The American Sunday School Union."

The managers of this machine are aware that, "just as the twig is bent, the tree's inclined," and with a zeal becoming a better cause, they are endeavoring with "might and main," to instill into the minds of the rising generation, the soul-freezing sentiments of the Genera reformers. I know that these schools are said not to be sectarian; and that their sole object is to teach the Bible. But facts, stubborn facts warrant the conclusion, that they are exclusively sectarian, all that is said to the contrary notwithstanding. The mysterious dogmas of Calvin are artfully interwoven, in the very texture of all those little heralds of woe, which are put into the hands of the children who attend these schools. A liberal teacher they will not have. No; they must be of the exclusive orthodox stamp, in order to arrive at the high honor of a teacher. Not only this, but the scriptures must be expounded to them so as to agree with Calvinism. The questions are all artfully cut and shaped to the orthodox pattern; and wo to the unluckyurchin who gives a different answer.
We say then that this institution is sectarian; and the facts above stated are a sufficient proof of what we assert. So notorious is the above fact, that liberal minded men are beginning to withdraw their patronage. The managers seem to have been aware that they have shown the cloven foot, in this part of God’s heritage; and that the redeeming spirit of inquiry which was abroad would check their progress, in this quarter. Accordingly, at the last annual meeting, the “valley of the Mississippi” was selected as the scene of their future deprivations. The following resolve was passed—

“That the American Sunday School Union, in reliance upon divine aid, will within two years establish a Sunday School in every destitute place, where it is practicable throughout the valley of the Mississippi.”

No sooner had this resolve passed, than the cry of help! help! For God’s sake—money! was raised. A meeting was called in Philadelphia, and the round sum of $23,000, was “raised on the spot.” In New York a similar meeting was convened, and $14,003 raised in that city, besides pledges for the support of a great number of schools. Here is $30,000 in Philadelphia, and $14,003 in New York, which makes $44,003, and pledges which would probably swell the amount to $49,000, and all this accomplished in the short space of two weeks. Let those who think there is “no danger,” think of these things. Let them remember that a set of men with such means of obtaining money, can accomplish almost any thing. What will be the fate of the people in that devoted region, God only knows. A host of clerical beggars—of wolves in sheeps clothing—are to be let loose upon them, and Calvinism with all its frosty horrors, will undoubtedly reign predominant.

I will now invite the attention of the candid reader, for a moment, to some admissions and statements which have been made by the orthodox themselves upon this subject. At the meeting held in New York, June 9, the Rev. Dr. Rice, of Virginia, made the following statement:—“I beg leave here to remark, that the object of this resolution does not embrace one atom of sectarian feeling.” Here is the very pretense that has always been set up in the incipient stages of all their maneuvers. This is a cunningly devised artifice, designed to entrap the unwary and obtain money.

When Missionary Societies were started, the same plea was heard. And equally true was this of the American Bible Society; and soon, to the end of the chapter (if the chapter ever comes to an end). Yet these are now generally regarded as sectarian institutions, and several denominations which first engaged in them, have withdrawn their support. This pretense has never been made with truth, in relation to any of these societies; they are all sectarian to the core, the Sunday School Union particularly so.

At the meeting above noticed, Rev. Mr. Young of Ky., alluded to the necessity of establishing libraries, in connexion with the schools. Query:—What shall these libraries be filled with? Will ye admit books that are not strictly orthodox? No one believes it. Away then with the shallow pretense that this is not a sectarian project.

But the Rev. Mr. Patten of N. York, has finally unravelled the whole mystery, and it now appears perfectly evident, that the great reason why these good souls are so anxious to establish Sunday Schools in the valley of the Mississippi, is, because they expect there will be power there at some future period.

Hear the Rev. Mr. P.—“In twenty years the western states will control the country and give laws to the whole land.”

When the sectarian character of these schools is taken into consideration, it will appear evident, that they wish to make Calvinists of the children, that in twenty years they may “control the whole country, and give laws to the whole land.”

This is in perfect accordance with the statement of Dr. Ely, that in “twenty years the political power of our country would be in the hands of men, whose characters have been formed under the influence of Sunday Schools.”

Should any one now doubt that their object is to obtain power, I will cite him in addition to the above, the words of the Hon. S. J. Moore, delivered at a similar meeting in New York. He “called on his fellow citizens, as patriots, as philanthropists, as christians, to aid in a cause of pre-eminent excellence; a cause whose object was to elevate the moral and intellectual character of those, who in half a century at least, would become the rulers of the land.”

There it is again, by “elevating the moral and intellectual character.” Mr. E., undoubtedly meant, making Calvinists, as he is a rigid Calvinist himself, and would measure the “elevation” of all “moral characters,” by his own standard. Establish Sunday Schools in every town, and the rising generation will be orthodox. In fifty years they will be the rulers of the land. Ergo. The rulers of the land will be orthodox. Whose real let him understand.

I. D. WILLIAMSON.

Albany, N. Y.

INFANTILE EDUCATION.

How frail a being is man? born into the world helpless, incapable of judging right from wrong; subject to a thousand temptations and liable to a thousand errors. It is urged by almost all persons, who wish to establish any particular principle, on the mind of mankind, that infancy and youth are the times to inculcate the facts deemed essential—then is the time, in which, if the impression be made, it will forever bias their minds through life. It is also admitted, that schools stick as close and bind as firmly—leave as lasting impressions, and have as great a bias through life, as truths themselves—these things taught, (whatever they may be,) have a particular bias on the judgment of man through life; and it is further, the belief of many, that the acts of judgment, so biased by an early education, over which instruction, the individual could have no control whatsoever, must decide his state of existence for an eternity, and doom him to never ceasing misery, or obtain for him a state of existence eternal in the heavens, where he will enjoy never ending felicity after death.

Are these things so? All of them are believed to be facts by many; but are they all founded on the immutability of truth? It is undoubtedly a fact, that infantile education, has a very lasting impression and a great bias on men's actions through life, Now, if these actions have, when performed under the influence of early education, the whole control of man's state of existence after death, where is the justice of endless punishment?

He had not the control, nor was he the cause of his being educated in the manner in which he was. Suppose a man to be born under the influence of the Mahomedan religion, and never to hear of any other, at least never to hear any thing of it but its falsity, is he to blame for believing in Mahomedanism? Impossible! as well might it be asked, Is water to blame for freezing when Fahrenheit's Thermometer tells the heat to be 10 degrees below Zero? Substance for having attractions for substance? or the marinier's needles, for having an inclination to north and south? They obey the laws of nature, and so do man in believing in his old age what was sacredly taught him in his youth. "Train up a child in the way he should go, and when he is old he will not depart from it," is a saying of no greater age than truth; and it follows (at least in many cases) that when a child is trained up in the way he
should not go, he will not depart from it
when he is old.

If any person be taught that the Alcoran is true, (and his teachers appear to be sincere and candid in their teachings) from his infancy up to manhood, although he has never seen one single positive evidence of the truth of it, yet he will stick firm to it through life, and scarcely any evidence, however strong, will convince him that it is false. Now if man's judgment is so biased from an education, over which he had not the least possible control, can he with the least color of justice, be consigned (as a penalty of such education) to a hell of never ending misery, where, when millions of ages shall have elapsed, he will but just have received a foretaste of his misery yet to come? where he will endure pains unspeakable, yes, beyond the stretch of thought to conceive? I say, can he possibly in any sense of the word justice, be consigned to all these unspeakable torments, just because he has drawn correct conclusions from false premises—or rather, conclusions that are correct, if the things taught him in his infancy are correct, and therefore formed a righteous judgment? Take for instance again the Turk, who is from his infancy, through to manhood, taught that Mahomet is the true, only, and greatest prophet of God. Now this theory, taught him in his infancy, will force him to come to the conclusion that all other religions are false and absurd, even until his last days, and consequently cause him to reject Jesus Christ and the doctrines taught in the New Testament. This conclusion arises from circumstances over which he had no control, viz: his erroneous infantile education. Is he to blame for that, because his parents taught him falsely, at a time when he had no judgment of his own, when the immutable laws of nature, bound him to receive the education, and bound him with no less immutability, to draw certain conclusions from that education?

Is he to be punished through an endless eternity, for being thus circumstanced, without any will or volition of his own? because he has drawn correct conclusions from incorrect premises, when those very premises were not of his own fabrication, but beat into him by persons over whom he had no control?

I would ask, are the heathen blame-worthy who have, from their infancy to manhood, been taught that heathenism is true, and never have even so much as heard that any other doctrines did exist, than their own?—for believing as they do believe? Or are they to be doomed to a place of never ceasing torments, for not believing in Jesus Christ and the doctrines taught in the New Testament, when they have never heard nor thought of them, or had any possible means of hearing of them? One would suppose, from this manner of plain reasoning, that no person could be found possessing common sense and moderate notions of justice, who would decide that they ought or would be thus doomed to worse than an eternal death, for not believing that of which they have not the least possible chance of obtaining the slightest knowledge. But it is no more strange than true, that men possessing (or who profess to have,) both a sense of justice and reason, do, notwithstanding all their better feelings and all their kind emotions to the contrary, believe, or profess to believe, that the Supreme, omnipotent Being has determined, that all the heathen should be eternally punished for nothing more nor less, than believing that which, under the circumstances in which they are situated, they cannot avoid believing.—Many argue that we should not use our reason upon the subject, when revelation is so plain. But God has said, "Come, let us reason together," which command if but obeyed candidly, and with an unprejudiced mind, would help our worthy orthodoxes of the day, to form conclusions more reasonable and constant, and then they would not require that men should believe that which they never heard. Reason was given me by the same kind Being who gave me a soul, and I humbly pray, that in his multitude of mercies, he will also let me keep it: and whilst he does, I will endeavor to use it according to my best understanding, and pray that good may result therefrom, to all mankind and to myself.

TERTIUS.

For the Magazine and Advocate.

WESTERN, JUNE 19, 1830.

Mr. Editor—I send you an extract of a letter written in the year 1799, showing some of the craftiness of priestcraft, in those gone-by days; if you should think it worthy of an insertion, in your very useful paper, you will please to insert it, and oblige a subscriber.

R. P.

"What think ye of the clergy making such an outcry about the Society of Illuminati? I think we may venture to assert that there is no such society in existence, unless the clergy themselves compose it. No, it is more ridiculous than the bug-bear stories of holgobign, father grey-beard, and poke-o-noonshine, to frighten children in the dark. Has it not rather the appearance of a skilful enemy, making a false alarm, to draw the attention from the real object of attack. They have lately gotten Barruel's history of Jacobinism, which they say is a very interesting thing; but I believe that we may, till further proof, set this and Robertson's Illumination down through the tub! But this history I am told, traces Jacobinism very clearly, from Voltaire, its founder; mark Voltaire was no priest; but the truth is, according to other writings, that it originated in an order of priests, known by the title of Dominican Friars: I believe there is but very little odd in all priests, let them be of what denomination soever, who preach for filthy lucre, and who make the mammon of unrighteousness their God! and it is feared we have too many of this description, at the present day, and who well answer the description of the poet:

'The Priest, or the Bishop of the Danites,' written some fifty or sixty years ago.

"Thus from this simple church, the mischief sprang,
Which plagued mankind, and cursed the world so long.

This about of Micah's house-hold gods alone,
Of hirings the first that ever was known.

From this small spark, what mighty flames have spread,
To teach mankind, the living and the dead;
Throughout the whole world, where 'e'er the name is known,
Money's the cry, and mammon, God alone!

From the' th' diamond glittering Muffli of rich China,
To the cow-dung crown'd parron, of south Guineas,
From Rome's proud Pontiff, down to the dissenter,
Money's their all, their first and last adventure,
Their up, their down, circumference, and their center."

Having noticed in your paper of June 5, No. 23, the exhibition of an Image, "a fine little thing," said to be a heathen god, perhaps it may be the very Image or household god, above alluded to—but it matters not, if it answers the purpose to get money. It reminded me of a story related some years ago, of a certain Mr. B. who was very exact to retire into some secret, or obscure place, once a day at least, for the purpose of secret prayer; but at one time, there happened to be a person concealed near him, who overheard part of his soliloquy, to this effect,

"Well, they say old B. is a fool; but he knows how to get money, and the devil take such faws as can't, I say?"

POPE'S WILLOW.

The first weeping willow in England was planted by Alexander Pope, the poet. He received a present of figs from Turkey, and observing a twig in the basket, ready to bud, he planted it in his garden, and it soon became a fine tree. From his stock, all the weeping willows in England and America originated. The Willow was introduced in Nova Scotia by a gentleman's breaking up a Dutch basket, and planting the parts in his ground.
THE CHRISTIAN.—We have received the first number of the periodical above the title. It is to be published, in Philadelphia, once in two months, each number containing 16 octavo pages, at fifty cents per annum. T. R. Gates, Editor and proprietor. Mr. G. has long been known to the public (through his Journal of "Reformer," of which he is editor) as the indefatigable friend and advocate of civil and religious liberty, and the uniform opponent of the corruptions of the clergy, and the union of church and state. Attached to no sect, he has exposed the vices of all, in the Reformer, and shown what is not Christianity and what people ought not to do; and designs now in "The Christian," to show what he conceives is Christianity, and what the Christian ought to do. The following from his prospectus will give the reader an idea of the object of "The Christian":

"The primary and principal object of this work will be to show who is the true Christian, and what are the principles, feelings, and practice, which should characterize one claiming that appellation. The professing world is now almost wholly divided into two sects of Christianity, but also of a knowledge of what Christianity requires, and unless a correct standard of what a Christian should be is presented to the minds of men, in all its bearings and extent, the state of things in all probability will only get worse and worse, until scarcely a particle of pure and genuine Christianity will be left remaining on the earth."

"The Editor feels that such an undertaking is a very important and responsible one, and in performing it he must expect to come in collision with, and be branded and denounced, as having sold his soul to infidelity, of what now passes for Christianity in the world, and for what is called Christianity and religion in the present day, is based on no integrity of principle or benevolence of action, but is only a cummrous load of formal and selfish works, in no way calculated to make mankind either happier or better, and only brings diabolon on the cause of Christ."

"That no one may be left in ignorance, or be unawares of deception, with respect to the course that will be pursued in the proposed publication, the Editor here would frankly state, that, according to his views of Christianity, a Christian should never get angry, or harbor one unkind feeling towards any individual, under any provocation whatever—never sue at law—never indulge one ambition of selfish thought; and should always act in the strictest sense of the word, fair and just, with every human being; and owe no man any thing but love. If any at present are not in such a condition, it should be their greatest concern to attain to it, whatever sacrifices they may be required to make; for it will be their trust wisdom, and the only road to happiness and peace. In a word, every one seeking to be a Christian, ought sincerely and truly to aim, as if life and death depended on the issue, to do every thing that is right."

POSTPONEMENT OF DEDICATION.

The Universalist Church in Genoa, Cayuga co., will be dedicated to the purposes of divine worship, on Thursday, 29th inst. (instead of the 16th, as formerly notified.) Sermon by the Editor of this paper. Ministering brethren generally are invited to attend. Services to commence at half past 10 o'clock, A. M.
ANOTHER CONVERSION IN THE MINISTRY.

Rev. David D. Smith, pastor of the West Parish in Haverhill, Mass., has embraced and preaches the doctrine of universal salvation. In a letter, of recent date, to Br. Whittemore, Editor of the Trumpet, he says, "After examining the scriptures, I have become fully persuaded, that the Father sent the Son to be the Saviour of the world."

Last Sabbath, for the first time, I told my hearers that all men would be reconciled to God; that Christ being lifted up from the earth, would draw all men unto him. This news gladdened the heart of some, and I suppose secured the minds of a few; but it is my determination to stand fast in the liberty wherein Christ hath made me free, and be no more entangled in the yoke of bondage."

ASSOCIATIONS.

The Green Mountain Association of Universalists held its annual session at Barre, Vt. on Wednesday and Thursday, the 2d and 3d of June ult. Br. Wm. Bell was chosen Moderator, and Br. David Cooper, Clerk. A new Constitution was adopted at this session, letters of Fellowship granted to Brs. Uriah Smith, Joseph Wright, and O. Williams; the society in Chester, Vt. received into fellowship; and a committee, consisting of Brs. W. Skinner, J. Moore, and J. Ward, appointed to publish some doctrinal and practical essays in pamphlet form, entitled the "Visiter," designed for gratuitous circulation among societies and brethren. Five sermons were delivered on the occasion, one each by the following brethren: Josiah Cohune, T. Morse, D. Cooper, R. Bartlett, and W. Skinner; and the Association adjourned to meet at West Windsor, Vt. on the 3d Wednesday and Thursday in June, 1831. The reports and intelligence communicated in council were of a gratifying and cheering nature; and the Circular, written by Br. Bartlett, is couched in the most felicitous language of congratulation to the friends of truth in that region.

The New York and Philadelphia Association of Universalists was held at Marvita, Pa., on the 5th and 6th of May inst. Br. D. Grosh, was chosen Moderator, and Brs. Z. Fuller and G. Gerber, Clerks. The Association passed a resolution recommending to public patronage the German Universalist periodical, Der Freischiitz-Bote, and Sermons were preached by Brs. A. C. Thomas, Z. Fuller, and A. B. Grosh, in English language, and by Br. J. Myers, in the German. Adjourner to meet at Reading, Pa. on the 3d Wednesday and Thursday in September next. Circular by Br. A. B. Grosh, in his original happy style.

"The Southern Association of Universalists" met in Berlin, Conn. on the 9th and 10th inst. Br. Menzie, Moderator, and Br. Thomas Whittemore, Clerk. Fourteen ministers were present. Sermons were preached by Brs. M. H. Trowbridge, W. H. Stowe, T. Fish, T. Whittemore, H. Ballou, and T. J. Sawyer. Ordination was conferred on Br. John Boyden, and a Letter of Fellowship given to Br. Matthew H. Smith. Among the Resolutions passed by this Association were two denying responsibility for the conduct of George Whitefield; the first giving false claims to be in fellowship with the Universalist denomination, and cautioning our religious public in relation to him. It being understood that the "Preservation Association of Universalists" does not intend to be under the jurisdiction of the General Convention, and it being also believed that the formation of such Associations is calculated to subvert the union of our religious body; two Resolutions were passed—the first recommending to the brethren in regular fellowship to discourage the formation of such Associations which do not recognize the supervision of the General Convention; and the second declaring that all such as maintain membership with Associations, not under the supervision of the General Convention, do thereby annul their fellowship and membership with the order. To this resolution a protest is added, providing that all who are now members of Associations not in fellowship, may retain their membership in the General Convention by withdrawing from such Association and notifying their desire so to do to the standing Committee of the General Convention. We say nothing against the propriety of such a decision; but it seems to us that it is the business of the General Convention rather than of any local Association to regulate the conduct of the church. The members are not and how they may become members of the General Convention. This body should, as it strikes us, fix its own rules of fellowship.

The next meeting of this Association is to be in Hartford, Conn. on the 3d Wednesday and Thursday in May, 1831.

The Circular Letter—a most excellent one—is written by our worthy and venerable brother R. Baxter. We are happy to learn, as we do from the following extract, that the session was a harmonious and agreeable one.

The session of our Association at Berlin was an interesting one; the business of the council was conducted in harmony, and with pleasing unanimity. The public services at the Congregational Meeting-House, which was obligingly opened for us, were appropriate and solemn.

One circumstance during the session, being novel, deserves mentioning. An orthodox Deacon of Berlin, requested, formally, to be admitted to the table, for the purpose of disputing on the subject of doctrines. The request was readily granted, and he was treated with the greatest indulgence. Br. Homer Ballou conducted the business of the Association. We trust the fruits of this discussion may appear in due time. —Ch. Intel.

REMOVAL.

We regret to learn, by a letter received from our worthy Brother Benjamin Whittemore, of Troy, that he has ere this left that city and returned to the East. We need the labors of all the preachers we have in this state, and the accession of many more, to meet the moral wants of the people. And it is particularly unpleasing to lose the labors of those (in this state) so able a preacher as Br. Whittemore. If the favor of trust, however, will be eminently useful, and perhaps may be prospered whither he is going. He leaves Troy wisely on account of his health of his family. We give below an extract from his Letter dated the 25th ult.

"I am about to leave Troy—next Sabbath will conclude my labors in this place. I leave a flourishing society, consisting of hearted brethren—brethren who have done much, and are willing to do more in support of what we deem Evangelical truth. It is with the deepest regret I leave these brethren—never intending to continue with them, and seem disposed to remain in that confidence that my labors than I can think them deserving. I go from them solely on account of family considerations. My health has been declining for several months past, until she has become much debilitated. She is now at her relatives at the East—they are anxious she should return. The advice of her physicians is that her health will sooner return by living in a climate to which her constitution is naturalized, than it would, if she return to Troy. I am, therefore, led to conclude it is my duty to be present in that place. There is a society of our brethren in South Boston, with whom I expect to labor two thirds of the time. I hope God will soon give our brethren here, as able minister of the New Testament, we shall feed them with knowledge and understanding, and build them up in the most holy faith. In this place, a brother would find a good location, a people who would endear themselves to him by every mark of lively friendship and unfigured respect."

Br. Skinner, I regret that circumstances have been such that I have been unable to meet with you and my New York brethren, in our Associations, since my location has been in this section of the state. My absence has not been a hindrance, but circumstances entirely beyond my control. The ability with which the editorial department of your paper is conducted demands the attention of your brethren—and among them is a subject of commendation. Your success in the duties devolving upon you, and a sound Champollion for the faithful labors, are, I am sure, deserved. Your paper has carried war into our enemies' camp—met them on their own ground—and been able to declare a complete victory in our favor. The sword of the Spirit, which is the word of God, you have successfully used—and proved true the promise, 'the sword of the Spirit shall bruise the serpent's head.'

Should you feel disposed to correct me, I shall receive the perusal of your paper, send it to Boston.

OUTRAGEOUS CEREBITY AND ATTEMPT AT IMPOSITION.

The Reverend (though we think not worthy of much reverence) Samuel Arnold, an orthodox minister of Osipee, N. H. a few months ago, whipped a little child about four years old, in the most uncivil manner, because he could not pronounce a certain syllable or word which the Mr. Arnold said to him. It is stated that he wore up six green sticks or whips, on the child's back, as large as the little finger, having first prepared or toughened them by beating them in the fire. The child was stripped naked and whipped till it was dreadfully bruised and a large part of his body completely covered with blood. The Physician, who was called to dress the wounds of the child, stated that the little sufferer (though in bed) was so much better when dressing the wounds, that he was compelled to declare the child recovered. It was for some time doubtful whether the child would recover; and a report got in circulation that he was actually dead. The Editor of the Christian Intelligencer published a statement of the cruel flagellation and mentioned the report that the child was dead. Soon after this, however, the report of the child's death was contradicted, and the contradiction promptly published by the Intelligencer, and also by the Trumpet, which had copied the first article on the subject.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

The following article which we copy from the
Trumbull of the 9th ult. will, in addition to
the above named cruelty, the wicked attempt of
Mr. Arnold at imposition:

"It will be recollected by many of our readers
that three or four months since, we published
from the columns of the "Christian Intelligencer," an
account of a horrid and almost inhuman
injury done to a poor child, by a negro slave, who
whipped a child until it died, because of its in-
ability or unwillingness to pronounce a certain
word. On the next week after publication, we
learned that the negro slave was immediately
handed over to his master, and in a very humane
manner, he was completely freed and restored to
his former well being. A few months after this,
Samuel Arnold, the orthodox clergyman of Ossipee,
the same man who did beat the child. He
swears the falsehood to impose on us, and to make
some new apology for publishing a lie and a libel,
that while he was not known as the auth-
or, he might glit his holy wrath against us
by instituting a prosecution for high handed
defamation. He is now in a position to give rise
to the impression, that the public were disposed
to exaggerate his cruelty toward the child; and
thus he probably flattered himself, that when
the young man was brought to trial, what was ac-
tually true in regard to his treatment of the child,
when reported, would pass off as exag-
 geration. The Lord hath taken the worldly
wire in their own crosettes. "The wicked is
snared in the work of his own hands." The
Rev. Samuel Arnold, of Ossipee, N. H. is caught
in the trap which he set for the feet of others.
Is not this fine business for a clergyman, a holy
man of God, to be engaged in? Is it not good
business for an orthodox clergyman to set de-
liberately down, and publicly to judge himself, and
sacrifice the editor of a public journal for
publication, that, while he knew himself to be
the author of the deception, he might have
the glorious satisfaction of giving divine
wit to the bar of his court, for depriva-
tion? Is not this holiness? Is it not ben-
ign? Is it not a zeal for God, and for pure
and justified religion?

"The retribution must now fall on his own
head; and this whole affair must go before the
world. Disagreeable as it is to us to expose
such conduct in a professed minister of the
gospel, it must be done. In our next re-
nares may expect a full account of the whole af-
fair—a true statement of the inhuman manner
in which the child was whipped—a copy of the
Letter of falsehood which Rev. Mr. Arnold
sent us for publication; and an acknowledg-
ment, in his own hand writing, and over
his own signature, that he has been obliged to
make, that he was the author of said letter. In
the meantime, let the reader pray, from clerical
decipation and hypocrisy, 'Good Lord deliver
us.'"

CALL FROM ALABAMA—WHO WILL GO?

To the Editor of the Magazine and Advocate.
Russellville, (Alabama,) June 19, 1830.

Rev. Mr.,—In compliance with a request of
some of our people here, in the discharge of a
very pleasant task, I write you on a subject of all
others the most important.

The traditional notions of a personal devil and
tormentless, are losing ground very fast in
this section of country. But with a deep sense
of mortification I am constrained to say, that I
find them more and more prevalent. The never-end-
ing misery contended for so much vehem-
ence as I have for the last six months. The
beneficent doctrine of God's impartial goodness
is almost a dead letter in many places. It is in
almost every pulpit; and what is still more aston-
ishing, those who oppose the doctrine so stren-
uously, profess the most ardent love of God and his
prince.

When I contemplate on the "follies of the
times, when all things shall be gathered to-
gether in Christ, both which are in heaven and
in earth," I am all amazement, the professed
preachers in this region cannot see this important
truth in the bible. I can view a God of justice
and mercy, who never created any soul to be in-
justly the loser by its existence. But when I
reflect on the doctrine that contemplates the
cruelest sufferings of countless millions of my
brethren, and for what end? for what low
bestower. Who that has ever suffered
thoughts to soar above his head, that does not
feel a sorrow that penetrates his very soul to hear
the character of the God of universal nature thus
abused?

How long will the follies and traditions of our
ancestors obscure the light of more enlightened
age? Until the heart-burning doctrine of God's
unbounded goodness shall be universally un-
derstood.

And now, dear sir, the request that I have to
make in behalf of myself and friends, is that you
will use every laudable exertion in your power to
influence some preacher of the doctrine of uni-
versal holiness and grace, to visit this section of
country, this summer or fall; and let it be one
who is well calculated to defend the doctrine he
preaches, for he will meet with considerable op-
position. The acquaintance that would attend such
a journey may prove of immense usefulness to
you.

The general impression appears to be this—
that the only thing lacking to over-cast pretended
truth is a universal preacher; and in all cases a
universal preacher is an able and pious preacher of your denomination, to
break the ice. I am well assured that the effects
of the doctrine would be as good seed sown in a
field. The light is beginning to kindle up in the
minds of numbers; while in others it has burst
into a blaze that illuminates the whole mind.

Imagine, dear sir, the comfort and joy of the
people who seldom ever heard any thing else from
the pulpit but the sentiments of Mr. Wesley and
John Calvin, and you will be the better able to
detect the motives that actuate me to write you
this letter.

I cannot consent to believe that we are long to
remain in our present condition. Forbid it, 0
God, if it be possible that the Cause of
your Poor in the United States. Moreover, every
child of Adam's race—put it in the mind of
some one who proclaims the bravely tiding of
good news, which shall be to all people, to visit
these regions. Perhaps enough has already been
said. I feel confidently assured that you will use
every persuasive means in your power in our
behalf. Should you be kind enough to grant
our call, we request that he will try and make it
convenient to remain some five or six weeks, or
longer, in this section. My father's doors will be
gladly opened for you, in any time, at any place,
as a member of a Baptist church, and has been
for these twenty years. But I am proud to
say that he is far, yes, very far, from believing
his dogma.

The Magazine and Advocate is doing much
where it is read, and I shall do all in my
power to extend its circulation. I am highly pleased
with the overtures of Mr. Lathrop, and
should reasonably conclude that he would never
open his mouth again on the same subject.

Your friend and patron.

C. N. SIMMONS.

LETTER TO THE EDITOR.

Albany, July 5th, 1830.

Dear Sir,—While the noise of the bugle-
ingle rine of bells—reports of fire cracker,
musketry and cannon, are saluting my ears, I am
writing to try.

The "call for preparation" has been heard,
among all classes, rich and poor, black and white,
for some time past, relative to the celebration of the
54th anniversary of our Nation's Independ-
ence. When we reflect, and look back to the
day that gave birth to Liberty in these United
States—the cost—struggles—distress, wretched-
ess and want, so severely felt in the small but
courageous group; then, we are proud to say,
our brave, virtuous, and fearless fathers stepped
forward in the face of misery and want: though
their arms were few, and untrained for war, they
braved the mighty foe—in an agonizing spirit,
and fixed determination to die, rather than live in
bondage, worse than death—with a determined
role worthy only them—they fought! bled! and
died!!! that we might live! in the enjoyment of
Liberty and happiness. They secured to us the
rights of free citizens—political and religious lib-
venience to worship God according to the
dictates of our own consciences.

These are pleasant reflections to me. But it
gives me much concern that the youthful
cheliac zealots are abroad in the land, dealing
mystery and darkness, to make the public believe
their notions of policy; and religious politicians
(who are the same men) are even so employed.
It is alarming to see the wise and noble
some of them who once were zealous advocates who
pre-

A TRUE STATEMENT.

Goldsmith says, "In a country where men are
forbidden, either by the civil law, or, what is
stronger, public sentiment, to think and boldly
to express their opinions, under the penalty of
defamation, and the power of suit at law is
the only protection; and, in fact, the only
 intolerant, freedom is but a name. A tyranny of
the worst kind may exist in a country whose political
government is in the hands of a despotic
and few; and such a tyranny we believe the orthodox are
now laboring to build up.

The Philadelphia House of Refuge has been so
extended as to allow accommodation for
lodging, educating, and employing 1B6 boys and
88 girls.
Sacred Lyre.

For the Magazine and Advocate.

Sun of righteousness.

Bright rays of righteousness, arise
In majesty divine,
And on the barren wilderness
Of superstitious frauds.
Illume the cells of ignorance
With knowledge, light and truth,
And cheer the dark benighted minds
Of age and lovely youth.

With thy effulgent rays dispel
The clouds of error's night,
Till morning dawns with healthful light,
And Health as the rose.

Smithville, N.Y.

Revival in Frankfort. No. II.

In order to enjoy a religious belief, we must fully comprehend it. It then, and not till then, becomes possible. We must be enabled to advance some arguments in support of it, some reasons why we think as we do. If we say we believe in God, let us justify Mr. Snyder says we ought to, and that his frightening, dogmatical assertions have filled us with fear, and dare not do otherwise, what does it amount to If it is no more saying indirectly that Snyder believes such and such things for us—that he has preached terror to us—and that our religious faith is nothing more or less than a confused mass of ideas, forced upon our crazy brains through the instrumentality of fear. Besides, if we are called upon to support our sentiments, we are prepared to maintain them—much less to repel what may be said on the negative side. Our resort will be to the doctrine of Snyder, in the words of our staff to depend upon, and what shall we say for himself? I presume there can nothing fall from his lips excepting what has been handed down to him by tradition, and that he is unequalled to defend it; the most he can do is to declare it true, and hope his brother ministers have not imposed upon him by prompting him to believe in a system founded upon superstition alone. This is the awkward predicament in which very many of our citizens are now involved—they have been frightened almost to madness, passed through the process of orthodox revivalism, and are now "new creatures," that is, in their own views; but I am unable to perceive the least improvement. I will not say positively they are the worse; they certainly are no better, because they will not any sooner bestow a favor upon a person in distress than they would before the regeneration, and I presume not half as quick, if at all, on me. They make frequent attempts to support their sentiments thus hastily imbibed, but how is it done? By absolute assertions that matters and things are thus and so; and if we "don't believe it" we "will go to hell," without endeavoring, or thinking to test these assertions by reasoning; because all reasoning on that subject is "carried.

God has given us a lamp to light us on our way through life, to a happier world, but we are not allowed to use it because the application of "carried" has been attached to it. Let those who think more of the shadow than of the substance refrain from acquiring light if they please.

In early life, every person ought to have it impressed upon his mind, that having a God, and he ought to have the Divine Character truly represented and made known to him.

We are naturally inclined to believe in an ever-ruling being, who is everywhere, and in all things, but little difficulty in satisfying us on that point. An enlightened writer has very justly said: "If a firm belief in the existence of a God will heighten all the enjoyments of life, and, by conforming our hearts to his will, secure the approbation of a good conscience, and inspire us with the hopes of a blessed immortality. But while we believe there is a Deity, we should be extremely careful to ascertian, with as much accuracy as possible, what is his real nature." Will our limited capacities allow to learn the nature of the Great 'I AM' in one hour, week, month, or even a year? and also to learn the most proper manner of worshipping him? Let those who have and know knowledge then answer me.

Let philosophers and gospel divines who have had years of experience and study, say how God ought to be revered. Will they say, by crying, kneeing, walking, groaning incoherently before, and importing him in agony, to crush the dust thousands of our fellow beings? There is not a rational man that will approve of that. The stars of the field, even for the favor of an earthly existence, praise God by bounding with hilarity, and beating joy; and from the dark stream that rolls through the forest, the ever-scalped fishes leap up, and humbly mean the praise of God. Then ought man to worship his maker with mourning and mornancholy, when he has the means of life, and immortality? If hope of bliss will dampe the spirits, then I am free to confess my ignorance of man. But it has not that effect—it tends to fill us with transport of joy, and it is given us here to feed us on our way.

Death makes a solemn and gloomy impression on the unsettled mind; and for that reason those who have reflected least upon it, dread it the most. That dread must be removed by allowing the faculties of the understanding to act freely on the subject. The subject must be opened and dwelt upon moderately and argumentatively. As God gave us the capacities we have, as long as we are in our infancy, and not only incapable, but were we to die before we could possibly reconcile our minds, his mercy would extend to us. He knows our hearts. Being impressed with that idea in my younger days, I never could allow myself to go forward and profess to believe that which my conscience forbade. I determined to have truth. There cannot be a consistent belief as long as there are doubts: and as long as the doctrine of endless punishment will create doubts as to either its justness or truth, there cannot be an approvement among the professors of it; and hence, not on the immovable basis that can be happy in that creed.

The course taken in this place to effect a revival will be conducted together with some few incidents attendant. There are not less than ten or twelve persons now laboring under the impression that they are probiotics, if they do not think a little more for themselves, eventually join the church.

Reflector.

To Correspondents.

"The Crisis—No. 1," intended for this day's paper was accidentally mislaid, and not found till too late to set. It will appear next week. Other correspondence as far as possible.

Died.

On the 24th ult. at the house of his non-in-law, Mr. Louis Coumou Pomeau, he went on a visit, Mr. Joseph Cazes, of Manlius, in the 56th year of his age, after a severe sickness of about four weeks, which he bore with Christian patience and fortitude. Mr. Cazes, about fifteen years ago, united with the Baptist church. But having his views of divine grace enlarged, he, with his wife, prevailed on his death, excommunicated from the church, for the pernicious crime only of believing that "God, our Savior, will save all men" and to come to the knowledge of the truth." During his sickness his views remained unaltered; and he rejoiced in the glory of that hope, which during the latter part of his life had added imperishable lustre to his declining sun. He often gave an additional testimony that "the grace of God that bringeth salvation to all men," is still divinely able to bring it to those who believe, in the most trying hour that humanity knows. His funeral was attended on the 25th, and a large family of twelve children, many of them orphans, followed him to his grave.

The Congregational church in the village of Oran, was, on this occasion for the first time, united with the last preacher. And a dispatch was delivered from John Baptist Col. 1 of 18, by the writer of this article, to a numerous and very active congregation, consisting of people of different religious opinions.

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THE PRRACHER.

SERMON. NO. 15.

Matt. ix. 13.—I am not come to call the righteous, but sinners to repentance.

Having on a former occasion offered some reasons why Jesus did not come to call the righteous, and why he did come to call sinners, we proceed to notice the means used to enforce genuine repentance upon those who were the proper subjects of it. These were of two kinds—judgments and mercies. He acted both upon the fears and the hopes of the human heart. In language truly alarming, he announced the fearful consequences which attend a sinfull course, and arrested attention by placing them full in view of the guilty crowds, who were bringing upon themselves wrath, tribulation, and anguish. O generation of vipers! what hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance.

Matt. iii. 7, 8. Again, “Except ye repent ye shall all likewise perish.” Luke, xiii. 3. These passages were not designed to encourage the continuance of prevalent habits, nor to tranquilize and soothe the feelings of transgressors; but to arouse them from their stupor, and impress upon them a deep conviction of impending ruin, unless deserted by a change of conduct. Fraught with terror, they were intended to produce a pause, and to awake reflection among those who were thoughtlessly hurrying in the chase of illusory pleasures and criminal gratifications. They denounce in a summary way, the sum of sore calamities which habitual iniquity heaps upon its mischievous votaries. “Except ye repent, ye shall all likewise perish.” What the Saviour here says to one, he says to all, who “have sinned and come short of the glory of God.” Who can read this declaration, and believe it was uttered by “the faithful and true witness,” that it fell from the lips of Him, who “spake not as the scribes, but as one having authority,” and not feel a thrill of alarm through every region of the heart! Who, under its electric influence, can avoid rousing from his lethargy, and asking in the language of the astonished disciples of old, “Lord is it I?” To perish, in the most favorable acceptation of the term, is a fearful doom, a calamity too tremendous to admit of entire description. It implies lingering and progressive sufferings. Who is prepared deliberately to follow a course which exposes him to so frightful a catastrophe? Who is so infatuated as to say, “I am determined to pursue my guilty gratifications, to roll sin as a sweet morsel under my tongue, tho’ I perish, and that without remedy?” This term it is true, is used in the scriptures, to express different things; but no one of them is desirable. The heart shudders with horror, and revolts at the very thought of being the subject of the least disastrous among them. Our limits however, will permit us to notice those only about which there can be no dissonance of opinion.

The term implies the dissolution of natural life. When Esther was about to go in unto the King Ahasuerus, in a way which was “not according to the law,” she said, “so will I go in, and if I perish, I perish.” Esth. iv. 16. Death was the penalty of entering into the presence of this monarch, without conforming to prescribed rules of admittance. To perish signifies in this place, to suffer an ignominious death. It also implies death in Nahum i. 6. “What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us that we perish not.” What multitudes have come to a premature grave by sinful indulgences. “The soul that sinneth it shall die.” The natural tendency of sinful habits is to shorten the period of human life. The penalty of entering into the presence of sin upon mankind. Wars and fightings come of sinful lusts, which war against the soul.” How often has sin imbrued the hand of man in the blood of his fellow-man? How often have the sacred records, which bind together the nearest kindred, been cut by this fell destroyer, with a stroke which carried death to the bosom once tenderly beloved and cherished? By habitual wickedness we are all exposed to become the victims or the perpetrators of these horrid deeds. Repentance and amendment of life open an easy passage through which we may make an infallible escape.

2. To perish, in a very common acceptation, signifies to wither away and come to nothing. And how many instances of the wasting nature of sin, does experience throw in our view? How many fair reputations, and healthy constitutions have withered away under the corroding power of vicious habits and courses. The votaries of intemperance, dissipation and sensuality are so many beacons to warn us to shun the causes of their misery and ruin.

3. It imports the pains and inconveniences of hunger and nakedness. Said the prodigal son, “How many hired servants of my father have bread enough and to spare, and I perish with hunger.” Luke xv. 17. And what hosts are now treading over the footsteps of this wretched sufferer? What multitudes are yearly stript of their raiment, and deprived of their “daily bread,” by yielding to sinful temptations? How many amiable wives, and lovely children are, by the wickedness of their unnatural husbands and parents, thrown naked and penniless upon the capricious charity of the world? What numbers of sons and daughters, once the pride of their parents, and the delight of their kindred, are this moment, with blighted reputations, and grief worn hearts, reiterating the mournful language of this prodigal: “I perish with hunger.” These are some of the dreadful consequences of habitual sinfulness. Many would add the certainty, or at least, the probability of a more terrible calamity in the world to come. But we choose to insist upon those facts only which are visible, and may act upon every mind. That sin exposes us all to the
we deplore the past follies of our lives, and express "goddly sorrow" for all our sins. Let us "look unto Jesus, the author and finisher of our faith, for he is the way and the truth, and the life."

SERMON—No. 16.

Luke vi. 55, 56.—"But he turned and rebuked them, and said, Ye know not of what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

The redeemer was destined to act a momentous part on the great theatre of the world. It was, therefore, expedient for him, not only to make an ample display of his power, but a full exhibition of his mind and general temper. This was necessary to the influence and glory of his official character, as it enabled him to appear without any disguise. Without this exhibition of his capacities and dispositions, he could not have determined, at least with certainty, whether he was a leader that might be confidently trusted, and safely followed, or not. Had he found him, on due trial, to be powerful yet cruel, or occasionally generous, but yet capricious, "wisdom which dwelleth with prudence," would have dictated to shun all connexion with him. His real character however could not be fully ascertained, unless he was seen under various turns of fortune. That he should wear the semblance of courage and composure when dangers were distant, that he should be gentle and benevolent amid the essences of friendship, and the glare of public applause, was perfectly natural. The consummate coward puts on the airs of intrepidity when no difficulties or dangers surround him. The churl and the misanthrope may appear generous and friendly where no draughts are made upon their liberality and good nature. But he would be actually magnanimous and dauntless where the clouds of adversity, with portentous horrors, thickened around him, when difficulties and dangers multiplied and pressed closely upon him? Would he be self-collected and amiable under great and accumulating reverses of fortune? Would his philanthropy and ardent love for sinners remain unimpeached, fresh, and active amid the desertions of pretended friends, and the insults, indignities, and torments of implacable enemies? These are points, which must have been settled in the minds of the primitive disciples of Christ, before they voluntarily enlist under his banners. And it is by finding an answer to them in the affirmative, that we can reasonably embrace the Christian doctrine in preference to every other. But it will be admitted by all, I apprehend, that few men, if any, have had a fairer opportunity of unfolding the real qualities of their minds, or passed through scenes in which it was more difficult to maintain an equanimity of temper, a uniformity of character, than the Lord Jesus. His life was a continued series of disheartening conflicts. But on all occasions, from his birth till his death, at least on all which are left on record, he was uniformly amiable. We discover no trace of inconsistency. He professed to be the Son of God, and the friend of man, and in public and private he manifested the benevolent nature of the divine Being, whose "tender mercies are over all his works." In the intercourse of domestic and social, civil and religious life, he exhibited a temper worthy of imitation, and left examples which the wise will copy. This was eminently the case on the occasion, to the circumstances of which the text relates. Jesus was on his way to Jerusalem, and sent messengers forward to a village of the Samaritans, to make suitable preparations for his reception, on his arrival. But the inhabitants of the place peremptorily refused him admittance. Formally trampling upon his authority, they rejected the Redeemer and his doctrine.

At this indignity, the hearts of James and John kindled into rage. They rehearsed the insult to their Master, and evinced their readiness to revenge it. "Shall we command fire to come down from heaven and consume them?" What a question for a professed preacher of the gospel to ask, in the first age of its promulgation. They had not however, arrived at those heights of clerical boldness which distinguish modern divines. They would have doomed the whole place to the flames of fire and brimstone forever, and that without hesitation or ceremony. But the Saviour, stedfastly pursuing the gracious purposes of his mission, checked the mistaken impetuosity of these disciples, by his gentle, but powerful rebuke. "Ye know not what manner of spirit ye are of." But we know, my friends, that they were of a spirit directly opposite to that of Christ. We know they were of a spirit that corresponds exactly to those systems of religion, which now pass currently in the world for genuine christianity. There is no conceivable difference, except James and John wished to kindle their fire in this world, and modern scribes desire a hotter one to consume their opponents in eternity. Here then, we have an exact exposition of the nature and tendency of Christ's doctrine, contrasted with the nature and tendency of systems formed by his professed disciples. These primitive preachers undoubtedly supposed they understood the doctrine, and possessed the spirit of their Master, and so do modern ones, who—
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

Temperance.

Temperance was once a term which implied something good—something beneficial to mankind. An apostle enjoins temperance in all things. Hence the term was a good one: But what is temperance now-a-days? What does the term mean? Does it mean money? This seems to be the popular opinion.

The orthodox zeal for temperance societies, is in reality a zeal for the accumulation of money: Is it not sickening to the philanthropist, to know that almost all societies formed under the name of benevolence, are in fact, so many money societies?

The orthodox papers are filled with "temperance," and "temperance societies." Funds must be raised, yes funds are necessary for their support. But why are funds necessary? Is this money required to "hike people not to drink?" Is it required to pay the priest an extra salary for preaching "against intemperance?" Or is it for the purpose of paying for tracts written against intemperance? Cannot temperance and temperance societies be maintained without raising money? Or is there any philanthropy or patriotism in the land, which will answer the question, No, money is necessary. Funds can and must be raised. But facts show that temperance can be maintained without money and without price. There is at least one society not trammelled with this kind of orthodoxy.

About one year ago, a temperance society was formed in this town; but as money was necessary to carry it on, the craft was soon discovered, which very much hindered the success of the society.

In the August following, another meeting was held, for the purpose of forming a "Young Men's Temperance Society." A Constitution was then laid before the meeting, but from some cause or other, was rejected after the second reading.

On motion of the Secretary of that meeting, it was resolved, "that a committee of five be appointed to form a Constitution, independent of former Societies." The meeting was then adjourned, to the 1st September following, at 7 o'clock, P. M.

It is worthy of remark, that this committee of five, were not chosen from the orthodox ranks, and therefore would not frame a constitution containing oppressive articles, to be subscribed to, nor articles requiring funds to be raised for the support of the society—nor articles making it auxiliary to any orthodox, State Temperance, or money society. Neither was this committee chosen from the ranks of those who would wholly reject the idea of a Temperance Society, and say that intemperance cannot be suppressed—that so much rum must be drank, in spite of all that man can do—that so much misery in consequence of rum drinking, must be endured forever. Neither were they chosen from the ranks of those who would frame a Constitution, allowing a little rum drinking; for they were aware this would be all for which the drunkard could ask—all the drunkard asks for is a little rum. "Let me have, says he, a little—the temperance society is allowed a little—I also want a little." In all this committee was temperate in all things, thinking neither way into extremes, adopting such articles as they could fully subscribe to.

On the evening of this adjourned meeting, one of this committee delivered address on the subject, which was by majority, considered temperate in things, but it was ascertained that the clause gave offence to some of the committee, who pronounced the whole, "Universalism." It follows, "people are liable to get intoxicated with false theses and this intoxication will make the unreasonable beings, as the moderate of ardent spirits. Fast history spouts volumes in confirmation of this fact—when we take into consideration different money societies—the various schemes of the popular, who cannot cover an intoxicating zeal which is according to knowledge? Who can see a thirst for power and priestly domination? Dr. Elzy of Philadelphia, the elevated champion of these schemes, avowed it is to be his object, openly and publicly, as you have undoubtedly in the public prints. But as he has not succeeded, being repulsed by those who did not approve of his plans, he comes out in the pages of our prints, and says he "did not say so." I say, gentlemen, you are liable to be imposed upon. You just grounds for jealousies. You just reasons for inquire into the capability and utility of all societies. But men, what has a temperance society to do with other money societies? cost a person any thing to join a temperance society? Does it cost him an arm and a leg to be temperate? Do the orthodox object on you for money to support ten societies? I should think it was a saving of money," &c. No one pays for this address, which is about half an hour. After it was finished, the following constitution was written and subscribed to.

"CONSTITUTION.

Article 1. This society shall be the Young Men's Temperance of Elbridge.

Art. 2. Any person who subscribes to this constitution, shall become a member of the society; and any member
from it by communicating his re-

to the society.

3. The members of this society, 

ving the use of distilled spirits 

people in health, not only unne-

1 but hurtful; that it is the cause 

hospitable appetites and ha-

and that while it is continued, the 

temperance can never be pre-

formed: therefore, do agree, that we 

ain from the use of ardent spirits ex-

as a medicine in case of bodily in-

ity: and that we will not allow the 

of them in our families, nor provide 

for the entertainment of our friends, 

ersons in our employment; and in 

suitable ways, we will discontinue 

use of them in community.

4. The officers of this society, 

be a President, Vice President, Se-

ary, Treasurer, and an Executive 

an of three members; all of whom 

be chosen at the annual meeting of 

ociety.

5. It shall be the duty of the Pre-

ent, or in his absence, of the Vice 

ident, to preside at all the meetings 

ociety, and to call special meet-

of the society, at the request of the 

mittee.

6. It shall be the duty of the Se-

ry, to keep a record of the proceed-

of the society, and to perform its co-

herence.

7. All the funds necessary to con-

the operation of this society, shall 

raised by the voluntary contribu-

embers.

his Constitution was signed by nearly 

ersons on the same evening. The 

ity has increased in number, re-

ility, and yet no funds are re-

for its support. Several meet-

have been held, and one or 

addresses on the subject of intem-

been delivered at almost ev-

ng, and all this without fee or re-

the reward of a good 

ence, a consciousness of doing good 

atures. No expense has 

sured by the society, except 

ishing the proceedings of the first 

ngs. The society is a 

to funds. No funds are yet re-

is as yet pure and uncontami-

the orthodox schemes. None of 

bers who have subscribed to the 

the Constitution, have, as I 

erived from its principles— 

ved any money for so do-

psaid any for becoming a 

But it is presumed much has 

ed to each individual. So long as 

contaminated with the mo-

, I bid it "God speed." But 

odoxy shall turn it into mer-

chandise, I bid it adieu forever. It must 

be watched with a jealous eye, or the 

questions in the first address, "Will it 

cost a person any thing to join a Tempe-

ence Society? Does it cost him any 

thing to be temperate? Do the orthodox 

call on you for money to support tempe-

ence societies?" &c. will soon receive 

affirmative answer. Though the ortho-

have "dubbed with untempered 

mortal," saying, "peace and safety, 

no funds are required to carry on this 

benovolent society," yet now, they 

say, "Money is absolutely necessary." But 

for what purpose? we would ask—To 

off agents who are employed to bring 

this subject before the public.

Mark Tucker, in his plea for "entire 

stinct," delivered before the Troy 

Temperance Society, recently published 

pamphlet form, among many good things, 

ays, "Let local agents be employed to 

brin this subject before the public—to 

disseminate facts—to rouse the spirit 

people and form new societies, and 

funds be raised: if nothing is contrib-

little interest comparatively will 

be felt. Funds are needed and can be 

expended." We can inform Mark 

 Tucker, that we can "bring this 

public, without "local agents"—we 

"disseminate facts" without 

money and without price. There is no 

 necessity of "letting funds be raised" to 

pay off a parcel of lazy "local agents." 

If Mr. Tucker thinks "little interest 

be felt," unless "funds are raised" and 

money contributed, let him come to El-

bridge, and he will find himself dis-

pointed. People can say something in 

quarter against rum drinking, and 

abstain from its use themselves; without 

being paid for it. But the orthodox 

must have pay for all their good precepts 

and examples, and then style themselves 

"apostles of temperance," very much un-

like the ancient apostles, who went 

without purse or scrip.

But we must say, that there appears 

to be a little too much dissimulating in 

the orthodox ranks for us to follow their 

ex.

We do not like this turning the 

gospel and every thing else into mer-

chandise—we are sick of it, and we 

intreat of you to desist—your clowen foot 

is too visible. The younger men of El-

bridge have maintained a Temperance 

ociety since it was first formed, with 

money and without price. And though 

never have been considered intemperate 

the use of distilled spirits, I have, since 

the formation of this society, maintained 

al abstinence, without injury or with-

out paying or receiving any "fund for 

the same. I would say to the orthodox, 
"go and do likewise." 

Elbridge, July 4, 1830.

MAGAZINE AND ADVOCATE.

UTICA, SATURDAY, JULY 24, 1830.

CAPITAL PUNISHMENT.

We have received a pamphlet of 24 duodecimo 

ers from Philadelphia, containing a Lecture on 

Capital Punishment, delivered by A. C. Thomas, 

ctor of the First Universalist Church in that 

city: annexed to which is an appendix, taking a 

rapid glance at those scriptures relating to the 

subject, in the Old Testament, particularly the 

Law of Moses. The author's propositions in the 

Lecture are two, viz. 1. 'No human tribunal pos-

esses the right to inflict the punishment of death 

any case. 2. Capital punishments are wholly injus-

and inexpedient.' The author gives credit for 

some valuable hints, contained in the lecture, to 

Pracy, Montesquieu, Beccaria, and Blackstone; 

and we think no small credit is due to himself 

the ingenuity of arrangement and application; 

for the systematic, clear and forcible arguments 

contains. He discovers a clear head, a sound 

mind, and a benevolent heart. We should be 

happy to lay some of his arguments before our 

readers, and trust we shall be able to make some 

draughts from them, more long, or perhaps publish 

the whole lecture, (if the author is willing.) Br. 

Thomas will accept our thanks for his politeness 

in sending us a copy.

QUESTIONS AND ANSWERS FOR CHIL-

REN.

Question. Who made you?

Answer. The Lord Most High, who created 

heavens and the earth and all things.

Q. Why did the Lord make you and all things?

2. For his own pleasure, and with the moral 

of making his creatures happy.

Q. Do you love the Lord and God?

A. Yes, I love both.

Q. Why do you love God?

A. Because he is good, and loved me first.

Q. How do you know that the Lord is good?

A. I know he is good because he doeth good.

He makes the sun shine to give light to the 

men, and to cause vegetation to grow, 

and animals to live. He makes the rain descend 

to water and refresh the earth. He makes food 

for all living creatures, for man and for beast, 

and provides every thing necessary for their comfort 

and happiness.

Q. Is there any thing else that shows the Lord 

to be good, besides those things you have men-

Q. Yes; there are many other things that prove 

that he is good—he has given me my birth in a 

Christian land—he has mercifully watched over 

me in my infancy and weakness—he has given 

me a kind father and loving mother, and put it 

to their hearts to provide me with food, drink, and 

temperance which he has given to them; and to send 

me to school that I might learn to read and be 

wise.

wise.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

Q. What other evidence is there that the Lord is good, and loves you?

A. The greatest evidence of all, is, that he has given his gospel to enlighten mankind and show them their duty; and has sent his well beloved Son, our Lord Jesus Christ, to die for sinners, that they might live, and this he might redeem me and all mankind from sin, death and the grave, and make us all happy in the enjoyment of his love for ever. It is for this I love him most—for this I love to praise his holy name; and I hope I shall ever love him with all my heart and all my mind, so that I may never disobey him, nor sin against his holy law.

TESTIMONY OF UNIVERSALISTS.

A bill "to secure freedom of opinion in matters of religion," has passed through the Senate of Connecticut, and become a law. It passed the Senate, 2 to 1. The bill provides that no person, who believes in the existence of a Supreme Being, shall be deemed ineligible to any public or civil office in any city. A motion was made to strike out the words "who believes in the existence of a Supreme Being." Negative, 41 to 1.

We have no objection to extending the same indulgence to the Universalists, but we object to extending the same indulgence to the Unitarians. Let every man, who believes in a Supreme Being, tell his story, and let the jury value it at what it is worth, and the administering of oaths to such persons more mockery.

Perhaps this does not appear clear to some, because they do not understand the meaning of an oath. But we believe the hearing of the words, "So help you God," as prayer for God's help in telling the truth, or the words, are a literal translation of the Latin form "Sic Deus te Juvarit," and intend to express the same idea. But the Latin form, in our translation, is consistent, and shows, in any case, the words were intended. Taking an oath under circumstances inconsistent with the intention of going to heaven, even if the testimony should be false.

REMARKS ON THE ABOVE.

So ingenuous and ingenuous, consistent liberal men are taken from the "Vermont society," as copied in the "Albany Christian Jailer" of the 1840's, and shows remarkably, that there is a tendency to discriminate our religious opponents, he cannot but smile at such a climax of the useless as the article exhibits, and the perfect fruit of Mr. Chronicler in thus exposing him to the contempt of an enlightened public. Then the writer is as ignorant as his produce masters, or whether he supposed his readers so ignorant that they would swallow down the most palpable nonsense and error for wisdom and truth, we are at a loss to determine. His mock criticism on the Latin phrase, Sic Deus te Juvarit, ("so help you God," betrays another great ignorance or wickedness. The word Juvar (or Juvaris) is thus defined, in Young's Latin Dictionary: To help, aid, succour, or ease, to do good. (2) Testidcil. Juvarius, (part.) about to help. Juvar, (the substantive corresponding with Juvaris.) As help r. Our readers can now judge of the correctness of this writer's definition. It must be obvious to all, that we whether the Latin or English, "So help you God," the meaning is this and only this—may God help you to give a faithful and true testimony.

In meeting his objections against administering oaths to Universalists, &c. in the common form, on account of their sentiments, we may justly and effectually turn the tables on him, that "we have no objection to this new and tolerant law, of a suitable mode of introducing the testimony of Calvinists and Arminians, "but adopted," and Calvinists can put on and off the Arminian garb at pleasure, just as circumstances require them to maintain particular election, predestination and reprobation, or the doctrine of free will and chance. "Nor would we object to extending the same indulgence to all Unitarians. "Let every man, who passes among his neighbors as a man of truth, tell his story, and let the jury value it at what it is worth. But the administering of oaths to such persons is more mockery."

Perhaps this may not appear clear to some, because they do not understand the meaning of Calvinism and Arminianism. "Taking an oath, understandingly, and honestly, is inconsistent with a belief in either, in any of its forms," allowing their definition of the penalty of an oath to be correct. "It is indeed a public renunciation of limitarianism; and those who mean to give their testimony without renouncing that belief, should be taken and sent to some other form of assertion, something that will contain a promise to tell the truth, and will not be inconsistent with their pretended belief in the doctrine of endless misery. And for this reason—Calvinists do not believe that a false oath will object the elect to endless misery, or render the eternal damnation of the reprobate any more certain. And Arminians (or Calvinists when they resort to Arminianism for accommodation) believe that while the lamp holds out to burn, the vile sinner may return, and that though they take a false oath and subject themselves to the liability of endless damnation, they can and will escape it by repenting just before they die; so that neither believes that he shall and will actually suffer eternal misery in consequence of forswearing himself."

NOTICES.

The Rev. S. Miles, of Lee, is expected to preach in the Court House, at Herkimer Village, on the 2d Sabbath in August, instead of the 3d, as some have understood. He will preach in Russia, at the Baptist Church, on the 3d Sabbath; i.e. the Sabbath after preaching at Herkimer.

The Rev. J. B. Pierce, the Unitarian clergyman of Trenton, will preach at the Universalist Church in this village, on the 3d Sunday in August, on exchange with the Editor of this paper, who expects to preach in the Universalist church in Trenton on that day.

[For the Magazine and Advocate;]

MR. LANSING'S ORDINATION SERMON.

Brother Skinner—I inclose your addresses to the Rev. Mr. Lansing, I was pleased to consider your remarks rather too severe and too mannerly, but a personal letter of the man and the message of dispensing of grace in which he is pleased to term divine truth, soon discovered to me his mistake. I here recall the remarks I have made to that effect. I have recently had the privilege of hearing a discourse delivered by Mr. L. at the ordination of the Rev. Mr. Goodrich of this town. The day was fair and the meeting attended by a numerous concourse of people of different religious views, among whom were many worthy members of the Universalist Society in this town. We expect it from the language of the text—II Cor. v., 5. To be made known by him in Christ's stead, to be reconciled to God, and that our sins expected were soon blasted—vials of wrath upon our heads without mixture of mercy. The members of the cruel anathema that human ingenuity could invent in the conception we received from the desk. A miserable, a few of the leading points may serve as a specimen.

The first would give him credit for stating the fact that Jesus and not God, is the unchangeable party; after which he proceeded to say, that God titrates the angels whom he banished from his bosom, and throns with an almighty arm down to the black pit of hell, there to drag out the long lapse of never-ending misery in inconceivable and indescribable woe. He hated the fallen sons and daughters of Adam—he hates the sinner, even every Christian ought to do. He hates the sinner, the once beloved angels who fell from Heaven to Hell and run For the most part as they do, he says, they become changed, the feelings of the Lord became changed towards them. He concluded his long list of the blackest crimes that ever disgraced humanity, he proceeded to state, that the Universalists, as a body, are rank practitioners of these doleful practices, among which he considered Sabbath breaking pre-eminent. "There may be," he said, "some few exceptions; but the statement will be correct. He added that "Universalists close their eyes against the light, and delight in being deceived—they try to deceive themselves." All this he said in the presence of many liberal men, of the first responsibility, who have maintained unimpeachable characters for many years, and of whom Mr. L. would boast to societies to society, and worthy they be dismayed from a belief in 'divine goodness,' he said, and that within the pale of the orthodox church. But alas, he presents too coarse and forbidding a front to allure the candid and reasoning, though he may frighten and petrify the timid.

But I was still more surprised to learn that this was but the prelude to the charge, when compared to the explosion from his mind the day or evening before. Now what shall we say to these things? Is Mr. L. as ignorant as he is malicious? Does he not bear an effort to come some impression, he is not Universalists as deeply interested in future realities as Mr. L. Have they not souls to be saved or lost as well as he? Are Unitarians less attentive to their interests than others? What inducement have they to cheat themselves out of..
of their eternal all? Is Mr. L. ignorant of the
departure of man and himself, of the possibility of any human being to be
reconciled to God, and to look upon him as the most odious being of which
human imagination can possibly conceive?
Surely Mr. L. should be called upon to re-
concile two of his neighbors who were at
variance—would he first declare to one, that
the other was a liar, and then be hated by
him with a perfect hatred? He that would choose
this method must be totally ignorant of human
nature. And, then, would not it be better
to persons of good sense, to be reconciled to God?
Would it not be better to adopt the language of
the beloved apostle and proclaim the love of God
in the gift of his son, "God is love," whom we are yet
hailed by Mr. L. that God hates his children? Does he manifest
his hatred in causing his sun to shine upon the evil
and the good, and his rain to descend upon the
just and the unjust?
He did not attempt to prove one of his state-
ments, either from scripture or reason. Perhaps
he might have his point, if he could be received as di-
vine revelation; but we hope some of his hearers
will have the candor to "search the Scriptures to
see whether these things are so."
One word on the immorality of Universalists.
If the doctrine of Universalism is to be con-
demned because some immoral men profess to believe
it, every religious creed must fall by the
side. According to Froebel's calculations,
there are fifteen sinners, to one christian,
who believe in their creed. According to a state-
mant in a late periodical, Dr. R. is among the
class of those who says, "there are fifteen captives
persons who are attendants on and supporters of our
meetings, to one communicant." that is, fifteen
sinners to one Christian. Does Mr. L. hate God, to
one whom he loves. And we leave it to the people to judge whether there is, or not,
one person in fifteen among the Universalists who
is as ready to give meat to the hungry and drink
to the thirsty, as the members of Mr. Lausung's
church.
O, that the priest's lips would keep knowledge,
that the people might learn the law at his mouth.
Your friend and fellow-servant.
J. H. WHEELLEY.
Salisbury July 3d, 1830.
[For the Magazine and Advocate.]

REVIVAL IN FRANKFORT—NO. III.

It may be well to sing of earthly themes,
The lovely—the magnificent—that fill
Church and Temple with glowing adoration:
But when the th'os fly heavenward—be still.
Having expressed myself in the two former
numbers in such a manner that it may be under-
stood what my sentiments are on the subject of
religion and the frame of society, I proceed to remark
on the course of the cause that has been taken, and the
measures resorted to, by the profession of the
commonwealth. I must observe, however, that the
good citizens of Frankfort to a sense of their
situation, that they might be prepared to meet an
"angry God," (to use their own terms.) I kept
no memorandum of times and circumstances, as
this is a matter of recollection and not
of recollection. I shall be correct as far as I may go. Along through the
winter, meetings or a considerable number, and
sentiments that were not generally held. The advocates appeared particularly that went beyond the
borders of propriety and discretion, except
that occasionally there would be a warm blast of
persuaders, which, however, amounted to no more in
the minds of the candid and reflecting, than an
expression of that one's having thought but little on
the subject. At an evening service, it was pointed
out that constraining
and principles, and by degrees they assumed, that "God
was spiritually laboring in the village, and up
and down the town, and the sinners must beware
of growing up into a tamarisk, also beside a person, which
the least motion, or noise, would frighten away,
no more to return.
It is not worth my while to add the effect that such
a figure must have upon the timid mind.
Time passed comfortably away until spring,
when a tyrant in the ministry from the Hamilton
Church, in the name of the institution, planted the place, on Sunday, and gave
a sermon which was plain, short, and well delivered.
It was not a persuading nor frightening; it came from a young man who
had been a "sheep," and was now a "shepherd,"
and was advancing in the classical—had some pretty
ideas, and was disposed to express himself freely.
But he was so very enthusiastic in the end that he got
himself embayed in his profession. "I find that it is a
good thing for me to be here," said he, one evening at a
conference, on seeing seven children, and young
people crying and praying under concern of
mind; evidently intending by that phrase
to say, that God was sanctifying his visit, and la
and a" of his souls faith of damnation. About this time (March and
April) the excitement began to spread abroad
through the vicinity. Special prayers were offered
up for the places, lawyers, merchants, mechanics, &c., as provid-
enance had frownd upon them with a counte-
ance no more to be calmed. But I shall venture
years old and upwards, by the examples set them, and
had not committed no overt acts that ought to
debare them from enjoying celestial favors equally
with the "sheep," the lawyers behave them
asseveration—acts of sinners allow full yard,
and the mechanics act their parts
as well as the best of them, both morally and
religi.
It was plain that the citizens generally engaged in inquiring after religion;
but they ought to have put a check upon them-
selves and not run beyond rational observances.
Their advocates ought to have told them, that in
seeking after their salvation, they were to search
out the divine nature of an all-wise God, and that
inquirers were not to seek to the greatest degree of
moderation. But instead of so doing, their orders
were to "arrogate in prayer"—"pray without
ceasing"—"fall down into the dust"—"get down
and press upon their neighbors," &c. or otherwise
"God would not consider them as of Christian faith, but would cluck
them into hell." Children from eight to fourteen
years old, and upwards, by the examples set them,
soon acquired a disposition to pray (as it was
termed) openly—sometimes in the meeting house,
at other times in the fields, sheds, barns, or our
houses, and in such a manner that it was surpris-
fully convince, but the stupidity of the people of
the laws of community requires greater proofs of
tenions of the orthodox than their
ST. LAWRENCE ASSOCIATION.

MINUTES &c.

The Ministers and Delegates composing the St. Lawrence Association of Universalists met according to adjournment, at the house of Dr. Baker, in Canton, on Wednesday, the 23d of June, 1830, and after uniting in prayer with Br. Pitt Morse, organized the council as follows:


2. Appointed Br. Wallace and Hickox, a committee to receive requests for fellowship or ordination.

3. Adjourned for public worship.

Order of Service—Wednesday Morning.

Introductory prayer by Br. P. Morse.

Sermon by Br. J. Wallace, Heb. 9: 9, 16. "For where a Testator is, there must also of necessity be the death of the Testator." Concluding prayer by Br. J. Simonds.

Order of Service—Afternoon.

Introductory prayer by Br. J. Wallace.

Sermon by Br. P. Morse, Text, 1 John, 5: 16, 17. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Met again in council, and united in prayer with Br. J. Simonds.

4. Received and read a letter from Fort Covington, requesting that the Society recently formed in that place be admitted into the fellowship of this Association, which request was granted.

5. A communication was received from the society at Hopkinton, stating, that, whereas a Society had been formed in that town, and had received the fellowship of the Association, and subsequently through insufficiency had become extinct. And that another Society bearing the same name, had been organized according to law, which also requested fellowship:

Voted that the request be granted.

6. Voted to appoint a delegation to meet with the New-York State Convention, in the village of Clinton, on the second Wednesday of May, 1831, and that J. Wallace and F. Langworthy, ministers, and Joseph Parkhurst and A. C. Lowen, be such delegation.

7. Adjourned until 8 o'clock, Thursday morning.

Prayer by Br. J. Wallace.

Thursday morning, met according to adjournment, and united with Br. Wallace in addressing the throne of grace.

8. Voted, that the three quarterly meetings promised for by the Constitution of this Association, be held at Yantic on the first Sunday of September, January, and March, and the Saturday preceding each of those days.

9. Heard and accepted the report of the Committee of Discipline for the last year.

10. Voted, that the committee of discipline for the year ensuing consist of three members, and that J. Wallace and F. Langworthy, ministers, and Stillman Simmons, layman, be said committee.
SACRED LYRE.

THE END OF TIME.

BY J. O. ROCKWELL.

Air of,—"Pilgrim Fathers."

Darkness was on the wave,
And sunless was the sky,
And round the rim of midnight gave,
And midnight stream rolled by.

Softly the summer breeze
Its raven wings unfurled,
And skirled to the sea,
And vanished from the world.

The fountains ceased to run,
The flowers no longer grew,
The sun was out of the burning sun,
Tinted with clamily dew.

The clouds were all estranged,
And gathered from the sky.
And the stately rock to ashe changed
And vanished silently.

The bird upon the wing
Was smitten, and his song
The soul of every living thing,
Casted then to swell along.

The wolf that prowled among
The shadows of the wood,
The Panther and her hungry young,
The eagle and her brood,
The lion on the mound,
The leopard in the vale,
All sunk into the ground,
And made no funeral walk.

The longest stream had poured
Its last wave in the sea,
When the shattered barque of time was moored
On the shore of eternity.

Then what a scene was shown
The gazers eye to view;
Those passed to the skies, in thrones unknown,
Their mansions of brass.

Century by century
The crowding legions clomb,
And the foremost throng have passed along
The land of their heavenly home.

And in the last array
There passed the quick and dead!
The dead from the tomb were called away,
And the quick from the doowny bed.

For on a snowy cloud,
In the bright and golden sky,
Time with his glass, and syrche and shroud
The pageant saw pass by.

And when from earth no more
Were called to wake and rise,
He left the cloud, and he passed before,
And marched them through the skies.

DIVINE BENEVOLENCE.

What studied the blue arch of heaven with glittering lights? What formed the unknown depths of the ocean, and stored it with immortal creeping things? What created the world of brightness and beauty? What clothes the fields with green, and our valleys with corn? What glows 'Through all life, extends through all extent—Spreads undivided, operates unseen.'

The love of God—deep, unfathom'd, unlimited love.

In German Flaxa, on the 12th inst. by the Rev. Mr. Miles, of Lee, Mr. Aaron Butterfield, of Geneva, Ontario county, to Miss Elizabeth Hathaway, of Ronion.

MARRIED.

In Lisle, N. Y., on the 1st inst. Jonathan Lewis, Esq., in the 75th year of his age. In the death of this worthy man, we realize that a valuable member has been removed from society, and a strong pillar from the Church. In the county in which he resided he possessed the confidence and esteem of the people, and was invested with the highest office in their power to bestow.

For many years he was justly considered an ornament to the Baptist church of which he was an efficient member; but at length, his views becoming more enlarged, he became a living believer in the infinite goodness of God, and joined not but that the scheme of divine grace which his infinite wisdom had devised would result in the final holiness and happiness of all men. This important change in his religious sentiments led to a connexion with the Universalist church and society in that place, of which he was a member prior to his death. His loss by them will be deeply felt and lamented. He had an ardent desire for the welfare and prosperity of the cause in which they were mutually engaged, and diligently labored in word and deed to diffuse in the minds of those around him the benign and peaceful principles of our holy religion. As a man and a citizen, he endeavored faithfully to perform his duty, both in public and private life; as a Christian, he was humble, pious, and benevolent—ever ready to assist the distressed and comfort the afflicted,—as a friend, faithful and true. He has left an amiable and virtuous family and numerous and respectable circle of relatives and friends to mourn his loss. He dies in the comfort of his disease and numerous infirmities of body under which he labored, and was deprived of his reason for several weeks previous to his death. In this meantime a report was circulated, that his hope in the final and everlasting happiness of all intelligent beings was given up. Also, how prone is man to bear false witness against his neighbor, and to denounce his fellow, in the dark and treachery of death, the enjoyment of that hope which alone can support and cheer the departing spirit—a hope for the want of which thousands have died in despair and closed their eyes in grief.

But the report was entirely groundless. Our aged and worthy brother, viewing his situation as cheerfully, and anticipating a depression of his reason, was anxious to add his dying testimony to the "cloud of witnesses" which had gone before him, that the doctrine which he had so firmly believed, and his defender, would afford consolation in death as well as in life. Accordingly, some time previous to his decease he called a young man to him (a nephew) who was with him throughout, and reminded him that probably the "time of his departure was at hand," and then proceeded to express the strongest confidence in the God of his salvation, and his unwavering belief in the final emancipation of the whole human family from sin and death. This was his last testimony. The funeral services were performed on the 21st inst., discourse delivered, by the writer of this article, to a large and attentive congregation, whose sympathetic feelings manifested in what high estimation the deceased had been held, and died this excellent man. We say not that he was perfect; but his virtues were many and his faults few. "Take him all in all, I fear we never shall amount to his like again."

N. D. Scotland. July 14th.

In Adams, Jefferson co. N. Y. 5th inst. after a lingering sickness, of consumption, Mrs. Mary Jane Pancake, consort of Geo. Penney, and daughter of Mr. John R. Ludlow, of this place, aged 20. Thus, within the short space of three months, Mr. Penney has been called to part with his whole family, consisting of two promising children and an amiable wife.

Mrs. P. for several years has been an unwavering believer in the final holiness and happiness of the whole family of man, through the means and mediation of a crucified Saviour. She found a peculiar support and comfort from the heart cheering influence of this faith, under the loss of her husband and in her last trying sickness; during the whole of which time she uttered no complaint or murmur against her lot. She died in the full possession of her reason, and the triumphs of her faith, bare an affectionate farewell to her husband and friends, telling them she should hereafter meet them all again, in perfect bliss, with the whole family of saints.

Her remains were taken to the church on Saturday the 10th, and, agreeable to her dying request, her funeral services were attended by Rev. Putl Morse, of Watertown, who delivered a discourse adapted to the occasion, from the following words: "Though he slay me, yet will I trust in him."

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DOLPHUS SKINNER,
EDITOR AND PROPRIETOR.

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REMARKS ON THE APOCALYPSE.

There is no book in the Bible upon which so great a variety of opinion has been expressed, as the book of Revelation. It has been applied by Protestants to Catholics, and by Catholics to Protestants; and generally considered as containing prophecies relating to the Christian Church, from the apostolic age, to the end of the material world. But the repeated expressions contained in almost every chapter of the book, that it was a revelation of things which were "shortly to come to pass," has convinced me of the erroneousness of this opinion, and that it related solely to events then near at hand.

The opinion generally entertained, that this book was written after the destruction of Jerusalem, I conceive also to be erroneous; for when this book was written, the temple must have been standing, as it is referred to in numerous instances.

The book itself opens with saying, "The Revelation of Jesus Christ which God gave unto him, to shew unto his servants, things which must shortly come to pass; and he is the faithful witness, and the true witness, and the prince of the kings of the earth." The book is repeated continually throughout the whole book, and it closes with the same declaration.

The one who reveals these things to the apostle, is Jesus Christ. "I Jesus have sent mine angel (angelos, messenger, i. e. John) to testify unto you these things in the churches," and the similarity of the predictions, to what he also communicated to his disciples, concerning the destruction of Jerusalem, will abundantly confirm the opinion that this Revelation was all to be accomplished during the apostolic age.

The first three chapters relate solely to the seven churches of Asia; and it is admitted that they treat of events then near at hand; though they are supposed not to have been accomplished till after the age of the apostles. But that there was a defection in the churches of Asia in the apostolic age, we learn from Paul, who says, "All Asia is turned from me." That the time for the accomplishment of these prophecies was near at hand, we are twice informed in the three first verses of the first chapter. Jesus had before told them, when on earth, that the things which he predicted, should come upon that generation; and he now communicates to the churches, that the time for their accomplishment was very near. We will compare a few of these predictions with what he said to his disciples concerning these events.

Rev. i. 7. Behold he cometh with clouds; & behold! he shall come; Matt. xxiv. 30. And then shall appear the sign of the Son of man, heaven, and then shall all the tribes of the earth weep because of him. Luke xxi. 35. For as a snare shall it come upon all them that dwell on the face of the whole earth.

But turning to the book of Acts, we learn, that the Jews, who are repeatedly designated by the term devil and satan in the New Testament, always instigated the Gentiles to persecute the Christians. "The devil (the Jews, or the Gentiles at their instigation) shall cast some of you into prison." Matt. xxiv. 13. But he that endureth to the end, the same shall be saved.

Ver. 10. Because Matthew xvi. 22. For thou hast kept the word of my patience, and f the Son clean com- two shall not be separated; which shall come upon all the world, to try them which are ready, and seeking after them, and to try them which are worthy, that dwell upon the earth.

[Remark. "The whole world," designates the "the whole earth," the Land earth.]

That all the succeeding predictions were also to be accomplished immediately, we shall now proceed to show.—The 4th chapter opens with a call to the apostle, "Come up hither, and I will show thee the things which must be hereafter." Kneeland renders it, "I will show thee the things which must happen shortly." Genesis xiv. 14. Then shall the earth be saved.

The 4th and 5th chapters contain a vision of the throne of God, and the final effects of the gospel, in bringing the universe into his service; and the 6th commences with the opening of the seals, which describe the troubles and commotions preceding the destruction of Jerusalem. From this to the close of the book, we must consider that we are looking at several pictures, or visible representations of the same subject, as viewed in different lights. Perhaps it can be illustrated thus: A painter, well acquainted with all the circumstances of the commotions preceding the destruction of Jerusalem, and with the siege itself, and the final overthrow, attempts to describe these events to us on canvas. He would show us as many different pictures as were necessary to enable us to comprehend his subject and display the principal events. The apostle had such a representation made to him, and he gives us an account of them all, as the different views and scenes were presented to his mind. We shall not attempt to point out the historical accomplishment of these predictions, but merely to show that they were all to be accomplished in the apostolic age, by parallel predictions in the Evangelists.
Verses 5 and 8. A great earthquake. Verse 9. And power was given him over the fourth part of the earth to kill with the sword, and with hunger, and with death, and with beasts, and in these plagues as many as would not have the mark of the beast, nor worship the image of the beast, should neither buy nor sell. Verse 10. And there was a great earthquake. Verse 11. And the seventh angel sounded. Verse 12. And the firstangel came, and he said, The fourth part of the earth was burned up, and the sea became as blood. Verse 13. And the third angel sounded. The lightning was like a fire, or as the lightning of a flasher. And in one day it was burned up, and all the beasts of the field and the birds of the heaven were slain. Verse 14. And the fifth angel sounded. And I saw a star fall from heaven to the earth, and he had the key of the bottomless pit. Verse 15. And he opened the bottomless pit. And there came out of it smoke as the smoke of a giant furnace. And the third of the rivers of waters was dried up. And the name of the river was Hiddekel. Verse 16. And I saw one of the four beasts, when he opened the seventh seal. And there was silence in heaven for about half an hour. Verse 17. And I saw a white horse. And he that sat upon him had a bow. And he was clothed in a white robe, and girded about the loins with a golden band. Verse 18. And I saw another white horse. And he that sat upon him had a golden cup full of measures of wine. And he drank of the wine. And he set a mark in their foreheads, and gave them power to blaspheme God. Verse 19. And I saw the third white horse. And he that sat upon him had a sword. And his name was called FAITHFULNESS. And he had a crown given to him. Verse 20. And I saw a red horse. And he that sat upon him had a name written, FULL OF HUMANITY AND LITANY. And he had a crown of thorns. And there was given unto him a weapon. Verse 21. And I saw a black horse. And he that sat upon him had power over the earth. And he had power to take peace from the earth. And they should kill one another with the sword. Verse 22. And I saw a horseman. And he carried a bow and an arrow. And he stood in a chariot with seven heads and ten horns. And he held a little book. And he set a mark in the foreheads of the men. And he blasphemed God. Verse 23. And I saw a pale horse. And he that sat upon it had a name written, PESTILENCE. And he held a scythe. And the earth received the third part of the grass and the green of the trees. Verse 24. And I saw a great earthquake. And the sun became black as sackcloth, and the moon became red as blood. And the stars fell from heaven.
of the temple (at Jerusalem,) and another out of the temple in heaven, having a sharp sickle, which was thrust in to the earth, 

eis ten gen, the land of Judea, and the earth was reaped and cast into the great wine press of the wrath of God. [Remark. That the final destruction of Jerusalem took place at the feast of the passover, when the Jews by their religion were bound to go up to Jerus. 

and the disciples should go up also, Christ says to them, "Let not them that are in the countries enter therein, for these be the days of vengeance, Luke xxi. 21, 22.] And the wine press was trampled without. The City (Jerusalem,) so called by way of distinction, Rome never being so called. 

In the 15th chapter, another view of these things commences; and the angel having the seven last plagues is seen, who in the 16th is commanded to pour out upon the earth, eis ten gen, the land of Judea. These plagues appear to be a repetition of what has been before described, viz: the communications which preceded the destruction of Jerusalem. To show that Jerusalem is here meant, we will parallel. 

Rev. xvi. 5. And I saw a man drunk with the blood of saints, and with the blood of the martyrs of Jesus. Chap. xviii. 22. Rev. xvi. 10. Say unto the woman, Behold, thou art barren, and shalt bring forth a man, and no man shall claim upon the earth, eis ten gen. Chap. xvi. 4. And the woman was arrayed in purple and scarlet, and decked with gol and precious stones, and a golden cup in her hand, full of abomination and anathemas of her desolation. 

Rev. xvi. 19. And there was a great and fierce flame of fire engendered. 

Ver. 33. And I saw the woman sitting in the waters. 

Ver. 15. And the woman which is called the Great city, which is the Mother of harlots and abominations of the earth. 

There shall be great tribulation, such as was not since men were upon earth, as mighty an earthquake and so great. 

And the Great City (Jerusalem,) was divided into three parts, (the three factions before mentioned,) and the cities of the nations, cities and towns of Judea,) and Great Babylon the whole Jewish community came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. (xvi. 19.) 

In the 17th and 18th chapters, we have still another view of these events, and that Babylon is Jerusalem, and not Rome, either temporal or spiritual, we find abundantly confirmed. Babylon is here called "the great whore," and "the woman," and each is explained to mean the Great City, which is repeated seven times in these two chapters. She is not said to be the mother of harlots and the abominations of the world, but "the earth," the land, eis gen. Rome is called "the world," Judea, "the earth." We will confirm these remarks by another parallel. 

Rev. xvi. 12. And the ten kings which are set up in the midst of the holy name, shall hear that name no more. 

I Matt. xix. 34. Wherefore behold I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth. 

In the 7th verse she is represented, I sit a queen and am no widow and shall see no sorrow. We have not undertaken to show how these prophecies correspond with history, but to class them with other prophecies, and show when they were to be fulfilled, and upon whom. But it is well known that this very sentiment was expressed by the Jews, even in the "very straitness of the siege," and that they depended upon their connexion with God, as a chosen people, for deliverance, and said that it was God's own city, and could not be taken. 

The 8th verse describes the suddenness of their overthrow, that it "should come in one day." "Therefore shall her plagues come upon her in one day; death and mourning and famine; and she shall be utterly burned with fire." While famine continued thus to spread its destructive rage through the city, the Romans, after many ineffectual attempts, at length succeeded in demolishing part of the inner wall, possessed themselves of the great tower of Antonia, and advanced towards the temple, which Titus in a council of war, had determined to preserve as an ornament of his success; but the Almighty had determined otherwise; for now in the revolution of ages, was arrived that fatal day (the 10th of August) emphatically called "day of vengeance." (Luke xxii. 21.) on which the temple had formerly been destroyed by the king of Babylon. A Roman soldier, urged as a declaration by a divine impulse, regardless of the command of Titus, climbed on the shoulders of another, and threw
a flaming brand into the golden window of the Temple; which instantly set the building on fire. The Jews, anxiously about all things to save that sacred edifice, with a dreadful outcry, rushed in to extinguish the flames. Titus also "in vain waved his hand, and raised his voice, commanding his soldiers to extinguish the fire." "The Romans, wilfully deaf, instead of extinguishing the flames, spread them wider and wider." "They rushed furiously upon them," (the Jews) "and murdered them indiscriminately; even the unarmed poor and sick persons, were slaughtered without mercy." "Multitudes of the dead and dying were heaped upon the altar,—while the steps that led from it into the inner court, were literally deluged with blood." Titus now "perceiving that the sanctuary had not yet caught fire, redbrowed his efforts to stop the progress of the flames—but all was in vain." At length he and his officers were compelled to retire, and none remained to check its fury. And the Romans, exasperated to the highest pitch against the Jews, seized every person whom they could find, and without the least regard to sex, age or quality, first plundered and then slew them. The old and the young, the common people and the priests, those who surrendered and those who resisted, were equally involved in this horrible and indiscriminate outrage. Thus we see, that literally "death, mourning and famine came upon them in one day." It was contrary to our intention to parallel any of these prophecies with history, but as this prophecy has been particularly considered as referring to more distant events, we shall depart from it for once upon this chapter.

Rev. xxi. 5. "For her sins have reached unto heaven, and God hath remembered her iniquities." Verse 6. "Reward her double, even as she hath rewarded you; and double unto her double," according to her works: in the cup which she filled, fill her to her double. Verse 7. "How much more shall her plagues come upon her that lived on the sea, and that sitteth on the sea waters!" Verse 8. "Therefore shall her plagues come upon her, a fire which shall devour her that sitteth upon the海, moss, and shall burn her up." Verse 9. "And the kings of the earth who have committed fornication with her, and made her to feel the pain of her fornication, and her淫乱, shall be the first to suffer the divine vengeance. The tenth chapter opens with rejoicing at the destruction of the city, and says, verse 3d. The smoke of her torments rose up forever and ever—ainanston aionon—the effects of this destruction were to continue visible for ages of ages—and immediately the kingdom of God appears as predicted, Mark xi. 1, and various other places, to succeed the abolition of Judaism. At the 11th verse we have another view of the concluding scene of the destruction of Jerusalem; corresponding with that in the latter part of the 14th chapter, with a view of the church escaping from Judea, following the "word of God," i.e., taking heed to the signs and predictions of the prophets; and from the 17th verse to the end, the final end is described and all unsuccessful attempt of the Jews, to destroy the Christians. This scene is first described by the suppers of fowls, agreeing to the prediction of Christ, Matt. xxv. 28, "Where the carcase is, there will the eagles be gathered together; and secondly, by an allusion to the overthrow of Sodom and Gomorrah.

The 29th chapter carries us back, and gives us an account of the binding of the adversary, for a period of time signified by a thousand years—which signifies that the Jews, were by some means restrained from persecuting the Christians for a season. During this time Christianity prospered—perhaps this was the period mentioned, Acts xi. 31. "Then had the churches rest, throughout all Judea and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, and were multiplied." This was in the year 37. In the year 66, Cestius unaccountably raised the siege of Jerusalem, at which time it is supposed that the Christians made their escape, and the number "forty" and "thousand" are used for an indefinite number in the scriptures. During this time, the martyrs and those who were slain for the testimony of Jesus, prior to A. D. 37, lived again with Jesus, and reign'd by their testimony, confirming the truth of the Gospel. After this, it is said, Satan was loosed for a little season, and went out and deceived the nations, in the four corners of the earth, les ges. This relates to the commotions of Judea, just prior to the raising of the siege by Cestius, during which the Christians were liable to persecution; and those of them who suffered death then, did not "live again" by their testimony until the period designated by the thousand years was finished (Verse 5.)
We have a last view of the closing scene of the abolition of Judaism, from the 11th to the end; introduced by a vision of the kingdom of God which was prepared to succeed it, and from which the old heavens and earth, or old dispensation, fled away, and there was no place found for them. We will parallel the remaining verses with what I consider to be their fulfilment.

Rev. xx. 12. And I saw the dead small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

Verse 13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

Verse 14. And death and hell brought up into the lake of fire—This is the second death.

Verse 15. And whosoever was not found written in the book of life was cast into the lake of fire.

Immediately after the execution of this sentence, the kingdom of heaven is introduced, according to the words of Jesus, Matt. xxvii. 28, under the figure of the new heaven and new earth, and the new Jerusalem, in which there is no temple, like the old. John iv. 21—

"The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. This finishtes the vision and the prophecy forever, and John fell at the feet of the angel when the vision ceased. Now be very careful to mark the words in which it concludes. And he saith unto me, These sayings are faithful and true; and the Lord God of the holy prophets, sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly. And he said unto me, Not the sayings of the prophecy of this book, for the time is at hand. And he beheld I come quickly; and my reward is with me, to give every man as his work shall be. I, Jesus, have sent mine angel to testify unto you these things in the churches. He which testifieth these things, saith, Surely, I come quickly."

The limits of a paper will not admit of any thing like a full exposition. I have studied brevity on this account, and have not, therefore, been able to say but little upon each chapter. I am confident, however, that profiting the prophecies of this book to the apostolic age, is the only way to a right understanding of it. When Jesus Christ was upon earth, he foretold these calamities; that they were to take place before that race had passed away; but of the exact time he could not inform them. But as this period drew near, he gave a Revelation to the churches, with a description of what was coming and that immediately—and unless it did refer to these things, the book is any thing but a Revelation; for no one has ever succeeded in applying it to any later period. To assist in understanding the true application of this book, we will remark, that whenever the case of the world occurs, it must be understood to mean the Roman Empire.—(Confirmation.)—Matt. xxiv. 14. Luke ii. 1, &c.

"The earth"—the land of Judea; (confirmation.) Matt. xxiv. 30. The phrase has this meaning in all other parts of the New Testament, by the consent of all commentators. It was given to this country by way of distinction. "The city"—Jerusalem also given by way of distinction, Isa. i. 21, xxii. 23, 28. Zechar. ii. 15, and places too numerous to quote. More particularly see Luke xi. 41—

"The devil, Satan, &c."—The Jews, who are frequently designated by that term in the New Testament. See Luke x. 18, xxi. 31: Rom. xvi. 20: 1 Peter iv. 8, 9. They were the constant innovators of persecution against the apostles in all parts of the Roman Empire. Fire and brimstone, the lake of fire and brimstone, the second death—An allusion to the destruction of Sodom and Gomorrah, the effects of whose destruction endured for ages, as also that of Jerusalem; both were sudden, and the hand of God as visible in one as the other.

J. W. H.

MAGAZINE AND ADVOCATE.

UTICA, SATURDAY, JULY 31, 1830.

BANK NOTES.

We deem it proper to give notice to our subscribers who live out of state, that a law has been passed by the legislature of New York, prohibiting the circulation of all Bank Notes of other states, within the limits of this, under Five Dollars; which law is to go into operation on the 1st of September next. Those who are owing and wish to send us any sum short of $5, and who cannot conveniently procure notes on the Banks of this state, will do well to send us the sums due previous to that time.

While on this subject we would observe, that it will always be most agreeable to us to receive payment in bills that pass at par, as quoted in New York papers. Most of the New England Banks, with the exception perhaps of some in the banks of Michigan, some in Pennsylvania, some in New Jersey, and the United States Bank and its Branches, are good, and will be acceptable. Canada Notes are from 2 to 3 per cent. Oriental, 3 to 5 per cent. Many of the Notes on Banks in the Southern and Western States will not pass here at all. Charleston, S. C. from 2 to 3 per cent. North Carolina Banks, and Banks in Georgia, and likewise several Banks in Georgia, will pass at from 2 to 4.

If those who are in arrears for this paper can accommodate us with current money, we shall be much gratified. We, however, had rather receive money at 3 per cent. or more, discount, than not to receive it at all.

Br. S. R. Smith will preach at Floyd, on the 3d Sunday in August next, and at the Public Church in Tronon at 5 o'clock, P. M. of the same day.

Br. Stacy will preach in Sullivan, on the 3d Sunday in August; and Br. W. Bullard on the 3d.

TO CORRESPONDENTS.

Several communications were received on Monday last, just before the Editor left home for Georgia; and as we have not time to examine them before leaving, and had not returned when the paper went to press.

"UNIVERSALISM IN A DYING HOUR.

The subject of this notice was the daughter of Universalist parents, and had herself, together with others of her family, attached to the doctrine of universal salvation. This offer of mercy she could not resist, whenever her conscience was oppressed with guilt of living in sin and rejecting the gospel. The village where she lived was blessed with a revival of religion. While many were made subjects of the kingdom of God, by being born again, the delusive dream of Universalism led her to believe that there was no necessity of being born of the Spirit, in the present life. Suddenly, sickness visited her, and recovery was impossible: she must die. But where were her hopes of Heaven? The refuge under which she had taken refuge disappeared, and she found herself, and the wrath of God was revealed from Heaven against her righteouness. She lost for ever all hope of becoming reconciled to God. This offer of mercy she could not resist, whenever her conscience was oppressed with guilt of living in sin and rejecting the gospel.

"REMARKS ON THE ABOVE.

What was the name of the subject of this notice?" Like other similar "subjects," she had no name. What were the names of her "Universalist parents?" They were also anonymous. Where did she live? No where. When did the event take place? Never. What was the name of the "minister of Christ" to whom she had been appointed? He was also without a name. What authority have we for believing the story true? None at all: for although it is published in the "Albany Christian Register," it has no signature, and does not appear to be either original or selected. But suppose we allow the statement, in the main, to be true,
what does it prove? Why, it proves "the subject" was never a Universalist; because it represents her as "living in sin and rejecting the gospel," whereas, all Universalists build their faith solely on the authority of the gospel, being assured that the gospel is "good tidings of great joy which shall be to all people," and that in it God has promised to bless "all nations, families and kindreds of the earth." She was not a Universalist, for she had no "hopes of heaven," which all Universalists have. She was not a Universalist, because she could not calculate "Lord Jesus, receive my spirit," as all Universalists can. "With the giving up of the ghost she uttered a shriek that will never cease to ring in the ears of those who heard it." Here is the blessed fruit of the doctrine of endless damnation in a dying hour—it should be remembered, this is not Universalism, but orthodoxy; and the shriek of despair is to be attributed wholly to the latter—to the belief in an endless hell, the legitimate offspring of orthodoxy. The letter says, "there is fearful reason to believe that shriek was not her last." Of course he has no faith nor confidence in the orthodox prayer offered up "for her departing soul." What a comforting, heart-cheering system modern orthodoxy is! Its own advocate pray without a particle of faith; and its hapless victims die in hopeless despair! Could this unfortunate female have died in the full belief of the final holiness and happiness of all intelligent creation, how calm and tranquil would she have closed her dying eyes—how peaceful and happy would have been her death!

[For the Magazine  Advocate.]

WATERTOWN, July 20, 1930.

Br. Skinner—Having lately attended the annual session of the St. Lawrence Association of Universalists, at Canton, St. Lawrence county, having been informed that the Rev. Mr. Chase, the Methodist clergyman to whom the following letters were written, is a member of the district, and that Mr. Chase himself claims a victory at that discussion—I would thank you to publish the letters, (a copy of which I now transmit,) as soon as may be convenient. The discussions took place on the afternoon of Saturday, February 16, 1839, at the village of Theresa in this county, and six disputants were engaged in it. The letters were written at the dates which they bear, and were undoubtedly received. Having been requested to publish the letters—and having so long neglected an acknowledged duty, I now most cheerfully perform it—that community may be able to judge how many more such victories will be required to ruin the cause of the victors.

Yours, with sincere respect,

F. MOSS.

[Letter First.]

TO THE REV. MR. CHASE,

Methodist Clergyman at Theresa, in the town of

Cranford, Jefferson co. N. Y.

Dear Sir—The recent discussion at Theresa forms the occasion of this letter, for which I trust no apology will be required. The question then under consideration—Is the punishment of the wicked endless—is universally admitted to be of vast importance to mankind. It may be consid-

ered paramount to all other subjects, which can occupy the rational powers of man. At the dis-

cussion, to which I have alluded, I had the satis-

dfaction of hearing my friend and colleague, Mr. A., and some other clergymen, on similar occasions. You professed to be open to conviction—I make the same promise to you. I long to see that more time might be profitably devoted to the discussion of the question. Being willing to communicate or receive further light on a subject so momentous, I hope you will consider what I am about to discourse in writing. I make this proposal with the greatest pleasure, because I am said I shall not thereby be obliged to contend with a purblind, worldly, and truthless, organization. I shall begin by endeavoring to show that the decision was not according to the preponderating arguments and evidence adduced. Whatever use may be made of the decision, it probably did not affect the minds of those who heard the debate: their opinions were, or ought to have been formed without reference to the decision of the judges. The decision was merely nominal—was made without summing up the evidence, or arguments, and was not unanimous; but I shall state my reasons for regarding it erroneously. You candidly admitted that there was no law given to man and recorded in the Old Testament, the penalty of which is endless misery. You admitted that the Bible was the expression and the nature of the law. You labored to prove the doctrine of a general judgment in a future world. You depended principally on the parable of the sheep and goats, and the meaning of the word everlasting, when applied to the scenes of eternity. You labored to show that life and death are set before mankind, and they can choose or refuse either, &c.

To the above it was replied that the Old Testament contains no law, the penalty of which, an endless misery; the world must have been ignorant of such penalty, at least 4000 years. If punishment is eternal, the subject must determine the meaning of indefinite words; then every word of equivalent signification, when applied to punishment, must be used in a restricted sense. If the doctrine of a general judgment be proved, it will not follow that punishment is endless; but the evidences produced were shown to be insufficient to establish that doctrine. The parable of the sheep and goats was proved, by the words of Christ, to relate to events which transpired during the natural lives of some who were saved and others who were lost, the word everlasting, and every other word of indefinite signification, must be determined by the nature of the subject to which it is applied, in every part of which it is used. It was unanswerably proved that man never had the opportunity to secure endless happiness, nor incur endless misery, by his works. What were the arguments used to prove the negative? Though the rules of argumentation did not require us to prove a negative, yet, after a due examination of the arguments in the affirmative, it would have been impossible to believe that the providing, fore-seeing, &c, must be determined by the nature of the subject to which they are applied; but the correctness of this rule was admitted by one of the disputants in the affirmative, therefore it was not argued. It was proved that the promises of God, including spiritual blessings in Christ, unfettering every man, and that there is no law which can prevent the fulfillment of these promises. It was proved that all punishment, not regarding the good of the punished, be he enlightened or unenlightened; that all the punishments of God are designed to benefit the subjects of punishment—consequently will terminate and be succeeded by happiness. It was further proved that the divine will is infallible, and that his will shall be accomplished, &c. Now, Sir, what was offered in reply to so many conclusive arguments in favor of the negative of the question? Just nothing. It is therefore plain to my understanding that the decision was incor-

rect.

Would you think proper to accept my proposal, as I hope you will, I suppose it will be fair to consider you still on the subject of the question, and I desire you to adopt some definite position, the determination of which, will decide the question. The character and attributes of God—his will or purpose—the promises—the finite or infinite nature of sin—the design of punishment—the consequences of human action—the meaning of hell, or any other position, which will best suit you, by which the question can be disposed of, and to which you shall have taken your position, it will be expedient to adhere to it strictly and closely; for I presume neither of us has any time to throw away uselessly, by writing at random.

The consequences, or tendency of your sentiments, or mine, can be examined after we shall have determined their truth; for whatever God has revealed to man, must be satisfied in its tendency.

Yours, very respectfully.

WATERTOWN, March 25th, 1839.

PITT MOSS.

[Letter Second.]

TO THE REV. MR. CHASE.

Sir—More than four months since, I addressed a letter to you, clashing but respectfully, in the language you are pleased to treat me with, in the notice of your letter, you are excusable. But I have every reason to believe, and have designedly neglected to answer it. If your religion will not allow you to be civil, you deserve to be exposed to the censure of the world. During the interview I had with you, you exhibited the appearance of a candid Christian. Your conduct since has led me to suspect that appearance is no more. I beg leave to present the subject to you, and I cannot think of any reason or excuse for your conduct, except the one above noticed.

You certainly cannot consider me unworthy of your notice, because you are not engaged with me and others in a public, religious controversy. You cannot think the subject of your notice; for you not only acknowledged its importance at the time of the controversy, but at its close you expressed a wish to occupy more time in its discussion. You cannot feel enabled to defend your sentiments; if you do, you acted the part of a hypocrite in all the transactions of your own opinion. If you have any reason why you should not enter into a written controversy with me, which is satisfactory to your own mind, you are in duty bound to inform me of it. At all events you seem to be fully convinced that your strength is to sit still.

ISA. xxv. 7.

Isa. xxv. 7.

As you have refused to be civil, notwithstanding all your pretensions to liberality; I think it my duty to acquaint the public with the circumstances, by publishing this, and my former letter—thereby furnishing you with a fair opportunity of ascertaining to your entire satisfaction, whether you are, or are not, susceptible of the sensation of shame?

Yours, with all due respect.

PITT MOSS.

WATERTOWN, Aug. 10th, 1839.

[For the Magazine and Advocate.]

ESSAY ON THE SECOND DEATH. No. 2.

On the hypothesis that the second death signifies the second dissolution, the number of this essay that the destruction was upon all (flesh,) the hope of the soul's salvation must be forever annihilated; for patience, passion, mercy and grace combined, cannot remove
The divine decree. Hence, to preach salvation to one of the numerous offspring of God, would be highly preposterous. Let those who then maintain this doctrine, never more speak of the reconciliation of Christ, nor of our redemption from thraldom of sin—let them preach no more the "subtle tidings of joy" unto their auditors—let salvation no longer proceed from their lips. But let them rather publish the battlement of the temple and cry, wo! wo! wo! Alas! ye cannot escape the wrath to come! "The word has gone forth, it shall not return, until it brings forth judgment." It shall come true, by the power and will of God, as soon as a person receives a transition from a state of moral depravity to a state of holiness, he is no longer a thief and robber, but a law-abiding, and longer a murderer, an unbeliever, an idolator or liar; but a child of God, a righteous servant and joint heir with Christ.

There is much photographic, as well as unqualifying deprecation, prove nothing. It is doubtless true, that the commission was denounced upon all to whom the discourse was addressed, that sustained characters corresponding with those expressed in the malediction, as no specification of time and place is mentioned. And though some did die and become alive unto God, and were not infallible, it was not uncommon for the promiscuous hearers; yet prior to their change of principles and affections, they were "children of wrath, even as others." Now if we affirm that man is not to be considered as one of the guilty classes, his actions and moral feelings are coincident with the same—and that he will be pardoned and exalted to glory; he who takes a different view, as he turns from his evil ways, then we shall be coerced to acknowledge that all will escape the fatal disaster. For "as having dominion over a man no longer than he lives," it will be presumed that the children of the resurrection, then possessing the principles of immortality, will be worshippers of God, when the true God is known; and when the world acknowledges the sins of their forefathers; and as the world will see the venomous and ungodly, they will be destroyed; and the world, as an ungodly, will be consumed.

Again, it may be observed, that the above structure are too arbitrary, assuming a term of life longer than their obvious meaning will bear. All that can be understood by the phrasing is, that all characters so situated by willful perverseness, and who are deprived of the glories of the gospel and in the text, shall experience the wo or punishment expressed. Suppose we grant all the lowness requisite, the position will prove but too much. For if the text affords only to the hardened persecuting Infidel; the blood-thirsty, barbarous, arrogant, villainous liar, &c. then characters must assuredly be cast into the lake without exception, if none others. But will this proposition be conceded to? Is no actual murderer saved? no Infidel reclaimed? no liar redeemed? no criminal of the gloomy domain of the "angel of destruction" cast into the lake? How often does he receive consolations from the Priest, who assures him, if he seeks for pardoning mercy, repents of his sins, "gets religion," and trusts in Jesus, shall all be well hereafter? How often is he pronounced a candidate for heaven, after his hopeful conversion? Let him make open profession of religion, and give occasional demonstration of his piety and sincerity posterior to his conviction and incarceration, and who would doubt "his hold or heaven?" who would deny his place among the angels of heaven? It is not the glory of God to avenge the victim of his vengeance to a burning hell among the infernal fires and horrid demons, because he did not repent of sins prior to his untimely exit, it will not give the assassin a passport to the Elysian fields, to bask in the sunshine of eternal fruition! As to the Infidel: Is he not open converted? Is he not amenable to the laws and statutes of God so become regenerated? Is he not frequently the possessor of a great portion of divine grace? Is he not occasionally made a devil, humble Christian? and is there no possibility that he may not be preserved in the body but not the soul, and that the body may be preserved here or not? Yet death is not certain. No one will assert this. All will grant that he may be reclaimed—all will admit that the most disolute, abandoned charac-

For the Magazine and Advocate.

THE CRISIS.—No. 2.

Let us not work at small places to do what they intend—to bind us with strong cords, whereby man never was bound—to bind us with green withes—and fairly get our hair shaved off, and we be in a chariot of fire, and straight from our strength. They have been for some time past using "soft soap," fair words and plausible pretenses; but, when we see them sharpen the instrument, with wherewith they intend to sever us from our strength—brandish it over our heads, and cry, "the Philistines be upon thee!" then, I say, it is time for us to arouse from our lethargy—and to see the frights of the enemy, that they may not, by the dictates of their own consciences, and the pursuit of happiness, when it does not infringe on other people's liberty, and the right of the legal.

Let us then examine the subject, consciently and candidly. The enemy is near, and of too formidable an appearance and power, to allow us a great length of time to lose away. Let us first inquire, who are those that aim at destroying the freedom of intellect and the privilege of reasoning according to the best of our knowledge? wherein consists their power? as all men see as they see, understand as they understand, and think as they think? They are the descendants of those persons who fled, not a century ago, to secure the liberties of their country from those seceding bigots, and whom, strange as it may seem, brought the same spirit of persecution with them to the then wide land of America—and be sure they will not be far behind their forefathers. Dr. Mitchel's System for the indiscriminate crime of thinking and reasoning for himself, and not drawing the same conclusion that John Calvin himself did, will be the same in the belief of all, and the descendants of those persons who in days of yore persecuted the ana-baptists—hung the Quakers, and made it lawful for any individual to destroy the life of any Roman Catholic priest, without even the form of a mock trial, merely for being found in the land of liberty! Heinous crimes! Unpunishable sins! They indeed ought not to receive forgiveness until this day! and any man who looks at things, and reasons according to the best of his knowledge, understanding and intellect ought to be excluded from society, either by banishment or death!

But to be serious—they are the very persons who believe, or profess to believe, in the total depravity of the human mind, or as they would say, the non-utility of the Christian, and the still more discouraging— that a part of mankind are reprobates, deserving of God's wrath and vengeance—that God will continue the torment of these reprobates throughout eternity! And he that standeth and judgeth whereby to judge who are reprobates, is to watch, and see who profess to believe as they themselves profess to believe, and are they reprobates—that they and all the holy angels will exult in the torments of these reprobates throughout all eternity! With all this orthodox belief, is it strange that the orthodox should occasionally put heretics and reprobates to a little torment, in this world, viz. racks, tortures, gibbets and slow fires, made of green wood, just so as to have the same effect, from the same principle, and the same sentence, to turn the horror of the elect into the torment of the reprobate? that a small portion of that torment which waits them in another world? If the sight of torment is going to add to the happiness of saints in another world, why not here? They do not believe in a change after death. Perhaps these persons, "non-elect," ought to be thus tormentor to just make them know that they are in the elect. I, for one, think it the same, and what sort of tyranny they are aiming at, in my subsequent Nos.

COMMON INTEREST.
SACRED LYRE.

TAKE BACK THE BOWL.

Take back the bowl! take back the bowl!
Reserve it for polluted lips—
No, not bow a tampered soul
Beneath its foul and dark eclipse.
I know that life must henceforth be
Agreeable and unblemished thing;
That hope can lend no ray to me,
No flowers along my pathway spring.
Well, be it so—my life hath been
Beyond the low and vulgar aim—
The deeds of base and heartless men
Have never dimmed my honest name;
And when the accursed hour is now,
Amid the shades of deepest ill;
The fearful tread—the open brow—
The brideless hand is left me still.
Take back the bowl!—I will not steal
The hallowed memories of the past—
Their joy to those I feel,
Nor shadows on the future cast.
Aye, take it back! let others bring
Oblivion o'er the haunted soul—
My memory is a blessed thing—
Away! away!—take back the bowl.

An upright heart—a guileless brow—
A soul unbowed, are left alone;
I will not break in madness now,
The only staff I lean upon;
The keenest pang that grief can send
Shall never prompt to deeds accursed—
Take back the bowl!—I will not bend
A lowering spirit to the dust.

BLACK LIST.

It is truly an unpleasant task to us, and must be still more unpleasant to those whose names will be mentioned, to expose and publish to the world the names and crimes (for in this light we must look upon their conduct) of dishonorable and dishonest subscribers, who can be considered in no other light than swindlers, and that of the meanest kind. But this task we must, and are determined we will perform. It is due to ourselves, to the public, and to the dishonest themselves, whose names we shall expose. We have now a number of names on hand, laid up and intended for the ordeal. Several scores who have subscribed for this paper, and taken it, some six months, some a year, some a year and a half, or two years upwards, perhaps thinking they should pay the publisher sometimes or other, and perhaps thinking they should never pay—at all events the time never comes for them to pay—after receiving the paper a considerable length of time, they move from the place where they had received it, without notifying us of their removal; or they grow indifferent and negligent about taking the paper from the Post Office, and after totally neglecting it for some weeks, or months, the Postmaster writes ordering us to stop the papers of such and such persons, for they are not taken from their office. Now what shall we do? The papers are not paid for—shall we cross out their names and lose all we have sent? or shall we continue sending to the end of the year, and risk the chance between losing still more, or collecting it by law, at a distance, while the government in the mean time is losing the postage on the papers? We are determined what we will do, at least, in some of these cases. We will publish their names to the world as public and private swindlers, for such they truly are. We will let both their Universalist and their orthodox neighbors know their real character. If they were too poor to pay for the paper, they should not have subscribed; or at least should have informed us of the fact at the time. If dissatisfied with the paper, they should pay their yearly subscription, and order it stopped at the end of the year. We ask no man to subscribe for the paper unless he chooses to; and every subscriber has a right to discontinue at the end of each or any year by paying all arrearages.

There are a very few rogues on our list of another class—those who have procured subscribers, received payment of them to a considerable amount, put it into their own pockets and kept it more than a year, without ever intimating to us that they had received it, frequently writing to us ordering more papers to be sent on. These will also have their crimes suspended to their names, and hung up before the public, unless they give us an honest account of them. Some of this last class, there are but two or three cases. Of the first class there are several scores.

We would by no means mention the above cases as a fair sample of the character of our subscribers in general, or of any considerable portion of them. No: they are but exceptions to the general character. While duty compels us to state the above facts, we are bound also, and proud in doing it, to state that we can count thousands on our list, of the most honorable names and worthy characters in community, names of men whom we are proud to acknowledge as our patrons, men whom we can willingly trust with any sum, and as long as they wish to be trusted—and if they are in arrears for the paper one year, or even more, they are sure of paying well in the end. They know the conditions of the paper, and will take a satisfaction in complying with them. The names of such will never find a place on our Black List.

None will find a place there but those whom we either know to be dishonest, or are satisfied they have not honor enough to avoid swindling. For these we have no respect. The rod is in our hand, and we shall use it soon! Beware!

While at Springfield, we were made acquainted with a circumstance which may be related by way of anecdote extra.

BR. Boyden had preached in Springfield the preceding Sunday, in what is called, Franklin Hall. The large Bible had been brought down from the hall, and was found in a shelf near the pulpit. On the outside, in gilt letters, was this inscription, The property of the First Universalist Society in Springfield. While the Bible was lying on the counter, a gentleman, (whose name need not be mentioned) came into the store,—the inscription caught his eye, and excited him a curiosity to examine the book, the gentlemen of the church, (to whom his remarks were afterward communicated) if he had ever before seen a Universalist Bible? to which he frankly replied in the negative, and continued examining the contents of the book. We are told the gentleman belonging to the store, do you find any thing in it different from the common orthodox Bibles? Different! said the other,—why yes indeed, I guess I do,—Why here, the first chapter of John is as different from the common Bibles as A is from B, and so it is, in many other places, all along! Whooo readeth, let him understand.—Ret. 1st.

EXCELLENT RULES.

Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to us.

Never to show levity when the people are professionally engaged in worship.

Never to resent a supposed injury till I know the views and motives of the supposed author of it. Nor on any occasion to retaliate.

Never to judge a person's character by external appearance.

Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political or religious opinions.

Never to dispute, if I can fairly avoid it.

Not to dispute with a man more than 70 years of age, or with a woman, for an enthusiast.

Not to affect to be witty, or to jest, so as to wound the feelings of another.

To say as little as possible of myself and those who are near to me.

To aim at cheerfulness without levity.

Not to obstruct my advice unasked.

Never to court the favor of the rich by flattering either their vanity or their vice.

Frequently to review my conduct and note my failings.

On all occasions to have in prospect the end of life, a future state.

Not to flatter myself that I can act up to these rules, however honestly I may aim at it.

MARRIED.

In Whiteborough, on Sunday evening last, by the Rev. Elon Galusha, Mr. Charles H. Bowman, to Miss Catherine Butterfield.

DIED.

In Saugus, on Tuesday the 27th inst. Aaron Wilson, aged 33 years.

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COMMUNICATIONS.

The following articles were written (though not received by us) before the article on the testimony of Universalists, with our remarks, was published in the Magazine and Advocate. (See No. 30.) As they contain some additional and very just remarks on the absurdity and fallacy of that article, as well as a righteous exposure of the intolerance of Mr. Hoffman, editor of the (misnamed) "Albany Christian Register," we give them an insertion.

[For the Magazine and Advocate.]

SPECIMEN OF ORTHODOX LIBERALITY.

Albany, N. Y. July 20, 1830.

Mr. Skinner—It has frequently been said by Universalists, that our orthodox opposers are unwilling to submit their sentiments and arguments to an examination before the public; and their repeated refusals to publish any examination of their arguments, is regarded as evidence of this fact. How far the circumstances which I am about to relate, will serve to corroborate the above, your readers must judge; but with me they afford sufficient evidence that Mr. Hoffman, Editor of the (anti) "Christian Register," for one, is afraid of the light.

The circumstances to which I allude, are these: Mr. Hoffman published a scandalous article in relation to Universalists, which, it would seem, was copied from the "Vermont Chronicle." As the article thus received a circulation in this city, through the instrumentality of Mr. Hoffman, and as he did not think proper to accompany it with any remarks, I concluded that he viewed the subject in the same light with the writer, and that he was accountable for the sentiments therein contained, in the same manner he would have been, had the piece originated with him. Viewing the statements contained in the said article, as entirely erroneous, and the reasoning grossly fallacious, I felt it my duty to give it an examination, that the people might have the means of judging correctly, in relation to those sentiments. Accordingly I prepared the enclosed article, and sent it to Mr. H., with a request that it might be inserted in the Register. Mr. H. however, in the plentitude of his orthodox candor and charity, obstinately refused to give it an insertion, for the reason that he had not time to comment upon it. A proposition was then made to defer its publication, until he could find time. But it appeared that want of time was merely a pretext, as this proposal also was refused. It seems that this godly man, does not enjoy much satisfaction in having his errors exposed. Notwithstanding it is but a few days since he said, in conversation with a Universalist of this city, that he enjoyed satisfaction in exposing the errors of others. Mr. H. does not believe that he will be punished for his sins, as Christ has been punished in his stead, and his conduct in this instance, proves conclusively that his faith is not without its influence upon his conduct. Such kind reader, is orthodox liberalism. These are the men who pretend that their house is builded upon the Rock—these are the men who arrogate to themselves all the religion, and all the piety in the country, and are expecting a heaven of immortal joy for themselves, and a hell of endless torment for all those wicked Universalists, who have the audacity to question the soundness of their orthodoxy. —there is a most manifest inconsistency between their professions and their conduct.

They profess to believe that Universalism is so absurd in itself, and so diametrically opposed to scripture, reason and common sense, that none but knaves or fools can believe it; and yet their conduct shows they are afraid the people will believe it, if they know what it is. They profess to believe that their system is supported by the concurrent testimony of reason and scripture, and yet their conduct indicates, that they are afraid to have their creed examined. But why is this? If their sentiments are sound—if they are unalterable truths of God's word, why need they fear to put them to the test? On the other hand, if as they pretend to believe, Universalism is so manifestly absurd that none but knaves or fools will believe it, why do they fear to let the people see it in all its haggard deformity? One of two things must be true; either they are afraid that their people are knaves and fools, and will believe Universalism, or they are suspicious that their creeds will not stand the test of rigid scrutiny. Else why do they refuse to lay before the people the arguments by which our doctrines are defended. This they will not do. On the contrary, they seldom, if ever, mention the doctrine, without misrepresenting it. Why is this so? If our doctrine is so erroneous, tell the truth about it and the people will reject it.

To conclude, if you should think this epistle and the enclosed, will subserve the interests of the cause of truth and righteousness, by exposing the spirit of those who oppose us, you will insert them in your useful paper. To me it is an unpleasant task, to expose the failings of those, whom I believe to be children of the same heavenly Father with myself, and I wish to treat every honest, sincere christian with respect.

But when I have satisfactory evidence, that an individual standing before the public in the capacity of an editor of a professedly christian paper, possesses not the spirit of a christian—when the grace hardened, sanctimonious bigot, wantonly attacks, abuses, and insults a denomination of christians, before the public, and refuses them the privilege of answering for themselves—when all this takes place, our duty to ourselves and the cause in which we are engaged, demand that we meet the self-righteous Pharisee with stern rebuke, and hold him up to the public as he is in reality, a man who richly deserves the pointed reprobation of every lover of the truth as it is in Jesus.

Let the facts above noticed be duly considered and the public judge who loves darkness better than the light.

I am Sir, yours in the best of bonds,

I. D. WILLIAMSON.
Mr. Hoffman—I observed in your paper for July 10th, an extract from the Vermont Chronicle, under the caption "Testimony of Universalists," upon which I feel disposed to offer a few remarks.

As you have copied the above piece without comment, I of course conclude that the views expressed by the writer, harmonize with your own. And as you have admitted into your columns a piece calculated to mislead the minds of your readers, in regard to the denomination of Universalists, I trust a sense of justice will induce you to permit them, through the same medium, to "answer for themselves, touching all things whereof they are accused."

The writer of the article in question says, "he has no objections to Universalists, Deists and Atheists, testifying in courts of justice, provided a suitable method of introducing their testimony can be adopted." He would let every man, who passes among his neighbors as a man of truth, tell his story, and the judge value it at what it is worth." "But administering oaths to such persons is mere mockery."

Friend Hoffman, is this a manifestation of that meek and humble spirit of charity, which the christian religion inculcates? Is this doing to others as you would wish them to do by you? Is it in conformity to the apostolic injunction, "Let each esteem others better than himself?" How is it, that you can never mention the name Universalist, but in close connexion with that of Deist and Atheist? You know, and Mr. Tracy, the editor of the Vermont Chronicle knows, that Universalists have no communion in sentiment with either Deists or Atheists. Why then do you persist in making this uncharitable association? Why thus endeavor to make your readers believe that Universalists, Deists and Atheists are all one class, when you must know better? Universalists, sir, are believers in Jesus Christ, as the "Saviour of the world,"—you believe he is the Saviour of a part, and a Deist of none. Who then, let me ask, and press the question, who is nearest Deism?

But the most singular thing in the above article, is the method by which the writer attempts to show that administering oaths to Universalists, is "mere mockery."

He says the words "So help you God," are a literal translation of the Latin form, "Sic Deus Te Juvat," and are intended to convey the same meaning. "But," he continues, "the Latin verb Juvarre, seldom, I think never means to assist one to do anything, but to favor to grant prosperity," &c. From these premises the writer comes to the sage conclusion that, "The only proper interpretation, is, may God do about promoting your happiness as you do about speaking the truth." And pray why may not a Universalist make such a prayer as this? Does he not believe that God is able to promote his happiness? Does he not believe that God will indeed promote his happiness if he tells the truth? The writer undoubtedly means happiness in another world, contrasted with endless misery; for, he says, "taking an oath understandingly, is inconsistent with Universalism in any of its forms," "it is indeed a public renunciation of Universalism."

Understandingly, i. e. the witness understandingly, he calls on God to damn him spiritually, if he does not speak the truth. I think I have not misinterpreted his meaning, as he thinks it is best for Universalists, who wish "to testify without renouncing their belief," to adopt some form "which will contain a promise to tell the truth, and yet not be inconsistent with the expectation of going to heaven, if the testimony should be false," as much as to say, the present form is inconsistent with the expectation of going to heaven, &c.

Let us examine the method of argument by which the writer made the wonderful discovery, that the words, "So help me God," are big with such tremendous prayers.

Why says he, "the Latin verb Juvarre, seldom, I think never means to assist one to do anything, but to favor, &c. Ergo. When a witness says, "So help me God," when used by a witness, mean that the witness calls on God, to do about promoting his happiness, as he does about speaking the truth. Ergo. Administering oaths to Universalists, is "mere mockery." "It is indeed a public renunciation of that doctrine." Mirabile dictu!! What wonderful sagacity!! Such is our author's logic.

If the writer will consult Ainsworth, he will find that "to assist" is the primitive definition of "the Latin verb Juvarre." So much for his scholarship.

Let us make an application of such reasoning. I attend an orthodox church in this city—the preacher in prayer, says, "O Lord help us to sing thy praise."

The following dialogue occurs between myself and Mr. Tracy, upon the subject.

Mr. T. Did you hear the minister say in prayer, "O Lord help us to sing thy praise."

Answer, I did.

Mr. T. What did you understand him to mean by the words, "Lord help us?"

Ans. I suppose he remembered that we are all dependent creatures, and stand in need of God's assistance, in every thing we undertake, especially in all our acts of devotion. And as we were about to unite in the pleasant exercise of singing, I suppose the preacher asked the assistance of God, which alone could enable us to "sing with the spirit and the understanding also."

Mr. T. You are entirely mistaken.

The word help, is a literal translation of the Latin verb Juvarre, and that word "seldom, I think never means to assist one to do anything, but to favor, to grant prosperity," &c. Therefore, "the only proper interpretation is, may God do about promoting our happiness, as we do about singing." Now, praying in this manner "understandingly, is inconsistent with Universalism in any of its forms." It is indeed a public renunciation of Universalism.

The preacher prayed that God would make us all happy in heaven if we sing, and if not, miserable. Now as Universalists do not believe in endless misery, such a prayer from one of them would be "mere mockery."

Such is the logic adopted by Mr. Tracy, published in the Vermont Chronicle, and copied into the Christian Register. Verily, you must be in want of weapons with which to combat Universalism, or you would never use such as these.

To conclude, I hope sir, you will do an act of justice to a large denomination of christians, whom you have insulted, by inserting the above.

Let me say to you sir, that Universalists have no objection to your examining their sentiments, and showing the people their fallacy, by a direct appeal to the bible, if you can do it. But, sir, we wish you to come out like a man, and a christian as you profess to be.—Bring forth your strong reasons and lay them before the people, and they shall receive an early and respectful attention. If your system is built upon the Rock of truth, why need you fear to let the winds blow upon it? Oppose us, sir, openly, as much as you please, let truth grapple with error, and we dread not the issue. But do not, sir, render yourself unnecessarily ridiculous, by
planning yourself in ambush behind Mr. Tracy, editor of the Vermont Chronicle.

[For the Magazine and Advocate.]

LETTER TO REV. MR. WEAVER, OF EAST MENDON, N. Y.

Dear Sir—By the request of an esteemed friend, I take the liberty to address a brief letter to you, on the subject of some remarks made by yourself, in a discourse at the house of Mr. P. Perry, in Victor, on the evening of the 8th inst. As you are my senior, I shall not rebuke you, but shall entreat you as a father. Were it not that you did then and there make an attack upon the good doctrine of the ‘restitution of all things,’ I should by no means disturb you in your arduous labors of preaching a ‘gaping hell’; but the mingled emotions of pity for yourself and some others in your region, together with the love of truth, lead me on in this labor, with the consciousness that I am doing my duty.

Your text, I am told, (for I did not hear you) was Acts iii. 21. ‘Whom the heavens must receive until the times of the restitution of all things,’ &c. On which you discoursed in the following exceptionable manner: First, a large portion of your time was devoted to prove, what it is presumed most, if not all your hearers believed, that ‘the heavens must receive Christ,’ a fact all Christians admit who understand it.

It is not a little singular that you should spend your strength and exhaust the patience of your hearers, on this clear and undisputed point, and then agitate subjects of controversy, paying them, to say the least, very slight attention, thereby leaving your hearers unconvinced and dissatisfied. After establishing the point above mentioned, you introduced the declarations of the prophets, ‘Wo to the wicked, it shall be ill with them’—‘they shall be destroyed, and that without remedy,’ &c. With which you evidently intended to terrify your hearers about futurity, in order to divert their attention from, or disqualify them to hear and receive the promises quoted by Peter, in the text and context; such as, speak of ‘the restitution of all things,’ and ‘in the seed shall all the kindreds of the earth be blessed,’ verse 25. The last of these promises it is said you kept out of sight entirely. Now I entreat you father Weaver, tell me how you could find a heart to do thus?

Did not Peter’s example scare you in the face, and seem to say in a still small voice, ‘First, preach the plain doctrine of the restitution of all things as Peter did, before you venture to issue a threat? How did you know but your testimony would be received, if you declared Peter did, ‘the restitution of all things’? If you had proclaimed this doctrine, and the people had refused to hear it, then (but not before) you might have said with apostolic example, ‘And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.’ But you could not on such authority, have said as you did say, ‘unless your doctrine was compiled with, a gaping hell is waiting for you.’ Here, I entreat you, tell me, had you entirely forgotten that you are a Calvinist and profess to believe in ‘unconditional election and repubrication,’ when you emphasised so heavily on conditional terms?

Again, you informed your hearers, that had not our Lord risen, we must all have gone to hell. And you understood to mean an endless hell—a place of unconcealing torment. Well, on your own hypothesis, ‘unless your doctrine (i.e. Calvinism) is compiled with,’ &c. suppose Christ had not risen, what then? Why strict justice would have been done and God would have given all their deserts without respect to persons! For you are believed to hold, ‘that all deserve to go to hell, and in strict justice would be sent there! But since the Lord is risen indeed—do you believe ‘that as in Adam all die, even so in Christ shall all be made alive?’ If you do, father Weaver, inasmuch as you said you had been up 54 nights out of 60, till midnight, to attend meetings, I entreat you, look a little to your own comfort & tell your neighbors you believe so, that you & they may take sweet repose while the shades of night hang over their dwellings. For I should think they were by this time tired of their nocturnal rounds! Again, you observed, ‘some apply the restitution of all things to the final return of all men to holiness;’ but, said you, ‘without remedy’; ‘It don’t say so. It don’t say so—all! and what does it say? Does it say they shall all return to sin? No. Well whatever it is, to which all things are restored, it is evident, all are to return to the same state. There is no parting about it.

Again, ‘a particular spirit of preaching, you said was prevailing (implying your own) that was calculated to put down Universalism, Deism and Atheism.’ Thus classing a christian people (of whom were some of your hearers) with the deniers of revelation and deniers of God, and signifying that your preaching was calculated to prostrate them all. What spirit art thou of? Is this doing as thou wouldst like to be done by, father Weaver? Give me leave to wish you prosperity, that you might put down Universalism, when thou hast put down God’s revelation! But we respectfully invite you to try putting it down through the medium of this paper. Then Universalists will be likely to know when you get it down!

Once more, you said you would reach the case of every man if you could. Poor man, I am truly sorry your arms were so much shorter than Peter’s. But perhaps thou hast not yet learned to call no man common, nor unclean. Your words, however, imply that you are so benevolent, that you would save all men if you could. Do you really desire the salvation of all? Your words must lead me to think you wish to obtain this truly benevolent feeling? Perhaps you have read what Paul said to his son Timothy, 1 Tim. ii. 1. ‘I exhort therefore, that first of all, supplications, prayers, &c. be made for all men.’ Verily, father Weaver, ‘thou art not far from the kingdom.’ All thou lackest is faith, as Paul says, verse 8th. ‘I will therefore, that men pray everywhere, lifting up holy hands without wrath and doubting.’ Now if thou didst believe thy desires would be granted, then thou wouldst not doubt it; and I sincerely believe that thy faith would do thee good. True, thou mightest be called by a name thou wouldst now put down, and perhaps wouldst have to labor and suffer reproach because thou wouldst trust in the living God, who is the Saviour of all men, especially of those that believe.

Now, dear sir, when I hear professing christians expressing their ardent desires, and making requests to allow their offerings—tell how their bowls yearn for their redemption, and hearts burn for their adoption—surely, think it, they will be greatly obliged to me, if I prove, strong as my holiest writ can prove any thing, that all sinners will ultimately be reconciled to their father, God, through Jesus Christ our Lord, who tasted death for every man and rose again, to prove their justification—that we shall all be raised incorruptible, immortal in Christ. But alas, they seldom thank God for such a revelation, or me for presenting it to them.

But I hope you will not take this letter ill, Elder Weaver. Do let me know how you like it, and please accompany the information with some good office to a year; and your communications, if you make any, will receive the respectful attention of Yours, &c.

S. W. FULLER.

Clinton, (Oneida co.) July 23, 1839.

[For the Magazine and Advocate.]

REVIVAL IN FRANKFORT.—NO. IV.

The ministers who took the most active parts in bringing about the revivals were Reverends Snyder, Littlejohn...
and Chapel. Others who officiated, were, properly speaking, accidentals; all were of “one mind and strength,” and united in forwarding the cause.

A Mr. Merrick, an accidental from Litchfield, preached one evening in the church—was rapid in his delivery,—very dogmatical, and endeavored to be somewhat philosophical.

In speaking of Christ’s preaching on the mount, he said “his pulpit was the rugged rocks, his covering the vaulted heavens, and when he spoke to the people he opened his mouth very wide. And what do you think he opened his mouth for?” (after a pause) “Why, to breathe, most evidently?”—a conclusion but little anticipated by his hearers after a strain of such sublime eloquence. He declared that that very night was the only acceptable time for repentance, and every sinner that did not repent would be damned, that the black flag of hell was then waving over the village of Frankfort and had been for some time.

“Ye are a sinner—a rebel,—conviction would save you; if conviction would save all the devils in hell would be saved,” said one of the Rev. revival makers in the pulpit to a girl in the gallery crying, half crazy, with hearing him preach and telling his horrible stories.

In the month of May the meetings were ordered to be held daily; Sundays there were four or five “per diem.” Anxious meetings were called one night per week. On those occasions there would be a division in the house. One room for the troubled and convicted to repair to, to pray and be prayed for; the other for the Christians, sinners, disaffected, lukewarm, &c. A minister would preside over the anxious, and “keep up the steam” by making use of expressions of this kind, “Now is the time to agonize”—“God will be here soon”—“the spirit is in the room,” “the devil is amongst us, opposing the Lord, pray with all your might,” &c. After being dismissed at about 10 or 11 o’clock, the children would generally repair to some out-house, where individually, or “en masse” they could be heard to raise their voices to the highest pitch, and continue hallooing in a manner and for a time that would seem sufficient to exhaust the strongest lungs. On one occasion the converts, or rather those who were becoming such, were told by one of their leaders that they must pray from early candle light to 12 o’clock at night, and that at that hour the Holy Spirit would come down and they would be filled with it. Accordingly they went to a grove half or three quarters of a mile distant (as the villagers had become wearied with their noise and had made complaints,) when, at dusk they commenced and continued as is supposed, until midnight. At any rate they were heard in the village, by those who thought proper to listen to them, as late as 11 o’clock. Strangers who were passing on the canal, and who were in bed, heard the noise and not knowing what the matter was, dressed themselves and went to learn the cause; but on finding that it was irrational creatures, pretending to pray in that style, they declared their astonishment and disapprobation, and left them. Any candid person at a distance would sooner have suspected murder was being perpetrated than any other cause; for, at every breath was to be heard “Oh God! Oh Jesus! save us!” “Oh, Father have mercy on me!” “Oh save us, heavenly Jesus, or something tantamount,” and such innumerable cries that it appeared as if it came from those who were in imminent danger or great pain. The stillness of every evening was broken by the doleful sounds of some ones pouring out the most pitiful moanings and earnest petitions to a God they had been forced to believe is callous to the cries—deaf to the agonizing groans, and unfeeling to the endless torments of more than nine hundred and ninety-nine thousandths of his children.

This very God was acknowledged by all to be of sovereign power—a good being, and nearly all said that when he created man he did not make any to be damned, but would save; but would sooner have left them out of existence through his goodness—yet, he foreknew all things, their end as well as beginning, and yet dams to unending misery by far the greater number of those whom he creates.

This is to be reconciled to the mind as consistent, only by dispensing with the use of “carnal reason.” Through the medium of conference, prayer and anxious meetings, and the instrumentality of terror, the principal part of the young citizens who had treated the subject of religion with neglect and indifference, through their few years, were made to believe (as might be expected) that they were enemies to God and were going rapidly down to hell; but that by going forward—being baptized and cherishing the faith of damnation, they might escape the divine wrath and vengeance of infinite Wisdom and Goodness.

Since the 23d day of May 22 have publicly “abandoned their depravity” and avowed themselves “Servants of God”—covenanted to live piously; yet pass along in the same good old way, with the exception of being a little more bitter in their feelings towards those who “cannot see into a millstone” as they. The principal evil in embracing the orthodox doctrine arises from the fact, that those who embrace it, immediately thereon imagine they have escaped hell, which seems to be the Alpha and Omega of their religion; here they rest satisfied, taking it for granted as true, and therefore never inquiring into it, or examine it at all. They are apt to consider themselves safe on Canaan's shore, and they pull themselves into careless security. They have occasional crosses, but these are only to be experienced that the beauty of the faith may be known—they are the necessary bitter that belongs to the sweet. It appears to me that the whole scheme is grounded on a source compounded of by far too great a share of allures for me to swallow. It is evident many of them consider themselves safe, from the pleasing countenances they exhibit when attending service. There is much to be read in a person's face—When it is calm, the eyes two thirds closed, chin a little elevated, and the lips drawn into a partial smile, all must be peace and happiness within.

About four weeks ago one of their prayer meetings, it was proposed that meetings be held but four evenings per week (exclusive of those for preaching) but objections were made and daily meetings have been regularly held ever since. It is of some source of happiness I have no objection to their enjoying it, but ask them to let me enjoy my own sentiments in return. I am contented with them. From much study and research I am satisfied I shall be adequately punished for all the crimes I shall commit—that I am but a worm of the dust having for my hope and prospect a happy immortality.

Can I believe,

The Great First Cause, whose power and love
Are infinite,—who does but speak
All attend, living or dead—
And ready to obey the word,
As soon to make a world as else:
Would bid a being go where nought
But lingering torments feed the soul.
And nought but groans, and shrieks, and cries
Through endless time, do strike the ear?
Forbidden it Jesus, Heaven and Truth,
And punish far by one.

The book of laws, God's glorious code
Allows but one consistent faith
That feasts the mind with joy and hope,
Goes the mountains, and the sea;
Confirms that all who pass away
From off this sublunar stage,
Rejoin in skies Elysian.

Here, then, in that belief
I live and rest.

REFLECTOR.
The proposed exchange between the Editor of this paper and Rev. Mr. Pierce, of Trenton, is postponed to the 4th Sunday inst. (instead of the 3d.) The alteration from the 3d to the 4th Sunday is made by request of our friends in Russia and vicinity, at which place Mr. Miles is to preach on the 3d, they wishing to attend both meetings.

Br. S. W. Fuller will preach at Boonville on the 3d Sunday in this month, a week from to-morrow.

The next Quarterly Meeting of the Genese Association of Universalists will be held at the village of Alexander, Genese co. on the last or fifth Sunday in the present month. A punctual attendance of ministers is earnestly requested.

The Franklin Association will be held at Guilford, Vt. on the last Wednesday and Thursday in August instant.

The Chenango Association of Universalists will be held at Sheshequin, Bradford co. Pa. on the last Wednesday and Thursday in this month.

The Hudson River Association of Universalists will be held at the city of Hudson, on the 2d Wednesday and Thursday in September next.

DEDICATION AT GENOA.

On Thursday, 29th ult. the new and elegant Meeting House in Genoa, Cayuga co. N. Y. recently erected and completed by the Universalist Society in that place, was solemnly dedicated to the services and worship of the One only living and true God. The religious services on that occasion were performed in the following order:

1. Voluntary—a set piece—by the choir.
2. Introductory prayer, by Br. N. Doolittle, of Cortland.
3. Hymn. 4. Reading selections from Scripture, by Br. N. Doolittle. 5. Hymn—"All Hail," &c. 6. Dedication prayer, by Br. D. Skinner, of Utica. 7. Dedication Hymn. 8. Sermon, by Br. D. Skinner; Text, Haggai ii. 7 and 9. "If we shake all nations, and the Desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts."—8. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts. 9. Select Hymn. 10. Concluding prayer, by Br. Jacob Chase, Jr. 11. Anthem. 12. Benediction, by Br. D. Skinner.

The day was remarkably pleasant and beautiful. The house was filled in every part at an early hour, and so immense was the concourse of people that but about one half of the congregation were able to find seats inside of the house, it being literally filled with females alone. The male part of the congregation standing on the outside of the house, covered an area on three sides, of about one rod in width. The most perfect order and regularity prevailed throughout the whole assembly, and the most devout and listening attention was given to the services.

The house is built of wood, 32 feet in length by 20 in breadth, with a handsome steeple, and a gallery for the singers. It has a beautiful and fine toned organ, constructed and played by an artist living in the place, which in connection with a well regulated choir makes most delightful music. The house is pleasantly located in the village of Genoa, in the midst of a beautiful country and a rich, prolific soil.

Notwithstanding there are many Universalists in this and the adjoining counties, we believe this is the first and only Meeting House built by Universalists alone and dedicated to the Saviour of all men, in the county of Cayuga, or within 30 or 40 miles of this place. We trust, however, from present appearances, that ere long, there will be many houses erected for the promulgation of "good tidings of great joy to all people." It was not until September last that the Universalist Society in Genoa determined on building; but immediately on this decision they set themselves at work with a zeal and determined perseverance worthy the noble cause in which they are engaged, and have succeeded in completing an elegant and commodious house of worship.

Br. Jacob Chase, Jr. is now, and has been for some months past, laboring with this Society a considerable portion of the time. His labors appear to have been blest to the lengthening of Zion's cords and the strengthening of her stakes. May the Lord long continue to bless this people may his glory fill the house, and his peace which "passeth all understanding" rest with them for ever.

ANOTHER NEW MEETING HOUSE.

It is with pleasure we announce the intelligence, that the Universalist Society in Lisle, Broome co. N. Y. are now engaged in building a house for public worship. The frame was raised on the 7th of June last; and we understand the house is to be completed by the 1st of January next. Its dimensions are 44 feet in length by 36 in breadth, with a steeple and gallery. We are happy to learn that our friends in that place are zealously and perseveringly engaged in the good cause, and are in a highly prosperous condition. At present they enjoy the labors of Br. Nelson Doolittle, of Cortland, a part of the time, whose faithful and zealous exertions in the dissemination of the doctrine of impartial grace, are highly spoken of, and have proved abundantly useful in the cause of Christ. We heartily bid our brethren here God speed in their laudable exertions to extend the knowledge of the truth as it is in Jesus.

NEW SOCIETIES.

A Society of Universalists, we understand, was organized at Nankin, N. Y. on the 4th of July ult. Our informant does not state the number of members uniting with the Society, but says, "we do not wish to despire the day of small things, but deem it essential to have some preacher of the truth to dispense the word to us, believing it will have a tendency to enlarge our society and promote the cause of truth and righteousness." Friends at Nankin are anxious to procure preaching, and to have some of our brethren in the ministry call on them for that purpose.

A new Society of Universalists has lately been organized in Farmington, Mass. consisting of about 70 members, and is now in a prosperous condition.

UNIVERSALISM IN VIRGINIA.

We learn from various sources that Universalism, the simple and plain doctrine of the gospel, prevails in Virginia, to a considerable extent, notwithstanding no preacher of that faith ever resides within the boundaries of the state. In a letter recently received from a gentleman residing in King and Queen's county, where several copies of the Magazine and Advocate are taken, we find a very urgent request that some preacher of the doctrine of Universal salvation might "come over and help" them. We trust that, ere long, some Timothy or Titus will be prevailed upon to yield to the Macedonian cry, and bear to them, in accents of mercy, the tidings of a world's salvation.

We are informed by some of our subscribers, living at a distance, that several Presbyterians who live remote from this place, deny the truth of our statement relative to Mr. Lansing's 4th of July sermon; saying they know it is not so, for they are confident Mr. L. would not be guilty of such shamefully denouncing the greatest and best of men our country ever produced, and insinuating their moderns. Others in like manner dispute the correctness of our statement relative to that "fine little thing," denominated a Hebran god.

We take this opportunity to say, the statements were both substantially true, and can be proved by the testimony, under oath, if required, of many respectable witnesses; and no respectable Presbyterian, living in this place, and acquainted with the circumstances, dare hazard his reputation by denying either of them. We are extremely cautious in such cases to state nothing but the truth; and we assure our readers at a distance, that "the one half has not been told." To such extremes of bigotry, folly and anathematizing these Presbyterian "master spirits" gone, of late, that many of their own votaries have become perfectly disgusted and ashamed of them.

WHERE IS THE FAULT?!

We have had several complaints, during the summer, presented to us by subscribers, that the Magazine and Advocate when it reached them was very badly soiled and discolored, or rather colored, as if it had been dipped in a vat of tan bark. And the question is frequently asked, "where is the fault?" In answer, we say, the fault is not in us—the paper is regularly and carefully mailed in strong envelopes, and calculated to go to all parts of the Union in safety and without injury, if the Mail department is conducted as it should be. But we have had several packages returned to this office (before they had ever reached their place of destination) with the pasted (and sometimes twined) envelopes completely soaked off, the papers as wet as if just taken out of the river, and deeply stained with the color of
CALVINISTIC BIGOTRY AND GULLIBILITY.

Sometime in February last, Rev. Samuel Hoacck, P. M., Sec. Ohio, wrote us a letter, enclosing a one-dollar bank note, requesting us to send him the Magazine and Advocate, directed to his address; and saying he should probably send us another dollar in the course of seven or eight months. The paper was sent on accordingly, and we heard no more from him till the 21st number was published, when we received another letter from him, ordering the paper to be stopped immediately—intimating that he did not like it, or that it was not sufficiently orthodox to suit him, and that we were welcome to the dollar that had been sent, or that he cared nothing about it. His name was accordingly stricken from our list. We have just received another letter from that place, written by Mr. Stephen Pettis, informing us that he (Mr. P.) wrote the first letter and paid the dollar for the paper, and Mr. Hoacck signed and forwarded the letter, with a particular agreement that, for allowing the paper to be franked in his name, as P. M. he and all his family, including two or three adult sons who were Universalists, should have the reading of the paper. When the paper arrived this orthodoxy P. M. disliked it very much, and began to abuse Mr. P. and to dun his small children for the postage, who went to the Post Office after the paper. After enduring these insults for some time, Mr. P. told Mr. H. if he would write to the editor and request the paper to be transferred to him, or to be sent in his name, he would pay the postage. This Mr. H. agreed to do; but instead of doing it, wrote, as above, ordering the paper stopped!

Now this Mr. Hoacck is orthodox, and the above conduct seems to be the fruit of his religion. He has, it is true, a perfect right to be orthodox—-we do not complain of him for this, nor indeed for disliking the Magazine and Advocate. But we do complain of him, and justly, too, for wishing to deprive others of the same privilege he claims for himself; and particularly for violating his agreement with the paper, refusing to fulfill his promise in several respects, and then adding to the whole such abominable hypocrisy and duplicity, both with us and his unsuspecting neighbor. Such conduct we think ought not to go unrebuked.

MAINE CONVENTION.

The Maine convention of Universalists assembled at Norway, Me. June 30th, and continued in session two days. Br. Wm. Frost was chosen Moderator, and Brs. Geo. Bates and Z. Thompson, Clerks. Nineteen ministering brethren, and twenty-one lay delegates from the several associations in the state, were present. Seven discourses were delivered on the occasion—2 by Br. W. Ballof, and one each by Brs. S. Cobb, W. I. Reese, J. W. Hoskins, S. Brimblecombe and S. Stetson. Two of these discourses were preached in the Baptist Church; the congregation being too numerous for the Universalist church to accommodate, was therefore divided into two, and on Thursday held two meetings at the same time. Letters of Fellowship were given to Brs. Edward Palmer, of Belfast; Charles Landheeter, of Concord; George Campbell, of Charlestown; and Jeremiah Seward, of Chesterfield. A vote was passed and a committee appointed, to examine candidates for Fellowship and Ordination, in Biblical knowledge and Ecclesiastical History; and a resolution passed, that the members of that body would use their best endeavors, by precept and example, to suppress the injurious practice of intemperance, or the excessive use of ardent spirits in community. Adjourned to meet at Farmington Falls, Me. on the last Wednesday and Thursday in June, 1831. Circular Letter by Br. Geo. Bates.

Great unanimity and peace prevailed in the council, and among Universalists throughout the state, and the cause of truth is represented as being in a very prosperous condition in general.

ERRATA.

In the last No. of this paper, page 247, last column 9th line from bottom, for size read via. Several other errors escaped the notice of the proof reader in the editor's absence, during the striking off the first part of the edition.

HAMILTON, August 3d, 1830.

Br. Skinner—Have just received the Magazine and Advocate of July 17, containing the notice of Mr. Chesbro's death. There appears a capital mistake in it. How it came I cannot tell. It is not true, according to the information which I received from the relatives, that Mrs. C. was excommunicated previous to her death. But it should read—"He was, however, subsequently to her death, excommunicated." I wish you to have the goodness to correct it. Yours, sincerely, N. Stact.

ANOTHER VICTIM TO ORTHODOXY.

"On the 29th ult. Mrs. Lydia, wife of Henry Herkimer, of Exeter, Essex co. put an end to the existence of her child, three months old, by cutting its throat with a razor, in such an effectual manner as to sever the head from the body. She has been detained at intervals for nearly a year past; and her partial insanity is reported to have proceeded from a gloomy and desperate state of mind, occasioned by imagining herself a reproach, and the sentence of perdition stamped upon her eternal destiny."

N. Y. Baptist Rep.
AMALGAMATION!!!

REV. D. C. LANSING, D.D. AND MISS FRANCES WRIGHT.

Yes, Br. Skinner, your depictions are worthy of their relative positions to each other, as above placed! They are destined, in their union, to shed a halo of imperishable glory around the names of the greatest sinners of our world. The independence!! The amalgamation of Presbyterianism and Atheism, as respects their opinions of Washington, Adams, Franklin and Jefferson, is presented! Christianity and paganism are hewn asunder, and shed a new light on the history of our native land!!!

It is but a few weeks since, the "unsung" apostle of infidelity asserted, in his public lectures, in the city of New-York, that Washington, Franklin, Jefferson, and Adams, were all infidels—all unbelievers in the Christian religion! This language, Miss Fanny was bold enough to repeat in Philadelphia, and was greeted there with groans, hisses, and other marks of disapprobation, for her assertions. As the tendency of such assertions is precisely the same in both cases, we are compelled to consider Miss Wright and Dr. Lansing as co-workers in the same glorious cause. Well knowing the veracity with which these men are regarded by Americans, and that they are held forth as models of all that is praiseworthy to our youth, Miss Wright would induce the rising generation to become infidels, that they may be like Washington, &c.—while Mr. Lansing would strive, in vain, to make people orthodox, by becoming unlike these worthies, by uniting into church and state, ecclesiastical laws and a deep religion!—by representing Christianity as opposed to the great and glorious deeds of our Revolution, and to the character of Washington, Franklin, and Jefferson! The attempt is calculated to disgust the young, render them averse to Christianity, and thus force them into infidelity. Should Miss Wright need a personal deed, to force people to become Atheists, as their orthodox brethren use theirs to force people to be hopefully pious, she need only hold up Dr. Lansing, as a model of Christianity, to her auditors! She will not lack assistance. Dr. Lansing will put on his most terrifying features, and modestly confirm her assertions. He will further aid her in making unbelievably noble and desirable in the eyes of the American mind. By virtue of the law, both henceforth for the great and benign character of our revolutionary virtues as models of infidelity—as opponents of the Christian religion.

I conclude these hasty remarks, by wishing those noble co-workers in the task of reviving the dead and blackening the characters of the illustrious men of our nation, that they may perish in the ocean of contemptible oblivion, whither we trust, they will be waffed by the glistening haze of gold, Christianity, and patriotic indignation.

A. S. G.


[For the Magazine and Advocate.]

For the Magazine and Advocate;...

Mr. Editor—Permit me, sir, to state to you a new use of parenthesis, "( )" including these words, "for the benefit and control of the Methodist Episcopal church." In an adjoining township, some two years since, the inhabitants were induced to erect a small chapel, under the plausible pretext that christian professors should worship therein. The methodists at that time were the more numerous sect. Since that time a very great proportion of the contributors have become "Gentiles" (as the more common appellation) "Campbellites," leaving some four or five, who yet adhere to the Methodist connexion. The presiding elder of this circire, interested in the use of the house, and pointed them to the "Pantekon" for his authority. The like trick is about to be played off on the inhabitants of this place, in suspense of their eternal destinies; and it has also a (!). What a wonderful invention! How important must the parenthesis become in all future subscriptions for meeting houses, especially where it is necessary to deceive the public!

J. M. H.

Chagrin, Ohio, July 23d, 1830.

[For the Magazine and Advocate.]

ESSAY ON THE SECOND DEATH—No. 3.

Death, in its literal acceptation, implies an extinction of animal life, and suggests to the mind an idea of a suspension of some desirable principle; it is used as the designation of various definitions. It is sometimes used to express the dulness, stupidity and inactivity of man; and sometimes to represent his moral condition, whether it be eternal or mortal. Most of theologians maintain, there are three kinds of death to which man is liable, viz. Death moral, Death temporal, and Death eternal. That moral death by man, I shall readily acknowledge, for I have the concurrent testimony of Revelation and observation, to demonstrate this to my understanding. But moral death by man, I shall withhold my concessions, until I have the evidence that such a death is realized by some of the creations of God.

Whenever an individual awakens from the path of moral rectitude and yields himself a servant to iniquity, sacrificing virtue on the altar of evil conceptions, that moment he becomes dead to repentance and sin—dead to holiness, righteousness, and conscious innocence. This death Adam experienced on the day of transgression: this death is the result of the intricate mixture of inordinate desire, and it represents that dark alienation of soul recognized by the evil doer, when giving a lawless indulgence to lustful propen- sities, he becomes a responsible agent, his position is calculated to disgust the young, render them averse to Christianity, and thus force them into infidelity. Should Miss Wright need a personal deed, to force people to become Atheists, as their orthodox brethren use theirs to force people to be hopefully pious, she need only hold up Dr. Lansing, as a model of Christianity, to her auditors! She will not lack assistance. Dr. Lansing will put on his most terrifying features, and modestly confirm her assertions. He will further aid her in making unbelievably noble and desirable in the eyes of the American mind. By virtue of the law, both henceforth for the great and benign character of our revolutionary virtues as models of infidelity—as opponents of the Christian religion.

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J. M. H.

Chagrin, Ohio, July 23d, 1830.
THE GOSPEL.

It far exalt the mind above,
A true and golden time;
It fills the heart with purest love,
And heaven's thoughts sublime;
Dispels the dark and gloomy night,
Of mental doubts and fears;
It makes our morning sun look bright,
And wipes away our tears;
Expands the heart with love divine,
The contrite soul will cheer;
Its pure and heavenly rays will shine,
Our horizon to cheer.

Exhorts to peace and love on earth,
With natural grace.
And points the eye of hope and faith,
To realms where Jesus lives.

O, may its still and heavenly voice,
With love our bosoms fill;
And may the broken heart rejoice
To hear his Father's will.

And O! may angels never cease
To blow its trumpet loud;
Proclaim to captives a release,
Submission to the proud.

BUFFALO, N. Y.

S. C.

SACRED LYRE.

THE RESTING PLACE.

Where can the weary saint find rest
Secure from outward harms;
Where can he soothe his troubled breast,
If not in Jesus' arms?

When rains do rack, and fevers burn,
And all things lose their charms;
Where then can he for comfort turn,
If not to Jesus' arms?

When friends grow few, and comforts cease—
While fill'd with dire alarms—
Where can he look for rest and peace,
If not in Jesus' arms?

Jesus! I long to see thy love,
The world hath lost its charms,
O, send kind Mercy's bemy love
to bear me to thy arms.

C. W. E.

THE CRISIS—NO. 3.

WHY do I judge that the orthodox are aiming at a subversion of freedom, or in other words, a union of church and state? Because they assert it? No; they are entitled to still less belief on that account, for they have ever hitherto talked one way, and acted the other. They have cried liberty, non-proscription, freedom of action, freedom of intellect, and still their every endeavor has been to abridge freedom in all its shapes. They are three kinds of liberty—civil, political, and social or domestic. The last mentioned may be, and is, as important to the independence, well being, and intellectual happiness, as the other two former mentioned. It is this—social or domestic freedom—which is the most virulently attacked; and when they have obtained the victory

over this, they will drive their whole forces upon political freedom, and when all have obtained a victory over that also, then they will have little else than a mere name of liberty to destroy. They have already formed institutions and societies to abridge social or domestic liberty, and have, in a great measure, obtained the desired result in many places. They are well aware that a bundle of abolitionists, usually broken, but when taken singly, the united force of many can effect what they desire.

That societies of such a nature do exist, I imagine no discerning individual will deny, there are any doubts in the minds of any as to their existence, I would refer them to the resolutions adopted at a meeting of the inhabitants of the village of Ukca, about two years since, where the Rev. Mr. Wisner, of Ithaca, was chief speaker. True, they were unable to carry their point in a full meeting of the village, yet they were so importunate in all their tricks as just as they wished them, that they called a secret meeting, and at this they passed such resolutions as suited their libeller spirits. It is but one instance, among the multitude of their machinations, to mislead, deceive, and rule over all opposition, at all hazards, whether it be the minority or majority. The sixth article of the constitution is opposed to this effect or import. "We [the orthodox] will not support or assist any person or persons, who will not subscribe and follow the preceding and following resolutions."—

While these resolutions were condemned, by comparing them with the libeller and prescriptive spirit of the one already mentioned; a fountain which could produce so libeller a prostration of men on account of their creed, could not well produce any thing very good. Good and evil flow not from the same fountain. This is not the only association of like tendency; but it would drive beyond my limits to describe them all—nor do they need to be formed into societies to proscribe and dominate. But in general denial of favors—a common crown—implied excommunication, and many indirect influences do as effectually perform it as legal power.

The institution of so many societies and associations in reference to matters within their range or essence, tends to impose on no inconsiderable degree, the free volition and choice with regard to those matters. These confederacies or self-created and self-consecrating band of individuals, do not in deed wield the sword—light the torch—tie the rope—they use no direct force—inflict no physical pain; but these are not the only means of coercion and tyranny about these vile: denial of favor—common crown—xero-communication, and many indirect influences do as effectually destroy free volition of thought and free possession of one's own inquisition. They under the patronage of state, and supported by legal power. These societies give a power to those united which they never could possess individually and separately. United they can cry down or they can cry up—employ a heavier purse—recruit a multitude of partisans, and virtually over awe and control others, though they may not pretend to exercise absolute domination. Under the wise and good of civil and political rights may we find ourselves inaniously abraded of social liberty, degradingly enmeshed in the closest meshes or most restricted spell of influences as to personal freedom of sentiment and conduct. The republican American, while boasting of constitutional and legal privileges, may finally become subject to a discipline as severe, almost, as that of the Papist, or the slavery of any resident in a country where inquisition and censorship combine universal coining, and an inquisition of every character, prescribed by ambition, fanaticism, and lust of gain or rule. Abandoned of social freedom and liberty, how can we enjoy political and civil liberty?—

That societies do not exist to effect the above described results no one can deny. In fact it is openly avowed by the orthodox that they wish to brow-beat and shame all infidels, (and they include Unitarians, Universalists, Christians, and Hickite Quakers in the charge, as well as Deists and Atheists,) so that they would not dare avow their sentiments. Let us then not suffer these nestlings to feather their nests with the eagle of our liberties; for though they pluck but a single feather at first, yet by a continual series of geometrical progressions, they will eventually arrive at their destination. Let us suffer them to commence, and we need not fear. It is upon these facts, not suppositions, that I found my predication, that the orthodox aim at the destruction of intellectual freedom and liberty.

COMMON INTEREST.

MARRIED.

In this village, on Wednesday evening last, by Rev. Mr. Skinner, Mr. Axel Penfield, of Oswego, to Miss Roxana Post, of this place.

On Sunday, by the same, Mr. George Allen, of Newport, to Miss Catherine O'Rourke, of this place.


The Graves's tis said Will yield their dead, When Gabriel's trumpet shakes the skies; But if not so, From Graves like these, A dozen living folks may rise. —Southern paper

DIED.

In Deerfield, on the 28th ult., Mrs. Harriett, cousin of Mr. Coonrod Raymer, aged 37. Mrs. R. had been gradually declining and wasting away for nearly five years, under a lingering sickness that defied relief from the power of medicine, but she bore her protracted illness with that fortitude, or rather resignation, that is the peculiar characteristic of a heart disciplined in the school of Christ. She was a member of the Unitarian church, and died as she had lived, a Christian full of the hope of immortality.

THESE PAPER IS PUBLISHED WEEKLY, ON SATURDAYS, BY DOLPHUS SKINNER, EDITOR AND PROPRIETOR.

TERMS.—To Mail and Office Subscribers, $1.50 per annum, in advance, or $2, if not paid within three months from the time of subscription. No subscription received for less than one year, unless the money be paid in advance, and no paper discontinued till all arrears are paid, except at the discretion of the Publisher. Agents, or carriers of other papers by a Carrier, $2 per annum, payable had in advance.

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Capital punishment originated in revenge. The customs of savages recognized the principle, that the murderer was the lawful prey of the nearest relative of the murdered individual. With the same course of conduct pursued by the "avenger of blood," the savage custom sanctioned no interference. The murderer's fate was solely in the hands of the avenger, who might be lenient, and spare him. Public vengeance has taken the place of private revenge, and pursues the same method, with this special difference, that while in the savage state, it was a concern between man and man, it is now a war of extermination between a whole community and one offending individual, who is hunted like a ferocious beast of prey, for the sole purpose of destroying his life.

Far be it from me even to intimate that our judges in their charges, or our juries in their verdicts, are actuated by a spirit of revenge. They are but the servants of the law, charged with the execution of its penalties. Nor would I assign revenge as the motive of our legislators in authorising the punishment of death. But neither the wisdom of the lawgivers, nor the justice of the judges, nor the purity of the most impartial juries, can shield the act of taking away life in any case of murder from the just imputation of revenge. It was vengeance in its inception, and it will ever be vengeance in its termination.

To direct the further investigation of the subject, the following propositions are presented:

1. No human tribunal possesses the right to inflict the punishment of death in any case.

2. Capital punishments are wholly unjust, and inadmissible.

If I succeed in establishing these two propositions, I shall have gained the cause of humanity and justice, and stamped the charges of cruelty and revenge, indelibly, upon the forehead of capital punishments. For, let it be remembered that the second object of just punishment is to prevent a repetition of a similar offence by the same individual, and all that is necessary to prove the injustice of the method designated by the penal code for the attainment of that end, is to disprove the right of any human tribunal to take away life in any case.

Before proceeding any further in the examination of the subject, it is necessary to have some definite idea of laws, their foundation, &c. To which end, the following statements are presented:

1. Laws are certain rules of action, with penalties annexed, "prescribed by an authority invested with competent power, and a right so to do." This last condition is essential, and when it is not possessed, the rule is no longer a law, but an arbitrary command, an act of violence and usurpation.

2. All positive laws prescribed by human tribunals must be "conformable to the laws of nature, originating in the same source, consequent of the natural laws, and no wise repugnant thereeto."

3. Every action is either right or wrong—the distinction between those qualities of actions being as strongly marked as that between light and darkness, or between bitter and sweet—Isaiah vi. 20. That distinction is eternal and immutable, and cannot, consequently, be affected, neither by time nor change of circumstances. And although we may designate an action to be right or wrong, just or unjust—yet we can only judge according to our right or wrong comprehension of the subject—the principle, founded on the eternal and immutable laws of nature, being unaffected by opinion, or by human laws.

This latter statement might be pro-

Just punishments have a three-fold prospective object: 1. The amendment of the offender; 2. To prevent a repetition of a similar offence by the same individual; and 3. To deter others from the commission of crime. The first is an essential consideration, without designing which, the infliction of pain for a past offence is unjust, revengeful, and cruel. 1 Tracy's Spirit of Laws.
fitably illustrated, inasmuch as it will have considerable bearing on the subject under consideration. When it is said, "the Judge of all the earth will do right," it is presupposed that there is a right or wrong in every action—a distinction existing anterior to the promulgation of any express rule of action. Cain killed Abel before there was any express prohibition against murder. Cain was punished. Why? Because he had done wrong. He must have been conscious of guilt—he must have been conscious that he had performed a deed he had no right to perform—else he was not punished, for punishment presupposes a consciousness of guilt on the part of the offender. Every stripe inflicted on him, while destitute of that moral consciousness, would be as cruel and revengeful as though he was entirely innocent.

That knowledge, then, constituted the justice of Cain's punishment? Ans. He was conscious that he had violated a law of nature. The law of nature, therefore, forbids murder.

Now, let it be remembered that the rule of action violated by Cain was an eternal and immutable law of nature. Therefore, a violation thereof is equally wrong in an idiot, a philosopher, Jew, Pagan, or Christian. Equally wrong; for it equally violates the law of nature. But there is a difference in the moral turpitude of a similar act, when performed by different individuals, and that moral turpitude is graduated, on the plainest principles of reason and justice, by the knowledge of right and wrong possessed by the individual who performs the act.

There is a distinction between wrong and guilt, as strongly marked as the distinction between right and wrong. A man may be wrong without being guilty, but he cannot be guilty without being wrong. To illustrate—the savage who revenges his relative by slaying the murderer, is wrong in so doing, because he violates the eternal and immutable law of nature before noticed, yet he is not guilty because he believes he is doing right. It is worthy of observation, that although he believes he does right in revenging his relative, he believes the murderer did wrong. Hence my proposition, that a savage is wrong in slaying the murderer, but he is not guilty, because he believes he is doing right.

A Christian who knows, or believes, an action to be wrong, is guilty, if he performs it, for moral turpitude is gradated by the right or knowledge possessed. But neither the most capacious knowledge, blinded ignorance, virtuous intentions, nor vicious designs, can in the least affect the right or wrong of an action. An idiot, who acts without design, cannot be guilty, yet who would say that he would be doing right, were he to commit murder! The action is in itself wrong, be it committed by an idiot, or by an individual of the most enlarged capacity.

This principle of immutability right or wrong, is recognized by all human laws, even by those which authorize the punishment of death, as will appear in the examination, to which I now proceed, of the first general proposition, viz:—

1. No human tribunal possesses the right to inflict the punishment of death in any case. If this proposition be established, the deduction from the definition of laws will apply with emphasis—that the rule of action with the penalty of death annexed, is no longer a law, but an arbitrary command, an act of violence.

2. Let it be distinctly understood, however, that guilt cannot attach to those lawmakers who believed they were doing right in enacting the laws under consideration. They were not guilty, but they were wrong. And hence those laws must destroy their own authority, because they are opposed to the laws of nature.

Why do the laws of a community authorize the punishment of death to be inflicted on a murderer? Ans. Because, in their view, that murderer performed an act he had no right to perform. But whence derive they the authority to question the right of one man to kill another? I am persuaded that a correct answer will disprove their own right to kill the murderer.

All human laws to be just must be consequent of the laws of nature, originating in the same source, and nowise repugnant thereto. Human laws forbid murder, and on the same ground that natural laws forbid the act of taking away life in any case, viz: because a natural right so to do does not exist. So that the laws of a community which authorize the infliction of capital punishment, imply that they possess no right to inflict it. They effectually destroy their own authority, for no one individual possesses a natural right to destroy the life of another, and, as human laws must be conformable to the laws of nature, community cannot possess a right to destroy the life of one of its members.

All the authority possessed by human tribunals must have been conceded by the people. Did the people ever delegate to a human tribunal the right of inflicting capital punishment? If they did not, the role of action with that penalty annexed, is an unwarranted usurpation of right; and, being such, is virtual despotism. If they did delegate such authority, the question remains to be considered. Did the people possess either a delegated or an inherent right, to invest a human tribunal with authority and power to inflict the punishment of death? If they did not, the right in debate is not found on the laws of nature, and, consequently, is not valid. The questions will be separately considered.

2. Did the people ever delegate to a human tribunal the right of inflicting capital punishment? The answer involves a brief consideration of the formation of society.

Mankind, in a state of nature, were wholly independent one of the other—no individual possessing any natural right over the liberty, property, or person of another. In the formation of society, hence, of a social compact, they must have been influenced by some motive. The spring of human action is self-love, controlled by reason. Disinterested benevolence, among creatures of want and desire, is a romantic fiction. Human nature is the same in all ages of the world, and every sentient being is invariably prompted to action by a desire to obtain the greatest possible amount of happiness, positively, by fruition, and negatively, by the prevention of the most evil.

What, then, was the motive which induced the formation of an original social compact? Not primarily the general welfare, even as it was believed the general good would subserve the private interest of the parties. The latter was the primary motive. Individual happiness was the spring to action. This was the first and principal object.

But how was that object to be attained? Not by yielding all personal property to the disposal of the community thus formed. Nor could individual happiness be subserved by yielding all right to the most valuable possession. No social compacts are formed of the smallest portions possible of the liberty of each individual. And as "all that a man hath he will give for his life," the right of taking it away in any case, formed no part of the original social compact. Therefore, no human tribunal possesses the right of inflicting capital punishment on any member of the community.

Although Sir William Blackstone, in this Commentaries on the Laws of Eng-
There is no force, that I can perceive, in the argument founded on the tacit acknowledgment of right, arising from the acquiescence of the governed, for human laws must be conformable to the laws of nature, and no wise repugnant thereto. What is the law of nature in the particular under consideration?—Ans. The universal principle of self-interest naturally implanted in the human mind, as a motive to action. This is a law of nature. Human laws must not be repugnant thereto. The principle of self-interest recognizes the preservation of life as a paramount duty. All other blessings, being dependent thereon, cannot be placed in competition with life. The natural motive to action would naturally revolt at the idea of delegating to others the right of destroying the most valuable blessing, and the foundation of all others.

But even waiving this argument for the present, another and more important question remains to be considered.

3. Did the people possess either a delegated or an inherent right, to invest a human tribunal with authority and power to inflict the punishment of death? Here is the true point of the subject, for, if they did not, the right in debate is not founded on the laws of nature, and, consequently, is not valid.

A right, to be transferred, must first be possessed. Has man a right to destroy his own life? If the negative be established, all that is said relative to the right of human laws to inflict the punishment of death must go for nought.

(1.) Man has a right to do whatever is not contrary to the laws, without fearing any other inconveniences than those which are the natural consequences of the action itself. Do the laws forbid suicide? Yes—by implication. For by the contract entered into between the individual and society, it is implied that they will promote the mutual welfare. And although society has no right to the life of that individual, it has a right to his services. If he commits suicide, he violates the contract, which he has no right to do.

The laws of England consider suicide an offence against the king, who has an interest in the preservation of all his subjects, and rank it among the highest crimes, making it a peculiar species of felony. Blackstone, Book IV, ch. 14.

A sentinel has no right to sleep on his post, for in so doing he violates the contract between himself and the army, which, although it has no right to his life, has a just claim upon his services, so, an individual whose life has been preserved and well being promoted by his connexion with society, has no right to destroy his own life, for this is impliedly forbidden by the contract.

I will go further. The contract between the individual and society implies that they will promote the mutual welfare. Neither of the parties has a right to violate the conditions of the contract, hence society has no right to do aught to that individual which will not ultimately promote his welfare. Can this end be attained by killing him? No—therefore society possesses no right to do so.

It cannot be said that the individual may promote the welfare of society by committing suicide, and the question may be asked, Is not that individual bound to promote the general welfare in reply, I would ask, Can a contract be rightfully annulled without the consent of both parties? No. I have shown that the laws forbid suicide. Has any individual a right to violate those laws? He has not. Laws which sanction an infringement of their own authority, are necessarily null and void. But further.

(2.) It will be remembered that human laws must be conformable to the laws of nature. One of the primary laws of nature is the preservation of existence. He, therefore, who destroys his own life, violates a primary law of nature. Man has a right to do whatever is not contrary to natural laws, but he has no right to do what is contrary to those laws. Therefore, he has no right to destroy his own life, for the preservation of existence is a primary natural law.

The laws of nature are eternal and immutable, as is also, the distinction between virtue and vice: Suicide, then, is either right or wrong. If it be right, all who do not commit it, do not act right. If it be wrong, I have either established my position, or, man has a right to do wrong. If he has a right to do wrong in any given instance, the principle will be established that man has an unlimited, inherent, natural right to do wrong, and, consequently, it is wrong to punish him for doing it. So that one or other of the following positions must
be true: either all human and divine punishments are arbitrary, vindictive
and cruel; or else, man has no right to destroy his own life. The former must
be false: the truth of the latter is established.

The eternal and immutable distinction between right and wrong is an es-
sential point, upon which it may be profitable to enlarge. To assert that an
action may be right under certain circum-
cumstances, which would be wrong
were those circumstances different, is
to confound virtue and vice, to destroy
the distinction between right and wrong.
An immutable distinction cannot be ef-
fected, neither by time nor change of
circumstances. Every action is either
right or wrong. To assert that an indi-
vidual would be doing right to destroy
his own life, in any condition whatever,
is to assert that right and wrong are
mere creatures of circumstance, than
which nothing can be more absurd.

The whole apparent difficulty is re-
moved, when it is remembered that there
is a distinction between wrong and
guilt. Guilt presupposes a conviction of
wrong, but wrong is wrong, and right is
right, immutably. To illustrate—
suppose you are attacked by an as-
assin, who has not natural right to de-
stroy his life, to kill him would be doing
wrong, but you would not be guilty
were you to preserve your own life at
his expense; procured, that one of you
must die, and you believe self-preserva-
tion to be a paramount duty. But the
right or wrong of the question is not af-
fected by the circumstances of the case.

Again—a man commits suicide; he
has no right to destroy his own life,
then fore he does wrong, but he is not
guilty if he believes he is doing right.

I ask that no man destroys his own
life while in the full possession of his
reason. Suicide is an unnatural act, it
is therefore unreasonable. That it is
unnatural is evident, for it must either
be natural or unnatural. If it were
natural, we should discover a majority of
instances of it, through the whole range
of animated nature. But it has been
said, with what truth I know not, that
the human species and the snake along
commit suicide. The deed is therefore
unnatural and unreasonable.

It has been asserted that men fre-
cently destroy their lives deliberately.
Were the fact admitted, it would not
prove their right to commit the act.
If calculation be an evidence of reason in
a felo de se, it is equally an evidence
of the sanity of a madman, for madmen
frequently manifest some degree of cal-
culation. Instances are numerous in
which persons evidently crazed have
cluded the vigilance of their keepers,
and destroyed their own lives.

A dread of death is natural, to seek
it is unnatural. The very act of sui-
cide is an evidence of insanity. It has
been objected, that the same argument
would prove every other criminal non
compos, as well as the self-murderer.

Granted. Every individual who de-
parts from the strict line of moral rec-
titude, acts more or less unreasonably.
Reason is a mere relative term. We
say that one man is reasonable, which
implies that we have compared the evi-
dences of his rationality with something
unreasonable. We all desire happiness
—this is our being's end and aim, and
we never voluntarily render ourselves
wretched. Errors of judgment alone,
induce the commission of guilt. And
this affords me another argument against
capital punishment. For, is their either
justice or mercy in destroying a man's
life, because his reason and judgment
were perverted? No—justice and mercy
equally forbid the infliction of more pain
than will terminate in the benefit of the
sufferer. All the excess is cruelty.

I have not yet granted, nor do I in-
tend to grant, that suicide is ever com-
mited while reason controls the judg-
ment. A variety of cases unknown to
others, may distract the mind and per-
vert the reason so great an extent as
to induce the fatal act. The human
mind is influenced by hope and fear.
—Suicide may be committed to avoid what
is believed to be a greater evil than im-
mediate death; or it may be committed in
despair, which is an unnatural state of
the mind.—[Concluded in our next—]

—Apply the illustration to capital punish-
ment, and the case will stand thus. A has violated the
laws of nature and society by killing B. So-
ciety has no more a natural or delegated right
to punish than A had to kill. To kill A would
be wrong, to permit him to run at large would
be wrong, for the peace and safety of society
would thereby be endangered. Here are two
wrongs. Of two wrongs, it is the part of wis-
don to perform the least, if one must be paid.
But, in the present state of society,
we are under no necessity of performing either,
as shall be shown.

†The moral turpitude of an action is deter-
mined by the intention of the agent. A suicide
designs no evil to himself, nor can he intend in-
jury to others by destroying his own life. He
is, therefore, guiltless in a moral point of view.
Yet, in view of the laws of society he is guilty, ne-
more what it may have been his design; and,
were it possible, he would be punished as a
felon.

†Justice and mercy are not opposing prin-
ciples. They are identified in their legitimate
operations. The former is a modification of the
latter—the latter is an extension of the former.
There can be no mercy in injustice, nor can an
act be just which is opposed to the dictates of
mercy.

RELIgIOUS INSANITY.

Br. Skinner—When I reflect on the
means made use of in this land to de-
ceive the ignorant, though innocent
members of society, I am persuaded
that it is time something was done by
every liberal minded person, to prevent
the consequences of fanaticism; one
most unhappy example of which has
lately come particularly under my ob-
servation. A young man passed thro'
this town not long since, from Lowvill;
he was in company with another young
man, who wanted to conduct him to the
Insane Hospital at New York. He
was a person well calculated to excite
the sympathy of any person capable of
feeling for the miseries of their fellow
creatures. Did I suppose I was address-
ing one of those hard-hearted priests,
who cannot be induced to exertion from
any other motive but the fear of endless
Torment, nor then, unless well paid for
it in this world, I should not trouble
myself to write. But hoping and believ-
ing you are willing to exert your influ-
ence, and lend the use of your pages to
restore mankind to the use of that dis-
tinguished gift of Heaven—without
teaching Revelation would be useless
viz: Reason. I will give you a descrip-
tion of the actions of this unfortunate
person, in few words. His language
was very much confused, and a con-
tinual scene of hallucination appeared
to be before him. He, to strangers of
diverse kinds, in the tavern where
he stopped, would say—"Brethren pray
for me. " "I don't know but I shall be
dammed—"I guess God will save"—"I
don't know—he will do as he pleases"—
and a continual stream of conversation of
this kind, sufficient to show that the
poor man was religiously mad. Without
doubt the priest who had terrified him
into this state of mind, and his father,
Mr. Leonard, sought they were doing
God service when they were deceiving
this poor lad, about 18 years of age, in
the horrible belief of endless woe.
—May God forgive them.

CHARLES S. BROWN,
Boonesville, July 24, 1850.

CHEAP FLOUR.

An account appears in the Moniteur, of the
discovery, by chance, of the means of making
flour from wheat straw. This being chopped
and passed through the pulplitones, yields a
flour, coarse in appearance, but agreeable to
the taste and also nutritious. Made into a wash
for pigs, or swine, with 1 part of a horse, it is
said to be superior to much of the common bread eaten by the lower orders on
the continent.
NOTICES.

Br. S. W. Fuller will preach in Augusta, at the Town House, on the 4th Sunday instant, a work to-morrow. He will also deliver a lecture at Cassedy Hollow, at 5 o'clock, P. M. same day.

Br. S. W. Fuller expects to preach at Nankin on the 5th or last Sunday in the present month. The friends at that place will circulate the notice accordingly, and make such arrangements as they deem proper.

The next Quarterly Meeting of the Genesse Association of Universalists will be held at the village of Alexander, (Genesse co.) on the last or fifth Sunday in the present month. A punctual attendance of ministers is earnestly requested.

The Franklin Association will be held at Guilford, Vt. on the last Wednesday and Thursday in August last.

The Chenango Association of Universalists will be held at Shaskequin, Bradford co. P. a. on the last Wednesday and Thursday in this month.

The Hudson River Association of Universalists will be held at the city of Hudson, on the 2d Wednesday and Thursday in September last.

THE JOURNAL OF LAW.

This is a peripatetic pamphlet of sixteen octavo pages, issued semi-monthly, in Philadelphia, at $1 50, advance. The work is similar in plan to the Journal of Health, and is intended to furnish such general information on the subject of government, law, &c. as will be useful to all classes of readers. It is conducted by an association of members of the bar.

THE MESSENGER OF PEACE.

Proposals have been issued by Br. Abel C. Thomas, of Philadelphia, for publishing a semi-monthly periodical, of the above title, to city subscribers in advance. The design of the publication, it is said, will be "to declare, defend, illustrate and enforce the unity and universal benevolence of God," &c. "And believing," (says the prospectus) "that Capital Punishments are wholly opposed to the genius of Christianity, and entirely subversive of the legitimate ends of justice, we shall call the attention of our readers to a candid investigation of that important subject."

The King of England, George the Fourth, died on the 29th of June ult. and William the Fourth was proclaimed King on the 29th, two days after the death of his late brother.

HISTORY OF UNIVERSALISM IN SCOTLAND.

In the brief account of "Universalism in Scotland," which we find in that valuable work lately published, the "Modern history of Universalism" by Rev. Thomas Whittemore, we noticed the following statement: viz. After speaking of the zealous and useful labors of the Rev. William Worrall, of Glasgow, our historian says, "during the few years he was permitted to spend in the ministry, he published besides several sermons and other tracts, three volumes of a periodical entitled the Gospel Communicator, commenced in August 1823, and continued with a little interruption, until 1827; and which was probably the only Universalist periodical ever published in that country."

We are happy in improving the first opportunity for informing Br. Whittemore, and the public, with some further information upon this subject. We have now before us the first volume of the "Vehicle of Free Inquiry, or Monthly Medium of Impartial Discission," a Universalist periodical published in Glasgow in 1812 and 1813, printed and sold by N. Douglass & Co. Sidney-street.

It does not appear from the work, who the Editor was, whether Mr. Douglass the printer and publisher, or some other person. We have seen two volumes of the work, but have only the first in our possession. Whether more than two volumes were ever published we are unable to say.

This volume consists of twelve monthly numbers, of forty octavo pages each, in all 480. The Editor was a Trinitarian Restorationist, and to the defence of this sentiment, and to such discussions as its title natural imports, it is principally devoted. The following paragraphs from the Editor's address to the public, on the necessity of such a publication, will give our readers a tolerably correct idea of its design.

"We must not omit to observe, that a work hath been continued for a number of years, under the title of Universalist's Miscellany, which hath been open to writers of all persuasions. Those who continue it under another title, prosecute the same liberal plan, by admitting papers in defence of the doctrines commonly reputed heretical, along with such as are written upon the opposite side. The demand for such work has been considerable, which may be viewed as a proof of the necessity of free inquiry." But as it hath been the means avowedly devoted to the support and dissemination of Unitarian principles, though it still retains the liberal plan; it hath been thought expedient to commence a periodical work in Scotland, which shall connect, with the free admission of papers candidly written on either side of any religious question, the defense of our Lord's proper Deity, Attonement, and other Evangelical truths, together with the doctrine of the final Restoration of all lapsed Intel ligences, to the endless possession of Christian perfection, and rational happiness; without which blessed consummation our Saviour cannot be called, in the Editor's judgment, the Heir of all things, and the Lord of the Harvest, but the Lord and Heir of the first-fruits. Those who deny or oppose any of these doctrines, whether clergy or laity, may thus have it in their power to bring to view their strongest arguments, without any pecuniary consideration; a matter of some moment in those times."

Another fact, somewhat important in the history of Universalism in Scotland, is developed in this periodical. The celebrated Dr. McKnight, of Edinburgh, who is merely represented by Br. Whittemore as "having a very weak faith in the doctrine of endless misery," is represented in the "Vehicle of Free Inquiry," as a decided believer in the doctrine of universal salvation. The Editor of this work, in the same address to the public from which the above extract is taken, undertakes to show that the doctrine of the Restoration has been held by some of the brightest ornaments of literature in the kingdom; and after mentioning Lord President Forbes of the Court of Sessions, and introducing the same extract from his pen which the Modern History of Universalism contains, he adds:—

"To the sanction of the above venerable layman might be added that of the late Dr. Mc Knight, who is well known to have held forth that doctrine in the course of his ministry, and who has written some highly valued writings. His Co-presbyters however have had the good sense, and such respect for the Doctor, as not to give him the least trouble on account of his principles."

Thus it appears that Dr. McKnight was considered in Scotland, his own country, and among his Co-presbyters a decided believer in the final salvation of all men. Of this fact Br. Whittemore was probably not apprized when he wrote his valuable History.

GOOD NEWS FROM PENNSYLVANIA.

The following, to us grateful intelligence, will be read with great interest and pleasure by all our readers, and especially by those in this region who had the pleasure of hearing and becoming acquainted with Br. Grosh, the esteemed writer, during his short visit here in May and June last.


On the 11th, Br. Myers and himself visited Warvick township, and about three miles below Lititz, we delivered three discourses, in the woods, to a large and very respectable audience. In the forenoon I preached about an hour; Br. Myers about two hours (German) in the afternoon, and I about an hour, after he closed, in the English language. The young men from Lititz attended, and we hope the truth will again burst in on the Moravians, who formerly were believers in Universalism, as is evident by reading many of their old authors. Last Sunday (18th) we visited Reamstown, a small village in the north east part of this county, about fifteen miles from Reading, twenty-five from New Market. Previous notice having been circulated of the meeting, a considerable concourse attended, most of whom came three, four, five and six miles to hear us. Notwithstanding the excessive heat of the weather, (the thermometer having, for several days, been about 100 deg. F. in the shade,) and the season, (being in the midst of harvest,) the number attended was from 1000 to 1500. A greater crowd was never seen in that place. Our meeting was again held in the woods—more than half of the people standing. Br. Myers spoke one hour and fifty-five minutes, in German, the people patiently and eagerly listening the whole time. In the afternoon I addressed those who could understand German, speaking to the third of the whole, for one hour and a half, (as I was told.) It is wonderful that we could speak so long in the open air, and the weather so hot—particularly in the morning. The heat so prevailed throughout the crowd during the whole day—and in the evening and next day a general spirit of biblical inquiry seemed to pervade all the place. But so many people were never before engaged, in Reamstown, in searching the scriptures diligently, and in inquiring respecting religious doctrines. The great turn-out has much strengthened the hands and hearts of our friends, who are few, but
very respectable, and has struck a panic and dismay in the minds of many who have never conceived it before. We anticipate a large and excellent crop from the seed sown. The Lutheran clergyman in this place is striving to bring to light the importance of the questions, to their pupils! What matters it then, whether a man be compelled to inculcate or to profess certain doctrines by a common form of profession, or by a from of law? The result is the same. What causes their great alarm about the inhabitants of the great valley? A few sentences from their own work will suffice. The whole specimen is:"... I have joined the orthodox society. How stupidly dull! It will need not less than one million of dollars to drag them into their wiley schemes. But another thing troubles them much. One minister in Tennessee says, "I have made frequent excursions into different parts of the country, and in the whole of it I found but one Presbyterian, and that a female." And in another county to "my knowledge, there is not one regular member of any denomination," Goodrich was saying, and hope that section of the country may remain possessed by persons of a less bigoted, persecuting and illiberal spirit than the people we have sent out. The effect of this keeps many in the denominations from securing the creature from suffering and misery: and does not therefore correspond with the second death mentioned in the text. True: But here let it be observed, that our condemnation is not all for the denominations, sects, confessions, or creeds; this is often introduced, by which an effect stands for its cause—and vice versa; as Moses for his law—the prophets for their prophecies; as Samuel for his psalms, and Christ for his gospel, &c.

It is the disease, wound, or cause of dissolution, that produces pain, while it attracts, like a kind of magnet, all the other evils and distresses. When the "king of terrors" has laid low his captives—suspended the operation of the animal laws—clears away the mists of ignorance, vanity vanishes, and all trouble and anguish become annihilated. This very apostoically represents the circumstances of the second moral death—and in both instances the thing detected is used to express the means adopted.

The word of Revelation, as well as our own experience, assures us, that the wicked shall not receive for the wrong he hath done, without respect of persons. Hence, as has been transgressed the law and come short of the glory of God; so shall he also be recompensed according to his deeds, to his respective demerits. Punishment is a means which infinite wisdom has adopted to redeem us from sin: for our sakes verily for a few days was made sin for us, who for our profit that we might be partakers of his holiness. Heb. 13:6.

Man, while dead in sin, is considered full of corruption, death, and destruction; as the God of heaven is immutable, before man can be fitted for

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**ESSAY ON THE SECOND DEATH—No. 4.**

In the previous numbers of this essay I have to shew that by transgression, man dies in trespasses and sin, which implicates a change in his moral state or condition. Now should he be saved by the grace of God, he would die to sin and evil concupiscence, in the same manner as he previously died to holiness and consciousness of sin. The Apostle, Paul, in speaking of the sufferings, death and resurrection of Christ, was calculated to renew the followers of Jesus unto good works, while writing to the primitive Christians, "in the same manner as he previously died to holiness and consciousness of sin; "from which is derived the term of "second death." 2 Tim. 4:18. As all by wicked works die in their sins, so all that are restored to primitive purity must die to offences, and be purged from all uncleanness.

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**Ed. Mar. and Adv.**
the Master’s use, he must be purified, like gold
tried in the fire, from all the dross and gross
excessiveness which with which he is infected, that he may
be holy as God is holy.

And all the precious stones and substances exist-
ing in Nature, fire and brimstone are the most puri-
fying; consequently the most fit emblems that could be selected to represent the efficacious means employed by God in renovating the world, and making mankind from sin.

That fire and brimstone are often used to ex-
gress God’s judgements and severe chastisements
upon his people, is an old proverb. Such references
to some of the prominent passages where these terms occur. The Lord by his servant Moses, speaking of the sore punishment that he will
inflict on Israel, observes: “A fire is kindled in
mine anger and shall burn unto the lowest hell,
and shall consume the earth with her increase.”
Deut. 29. 22.

David while considering the dis-
portment of God’s providence towards the house of
Israel—the manifestations of his goodness and
watchful care over them, remarks, that, notwith-
standing so many inroads that had been made on their necessities and alleviated their numerous wants, they tauntingly reviled him, saying, “Can
God furnish a table in the wilderness? can he
provide flesh in the desert? Behold the people, which are come out of Egypt, are sick.
Ps. 105. 37. 38.

This fire was kindled against Jacob, and anger came up against Israel, because they believed not in God, and trusted not in his salvation. Pa. 78. 46.

We learn by the prophet that God is now no
longer to be quenched, nor do they return and maintain en-
cired after God.”

Again, Isaiah foretells the judg-
ments that should be inflicted, Holy Land, says, “the streams thereof shall be turned into pitch, and the dust thereof into brimstones, the land thereof shall be devoured, and not be quenched night nor day: the smoke thereof shall go up for ever.” Chapter 34, 10. Ezekiel testifies that “God would gather his people who had been
destroyed by the sword into the midst of Jerusalem as they gather metals into the midst of the furnace to blow the fire upon them and melt them: and that he would blow the fire of wrath upon them and melt them. And we shall be brought into the burning of God’s wrath is kindled in the deep dark vault of hell, to learn the fire, to dwell in Zion, the holy city. But this is the word of revelation.

By the prophet Jeremiah the Lord observes: “I will bring the third through the fire and refine them as gold is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will answer them, saith the Lord.”

Thus the fire and brimstone represen-
t the great reservoir of purification, and the death it produces is a death to sin.

The text, implies a suffi-
cient portion to purge away all their dross and
filthiness, and consume their base, chaff, wood and stubble, leaving them like gold seven times purified—prepared for ornamenting the sacred

GREAT STORM ON LAKE CHAMPLAIN.

The Middlebury (Vt.) Republican of the 29th ult. contains the following particulars:

DREADFUL CALAMITY. The excessively warm
weather which prevailed throughout the country,
during the last week, was followed by a fall of rain unprecedented in Vermont. On Saturday evening and continued without much
cessation until Tuesday morning, during a con-
siderable part of which time, especially on Mon-
day afternoon and evening, it fell literally in tor-
cents, flooding the whole surface of the earth.
The freshet which has succeeded in this vicinity,
has been unparalleled—such as has never been
tested here. The streams return to their regular
state, and during the process, are subject to an unattended degree, burst over their
barriers, and inundated the whole country round.
Many of them have been turned entirely out of their channels in different places, and the disas-

Evang. Mag. and Gospel Advocate. 263

The damage done to the crops throughout the
county, especially on the banks of the rivers, is
very great. Some have been wholly destroyed.

The bridges for some distance around about,
particularly to the north, have been, to a great ex-
tent, carrried away. The road, in consequence,
is impassable at present, between this and Burling-
ton, with carriage. The mail, was brought, with
some difficulty, up to Burlington on the 26th of
Saturday. The towns of Bristol and Lincoln, we
learn by report, have met with considerable losses
of mills and bridges. In the town of Wey-
boro, the bridge was destroyed, and the bridges
have been so much damaged as to render it almost
impassable—an old factory and clothing establish-
ment, have been carried away—a saw mill and
two churches turned in the same town have also been destroyed. In the south part of
this town one or two dams and two or three
buildings, among which was the dwelling house
of Mr. Chaplin, have been destroyed and carr-
ed off.

But the most distressing part of this general
calamity has fallen upon the town of New Haven
West Mills, where a saw mill, a bridge, a woolen factory, a carding machine,
tan works, a saw mill, a new stone grist mill, and three or four houses, have all been de-
stroyed. The loss at this place falls the heaviest
on O. Jewett and D. P. Nash, esq.

At New Haven West Mills, is presented a
scene which baffles all description. Not only has
a flourishing little village, consisting of dwelling
houses and shops of various description, been li-
eteer swept away before the devastating flood, but the streets and houses themselves have been so
destroyed, been hurried with the general wreck
into eternity. Parents and children have been
separated, and parents and children have come
to destruction by the waters. By the momentous
warning, in a manner to which even the color-
ings of fancy cannot do justice. The family of
Mr. Nathan Stewart, a blind man, consisting of
cousin and wife and children, a young man
living with them, are all missing, with the excep-
tion of two children. The wife of Mr. John Wil-
son, his wife’s sister and three children are all
lost. A son and tenant of Leman B. Eldredge, esq.
are also gone. A scene of devastation presents
itself altogether unparalleled, and taken in con-
nection with the circumstance of a human life,
a scene of desolation and woe of the most appal-
ing and distressing character. It is estimated
that upwards of twenty buildings have been de-
stroyed in the last mentioned places. The water
rose between six and twelve feet higher than it was ever known before.

Two families of Farr were taken from their
houses on rafts, one of them in the midst of the storm and darkness, from the win-

dows of the second story of the house. The fam-
ily was confined to their bedroom till to bed by
sickness, remained all night in the upper
rooms of the house, while the lower part was
filled with water, and without all darkness
and protection. The family being hemmed in so
horrible cannot well be imagined—placed in the
midst of a flood threatening to sweep all before it, danger and death staring them in the face,
without any means or any possibility of escape.

The situation and conflagration of Mr. C. Claverie was
still more fearful and singular. Mr. C. was ar-
round in the night, and upon going to the door found
himself already raised to such a height around the house as to almost enable him to
escape from it. He accordingly took a cord from a bedstead,
and having conveyed his children into the top of the house, the waters soon turned in the same tow-

s and the boat was drawn away by the force of the cur-
rent.

Some, it is supposed, were killed by the fall of the
Crisis of distress were heard by those who
were upon the banks of the stream, and as they con-
tinued, seemed to pass down with the current.—

On the west side of the Lake, the freshet has
been equally destructive. The following proper-

L. L. S.
which was taught by the primitive Christians; so that if the Lord be against us, who shall be able to stand? And now, dear sir, you may still give up your hopes, and either believe that your wicked neighbors will certainly be damned to everlasting, or roll in the boiling lava of hell’s molten sea yourself—and then dry out a kind of unbending and never-ending torment. And so it is: alas! the work is done, in spite of all that the scripture says in favor of universal salvation; and in defiance of what is said, that Christ shall see of the travail of his soul and shall be satisfied. In spite of all the prayers and intercessions of Jesus Christ, who is now at the right hand of God, making intercession for us, poor wicked Universalists, we shall all go down to the dark vaults of that horrid pit, never—never more to return from that dismal abode!

This you know, Mr. S. is a fact, because the Orthodox are very expert in bringing to the hottest hell, all those who do not favour them in their wild schemes and cursing dogs; not because Universalists are not good men, but because they oppose the union of Church and State, and do not believe that their wicked neighbors will roast, world without end, in hell.

A copy of Stevens’s “Crito” for Universalism is sent me from a bigot and stern advocate for endless misery, that I may see and believe in the horrors of an endless hell. I have also seen a copy of the “Book of Mormon,” by one Smith, an inspired gentleman of that state. The Lord it seems is doing wonderful works in this new world. This book advocates endless misery, so that the Orthodox can fairly prove the horrors of an endless hell, as you know, by the mouth of two or three witnesses the whole shall be established.

MARRIED.

At Strangville, Ohio, on the 25th of July last, by the Rev. William Wood, Mr. Charles R. Deming, of Harrisville, O., to Miss Eliza F. Aldin, daughter of Dr. Aldin, Con.

DIED.

In Norfolk, St. Lawrence Co., N. Y., on the 1st day of June ult., Mrs. Retta Safford, consort of Mr. Josiah Safford. She has left her husband with two small children, and a large number of creditors. She was cut down in the flower of life, and in the prime of usefulness. She died in the 36th year of her age. Her illness was caused by the loss of one of her grandchildren, which caused her to be temporarily ill. She died in a few hours—she was born with Christian fortitude and perfect resignation. The king of death appeared to her, and she accepted his challenge. In the church of the Living God, she has lost one of its brightest ornaments. It might well be said, she died without an enemy. The church has lost, in the decease of Mrs. Safford, a bright and shining light. For ten or twelve years previous to her death she was a firm believer in the restitution of the whole world to holiness and consequent happiness. Her religious views and feelings were so simple and honest that they made a true and earnest Christian advocate of her views.

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Sermon. No. 17.

On Capital Punishment.

By A. C. Thomas.

[Concluded.]

From the foregoing reasoning I think we may safely infer, without fear of successful contradiction, that man has no right to destroy his own life; and it is evident that a right to be delegated must first be possessed. The second general proposition is as follows:

II. Capital punishments are wholly unjust and inexpedient.

I do not perceive the necessity of enlisting on the injustice of the punishment of death, for it has been shown that no human tribunal possesses the right to punish. The rule of action with the penalty of death annexed, is, therefore, no longer a law, but an arbitrary command, an act of violence and usurpation, consequently unjust. I shall, however, waive, for the present, all the evidence thence legitimately afforded, and to the force of which my proposition is justly entitled, being confident that there is sufficient proof to establish the injustice and inexpediency of capital punishments, independent of the arguments already advanced.

1. No punishment can be just which wholly excludes one of the distinguishing features between punishment and cruelty or revenge. The death of the offender, may, therefore, be termed by propriety, "unjust punishment"—punishment, because it is designed to deter others; and unjust, because it does not design the future benefit of the sufferer.

2. Punishments to be just must be absolutely necessary. Are capital punishments absolutely necessary? Are they necessary to insure the safety of society from the repetition of a similar offence by the same individual? No; they are not. In the rude state of nature, it might have been necessary to put the murderer to death. Then, two wrongs were presented, either to permit the murderer to run at large, or to put him to death. There was no other alternative. But in the present state of civilization, the case is different. We have prisons in which to secure the criminal. We would not be dealing justly towards him, were we to permit him to go at large; provided always, his future benefit be included in our intentions. Punishment with this design, is just; without it, unjust. Now let candor decide, whether it is not better to deal justly and righteously in confining a criminal, than to deal unjustly and commit wrong in destroying his life. For, let it be remembered, that the design of the law, is to deal justly with man, in his state of nature, between two wrongs, but between a right and a wrong. It is right to punish a man, designing his good; it is wrong to destroy his life, which is not intended to benefit him. Between these rests the choice. The former is morally right, which cannot be politically wrong; the latter is morally wrong, which cannot be politically right.

3. Are capital punishments absolutely necessary to deter others from the commission of crime? I assume the negative for several reasons: 1st, Because so long as they are continued, a pardoning power appears to be necessary. The knowledge that there is such a power, naturally removes much of the terror which the punishment of death appears calculated to inspire. The impartiality of the transgressor is the consequence, when prompted by a secret hope that the pardoning power may be extended to him. Crimes are not so effectually prevented by the savagery or quantity, as by the certainty of punishment, and uncertainty induces a proportional impunity. 2d, Capital punishments are not absolutely necessary to deter others from the perpetration of crime, because we have other and more effectual means for the attainment of that object. I say more effectual, for the effects produced upon the public mind by an execution soon pass away, and are forgot; whereas, every criminal who is punished, within the walls of a prison is a standing monument of the consequences of crime, a continual reminder to the public, that if capital punishments were abolished, there would be no necessity for a pardoning power; and you present the certainty of punishment in fearful prospective to the mind of every member of community, which would have a greater tendency in preventing crime than the uncertain prospect of death itself. The punishment of death is not absolutely necessary, it is therefore unjust and inexpedient.

4. Capital punishments are unjust, because they do not admit of grades. Crimes against human laws should be estimated by the injury society sustains. Should an useful member of community kill an infant, or a decrepit pauper, would the injury sustained be so great as to justify a greater in the death of the useful member committing it? I know not. Yet he receives the same amount of punishment, as though he had murdered the President of the United States. In a moral point of view, the deed might be equally criminal—not so in the view of human laws. The physical and mental powers of man are limited. Beyond a certain degree pain cannot be endured. And hence it is impossible that human laws should in all cases administer a punishment adequate to the injury done to so-
5. The remarks of Blackstone, on the expediency of capital punishment, are deserving of serious consideration. **Though the end of punishment is to deter men from offending, it never can follow from thence that it is lawful to deter them at any rate and by any means; since there may be unlawful methods of enforcing obedience to the justest laws. Every humane legislator will, therefore, be extremely cautious of establishing laws that inflict the penalty of death, especially for slight offences, or such as are merely positive. He will expect a better reason for his so doing, than that loose one which is generally given—that it is found by former experience that no lighter penalty will be effectual. For is it found upon further experience that capital punishments are more effectual? Was it the case with the Russians before the war, or with the French during the revolution? was the penalty of death inflicted upon the males, for the murder of one, or on the females for the murder of two? Were the laws of the United States more effectual than those of any other country? These are questions that would be asked by every humane legislator.**

And yet we are assured, that neither of those illustrious princes, throughout whose whole administrations, in all the most trying and critical periods of their reigns, the penalty of death; and the latter, upon full persuasion of its being useless, may, even pernicious, gave orders for abolishing it entirely throughout her extensive dominions.

With such testimony in full view, it would seem that the question at issue should be settled to the entirety of satisfaction of every candid mind. What has been our personal observation in relation to this subject? Have we observed that capital punishments tend to the prevention of crime? No: I may venture to affirm that no beneficial result has been observable. Have they tended to exalt the standard of character? No: they have tended, on the contrary, to vitiate the public moral sense. They do violence to human nature. They shock the more dignified feelings of the mind. They induce hardness of heart, and consequent insensibility to the better affections of humanity. What would be more odious spectacle than a fellow being hung between heaven and earth, struggling in the last agonies of life, with the giant grasp of death? It must be horrible. I have never witnessed an execution. I never will, if I can avoid it. But such a spectacle cannot be otherwise than appalling. It must naturally produce an instinctive shuddering in the feelings of every spectator. And what are they benefited? Are they moral improvements? Are they impressed with the idea of transgression? Far otherwise. The crime of the offender is forgotten in commiseration of his fate. And I believe I am justified in affirming that he is looked upon rather as a martyr to the cruelty of the laws, than as the victim of justice. Reflect!

The truth is, that when men, in the heat of passion or revenge, are determined on the perpetration of crime, they pay very little regard to consequences, and if they cannot be deterred by fear of a just and reasonable punishment, they will not be deterred by a greater. Death is looked upon as a momentary pang, whereas there is something horrible in the very thought of a protracted imprisonment. Hence the assertion, that the former is the more merciful punishment. When it can be established that mercy to the criminal is the design of the laws in authorizing the infliction of capital punishment, this assertion may have some weight, but not before. Life is destroyed, because it is believed to be the greatest evil man can possibly inflict on his fellow man. But shall society be burdened with the expense of keeping criminals confined? Yes. Society is as much bound to individuals, as individuals are to society. Should the latter neglect their duty, the former would not be justified in sinning at their example. Shall we put our criminals to death, forsooth, to save the expense of keeping them? The same reason may be urged in favor of putting to death the poor, the sick, the lame, the halt, the blind. I hold that a murderer is as much an object of commiseration as a man afflicted with a loathsome bodily disease; and it is as much our duty to heal the moral malediction of the former, as the physical infirmity of the latter.

The excellent observation of Montesquieu cannot be too much admired, that "in proportion as the government is animated by the spirit of liberty, the more mild will be the punishments."—Our government professes to be solely animated by the spirit of liberty. What course, then, should it pursue in relation to capital punishment? Shall it continue to sanction this refined barbarism? Shall the spirit of liberty infuse vitality into the withering veins of injustice? God forbid. The "schoolmaster is abroad," the spirit of liberty is sounding the death knell of political and mental slavery, in the most remote corners of the earth, yet inhumanity and injustice are still sanctioned in the United States, the temple of Freedom!

I have spoken freely on this subject. I have spoken my honest convictions. My object is to call public attention to this important subject. Let humanity speak, and capital punishments will be abolished. Let justice command it, and this foul stain on the humanity of a free people will be blotted out forever.

APPENDIX.

In the foregoing pages, the subject of capital punishment is considered without relation to the testimony of the Scriptures. The object designed, was to exclude even the appearance of sectarianism, inasmuch as the distinguishing tenets of any sect or denomination of Christians should not be permitted to cast the shadow of the laws of justice and humanity, in so important a question as that of procuring the entire abolition of the punishment of death. It is deemed advisable, however, to add, by way of an appendix, a few remarks on the argument in favor of capital punishment, based on the Old Testament.

GENESIS ix. 6, "Whoso sheddeth man's blood, by man shall his blood be shed." EXODUS xxii. 23, "Thou shalt give life for life." On these two passages the argument is founded, which supposes that, as those laws were of Divine origin, they are of perpetual authority. The answer embraces many considerations:

1. The argument, if admitted, proves too much, and therefore proves nothing; for if we are bound by the Mosaic law (in which may be included the first quotation, inasmuch as the latter is evidently founded thereon,) if we are bound by the Mosaic law in any one particular, it is reasonable to suppose we should be bound to furnish its requirements. If, then, we are required, on the authority of the old dispensation, to give life for life, we are also required.

1. To keep the Passover—for the
command is equally imperative. Exodus 12. Yet in the same chapter it is said, "Ye shall keep it a feast to the Lord throughout your generations.

2. We are also required, on the same authority, to adhere to the right of circumcision. The command is equally imperative with that of shedding blood for blood. See Gen. xvi. 9—11.

3. The rites and ceremonies of the Levitical priesthood are also enjoined, on the same authority, as may be seen by consulting the books of Moses.—Yet all Christians allow that the priesthood of Aaron has been superseded by that of Christ.

4. It will be remembered that murder was not the only crime punishable with death under the old dispensation. The following are among the offences with the penalty of capital punishment annexed: 1. Murder, for which no satisfaction was to be taken. 2. Crime against nature. 3. Kidnapping. 4. If a stranger approached the tabernacle he was put to death. 5. Adultery. If an unruly ox killed a man or woman, the owner and ox were put to death. 7. Slitting father or mother. 8. Cursing father or mother. 9. Filial disobedience. 10. Deut. xxii. 5. II. Deut. xxii. 21. 12. Whosoever shall burn a child to death for gathering sticks on the Sabbath. (1st day.)

All these offences were punished by death under the law of Moses: Why was our penal code selected murder from the number? Let it be remembered that there is as much authority for murdering a child to death for gathering sticks in Saturday as there is for inflicting capital punishment on a murderer, i.e. as far as the authority of the law of Moses is concerned.

5. Our laws in relation to the punishment of death, are deficient in several other particulars, if the laws of Moses are the standard: 1. Under the legal dispensation, "cities of refuge" were appointed, out of which the murderer would be safe, not only from the laws, but from the avenger of blood. Here our "cities of refuge"? We have none.—Under the Mosaic law, there were degrees of murder. Our penal code takes a distinction, and wisely, between murder and manslaughter. Why this done? Why is not every one who sheds blood, treated as the Jewish peigner directs? 3. Under the legal dispensation, if a master killed a slave, could evade the penalty of death, by payment of a stipulated sum of money. Why is not this a constituent portion of our penal code? For let it be remembered, that there is no more authority in one case than the other.

II. The command to take life for life is evidently a law of retaliation. Exodus xxi. 23—25. "Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." 1. Why are not these requisitions obeyed by our laws? With the advocates of capital punishment, so far as their arguments are drawn from the laws of Moses, be consistent? If so, they must contend for the propriety of taking eye for eye and tooth for tooth, for these commands are connected with the command, if such it be, to take life for life. The Greeks and Romans adhered to the law of retaliation. And so far did they extend the principle as Athens, that if a man put out the eye of another who had but one, the offender was condemned to lose both his eyes, as the loss of one would not be an equivalent misfortune.

2. Jesus Christ condemned the law of retaliation. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not evil." The same passage which says, "eye for eye, tooth for tooth," says, "life for life for life." They are, therefore, united in the condemnation. By commanding us to "resist not evil," the Saviour undoubtedly intended to dissuade from retaliation, which he had just condemned. How stands capital punishment in the light of the subject? Is it not perfect retaliation to take the life of a murderer? I am not accountable for the objection, that imprisonment is as much retaliation as capital punishment, for I deny the existence of a right to inflict more pain upon an individual than will ultimate in his benefit.

3. I consider the passage quoted from Genesis, "Whoso sheddeth man's blood, by man shall his blood be shed," to be nothing more than a declaration, that the untutored passions of mankind would manifest such a result. Jesus said to Peter, "all that take the sword shall perish with the sword," Matt. xxiv. 52, which by no means implies that they are cause and effect, inevitably. Washington took the sword; he did not perish with the sword. I am persuaded that Moses so understood the passage under consideration. He represents Cain as fearing that he should be slain by whom met him. The Almighty, who was judge of the cause, instead of sanctioning, prohibited retaliation, by placing a mark on the murder.

On the whole of the foregoing argument I would remark, that Moses was the lawgiver of the Israelites. In the then rude state of society, those subsidiary laws might have been necessary, but as they were evidently founded in the principle of retaliation, which our Saviour condemned, I cannot admit as evidence for capital punishment, in the present states of society, the bloody code of the Jewish lawgiver.

The cruelty of putting a child to death for filial disobedience, the worse than savage barbarity of inflicting the punishment of death for picking up sticks or kindling a fire on the seventh day of the week, is so very repugnant to the better feelings of humanity, opposed to the mild precepts of the Christian religion, and so destructive of the ends of justice, that I marvel greatly when a bloody law of an abrogated covenant is adduced, in the present enlightened age, in favor of capital punishment.

[For the Magazine and Advocate;]

TO THE REV. JOHN PARKER, OF WEST MENDON, N. Y.

Dear Sir—The silence with which you have been pleased to treat my entreaties and requests, in a former friendly letter, on the subject of the Arminian covenants, again to the subjects therein agitated. Prompted by the same good will as formerly, I hope not to offend you, but if possible to induce you to defend the castle of Arminianism.

You will pardon me, brother Parker, if I now allude in a word or two, to a brief interview we have been permitted to enjoy, since you received my former friendly letter. You then complained of an expression, attributed to you in said letter, which you did not make, and I really hoped you would have corrected it ere this, with your own hand. But this you seem unwilling to do. During the interview above mentioned, you signified that "you believed it your duty to oppose Universalism as far as possible" and made me a conditional promise that you would attend to the subject, and tell how I might understand certain "passages of scripture in accordance with your views of limited salvation." But it seems you have not yet found time to attend to the subject. Allowing you to be sincere in making the above remarks, how can I satisfy myself with the silent contempt with which you treat my letter? If you are sincerely determined to oppose the doctrine of reconciliation to God, why not come forth like a man— oppose the foregoing sentiment, and defend the Arminian castle with a dauntless how, in an open and fair field?
Were I to take the course you do, brother Parker, I should look upon myself as acting a most contemptible and cowardly part. When Universalists attend your meetings, where they have not liberty to defend themselves or their faith, nor even to withdraw without censure; you are active in denouncing them as heretics, axiers, &c. Now this looks like combating a man when bound hand and foot, whom you dare not meet on equal and honorable terms; for when respectfully invited before the public, to speak in the columns of a journal, attended with no expense to you, save a trifling postage, you shrink from the field, and thus tacitly betray the weakness of your cause, or want of courage in yourself. Now, brother Parker, I did esteem you more of a man than this indicates; and I really hope you will prove yourself so ere long.

Were you to oppose Universalism through the medium of this paper, your arguments would be read by Universalists, the very people to whom your opposition ought to be addressed. But probably your congregations are not generally more than two-thirds of that faith, and consequently, your declarations are more than useless to the reformer. Consideration, therefore, seems to say, write, brother Parker, write and publish.

Even your own influence and respectability, measurably depend upon your taking this course. I should think it very natural for your hearers to say, "Why, our preacher seems to be powerful against Universalists, when in the desk, where none are allowed to oppose him; but he has not courage it seems to meet even his junior, face to face, in a fair and honorable way." Do you never think of this, brother Parker?—For myself I am sure I would never be guilty of showing my head in the sacred desk, with such an imputation against me.

Yours, &c.

S. W. Fuller.

Clinton, August 6, 1830.

ORTHODOX PETY.

Br. Skinner—If you think the following statement of facts, will subserve the interests of the cause of truth and righteousness, it is at your disposal. The circumstance is of a novel character, and serves in a good degree to illustrate the spirit of those

"Pious godly folks,
Who feed on pastures Orthodox,"

and who, under the specious pretence of love for perishing immortal souls,

hesitate not to hurl with vengeance their diabolical shafts of malice, at the defenseless head of innocence and youth.

The self-righteous, marble-hearted bigot, who was the principal actor in the following scene, deserved most richly deprived of his sight before the public, as an object of scorn to every good man. He seems to be precisely one of those individuals, of whom the poet has said,

"They tak' religion in their mouth
And talk o' mercy, grace and truth,
For what? To gie their malice a shout.
On some poor wight,
And hunt him down o'er right and ruh.
To ruin strait."

The circumstances to which I have alluded are the following. On Thursday last, Edward Blakeman, a fine appearing young man, and an apprentice to Mr. B. Case, was arraigned before Mr. Justice Cole, on a complaint, for "disobedience of orders," preferred against him by his master; who you should understand is a zealous member of the Methodist communion in this city. On an examination of the facts in the case, it appeared, that the said apprentice had been guilty of the awful crime of declaring, (most heretically to be aware,) that he did not believe in a lake of fire and brimstone, for the wicked in another world. Whereupon, the bowels of this "godly man" were moved with compassion for him, and knowing that "the prayer of the righteous availeth much," all heretic as the young man was, he resolved to pray for him, if peradventure he might prevail on the Lord to forgive him this sin of unbelief. Accordingly, in the family devotion, he was singled out as a special subject of prayer, and with all the charity, for which those "pious souls" are so distinguished, represented as in a most awful condition, and quivering on the brink of endless woe. Thus the kind man showed how much better he loved the soul of his apprentice than the Almighty did! But in the plenitude of his love for the soul, he did not appear to care much about the body, save only to let him know that "affliction and bonds awaited him." The young man, it would seem, was not willing to hear so many benevolent prayers for his special use and benefit. He therefore resolved to withdraw himself from the room, but was compelled to remain, by the use of divers bowel, to whom he was commonly attached to doors, to prevent thieves from breaking through and stealing.

But the righteous saint's patience was now to be tried to the utmost. And,

"To make his sorry case the sadder,
On compelling the youth to kneel that he might receive the benefit of his prayers, the obstinate heretic absolutely refused to bow the knee to Baal, and said he could not in conscience kneel to hear such prayers. Whereupon the wrath of the "holy man" began to wax warm—he was filled with the most pious indignation, and after divers hard speeches, he most religiously arraigned him before the police Magistrate, then and there to answer for his deeds. As this was the only offence with which the young man was charged, the Magistrate released him with a reprimand.

I have written this hasty sketch in a style rather ironical to be sure, but the facts herein related can be relied on as substantially correct. I make no comment, only saying that the above is a fair specimen of Methodist charity in this city.

Yours sincerely,

L. D. W.

Albany, August 9, 1830.

[For the Magazine and Advocate.]

AN ORTHODOX TRUTH!!

The writer being a constant attendant of "Tuesday evening prayer meetings," called by the orthodox at N—w—h, had the following truths stated by a Rev. N—C—C, for which I wish to give him credit, honor and praise. He was then addressing the congregation upon the subject of death, which was brought to mind by the dangerous illness of one of the young men of the village, who, as they style it, is an "impenitent sinner." The preacher thus addressed them:—"We do not feel on this subject as we ought; we do not really believe that if this young man should die in the state which he now is in, that he would be eternally miserable—if we did, we should not be as easy and calm about it as we are, we should feel greater anxiety, and act with a great deal more vigor. Only think what an effort we should make to save an acquaintance of ours, if he was unable to walk, and in a house which was nearly enveloped in flames! The fact is, we do not believe it, or we should act more spirited." Right, thought I. It is the best reasoning I have heard from an orthodox Presbyterian for some time. The fact is, if they did really believe as they profess to believe, it would make them very miserable, unhurt to live—unhurt to die.

Observer.

The census of Baltimore, which has just been completed, gives a population of 90,519. In 1820, it was 63,783. Increase in ten years, 14,732, or nearly thirty per cent.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

MAGAZINE AND ADVOCATE.

UTICA, SATURDAY, AUGUST 21, 1830.

RELIGIOUS NOTICES.

The next Quarterly Meeting of the Genesee Association of Universalists will be held at the village of Alexander, (Genesee co.) on the last or fifth Sunday in the present month. A punctual attendance of ministers is earnestly requested.

The Franklin Association will be held at Genesee, Vt. on the last Wednesday and Thursday in August last.

The Chicago Association of Universalists will be held at Shehequin, Bradford co. Pa. on the last Wednesday and Thursday in this month.

The Hudson River Association of Universalists will be held at the city of Hudson, on the 2d Wednesday and Thursday in September next.

The General Convention of Universalists of New England will be held at Lebanon, N. H. on the third Wednesday and Thursday in September next.

The Cayuga Association will meet at Genoa, on the first Wednesday and Thursday in October next.

The Genesee Association, at its last annual meeting, adjourned to meet at Albion, Orleans co. on the second Wednesday and Thursday in October next. [We have just received a letter from Br. Whitnall, requesting us to notify, that it will be held at Geneva, at that time. Whether he has made a mistake as to the place, by reason of not having the season for it, or as an after place of meeting of the same order, we are unable to say. Will Br. Whitnall, or some other one who knows, inform us? — Ed. Mag. & Adv.]

CHANGE OF APPOINTMENT.

Br. S. W. Fuller's appointment at Nankin is altered, postponed from the last Sunday in this month. A meeting in September. This change is to enable Br. F. to attend the Chicago Association.

Br. S. R. Smith and S. W. Fuller expect to attend the Chicago Association at Shehequin, Pa. and to spend the first Sunday (the last in the month in Genesee.)

THE CONTEST TO BE RENEWED.

"The Maine Conference of Congregational churches recommended at their late meeting, the circulation of petitions to the next Congress, relative to Sabbath Mails." — Ch. Mirror.

So it seems Congress is again to be flooded at its next session with new petitions, from these restless master spirits of Orthodoxy. They are determined not to take no for an answer, but to carry their designs by siege, if they cannot by storm! They have waged war with the liberties of the nation; they are bent on carrying into effect their sectarian schemes, and uniting Church and State at all hazards, Congress votes no notes. How many thousands of dollars have these petitioners already cost this nation! and how many thousands more are they to cost us it is impossible to tell. They are not content to draw from the purses of every man, woman and child in the Union, to fill their coffers with funds for sectarian purposes, but they must even employ the councils of the nation and take up their time, which daily costs the country an immense sum, to pay for it, declaring whether the United States shall be governed by the Calvinistic clergy, or be allowed to govern themselves. We think Congress would be justified hereafter in treating those petitioners for the stopping of Sunday mails, with perfect and entire neglect. They have been treated with respect until they have proved themselves no longer worthy of it; i.e. in their petitioning and sectarian character. Should the contest again be renewed we trust we shall "As we will our part: there all the honor lies."

MORE PREACHERS.

The "Gospel Herald" gives information that Dr. J. G. Phieffer, of Union co. Pa., J. D. Coleman, of Philadelphia, and Samuel Wild, late of London, now in New York, have recently commenced preaching, and determined to devote themselves to the holy cause of intellectual emancipation, to the promulgation of "good tidings of great joy unto people," etc.

"The Trumpet" informs us that Josiah Y. Fine, a learned and biblical scholar, of Harwick, Mass. has lately delivered a discourse entitled "Reasons for being a Universalist," and bids fair to make an eminent preacher of the "faith once delivered to the saints." May the Lord make them all faithful, and eminently useful in disseminating the knowledge of the truth in our land.

INCOME OF ORTHODOX SOCIETIES.

The N. Y. Observer copies from late London Magazines a table showing the names, time when established, and annual income of 33 different societies in England, most of which are under the control and managed for the benefit of the orthodox sects in England. The Editor then annexes a table of American Societies, with a statement of their annual income for the last year. Here it follows:

<table>
<thead>
<tr>
<th>Societies</th>
<th>Income</th>
</tr>
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<tbody>
<tr>
<td>American Bible</td>
<td>$170,067 for the year 1829-30</td>
</tr>
<tr>
<td>Am. Bd. of For. Mis.</td>
<td>109,288</td>
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<tr>
<td>Am. Sunday School</td>
<td>20,000</td>
</tr>
<tr>
<td>American Tract</td>
<td>100</td>
</tr>
<tr>
<td>American Home Mis.</td>
<td>33,699</td>
</tr>
<tr>
<td>Am. Colonization</td>
<td>20,295</td>
</tr>
<tr>
<td>Am. Baptist Mis.</td>
<td>18,061</td>
</tr>
<tr>
<td>American Methodist</td>
<td>13,195</td>
</tr>
<tr>
<td>Boston Tract</td>
<td>12,395</td>
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<tr>
<td>Bresbyth. Board Mis.</td>
<td>12,839</td>
</tr>
<tr>
<td>American Episcopial</td>
<td>10,827</td>
</tr>
<tr>
<td>American Ref. Dutch</td>
<td>4,064</td>
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<tr>
<td>Total in one year, $335,377.</td>
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Yet these societies are all crying for more money! more money! And of these twelve societies there is but one that can properly be called a Benevolent Society, or said to be free from sectarianism, viz. the American Colonization Society.

But, reader, the above named twelve are but a small part of the orthodox societies in this country, which ask for your cash. When will they say, "enough?"

Some of our subscribers at Albany complain bitterly of the treatment they receive from some of the Clerks in the Post Office in that city—say they frequently cannot get their papers for some days, and sometimes not for weeks, after they arrive there. A little caution in that office may possibly be service to the "keeper." This is now the first time we have received similar informations from that place. The papers for that office are all regularly mailed, either on Friday evening, or Saturday of each week.

We cheerfully give place to a few words from Dr. Bowen; and can only say, in relation to the subject of it, that if there were any mistake, it is attributable, not to us, but to the Baptist paper from which it was taken, or to the person who furnished the account for that statement. We are always glad to correct any erroneous impressions which may have been imbued either from this or any other paper.

Mr. Skinner.

Dear Sir:—The case of Mrs. Herkimer, of Exeter, Ohio, is contained in your last, I fear is erroneously stated by your correspondent the Baptist. She was a neighbor of mine at German Flats and was attacked about a fortnight after the birth of her child with puerperal insanity, a malady not uncommon, and in her case, as in almost all others of the kind, not attributable to discovered or accidental causes. I have taken this liberty with you, knowing you desire at all times to ascertain the truth of such public statements whether favorable or not to your religious sentiments.

Respectfully and sincerely yours,

A. W. Bowen.

"THE BOY WHO SOLD JONATANS.

Perhaps you may not all have heard of the little poor boy in Liverpool, in England, who brought two pounds (nearly nine dollars) in a little penny box, to the annual missionary meeting, and desired the treasurer to devote it to missionary purposes. When inquiry was made as to how he had obtained so large a sum, it was ascertained, and made known to the audience, that he received the money in the following manner. He had saved up his earnings for two weeks, to feed his pigs. A neighboring female seeing him go barely clad, said to him you must have money in your box to buy clothes? His reply was, "Shall I rob God?" He had set apart half of his earnings to procure necessaries, and the other half he had shipped into a close box for the Mission!"

The above is published to the world with that shameless and unblushing impulse that generally characterizes Calvinistic publications. The design of it is, to gull little children out of their money. No matter how poor and destitute they are. If they have not even clothes to the back, they are called on to give, to replenish, what is profanely called, "the Lord's treasury," but in reality, the swindling box of priests. The expression put into the mouth of the little boy, "Shall I rob God?" is blasphemous, as here used; for its significance is, shall I withhold my money from these sectarian, money-loving priests? If this story were true, we should really think the orthodox would have self-respect enough to keep it from the eyes of the world, and not blazon it abroad to their own disgrace. But so far from considering it, as
Extract of a letter to the Editor, from Br. Franklin Langworthy, of St. Lawrence co. dated July 24th, 1833.

The doctrine of Universal Benevolence prevails greatly in this county. The number of hearers to the sermons of the advocates of this sentiment is equal to that of any other preachers, and they are so numerous as to be heard last year, as well as at previous times. The people in many places seem determined to rise in their strength, and break the chains of superstition and tradition with which they are bound. We have a class of people, who, according to the prophecy of the Prophet, shall be snatched out of the midst of their oppressors, and who are now in the midst of the world, working to free themselves from the yoke of oppression, and preparing the way for the coming of the Saviour of the world.

Speaking of the deleterious consequences of ascribing the power of working miracles to any class of men, I can heartily commend it to the Society for the Propagation of the Gospel. I have seen, with great gladness, the way in which they have worked to promote the spread of knowledge and religion. It is wonderful to think of the way in which they have been able to do this, and to see the effect it has had on the minds of the people.

To the Editor of the Magazine and Advocate.

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REV. 2. 11. "He that overcometh shall not be hurt of the second death." This passage is the next in the series of promises concerning the blessings of the vineyard, now that the vinedresser has promised to appoint new vinedressers, &c. He commanded to write unto the churches in Asia.

The Spirit here represents, acknowledges the purity of the churches in their primitive state, but in most instances considered them for a partial apostasy; and exhorts them to repentance, and a faithful perseverance in the cause of virtue and godliness. He pours out the awful consequences of their declension, and the blessings they shall receive on the promise, that he observes their exhortations and commandments.

The respective churches are addressed as a people, and accused of having partially left their first love, &c. They were threatened, in case they did not repent and do their first works, with sure punishments, but such as he feared did not promise that reward. The punishment threatened was no less than the pains of the second death, which consisted in "fighting the Lamb the sword of God's mouth—removing their church (denominated the candlestick) out of its place—the coming upon them as a thief in the night," &c. see chapters 2 and 3.

The Spirit, speaking the apostasy of the churches, observes, "He that overcometh shall not be hurt of the second death. This implies that they were to be some of the "remnant," "remain faithful unto the end"—maintain their integrity, and preserve himself free from the contamination of moral evil, so that when his Lord came, he could say, "I knew thee, &c." He had a good conscience, &c. to be prepared for the destruction of the Jewish polity, the abrogation of the ceremonial law, and the annulment of the first dispensation. It is of special interest to observe that this promise is made to the church in Philadelphia as "a new heaven and a new earth wherein dwelleth righteousness," alludes to the introduction of the gospel covenant under a new ecclesiastical and state polity. In that order, a new covenant (or a new heaven and a new earth) he hath made the first old: now that which decays and waxeth old, is ready to vanish away. And this truth and its final consequences were judged according to their works. When every man was judged and rewarded according to their respective deeds, giving to all such as hidden manna—whites stones—new name, &c. and giving all those who held the truth in unrighteousness, and disobeyed the gospel of God, into the lake that burns with fire and brimstone, may be ascended by reading the 16th chapter of the book of Revelation, verses 27, 28. for the son of man shall come in the glory of his Father with his angels, and shall reward every man according to his works. Verily I say unto you, &c. shall not taste of death, till they see the son of man coming in his kingdom. Death and hell therefore delivering up their dead, is a symbolical expression, used to represent the epoch mentioned by Dan. 12: 2. "When many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;" and is an idea corresponding with John 5: 25, 29. "Marvel not at this: for the hour is coming in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

"If am the resurrection and the life," saith Christ. Now who came forth from the grave of ignominy, sin, and unbelief, during our Lord's ministry, to trust in the gospel, and to receive the tokens that worked correspond- ing with their profession; the same had the promise of entering into life, entering into the rest of grace, the eternal peace, the unceasing bliss of heaven. &c. See Matt. 18: 5. Mark 5: 42-47. Matt. 25: &c. The which implies the enjoyment of the Messiah's reign. Now when he came to his own, and delivered his people from their graves of oppression, who had heard his voice and persevered in well doing faithfully unto the end when he shall come forth unto Christ, (the resurrection and the life) or to the participation of the glory of his reign. And the faithful shall be brought forth from their graves of carelessness, indifference, their unbelief, or extraordinary folly, to receive their reward according to their deeds, came forth to the resurrection of damnation, for whomsoever was not found written in the Lamb's book of life was cast into the lake of fire.

Therefore the casting of death and hell into the lake of fire, from their pretensions, me- their esterwise represents the consuming or destroying him who had the power of moral death, and his insepurable associate; that hereafter, until the thousand prophetic years had expired, Jesus might reign peaceably in his empire without being assaulted or disturbed by these foes to the happiness of man—and is the second death, being a destruction in the relentless conqueror: for when he shall have expired upon his own arrow, then there will be a death to death. L. S. 

The Crisis. No. 5.

There are other things that ought to be noticed. Of those ideas, the principal one to which I intend to devote this number, is the missionary station at Creek Path. I will first quote from the missionary's own state- ment that "This station, besides a small fund, procured from the fruits of their own labor, with which they designed to procure a library." [A very worthy object—worthy the attention of Christian people. The missionaries are to be looked to as the object of the American Sabbath School Union. They were highly gratified with the object, and one of the boys made a motion, which was most cordially approved by all of them, to give the money, amounting to ten dollars, &c. and said that money for useful books and collect them into a library! They, in their eagerness, grasp all they can get from rich or from poor. The amount of the subscription was twenty-two dollars, which the whites sent to the tawny Creeks, and when they get there, they beg of the Creeks to send to the whites. How pitiful! They are not money-consumers, as the sellers of goods. They are beggars in disguise—disguised with a good name, but have a bad intent. Under the presence of serving God, the beg of Peter to re- necessitate God, the beg of Paul, they come to Paul they beg of him to relieve the neces- sities of Peter—and when they get the mo- ney, they throw it among themselves without giving it a. But then they say they have pure inten- tions. (Query?) Thus between the two beg- ging places it is reasonable to suppose that they have got a reserve, and what they intend to do with the contents, or for what they use it, they best know. Sometimes they collect the small sum of 500,000 dollars—half a million! and deposit it in the bank. Such amount they did deposit three years ago, when the begging system was in its infancy. Under the improved method and advanced state of beggary, they no doubt are enabled to make much heavier depo- sites. I hold myself pledged to shew, and will show if required, from the statements of the Tract Society, that they have the value of thirty years' collection in a single property, after paying off all their debts! The interest would amount to two thousand five hundred dollars a year. The money is used to estab- lish an engine of power for a penny Tract Society to hold. If the Tract Society have funds to that amount, what immense funds other more enlarged soci- eties of the orthodox must possess.
SAACRED TLYRE.

[For the Magazine and Advocate.]

ODE.—TO THE RISING SUN.

Half: emblem of imperial truth,
Thy radiant beam: the joy of youth.
That wakes to view the scene:
O, who can less chant a song.
While such bright beauty wakes along
Mountains, and valleys green.
Now swift thy beams are mounting high,
And wafting o'er the varying sky.
Light, blushing red and gay:
Wake every songster of the groves,
Awake each voice of praise and love,
And sing approaching day.
He comes! the heights are ting'd with red,
And darkness now, and tears are shed,
And light and joy aloud.
Light's blessings thus, without respect
To vessels chosen, or elect,
Are felt by all around.
So when the ballow'd light of heaven
Was to the blest Messiah's giv'n,
To cheer benighted man,
Transgression's gloom was brush'd away,
And dawnings of immortal day.
For Adam's race began.
For Jesus, Is'r's! gl'ry bright,
Diaspels the shades of Fagan night,
A triumph over death's domain.
And every mortal care!

S. W. F.

BLACK LIST.

As was promised in our 31st No. we publish below a list of those unworthy wights who would swindle us out of our dues. We shall re-publish them from time to time, prn nos., at prn house prices; and err long add several more.

Capt. Ehrensen Watson—Claremont, N.
H. left the place without notifying or paying the Editor—Dr. 14.25

Erastus Watkins—Renam., N. Y. stopped taking without paying—$2 50

Potter Browning—Greenbush—left the place, do.

Joseph Jessup, and Alfred Murray—Schenectady co. each indebted $3 00

David Beil—same place, do.

Simpson Newcomb—Shaker, Clinton co.

J. G. Gregory, Wm. Hammond, Jr., Jethro Reed, and Reuben Bedell—Genesee, N. Y. stopped taking without paying—indebted each $2 00

Capt. Guy C. Merrill and Orange Butler—Genesee, Orleans co. do. do. indebted each $1 25

And several others—same place, do. do. 10 60

A. R. Town—Clarence, Erie co. do. do. 12 50

O. E. Fay, G. S. Pierce and John Brown—Sacket's Harbor, do. do. 1 00

Of this month, a traveller called upon him, desiring to tarry over Sabbath, not wishing to travel on the Lord's-day. He had with him a wife and two children, the youngest from 1 to 2 years old, as he should judge. He said the traveller had a bundle of religious tracts, which he distributed for the good of the public as he said. An "upper room" was made ready for the accommodation of the traveller and his family, who took possession of it. A gentleman (the Rev. Mr. Safford, a Presbyterian or Congregational minister, who said he resided, or had resided near Buffalo, and was then on his way to Charleston, South Carolina) in giving his youngest child what he denominated "a Christian christening," whipped it to that degree that he, Mr. Robinson, was under the necessity of interfering, for fear he would kill it. He had five spells of beating the child in the short space of one hour, which occupied a great share of the given time.

Mr. Robinson said it was with reluctance that he interfered, on account of his keeping a public house—he suffered the abuse longer on that account than he otherwise would. But after remitted solicitations by neighbors that were in, and feeling it his indisputable duty, he at length forced the Rev. gentleman beating the child any more in his house.

We should not be disposed to name this act of barbarity, were it not for the anti-christian spirit by which Mr. Safford was possessed. We advise Mr. Robinson that he "do him and his house all the injury in his power!"

Mr. Robinson is a man who is thought to be constant and steady. This is his character by all who know him. Hopkinton, July 30th.

B. HICKCOX.

DIED.

In Limerick, Jefferson co. on the 13th inst. Mr. SIDNEY GRISWOLD, aged 53 years. This worthy citizen was in high esteem for his genial and benevolent character. His death therefore was a very unexpected, as well as very severe affliction to his friends. He was engaged in marriage to a young lady, who attended the church at his house, and was about to remove to the village of Brownsville, on the 14th inst. His parents (residing in Turin) were also present at his funeral. Being satisfied of the impartiality and eternity of the divine government, he fully convinced of the correctness of our Saviour's words, "Sufficient unto the day is the evil thereof." Mr. G. calmly closed his eyes in death.

THIS PAPER IS PUBLISHED WEEKLY, ON SATURDAYS, BY DOLPHUS SKINNER, EDITOR AND PROPRIETOR.

TERMS.—To Mail and Office Subscribers, $1.00 per annum, in advance, or $2, if not paid within three months of the time of subscribing. No subscription received for less than one year, unless the money paid in advance, and we pay for all subscriptions. Agents and others, paying for eight copies, are entitled to the above privileges. All copies, if not paid for at the office, are deducted, and the Editor, must be paid, or free. (To Village Subscribers, who receive their papers by the Post, $2 per annum, payable half-yearly in advance.

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COMMUNICATIONS.

[For the Magazine and Advocate.]

ESSAY ON THE SECOND DEATH—No. 6.

Rev. xx. 6. “Blessed and holy is he that hath part in the first resurrection: and there shall be no second death unto them; but they shall be priests of God and of Christ, and shall reign with him a thousand years”—comes next to be considered.

It is a common opinion among christians, that when the anticipated glorious morning of the millennial day shall dawn on a benighted world—when the Jubilee trumpet shall blow its mighty blast, announcing the approach of the long wished for season, Jesus, with such of his saints as are found worthy to have part in, and have attained to, the first resurrection, having assembled into a holy throng, will egress out of the city of Zion, and in the heavenly chariot descend to earth, escorted by the seraphs of light, to take possession of the throne of government, and wield the sceptre of universal dominion; whilst the residue, who have “gone the way of all the earth,” shall remain in their graves until after the thousand years of his reign have expired. To this idea I must beg leave to object: because it is diametrically opposed to the process of the resurrection, as described by St. Paul and all other sacred writers. According to his relation, “we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed.” “The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, (not we who are dead and live not again) shall be caught up together with them to meet the Lord in the air.”

But even were the prevailing opinion correct, it would not prove as supposed, that those who had not a part in the “First Resurrection” should not be blessed in their turn: for should this be the case, then none would be so happy as to be made the recipients of divine favor, but such as have been “beheaded for the witness of Jesus, and for the word of God.” See ver. 6.

Resurrection is a term used to represent the resurrection of exanimate things to life and activity; and is generally applied to the restoration of man from the grasp of death and the power of the grave, to the possession of the principles of immortality. And in the same manner as death is used to convey an idea of man’s moral condition, when sunk in desolation and depravity; the resurrection may be employed to express his restoration.

It is an acknowledged proposition that purity, and degenerated into the lowest state of moral corruption, he may arise from the death and grave of pollution, become reformed, and ascend the hill of righteousness, till he reaches the summit of characteristic virtue and relative holiness—and scripturally, this moral regeneration is denominating a resurrection from death unto life. “You being dead in sins and the uncircumcision of your flesh, hath he quickened (or made alive) together with him, having forgiven all trespasses: buried with him in baptism, wherein ye also are risen with him through the faith of the operation of God, who hath raised him from the dead.” Col. ii. 11, 12.

As man realizes the pains of moral death during his earthly pilgrimage, and may obtain a resurrection therefrom, prior to his passing the ordeal of dissolution, I consider it not inconsistent with the principles of reason, nor incongruous with the oracles of revelation, to give it the title of first resurrection.

First Resurrection presupposes a second: and, individually speaking, having obtained the first in this world, we can look by an eye of faith to the regions of immortality, and contemplate upon the participation of the second; which will be experienced when “this corruptible shall put on incorruption.” But if the resurrection to life in a future world, constitute the first resurrection, where will they be able to realize the second? Blessed and holy is he who hath part in the first resurrection. They are holy; for they are raised from the loathsome miry pit of iniquity, to the eminence of righteousness—they crucify the old man with his affections and lusts, and put on the new man which is made after the image of God. They are blessed: for “great peace have they who love God’s law, and nothing shall offend them.”—“The work of righteousness shall be peace, & the effect of righteousness quietness and assurance forever”—while the wicked on the contrary have “no peace” day nor night “saith my God.” While the measures of irration and lead them to the vale of tranquility, where she lulls them to repose in her bower of ambrosial sweetness; vice conducts her deluded followers through the thorny mazes of imprudence and folly, to the precipice of destruction, when she hastily plunges them down the awful steep, to wretchedness and woe.

The text and context seem evidently to allude to some momentous period in the history of the world—some particular epoch of time; and to the development of its particulars and the illustration of the subject, I shall now attend.

As the Apocalypse is allowed to abound with figures, types and metaphors, should I deviate from the literal import of the letter, it is presumed I shall be pardoned for the liberty taken.

The 19th Chap. contains an account of the marriage of the Lamb. “And the voice, as it were of a great multitude, said, let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready.” In the 21st Chap. it is said, “the holy city came down from God, out of heaven prepared as a bride adorned for her husband.”

The holy City, otherwise called the New Jerusalem—the Lamb’s wife, is al-
lowed by all denominations of christians, to signifie the church, and might be proved by reference to Gal. iv. 24—26, and to Eph. v. 24, 32.

Where the nuptials were celebrated, we learn from an appeal to the gospels. In the 24th and 25th chapters of Matt., Jesus gives an explicit account of his second coming, affirming in language unequivocal, that the specified time of his advent should be in the then generation at which era the kingdom of heaven (or gospel reign of Christ) should be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. In Luke xii. 36, speaking of the same event, he observes; "let your loins be girt about and your lights burning— and ye yourselves like unto men that wait for their Lord, when he will return from the wedding." The time therefore when the nuptials of Christ and the church were solemnized, seems to be none other than that august moment when he came into the glory of his father, attended by all his holy angels, and signified that remarkable epoch, when he came to abrogate the ceremonial law and Jewish polity— to introduce the gospel dispensation, and establish his kingdom with power.

At or about this season, the heavens being opened, a white horse was presented before the vision of John, and and True—He judged in righteousness, and made war— and from the titles, Word of God, Lord of Lords, and King of Kings, which were ascribed to him, we learn that he was the Christ, the bridegroom. See verses 11, 16.

The beast and the kings of the earth with their armies gathered together, to make war against him that sat on the horse and his army. Verse 19.

This contumacious struggle was decided in favor of the royal King, and the victorious chieftain took his captive prisoners—the beast and false prophet, and cast them into the lake of fire and brimstone. Verse 20.

The false prophet signifies the false teachers, who led astray the people from the simplicity that is in Christ, by their pernicious principles, vain philosophy, idle extravagances, and fabulous traditions.

The beast which stands so prominently conspicuous in the book of Revelation, is obviously emblematical of the character denominated in some of the epistles, anti-christ, and stands as a representation of the combined powers which concentrated their forces to overthrow the religion of Jesus; for anti-christ is a name assumed to personify whatever is contrary or opposed to Christ, or his gospel; and is a distinguishing appellation given to such as professed the name of Christ, and taught erroneous principles. See 1 John ii. 18, 22—iv. 3. 2 John 7. And we know of no other character that assembl'd his forces with the kings of the earth to wage war with Christ.

When these and some other events had been witnessed, then appeared the souls of them that were beheaded for the witness of Jesus, and for the word of God, and they lived and reigned with Christ a thousand years. Chap. xx. verse 4.

Here a metonymy is introduced, in which Christ and his servants are used to express the cause espoused. This paragraph & context contains an account of the powerful efforts of Jesus and his disciples, to sustain in the cause of Christianity against the attack of their mighty competitors; as well as their success and triumphant victory over their enemies—and when they had vanquished their foes, Jesus and the holy martyrs lived and reigned, (not personally indeed, but in spirit.) Their names, which kindled the fire of energy in the bosoms of their followers, and inspired them with ardor and zeal to maintain the cause they had espoused; being engraven on their memories, the these holy servants, who characterized the disciples of Jesus in the after generations. Hence, characteristically, they lived and reigned in the persons of succeeding christians, of which some having overcome the adversary, Christianity became the prevailing religion, and the broad pavement of mental freedom waved triumphantly in air. This was the first resurrection of the church after her apostasy.

As has been previously observed, the church was first spotless: but she left "her first love" partially apostatized from the true faith, ("for that time could not have come, except there had been a falling away first") and died in trespasses and sins: But when the moral and political earth was convulsed to the centre—when Jesus gathered out of his kingdom, or church, all things that offended or did iniquity, and restored his bride from her debased condition, to the high altitude of her pristine excellence and virtue, then she appeared in all her native loveliness, as a bride adorned with all her jewels. This was the first resurrection the church ever witnessed; and blessed were all such as had part therein.

1. Because they escaped the fiery indignation which was poured out without mixture upon the perverse and refractory. 2. Because they entered into rest, and enjoyed all the satisfaction experienced in a belief of the truth, and well doing.

"Over such the second death had no power." The church after the reformation, was composed of those characters, who remained "faithful and true unto the end," and such as repented of their ungodly deeds which they had unlawfully committed. And as they were to be preserved from harm by the means appointed, when the overflowing scourge—the vengeance of God, and severe judgments of heaven, that were coming upon that numerous people, were meted out to their contemporaries; "so the second death had no power over them."

But an objector will say:—"that such as have part in the first resurrection, shall be priests of God and of Christ; and therefore the interpretation given, cannot be correct." Priests under the Mosaic economy were such characters, as were appointed to the office of offering sacrifices and administering the ordinances of divine service. The Jews as a people, being the only nation selected and ordained of God to attend to the things of the sanctuary, &c., and consecrated to their worship and praise, under the legal dispensation, were denominated in a manner, true believers being sanctified by the faith under the gospel dispensation, are considered as a body politic, or religious compact, an holy people, out to the only sacrifices required in the covenant of grace, are devotion, righteousness and praise, so the church of the Redeemer constituted of members, is denominated an holy priesthood. See 1 Peter ii. 5—9. This makes the text and subject easily to be comprehended and understood.

Much more might be offered to justify the foregoing remarks, and confirm the truth of the assertions made in the above essay—but the writer deems it needless. The reader will examine the ideas advanced, and if he finds them consistent, he will expatiate and enlarge at his option. The sentiments are original in the author, and as such he presents them to the public, wishing to be corrected if he be in an error.

L. L. S.

[For the Magazine and Advocate.]

HUMILITY.

There is perhaps no characteristic in the followers of our Lord and Master, which so nearly and emphatically resembles their Divine Redeemer, as true
Christian humility. It is in direct opposition to pride and selfishness. All haughtiness of heart flees before it, and it raises, in fact, its humble votaries to a participation of that heavenly joy, flowing from a near and dear relation to him who died on Calvary.

To know that we merit nothing, is not very degrading; because there is more consolation to be derived from love and gratitude to God, than from pride or selfishness.

But what is there existing that opposes this heavenly feeling of humility? There is a principle which throws the cold dart of death to its very bosom!— and this principle is "salvation by works."

But the question may be put in startling capitals, Who believes this doctrine? (Anx. mildly, our orthodox neighbors. They will undoubtedly deny it, but let us see. They tell us we must "repent and believe on the Lord Jesus Christ, or we shall never be saved in a future world. They declare we must "work out our salvation (meaning eternal salvation) with fear and trembling." They say we must join the church, and follow Christ by baptism, or we can never reign with him in heaven. Now the plain import of all these sayings is, work for it, or you shall never obtain it. And what is the consequence? We must attempt to purchase our eternal happiness by our own feeble exertions on earth. Gracious Heaven! if I had no hopes but in these, I should be orthodox, most assuredly, and believe in a state of endless punishment.

We owe certain duties to our heavenly Father, and there are reasons for these duties. But to say that our eternal happiness is made conditional by the performance of these duties, is, I think, unreasonable and absurd.

Happiness in this life is the natural and absolute consequence of good and virtuous actions; and happiness in a world to come, is the natural and absolute consequence of God's eternal and unchangeable love to his children, through Christ our Redeemer. But still we have duties to do. God is our Creator, and we should reverence him. He is our Father, and we should love him. His requirements are just and holy, and we should obey them. But not from the selfish expectation of meritting heaven by it.

To illustrate the inconsistency of the doctrine which I have mentioned, I will subjoin the following SYLLOGISMS.

Either salvation is by works or by grace. But St. Paul says, "by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Therefore salvation is entirely the gift of God.

Again: If salvation is entirely the gift of God, then all mankind are on equal footing as it regards their salvation.

If all mankind are on equal footing as it regards their salvation, then God must be partial if he saves one and not another. But St. Peter declares, "of a truth I perceive that God is no respecter of persons." Consequently he will never save one of his children, and damn another to all eternity.

C. I. W.

POOF OF INSANITY.

Boonville, Aug. 7, 1830.

Br. Skinner—I understand that Mr. Kneeland is travelling through the western country, giving lectures on his new system. I was informed by one who heard him, that he began his discourse on one occasion, by observing that what he had to offer was of the utmost importance, viz: knowledge, truth, and imagination. He observed in the first place, that faith, or belief, was nothing; for we could not know any thing we had not seen. "Although," he observed, "yet I do not know to-day what I do not know, therefore I do not believe there is such a place as New York." "I do not know there was such a person as Jesus Christ." Why? Because I never saw him. And if I had, I do not know it now. He therefore does not believe in a God, because he never saw him.

A person that is capable of believing anything, on good evidence, I think will want no further proof that poor Mr. Kneeland is insane. O may he share the pity and sympathies his misfortunes are calculated to excite. He really reminds me of the anecdote of the young woman wishing to visit a lady of distinction, who inquired of her mother what she must say. Her mother informed her she must inquire about the children; which she did, when she arrived at the house, in the following singular manner:—She says to the woman she went to see, "Did your mother ever have any children?" "To be sure," was the reply, "or how do you suppose I could have had an existence?" "Oh! I was mistaken" says the former, "I meant your Grand Mother." Now Mr. K. seems to be in a similar predicament in relation to his ancestry. Though he may believe or know (as he values himself much upon his knowledge) that he had a mother, it seems impossible, according to his theory, that he can be made to believe he ever had a grand mother.

C. S. B.

QUESTIONS.

Mr. Editor,—It is not unfrequently that I see in the columns of your paper questions, inserted by request, as I suppose, of some one of orthodox faith, to be answered either by you or some one of your correspondents; and much to my gratification I have seen them almost invariably answered, both philosophically and scripturally.

Now, sir, with your permission, I would also ask, through your paper, a few questions to be answered by any believer in endless punishment, who will condescend to give a candid answer. They are the following:

1st. If but one of the two doctrines, viz: Universal salvation, and endless punishment, be true, would you not rather it would be the former?

2d. Can you say, and speak your sentiments, that you desire the eternal damnation of any one existing—even your greatest enemy?

3d. If you could realize the fact of standing upon the verge of eternity, and see the sea of burning lava whose billows were rolling and jumbling, and tossing from its bowels myriads of human souls, screaming and screaming with their torments, and doomed there to continue through all time and eternity. — Could you witness such a scene and say that it was compatible with the works of infinite goodness and love to suffer it? Can you reflect upon the fact that you are maintaining and inculcating into the young and timid minds, the idea that there is such a Pit into which are cast the greater number of souls, and not blush with abhorrence? Can you for the moment think that you are daily and hourly representing God as a revengeful, cruel being, who will at a future day, sit upon a judgment seat and pronounce the awful sentence, "depart ye cursed into burning flames of endless vengeance," upon millions of his children, and not tremble with the conviction that you are doing "horrible injustice" to his divine nature?

4th. Can you say sincerely, God's love is not co-extensive with his power, and that his will is not sovereign?

5th. Can you not see the vile inconsistency of allowing that the Devil has sufficient power to gain dominion over numberless souls, when God wills that...

[For the Magazine and Advocate]
should be saved and come to the knowledge of the truth?"

6th. Is it not strange that rational men should waste talents, fortunes and lives, in preaching and supporting the abominable doctrine of "hell-fire and brimstone"?

7th. Is it not strange that men should be liberally educated—advanced in all the various sciences—possessed of a knowledge of natural philosophy and human nature, and yet not raise their voices against the absurd, inconsistent, unjust, reason-confounding, pain-creating, and soul-racking faith of endless punishment?

8th. After taking a view of the progress of improvement in the world, is it not unreasonable to suppose that the day will come when the inhabitants of the globe will reflect back upon this age, and wonder that the barbarous doctrine of an "endless burning hell" could have been cherished and believed by any of its people?

9th. Can a true, devotedchristian say he can look upon a person racking with pain, and not feel a disposition to afford relief? Can he say there is justice in inflicting more than an adequate punishment for any crime,—that he could freely punish infinitely if he had the power? Would never be committed?

10th. Is it not a wonder that there is not a greater number of religious maniacs in our country than there is, considering that the doctrine of the burning pit is preached up so much as it is and with so much heated zeal, to the credulous and weak minded?

11th. Is it possible for a person to justify himself for completely unhinging the mind of another through the medium of the terror of hell?

12th. If there be a literal lake of fire and brimstone, when was it created? (We read when the heavens and the earth were created.)

It may be thought that some of the above questions are rather too plain. But the interrogator is one who wishes to get at the truth as it is, in all things; and if the above and a volume more, of a similar character can be satisfactorily answered in favor of the orthodox faith, as his mind is open to conviction, he will renounce his present belief of universal redemption and embrace that which offers more evidence of its truth, if any there be.

R.

[For the Magazine and Advocate.]

CALVINISM THE DEVIL'S DOCTRINE.

Kind reader, have patience while I explain myself, for I acknowledge, without the following examination, the phrase at the head of this article would appear like retaliation on this article, and we wish never to return railing for railing, nor violate the 9th commandment, but on the contrary to exercise that charity which "thinketh no evil," which "suffareth long and is kind."

Long have the preachers of God's universal grace, stood accused, by their religious opponents, of giving currency to the Devil's Doctrine. We have invariably denied the charge, and plead not guilty; and have uniformly endeavored to maintain the position that orthodoxy was a much nearer resemblance of the doctrines held and promulgated by that arch deceiver. We have on a number of occasions undertaken to show, and we think have conclusively shown that this was the faith which he undertook to assert in his first sermon, in the garden of Eden, in his private confab with mother Eve, while her husband was absent. We have it to lament, to be sure, that she should so easily have become his convert, but it is useless to whine over past misfortunes, while future ones are advancing upon us. But if our arguments have all failed, if our indefatigable exertions have all proved abortive, and if we had fallen almost into the ditch, it would never be so universally approved as to be rendered popular; still, all such gloomy forebodings must now vanish—a bright ray of hope must now enliven our drooping spirits, and cause our fainting hearts to rejoice in view of the happy prospect of our sentiments, in relation to this subject at least, becoming the universal popular opinion.

The reader may be anxious to know what has given rise to this sudden and important change in our prospects and feelings. We will hasten with all brevity to the relief of his anxiety.

On perusing a sermon delivered by the Rev. Jonathan Edwards, late president of Princeton college, we find him to be precisely of our opinion in relation to the devil's doctrine; and for the benefit of the cause of truth, and the immediate relief of many who are now in darkness and uncleanness of this important truth, which Dr. Edwards and all Universalist preachers advocate, we hasten to lay it before the public through the medium of the Magazine and Advocate—

That I may not be accused of misrepresenting the Doctor's statement, I shall transcribe his own words, as found in a small book, entitled "The Justice of God in the (endless) damnation of sinners," 9th page near the bottom. The words are as follows: "The devil is orthodox in his faith—he is no Deist, Socinian or Arian. He believes the true scheme of doctrine—the articles of his faith are all sacred."

With these solemn and affecting truths before thee, kind reader, in what light, but that of falsehood can you view the statement made by Samuel Hopkins, and so often repeated by his colleagues, viz. that "is the devil was the first Universalist preacher?" Does not the Rev. Doctor tell you plainly and positively that Calvinism is the Devil's Doctrine, and that the devil, being "orthodox in his faith," is an orthodox preacher?

How priest Edwards knew positively that the devil was a true Calvinist in his "doctrine," settled and grounded in the "faith," I know not; he unquestionably knew, and we can infer enough from the striking similarity exhibited in the conduct and dispositions of the devil and John Calvin to convince us of the truth of the Dr.'s statement. But at all events, when this comes generally to be known among the Calvinists, and the mere epiphrisis of Dr. Edwards will constitute sufficient proof to them of the fact, I think we may rationally expect to be exonerated from so false and unfounded a charge in future; for we desire not to be associated with those who would be disposed to censure the peculiar phraseology of the above article, the blame must rest on President Edwards, and not on the writer, for he has only given a fair and honest expose of the Dr.'s statements.

J. C., Jr.

Genoa, Aug. 18, 1830.

A FAMILY SEPARATED.—William Houghton, from Drisfield, Yorkshire, in England, arrived in this country, not many days ago, expecting to join his wife, who, with her father, Robert Snowball, her brother; Samuel Snowball, and his own mother, had come out before him. He landed at New York, and understanding that his friends had gone to Utica, he proceeded thither in the expectation of meeting them. They had been there, but when he arrived they were gone, having, as he was informed in Utica, returned to Troy; and neither he immediately came. He arrived in this city yesterday, but he does not yet find his friends.—This notice is published in the hope of aiding his search; and any information of the subject is sent to the office of the Troy Sentinel, will be gratefully received.

Troy, August 17, 1830.
RELIGIOUS NOTICES.

Br. W. Bullard will deliver a lecture at Cedarville on the evening of the first Sunday in September, at early candle-lighting.

Br. Bullard will preach at Salina on the 2d Sunday in September; and at Geddes in the evening of the same day, at early candle-lighting.

The Hudson River Association of Universalists will be held at the city of Hudson, on the 2d Wednesday and Thursday in September next.

The General Convention of Universalists of New England will be held at Lebanon, N. H. on the third Wednesday and Thursday in September next.

The Cayuga Association will meet at Genoa, on the first Wednesday and Thursday in October next.

CAUTION.

Our subscribers at Summit, Byrnville and vicinity, are cautioned against paying any more money into the hands of the person who has been before acted as agent in that neighborhood; and that person is cautioned that if he wishes to avoid a public disclosure of facts in relation to himself, and the expense and troubles of a civil process, it will be necessary for him to render an immediate account of himself, accompanied with the money he has received from Subscribers.

Private letters we have no power to open. Will this caution be regarded?

DR. STUART AND DR. CHANNING.

Dr. Stuart of Andover has lately published (in a pamphlet) a long letter to Dr. Channing on the subject of the charges the latter has so often brought against the Orthodox, that they are illogical and unfriendly to freedom of opinion and religious liberty. He solemnly aver before Heaven and Earth, that these charges are false, and calls on Dr. Channing to retract them or prove his charges.

Mr. Walsh, editor of the Philadelphia National Gazette, in a notice of this letter says:—

"Several of his statements and expressions reminded us of what Curran said of the arguments of an antagonist—they had the oogency of ninepins: one knocked the other down."

This illustration is very just, and truly appropriate to the letter of Professor Stuart; for in endeavoring to establish the fact that the orthodox are true friends of religious liberty, he maintains that "no power should compel a man to profess any creed but his own," in which respects to his person, his property or his civil or social rights; and yet in the same letter he maintains that all ought to be disfranchised, outlawed, denied their civil rights (or what amounts to the same thing) the right of taking an oath or testifying in courts of justice, who do not believe in a future state of rewards & punishments! What admirable consistency is here! Although Dr. Channing is abnormally able to sustain all the charges he has brought against the orthodox, and to prove them as illogical and unfriendly to religious liberty as he has ever accused them of being, yet we think Dr. Stuart has sufficiently refuted himself in this letter without any thing further being written on the subject.

"AN EXPOSE.

Of the rise and proceedings of the American Bible Society, during the thirteen years of its existence. Second Edition—16 pp. 8vo. By a Member." This is an interesting and important publication. The writer first introduces an address (filling about three pages) from the organizers of this institution, drawn up and proposed by Dr. Nott, Dr. Mason, Dr. Morse, Dr. Blythe and Messrs. Bayard, Wilmer, Beecher, Wright, James, and Jay, in which the necessity and objects of the society are affecting set forth, the great destination of bibles, and the perishing condition of millions of people in this and other lands. Dwelt upon, the auspicious manner in which the society was formed, so favorable to the general, free and gratuitous circulation of the Bible, introduced the sympathies of the people appealed to. In this address the projectors say:—

"If there can be a single measure which can override objection, subdue opposition, and command obedience, that is the present. That all our voices, all our affections, all our hands, should be joined in the grand design of promoting peace on earth, and good will toward men—that they could not fail seeing the advance of ministry; that they could not fail to see the light of instruction into the dominions of ignorance; and the balm of joy to the soul of anguish. O God, increase our understanding an argument which cannot be encountered; and to the heart an appeal which its holiest emotions rise up to second.

"Under such impressions, and with such views, fathers, brethren, fellow-citizens, the American Bible Society has been formed. Local feelings, party prejudices, sectarian jealousies, are excluded by its very nature. Its members are leagued in that, and in that alone, which calls up every idea of benevolence and piety into one united principle; the dissemination of the Scriptures in the received versions where they exist, and in the most faithful way where they may be required. In the work which we have taken upon us, and venerable, true, has ample scope: while sectarian littleness and rivalry can find no avenues of admission.

"Come then, fellow-citizens, fellow Christians, let us join in the sacred covenant. Let no heart be cold; no hand be idle; no purse reluctant!—Come, while room is left for us in the ranks whose toil is goodness, and whose recompense is victory. Come cheerfully, eagerly, generally. Be it impressed on your souls, that a contribution saved from every indulgence, may send a Bible to a deserter family; may become a radiating point of 'grace and truth' to a neighborhood of error and vice; and that a number of such contributions made at really no expense, may illumine a large tract of country, and successive generations of immortals in that celestial kingdom which shall secure their present and their future felicity.

After copying this address of about three pages, our expositor proceeds to lay before the public, the subsequent measures and management of this society, in the following clear and decisive tone:

"The novelty of the project, combined with the importance of its object, has already produced an awakening in almost every village, town and city, on this continent. Money was the main thing needed, and money was collected from all parts, and from all individuals in every town they could get it. Not a little was raised, and was parceled out to the design of the committee. It was considered, that he who refused his suffering, the bread of eternal life, was but little fitted to partake of it himself. From among the wealthy and influential part of the laity, a selection of officers was made to govern this institution, and to disseminate the money collected from all the sources. Anniversary meetings were established for the purpose of calling together the heads, or delegates, from the different auxiliaries, hear the reports of their distribution of all the money they had received, and to exhibit an exposé of the operations, during the last year, of the "Parent Institution," as well as its intentions or plans for the latter succeeding year.

The Bible being the book from which all sects profess to draw their modes of faith as respects a Saviour, and also as regards our nature state, as well as a rule of conduct for life, it was urged upon all sects to amalgamate for its distribution, gratifyingly, to those who were too divided in the matter. The subject was thus approached, and each sect might have as many directors for life as it would, by paying 150 dollars each; thus each sect could vote, at all times, over its own interests. The Board of Managers, according to the constitution, was to consist of thirty-six laymen, who were to manage the affairs of the society; to make all special meetings, and fill such vacancies as may occur by death, or otherwise in their own Board. Twenty-four of these must reside in the city of New York or vicinity. According to a paragraph in this article, "Every minister of the gospel, who is a member of the society, shall be entitled to meet and vote with the board of managers, and be possessed of the same power as a manager himself;" thus swelling the clerical influence of infidels, and giving the sect that could bring into the board the greatest number of reverend gentlemen, a preponderating influence over the institution: enabling them to put into operation any plan that they might conceive beneficial to the society; and if, in the same article makes it imperative that one fourth of the lay members should go out annually, and thus allows the sect which may predominate at that time, an opportunity of adding one more to the board, of their own party. A fair field for enterprise being thus opened, a short time only was suffered for any that was not occupied by those who knew well how to make the most of their advantage.

The community had zealously assisted their spiritual teachers in the formation of this Society on the supposition that it would dispense their charities collectively, to those who needed them most and not to them who could do individually. But in this the people were to be deceived. The benefit of the suffering community—suffering for the want of spiritual food, was so very, very long and many others compared with "the best interests of this Society,"—Contributions and donations were pouring from every section of this republic, for the purpose of furnishing the agencies with which the benevolent said they must be aided, viz. The Bible, when the Managers very gravely passed a "Resolution," which they very gravely promulgated:—

"Resolved, That in ordinary cases occurring within the United States, it is inconsistent with the spirit and objects of this Society to distribute the Bible gratuitously, except through the medium of Auxiliary Societies."
Here was a plain and unblushing declaration, that the money which was designed for the benefit of the indigent part of community, even to the saving of souls, was neither possessed nor handled as it was designed by the donors, but for "the best interests of this society." How these "best interests of this society" were to be secured by this monied support, was not made known. In the first two years of its existence, the treasury received upwards of $50,000, and, instead of making corresponding improvements to the object for which the Institution was formed, they appropriated upwards of $25,000 for what? To furnish the dwellings with Bible gratuitously? Oh! no! The Resolution above quoted precluded the possibility of doing so benevolently an act as this. What then? In their Report, they say that they have purchased, in the Bank of America, 100 shares, equal to $10,000; 10 half shares of Stock in the Marine and Fire Insurance Company of the City of Savannah, in Georgia, equal to $320; $10,000 of New-York Stock at per cent, stock, which cost $10,517 91; $4,500 of six per cent. Funded Debt of the United States, which cost $4,524 81, making the sum of $25,542 71 89, or a sum exceeding $25,000. The Stock in the said societies, it is true, may subserve the "best interests of this society," but widely departs from the plan originally laid before the public.

It will be well to examine this Resolution a little farther, and see what it means: it says - "It is inconsistent with the best interests of its subscribers to distribute the Bible gratuitously except through the medium of Auxiliary Societies." At a cursory view of this Resolution, it may appear as if the Society proposes to work through the medium of the Scriptures, although they may be distributed through the medium of Auxiliary Societies. But such is not the case. In every report which has issued since passing this Resolution, they have exhibited a table, headed - "The following list exhibits a view of the whole number of copies of the Scriptures which have been issued gratuitously during the year of the Society, and the places to which they have been sent." The truth of this is easily shown. When an Auxiliary Society is formed or formed, the person or persons most active in its formation, or the elected, or Depository, or Treasurer, or any other person, may readily send in the adhesion of the Society as an Auxiliary, and therewith a request for a certain number of copies of the Scriptures; also, an account of the sufficiency of their funds, according to the parent Society's price, or a promise that it shall be forthcoming. The books are immediately sent, to the designated place, and entered on the Society's books which have been issued gratuitously to the Auxiliary, and the money sent in payment for them credited to this Auxiliary as a donation.

In order to come directly at the subject in hand, and treat it fairly, I will state the doctrine as it is believed you, in common with other orthodox Presbyterians, hold it.

2. I am far from being able to gather from the preaching and writings of your brethren, that the doctrine of the Fall, Total Depravity, Election and Reprobation, and Endless Misery, which have already been examined, and, as I believe, fully refuted, are considered as deeply rooted in the texture of our revivals. On the contrary, our discussions, to this doctrine. It is considered as the basis of the Christian system, and the importance of others now to be examined. In further pursuance of my design, I will now state the doctrine ofFallen Angels and a Personal Devil.

In order to come directly at the subject in hand, and treat it fairly, I will state the doctrine as it is believed by the Church of Scotland, in common with other orthodox Presbyterians, hold it.

1. That the Devil was ever a holy angel. If so, 2. That he was ever commanded and refused to work among men. 3. That he was ever rebelled against his Maker, or was ever cast out of heaven into hell. 4. That they were ever doomed to endless misery there. 5. That these angels in the heaven, or the Devil, or the body of spiritual wickedness in heaven, or the Devil his leader, or any other personal being once in heaven, now roam through the whole earth tempting mankind to sin. 6. That you will be convinced, not only that the whole doctrine is not taught in the Bible, but that neither of these persons can be found in any volume.

I know of but four texts of scripture that can be thought of by any rational person to resemble in any degree, on examination, will be found not to support the one, but to oppose some other item in this theory. They are the following: Isa. xlvii. 13—24; 2 Cor. xii. 3-10; and John xvi. 2-11. The text in Isaiah so evidently relates to the king of Babylon that no man in his senses will attempt to apply it to any other being. The passage is a most significant and instructive, from the whole context, and by the uni- versal consent of all good critics, that I have no apprehension you will fail to comprehend it, as directed. For a criterion for interpreting this text, and the whole book of Re- volution, I refer you to the 51st No. of the current volume of this paper, for July 31. I think, that the Devil and his angels there spoken of, were the Jewish powers and those who executed it in persecuting the Christians; and that the "heaven" out of which they were cast was the holy land, or Palestine, and "the earth" into which they were cast, was, the Gentile nations, with whom they were at enmity to be understood literally, but so as to reconcile the fact here stated, that the devil and his angels were cast out of heaven, and that the countries that maintain they were cast out of heaven into hell. You will find it impossible to reconcile the text, if taken literally, with your theory.
the fierce torments of endless damnation in hell; but that those Peter men will be brought to repentance. Again, those that you believe in, are to be roaming abroad through the whole earth deceiving and leading mankind into the presence of that wrath which has been experienced by that wicked nation, when the visit of wrath which they have "tasted up without" the day of wrath and revelation of the righteous judged at his coming, and of them, &c.,"--i.e., shall these apostate disciples, with their companions in guilt, the persecuting Jews, appear, but in the day of wrath and the day of judgment, when he shall bring the day of wrath upon them? These threatened judgments were actually executed upon that generation; as our Lord said, Matt. xxiv. 31, after mentioning in the sign which the disciples would know and be able to avoid these "days of vengeance."--I verily say unto you, this generation shall not pass till all these things be fulfilled.

The text in Jude is but a repetition of the same ideas conveyed by Peter, with a trifling variation in the form of expression. And the very newness of the text in Peter seems to be further confirmed and illustrated by this text and its context in Jude. The apostle does not inform his brethren of the thing that they shall by the Lord and all the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?--Isa. xvi. 10, "My counsel shall stand, and I will do all my pleasure."

Will God fulfill his promises? See 2 Cor. i. 20. "For as ye are sure of this, that he which hath begun a good work in you shall perform it unto the day of Jesus Christ."

Will God make good his oath? See Heb. vi. 18, "Wherein God, willing more abundantly to shew unto the spirits of his sons the unchangeableness of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

But one question more remains. Will Jesus Christ do what our Lord said he would do?--1 Cor. xi. 11, "He shall sanctify the travail of his soul, and shall be satisfied."--John xiv. 4, "I have finished the work thou gavest me to do." Phil. ii. 16, "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Therefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Reader, will you be a Universalist? or will you give up your Bible?--Choose ye, this day--Trumpet.

FREE EMIGRANTS' OFFICE.

We published on Saturday an advertisement, announcing the opening gratuitously of an office, where strangers arriving in this city may receive information that may enable them to obtain employment. The locality has since been changed, and the office is opened in the Sixth Avenue near Sixth street. The persons under whose auspices this business is undertaken, are among the best and most benevolent men. Their object is not gain. Emigrants will freely receive such intelligence and counsel, as will be most useful to them. It is expected that ten thousand foreigners have arrived in this city during the past season. The vast utility of this institution may easily be perceived, and conducted will be the simple object of persons who wish to assist the artizans or laborers, in any part of the country, may obtain them by applying (post paid) to the Free Emigrants' Office. The hours of attendance are from 9 to 5. The editors of papers throughout the country will extend the usefulness of the institution by anouncing these particulars.
SACRED LYRE.

A MOTHER AT THE GRAVE OF HER FIRST, AND ONLY CHILD.

She stood in the bending sky, Which spread its concave wide, While lowing clouds went slowly by, As if the scene to hide.

She stood—and abounds of silent grief, Hang roundest brow did veil, When well known sorrow's chief, Sat on her visage pale.

She leant—on his trembling side— Her choice in love's bright morn. When clasping ets, in death's cold tide, Immured her Son, first born.

She sunk—a mother's woe in groans And wailings, found their vent— Her inmost soul burst forth in moans. And sighs and shrieks her bosom rent.

She rose—while tears the green cloaks la'd— With looks distorted, wild. Frantic and fierce around she raved— "Give me my child! my child!"

CIRCULAR.

The Board of Trustees of the Theological Library Society, auxiliary to the "Association of Trinitarian Universalists of the city of Charleston, S. C. To all whom these presents shall come, generally, and to all who shall testify their love to Christ by their acceptance of the pure gospel doctrines of God's free and impartial grace and salvation, and particularly as Universalists, we send:

Brethren—It has been the good pleasure of God to awaken in our souls, a desire to establish seats of the apostolic faith, which maintains that the living God is the Saviour of all men" specially of them that believe," and in accordance therewith, there has been a few numbers, who regardless of the frowns of the world, have boldly come forward, and that publicly united themselves as an Association of Christian believers with the title of "Association of the Primitive Apostolic Church of Trinitarian Universalists, in the city of Charleston," and have published a manual in defence and explanation of their doctrines and tenets, now in general circulation.

That this doctrine has been everywhere spoken against, denounced, and slandered, cannot be new to any of you, that this circumstance has tended in no small degree to operate prejudicially against our human society in this city, it is our melancholy duty to declare. And we must bring to your own hearts and your own experience, another cause, that tends in like degree, to retard the glorious spread of the Evangelical Faith; it is the unholy schisms and divisions that exist among Universalists themselves, and that they cannot fail of weakening the powers, and dividing their interests; and that will if not remedied, result in as many sectarian divisions as there are of other denominations of professing Christians: and that will eventually prove to the world, that the advocates for the benevolent doctrines of Universal Salvation, have been too much influenced by the zeal of partisans, to the neglect of the vital principles of Christianity. 

Brethren, these things should not be. If, indeed, we would prove to the world, and to the confusion of our enemies, or opponents, that Universalism is the part of one mind, and act as if with one soul; if, in short, they would prove that they are influenced by one spirit, even the spirit of Christ—it is obvious that among ourselves there is much to do. We shall go in the way of "keeping the unity of the spirit in the bond of peace." It is obvious, that until a reconciliation of the Unitarian with the Trinitarian faith is effected; that unity will never exist. 

In behalf of the Society.

Charleston, June 1st, 1830.

F. S.——All communications in behalf of this society, or "Association of Christian Believers," in the city of Charleston, S. C. to which we replied in the Inquirer, According to request with pleasure insert the above Circular.

We rejoice in the open aoview they have made of the doctrine of universal grace, and the zeal which they manifest in the glorious cause. The plan they have adopted to establish a "Theological Library Society," is an excellent one, calculated greatly to increase their means of information, and will enable them, as the apostle says, "to have their senses exercised to discern both good and evil," We think them deficient in some of their views, and incorrect in others, but in the grand essential doctrines, they have clearly stated. A doctrine so pleasing to the feelings of many, as the doctrine of universal love, is established, and will, we doubt not, remain unshaken; and this doctrine, firmly held, and judiciously exhibited and advocated, can hardly fail to convert the world, win the consent, and affections of honest enquirers, and increase their numbers, so that they shall "break forth on the right hand and on the left."

We think our brethren in Charleston must have received very incorrect information, when they speak with such emphasis of the "unhappy schisms and divisions that exist among Universalists." We think there is, in general, a remarkable unity and agreement, both in spirit and doctrine. That there should be an entire coincidence of views in every particular, and that there should be no "root of bitterness springing up to trouble us," can hardly be expected in the present state of things. The Circular remarks that "it is obvious, that until a reconciliation of the Unitarian with the Trinitarian faith is effected," &c. We are fully persuaded, that with other methods of bringing the Trinitarian to the Unitarian faith—both in the mean time, both, we trust, do agree to "bow to the sceptre of infinite wisdom—and take the faith of Abraham, who staggered not at the promises of God through unbelief, being strong in faith, that he who had promise, being strong in faith, that he who had promise, being strong in faith," 

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THE PREACHER.

SERMON. NO. 18.

ON DIVINE BENEDICT.

"There was a rainbow round about the throne, in sight, like unto an emerald."—Rev. iv. 3.

Professors of the religion of Jesus, I invite your attention this day to the contemplation of the goodness of Almighty God. Perhaps some of you have to pass through the valley of humiliation, like your Master, surrounded with difficulties, dangers, and enemies. Reflect then on the eternal and immutable covenant of mercy which Jehovah has made with the Redeemer, on behalf of mankind.

By referring you to Genesis ix. 12, 17, Isa. liv. 9, 10, and Ezek. i. 28; you will perceive the propriety of selecting my text as a suitable subject for the following discourse. The bow is the token or pledge Jehovah has given to men of His merciful and benevolent intentions towards them. Yes, it is the seal of the eternal covenant of grace, that He will never leave nor forsake the offspring of Adam. This is manifestly evident from the ever-green appearance of the rainbow, which indicates the eternal immutability of God's covenant, and the unchangeable nature of the Divine benevolence.

1. Divine goodness is manifested by animal sensations, which appear to be given solely for the gratification of animals. The more we investigate this proposition, the more abundant evidence will we have of its truth. There is not one of the animal functions whose natural exercise is painful, nor is there one whose natural use is not productive of real pleasure. Hence, it must be inferred, that there is more happiness than misery in the present existence. Were it not so, we would see animals tired of existence, and watching for an opportunity to throw off the burden of life, and return to a state of unconsciousness. But the reverse is the fact. Every exertion is used to prolong life, and protract the season of dissolution. Above, around, beneath, the air, the water, every tree, shrub, and leaf, teem with delightful existence.

When we consider the fulness and extent of creation, and that it is scarcely possible to fix the eye on a single spot in the vast universe of God, where there are not life and happiness; then calculate the sum of enjoyment. What an effort of benevolence! What a display of the goodness of God!!

Man's nature is designed for some excellent purpose. The noble powers by which He is distinguished, are intellectual, social, and moral. By the first he can observe the beauty and order of nature, investigate the cause of its phenomena, and ascertain the laws by which it is governed. He can penetrate its secret recesses, and calculate the diseases and movements of surrounding worlds.

His social affections lead him out of himself, and attach him to his fellow-creatures; he rejoices in their joy, weeps for their woe, and feels himself bound by a thousand enduring ties.

His moral faculties enable him to sit in judgment on his own conduct, and distinguish between good and evil.

He can hold intercourse with the great Author of his being, whom, tho' shrouded from mortal vision, he can feel, and of whose presence he has an awful consciousness.

Now, for what end can a being, so wonderfully endowed, be called into existence? Why such faculties be given him? To adorn and secure the triumph of evil, and afford to the universe an eternal spectacle of majestic desolation, or fallen and perverted grandeur? No! rather, to add to the beauty of the fair creation, by proving that one principle pervades all, from the highest to the lowest, and one almighty good God directs all its operations. The highest order of intelligent creatures, who fulfill the highest councils of the Most High, are filled with that adorable object whom they serve and contemplate. Why then should man possess a nature which falsifies every appearance, disappoints every hope? A capacity which enables him to soar with the seraph, and a destiny which levels him with the brute? To fix the meanness of the thought!

From the attributes of the Deity we infer His benevolence to His creatures. All evil results from want, weakness, or error. From these three arise envy, malice, hatred, injustice, and every species of insecurity. However, these imperfections blemish the character of man; they cannot be ascribed to the all-perfect Jehovah. The doctrine that teaches endless sin and misery, or final destruction, supposes either that God is implacable, or man irreclaimable; both are manifestly absurd. None can deny that God is merciful, nor can any deny that infinite power and wisdom, joined to unbounded goodness, are capable of reclaiming man. Hence it will appear from the perfections of God, and the nature of man, notwithstanding all our present difficulties about the existence of natural and moral evil, that the benevolent Parent of mankind has accomplished the best end by the best means. Infinite goodness will admit no attribute inconsistent with itself. We need only then a knowledge of the nature of an attribute, to determine whether it can belong to the Deity. But if an attribute inflict endless misery on any being, it cannot be good; it cannot belong to God. Whatever makes a man more miserable than happy, is positive evil. A good Being will always cause an excess of pleasure above pain; but according to the doctrine of endless misery, God, the good and just, inflicts an excess of pain on a great majority of his creatures. Can any human being consider what God is, and what endless misery implies, and then affirm that the infliction of the one is consistent with the attributes of the other? Nor are there any traces of a partial God. He made no distinction in the nature of that existence which He gave to mankind, alike to all. Whatever differences prevail, are those of degree, and not of kind. Partiality and caprice are characteristics of imperfection, but cannot be attributed, by any enlightened mind, to the great and eternal First
Now all experience supports the assertion that divine punishment is corrective, and falsifies the opposite doctrine.

I ask: What can render the punishment of sin eternal? If it be replied, sin is an infinite evil, and therefore deserves everlasting destruction; I answer, The reply is truly pitiable. If the sin of one man be infinite, how can another add to the infinity? What is infinite cannot be augmented. If then one sin be infinite, there can never be another; and by parity of reasoning, if one man suffer infinite pain and punishment, no more can suffer, nor be punished at all. For the first man suffered all the infinite punishment due to an infinite demerit; consequently there cannot be more than one sinner, nor more than one sufferer in the universe. Therefore, of all absurdities, infinite sin is the most infinitely absurd!

Whoever inflicts pain with any other view than the restoration of the offender to purity and happiness is himself more criminal than the person he punishes.

Hence it follows that no more pain can be inflicted by a just God, than just what is necessary to produce reformation; and this notion of divine chastisement is highly consistent with the declaration of Scripture, which assures us that his anger is but for a moment, but his mercy endureth forever.

The Scriptures fully testify the glorious good news to all men, that for them a Saviour is born, a Son given, on whose shoulders is depose the government; and that he will reign till all his enemies be subdued. He was manifested to destroy the works of the devil, and to make an end of sin by the sacrifice of himself; yes, the devil himself will be destroyed by the mighty Conqueror, Heb. ii. 14. Hence it evidently follows, that if Paul speaks truth, and the oracles of God be regarded, sin, death, and hell, and the devil will all be equally, completely, and eternally annihilated, and chased from the works of God, by Jesus the great Restorer.:

Thought we see from the character of Deity and the observation of his providence, that man was made for happiness, and the Scriptures assure us he shall attain it; yes, though it be manifest that the universal salvation of all men is the grand scheme the Bible unfolds to our view; yet for the sake of some who are dull of apprehension, we shall offer line upon line, precept upon precept.

Rom. v. shows grace reigning over sin and death, through Jesus Christ our Lord. The doctrine is manifestly extensive, and proceeds to universal justification.

The antithesis will be lost if we admit any thing less than universal glory and happiness. The “many,” of the 15th verse, and the “all men,” of the 12th, are equally extensive, and explain each other. In the eighth chapter, we find the whole creation groaning for that glorious immortality, that abundance of grace, which comes by Jesus Christ.

1 Cor. xv. 24—28, contains language clear and decisive, and in my opinion is alone sufficient to establish the doctrine. The 55, 56, and 57th verses, denote not a barren return to life, but to a glorious immortality, when death and hell will be destroyed, and all their captives liberated.

Ephes. i. 9, 10. Col. i. 19, 20. Matt. xxviii. 18. John xvii. 2. All fulness of gifts and graces are given to the Saviour, that can be necessary to restore a sinful world, for this end he was manifested, 1 John iii. 8; and if we compare Psalms viii. 5, 6. Heb. ii. 6—9, we shall find that he is triumphantly successful in his effect upon the whole world, and glory of the Mediator’s Kingdom, God’s wisdom, power, and truth are engaged, Isa. xl. 23. Hence Jesus having died for all men, God, through him, becomes the Saviour of all men without exception. 1 Tim. i. 4, and iv. 10. Titus ii. 11.

Universal Salvation is plainly taught;
1. By all those passages of Scripture which represent God as the common Father of mankind.

Isa. lxi. 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer. Mal. ii. 10. Have we not all one Father? Hath not one God created us? Isa. iv. 10. One God and Father of all, etc.

2. By all those that declare him good and merciful.

Ex. xxxiv. 6, 7. The Lord God, merciful and gracious—Keeping mercy for thousands. Luke vi. 36. Be ye merciful, even as your Father is merciful.

Psa. cxxii. 1—4. His mercy endureth for ever, etc.

3. By all that tell us his anger is but for a moment; that he will not chide continually, nor keep his anger for ever.

Psa. ciii. 8, 9. The Lord is merciful and gracious. He will not always chide, nor keep his anger for ever.

Micah vii. 18. Who is a God like unto thee? Heretaineth not his anger for ever, because he delighteth in mercy.

Isa. lix. 8. In a little wrath I hid my face for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer.

Rom. v. shows grace reigning over sin and death, through Jesus Christ our Lord. The doctrine is manifestly extensive, and proceeds to universal justification.

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By all that assure us that God wills not the death of sinners.

Ezek. xvii. 23. "Have I any pleasure at all that the wicked should die? saith the Lord God." 1 Tim. ii. 4. "God our Saviour will have all men to be saved."

By all those which teach that his counsel will stand, and he will do all his pleasure.

Isa. xlv. 23. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return." xlv. 10. "My counsel shall stand, and I will do all my pleasure." iv. 9, 10. "I have sworn, my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

By all that represent the blessings of Christ's mediation, and the gospel covenant as extending to all men without exception.

John iii. 16. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish." 1 Tim. ii. 5. "One Mediator, who gave himself a ransom for all." Col. i. 20. "Having made peace through the blood of his cross, to reconcile all things to himself, whether they be things in earth, or things in heaven."

By all that command us to do good to all men, to pray for all, and thereby become perfect, as our Father who is in heaven.

1 Tim. ii. 1. "I exhort, that prayers be made for all men; for this is acceptable in the sight of God." Matt. v. 44, 45. "Love your enemies, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be perfect, even as your Father which is in heaven."

By all that represent the state of the moral world as approximating towards perfection, and all intelligent beings joined in one chorus, ascribing glory and honour to him that sitteth on the throne, and to the Lamb for ever.

Isa. xxvi. 6, 7. "The Lord of hosts will make unto all people a feast of fat things, He will destroy the covering cast over all people, and the veil that is spread over all nations." Heb. viii. 11. "They shall not teach every man his neighbor, saying, Know the Lord, for all shall know me, from the least to the greatest." Zech. xiv. 9. "The Lord shall be King over all the earth: in that day there shall be one Lord, and his name one." Rev. xi. 15. "There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

xxii. 3. "There shall be no more curse." v. 13. "Every creature in heaven, earth, under the earth, in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be to him that sitteth on the throne, and unto the Lamb for ever and ever."

If you continue to believe the heart-rending, God-honouring dogma of endless torment, I beg you to say, you believe God has chosen you and a few others, to heaven and happiness, and through some capricious notion, doomed the vast mass of his creatures to never-ending misery; but do not disgrace the Scriptures by bringing so malignantly a charge against them, as to represent them as teaching such a notorious lie on all the perfections of Deity.

But it will be asked, Do not the Scriptures declare that the punishment of the wicked will be eternal? I answer, our translators use the phrases everlasting punishment, everlasting destruction, but without any authority. The original word is AIONION, from the noun AION. If then we ascertain the just meaning of AION, we shall understand the sense of AIONION as correctly as we know the words daily, weekly, yearly, by the terms day, week, year. Now AION occurs above 100 times in the Greek Testament; in 70 places it clearly signifies a limited time. The proper sense of AION is age. Hence Christ says, "The children of this AION are wiser than the children of light," Luke xvii. 9. "The children of this AION are in bondage," Luke xx. 34. The phrase "this AION," occurs 22 times in the New Testament, and necessarily stands opposed to some other AION; as this AION and that which is to come. Homer uses AION for life, or the race of men, in the Iliad, v. 475. Short was his AION, taken off as he was by the spear of the famous Ajax. Iliad\v. 685. Then may AION forsake me in your city. Iliad xvi. 456. When his AION shall have left him. The word in the above passages from the Testament and Homer, cannot mean eternity: and I boldly assert it never has such an extensive signification. The true radical idea is, constant. Thus AIONIAN fire means a constant burning, such as that of Gehenna. The fire on the Jewish altar was kept constantly and continually burning. Sometimes it signifies lasting, as the fire of Sodom, which we are told, lasted 2000 years. I shall briefly show the absurdity of translating this eternity, or its adjective eternal.

We read Heb. ix. 26. "The end of the AIONION;" and 1 Cor. ii. 7. "Before the AIONION began." Can then eternity have a beginning, and will it have an end? If AION mean eternity, what will AIONION mean, but eternities of eternities? Surely such language is absurd and ridiculous. Where then is the foundation on which to build the monstrous and absurd doctrine of eternal punishment?

The advocates of eternal torments will confidently, though very ignorantly assert, the same words; used to express the duration of the happiness of the righteous; and, consequently, if the punishment of the wicked have an end, so will the enjoyment of the saints. I reply, Paul speaks of the glory of heaven, as far exceeding AIONION, or eternal, 2 Cor. iv. 17. Daniel tell us, the sainthood of the Most High shall possess the kingdom through the AIONS of AIONS, kai eti, and longer; and the Psalmtist says, The Lord shall reign through AIONS of AIONS, kai eti, and longer. They who turn many to righteousness, shall shine as the stars through the AIONS, kai eti, and longer.

Dan. xii. 3. See also, Ex. xvi. 18. Micah iv. 5, &c.

Perhaps you say, All must wish the doctrine of Universalism were true. Undoubtedly they must, for none but a real devil could wish otherwise. Whatever men may attribute to those imaginary spirits which people the regions of darkness and despair, yet all that is good or great, or godlike in the universe, is on the side of clemency and mercy.

The opponents of the doctrine must suppose either that God wills not universal happiness, or that he knows not how to effect it. Against both these infamous and wicked conclusions, the whole Scriptures depose. Surely the believers in eternal misery are confuted by that text which declares, God will not keep his anger for ever. If the doctrine of Universalism were true, then, the work of God must be frustrated, and the Deity himself deprived of happiness. Yes, it must follow that all men will ultimately be happy, and God's goodness and wisdom be thereby vindicated, or universal chaos shall again return, and Heaven, baffled in its design, give up the ungovernable world to reel, stagger, and tumble into its original nothingness!

But suppose a man in his thirty years of active life, to be guilty of an accumulation of crimes, more than the history of the entire world could parallel. To him spread ruin and devastation over empires. To have murdered millions of his fellow creatures for his own gratification. As every act was a crime, so for every breath he drew, let a year's torment be awarded; would not the most vindictive, cry, it is enough? Yet not to this monster alone would you assign such punishments, but to all who fall of the imaginary righteousness which shall inherit the kingdom of God. Still the worst remains untold; for even to this too heavy affliction, eternal misery must be added! Shall it be
be, as by the demons of the Inquisition, for the love of God! Call down fire from heaven and be blameless, but pollute not God's holy name with judgments like these. If this be the light of revelation, enter by it the dark profound. See the very thickly peopled with such beings as we. Behold hatred and malevolence possessing all; torturing agony filling every limb, every muscle, and every nerve. Help your imagination! fancy you see all the inhabitants of this large city assembled; swell your ideas to all the population of the Union, add Europe's millions, summon Asia's myriads, and when Africa has augmented the tide, plunge them all into this state of thankless, thristless misery; contemplate them there, and if you have a heart to do it, wish them all immortality! Is thy servant a dog, that he should do so great wickedness? Can it be better to fall into the hands of man, than of God? Since you would abhor yourself if you could but wish this, can you wish God whilst you think to be of greater pleasure! The heathens superstition degraded the Creator, by associating him to the creature, but orthodox theology inflicts a much deeper wound on his character. For fallen man, corrupt as he may be, is not so malignant as to exact an eternity of torments for the least offence, and refuse to remit the sentence, though the offender manifest the most sincere contrition! Can a man so think of God, and call him his Father? What would such language be, but the bitterest of a spirit that mocked its own wretchedness, or the insolent irony with which a slave revenges himself on the author of his oppression; or a libel on their memory who first taught us what are the tenderness and long-suffering of a parent's heart!

Great Parent of good, we shall look up and confidently call thee Father! Ocean of eternal love, enwrapped in Thee, thy needy, even thine erring children shall find a hiding-place, secure from all those terrific storms which an infuriated imagination has invented, and blind superstition continues to adore. — *Gospel Her.*

**AN ESSAY ON WISDOM.**

Wisdom may truly be denominated the main pillar upon which rests human happiness, and human greatness. I do not say that there exist no concomitant moral attainments which should increase the sum of social and individual happiness; there undoubtedly are, but as they all appear to be the legitimate offspring of wisdom, wisdom I say must be acknowledged the primeval. It may now be asked, and an important question it is too. What is wisdom? — The question may be answered thus: — Wisdom, according to its proper signification, is a, and a enlightened understanding; a power of judging righteously; a faculty of discerning good and evil, and enabling its possessor to choose that which will be beneficial to himself and society, and refuse that which would prove detrimental. — It is a judgment formed of things properly and independently of the popular opinion entertained of them, because popular opinion may, and is often known to err, whereas error can in no case be charged to wisdom. Wisdom is uniformly clear and correct understanding, joined with prudence in its application and improvement.

It is to set at naught all our words, to humble our temper when we are disposed to do wrong, and to applaud our faithfulness when we do right.

It leads our mind into a contemplation of the infinite variety and order of the works of nature "up to nature's God!" It serves to render us resigned and calm under those afflictions which we are unable to remove, and courageous in our efforts to remove the evils which are susceptible of remedy.

The dimensions of wisdom are of infinite extent, and it requires an indefinite and unbounded territory in which to realize its labors. It "ran through the heavens and earth;" it has for its objects, contemplation, things past and to come, things eternal and eternal. It is a well adjusted and expansive mind, it is the climax of human perfection.

It has been supposed by some, that wisdom is its outward and primary sense, was very nearly synonymous with philosophy; but it differs from it as much as avarice differs from money — money is the desire of average, so is wisdom of the poor and the meek.

No man ought to be considered wise who does not act under wisdom's control. To be wise is to obey wisdom; it will never fail the observer, the dependent, the humble. The advantages resulting to mankind, from the possession of wisdom, and its application to the affairs of human life, are too numerous and extensive to be only set forth by mortal man; but we may notice a few which come within the compass of our limited information.

1st. As the spirit of life which breathes in us, did we not make ourselves, but derived our being from some other, and superior power — a power infinitely above ourselves, upon which we are wholly dependent, and to whose guidance, for all the moral and physical powers and faculties of our nature — a power too, that is unchangeable in its nature and designs, and absolutely stable — this invaluable knowledge which wisdom imparts, must, by all candid and virtuous minds, be at once received as the first and most important of all earthly blessings. For no one can doubt that "he that sowed and is in his heart, there is no God." 2d. As wisdom teaches that all things were ushered into being by the same superhuman power — that all things are existing beings, being origin and from the same source, and are all in their origin power — that one in his birth hath no pre-emience above another — and that all are equal objects of the same God, so all things are in one's affection, — and, more, that all were originally designed for the same future and happy immortality, — to embrace her, therefore, to obey her voice, and to submit to her as "knowledge which enlightens truths when she convies the minds of men, must be beneficial in the highest degree, and witnessed with rapturous delight by all who are enlightened through her beneficent influence, the anthropos bigot, who is the forseest from the exercise of the true spirit of wisdom, of any age or race of earth."

3d. Wisdom teaches that, to be happy, we must use our utmost endeavor to improve the condition of others as well as ourselves. And what is the enjoyment which the lover of mankind realizes in this delightful discharge of his duty? How must his virtuous soul be enkindled in being engaged in elevating and perfecting the miserable wretches whom he finds, and in bringing them to the fruits of his unexerted exertions. With how much propriety did the wise man say, "With all thy getting, get wisdom, and the money is the term that she will bring thee to honor when thou dost embrace her; she is of more value than rubies, more precious than fine gold; length of days is in her right hand, in her left hand, riches and honor."

This may all be said of the wisdom of which we have been speaking. — But perhaps we have not pointed out the confidence of the ignorant and the unwise. Its propagator may be known generally by the mildness of the face, and by its employment of a gentle and amiably loving speech. I shall forbear to particularize, but conclude with the words of the apostle James, "This wisdom cometh not from above, but is earthly, sensual, and devilish." — *J. C.***", Jan.

Genoa, Aug. 18, 1830.

*Extract of a letter to the Editor, dated, Providence, Aug. 15, 1830.*

It is my desire that the Magazine and Advocate might be circulated more extensively than it is, as it will induce people to examine for themselves instead of trusting to the opinions of others, which are so extensively in our world, which pass, with some, by the name of wisdom; but it is a base slander upon the character of true wisdom to call this by their names, and to make an application upon the credulity of the ignorant and the unwise. Its propagators may be known generally by the mildness of the face, and by its employment of a gentle and amiably loving speech. I shall forbear to particularize, but conclude with the words of the apostle James, "This wisdom cometh not from above, but is earthly, sensual, and devilish." — *J. C.***, Jan.*

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MORE PREACHERS.

So great and increasing is the call and absolute need for more preachers of the doctrines of impartial grace, throughout almost all parts of this country, at the present time, that we feel grateful by every accession we have, of men of talents and devotion to the cause of truth. Although we have many additions made to our ranks, of late, yet the demand increases with more rapidity than the number of preachers; and we would say to many young men of eminent talents and honest zeal, "why stand ye all the day idle?"

We have just received a letter, dated, Union Mills, Erie Co. Pa., from a gentleman, who, although a stranger to us, seems to be engaged in the good work. He had once preached the Methodist doctrine till he found it impossible to reconcile his mind any longer to that creed, suspended his preaching for a season, and now "preaches the faith he once destroyed." His name is Daniel Jones. We know nothing of him except from his letter before us; in which he says,

"It has long been in public and private, advocated orthodoxy in the Methodist Episcopal Church; but never could get reconciled to that system—I had for some time ceased speaking in public—but so many violent attacks have lately been made on the Universalists, that, by request, I have resumed public addresses, and shall, with divine aid, continue the same. I say after seven or eight years' labor I had laid down my controversial arms for four years, intending never in public to take them up again; but when I hear, from many parts of the state, the Universalists called infidels, and the doctrine of almost universal damnation preached—God and my neighbors willing, I am willing to preach."

We hope, if Mr. Jones is determined to devote himself to the work of the ministry, and is calculated to promote the spread of truth in the world, he will take the first opportunity that offers, of attending some of our associations, bringing suitable credentials, &c. for his introduction, and obtain the fellowship of the order, as this will be essential to the confidence of the public, and his own usefulness, excepting where he is now well known and personally acquainted.

We are happy to learn, by the Christian Intelligence, that a young man by the name of Miller, of very promising talents, has lately commenced preaching the doctrine of universal reconciliation, in the state of Maine, and bids fair to become eminently useful. May the Lord of the harvest send forth more laborers into his vineyard.

THE GOSPEL LUMINARY.

The notice we took in our 23d No. of a writer in the Luminary, signing his name "D. M.," has called another notice from the pen which we feel in duty bound to give a passing notice. Mr. Millard is undoubtedly the writer over the signature "D. M." He seems to think we must have been very much heated with passion when we wrote our former notice of his sixth letter to a Universalist. But we assure him we were perfectly "cool"—as deliberate and composed as we ever wish to be. We hope never to allow ourselves to write in anger, and especially to get angry at our good brother Millard. "D. M." does not know whether we had read the five first letters of his series or not, and therefore thinks we began at the "wrong end of the subject."—But how the perusal of the other letters could affect our opinion of the particular paragraph we quoted from him, or the text mentioned, we are totally unable to see.

Again; he mistakes in supposing we pronounce him or any others who do not believe in Universalism, an "ignoramus or a fool"—we used neither of these words. True we intimated that his opposition (not barely his unbelief!) to Universalism was founded in ignorance. But because we supposed the letter exhibited marks of gross ignorance of the particular topic and text discussed, it was no evidence that we supposed the man a fool, or that he was ignorant of other important subjects, any more than the stating of some of the silly and childish notions of Sir Isaac Newton on some common-place subject, would be representing that great man, on the whole, a perfect ignoramus. He might be silly in some things, and wise and learned in others.

In his same attempt to maintain his former view of Isa. XLV.; 23, 24, we think "D. M." appears to quote with great disadvantage as he did at first. He says, "If Mr. Skinner can read the text, and prove it to be full and perfect language, without inserting some word where the word one stands, he must do it by some system of syntax with which I am wholly unacquainted." And by what rule, pray, does "D. M." insert or interpolate the word one as a substitute for every one, or rather for the antecedent here employed, "every knee" and "every tongue?" Suppose it he said that, at the Proclamation of William IV. as King of England, "Every subject of the kingdom came into the presence of his Majesty, every knee humbly bowed, every tongue took the oath of allegiance, truly saying, I acknowledge thee as my only lawful king and sovereign." This would be perfectly unintelligible to "D. M." In order for him to understand it, the word one must be inserted thus:—"Every knee humbly bowed, every tongue swore allegiance, truly did ONE say, I acknowledge thee as my only lawful king and sovereign." How important the word one? But, who, except Mr. Millard could understand what was meant, or take the word one signified.

To use "D. M.'s" own language, "what he states on the passage, is merely presumptive, without a shadow of proof that he is correct."

Again; "D. M." mistakes in saying that we "attempt to prove that shame will exist in heaven, by quoting Rom. V1; 21." We said nothing about heaven, in remarking on that text; but simply that the "existence of shame for past follies, on coming to a knowledge of the truth, is no argument against the salvation of the subject."

"D. M." denies "misrepresenting the sentiments of the Universalist to whom he wrote."—This is an evasion of the charge we did bring against him, by substituting one we did not bring. We never charged him with "misrepresenting the sentiments of the Universalist" to whom his letters were addressed; but with misrepresenting "Universalists and their (not his) sentiments."—For he was speaking of Universalists as a denomination, distinguished from other denominations, and not of an individual, as distinguished from the rest of our denomination; as our readers will see by turning to the 23d No. of the Magazine and Advocate; and "D. M." may, if he please, look the subject over again.

To conclude this notice: We have no hostility nor feelings of malice to gratify towards Mr. Millard, nor any desire to enter into a public controversy with him. We entertain for him, and his denomination, a high regard. We wish him well and will do all we can for his benefit. When we see him stumbling at that Rock of offence laid in Zion, and likely to fall on it in the dark, we will admonish him to take heed to his steps. We will not do it as an enemy, but as a friend.

We have received with thankfulness and pleasure with satisfaction Br. B. Whitemore's Farewell Discourse delivered in Troy on Sunday the 4th of July, on L. Pet. v. S. Z. It is an appropriate and interesting sermon; and if we were certain the publishers would not be displeased at the liberty, we should like to give it an insertion in the Magazine and Advocate.

NEW SOCIETY.

We understand a Society of Universalists has been formed in Rutland, Mass., and now consists of as many as one hundred male members. It is said to be an able and flourishing Society.

TO CORRESPONDENTS.

"C. W. E." is received; but we do not think the publication of his poetry would benefit or gratify his readers. If the writer of an essay on the doctrine of the Trinity, we have no objection. But we deem the expression, "A God for man ascends and dies!" to be irreverent to the Deity, (though not intentionally so,) and the apostrophe to Jesus, "That thou art God—and only thou," savors too much of a creed that will finally become as unfashionable as it is unscriptural. The poetry otherwise is very good.

Several communications are received which we have not yet had time to examine.

NOTICES.

The Hudson River Association of Universalists will be held at the city of Hudson, on the 3d Wednesday and Thursday in September inst. The General Convention of Universalists of New England, will be held at Lebanon, N. H., on the third Wednesday and Thursday in September inst. The Cayuga Association will meet at Genoa, on the first Wednesday and Thursday in October next.
UNIVERSALISM IN MICHIGAN.

We are happy to learn, by the following letter from a devoted friend (one of our agents) in Michigan, that the truth is spreading far and wide in that territory—that Universalism is obtaining many able and respectable advocates there—and that they are forming themselves into regular societies, for the maintenance of regular meetings for public and social worship. The resolution of the Universalists in Pontiac and vicinity, to meet regularly on Sunday for reading sermons, &c. for mutual improvement, can hardly fail to be a great encouragement and stimulus to the cause. We would say to others similarly situated, “Go and do likewise.”

Br. Skinner.—The following may not be wholly uninteresting. A respectable number of Universalists met at the Court House in Pontiac, Oakland co. Mich. Territory, on the 14th of August, for the purpose of forming themselves into a religious society, for the strengthening of brotherly love, and the advancement of our Saviour’s kingdom. After an address to the throne of grace by Br. Morgan L. Winter, Br. B. S. Emerson was called to the chair, and Br. L. C. Palmer was appointed secretary. We adopted for our articles of faith the brief summary drawn up from the scriptures, by our father in Israel, Hosea Ballou, of Boston; and I am happy to know, there was not a dissenting voice. Appointed Br. B. S. Emerson, M. L. Winter, and A. W. Fuller, to draft a constitution for the incorporation of our society. They have since met and adjourned to meet on Saturday the 21st of Aug. They have returned by Br. Thomas Irish. Met on the 21st, agreeable to adjournment. The following letter was adopted. Brs. Winter and A. W. Fuller, prepared the following letter, and signed their names thereto. The names of others the following were subscribed.—

[The letter contains a statement of the Universalist creed and a call for subscriptions to support the society.]

—HORACE STANLEY.

Pontiac, Aug. 22, 1839.

LETTER TO THE EDITOR.

Dear Sir,—

The Universalist doctrine is making great progress in the city of Richmond, Virginia. The church, as I am informed, has a congregation of 40 communicants. They are building a church, and are well known as a society of united and pious people. They are also conducting a seminary for the education of their children. I am happy to be able to write you of these things, and to be able to call attention to them in your column.

Respectfully yours,

[Signature]

 Pontiac, Aug. 22, 1839.

K. H. W. G.

REPLY.

If you think proper you can publish the Universalist Creed in one of your papers. Being engaged for a long time in my mind is quite wearisome and unsettled.

Query,—If a wicked reprobate man is to share the same pleasure or happiness as a good man, what advantage will the good man have over the bad one? None.

R. H. W. G.
creeds and modes of worship, and all saying they are right, may appear strange and inexplicable to our friends; but it does not to us, when we consider the causes which have led to it. Mankind possess different moods and temperaments of mind, require different degrees of evidence to satisfy them of the truth of a proposition, and some follow tradition more implicitly than they do reason or the Bible. Christianity is simple and pure when first revealed to man. It was soon corrupted and obscured, and during the dark ages of Popery was almost lost sight of beneath the rubbish of superstition and folly.

When the light of the Reformation began to dawn on Christendom, those who came off from Popery separated from each other in doctrine and diverged to every point of the moral compass; till they have finally gotten as far apart as possible, and now they begin again to converge towards each other, and we are confident in the belief that the time will ultimately arrive when they will see eye to eye, all meet together, on the broad stream of universal charity, and arrive to the measure of the stature and fulness of perfect ones in Christ. Though resistance will be powerful and the struggle long, yet the work is progressing and must be accomplished.

When our friend reflects on the testimony of scripture, which declares "the ways of wisdom are pleasantness and all her paths are peace," "great peace have they who love God's law, and nothing shall offend them," "we which have believed do enter into rest," and on the other hand the "way of the transgressor is hard," there is no peace saith my God, to the wicked—they are like the troubled sea—the wicked shall not go unpunished," then, all will be able himself to answer his last query: "What advantage will the good man have over the bad one?" and will say, instead of "none."

As for the creed of Universalists, they take the Bible alone as their Magna Charta, and their only uniform, infallible and Universalist Creed. It is true many individuals and Societies have drawn from this great store house, abstracts, or a summary of articles of faith. Individuals or Societies have the right to select such articles of faith as they see fit, from the Bible, as their creed; but Universalists in general do not deem it necessary to couch their faith in any other language but that of the Bible; or if they do they are careful to retain the meaning of the scriptures. Our correspondent will find a Universalist Creed, called a Bible Creed, in the 4th No. of the Magazine and Advocate for January 53, 1830. We also send him a few articles of faith drawn up for the use of a Universalist church at Saratoga Springs. He will not find them, however, to vary materially from each other.

We take our leave of him for the present, hoping to hear from him again, in case he should desire any further information which we can afford him. We are glad to hear of the prosperity of our cause in Virginia.

Extract of a letter to the Editor, dated, Prattsburgh, August 18, 1830.

Mr. Ackley has lately preached in this place, and, with many others, heard for the first time the spark of faith lit in the bosom of the mundane, by an minister of the gospel. One old lady said that she looked like a minister, and appeared like one; but she did not go to see if he preached otherwise than he was told. Mr. Ackley preached to her twice since then, and the orthodox began to be quite alarmed; but Dr. Niles, a Methodist preacher, said,"it's right, it's right, it's right; for the Preshbyterians and Methodists this long time, and now the Devil has hoisted his floodgate and let in the Universalists upon them." [Very charitable.]

We have what is called a revival of religion in this place, and I can give you no better description of it than to refer you to the account of the revival in Franklin, lately published in the Magazine and Advocate. It is carried on in the same style as described in that place. I was present at two different times when nine were taken into the church. They were mostly very young, and we were undoubtedly frightened to it. We have meetings here every day, and some days three or four, to make proclamery. There are several who distribute tracts to every family in town, one each month. Mr. Rudd, the minister, is very charitable to us—he fetches us one each month, and does not come with any thing of the kind. He has brought us four monthly. Now I should like to know what his policy can be, as I do not see it as any profit to him, and I am sure that it is not none. I will give you the titles of them, and perhaps you can inform me of what use they are. The first is, "The Incorrigible Sinner forewarned of his doom." I am troubled with it, and I bring it to you, and beg you to give me a short explanation of it in your paper, and you will oblige me very much. After many awful threatenings against the sinner, it goes on in this style: "Where will you look for help? If you raise your eyes to heaven, you will behold on the throne of God, and even on the brow of Jesus, the awful scriptures, "Woe unto the manslayer!" On the walls of your dungeon, on its bolts and bars, on the chains that bind you, you will read in letters of fire, "Woe unto the razer! Without Remedy. Sinners, if you continue impenitent, this is your certain doom." Now, sir, if you can explain to me the meaning of this, you will confer a great favor.

The titles of my other tracts are, "The Worth of the Soul;" "A Persuasive to Public Worship;" and "A Serious Inquiry."

Yours, with respect,
M. S. L.

In answer to the inquiry of our correspondent, of "what use" are such tracts as the above; I may remark, if they are all of the same character as that from which an extract is given, they are of great use in making slaves, hypocrites, fanatics, and desperadoes; but of no use in making Christians; say it is impossible for them ever to make a true Christian. They have directly the contrary effect, to drive people to fanaticism, insanity, or infidelity. As to the "meaning" of such language as above quoted, which our friend desires explained, it signifies, if it has any meaning, that God is the most malevolent and evil being in the Universe. The most barbarous cruelty of the painted savage, the most horrible tortures ever inflicted by Nero, Caligula or Robes Pierre, would be mercy and benevolence itself, when compared with the infinite and endless cruelty ascribed to the Deity. We conceive that such views of the divine character are calculated to excite the love of Atheism in every benevolent heart. May God in mercy save his children who entertain such views of him, from their own folly and rashness.

[For the Magazine and Advocate,]

"The foolishness of man perverteth his way; and his heart frettest against the Lord."—Solomon.

How often is it the case, after men have followed the numerous and extravagant inclinations of the flesh and momentary disposition, until they find themselves destitute of property, or the cheering consolation of a clear conscience, that they seek to make themselves objects of his exceeding frowns! The simple fact is, the providence of God is such, that to be dishonest, and treacherous, is to be despised and abhorred; to be insolent and profane, and to ignorant and credulous, is to be deceived and imposed upon; in fine, it is such, that all the blessings of time and eternity, which man must perform in order to obtain them. If you obtain wisdom, honor is the consequence. If you will become honest and industrious, it is a good name, which is rather to be chosen than great riches. But if you refuse to hearken to the voice of reason and the word of God, and go on in the way of sin, and transgression, for member "there is no peace to the wicked; upon them God will rain snares, fire and brimstone and an horrible tempest; and this shall be the portion of their lives. Even reason alone will not fail to teach all, who are willing to subject themselves to their control, that God's ways are equal, and impartial, and that men are the authors or in a great measure the artificers of their own misery. But there are some who discard reason; to such I would say, "be that will not reason is a bigot, and he that fears not reason is a slave."

He that will use his eyes, and ears, must account for himself in the world; he that will use reason must confess that man is in some sense or other the author; and that he that wishes for the happiness of mankind will find energy and industry, which are the means of improving the mind, which alone will effect an improvement of the morals. God is not the author of sin, as such; and he has so arranged the order of Providence that sin is its own punisher. It is the foolishness of man that perverteth his way, and his heart frettest against the Lord."
SENTENCE OF JOHN FRANCIS KNAPP.

This wretched young man received his sentence at Salem on Thursday. At 9 A.M. he was placed at the bar. The crowd was as great as at any former time of the trial. He remained throughout the solemn ceremony as unconcerned and immovable as ever. When asked by judge Putnam if he had ought to say why sentence of death should not now be pronounced upon him, he replied with great energy and firmness—"I have only to say that I am innocent of the charge—and I now declare to the world, that I shall die innocent of the crime for which I am to suffer."

From then proceeded to pronounce the dreadful sentence of the law, in the following manner and terms:

"John Francis Knapp—you have been indicted for the crime of murder—and upon your arraignment have pleaded that you were not guilty—and put yourself upon God and your country for mercy. The learned counsel have been at your request assigned by the court to assist you in your defence. Your case has been committed to a very intelligent and impartial jury, who have for six days patiently and attentively listened to the evidence and the arguments. All that learning and industry, fidelity and talents could suggest, has been urged in vain in your defence. The truth has prevailed—and the jury of your country have established your guilt—the court is satisfied with their verdict, and you come now to receive the sentence of the law.

Before we proceed to that last and painful duty, we are desirous of doing you all the good in our power, by awakening your mind to a consideration of the awful doom which awaits you. Would to God that any thing we could say would have the effect of softening your heart, and of leading you to sincere contrition and repentance.

The horrible murder of which you have been convicted, stands in bold relief and deformity in the history of crime.

The victim of your ferocity, in a few years, according to the course of nature, would have sunk into his grave in peace, but for the thirst for gain which corrodes the hearts of those who conspire against man in his own home, and and living in the midst of his peaceful and community as exists upon the earth, surrounded by his relations and friends, upon whom he had bathed his licence. In the stillness of the night—while he rested his aged limbs upon the bed—while he was in the arms of sleep—in his own house—in the centre of his populous town—the assassin of your procurement committed the Deed of Death, while you, in the judgement of the law, were present in aiding him in the fact.

The circumstances attesting the conspiracy, exhibit a cool, deliberate design to take the life of the victim, merely for the sake of gain. There was no other passion to be gratified.

The conspirators were all young. They were connected with respectable families. They were born, and reared and educated among us. They had the means of living within their own control, if they had pursued the course of honesty and industry.

But they forsook this course, and resolved to cut their road to fortune through blood and murder.

Our peaceful city stood aghast at this dreadful deed. The very foundation of our society seems to be shaken—and the shock was not confined to this community or State, but extended throughout this land.

Suspicious too horrible for utterance were excited in the breasts of reflecting men. The sensibilities of society were so deeply excited a great manor lost. Many men's houses were considered a safe castle—and men seemed for a time disposed to trust to their own arms, rather than to the protection of the law for their safety.

But there is a Providential watch constantly over us. The murderers have been detected by your friends as well as by the court as atrocious. The assassin is detected by his own hand—and the tremendous punishment for your crime is about to fall upon you.

But there are awful events a warning voice, which speaks to all, and especially to the young, as with the sound of the earthquake, in every breeze which wafts the news of this hybrid tragedian, by ways of truth, and honest industry, which lead to honor and everlasting life, for the paths of vice and profligacy which lead to ignominy and death."

"Be not deceived by their enticing appearances. At their beginning, the rose bud of hope and passion may appear, but they end in anguish of remorse and destruction."

Our fervent prayer for you is, that you may be prepared, by sincere repentance, to appear before the Judge of all the earth. And we would urge you to apply to those pious men whose duty it is to teach our Holy Religion, to help you with your prayers and instructions during the few remaining days which may be allowed to you; and may God grant success to their endeavors.

It only remains for us to declare the sentence of the law—-which is, and this court doth accordingly adjudge:

That you be carried from hence to the prisoner from whence you came—and from thence to the place of execution—and there be hanged by the neck until you shall be dead. And may God of his infinite grace have mercy upon your soul.

In performing this oppressively painful duty, judge Putnam was much affected, and sobbed audibly after he had pronounced the judgment's sentence and when he was to apply the noose to the prisoner. On leaving the cell, he put a quid of tobacco into his mouth, with the utmost nonchalance.

The trials of Joseph J. Knapp, jr. and Geo. Crowninshield, are necessarily postponed till the next term of the court, which will sit in Salem, Nov. 9. The judges are required by law to proceed on the Circuit in the western counties early in the next month; and the recent death of the Chief Justice has devolved on the court many arduous preparatory duties.

The day of J. F. Knapp's execution is to be fixed by the Governor and council.

MARRIED.

In this village, by Rev. D. Skinner, Mr. Melo W. Walker, to Miss Clarissa Fish.

In Saugus, by A. Curtis, Esq., M. Charles P. Dennison, to Miss Desire Holebrook; and Mr. Clarendor F. Palmer, to Miss Nancy Ann Dibley, all of that place.

THIS PAPER IS PUBLISHED WEEKLY, ON SATURDAY, BY DOLPHUS S. BRADNER, EDITOR AND PROPRIETOR.

TERMS.—To Mail and Office Subscribers, $1.50 per annum, in advance, or $3, if not paid within three months from the time of subscribing. No subscription received for less than one year, (unless paid in advance,) and no paper discontinued till arrears are paid, except at the discretion of the Publisher. Agents, or Commissioners, paying for eight copies, are entitled to the minibus, gratis.

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DAUBY & MAYNARD, Printers, 81, Genesee-st.
Perhaps you will say, we have accounts of the devil in the Old Testament sufficiently clear and definite for the instruction and admonition of all who read the Bible, particularly in the account of the temptation and sin of our first parents. But Sir, what says the account of the temptation and sin of our first parents, as given in the book of Genesis, concerning a personal devil? Nothing. What says that account about a fallen angel? Nothing. Neither the one nor the other of these names is mentioned. We are informed there, that Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field. But now the serpent was more subtle than any beast of the field which the Lord God had made. And he (that is, the serpent) said unto the woman, And God pronounced the punishment on the serpent, not on a fallen angel. The sentence is, "upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." I answer, I should as soon believe a real serpent, literally a snake, was intended, as that a spirit, once a holy angel in heaven was meant. But I understand by the serpent, that lust or desire is personified. It was the desire, no doubt, that tempted Eve to eat the fruit; and this desire was probably increased by the prohibition. The mere desire for the fruit was not sinful, but the yielding to that desire contrary to the commandment, was sin. Paul says, "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." Rom. vii. 7. James says, "lust, when it hath conceived, bringeth forth sin."—The serpent, from its subtlety, was selected by Moses as a fit emblem by which to represent the ensnaring nature of lust and the deceitfulness of sin. And certainly it was as suitable a figure for this purpose as the lion is to represent ferocity, the lamb meekness, and the dove harmlessness. The sentence pronounced on the serpent denotes the mean, low, groveling nature, propensity and destination of lust.

Having seen that the account of our first parents' sin in Eden, contains nothing in relation to a personal devil, or a fallen angel, let us now see if the idea of such a being is anywhere suggested in the Old Testament. And here I remark, that the word devils is not once found in all the books of the Old Testament. The word devils (in the plural number only) occurs four times; and by quoting the texts we shall be able to ascertain what kind of devils, they were, or whether they resembled the orthodox devil of this age. "And they shall no more offer their sacrifices unto devils after whom they have gone a whoring." Lev. xxi. 7. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, [devils appear to have been something new at that age, so long after the sin and fall of man] whom your fathers feared not." Deut. xxxiv. 17. "And [Jeroboam] ordained him priests for the high places, and for the devils, and for the calves which he had made." 2 Chron. xi. 46. [His devils were probably manufactured with as much facility, and of similar materials, as the mechanic manufactured his wares.] "Yes, they sacrificed their sons and their daughters unto devils." Ps. civ. 37.

Should you now resort to the word Satan, a convertible mode of expression for devil, and contend that, because it is said, "when the sons of God came to present themselves before the Lord, Satan came
also among them; therefore the popular doctrine of a personal devil is supported by the Old Testament; I would remind you that so singular a doctrine as this needs some further support than a few isolated expressions taken from a book of allegories. And further, if we are warranted in believing in a distinct, personal evil spirit, because we read of Satan here, then we must allow that Christ chose two such evil beings for his apostles: for one of them he called a devil, and another Satan.

If, however, you are disposed to consider the book of Job as a record of historical facts, instead of an allegory, I think you will be led to believe, after a careful examination of the book, that the idea of Satan's being engaged in, and the author of, Job's afflictions, or the afflictions of the human family, was introduced rather to refute it and show to the inhabitants of that age its falsity than to establish it. The reasons for this conclusion are obvious. The scenes of the book of Job are laid in the land of Uz, where paganism prevailed, and particularly the philosophy of the Persian Magi. The Magian system of philosophy maintained that there were two beings in existence, the one good, the other bad; the one the author of light and of all good, the other the author of darkness and of all evil; the good being they called Ormuzd, (in the Greek Ormoxes), the evil being, Abrahman, (in Greek Armanius). Ormuzd was supposed to be the author of all prosperity and happiness, and Abrahman of all misfortunes, calamity and misery. This theory is introduced in the commencement of the book of Job—the Abrahman of the Magi is here called Satan, or adversary, and supposed to be the author of all Job's calamities and sufferings. But is this supposition allowed to stand uncontroverted and unfuted? Certainly not: for so far from it, that Abrahman or Satan was the author of his sufferings, Job uniformly ascribes them to Jehovah, to the good God, and not to an evil one.

He says, "the Lord gave, and the Lord hath taken away, (not Satan hath taken away:) blessed be the name of the Lord." When his wife desired him to curse God and die, Job replies, "Thou speakest as one of the foolish (i.e. the heathen or Persian) women speaketh.—What! shall we receive good at the hand of God, and shall we not receive evil?" Thus through all the book only Job, but his friends and all the characters or personages introduced, ascribe the calamities he suffered in the loss of his possessions, and the sore affliction from his biles, not to the Persian evil god, nor to the modern christian's Devil or Satan, but to God alone. To him alone all his prosperity and all his adversity is ascribed. See chp. i. 21; iv. 9; v. 17, 18; vi. 4, 5; vii. 20, 21; viii. 3, 4; ix. 16-18; x. 2; xii. 11-15, 19, 21, and xiii. 10-12. Thus the whole book goes to refute the notion that an evil being had anything to do with the afflictions of Job. And certainly nothing is said here about any fallen angel.

Again: If Satan be the name of an evil being, a fallen angel, is it not strange that in the first instance where it is used in the Bible it is used in the feminine gender, (as a Hebrew noun), and applied to a woman? See Genesis xxvi. 21. "And they digged another well, and strove about the use of it, and he called the name of it Bedanah." The signification as given in the margin, is hatred. The next passage where it occurs is in Num. xxii. 22, 32.

"And God's anger was kindled, because he (Baalam) went: and the angel of the Lord stood in the way for an adversary (Satan) against him.—Behold I went out to withstand thee, because thy way is perverse before me." In the above two verses the word Satan occurs twice in the original: in the first it is rendered adversary, and in the second to withstand thee.

And what is worthy of your particular notice, it is not applied to an evil fallen spirit, but to the good angel of the Lord. By examining I Sam. xxix. 4. If Sam. xxix, 32, and I Kings v. 4; xi. 14, 23 25, you will find the word rendered adversary, is in the original Satan; and is applied to David, to the sons of Zeruiah, to Hadad, to Rezon, and others. In Ezra iv. 6, the word Satan is rendered accusa-tion. In Ps. xxxviii. 20; lixxi. 13, and cix. 4, the word Satan occurs in the plural number, and is in each place rendered adversaries.

But I need not multiply quotations and references to places where the word Satan occurs in the original of the Old Testament. Your own good sense and acquittance with the Scriptures, must satisfy you that the word Satan signifies simply an adversary, and is generally applied to men who sustain the character of adversaries. And had king James' translators rendered it thus in all places, or adopted any universal word by which to translate it, there could have been no difficulty in every English reader's understanding it. But by rendering it by different words in English, sometimes adversary, sometimes to withstand, sometimes accusation, and sometimes using the word Satan untranslated, they have introduced confusion into the minds of the common reader, and by the magic of clerical art, a superhuman but fallen and wicked spirit has been conjured up, and favored with a conspicuous place in the creeds of men, when in fact no such being was known or even thought of by the writers of the inspired volume.

Having seen that the Old Testament furnishes no evidence of a personal devil, under any name, or a fallen angel, who was once in heaven, but now an arch fiend, tempting, deceiving, and leading mankind astray, I will now call your attention to the New Testament, and see whether that affords any evidence of such a being.

And here it is proper to remark, that there are various words in the original Greek which are rendered devil in our version. And these words are as different in their original signification as are the words enemy and lunatic. Not only so, but the same word is frequently rendered by different English words in our common version.

The word diabolos, most commonly rendered devil, and more properly so than any other word in the Greek, is compounded of dia, through, and bolos, to dart, throw, strike, or stab; and signifies slanderer, accuser, or enemy—one who stabs with an accusation. This word is applied to women, in the plural number, I Tim. iii. 11. "Even so must their wives (i.e. the Deacon's wives,) be grave, not slanderers, (diabolous, or desis,) sober, faithful in all things." Here the apostle evidently supposed it possible for the deacon's wives to become devils, or he would not have admonished them against it. Is it possible he could have feared they would become fallen angels?

The Greek words daemon and daimonion, are nearly or quite synonymous, and are generally in the New Testament used to denote lunatics or insane persons, or the madness or mental disorders with which they were afflicted. One or the other of these words (and not diabolos) is used in each of the following passages: Matt. viii. 38-31; ix. 32; xi. 18; xv. 22; xvii. 16. Mark v. 15, 16, 11, 17; xvi. 26-30; Luke iv. 33, 35; viii. 29; xii. 42; xiv. 17; John vii. 20; viii. 48-54; x. 20, 21. In most of these passages it must appear perfectly obvious that being possessed of devils (daemon, or daimonion) can mean nothing more nor less than being afflicted with some mental or bodily disease. In some of them it is particularly so defined. Matt. xviii. 18, the subject is expressly called "lunatic." In xx. 14, the subject was evidently dumb; and the dumbness was the only devil or evil of which he was possessed.

The Jews, at the time of our Saviour's advent, and for several generations before, appear to have believed in the ex-
The Dr. here evidently appears to have been the unfortunate subject of mental alienation or partial insanity.

INFIDELITY.

"The intelligent Christian will see a valuable purpose answered by the present prevalence of Infidelity. It is a striking fulfillment of the prophecies of our Saviour, who, though he foretold that his church should never fail, likewise intimated that at his second coming, he should not find much faith (or a general belief and expectation of his coming) in the earth. It is likewise a confirmation of what the apostles have written concerning the apostacy of the latter days. In the mean time, the prevalence of Infidelity is the most efficacious means of purifying our religion from the abuse and corruption which at present debase it; and, especially, of overturning the civil establishment of Christianity in all Christian countries, whereby the kingdom of Christ has been made a kingdom of this world, having been made subservient to the policy of men, and in every respect the reverse of what it originally was.

"Thus are unbelievers employed by Divine Providence to reform the Christian church. They will do it far more effectually than any of its friends would have done; and this will pave the way for its universal prevalence hereafter. — Thus the corruptions and abuses of Christianity produce infidelity, and this infidelity is the means, in the wise order of Providence, of the complete cure of these corruptions and abuses, with only a temporary and partial injury to that religion, of which they are so great an incumbrance." — Priestly.

THE BURIAL.—A FRAGMENT.

It was summer. The sun shone brightly upon the gray mist that rose above the billows—the blushing charms of spring were passed, and the summer glow of loveliness had succeeded. The woodlands were gay and beautiful—for nature had clothed them in all her surpassing splendors. The mountain streams now run, now rippled, now curling with silver eddies, glad sparkling in the sunbeam—now smoothly flowed along its ever-changing bed, toward its quiet home "in the world of waters." The birds warbled as sweetly in their green bowers of bliss, as if sighs and tears were unknown.

There was joy on earth. The twitting swallow, as it darted along in sunshine and shade, heeded not the bitter wailings of affliction and distress—the wild bird in its noiseless flight, softly silent as falls the snow-flake, seemed un-
mindful of two, as it flashed its wing through the air, as though it had a dream during the hours of midnight, and vanished as suddenly. To me, the sight of their joyous felicity brought no gladness—the sound of their mirth fell cold upon the heart—it seemed but bitter mockery, and spoke of days departed.

The bright and laughing skies seemed insensible that they were smiling over ruins and decay; that one of hope's fairest, sweetest flowers, had dropped and died; and now—even now—was to be laid in the earth's cold bosom.

I had seen the child, in its guileless beauty, when it was a thing all glowing with health, innocence and joy; I had seen it fold in the arms of her that bore it, in all the overwhelming fondness of a mother's love. But now her first-born—her first, last, and only one, slept—out on the soft bosom of a mother's tenderness—but with the quiet dead.

Death, death—how lovely canst thou be! Though pale and lifeless, it wore a smile passionless and pure, as the cherub of immortality—it had nothing of the grave—but its silence. So beautiful it seemed—like the sportive lamb, decked with a flaxwork garland for the sacrifice, could I have laid down by its side in the cold bosom of our common mother, in the dark and silent valley.

Thou woepest, childless mother—ah, well thou mayest—the Son of God wept at the tomb of his friend—and thou mournest thy first-born. Hard it is for thee to lay thy loved one low in the damp earth—beneath the cold clods of the valley—hard it is to reflect that this, thy child of peerless beauty, will never more rise to see the light of thine, in all the fondness of childhood's dream. Ah! these are recollections that weigh upon the soul, even to overpowering. Memory tells thee that art desolate—it tells, too, of playful smiles—of a thousand soft and winning ways that twine around the mother's bosom—it tells of the sweet, wild throbings of bliss that were thine when softly soothing it to slumber and repose. Now, the foliage of the cypress will be its shelter; and the narrow house its abiding place—the nursery will no more resound with gladness mirth—the cradle in which it had so often reposed in quiet is now desolate. Thou woepest, childless mother.

The last look. The time is come when she may gaze once more upon her sleeping boy, ere the pall is settled upon his lifeless brow. Oh, the bitter agony of that moment—one long burning kiss upon his marble brow, and he is shut from her view. In the fulness of her grief she says—

No more, my baby, shalt thou lie,
With drooping smile, and half-closed eye—
Pillowed upon thy mother's breast,
Seemingly sinking into rest.

For God hath had thee thus to sleep,
Like a pure pearl beneath the deep!

Look abroad, find mother, upon the ways of strait men, and repine no more that God hath made thy child an angel in the regions of bliss. Now his song mingled with the thanksgiving of the blessed! Sanctified, safe, and secure from the storms of iniquity, with him who is from everlasting!

The long train of weeping friends gathered round a fresh-dug grave. The coffin was lowered into its final resting-place, in the vale of solitude and silence—the spirit of him who was so lovely here, had long ere this, crossed the dark waters—ands is safely landed upon the flowery coast of a world of faceless bloom!

INFLUENCE OF UNIVERSALISM.

We invite the attention of the reader to the following article. It should be remembered that the views here expressed have been the subject of a long correspondence in the New York Telescope.

"A certain man went down from Jerusalem to Jericho, and fell among thieves."—By their fruits ye shall know them.

In March, 1829, I was informed that a widow woman, having a large family depending on her income, would be lodged in jail unless bail could be procured for her attendance at court. I accordingly became her bail, and new nothing after that period, except her appearance at court, until Tuesday the 16th of June, 1830, when a writ was issued by the Sheriff. I then went to one of the most respectable lawyers in the city, who advised me to deliver the woman up to the sheriff, and to procure bail for her liberty on the limits, stating she was one of the most respectable members of the Episcopal Church, in Whittall street, and that the demand against her was unjust in the extreme. I then stated, that I would call on her brethren of the Methodist Episcopal Church, who replied, "You had better call on Frances Wright, or her followers, in whom you will find more feelings of compassion than among professing Christians. Fugitives from the north are speculating and making money: the others by their creeds and disfigured faces." I have, however, contrary to the advice of said lawyer, called on the deaconess of the said church: Joseph Johnson, who replied that he had business of his own to attend to; Robert Cowdrey, who replied that he was well acquainted with the woman, that she had been a member of their society many years, was a pi

*This benevolent man has long been denounced as an infidel, by the orthodoxy of this city.

The following was written by a man who just lost his wife by death, giving instructions to the grave digger in the West of England:—"My wife is dead, I want her to be buried in morrow at wenlock. You know where to dig it close by my other wife but let it be dip."—Liverpool Chron.
ATHEISM.

Of all the strange, unaccountable and irrational theories ever introduced among men in any enlightened age of the world, or in any country where men pretend to the exercise of reason, Atheism is the strangest and the most unaccountable. To deny the being of a God—the existence of a great First Cause—to pretend to account for effects without any adequate cause—to deny the force of the most palpable evidence—evidence stamped with the hand of Divinity on all creation—to reason against reason, use reason against the use of reason—to suppose negatively originating being—that creation was uncreated—that unorganized and inert matter organized and gave life to itself without the power, origin, or design, into the beautiful and marvelous order—in short, to suppose utter impossibilities, is, to be an Atheist. We have seriously doubted whether there ever was, or ever could be a rational man, in the full possession of his reason, who believed in Atheism, or could avow his disbelief of a God. Nor are we yet satisfied that this ever was a fact. True, some unprincipled, light-minded men, may, and doubtless have, so perverted, distorted, or enfeebled the voice of their reason, as to work themselves into the belief of dubious persuasion that there was no God; but then they could not be in their right minds, or the possession and exercise of their reason. Like the histrion, they may be rational on every subject but one; but like him, when that one subject is touched, their delusions return.

They will view a nice painting, representing a beautiful landscape, at once be satisfied there was a painter, and admire the genius, taste, and skill employed in its execution; but cannot admit that the hills and vales, the groves and glades, the village and gardens, of which the picture is but an imperfect representation, had any designer or maker. They will view the representation of a sheet of grain painted on a sign, and say it is admirably executed, and proves a master's skill; and yet believe the grain itself could grow in the field without the skill of a still greater Master, or even without any cause at all. They can look upon a pair of artificial globes, representing the terrestrial and heavenly bodies, and say they exhibit evidences of great study, labor and genius in the artist that made them; and yet deny the skill and even the being of the great Artificer that made the originals from which these were faintly and imperfectly copied. They can contemplate on the wonderful mechanism of man, the mysterious union of matter and mind, the wonderful operation of the corporeal organs, the beautiful symmetry and regularity of the system, the just, exact and even number of eyes, of ears, of hands and fingers, feet and toes—that there is an organ provided for every necessary use, and yet not one superfluous—that there is an equal division of the human race into the two sexes, and that they are exactly fitted for the enjoyment of each other's society and for the participation of social and intellectual pleasure; and yet say, there was no wisdom in the design, no power in the execution, and no goodness in the bestowment of these blessings; or rather that they exist without a design, without a power, without goodness, and without a cause! They can contemplate on this earth, its division into land and water in proportions exactly to suit the convenience and favor the happiness of man, its diurnal and annual revolutions, giving to man the pleasing varieties of day and night, summer and winter, spring and autumn, stretch their views away to the heavenly bodies, and by the assistance of astronomy contemplate the immense distance and magnitude of the sun that enlightens our system, view the other planets that "move in mystic dances" around him; and then away still farther, on the wings of astronomy, to the fixed stars that twinkle in the firmament of evening, view those immense globes of "living sapphires" that stand or move as so many suns of other systems, perhaps far more beautiful, majestic and glorious than our own; reflect on the immeasurable distance of those bright luminaries from each other and from us—that if the whole planetary system were lighted up into a globe of fire, though it would exceed by many millions of times the magnitude of this world, yet it would only appear a small lacitudinary from the nearest of them—that if a body were projected from the sun with the velocity of a cannon ball, it would take hundreds of thousands of years before it described that mighty interval which separates the nearest of the fixed stars from our sun and from our system—that if this earth which moves at more than the inconceivable velocity of a million and a half miles a day, were to be hurried from its orbit and to take the same rapid flight over this immense tract, it would not have arrived at the termination of its journey, after taking all the time that has elapsed since it is said the world was created—that the number of those suns and of those systems is equally immense and incomprehensible—that the unnumbered stars can take in a thousand, and the best telescope which the genius of man has constructed can take in eighty millions—that all move in the same order, regularity and harmony—let fancy take its flight far beyond the ken of eye or telescope, expatiating in the outer regions of all that is visible, roam over the immemorial largeness of unlimited space, and seek to sweep the outer boundaries of immensity itself, and all that is in it—and THEN SAY—There is no God!!! That all came or exist by chance!!! That no wisdom, power, nor goodness is displayed in all this beauty and order, in all this glory and excellency!!! That no eternal and immortal God created, upholds, rules and governs the universe!!! But men—poor, weak, many men is the greatest being and the only god in the universe!!!

And this is Atheism. O, shame on the man who pretends to reason, that can arouse himself an Atheist. I should blush to own myself a man, and could I think that a fellow-man in his senses, could thus believe. But no, it is not so—man cannot reason, and be an Atheist. Though he may for a while fool himself out of the belief of a God, the spell cannot always last.

When fortune frowns and friends shall fail,
And sickness lays him low,
And ghastly Death, in toilsome piles,
From life shall bid him go—
'Tis then he'll feel his impotence;
'Tis then he'll need a God;
'Tis then that his returning sense
Will show a different road.

We pity the man who does not realize and feel that there is a God, who created and governs the universe and rules over the destinies of men; and to whom he can go in the hour of tribulation and distress as unto a kind Father that loves him and cares for him. We pity the man whom the frivolities of youth, the intoxication of folly, the indulgence of sensuality, or the croak of charms of a baseless philosophy have deprived of a trust in God, a faith in the gospel and a hope in immortality—nay, whom they have deprived even of common sense; for it is the common sense of all mankind in all ages of the world, that there is a supreme Divinity. This idea is irresistible to him who will use his reason. It is at once seen and felt, and known to be true. It is stamped in bold relief on the whole face of nature, and seen equally clearly by the savage and the sage. Go, visit the savage that ranged the western woods, the hardy Laplander that climbs the snow-capped hills, the jolly negro that pants at the line, the wild Hottentot, the Siamese and the Hindoo, on the banks of the Burramooter, the Indus or the Ganges, where the light of revelation has never dawned, where the sweet anthems of Christian devotion have never mingled with the passing breeze, and where life and immortality have never been brought to light by the gospel,—even there you behold the simple nature in the full conviction of some Divinity, renouncing all the joys of sense, bursting every earthly tie, deterred by no quiverings of the throe and victims that have gone before him, boldly plunging in the running stream, casting himself on the funeral pile, or before the mighty engine of death, in a trance within him whispers his immortality. And yet, favored man, in this enlightened age and country, where the mild radiance of the eternal and merciful Father of all shines in such unfailing splendor, will try to persuade himself there is no God! "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." We would affectionately say to all candid, honest and reflecting youth, Beware of the dark flood of Atheism, whose noisy effusion will poison all the joys of social life, infect, and corrode all the fountains of domestic peace and quietness, deprive you of your strong confidence in the protecting care and kind providence of an Almighty Friend, and sink you to the bottomless abyss under the brute may. Each reflecting citizen of this land of the free, adopt the language of the pious Watts, and say,

"Should all the forms that men devise,
Assault my faith with treacherous art,
I'll call them vanity and lies,
And bind the gospel to my heart."
NOTICES.
Br. S. R. Smith and the Editor of this paper will exchange service on the 4th Sunday instant. Br. Smith will preach in this village, and the Editor in Marshall, near the forge.

The Northern Association of Universalists will hold its annual session at Williston, Vt., on the first Wednesday and Thursday in October next. The Cayuga Association will meet at Genoa, on the first Wednesday and Thursday in October next.

TO CORRESPONDENTS.
Br. Smith's communication, "Universalism No. 7," is thankfully received and will have a place in our next; as also the Minutes and Circular of the Chenango Association, which were not received in season for this week's paper. "J. H. E." of Virgil, has some good ideas, but the communication is too disjointed and ungrammatical for insertion. Several articles from "L. E. E.," and one from "O. R." are yet unexamined.

FOR THE MAGAZINE AND ADVOCATE.
Mr. Editor—I have just been informed of the singular and consoling fact, that the prominent atheist, passing through your village, a few days since, requested the use of a christian church, (which was dedicated to the worship of Jehovah,) for the purpose of attending to his benevolent scheme; and that two of the prominent members of your society, and three of your citizens, (though, as I was informed, none of the members of the society worshipping in that church,) seconded his request, and seemed to think the church an open door, because they did not open their house and appropriate it to so disgraceful a purpose. That that individual should have had the effrontery to make such a request, is singular enough to make every one weep; but that any of your citizens, especially any that have families, either wives or children, or who profess any regard for the reputation or respectability of that particular society, of which your village, or whose village, should have seconded such a request, and sought to introduce Atheism there, is still more surprising for the moment.

The same itinerant atheist lectured in this place about three weeks previous to his visit at Utica, and though the opinion of our citizens was to believe, from what we heard, that he had not found such receptacles for his opinions, as he expected, yet, we are assured that you are much more wise than we. They were perfectly disgusted with his lecture, and equally so with his private conversation.

I was glad to hear that the society in your village did not deem it necessary to pass any resolution nor act at all on the subject of atheism in their society, or to act upon the advice of Mr. Smith, if you believe it. It is very probable that perhaps you are more wise than we, and, in that case, we have much to learn from you.

BR. SKINNER.
The Quarterly Meeting of the Genesee Association was held in Alexander, according to previous arrangement and notice. It was a season of rejoicing, and long to be remembered. We were received by our brethren with great cordiality, and treated with peculiar kindness and attention. Nothing interposed to interrupt our enjoyment, or mar our felicity; but universal harmony, order and unanimity prevailed during the session.

The Meeting House belonging to the Methodist and Presbyterian Societies, was opened for our accommodation; which reflects high honor upon those who worship in that edifice. For this liberality, and genuine benevolence, they will please accept our sincere acknowledgments of gratitude. Such an act of noble generosity is a mark of the Christian character, and should even be held in remembrance as an example worthy of imitation.

On Saturday a goodly number assembled in the afternoon, at the house of worship, and one discourse was delivered by the writer of this article, Br. Flagler taking part in the service. We then adjourned till the following day. On Sunday, (the morning being favorably pleasant,) at ten o'clock the people began to assemble; and at half past ten the temple was literally filled to an overflowing, having a surplus of from fifty to an hundred hundred members of the church. When the attention of the audience was called to the exercises of the day, all was hushed to a profound silence, and a deathlike stillness seemed to rest throughout the whole congregation.

Two discourses were delivered on the occasion: and the glistening eye, the falling tear, and the joy-inwardly expressed, gave evidence that they were not wholly insensible to the principles of humanity and virtue, nor "totally inclined to all that is evil." For, the present from eight hundred to a thousand people, and the source of their soul's contentment. The Lord revive his work in the midst of us, that while we were not all to his service, "we may see of the travail of our souls and be satisfied."

L. L. SAKER.

[We are not yet informed where the annual session of the Genesee Association is to be held; whether at Albion, according to its adjournment, last year, or at Gaines, as Br. Whitall informed us a short time since. If we hear nothing further we shall notify it at Albion.—Ed.]

"Warms in the sun, refreshes in the breeze, Glows in the stars, and blossoms in the trees; Lives through all life, extends through all extent, Spreads undivided, operates unspent; Breathes in our souls, to each a part; As full, as perfect in a hair as heart; As full, as perfect in vile man that mourns, To him no high, no low, no great, no small; He fills, he bounds, connects and equals all."

THE PENMAN.
New-Hartford, Sept. 7, 1830.

We continue our extracts from the "EXPOSE OF the rise and proceedings of the American Bible Society, during the thirteen years of its existence. Second Edition—18 pg. 8vo. By a Mem."

Another: The Steuben county Bible Society, the same year, recently published the American Bible Society, one hundred Bibles, a gesture in the next year it returned to this society $55, and the year following, again sent $894 10, making in all for 148 Bibles, the sum of $1847 10. These circumstances are uncontroversial in themselves, are aduced to show correctly, the manner in which the public money, in the year that this Institution is gratuitously disseminated to book to the value of eight or ten thousand dollars, to the needy, but which is the very reverse of truth.

Auxiliaries commence operations by collecting charities from the community for the laudable purpose of furnishing the indigent in their wants to a circulation of religious, to be expended in the purchase of Bibles, and to have a "bread of life." This they have étére, and reiterated, year after year, with a pertinacity well worth a better use. The effect of this has been to make almost every public charity a stall for the sale of our books, or clerical bookstores of our temples of worship; and our own men have become traveling peddlers and hawkers, forcing the Bible into the families which they had never before seen, and urging them to buy, at reduced prices, the books issued by this "National Institution." They district cities, towns, and villages, and四处 are in them, either singly or in squads, seeking purchasers with money, not the indigent without order to fund the memories of the Auxiliaries, the following polite dun was inserted in their Fourth Report: "To such of the present Auxiliary Societies as have been remiss in the collection or transmiss of their receipts, it will not be deemed an offensive intimation that the enlargement of the general plan of operation, and the regular and secure conduct of the business of the Parent Institution with a great measure, depend on the promptitude, perseverance, and energy, of its local assistants; and that it is the wish, however small, transmitted with punctuality by them, that will ultimately increase the general body with capacities equal to its wide, extended sphere of action."

Not only have they enlisted Auxiliaries and pious young men in furtherance of their designs, but duly considering the great weight and influence which justly belongs to the feeble and the community, a direct appeal was made to them; and a number of workers and peddlers for the Institution, thinking they are doing God service by perniciously peddling the Holy Scriptures. The success of these
EXHORTATION TO CHRISTIAN CLERGY.

The publication of "Quarterly Extracts," which contained for two years and three quarters, or until they had published eleven numbers; when, conceiving that the attention of the public to this periodical was sufficiently excited, and that the subscribers were sufficiently interested in its future maintenance, they commenced publishing monthly extracts. The cost of printing and circulating those to the world, has amounted to about $20,000, money extracted from the community for the avowed purpose of furnishing the indigent with the "oracles of God," but thus appropriated to subserve the "best interests of the Church." Seldom has an "Annual Report" been presented to the public without complaints being made of the many persons destitute of the word, according to their own declarations, have been descended to incomparably worse, from the want thereof, and yet they continue appropriating the money they collect in a manner that gives the "lie direct" to their public professions.

The good of the public is not a primary or, in fact, even a minor consideration with the managers of this society, is established beyond a doubt, and a credit upon the name of the Church and kingdom of the Redeemer—Fourth Report, p. 29.

It would be an act of injustice to that ex who contribute so essentially to the relief of our people, whilst they heighten our pursuits, not to announce in a prominent manner, their active benevolence in aid of the Society, not only in forming Auxiliary Societies, but also in instituting in so many places, their Pastors' members for life.—First Report, p. 19.

The accumulation of riches was not the sole object of these men and women; they were not the recipients of the wealth, but the dispensers of it to others.

To raise themselves to consequence in the eyes of that world which they affected to despise, to set forth to public view their peculiar tenets in the most amiable light, were considerations which were duly debated, and long thought upon, ere any definite plan for their forbearance was adopted. Bound by their own teachings, the Bible was the basis of their creed, appended to it, and knowing that to alter or abbreviate it, would be an abomination in their eyes, and lose them a great part of their converts, they devised another plan, which succeeded without opposition.

In September, 1819, they determined on publishing a "Quarterly Extracts," composed of extracts of letters from their agents, auxiliaries, and foreign correspondents, showing the increase of new auxiliaries through their means, the many public meetings they had been enabled to get up, the fine speeches which had been made by the law and gospel, and the great in riches and office, and the honorable of the earth, had taken them by the hand, and praised and lauded their charitable exertions to spread the Scriptures abroad, and supply the ignorant and the indigent with the "word of life." To raise themselves in the eyes of those who were pouring their wealth into the treasury of this institution, and to show that those who conducted it, honored not with the poor and lowly of the world, correspondences were inserted from archbishops, bishops, ministers, ex-governors, dukes, and lords, bespattering flattery and praise on the institution and its agents, and detailing the brilliancy of show made at their meetings, and speeches delivered by the high dignitaries of church and state. The

SNAKE POISON.

A Mr. M'Cormick, of Newton, Indiana, publishes that pulverized charcoal made into a paste with hog's lard, is a grand antidote to the poison of snake bites. With it he cured a child of the poison in a few minutes, while the strength of the wound was nearly as instantaneous as the poison, and the child entirely recovered. The ointment was secured by the editor suggests it might be a good application for the sting of the bee and other insects.

ANOTHER VICTIM!

SUCIDE.—Miss Susanna Armentrout, aged between 25 and 30 years, only daughter of Mr. Henry Armentrout, of Hardoy county, was on a visit of a short duration among her friends in this city, but there, put a period to her existence, by cutting her throat with a razor, on Friday the 9th ultimo. The wound was four inches long, and from one to two in depth. For some time previous, she had labored under a slight alienation of mind, occasioned, it is supposed, by having been awakened to the necessity of religion—and despaired of ever obtaining that peace, which it alone is capable of imparting to the soul.

Hampshire Intelligencer.

Boston Traveller.
THOMAS JEFFERSON'S LETTER.

In the works of Thomas Jefferson, now in a course of publication by Messrs. Gray & Bowen, we find the following letter to his namesake, Thomas Jefferson Smith.

This letter will, to you, be as one from the dead. The letter may be in the grave before you can weigh its counsels. Your affectionate and excellent father has requested that I would address to you something which might possibly have a favorable influence on the course of life you have to run, and I too, as a namesake, feel an interest in that course. Few words will be necessary, we will let up upon your part. Adore God. Reverence and cherish your parents. Love your neighbor as yourself, and your country more than yourselves. Be just. Be true. Much shall the life, into which you have entered, be the portal to one of eternal and ineffable bliss. And if to the dead it is permitted to care for the things of this world, every action of your life will be under my regard. Farewell.

Monticello, February 21, 1822.

The Portrait of a Good Man, by the most sublime of Patts, for your initiation.

Lord, who's the happy man that may
To thy blue courts repair?
Not stranger-like to visit them,
But to inhabit there?
'Tis he, who has a sound thought and deed,
By virtue moves;
Whose generous tongue disclaims to speak,
The thing his heart despises.
Whose noble heart's a treasure in its prime;
His benefactors have not a quarter,
Nor burden to a false report,
By malice shivered round.
Who visit'd a man, to know his power,
Can treat with just neglect,
And piety, though clothed in rage,
Religiously respect.
Who to his weak and trust
Has ever firmly stood;
And though he promises to his loss,
His wealth and promise good.
Whose soul in many disdains,
His treasure to employ;
Whom no reward can ever bribe
The miser gain.
The man, who, by this steady course,
Has happiness insured,
When earth's foundations shake, shall stand,
By Providence secured.

A Dialogue of Canons for observation in practical life.

1. Never put off till-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want, because it is cheap, it will be dear to you.
5. Pride costs us more than hunger, thirst, and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have cost us the evils which have never been.
9. Take things always by their smooth handle.
10. When angry, count ten before you speak; that very angry, an hundred.

BLUSHES.

What is mysterious in a blush? that a single word, a look, or a thought, should send that inexpressible carnation over the cheek, like the soft tint of summer sunset? Strange, too,
THE PREACHER.

SERMON. NO. 18.

A FAREWELL DISCOURSE,
DELIVERED BY REV. BENJAMIN WHITTEMORE,
Before the Universalist Society of Troy, on Sunday, July 4th, 1830.

In bringing to a conclusion my public labors in this society, some friendly advice and caution may be, from me, considered proper, as from one who heartily desires your prosperity, and to live in your affection and recollection, though called by the vicissitudes of life, to make my abode in a distant section of the country and in the community of other brethren.

1 Peter, v. 8, 9.—Be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour: whom resist, stedfast in the faith, knowing that the same afflicions are accomplished in your brethren that are in the world.

The words read in your hearing as the text, may guide us to some profitable reflections and instructions, not inappropriate on this occasion. This passage is part of a letter written by the Apostle Peter and directed to some of the early Christians that dwelt in Pontus, Galatia, Cappadocia, Asia, and Bithynia. They were suffering grievous persecutions from the enemies of the Christian religion. They were slandered, falsely accused, condemned as heretics, and pitilessly put to death as malefactors. The fact is related in sacred history, and requires no proof from me at this time.

The people thus circumstanced were those whom the Apostle exhorts to "be sober and vigilant." Situated as they were, we can easily conceive how very necessary it was for them to be sober and vigilant, and how perfectly natural it was for one interested in their prosperity, to advise them on this subject. The reason why they should be sober and vigilant follows, directly, the exhortation. "Because your adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour." This was the reason. They had an adversary, who like a roaring lion, was seeking to devour them.

was walking about for that purpose; it was, therefore, necessary for them to be upon their guard, to be sober and vigilant, that they might be prepared to avoid him, or in a proper way, meet and overcome him.

Let us understand the phrase, "your adversary the devil." Does it not seem from this that whoever was the adversary of these Christians, was the Devil? The question then is, who was their adversary? It is certain that the persecuting Jews were openly and undisguisedly their adversary.

The original word, here translated devil, is diabolos, which, in its proper acceptation, means calumniator, traducer, or false accuser. This is acknowledged by Dr. Campbell, Parkhurst, and others, whose testimony may be advanced as good authority.

The adversaries of the Christians were calumniators, traducers, and false accusers, and were properly called when spoken of collectively, diabolos, or devil. They went about like a roaring lion, and the defenseless Christians were the objects of their devouring capacity. Like the lion they were fierce-like him cruel. They were loud and vehement, roaring out in deadly tours, their curses and malice of the followers of the Lord Jesus. Had we time, we would introduce many passages of Scripture where human beings are compared to lions, and roaring lions. We have no doubt that the Devil, roaring lion, and adversary, human beings are intended in our text.

We have, in earlier days, been in the habit of understanding this devil who goes about like a roaring lion, to mean a wicked angel who rebelled in heaven and was cast down to hell. Should there be any who still indulge this opinion, it would be proper for them to inquire how this angel, or roaring lion can be in hell, supplanting its dark affairs, and at the same time in all parts of the earth, urging on the works of sin? If in reality this fallen angel is walking about, seeking to devour mankind as a roaring lion, we should think somebody must have seen him, and heard him, and that many would have been devoured by him, body as well as soul. Do facts and experience prove to us that this has been the case? Have we any well authenticated histories of such events? We remember to have heard in the timorous days of youth, such idle, childish and ridiculous stories about the devil, but what man believes with common understanding, in the present day, believes such stories? When people could see ghosts and witches, they could see and hear devils of all kinds, shapes and colors, and were exceedingly alarmed by them; but such creatures have now entirely disappeared, and their memory is preserved by the terrific descriptions of divines, and by shows and museum exhibitions.

Peter, the author of our text, had been called Satan; he had heard Judas called devil by his own Master, and this because they did not hold fast their integrity. With this example of his Master, there was no impropriety in his calling the cruel enemies of his Christian brethren "your adversary the devil." On account of their ferocious cruelty, there was nothing improper in comparing them to a lion, and saying, "your adversary the devil (slanderer, or false accuser) walketh about as a roaring lion, seeking whom he may devour."

The Apostle exhorted his brethren to resist their adversary, and was careful in describing the way to resist him; which was to be "stedfast in the faith." Peter himself had once denied his Master, to his bitter sorrow and regret, he was, therefore, a proper person to caution against an error of like nature, his brethren, who were liable to be overtaken in the like fault, from a desire to obtain the favor and avoid the reproach of men. So long as they held fast the profession of their faith without wavering, so long the object of their adversary could not be gained. To encourage them under the trials of affliction, and cause them to go forward as they ought, he refers them to the fact that they were not alone
—they were not a few solitary individuals stemmng the tide of popular slander and abuse—but they had brethren in the world, who endured the same. He says, "Knowing that the same afflictions are accomplished in your brethren that are in the world."

Having briefly considered the original meaning and application of the text, you will permit me to accommodate it to the present occasion.

Brethren—'Be sober, be vigilant, because your adversary the devil, as a roaring lion walketh about seeking whom he may devour; whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.'

By soberness, we are to understand a serious, manly attention to the Christian duties. It is opposed on the one hand to all unbecoming levity, and on the other to all unnatural gloom and melancholy appearances. It implies temperance in the use of liquors, freedom from inordinate passions, and in religious affairs a freedom from enthusiasm. The success of a religious community is much dependent on a due regard to these principles. All intemperance, all enthusiasm, and all indulgences of inordinate appetites and passions are calculated to degrade our character, bring into disrepute the society with which we associate, and are deadly arrows poisoned by ourselves, and successfully used by those who are seeking to devour us. Vigilance is therefore enjoined. Watch over your conduct—watch over your passions; be careful that you do nothing dishonorable either to your friends or those associated with you. Let your lives be adorned by that heavenly wisdom which is full of good fruits. Vigilance not only requires you to avoid all things calculated to harm your society and bring reproach on the cause you have espoused, but it obliges you to do all you can to advance the interests of your society, and ennoble your cause in the eyes of its enemies. Be cautious that no root of bitterness germinates and springs up among you. "Let brotherly love continue." Let it continue as well as exist now. Avoid that society who sows discord among brethren. Your enemies are walking about like a roaring lion seeking to devour you. They are watching for your halting. They are watching you in the streets, in your houses, and in the temple of religious devotion. On this account it becomes you to be sober, vigilant and steadfast in the faith. Do this, and your adversary may walk about like the Leopard of darkness—he may roar, night and day, in our streets and among our hills, like the fercious lion—he may pour forth his anathemas like a volcano vomiting forth its burning lava, and we shall stand unharmed.

Not only be vigilant in watching over your own conduct and passions—not only be careful what you do and what you leave undone, but watch also the movements of your adversary. Remember that this lion, sometime's goes about in sheep's clothing. Let not his lamb like appearance deceive you. He will come to you in mercy's voice, and earnestly plead for suffering humanity—but while he is enriched by your charity, suffering humanity still weeps. He devours widow's houses—robs the fatherless—insidiously steals the last farthing from the hands of honest drudgery and unfortunate poverty; and still he will pray like the greatest saint in the calendar, even at the corners of the streets. He is the character, if we mistake not, whom our Saviour describes as compassing sea and land to make one proselyte. Watch your adversary while he begs from door to door—watch him while he solicits the education of your children—watch him while he sits with our representatives in our halls of legislation. We have accused him of wishing to rob us of those religious rights and civil privileges, which render this day, the American Jubilee, glorius. He repels the charge, by saying we have no such rights and privileges to lose—What other language could we expect from a roaring lion. He is gathering all his strength—collecting all his forces to bind us in slavery, and enslave bondage upon our children. A more fearful slavery awaits us, than that endured by the enslaved sons of Africa, unless prevented by the intercession of our representatives, the churches, which we have for home and country— for life and liberty, demands us to be sober and vigilant—to be stedfast in the faith—to let our conversation be as become the gospel of Christ. In this way, and in no other, shall we successfully resist our adversary, and bring to naught his unholy machinations.

You must endure afflictions. These are to be expected; and when justly suffered, elevate the human character. Our revolutionary fathers have immortalized their names through suffering. They suffered to redeem men's bodies—if it should be necessary, we should willingly suffer to redeem their minds. The great Apostle of the Gentiles labored and suffered reproach because he trusted in the living God who is the Saviour of all men. We would follow his example. Though our intentions may be pure and our cause holy, they are no security against the abuses of hearts steeped in gall, and tongues envenomed with slander. It is an affliction to see our best intentions criminated, and Heaven's holiest cause despised. It is an affliction to behold our fellow-men involved in error, darkness, and misery—worshipping before a God of inexorable wrath, and trembling before the jaws of an imaginary hell.

My friends, you will remember that you have brethren in the world in whom the same afflictions are accomplished which you endure—brethren, who, in the promotion of truth and righteousness, go fearlessly forward regardless either of the favor or frowns of men—brethren of noble daring, who have virtually pledged their fortunes, their lives, and their sacred honor in advancing the only religion under heaven which can make men free from the bondage of superstition, priestcraft and mental slavery. If with them you rejoice in hopes of the common salvation, and in the unbounded love of our common Father—with them, for science sake, willingly suffer persecution and affliction. The days of the severest trial are already past. The star of liberty, which arose in the East, has shone far the West—in sight and enlivened by many. The cause of universal grace is spreading with a rapidity unequalled by any other religion. Its success astonishes our enemies. In all parts of the country, are erected and dedicated to its promulgation, temples of religious worship. New societies are almost daily formed, and old ones are coming over from other denominations to our assistance. Our order is rapidly acquiring popularity, wealth and influence; and an attention to what our text requires is all we need to do for them and evangelize the world. In our exertions we must unite the wisdom of the serpent with the harmlessness of the dove. What difficulties soever may lay in our way, with a manly resolution we must meet and overcome. Our fathers in the faith encountered trials we know not of. They have fought the good fight, and gained the victory. We have little more to do than to bury the slain—clear away the rubbish, and cultivate the good seed which they have sown. We can do no less than go forward fearlessly and finish the work left us by them. Now, brethren, be sober, be vigilant, and remaining stedfast in your faith go and do your duty. Convert your neighbors—bring them to a knowledge of God's love—this house, the monument of your zeal, fill with devout worshippers of like precious faith. Your united exertions can easily do it. Forsake not the assembling of yourselves together as the manner of some is—but keeping the unity of the spirit in the bond of peace, go onward. There are some
times whisperers who separate chief
friends, insidiously stirring up strife, ex-
citing the cruel spirit of jealousy. Others
under the cover of pretended friendship
may plot your destruction. But vigil-
ance on your part, will enable you to
avoid the intended evil.
Should you become careless and indif-
ferent to the cause you have espoused—or
should the spirit of discord be found amon
you, and the devouring fires of hate
kindled—division would soon ensue—rain would come upon your soci-
ety—your enemies would triumph—this
neat and convenient house would be fill-
ed with other worshippers—this pulpit
would be devoted to the service of anoth-
er gospel—and hearts that now ardently
desire your prosperity, would lament over
your fallen fortunes and disappointed
hopes. But happy, prosperous and grow-
ing will be this vine of our heavenly Fa-
ther’s planting, if love, union, patience
and perseverance characterize your fu-
ture proceedings. Our fathers wisely
engraved on our political banner the mo-
to—"United we stand, divided we fall." As members of a religious society, let it
be engraved upon your hearts and upon
your actions. Perhaps it will be impos-
sible to avoid all the inconveniences of
opening in matters of policy, but it should never
be suffered to sever the cords of friend-
ship and destroy Christian fellowship.
Man in his best estate is imperfect, and
in associated bodies we find much to bear
and much to forgive.
Oh brethren, may the spirit of brother-
ly love, that purest, brightest angel of
heaven, ever smile upon and ever bless
you. Instead of striving for mastery in the
resettlement of injuries, let the strife
be, who shall excel in forbearance and suf-
ferring, in the exercise of love. Far from
your habitations—far from your social
circles—far from this temple of religious
worship, be that unkind spirit which fo-
ments discord among brethren.
A few valedictory remarks must bring
to a close this discourse and with it my
labors as your pastor.
Permit me to express my sorrow that
it has so soon become necessary for me
to dissolve the connection, which, for a
season, has happily existed between us.
The circumstances which have rendered
this necessary, are those which were en-
tirely beyond either your control or mine.
I go not from you in search of better
friends—I am not inclined to this act from pecuniary considera-
tions—I exchange not your society for one either
more popular or desirable. Neither, in
leaving you, do I expect to find brethren
urged by a more noble and generous zeal
than you have been, nor those whose
hearts are more deeply engaged than
yours in the cause in which I am a feeble
laborer. The simple reason why I leave
you is, family obligations require me so
much to do. The wisdom of heaven has seen
proper to visit my family with sickness,
and to deprive of health the one nearest
myself. She has returned to her rela-
tives, hoping that her native climate will
restore her health; and naturally prefer-
ring home and kindred, while enfeebled
by disease, to any other location or any
other society, how friendly soever those
could be with whom she could associate,
or how kind soever they would be in ad-
ministering to her wants.
Your kindnesses to myself and family
are duly remembered. That you have
done all within your power to render our
location among you agreeable and happy
is feelingly acknowledged. You have
taught us to call you friends, and in fu-
ture times that appellation will not be
forgotten. Modesty forbids I should say
much on this subject, except to tender
you my sincere thanks for all favors both
public and private, and say, should my
successor as has many reasons offered
him by this society for love and gratitude
as I have received he will be unable to
indulge different emotions.
With you, my son, and with you,
younger friends, I have delighted to
meet and associate. It has given me
much pleasure to behold you occupying
these seats, and your kind attention has
given me confidence and animation in my
public labors. May the brother who
shall occupy this place after me be as
highly favored. May he come to you in
this place with the fullness of the blessing
of the gospel of Christ, and behold the
tears of joy moistening your eyes, when
listening to the inculcations of love by
which he shall proclaim.
Late, very late in years, after you have
spent a happy and useful life, may you
be gathered to your fathers, lamented by
those whom you may leave behind. May
your dear children long live in life’s
peaceful sunshine, after they shall have
watered your graves with the tears of af-
fliction.
Those who have occupied that gallery
for sacred music will receive my thanks
for the assistance they have rendered in
the duties of the sanctuary. I could wish
that you might never have occasion to
hang your harps upon the willows or to
change the joyful songs of Zion into the
melancholy requiem of sorrow. In God’s
time my your notes of praise which have
been tuned to this earthy house and list-
pered to by admiring congregations, be
heard again in heavenly melodious praising
God, in that building of God, that house
not made with hands, where it is hoped
my voice will be prepared to bear some
humble part.
I look around in vain for some who
were here when I entered your society.
They are not here to bid me adieu. They
have gone to their long home. How
soon you may follow them, and the voice
that now addresses you shall be as speech-
less as theirs, God Almighty only knows.
It is by no means likely we shall all meet
again on earth. That we behold each
other for the last time is more than
probable. How painful soever this separa-
tion may be to me, I rejoice that it is ef-
forced in a friendly manner, and that I
leave you in a prosperous condition.
May the place which I leave among you,
soon be filled by one more able than
myself in the ministry, who shall build
you up in holy things. May he be
a worker that needeth not to be ashamed
—one who shall rightly divide the word
of God and feed you with knowledge and
understanding.
Brethren—"Be watchful and strength-
en the things that remain"—and whether
I come and see you, or else absent, let me hear of your affairs, "that ye
may stand fast in one spirit, with one
mind striving together for the faith of
the gospel."
Fathers, brethren, children and friends
—I bid you all the affectionate, Christian
farewell. "May the Lord bless you and
keep you; may he lift up the light of
his countenance upon you, and be gra-
tious to you; may he cause his face to
shine upon you, and give you peace—
Amen."
of divine goodness and grace among men. Without some degree of exertion, nothing will be effected: and though the "race is not always to the swift, nor the battle to the strong," yet in the great majority of instances, enterprise and perseverance must be crowned with success.

In the summer of 1811, Mr. P. Dean, who had settled in the country the preceding year, was engaged to preach in Eastonville one Sunday in the month for two years. A very numerous congregation was immediately collected—probably the largest which at that time attended on the ministration of the unbounded grace of God, in this section of country. Inquiry was awakened—the truth was most diligently sought, and it was found to the great comfort and joy of many.

In the fall of 1811, a church was organized, consisting of about twenty members, and the Lord's supper was regularly administered at stated periods, for about two years. The visibility of this church, was continued but a short time after the removal of Mr. Dean in 1813; and from a variety of causes has not been renewed, even when circumstances favored the adoption of such a measure.

A society was organized at Eastonville in 1813, composed of different denominations, and entitled "The Baptist Catholic Society," because each held property in the church. The Baptists and Universalists were certainly the principal owners, and it is believed, were the only denominations who claimed the occupancy of the house; and as the property of it was about equally divided between them, it was in a few years, used by them on alternate Sundays.

This meeting-house—a convenient wood building, was erected in 1804 or 5, and was originally intended as a free church, to be used by all denominations in proportion to the property which each subscribed. This was therefore, undoubtedly the first Meeting-house in which Universalists held an undisputed right of occupancy, in the state, except that in the city of New York. For though the Baptist church in Madison, was used by them, still it was rather by concession, than by the admission of a legal right.

And it is matter of interesting reflection—that the church in Eastonville should so soon, be claimed for, and used by a denomination, which was probably wholly unknown to those who secured their rights when the building was erected.

The Universalists in Eastonville never formed a separate and regular society. They recognize each other, by the support which they give to the preaching of that denomination, and by their attendance on the meetings of the order.—When any particular occasion requires, a general meeting is called, and the usual course pursued for the attainment of the contemplated object.

For the removal of Mr. Dean in 1813, the Universalists in Eastonville were a destitute of any regular preaching until the fall of 1822—a period of nine years; when Mr. G. B. Lisher settled in that place. He continued to minister to them, with great success, one half of the Sundays for three years; appropriating the residue of his time to different places in the vicinity. It was during this period, that he commenced, and conducted with some benefit to the cause of Universalism, a periodical religious paper published at Little Falls, rather oddly entitled "The Gospel Inquirer." This paper with other papers was started with the "Universalist," published in Utica in 1825. This year, Mr. Lisher closed his connexion with the congregation in Eastonville, which remained destitute of stated preaching for another term of about two years.

In the fall of 1827, a Mr. James Priestly, who was passing through the country, and represented himself to be a Universalist preacher, was immediately employed, and for a short time gave general satisfaction. But the connexion proved exceedingly unfortunate—for though a man of talent, erudition, and a popular speaker, he was the slave of his appetites, and became a reproach both to the congregation and to his profession. The pressing want of a preacher was the only inducement to employ him; for it was known that he was destitute of any recommendation except his talents. And the consequences of this rash engagement should admonish them and all others, to be more cautious in the selection of their public servants. In 1828, Mr. G. Messinger preached a small part of the time in Eastonville, since which time, the congregation has again been destitute of the stated ministration of the word of life.

Notwithstanding the frequent and protracted interruptions in the ministerial services rendered to the congregation in Eastonville, the deep rooted prejudices excited by a single indiscreet individual, and the tendency existing in all congregations to dispense when they have no regular meetings of their own; there is still a large and respectable number of Universalists in that place. And whenever they have meetings, a becoming desire is manifested of promoting by their attendance and by their means, the great doctrine of the final purity and happiness of all mankind.

S. R. S.

INCONSISTENCY.

After reading Prof. Stewart's recent letter to Dr. Channing, (in which the Dr. is very solemnly charged with certain false accusations against the orthodox sects, among which accusations the Professor has quoted and in the most forcible terms denied that of persecution,) I accidentally cast my eye upon the following remarks by the editor of the Boston Recorder, C. E. Stowe, Mr. Stewart's Man Friday.

"By his writings for ten years past, Dr. Channing has taken the lead among the enemies of the Orthodox; and who are the enemies of the Orthodox? Why, every infidel, and disorganizer, and Sabbath-breaker, and doubter, and every holiday of grog-shops and theatres in the land, is an enemy of the Orthodox. You may honor with the uniform and unbending hatred of all the haters of good order, the haters of virtue, the haters of God;—it is a glorious thing to belong to a sect that has the hatred of every thing hateful, and the Orthodox may well be proud of their enemies. Let us not be misunderstood;—we say explicitly that all of this character, creatures whom Dr. Channing would disdain, (openly) to set with the dogs of his flock, are the enemies of the Orthodox and we esteem it an honor to be steadfastly hated by such men,—but we do not say that all the opposers of the Orthodox are of this character; we merely assert, that respectable men, when they declare themselves enemies of the Orthodox, fall into very bad company, and are eulogized by those whose praise is their disgrace."

Has there been anything published since the advent of Christ, that so completely agreed with the spirit of the ancient Pharisees as the above remarks?!! They too, like Mr. Stowe, gloated in being hated by the Sabbath-breakers, and publicans, and harlots, &c.

But, Mr. Stowe, I pray thee remember that these enemies of the boasting Pharisees, these 'hateful' beings whom you excusingly despise and shun, were almost the only people that received and communed with our loving Saviour, and were declared by him to be the first to enter the kingdom of heaven; yes, it was declared of them that they should find admittance while the tither of mint and anise, (those who were so nice in the outward observance of the law and kept it so far from bad company,) would be thrust away. And remember also, sir, that the same reproach which you have cast upon Mr. Channing, was no more nor less than that cast by the proud Jews upon his Divine Master and considered
by them as a proof of his infidelity—"He eateth with publicans and sinners."<br>"<br>Baptist Herald.<br><br>EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.<br><br>NOTICES.<br>Br. S. R. Smith and the Editor will exchange services on the 4th Sunday in each month. They will preach in this village, and the Editor in Marshall, near Capt. S. Hubbard's.<br><br>The Editor expects to attend the Cayuga and Genesee Associations; and to preach at Buffalo on the intermediate Sunday, October 10th. Any of our subscribers in the neighborhood of those places, who wish to transact any business in relation to the Magazine and Advocate, or to settle their accounts, will have an opportunity at those places.<br><br>The Genesee Association of Universalists will be held at Geneva, Orleans Co. on the second Wednesday and Thursday in October next.<br><br>REMOVAL.<br>Br. Nathaniel Stacy of Hamilton, has removed to the town of Columbus, Warren Co. Pa., where he has for some months been under engagements to settle, and where he understands a wide door is open for his future usefulness in the vineyard of his Master. The removal of Br. Stacy from this section of the country, is an event, in itself considered, which we must deeply deplore. Here he has labored—and long and successfully labored, in the service of that great Master whose cause has and still does lie near to his heart. He has travelled through this country again and again, while it was yet both literally and morally a wilderness, and almost alone and unfriended, save by that Power whose messenger he was, bearing the glad tidings of a world's salvation, and meeting in return frowns and anathemas, reproaches, contumelies, neglect and poverty, but still persevering undismayed amid dangers and difficulties, and trusting in that paternal and providential goodness, that had called him to the work of the ministry—has seen the pleasure of the Lord prosper in his hand—and seen the barren wilderness smile, and the desert rejoice and blossom as the rose. He may be called, emphatically, the father of Universalism in this state. And he will long abide—yes, till the day of his death—the affections, the confidence and the prayers of the children he has begotten in the Lord. He leaves us with the friendship and the confidence of all; and his many virtues and services will be remembered, and embalmed in the tears of his numerous friends who have long hung upon his faithful ministry. And may God Almighty bless him and his, now he is gone from this region, and raise him up many and kind friends whither he has gone, lengthen his days, continue to give success to his ministry, and when his earthly labor is done, we are confident he can depart with a song of triumph in his mouth, saying, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me."

A SHORT DIALOGUE.<br>Calvinist. What's the use in preaching, if all men are going to be saved?<br>Universalist. Permit me to ask you one question: and after you have answered it, I will reply to yours. What is the use of preaching if the greatest part of mankind are to be damned?<br>Cal. Why, sir, to save them from the damnation to which they are exposed.<br>Universalist. Are any of the elect, whom God "from all eternity elected to everlasting life," exposed to damnation?<br>Cal. Why no; I suppose not.<br>Universalist. Well, is it possible that the preaching of the gospel can be the means of saving any whom God from all eternity "foreordained to everlasting death," according to your creed?<br>Cal. I don't know. Means, however, ought to be used to try to save them.<br>Universalist. But your creed maintains that they were "foreordained to everlasting death," for the "manifestation of God's glory"—Now, suppose they should all be saved, contrary to this foreordination—would it not greatly detract from the "glory" of God?<br>Cal. There is no danger of that; for the decrees of God cannot be violated.<br>Universalist. There is no danger? Why, really, this is a curious logic of yours—the object of preaching is to save those who are exposed to damnation—the elect were never exposed to such damnation—the republicons can never be saved from it—the means must be used to try to save them—and yet if those means were to succeed, it would violate the decrees of Heaven and detract from the "glory" of God!! Admirable consistency!<br>Cal. That is the way with you Universalists—you are always quibbling and trying to ensnare others in conversation.<br>Universalist. Why, Sir, there is no quibbling or ensnaring here. I merely recapitulated and put together the amount of your statements and admissions. If you have got ensnared it is in your own toil you are taken.<br>Cal. Well, you have not answered my question yet, which I first proposed. What is the use in preaching, if all men are to be saved?<br>Universalist. I will answer cheerfully. The object of preaching is, to inform mankind of the truth—to let them know the joyful tidings of a world's salvation—to save them from darkness, doubt, fear, and condemnation, and make their willing feet to lead theSwaggerPath of Obedience to the Father. To induce them to practice virtue from the love of God and virtue; not from that slavish fear which "hath torment"—as the angel said to the shepherds at Bethlehem; "Fear not; for behold I bring you good tidings of great joy which shall be to all people." The preaching of the gospel affects not the eternal condition of man in a state of immortality—but greatly affects his condition here.<br>Universalist. "God is the Saviour of all men, especially of those that believe." That God will save all mankind, is a truth, whether we believe it or not. Belief or unbelief cannot affect the reality of the thing to be believed. But "the that believe hath the witness in himself: he that believeth not God, hath made him [or treated him] a liar; because he believeth not the record that God hath given of his Son. And this is the record, that God hath given to us eternal life, and this life is in his son." Hence, Universalists have the strongest possible motive to preach the truth to mankind, that they may believe it, obey it, rejoice in it, and thereby be made "free indeed" from doubt, darkness, unbelief and sin, and bring forth the peaceable fruits of righteousness. Whereas, if Calvinism be true, then man be, according to your concessions, no good and sufficient reason for preaching it.<br><br>UNIVERSALIST EXPOSITOR.—No. 2.<br>The second No. (for September) of this valuable work has come to hand. It is filled with the following original articles:<br><br>The Final Judgment anticipated—Disappointment at the Last Day; (from the Spirit of the Pilgrims; with an Examination of the same, by H. B.)<br><br>Universalist Remarks on Gen. iv; 15. "And the Lord set a mark upon Cain, lest any man finding him, should kill him." by W. B.<br><br>The sorrows of Jesus Isa. liii. 3. "A man of sorrows and acquainted with grief." by H. B.<br><br>A Dissertation on the phrases, "End of the World, Last Days, Last Time," &c. as used in the New Testament. H. B. 2d.<br><br>God manifest in nature—Rom. i. 20. "For the invisible things, from the creation of the world are clearly seen, being understood, by the things that are made, even his eternal power and Godhead." by H. B.<br><br>Result of the Proposition, that God is good to all—Ps. cxlv. 9. "The Lord is good to all, and his tender mercies are over all his works." by H. B. 2d.<br><br>Notice of recent Publications—Professor Stuart's Letter to W. E. Channing; Elements of Dogmatic History; The Modern Traveller—Palestine. H. B. 2d.<br><br>Poetical—Isa. lxxiv. 16. "The day is thine; the night also is thine." by J. C. K.<br><br>The Rockingham Association of Universalists, held its annual session at Atkinson, N. H., on the 25th and 26th of Aug. ult. Five sermons were preached on the occasion, by Bra. L. Willis, S. Cobb, T. F. King, T. Whittomore, and S. Streeter. Bra. W. Ballour, T. G. Farnsworth, T. G. Greenwood, O. A. Skinner, Geo. Bradvurn, F. A. Hodeson and A. V. Basset, were also present and took part in the services. Br. T. F. King was appointed to deliver the first sermon at the next annual meeting. A Resolution was passed supporting that Frederick C. Swain, who had been preaching within the boundaries of that Association, pretending to be in fellowship with the Universalist order, had never received such fellowship, and, so far as that body was capable of
The Franklin Association of Universalists was held at Guilford, Vt., on the 25th and 26th ult. Br. H. H. Griffin, was chosen Moderator, and Br. Wm. Bell, Clerk. A letter of fellowship was granted to Br. Ira Garfield; Ordination conferred on Br. M. H. Smith; the Universalist society in Wilmington, Vt., received into fellowship; cheering intelligence received of the progress of truth in the several societies represented; an interesting and ingenious Address delivered in council by Br. John Brooks, on the state of society, the abuses and evils of Associations when perverted to subserve wicked and ambitious designs, and the advantages of the improvements growing from them when properly entered into and rightly employed; Br. Wm. S. Balch appointed to deliver an address at the next annual meeting; and five sermons were preached on the occasion by Brs. M. B. Ballou, J. Moore, D. Smith, W. Skinner, and H. Ballou. Brs. H. Ballou 3d, W. Bell, J. Wright, J. Brooks and W. S. Balch were present and took parts in the services. The Association adjourned to meet at Chesterfield, N. H., on the last Wednesday and Thursday in August next. Circular by Br. Bell.

MINUTES

Of the Proceedings of the Chenango Association of Universalists, for 1830.

The Chenango Association of Universalists convened at Shakespuin, Bradford co., Pa., Wednesday, August 25, 1830, and opened the council with prayer, by Br. J. Potter.
2. Read the credentials of the Delegates, and heard the reports from the different societies in fellowship, which gave the assurance of more than common rallies general, and of special progress of the doctrine of immaculate grace in particular instances.
3. Appointed Brs. H. Adams and N. Doolittle, Ministers, and Eli Tabo and Joseph Kingsbery, Laymen, Delegates to the "Universalist Convention," to meet at Clinton, Oneida, co. N. Y. the 2d Wednesday in May, 1831.

ORDER OF PUBLIC WORSHIP ON WEDNESDAY.

Morning.
Br. S. R. Smith—Introductory prayer.
N. Doolittle—Sermo, Lam. iii. 31.
J. Potter—Concluding prayer.

Afternoon.
Br. J. Chase, Jr.—Introductory prayer.
W. S. Fuller—Sermo, Jer. viii. 11.
S. Adams—Concluding prayer.

Evening.
Br. A. Peck—Introductory prayer.
J. Chase, Jr.—Concluding prayer.

The Committee of Discipline reported sundry complaints against the Rev. J. B. Shannon, a member of the Association.
5. Adjourned uncluding prayer at 7 o'clock Thursday morning. Prayer by Br. A. Peck.

Thursday morning, convened according to adjournment by Br. J. Chase, Jr.
7. Resumed the consideration of the report of the committee of discipline, (Br. Shannon being present,) when, after due investigation of the subject, the following preamble and resolution were unanimously adopted:

"Whereas, the Rev. J. B. Shannon, a minister in fellowship with this Association, is charged with indirect and improper behavior highly unbecoming the character of a Christian minister, with contempt of the scriptures, and immoral conduct—and whereas, the said J. B. Shannon acknowledges the truth of these charges, in charges, and professes his sincere desire of amendment—Therefore,
Resolved, That in order to obtain evidence of his reformation and if possible, to recover him to the usefulness, the Rev. J. B. Shannon be suspended from the fellowship of this Association until the next annual meeting.
9. Voted, That the minutes of this Association be published in the Universal Evangelical Magazine and Gospel Advocate—that Br. S. R. Smith prepare the minutes for the press, and accompany them with a Circular Letter.

CIRCULAR.

The Chenango Association of Universalists, to the believers in the gospel of everlasting life—
"grace, mercy and peace be unto you from God our Father, and from our Lord Jesus Christ."

Brethren—Under the auspices of Divine Providence, we have been permitted to meet in annual session—to congratulate each other on the progress of the pure and liberal principles of the gospel—to devise and adopt such measures, as, in our estimation, shall promote the moral and social well-being of the believers in the salvation of a world—and to bow together in humble worship before the altar of our Gr, At no time, since the organization of the church, has there been a more general and widespread interest in its deliberations, which, with the hope of peace, accorded with the love of harmony, and separated with friendship. And while the present gave joy, in the assurance of the more general prevalence of those great and benevolent principles, which we most confidently believe are only calculated to satisfy all the rational desires of the pious mind—to make mankind wiser by the instructions of truth, and better by an acquaintance with the perfection of God; we were greatly comforted in the prospect of the more near approach of the period, when these principles shall be universal. The Zion has indeed risen from her desolation—the time of her mourning is past, and her strength and comfort, her light and life have come. The society in which we assembled, was successively favored with the ministrations of the venerable N. Murray and Parke, both of whom have some time since called to their final rest. And while no more is to be expected in the hoping for the welfare and the energies of the society in Shakespuin. But that truth, which has inspired the expectation of the prosperity of Zion, has also inspired triumph in distress, at length prompted the cry "Come now, and help us." It was heard—and a faithful laborer in the harvest of our Lord, (Rev. A. Peck,) settled among them. His labors have been greatly blessed, and we trust, abundantly rewarded for the "pleasure of the Lord has prospered in his hand. The former preaching stations in the region again furnish encouraging evidence that people are neither unwilling to hear, nor slow of heart to believe; while new doors of opportunity have been opened, and the operation of the truth of the doctrine of imperial grace firmly established.

From nearly every society represented in the Association—The period of intelligence was received. Not that in every instance, the wishes of friends were fully realized; but in all, the prospect was encouraging—believers remained steadfast, and the editors of these societies were giving place to greater liberality.

In council the greatest unanimity prevailed—here are the believers in the gospel of Christ, a little, a part was highly important. And while the warmest sympathy was felt, and the greatest unity extended towards an erring brother, the utmost firmness and decision were exhibited in the discharge of an imperious and painful duty. The suspension of a ministering brother, was alike necessary to the reputation of the Association, for the restoration of the party, and for his individual good. And it is due to ourselves and the public, to state, that the impugnment of our brother, was made by a class of the Methodists, who had no influence whatever in the proceedings of the council. For it was distinctly stated by him, that he had neither required nor abused the privilege of opposition in the constitution, nor united with any denomination. And even if he had done both, it could have furnished no ground of complaint or reproof.

Two rules have been adopted, when you are called to new duties and obligations. You are no longer to doubt, that you have in every respect become a son of God, possessing all the interests, and probably too many of the prejudices and peculiars of a sect. You fill a place in the catalogue of names, which characterize the believers in the gospel of Jesus Christ. You are no longer to regard yourselves, nor are you regarded by others, as a few scattered and despised Galileans; for you have become a numerous and powerful denomination. You already comprise in your fellowship, and in the limits of what was once called the "Western Association," nearly two hundred societies, and more than double that number of respectable congregations. The foreclosures of the contest in which you have been engaged, has ceased for ever; and the call you hear, is a call to the Christian, rapidly approaching to bless you with the comforts of peace. You will soon cease to be called to fight over the bottle, and the cup of love so often fought, and so often won. The surprising increase of your numbers, the permanency of your society, and the growing liberality of your opponents, gives collective evidence of your approaching triumph.

But how will you meet your successes? Do you sustain your prosperity? How conduct towards those from whom you have received little else than reproach and opposition? Remember, that you must cease to be belligerents—that the ceremony of partizanship must no longer animate action, nor opposition prompt to perseverance.

Are you prepared for this era? Can you put on a more peaceful aspect—pursue the quiet path of charity, and find in it the storehouse of the gospel those provisions, which, being the food of eternal life, shall make you live? Nothing can more effectually induce a state of coldness and despondency into the heart than the failure to find your views. Elevation, then, to find in the principles of our holy faith, those motives to activity and success with which we have been so often taught, and so often won.
mote benevolent affections towards mankind; and furnish a perpetual succession of motives to press toward the mark for the prize of the high calling of God in Christ Jesus.”

By order.

S. R. Smith.

[For the Magazine and Advocate.]

TRUE AND FALSE RELIGION.

True religion is not a gloomy subject as some have imagined; nor need it make men mortal and insatiable through a fear of suffering endless woes in the future invisible world. It is a false system of religion which produces these chilling and unnatural fears. True religion is gloomy, it leads thousands of the fallen race of Adam to view their heavenly parent as their greatest enemy, who hates them with a malicious and infinite hatred, and who will, (if they do not repent and return to religion in this life) consign their precious souls to regions of endless misery and darkness.

“Amid distracting tortures, rakes and chains, incessant groanings, and eternal pains.”

That religion which clouds the brow with dark despair, and makes the heart melt with the keenest anguish, and teaches men to qualify themselves for heaven, by neglecting the concerns of this world, is not the religion of Jesus, the Saviour. This religion is a form of religion, it is the idolatries of God; but stands in direct opposition to them. If it were true, it would make the heart melt with the love of Alcoran and the Shaister. It would render the precious promises of the great God, who is able to save, nay and void. That religion which teaches the absurd and cruel doctrines of eternal destruction and torment, and the omnipresent devils, local and endless hells, is a total depravity; it is of human origin. It owes its rise to the dark ages of popery, and paganism, when men were in the dark; for in good Christian ages, ignorant and guilty men have been invented by men, and received and believed as truths of the gospel! But thanks be to the Father of mercies, who will have all men to be saved—and who worketh all things after the counsel of his own will—this false religion is fast, very fast, losing the ground which it has occupied; the minority of God, pure, and of this world, the flower of sinners, now shines with splendor in the moral world. The radiant beams of the Sun of righteousness are dispelling the murky clouds of error. This religion is not God’s religion, our Lord and Saviour is beautiful, rational and divine. It is not robbed in terror, nor gloom; its doctrines are revolting, and its precepts pure and sublime. It persuades, it is true, but does not terrify to obedience—it breathes nothing but universal benevolence, peace, love, and good will toward the human family. It teaches us to love God because he first loved us—to do justly, love mercy, and walk humbly with God. Towards our enemies it inspires forgiveness. It forms gentleness of temper, dictates affinity of manners, and with heavenly wisdom enlighteneth the heart. It binds up the broken heart, heals the wounds of affliction, comforts the desponding, and pours into the soul the balm of consolation. Finally, the religion of Jesus Christ enables the true believers to rejoice with joy unspeakable and full of glory. They walk in their faith in the glorious and eternal truth, that death, the last enemy, shall be swallowed up in victory, tears wiped from off all faces by the soft hand of the Prince of Peace, and that God shall be all in all.

Smithville, N. Y.

THE ANGEL OF TIME.—BY J. K. PAULING.

The angel of time being commissioned by the Supreme Governor of the world, made a procu-

nation that he had a hundred thousand years of additional life to bestow on the inhabitants of the earth. His trumpet echoed far and wide, penetrating the cities, the valleys, the mountains, and reaching the uttermost extremity of the universe. He sent forth from all points of the compass, to prefer their claims to a portion of the beneficent gift; but it was a surprise to see that the crowd consisted of the aged alone. The children were captivated by their youthful sports and paid no attention to the proclamation; the youths and maidens were too engrossed with amusements and the men and women of a middle age were too much engaged in the pursuits of life to think on death.

The first who preferred his petition for a few additional years, was an old man of four-score and upwards, bent almost double with age. "Thou dost wishest to live a little longer for the sake of thy children, and the companions of thy youth?" said the angel.

"Alas!" cried the old man, "they are all dead.

"Thou art in possession of wealth and honours?"

"Alas! no! I have lost my goods, my wife, and am miserably poor. Yet I wish to live till I am an hundred, and enjoy life yet a little longer."

The angel bestowed upon him the privilege of living another hundred years, and he went on his way rejoicing and trembling.

The next applicant for lengthened years was a feeble old man, who was carried on a litter. When he had preferred his request the angel replied—

"I understand. Thou art enamoured of the charms of women, of the beauties of the earth, and the pleasures of life and death."

"Also! I am blind these ten years, said the old man.

"Thou art delighted with the music of the birds, and the murmuring of the waters, the echoes of the mountains, and all the harmonies of the universe, and wisest to enjoy them a little longer."

"I am deaf, and scarcely hear the sound of thy trumpet.

"Thou art fond of the delicacies of food?"

"Alas! my feeble health will not permit of such indulgences. I have lived on milk and crusts of bread these seven years past, and am now miserably sick old man."

"And so have I; but let us out thy misery. What pleasure dost thou enjoy in this life?

"Pleasures of living," said the old man; and the angel granted him a few years more.

The third who approached the footstool of the angel was a decrepit female, almost bent to the earth, and trembling with a palsy. Her teeth were gone—her eyes buried deep in their dark blue sockets—her cheeks hollow and fleshless, and she could hardly prefer her request for the increase which dimmed her voice, and almost choked her.

"I am come," she said, "to beg a score of years, that I might enjoy the pleasure of seeing the extreme age of my line of ancestry; I have planted over the graves of my husband, my children, my grand-children and the rest of my dear relatives, spring up and flourish before I die. I am bereft of all that are near and dear to me; I stand alone in the world, with no one to speak for me; I beseech thee, oh beneficent angel, to grant my request?"

"I care not, since I shall know they cannot kill me the third time."

"Take my wish," said the angel, smiling; "go and be happy."

Strange! cried a learned man who had heard the story for a few minutes, and who expounded the explanation of the apocalypse, and had witnessed the scene—"Strange," cried he, curling his lip in scorn, "that the most helpless and miserable of human beings should still seek a life divested of all its enjoyments!"

"Silence, fool!" replied the angel in a voice of imperious contempt; "it rather becomes thee, ignorant, to adore the goodness of Providence, which, having ordained that men should live to be old, mercifully decreed at the same time that the love of life should supply the absence of all its sources of enjoyment. Go thy wish, and finish thy commentary on the apocalypse."

The Ques taliter Gracchus, eec. is happily rendered by the Edinburgh Reviewers in the following sentences:

"Some of the missionaries complain of intolerance. A wesall might as well complain of intolerance as he is the author of it. Tolerance for their own opinions, tolerance for their worship, they possess in the fullest extent; but here and here is heard of toleration for intolerance! Who ever heard men so tormented, persecuted, because they might not insult the religion, shock the feelings, irritate the passions of their fellow creates, and throw a whole country into confusion."

MARCH OF MIND.

The "rote system" in which charity children are taught to parrot a few rules of common intellect, as we will prove by an anecdote which occurred at a certain evangelical school. They are examined and questioned in a particular order, and always standing in this same rank, have always the same reply, whatever may be the question.

Three of these brilliant, whom we will call No. 1, No. 2, No. 3, accustomed to reply to the question, "In whom do you believe?"

"Thou not, No. 1, "In God the Father."

No. 2, "In God the Son."

No. 3, "In God the Holy Ghost."

The question was asked, "In whom do you believe?"

"Thou not, No. 1. "In God the Father."

No. 2, "In God the Holy Ghost."

No. 3, "In God the Son."

"What manner of man is this?" retorted the matter-of-fact No. 3. "I believe in God the Holy Ghost, that is, I am pointing to the mind, No. 2, believes in God the Son. You are a bright particular star," said the examiner, "pray have you been confirmed?"

"No," was the instant reply, "but I've been white washed."—London ps.

Providence, R. I. July 30.—A person for several weeks, has been in the practice of entering the loft of a paper warehouse, in this town, and carrying off paper while the owner was at his meals. On Monday he was detected, and has since examined, and committed to jail for trial. He was sentenced to twenty-four years of paper, worth $100.

This miserable young man was once an industrious mechanic. Some time ago he joined the Fanny Wright Society in this town, and was one of the principal lecturers at its meetings, which have recently been broken up. Comment is unnecessary.—D. A.

CONVULSIONS.—A paper published in Brighton, England, says the inhabitants of this town are convinced with joy of the expectation of his most gracious Majesty, to come amongst them.
MARRIED.

In New Hartford, on Tuesday evening last, by Rev. D. Skinner, Mr. Charles Lewis Fairbanks, of Putnam, N. H., Miss Sarah Ann Gilmore, of the former place.

DIED.

In Westmoreland, N. H. on the 15th ult., after a short but distressing sickness, of Cholera Morbus, Widow Chloe Prior, aged between 70 and 80 years. Few people in the ordinary walks of life have ever been called to pass through more trials and afflictions than the venerable and dignified old lady, who is the subject of this notice. She was a native of Massachusetts, but in early life removed with her husband into this state; and her life was full of trial and duty. She was a true Christian and a devoted friend of the church; and in her declining years, when her health was failing, her mind was clear and her spirit firm. She was a true friend of humanity, and in her little way she did much good in the world. She was a true Christian and a devoted friend of the church; and in her declining years, when her health was failing, her mind was clear and her spirit firm. She was a true friend of humanity, and in her little way she did much good in the world.

How many such instances have occurred, again and again, and yet we are told, by the advocates of a partial or a partial religion, that Universalism "will do to live by, but not to die by?"

How long will mankind suffer the dogmas of tradition to prevail over the evidence of sense?

In Lebanon, Madison Co., on the 28th of July, of a cancer in the face, Mr. Ethan Sabin, age 30. He was a respectable member of the Baptist church, and a shining example of piety and virtue. He was a consistent attendant upon the preaching of the gospel, and a steady supporter of the church. He was a man of strong character, and a great deal of influence. He was a man of strong character, and a great deal of influence.

In Hamilton, the 80th ult., Mr. Sarah Ackley, consorts of Mr. Calvin Ackley, after a long and severe sickness, which she bore with Christian resignation and fortitude, in the 44th year of her age. Mrs. Ackley had for many years been a meek and steadfast believer in God's universal grace; and a few days before her death, she declared to her friends that she was ready to go to heaven, and that she was ready to go to heaven.

Miss Britton was a woman of fine intellectual powers, and a noble character. She was a consistent attendant upon the preaching of the gospel, and a steady supporter of the church. She was a man of strong character, and a great deal of influence.

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COMMUNICATIONS.

[For the Magazine and Advocate.]

Rev. D. Skinner—Sir, Having noticed in some preceding number of your paper a development of Dr. D. C. Lansing's Fourth of July Sermon, and feeling in unison with yourself, a spirit of disapprobation, in view of his uncharitable comments upon the lives and final condition, of four of the most distinguished Patriots of the Revolution; and conceiving it to be the duty of every good citizen in community, to make an exhibition of his deep abhorrence of any and every attempt to traduce the character, or insult the memory of those men, who cheerfully wasted their fortunes and fearlessly unfurled their country's banners amid danger and death, in order to avert from themselves and posterity, the chains of despotism,—I am willing to submit the following remarks for publication, if on examination, you should find them worthy of admission into your columns.

Yours respectfully,

A friend to the memory of the illustrious dead.


REV. D. C. LANSING—OF UTICA.

Sir,—I am urged by a sense of duty to bespeak your attention to a few lines which I now address to you, in the most respectful, although pointed and open manner. The cause which leads me to adjudge it my bounden duty to address you, is found in an article contained in a paper printed in Utica, edited by D. Skinner, and entitled the "Evangelical Magazine and Gospel Advocate." The writer of that article asserts, that in a sermon delivered on the fourth of July last, you made use of epithets in relation to Washington, Jefferson, Franklin and Adams, which tended directly to cast odium over their characters, lessen the lustre of their names, and in my humble opinion, (and I think in the view of every sound and candid mind) to indirectly rebuke and censure that cordial respect, and unfained reverence, which has so universally been paid to their memories for more than a half a century that has rolled away.

You are charged by the author of that piece, of having represented, that these four unrivalled heroes of that revolution which delivered us from the hand of despotism, and which secured to you and me, and I trust to generations yet unborn, civil and religious freedom—for their having entertained dangerous and anti-Christian principles, and for having done much evil in society—were probably now in hell, suffering their bitter, but righteous reward. It is true, the writer admits that you allowed that Washington might possibly be excepted; but at the same time, you regarded his case, as being extremely doubtful, inasmuch as he had never exhibited any evidence of having been a Christian.

Now, sir, for the reputation of those illustrious persons, who acted so conspicuously a part in that period of our country's unparalleled distress—and, especially those four above named, who are not only regarded as the greatest benefactors of our country, but whose names will forever, by the common consent of mankind, hold the most conspicuous place on the catalogue of the friends of the human species— I say, for the reputation of such men to be assailed, as you are charged with having done, must fill with the most pungent and lasting regret, the bosom of every enlightened christian, and cannot fail of being not only deeply injurious to the feelings of every intelligent friend of the United States, but of drawing forth the united voice of indignation and disapprobation of the whole community.

As I have felt deeply wounded, and as I have taken it upon myself to address you on this subject, instead of an abler hand, you will allow me to present for your consideration, some of the various reasons why, and wherein, I conceive you have done wrong; and why the enlightened Christian, and every intelligent friend of his country, must be unhappyly affected in view of your remarks relative to these eminent men. All enlightened Christians must perceive and deeply lament that in your denunciations against these men, on account of their supposed anti-Christian principles, and in your dogmatical decision, respecting their being in hell, suffering a bitter reward for the same, you have gone counter to the dictates of scripture, violated the most sacred law of humanity, and have manifestly followed the road of presumption. If you have run counter to the sacred scriptures, as in them we are not only forbidden to speak evil of our rulers, but we are in them imperatively required to speak of all men in authority, on all occasions, with that mildness and respectful moderation that becomes peaceable subjects, influenced by heavenly wisdom.

Now, sir, as you have intimated that these men have done much evil in society, in consequence of their religious principles, you must realize that in this particular you have run contrary to the instructions contained in the book of God. The law of humanity you have violated, in that you have made an attack upon the religious opinions and characters of men who have been disqualified by the hand of death, to maintain or vindicate, either their characters or their opinions. Their pens are powerless, their tongues are silent, and their reasoning faculties have been swept away in the payment of nature's last debt.

Is it not cruel and inhuman, then, to assail the characters of men who are locked in the cold embrace of death, and unable, hence to avert any wrong or disgraceful imputation with which prejudice, malice or a mistaken misunderstanding might cover them? And is it not revolting to the tender and moral sensibilities of man, and abhorrent in the sight of Heaven, to throw a dark shade over the memories of the dead, by exhibiting their political, civil or religious opinions, in an obious point of view? No one, I trust, will deny that it is barbarous and inhuman thus to do.

My next reason of disapprobation is, that you have so presumptuously and unconditionally adjudged these illustrious men to hell; in this you appear to have strangely disregarded the contents of that book from which you profess to derive
instruction for your congregation, from Sabbath to Sabbath, and with which your station presupposes you to be familiar.

Does not heaven-born truth inculcate the idea, which gives ground for charity to hope and believe that the eleventh hour often finds faith and repentance bursting forth in the hearts of martyrs unto salvation, whose lives and sentiments, while in the meridian of their existence, were altogether repugnant to the laws of religion? This portion of inspired truth ought to have at least restrained you from ad-judging these men to perdition, as you could not be certain but that such a pre-pareation of heart characterized their last and closing scenes as secured to them the unmingle dined felicities at God's right hand. But instead of leaving them in the hands of infinite wisdom and boundless benevolence, are their hands guided past the confines of time, as you were required to do, not only by unerring truth, but by your own creed, you have assumed the arrogated prerogative of the Pope, and decided upon their eternal destiny, when in truth you was not only ignorant of their final state, but absolutely unacquainted with the state of their hearts, while living; so that the charge of high-hand ed presumption must rest upon you, until you prove to the world that you are Omniscient, which attribute belongs to God alone. But I am aware that it will be said in reply, that these men were in-fidel in their religious opinions, and that you were called upon, as a minister of Christ, to oppose error and infidelity wherever found. That Jefferson was a Deist, and that Franklin and Adams were Unitarians, I do not pretend (nor do I conceive it necessary, in order to support my position) to deny. Nor would I wish by any means to debar you, or any one of whatever sect or denomination, from the exalted privilege of combating what you conceive to be error, however widely you might wander from my own views of truth.

But could you not oppose Deism and Unitarianism, without dragging from their peaceful tombs those most illustrious sages, who devoted their long and useful lives to the civil, scientific and political institutions of our common country?—Men who merely entertained sentiments respecting religion for themselves, which they had a right to do, but who never pretended to be leaders or champions of any religious sect whatever, and of course never challenged any one to the field of religious controversy—men whose peaceful, moral and useful lives, in connexion with their uniriting and efficacious exertions to ameliorate the condition of their fellow men, have thus given testimony which speaks loudly in favor of the idea that they were believers in the principles of Christianity, in such a manner as procured them a blissful immortality beyond the grave, notwithstanding they have been proclaimed, especially by their ene mies, as infidel, and anti-Christian, in their religious views.

But will it be further urged in justification of your course, that, in order to effectually meet the systems of Deism and Unitarianism, which you in all probability attribute to these men, it was necessary to have some prominent and distinguished examples to whom you might refer? Let this be freely admitted. But could you not have found a Deistical Pain, a Hume or a Voltaire? And had you forgotten that there was a Priestly, Channing, or a Smith, Unitarians, to whom reference might be had? These men were professed leaders, and stood forth as champions of their respective parties; and whose writings have and do still serve as a standing challenge to you, and all other opposing religiousists, and which open an ample field for the display of all your reasoning and intellectual powers. How is it then that you have overlooked or passed by these conspicuous examples, and have pitched upon the quiet and unoffending founders of our government? And why should you have fallen upon the great framers of that constitution which is the envy and admiration of all the nations of the earth, the liberal principles of which alone guaranty to you the liberty of pouring forth your anathemas against its wise and benevolent authors? O, ingratitude, how unfeeling in thy nature, and how unjust in thy operations!

But sir, of all that you have said in your remarks under consideration, what strikes me with the deepest surprise, is that which relates to the great and good Washington. That you should have asserted that, that brightest of all the luminaries of which our country or our world can boast, and who was properly and emphatically denominated the father of his country, never gave any evidence of having been a Christian man. It was among the combined testimony of all historians to the contrary, what overwhelmed me with unutterable astonishment. What ground you made this assertion, is, I am compelled to confess, beyond the reach of my reasoning powers to solve or determine. To suppose that you have never perused the Historical or Biographical page, on which the evidence of his Christianity is to be found, would be a reproach upon me, equalled only by the insult that I should offer to you: as no one in community would credit the absurd supposition. Or for me to infer that you are bound up in the illiberal principles of bigotry, to such an extent, that you cannot conceive or admit of any evidence of Christianity, only what arises from faith in your own peculiar creed; this would cover me if possible, with a deeper reproach, and offer you more of an aggravated insult. I have, therefore no other alternative, but to infer that you have either disbelieved or disregarded (and I fear the latter) the united, explicit and unequivocal declarations of all the Biographers of that great man, which go to establish, beyond doubt or contradiction, not only his bravery in the field, his wisdom in the Cabinet, but his pre- eminent religious character. He is represented by them all as having manifested, through his whole life, public and private, the warmest regard for the duties and prosperity (to use his own language) of our holy religion. Yes, in the light of Independence and the first years of the Constitution, we behold this venerable sage; while in his juvenile years, listening to and obeying with filial affection, the pious instruction, as it emanated from the lips of his amiable and godly father. In riper years we see him manifesting his unswerving faith in the truths of divine revelation, and his profound regard for its high and authoritative injunctions, by a constant, deep and reverent attention to the instructions and devotions of the sanctuary. But it was not in the ungodly sanctuary and by the peaceful exercise of, that Washington beheld this evidence of high-toned piety. The turmoil of the camp and the din of war were not able to extinguish the pure celestial flame. Here he is found warming his mark with the fire of secret devotion, and discovering in his humble but energetic addresses to the King of Kings, while at the head of his army in the absence of his Chaplain, an increased consciousness of his entire dependence on, and confidence in a superhuman arm.—But following our illustrious chief from the field of war, up to that period when called by the voice of his country, to assume the helm of government and enter upon the great duties of the first Presidential chair, we are there furnished with still brighter displays, and if possible, more resistless evidence of his truly pious character. On that sublime and interesting occasion, while about to be invest-
ed with the highest honors that earth could confer, and in the face of an admiring world, we witness him offering up his devout supplication to the God of nations, for wisdom to direct the councils of his cabinet, and a blessing to rest upon three millions of emancipated freemen.

We there behold him bearing upon his swelling bosom, before the throne of Almighty favor, the permanence of a recently organized government, and the prosperity of a new-born but mighty empire.

Such sir, is a brief outline of this great man's religious character. I might follow him from this high pinnacle of glory, down to his last conflict with expiring nature, and present to your view the all-sustaining faith by which his heavenly-bound spirit was unafrighted amid the terrors of the tomb, and unmoved in the view of an approaching & untried scene: But I will abandon all further prosecution of this point, as it is one with which all must be familiar, from the accurate and learned historian, down to the common school-boy; and will merely state that verbal, historical, and biographical information, combine in convincing you that Washington lived the life and died the death of a true Christian, and that what you have said respecting his never having given any evidence of Christianity, is utterly unfounded and untrue. Allow me here, sir, to make two or three inquiries which very naturally present themselves to the mind. Will not a virtuous community pour forth a universal burst of patriotic indignation, in view of any evil or ills that are so desirably designed to tarnish the characters of him, who once presented his magnificent bosom to the shafts of a proud and malignant foe, to save Columbia's soil from being drenched with the blood and whitened with the bones of murdered millions? And what must be the emotions of grief and surprise with which future ages will look back and behold the attempt to efface or obscure the brightest part of the character of him, who was the most efficient instrument in giving birth to our now rapidly rising nation? It they not mourn and lament the circumstances, that made it necessary for the impartial historian, to darken with such a foul stain, the records of our great republic?

I have one more consideration to present, as a reason why I conceive your remarks in question, to be wrong and severe, and then I have done. I have in the course of these remarks, averred that you have deeply injured the feelings of every intelligent friend of the United States, as far as your statements have come to their knowledge. This will be readily admitted, when we reflect that every intelligent friend of the Union, knows and understands future Statesmen and warriors to follow the road of usefulness, integrity and honor, that we must cherish and guard with ceaseless care, the reputation of such men as Washington, Jefferson, Franklin and Adams. That we must preserve their characters unsullied, hold their epistles sacred and secure, and ardently wish, not only peace to their ashes, but that an unextinguished blaze of glory, might attend their imperishable names down the long vista of future time.

In closing this address, which is extended to a greater length than at first I designed, you will allow me to remind you of the fact, that I have ever heretofore entertained the most exalted views of your piety, integrity and humanity, and of course stood as your warmest friend.

Permit me also to request, that you do not conclude that I am now transformed into an enemy, because I have dealt thus plainly with you on this subject. You will perceive that the whole of this epistle is founded upon the supposition, that the charges preferred against your sermon are true, and that my object is, the ascertainment of truth, in order that I may, if you are abused, shield you from unjust aspersion. Please therefore, to submit your discourse (which is thus arranged) for publication, and in this way, remove all doubt from the minds of your friends, and cut off all opportunity for exaggeration on the part of your enemies.

A friend to the memory of the illustrious dead.


Questions to certain individuals.

Mr. Editor—I wish, through the medium of your paper, to propose a few reflections and queries for the consideration of certain individuals in this village.

It is, I believe, an undeniable fact that there are several scores of gentlemen of high standing (in the estimation of the world) in the village of Utica,—many of them merchants, some lawyers, some doctors and some mechanics—who are in the constant habit of attending Calvinistic meetings as regularly as the Sabbath comes; who pay large sums of money every year for the support of that doctrine, and are contributing something almost every week for the support of Tract Societies, Missionary Societies, Sunday Schools, &c. &c. all of the Calvinistic stamp; and who, at the same time, believe every leading doctrine of that creed.

Nay, more; they even esteem the doctrine abominable, view it as equally dishonorable to God and pernicious in its influence among men, and are indignant in view of its horrid absurdities every time they hear it preached. Not only do they acknowledge, in private conversation with each other, and to particular friends, that they disbelieve in Calvinism, but they declare their firm belief in the doctrine of impartial grace and mercy, and the final salvation all the vast family of man. But notwithstanding their belief in Universalism, they are never known to attend the meetings of the respectable society professing that faith in this village, nor to contribute a single cent for its support! They pay large sums of money to support, and give their attendance and influence in favor of what they really believe to be false and pernicious, and withhold their support and influence entirely from what they believe to be the truth as it is in Jesus! To those of this description, I wish to propose a few serious questions.

1. Gentlemen, how can you justify this strange and inconsistent conduct of yours, either in the sight of God or man?

2. Do you, or can you, enjoy peace of mind or quietness in your own consciences by such a course? If so, what sort of consciences are you possessed of? Are they not of that mould that you would profess Judaism, Mahomedanism, or Pantheism, as readily anything else, if you thought you would preserve your temporal interests best? If you are satisfied and at peace in your own minds, why complain of the preaching you hear and support—why read the mirror and call it absurd, contradictory and abominable, in private conversation?

3. Do you pursue this inconsistent course because your wives, your families, connexions or friends think Calvinism is true, and wish and advise you to do it? Are you then not your own masters, but the slaves of others? Are you subject to pettycoat government, and dare not speak your mind or act yourselves? Are your advisers to be answerable for your violation of conscience? or do you take the conscience of others for your own? Is not the course you pursue directly calculated to keep the minds and consciences of your families and friends unenlightened, as well as to violate your own?

4. Do you imagine the time-serving and hypocritical policy you pursue, to be necessary to render you popular, to secure to you popular favor and the good opinion of mankind generally? And is it so, that mankind will respect a hypocrite? Says Pope, "The noblest work of God!" Do you apprehend that to secure the good
graces of all, you must be a 
hypocrite 
among Calvinists and a 
traitor to 
Universalists? Is not this the direct way to 
prove yourselves unworthy of the favor 
of either? And will not all honest 
Universalists respect more highly a rigid but 
sincere Calvinist, than they will you?

5. Are you afraid of Orthodox denun-
ciation—of incurring their censure and reproof, if you come out openly in the 
profession and support of Universalism? Do you fear the cry of heresy? Are you 
afraid Universalism is not as popular as 
you could wish it to be in order to its 
profession? If so, I would ask, was it not 
so twenty years ago in Boston and many 
other places in New England, where 
Universalism is now the most popular of 
any doctrine preached? And how was it 
rendered popular there, except by its 
friends who secretly believed it, coming 
out openly and boldly in its support? And 
could you not render it the very thing 
you desire it to be, the most popular of 
any doctrine in this place, if you would 
come out, as mass all of you, and openly 
give your cordial and hearty support? 
Were you to do this, could you not at once 
out-number and overawe the few narrow-minded bigots that would be disposed to 
complain, and silence their re-
proaches by the number and respectability of your ranks? Were you to do this, 
would you not out-number and out-weigh 
the largest religious society in this town?

Most certainly; for I know who I am 
addressing, and nearly how many the 
coat will fit. How do you suppose the 
American cause would have flourished in 
the time of the revolutionary war, if 
all, or a majority of the colonists had given 
their money and influence in favor of 
the unjust claims of the British crown, and withheld their support from the cause of 
freedom, the success of which they ar-
dently desired?

6. Are you afraid it would injure you in 
trade or business, to come out openly 
in the support of what you believe? If 
so, I would ask, does your religion de-
depend on the quantity of business you do? 
and nice nora; What then is it good for? 
But I would ask, are these apprehensions 
well founded? Do not the questions un-
der the preceding item sufficiently re-
move this difficulty? Were you to come 
out-unitedly, and en masse, in support of 
what you really believe, would it not ra-
ther benefit that injure you in business? 
Would you not thus take away the power of 
Orthodox bigots to injure you? Would you 
not, where you lost one narrow-
minded customer on this account, gain 
ten better ones in its place? For it is 
not a fact that the great body of the com-
mon people are decidedly on liberal 

believeth, without fear, and you may think 
that I make frequent use of this freedom. 
I have brought some of the preachers to 
the test of their belief. Last Sunday I 
was in company with a number of gentle-
men, and among them was a Calvin-

ist priest. After conversing on different 
subjects relative to America, the priest 
enuquired whether you had a national re-
ligion? In answer, I stated that you had 
not, and that entire religious freedom 
existed there, and that in consequence of 
this freedom, Universalism was spread-
ing incredibly there, &c. This led to a 
conversation on the subject of that doc-
trine. On some of those subjects we 
agreed very well; but on others he dis-
puted with me. After a long conver-
sation or discussion, becoming tired, I asked 
him whether he had any objection to 
answer me a few questions which I would 
ask him, and answer them candidly and 
conscientiously. He promised that he 
would. First question—Do you really 
believe in endless misery in another 
world? He answered, No sir, I do not. 
Second, do you really believe in a per-
sonal devil and a local hell? He an-
swered again, No sir, I do not; to believe 
that, would be real nonsense; and to be-
lieve the first, does not accord with the 
omniscience, omnipotence and goodness of 
God, and cannot therefore be true. I 
asked again, Do you believe that endless 
life and bliss in another world is given to 
man, on account of the good or virtuous deeds performed in the 
present life? After a pause, he answered, No 
sir; Paul says it is a free gift, "not of 
works, lest any man should boast." — 
Well, said I, if we receive in the next 
world, no reward for our good deeds, 
which we perform here in this world, 
pray tell me, is it reasonable, that we 
should be punished in another state of 
existence, for the neglect of good, or the 
performance of bad deeds done in the 
present life? He who is carefully 
observing, well, I don't know, but I 
cannot agree with all your American 
notions; and gave me no other explana-
tion.

"In the second letter dated March 30, 
he says, 'last week for the first time was 
I able to visit my relations, and among 
the rest a Menonite preacher. Speaking 
with him on the subject of Universalism, 
he candidly acknowledged, that he did 
not believe in endless misery, a local 
hell, or a personal devil, but believed in 
the goodness of God, and that finally 
all men would be saved, &c. But, said he, 
I would not have ought not to be preached to 
any but real good moral people. He 
feared that if this doctrine was preached
to the common people, it would spoil them totally, &c. —Trumpet.

MAGAZINE AND ADVOCATE.

UTICA, SATURDAY, SEPT. 25, 1836.

NOTICES.

Br. Jonathan J. Parker, from Vermont, is expected to preach at Whitchall the 4th Sunday inst. (to-morrow) and pass through Sandy Hill on Monday following, Saratoga Springs on Tuesday, Johnstown Wednesday, Little Falls Thursday, to lecture, in each place in the evening if desired; to preach at Sullivan on Sunday (week from to-morrow) and at Geddes on Monday evening following.

Br. E. Willington will preach at Boonville to-morrow.

The Northern Association of Universalists will hold its annual session at Williston, Vt. on the first Wednesday and Thursday in October next.

The Cayuga Association will meet at Genoa, on the first Wednesday and Thursday in October next.

The Genesee Association of Universalists will be held at Olean, Orleans Co. on the second Wednesday and Thursday in October next.

UNIVERSALISTS IN MAINE AND MASSACHUSETTS.

In Maine there are 41 Universalist preachers. Probable number of Universalists, 45,000.

In Massachusetts, there are 46 preachers of Universalists, 90 Societies, and probably about 50,000 Universalists.

Rev. P. Morse of Watertown will accept our thanks for the copy, he had the politeness to send us, of his excellent Oration delivered at Brownville on the 4th of July.

DISHONEST AND VILLANOUS AGENT.

R. H. Eastman, sometimes called Dr. Eastman, who has taken it on himself to act as agent for the Evangelical Magazine, at Summit, Byrnville, and other places in Schoharie co. and vicinity, last year ordered 16 or 18 copies of the Magazine, (vol. 3d) stating that he should be in Utica in a short time and would settle for them. This year 10 or 12 copies of the Magazine and Advocate have been sent on, at his order. He has many times written, ordering some subscriber’s papers to be stopped and others to be sent on, promising to make payment soon. But he has never paid us a single cent.—several of the subscribers (and perhaps all of them) have paid him the amount of their subscriptions, which he has pocketed for his own benefit. He is now in our debt nearly $40.00. From what we have lately learned of the man, he is certainly bankrupt, as to character; and probably, as to property. We admonish subscribers never to trust him again.

We would also admonish them to trust no man with money for the Magazine and Advocate, unless they have the fullest confidence in their moral honesty. They had better unite and enclose the subscriptions of two or three of them together in a letter and send it by mail, which is generally a safe way of conveying it.

ANOTHER ORTHODOX SOCIETY.

It is well known that another new Orthodox Society (composed principally of Presbyterians) has lately been formed under the auspicious presence of refinement, the navigators of the Erie Canal. This society, as a matter of course, propose the raising of funds and the employing of some of their Missionaries in the good work. In order to succeed in raising funds, they publish an address, most feelingly and pathetically appealing to the moral sensibilities and sympathy of the community, in behalf of their project, representing and greatly exalting the immorality and vices practiced, and the deplorable destitution of the means of moral and religious instruction, on the Canal; in the same manner as do the mendicants sent out by the Tract, Bible, Missionary and Education Societies. That there is some cause of vice and immorality among the persons employed on the Canal, and (in what class of society are there not?) no one is disposed to deny: but that they are as flagrant or general as the address of this society represents, no one is acquainted with the facts can believe. The preceding address of the society were published in several newspapers after its formation, and among others, in the Albany Gazette. In reply, a communication subsequently appeared in that paper, signed by "An Association of Forwarding Merchants," which repletes with much spirit and indignity, the reproaches cast upon themselves and their associates, by this self-constituted society of pretended reformers; stating that their address contains many false and unfounded charges and statements relative to the habits and moral character of those employed on the canal. We should be glad to insert this article if we had room, but at present other matter is waiting for a place. We should suppose the article would cause the leaders in this novel project to blush for their impudence and slander.

PIioneer Line.

We perceive that some of our eastern brethren Editors have imbued the idea, and published the statement, that the Pioneer line of Stages has run down and been discontinued. This, though in part true, is not wholly so. The Pioneer line of Boats has been discontinued and sold out to the Old Line; and the Western route of the Pioneer line of Stages has also been discontinued, and sold to the Old Line, we believe, between Canandaigua, Rochester, and Buffalo. But the Eastern route is still continued; though it is supposed the Orthodox have not piety enough to keep it in operation much longer. The question naturally occurs, Why have the Pioneer line of Boats and a part of the Stages been sold out to such Sabbath-breakers as the proprietors of the Old Line? If the establishment of this line of Stages and Boats was necessary for the glory of God, the conservation of the public morals, the good of souls and the cause of religion, why is not their continuance equally necessary? Have the Orthodox grown cold and indifferent in the good cause? Or was not the experiment sufficiently lucrative? Ah! here's the rub—there is no doubt they would have as piously & devoutly continued these lines (both stages and boats) in operation, clear through from Albany to Buffalo, as they keep up their Tract society, Missionary society, &c. &c. if they could have made it profitable. But alas! their piety grows cold the moment it becomes unprofitable, or ceases to bring in the—cash. Who would have thought the zeal and devotion to so noble a cause, in Josiah Bissell, Jr. would ever have abated? How long is it since he came out in the Rochester Observer, loudly calling on all Editors and publishers of papers throughout the United States, saying, "choose ye this day whom ye will serve—whether the God of Heaven, the God of truth, and the God of the Sabbath, or the proprietors of the Old Line" (as though the Deity himself had established the Pioneer, to run in opposition to the Old Line)! How long is it since the proprietors of the Old Line were in that paper denounced, and compared to swindlers, dancing-masters and rogues, for no other reason than that they accommodated passengers with a stage on Sunday, if desired? But now alas! Ecco home!! He consents, with his other brethren—par noblesse pozitz—patriots—the orthodox proprietors, to sell out to these men.—"No, tell it not in Gath," for "Ah! how fallen!"

To love what is hateful, and hate what is lovely, for God's sake.

That the Orthodox profess to love what to them is really odious and dreadful, and to hate what of all things is most desirable, is a fact which the co-operation of their creed necessarily involves. They profess to love the doctrine of endless damnation, and yet they are so shocked at the idea, that they weep and groan lest it should prove true, and use every possible exertion to prevent people from suffering it. They profess to hate the doctrine which teaches that all men will be saved, and yet they ardently pray for the conversion and salvation of all, and exert themselves to save all they possibly can.

We have been forcible struck with these ideas, on reading a dialogue in the Western Recorder of the 7th inst. (which, judging from the style of it, we take to be from the pen of Dr. Lansing) between Pilgrim, who represents the writer's views, and Worldly, who is a non-professor, seems a little inclined to Universalism, but has never heard nor understood the doctrine. Pilgrim is quite fanatical, dogmatical and boisterous. Worldly is rather poorly skilled in polemics, but possesses naturally good sense and a benificent heart; and of the two, is rather the best man. Worldly objects to the doctrine of endless misery on account of its horrid cruelty, and its being opposed to everlast ing just, (embodied and exalted conception of the divine character and mercy. Pilgrim undertakes to maintain it, not because it is benevolent, or merciful, or desirable, or beneficial; but because he says, (though erroneously,) that the bible teaches it. The following is taken from the latter part of the dialogue.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"W"rdily. But do you really believe it. By all means, even to that point, and to your uttermost power. And are you reconciled to it? Perfectly reconciled. I would not have it otherwise. This is marvellous. I thought you were a kind hearted man. And where is your evidence to the contrary? You believe in eternal perdition, and delight in the idea.

P. I believe in it as a truth which is revealed. I am reconciled to it, because justice requires it; not because it is a thing desirable in its nature. God himself does not delight in the death of the sinner. He would never inflict upon him an unnecessary pang. Yet he will inflict a pang in the destruction of the incorrigible; and all heaven will praise him on account of it. It must be so, because he is just as well as merciful. It must also be consistent with all the attributes of God, or angels and the just made perfect in heaven, could not praise him for it. Rev. xi. 1, 2, 3, &c.

Let us digress and show the fallacy of Pilgrim's last reply. "I believe in it as a truth which is revealed." [It is not a truth; for it is nowhere revealed in the bible.] "I am reconciled to it, because justice requires it; not because it is a thing desirable in its nature." Justice does not require it; for it can never require an infinite penalty for the transgression of a finite being—this would be injustice. Neither can justice require, that which is not "desirable in its nature." Justice requires the reformation of the sinner. "God himself does not delight in the death of the sinner." (Therefore, God will never inflict endless death upon the sinner, because he delighteth in mercy and will do all his pleasure.) "He would never inflict upon him an unnecessary pang." [Hence he will never inflict endless torment; for that would be nothing but unnecessary pang.] "Yet he will appear glorious in the destruction of the incorrigible!" [there are no such characters mentioned in the bible as "the incorrigible.;] "and all heaven will praise him on account of it." [We read that "there is joy in heaven over one sinner that repents; not over those that remain incorrigible." for there are none; and so long as the repentance of one sinner can add to the joy of heaven, that joy never can be full till the last one is brought in.] "It must be so, because he is just as well as merciful." [It must not be so, because he is "a just God, AND a Saviour"—his justice is not opposed to salvation, but requires it.] "It must also be consistent with all the attributes of God, or angels and the just made perfect in heaven could not praise him for it." [It cannot be consistent with that love which is the name and nature of God; nor with that truth by which he has sworn he would bless in Christ all nations, families & kindreds of the earth, and that every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father. The text in Rev. has no reference to any such subject as the writer supposes.]

CALVINISM A CAUSE OF INFIDELITY.

In the Western Recorder of the 7th of July, we find a communication from the signature of "C. S. A." from which we make the following extract:—And madness is in their hearts, while they live. King Solomon.

"Madness or insanity is always characterised by acts that are not accountable for or irreparable reason can be assigned. A case has recently come under my observation, illustrating the madness that reigns in the hearts of impenitent sinners. A gentleman conversing with an intelligent young man, of an apparently sceptical turn, and after his admission of many important facts, in regard to the Christian religion, added:—"But I reject the system, as a system requiring love and fear towards God, on account of what is called the doctrine of election." The amount of his subsequent remarks was, that he felt so strong objections to the idea of any distinction being made by God in dealing with men, that he could never embrace a system containing this doctrine under consideration. Who is pressed with the fact, that according to the christian system, all men deserve eternal death, and consequently there could be no injustice in leaving a part to perish, (especially as life is freely offered to all), while effectual measures were taken for the deliverance of a part, he could only object to such a plan. After a long conversation, he agreed to prove any injustice in the case. He could not deny that God, in his present mode of dispensing temporal favors, is partial without being unjust; and if so, the distinction in dispensing spiritual blessings, or doing more for some sinners than for others, might be a charge of no weight whatever.

How conclusive is the evidence, furnished in the above extract, that Calvinism, so far from being able to cope successfully with infidelity, and draw its votaries to the embrace of Christianity, is itself a powerful objection against the system, and tends rather to confirm the infidelity, and increase the scepticism of the rejector of the gospel! No wonder this young man, while he was taught to believe that Christianity inculcates the God-honors disdaining doctrine of Calvinism—particular election, resurrection and endless misery—rejected the system altogether. The doctrine is, in itself, so horrible, so revolting to every benevolent mind, to the common feelings of humanity, and to the sincerest requirements of the human heart, that to receive, believe and love it, requires the suppression or perversion of all these ennobling principles.

Let Christianity be exhibited as it really is, all beautiful, attractive and glorious, a system of impartial grace and boundless mercy to all mankind; and Infidelity is at once disarmed and powerless; and this young man would at once receive it as of divine authority—as worthy of God who is its author, and of the acceptance and gratitude of man, who is its recipient.

The writer of this article seems to think it strange that this young man should reject it on account of its being supposed to teach Calvinism; but why should it be thought strange that he should reject what (in the Calvinistic sense of it) is obviously opposed to reason, nature, justice and humanity? He says:—"When pressed with the fact, that according to the christian system, all men deserve eternal death, and consequently there could be no injustice in leaving a part to perish, (especially as life is freely offered to all), while effectual measures were taken for the delivery of a part, he could only object to such a plan. After a long conversation, he agreed to prove any injustice in the case."

What a misrepresentation of Christianity! all men deserve eternal death!" where did he learn these truths? From the "doctrine of eternal death," that Calvinists talk so much about, is so where mentioned, or alluded to, in that sacred volume. It is what neither Christ nor his apostles, nor any of the holy saints, seemed to know anything about.

But allowing "all men deserve eternal death," then justice must be forever violated if a single individual be saved. And yet this writer would try to persuade a sceptic to believe that God had chosen a few out of the common mass, who all alike deserve eternal death, as his peculiar favorites, and doomed the rest to unending misery by an irreversible decree, (while salvation is freely [hypocratically] offered to all) and yet there is no injustice with God in doing this! By this logic, allowing an earthly father had ten sons, all perishing with hunger, and he had bread enough to save the lives of all, he would be doing justly and acting impartially, if he were to chain up several of his sons to a tree, spread a table with the choice of provisions in sight of them, but so far from them that their chains would not allow them to reach it, then invite all of the ten to come and eat at his table, and if the three at liberty, had no disposition to come, compel them to sit down and eat! This, when applied to the Deity, is the amount of that system, the rejection of which by the "intelligent young man" appears so marvelous to this Calvinist. Now there is abundant reason to believe that the young man would have cheerfully embraced Christianity if it had been fairly exhibited to him—if he had been assured of what the New Testament teaches, that "God is no respecter of persons," that he "is the Saviour of all men, especially of those that believe"—that he "will have all men to be saved and come to the knowledge of the truth," and "worketh all things after the counsel of his own will." But instead of endeavoring to fort this young man to a belief in the bible, the great object was to convert him to a belief in the Westminster Assembly's catechism!

"AN EXPOSE"

Of the rise and proceedings of the American Bible Society, during the thirteen years of its existence. Second Edition—18 pp. 8vo. By a Member.

(Continued from page 295.)

The managers of this institution, ever since its formation, have been urging the public to give, and to give liberally, to them, to enable them to distribute the Bible to the needy; averring that this was necessary to save their immortal souls from eternally perishing! One circumstance it will be well to notice. In their Fourth Report, pp. 42, 43, they inform us that the Managers of the British and Foreign Bible Society had very generously voted them a donation of five hundred pounds sterling, and also let us know that they had the temerity to refuse accepting it. They do not tell us of the number of souls this money would assist in saving; but they tell us that "they conceived it would be unbecoming to avail themselves of the assistance thus proffered!" and also that the managers endeavored to remove the suspicion of any fastidiousness on their part in this measure. Here, then, we see these men..."
continually begging from door to door, and from village to village, for small sums, for a specific object, and many of them have been sent to them from abroad for the same purpose.

Furthermore, if the moral consequences are so tremendous to the destitute, what powers of reaoning are the managers of this institution from the public to whom they labor, in consequence of their agent (Mr. Gould) having refused to receive a donation of neatly printed Bibles, which sent for and accepted aid for the purposes of the institution. He assigns his reason for refusing them, that it was not the object of his visit to Massachusetts to distribute Bibles, or to improve any state of the people on that subject. The largest legacy acknowledged, publicly, has been $200, in money; but no word has been said about landed property. It may be supposed by many that this has been money made in trade, because the society is not incorporated; but does not the society hold houses, and the land on which they are built, and are they not taking deeds of trust for the benefit of the Institution? It may also be supposed, that the lands not accounted for have been converted into cash; we have the account of it been presented to the auxiliaries of the Society, or to the public? Any person who will look, with unprejudiced eye at these circumstances, will be convinced that it would be developing too soon the wealth of this establishment to give these circumstances to the public, and would cause some, who have already promised to remember this Society in their wills, to withdraw their patronage immediately from the institution.

The following tables show the amount of monies received, exclusive of the sale of Bibles and Testaments, during the past thirteen years.

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Legacies received, or promised to be received, is $1,000.

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Concordance, 1851, $155.83

Donations from Evangelical Societies.

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Donations from individuals.

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Contributions from Societies not Auxiliary.

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The circulation of the Holy Scriptures without note or comment.

While rising to wealth and importance by this means, the managers have been accused of this "one point" very closely; but, having accumulated a sufficiency for a stormy day, they sought for a time, and, feeling secure in their auxiliary's agents, they have determined to brave the blast, and throw this "one point" to the wild winds. Commentaries must be appended, and their position will be confirmed by the report of every chapter in the Old and New Testament, as well as the heads of the pages generally. How beautiful this accords with the constitution of the society, which will be declared in the next number.

This society shall be known by the name of the American Bible Society, of which the sole object shall be the circulation of the Holy Scriptures without note or comment.

When the long agitation Quarico makes its appearance, it may harmonize still more beautifully with those already printed, or in preparation, with this first and very prominent article in their respected constitution.

Many persons, who were friendly to the gratuitous distribution of the Bible, have been converted to the institution large legacies in money and in lands. Some minor ones have been reported to the managers of the institution, and have been accepted.

The landed property which has been bequeathed to the Institution, together with the houses and land thereto obtained, amount to $100,000—total, $756,715.93.

[To be continued.]

MR. WALSH'S OPINION.

The renowned Mr. Walsh, editor of the "National Gazette," gives the following paragraph in his paper of the 12th inst.:

"It is stated to us by some of the parties annoyed, that religious tracts, or pseudo-religious, are still thrown into houses without any notice on the part of the Mayor, perhaps, could afford some protection or redress, as to the person offending, or to the persons employed to distribute the tracts, nor is the noise, or the noise in the dispensation of as many as can possibly be disposed of according to their destination. The persons employed are not unceremonious, and might be, and are, coal-heralds, the vagabond dogs, and other nuisances of the kind, about which appeals so numerously and spontaneously are made to the city authorities, do not disturb a certain number of respectable householders, more than the clandestine or forcible intrusion of the grim two-penny publications."

CONVERSIONS TO THE TRUTH.

A Mr. Yost, of Goshen, Clermont county, Ohio, a man well known to many in this city, as possessing a good moral repute, and having been a very enthusiastic Methodist preacher, was received a member of the Universalist General Convention, during its late session in Oxford. Bro. Yost, gave a very affectionate exhortation, after evening preaching, at this meeting of our Universalist brethren.

We hail him as one born to us, in due time.

A. M. Beard, formerly a respected minister in the christian church, who resides, if we mistake not, is a member of the Universalist General Convention, during its sitting at Oxford. Bro. Beard, is a man of a firm and resolute purpose, and has been most cordial in our friends on the above occasion, by a chaste and suitable discourse which he delivered before them, that his rejection of orthodoxy, and his acceptance of a perfect gospel, was not the work of haste and passion, but the result of patient study, and prayerful meditation.

We can heartily congratulate our friends in the state of Indiana, upon the subject of this conversion. We would inform our Methodist and Presbyterian brethren, of this city, that they will find these accounts to be matters of fact; and that they will not be to the injury of their daring of Babylon—a hell of endless misery. —Sentinel.

A CHILD'S REMARK.

"Papa," said a young girl, "I can't remember Mr. Thorne, he told us about a rocket," and it appears to me there is the same difference as there is between firing at a mark, and shooting off a rocket. It was quaintly said to a fashionably dressed gentleman, by a police girl, that her father had put the hay so high in the rack that the lambs cannot reach it."

The Minutes and Circular of the Hudson River Association, were not received in season for insertion this week.
Sacred Lyre.

[For the Magazine and Advocate.]

Hymn of Praise.

There is a God of boundless love,
All his perfections are divine;
His throne is in the heavens above,
Where flaming sacrifices sing and shine.
Sublime and glorious is his works,
He made the heavens, the earth and sky;
His presence fills the universe,
He dwells in his eternity.
The heavens with all their brilliant hosts,
In gleaming majesty declare;
They breathe their songs of sacred praise,
Into the pure ambrosial air.
The bright coronal arch of heaven,
With brilliant orbs of diadems;
When for joy they sings together,
The stars of the effulgent morn.
He made the flaming king of day,
To cheer the world with splendid light; And to illuminate the eve,
He wields the shining queen of night.
In every season of the year,
His mercy, love and pow'r are seen—
In spring he clothes the hills and dales,
The plains and leas with verdant green.
In summer his beneficence,
And love abounds in his name—
In light, and heat, and rain and dew,
And blooming trees and fruitful vines.
In autumn, waving fields of grain,
His boundless love and mercy show—
With untold blessings and rich gifts,
He makes the cup of man o'erflow.
In winter, spotless robes of white
O'erspread the hills and every bower;
And show the grandeur of his works—
His wisdom, majesty and pow'r.
Then let the sons of men rejoice,
And Praise their heavenly Sire,
Whose throne is in the heav'n of heav'n,
Where shining angels sweep the lyre.
Smithville, N. Y. W E E E E.

Prospectus of the Christian Preacher.

"The Tree of life yieldeth her fruit every month;
And the leaves of the Tree were for the healing of the nations."—Rev. xxii. 2.

The subscriber, Editor of the "Christian Intelligence," Gardiner, being so advised by several highly respectable friends of Universalism, proposes to publish a periodical to be called the Christian Preacher, each number to contain an Original Sermon by some distinguished, living Universalist Minister. He has no desire, by the issuing of this Prospectus, to add to the already serious tax on the patronizing liberality of his friends and the public; but he does believe that a work of the description which he proposes to publish is needed by the Universalist denomination—none such, it is believed, being now published in the United States—and that it may be rendered very useful and acceptable to private individuals, families, and societies—especially to those who are so situated as not to enjoy stated or constant religious services. The Universalist has a "Liberal Preacher," the orthodox Congregationalists and Presbyterians, a "National Preacher," the Calvinistic Baptists, a "Baptist Preacher," and the benefit of these pamphlets to these denominations is obvious, and acknowledged by the very extensive patronage afforded to each of them. And therefore, the publisher believes it is the duty of the Universalist to provide a Monthly Sermon, containing original Sermons by their eminent living ministers: The subscriber believes there are, and in this opinion he thinks he expresses the very general conviction of the friends of the Universalist denomination.

Universe here, as yet, few or no volumes of Universalist Sermons to meet the wants of families or social libraries. The subscriber intends to take such pains in collecting the Sermons and to have them printed in such a manner, as that, at the close of the year, the covers may be detached and the series bound into a volume, with a title page and a list of the necessary patronage is offered to authorize the publication of the Preacher, he is determined that, by the assistance of able ministers, it shall sustain a high character as a work of patronage. The subscriber trusts he is incapable of an intention to deceive his brethren. He will publish the Preacher, if he publishes it at all, for the good of the cause—For the instruction of his brethren in doctrine and practice—believing such a work is needed and will be well received and cheerfully patronized.

The following Universalist clergymen among others will be applied to for Original Sermons; and the subscriber cherishes the belief that they will lend him, in the proposed undertaking, viz. Rev. H. Ballou, Rev. F. Denn, Rev. S. Streeter, Boston; Rev. W. Ballou, Charlestown; Rev. M. Rayner, Hartford; Rev. T. Whitt, Cambridge; Rev. H. Ballou, Ed., Roxbury; Rev. S. Cobb, Malden; Rev. J. Streeter, Shirley; Rev. E. Willson, Salem; Rev. T. G. Farnsworth, Haverhill; Rev. H. Bugh-E, Poughkeepsie; Rev. S. R. Smith, Clinton; Rev. T. Fisk, New York; Rev. D. Skinner, Utica; Rev. J. Fries, F. W. W. Holland, Rev. F. King, Newburyport, N. H.; Rev. J. More, Lebanon, N. H.; Rev. W. Bell, Woodstock; Rev. S. C. Loveland, Reading; Rev. R. Bartlett, Hartford, El; Rev. W. I. Beene, Portland; Rev. G. Bates, Burlington; Rev. B. Harwood, Newburyport; Rev. F. Mace, Strong; Rev. J. W. Hoskins, Hampden; Rev. S. Brimblecom, Norristown, and others present and absent.

On the last two pages of the cover, he proposes to publish a "Universalist Journal," containing a monthly account of the events interesting to the cause of Universalism, &c.

The Christian Preacher shall be neatly and elegantly printed once every month, in octavo form, the numbers containing at least 16 pages, and more if the length of the Sermons require it.

The first No. will be issued on the 1st of January, 1831, if between the present time and that, five hundred subscribers are returned to the Editor. The influence and exertions of his friends, and the friends of the cause generally, in procuring the necessary patronage, is earnestly but most respectfully solicited.

Terms.—One dollar per annum—payable on the delivery of the first number. The publisher will not feel himself at liberty to depart from these terms, unless a general decline shall be found to prevail.

Agents and others, who may take an interest in the work, shall be entitled to a volume for every five subscribers they may obtain who conform to the terms.

Letters on the subject may be addressed to the subscriber, Augusta, Maine.

Died.

At Auburn, on Sunday morning, 19th inst. the Rev. Bishop, John Henry Hobart, D. D. in the 55th year of his age. He died of a bilious fever, on a visiting tour through the different parts of the Diocese of New York. He was a learned and distinguished Prelate, an amiable, intelligent, industrious and pious man. His loss will be deeply felt by the Episcopal Churches of the United States, particularly in New York.

Drowned.

On the 11th inst. between New York and New Haven, Mr. Hiram N. Clark, merchant belonging to the latter place, a sailor is occasioned by the bursting of the boiler on the Steam Boat, United States, on her passage between these two places. In the confusion and fright occasioned by the accident, Mr. Clark jumped overboard and was lost. He was an amiable, worthy and enterprising young man, universally and highly esteemed; and his loss will be deeply felt and lamented by a numerous circle of friends, particularly by his relatives, several of whom, among which is his aged mother, reside in this state.

Just received and for sale by D. Skinner, Travels of Israel, or Elijah, Abah and Orph, as able and ingenious sermon delivered before the New York and Philadelphia Association, by Abel C. Thomas. Also by the same author a Lecture on capital punishment, delivered in Philadelphia, June 29, 1830. Price 10 cents each.

St. Paul says, "Where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." Now, how far has this not been the case?—Answer—"All have sinned." If then, grace is to abound much more sin, will it not finally remove all the evils of sin in all the human family, and bestow additional merit and surpassing mercy?"
THE PREACHER.

SERMON. NO. 20.

Delivered at the Dedication of the Universalist Meeting House in Genesee, N. Y. July 28th, 1830.

BY DOROTHY SKEENE.

HABAKU, 7 AND 8. — "And I will shake all nations; and the Desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."

Beloved Friends and Christian Brethren — Under the benign auspices of heaven's immortal King, we are now assembled together at this place, and for the first time within these walls permitted to unite in the joyful solemnities of divine worship. We have met for the purpose of consecrating and setting apart this commodious and elegant temple to the service and worship of the King of kings and Lord of lords — a purpose sanctioned by the usage of many ages past, and founded in the reason and propriety of the service. When Solomon, the wise and illustrious king of Israel, had, with great labor, zeal and expense, erected that splendid monument of ancient architecture, the temple at Jerusalem, for the honor of Jehovah's name, it was solemnly dedicated to the service of God in the presence of the assembled nation. The second temple erected on the same ground, after the Babylonian captivity, and which was the subject of the prophecy contained in our text, was also dedicated to the same solemn service.

And although we are now taught, under the Christian dispensation, that God dwelleth not in temples made with hands — more particularly than in any other place — neither is worshipped with men's hands, as though he needed anything seeing he giveth to all life and breath and all things; though we are assured that wherewith the true worshippers are found, who worship the Father in spirit and in truth, whether in the secret closet or the thronged assembly, the solitary wild or the crowded city, the humble dome or the splendid temple, there is worship equally acceptable to Him who searcheth the heart, and trieth the reins, and knoweth the motive of each worshipper; yet the necessity of erecting houses of worship is not thereby lessened, nor the propriety of dedicating them to the Being for whose worship they are designed, diminished.

Public convenience and social order require that suitable places of worship be provided, where moral and religious instruction can be extensively given and received; where humble gratitude to God can be inculcated; where the united praise and prayer of many hearts can ascend together; where the social affections and benevolence of the heart shall be called into exercise, the latent spark kindled to a flame of love divine, the cold and insatiate warmed to life and activity, the stupid and indifferent aroused to energy, the haughty humbled, the meek elevated, the ignorant instructed, the mourning comforted, and the despoothing encouraged.

And insomuch as "the earth is the Lord's, and the fulness thereof," and "every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness nor shadow of turning," it is highly proper that these houses of public worship should be dedicated to the service of God and of that religion which he hath given us for our guidance and comfort.

The language of our text, it is believed, will be found peculiarly appropriate to the occasion on which we are assembled. It is the language of inspiration, dictated by the holy spirit, and uttered by the servant of the most High, who followed no cunningly devised fable, nor regarded the popular opinions or prejudices of the people, but boldly and faithfully delivered his message founded on a "thus saith the Lord of Hosts." The words no doubt relate to the introduction of the gospel dispensation — to the coming of the Just One and the glory that should follow. The two houses spoken of were obviously the first temple built by Solomon, and the second built by the Jews after their return from Babylon, during the continuance of which "latter house," the "Messenger of the Covenant suddenly came to his temple." The desire of all nations came, entered his temple, filled it with the glory of the Lord of hosts, and there gave peace to all those that received him.

With the eyes of our mind fixed on this event, let us now proceed to notice the several particulars introduced to our view in the text. For the sake of ease and convenience, I shall notice them in the order they occur in the language of the prophet.

I. I will shake all nations. II. The desire of all nations shall come. And III. This house shall be filled with the glory of God, far exceeding the glory of the former house; and in this place the Lord of hosts will give peace to his people.

At the time of the fulfilment of this prophecy in the advent of the Messiah, there was a general expectation prevalent throughout the world, both among Jews and Gentiles, that some illustrious personage was about to make his appearance on the theatre of the world, whose labors should be of incalculable advantage to mankind — that God was about to interpose, or make himself manifested to men by some new and more glorious dispensation than he had ever before done. The Jews in particular were looking for some such event, or for the advent of their long promised Messiah. They had the testimony of their ancient prophets, assuring them of this, and remaining as yet unfulfilled. For the space of about four hundred years no prophet had appeared among them. God had not spoken to them either by prophet or seer, by Urim nor by Thummim. The time fixed by Daniel and the other prophets for the appearance of this illustrious Messenger had nearly expired. Among their most learned Rabbins this opinion almost universally prevailed. Rabbi Ketian, in the Gemara, or Gloss of the Talmud, and Elia, a learned expositor of the prophets, both believed and taught that the world endures six thousand years;
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

(i. e. before the Millennium;) two thousand before the Law, two thousand under the Law, and two thousand under the Messiah.** That the Gentiles, some of them at least, had expected the birth of some distinguished personage in Judea about this time, appears evident from the fact that wise men, or Magi, from the East, visited Jerusalem and Bethlehem for the express purpose of seeing and paying their homage to the infant king.

At length when the fulness of time was come for Messiah to be revealed, for the true light to shine, the Lord makes bare his holy arm in the eyes of all nations, and sends his Son Jesus Christ, the Messenger of the everlasting covenant, to be a "light to lighten the Gentiles, and the glory of his people Israel."

But who could abide the day of his coming? for it was as a refiner's fire and as fullers' soap. It was destined to effect the most astonishing changes and revolutions in the world—produce a terrible shaking among the dry bones of the house of Israel—and to awaken the Gentiles from the dead. An entire new dispensation was at hand—long established customs and habits were to be broken up—false systems of philosophy to be overthrown—the Jewish traditions and abuses of the Law dispensation were to be corrected—their spiritual pride and haughtiness humbled. The heathen world, sunk in the grossest ignorance, superstition and vice, was to be enlightened and reformed—the doors of its idol temples closed for ever—its polytheism, its pompous rites and ceremonies, and costly sacrifices, and smoking altars, were all to be shaken to their foundations, and swept as with the besom of destruction, to the gulf of everlasting oblivion.

The Lord was to "overturn, and overturn, and overturn, till his right it was, should come"—to whom were to be given the heathen for his inheritance and the uttermost parts of the earth for his possession; and he should "rule them with a rod of iron" and "dash them in pieces like a potter's vessel."** And there was given him dominion, and glory, and a kingdom, that all people, nations and tongues should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that shall not be destroyed.** His kingdom was designed to rule over and subdue all other kingdoms—the kingdoms of this world were to become the kingdoms of our Lord and of his Christ. Hence it is represented as a "little leaven leavening the whole lump," as a grain of mustard seed, becoming when grown, the greatest among herbs; as a stone cut out of the mountain without hands, becoming a great mountain and filling the whole earth; as the mountain of the Lord's house established in the top of the mountains and exalted above the hills unto which all nations should flow.

The voice of him who once shook the earth, had gone forth, saying, "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that were shaken, as of things that are made, that those things which cannot be shaken may remain." Wherefore the kingdom of the Messiah has been established, and can never be removed.

The earth and the heavens (or the civil and ecclesiastical powers then existing in the world) were sensibly shaken at the appearance and kingdom of Christ. Yes, those powers still continue to tremble, and will shake until they be finally removed out of their place. The shaking and overturning then commenced, and still does and will continue till all old things are done away and all things are made new—till all things are subdued unto Christ, and he shall reign over all the earth. Whenever and wherever the true light shines, the powers of darkness shake terribly, and its vices gash their teeth and gnaw their tongues for pain. This was particularly the case when our Saviour appeared. Verily "did the heathen rage, and the people imagine vain things. The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ. For of a truth both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against the holy child Jesus." But he was not to fail nor be discouraged till he had set judgment and power and the isles should wait for his law—till every plant which his heavenly Father had not planted should be rooted up, and the sower had sown the seed of the kingdom which should be as "a handful of corn in the earth, upon the top of the mountain, the fruit whereof should shake like Lebanon."

There has evidently been a shaking of the systems of men, in this place, and in the region round about. There has obviously been an awakening of community of the subject of religion—the dogmas and inventions of men have trembled before the ark of the Lord, and been jostled from their sandy foundations. Those partial systems that have long represented the Father of all mercies, as the enemy of his offspring, and determined to wreak his vindictive wrath upon them to all eternity, have been made to yield before the all-conquering energies of the doctrine of Jesus, which teaches that he is the Universal Friend, unchangeable Benefactor and everlasting Saviour of all his children. True, the advocates of these systems of human invention may have raged, gnashed their teeth and gnawed their tongues for pain, when they saw their long cherished systems coming into disrepute, and accused the advocates of the doctrine of impartial grace of being "innovators, enemies of religion, friends of publicans and sinners;" but it should be remembered the ancient Pharisees did the same when Jesus preached this doctrine of old: and if they have called the Master of the house Boozlezebub, how much more above they of his household. The disciple is not above his master, nor the servant above his Lord. These things, therefore, so far from discouraging, ought rather to encourage our hearts and strengthen our hands; inasmuch as they are ominous of the removal of those things (or systems) that are shaken, that the things (or systems) which cannot be shaken, may remain.

I shall now proceed to notice the desire of all nations shall come. Long had darkness covered the earth, and gross darkness the people, throughout the world. With the exception of the Jews (who had indeed received a revelation from heaven, but which was in itself but partial & designed to answer for a season only for that people, until a more perfect one should supersede it,) the whole world lay in ignorance, relative to the true character of the Deity and his purposes concerning the final destination of his children. The heathen world were sunk in the grossest ignorance and superstition, bowing down to idols which their own hands had made, living in the confused idea of ignorant priests and conceited philosophers, and seeking, but in vain, for the bread of life that would satisfy the cravings of the immortal mind. Say what we will, man is naturally a religious being—He seeks to know the nature and attributes, the will and purposes, and the duties he owes to, that Being who created him. The various systems of religion and philosophy that were in vogue at the time of our Saviour's advent, came far short of satisfying this universal desire. Even Sadducees, like those of all ages, were in the choked-up state of ignorance, and learned nothing, man could never know what was his final destination.

To supply this deficiency, to give this needed revelation, to satisfy this every where prevalent desire, was the object of the mission of Christ. Truly was he sent to give the knowledge of salvation unto his people, by the remission of their sins, through the tender mercies of our
God, whereby the day-spring from on high hath visited us, to give light to them that sat in darkness and in the valley of the shadow of death, and to guide our feet in the way of peace—to be a light to lighten the Gentiles and the glory of his people Israel.

The Messiah, or Christ, or in other words, the doctrine he taught, was the desire of all nations:

1. By revealing the character of God in all its native glory, its matchless excellency and attractive charms. This was an object worthy the labors of the Son of God, and a particular desideratum at that time. Polytheism almost universally prevailed. Jesus taught that there is but One God, the Father, of whom are all things. Although the Jews believed in one God, they entertained very gross ideas of his moral character—from their traditions, corruptions and abuses of the first dispensation, they viewed the Deity as a being, more favorable to their nation than to any other; and looked upon the Messiah more as a sovereign than a Saviour. They desired that Christ should be a kind and loving Father. And all united in the erroneous belief that the Divinity must be placated by costly sacrifices, mortifications and penances, done by his creatures. Jesus taught the impartiality, the eternal, unpurchased, immutable and universal benevolence of God—that he stood in the endearing relation of Father to all the vast family of man—that all are allowed and called upon to address him, saying, “Our Father, which art in heaven.” He taught the guiltlessness of God, the mercy, clemency, and beneficience of God. The God of love; and in the fullest sense of these words; “good in disposition, as well as in act; good, not to a few, but to all; good to every individual, as well as to the general system;” good, not for a short time, but for eternity. He opened the volume of nature to his hearers, and from every chapter, and every section, and every word written on her ample pages, inculcated the impartial benevolence and love of God. Even the grass of the field, and the lilies of the valley, the birds of the air, the sun in the firmament that shines alike on the evil and on the good, and the showers of rain that with equal bounty fall on the just and the unjust, were all made to illustrate the grand truth that “the Lord is good unto all, and his tender mercies are over all his works.”

Though he taught the Omnipotence of God, by the stupendous miracles he wrought by his aid, it was not so much the mightiness of that power that he wished to display, as the Goodness of that being who directed its operations to the most beneficent of ends. Though he taught the Justice of God, by denouncing adequate punishment upon every transgressor of his holy law, yet the tear that glittered in his eye in view of the approaching but condign desolation of Jerusalem, and the promise that her children, when sufficiently chastised, should bless him who came in the name of the Lord, showed that Mercy would guide the very rod that Justice raised. Though he taught the Wisdom and the Truth of God, by his prediction of future events, and revelation of those things which God, who cannot lie, had spoken, and would infallibly perform; yet he showed that Wisdom to be without partiality and without hypocrisy—that it embraced all events, causes, means, and ends, and despatched them, in the unerring certainty of infinite intuition, to terminate in the most glorious and happy results, which his Truth, in the dispensation of the fullness of times, would display to the enraptured gaze of a beatified universe.

In Jesus was exhibited the brightness of his glory, and the express image of his person. In him, who was the desire of all nations, was revealed the true character of his Father and our Father, of his God and our God; and by him mankind are taught to venerate and love, to serve and obey God, not so much for the holiness of his throne, as for the equity and goodness, the love and the mercy, in which it is established.

2. He was the desire of all nations in giving the world a perfect system of morals, of which it had never been possessed before. Zoroaster, Zoroaster, Plato, Aristotle, and Seneca, have done what they could to strike out, explain, and reduce to practice a system of ethics, or just rules of moral action for man to follow; but still their best efforts came far short of fully attaining this desideratum. Their most perfect rules are all eclipsed by the pure, and hallowed, and perfect splendor that shines in the Gospel of Jesus. The simplicity, the clearness, the beauty, the power, the universality, and the immutability of that system of moral law laid down by the Saviour, at once excite our admiration and command our reverence. “All things whatsoever ye would that men should do unto you, do ye even so unto them.”—“Be angry and sin not; let not the sun go down upon your wrath.” “Love your enemies, bless those that curse you, do good to those that hate you, pray for those that despitefully use you and persecute you.” (Matt. 5:44.) “Resist not evil” (or “disarm not an injury.”) “Love thy God with all thy heart—love thy neighbor as thyself?”—“love is the fulfilling of the law.”

Let any candid and intelligent person read the sermon of Christ on the Mount, and contemplate on the sublime lessons it contains, and he will be constrained to acknowledge that no human wisdom could ever have invented it; that the system of morality taught by Jesus was perfect; and that if it were universally adopted and at all times put in practice, the earth would become a perfect Paradise indeed.

3. He was the desire of all nations by revealing and demonstrating the doctrine of life and immortality beyond the grave. This is not the height of over-exceeding excellence of his system. It accomplished what no other system had ever before been able to accomplish. Heathen philosophers and sages, in all ages of the world, had desired it true, and anxiously sought for its evidence. Reasoning from analogy, and aided only by the dim light of nature, they were merely enabled to believe it possibly might be true; but their hopes of it were faint and flickering as the expiring lamp. The Jews from the ancient scriptures were barely able to infer it from some dubious passages, but they, with all other nations, were alike destitute of any satisfactory and indisputable evidence of its truth. Darkness, black as the rayless meridian of mid-night gloom brooded over the region of the grave.

Generation after generation had passed away, and no intelligence was received. No messenger had arrived, from the unseen world, to inform men what was beyond the dark billows of death. Individuals, classes, and families, and communities and kingdoms, and empires, had successively been swept from the earth, and sunk to the dark night of the tomb—but alas! Where were they gone? Had they perished forever? Were they never to exist again? These were indeed questions which the wisest and greatest of men had never been able fully to answer, and which had forever remained unanswered, but for the word of the gospel of Jesus. Considering then the universal prevalence of the desire among men to know their future and eternal destiny, well may it be said that Christ was “the desire of a nations.” For in him was seen the great Sun of righteousness arising with healing in his balmey wings, and shedding his radiant glory over the darkness of futurity (which otherwise had exhibited nothing but one beamless eternity to the view of mortals), dispelling from the night of the tomb, removing the terrors of the grave, and the sorrows of death of his terrors, lighting up the valley of the shadow of death with heaven’s own radiance, bidding mourners to rejoice, the dying to live, and pointing departing spirits to they fluttered fro...
in your eyes, in comparison of it as nothing.

It is then obvious that the prophet, in speaking of the excess of glory in the latter house over that of the former, alluded not to the material or outward edifice, but to the dispensation administered—the principles inculcated—in the two houses. It was in the latter house that the "brightness of the Father's glory" shone, and the "image of his person," even the "image of the invisible God" was made manifest. It was this house that was honored and glorified by the presence of the true Messiah. Here appeared the Lamb of God that taketh away the sin of the world—here shone the true light that lighteneth every man that cometh into the world—here were unfoldéd the rich treasures of immortal grace and boundless love, in that Gospel by which life and immortality were brought to light—here, in the miracles of mercy wrought by the gracious words that proceeded out of his mouth, was exhibited the benevolence of that God who so loved the world, even when dead in trespasses and sins, as to give his only begotten Son, and send him into the world, not to condemn the world, but that the world through him might be saved.

The glory of this latter house, then, as far exceeded that of the former, in this respect, as the glory of the gospel, administered in it, exceeded that of the law, administered in the former—as far as the doctrine of life and immortality and salvation, exceeded that of death and condemnation. St. Paul, speaking to his Corinthian brethren of the two dispensations, thus contrasts them:—"For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth." The gates of this temple were lifted up, and the king of glory came in. The Messenger of the everlasting Covenant suddenly came to his temple—the glory of the Most High was revealed and shone round about him—yea so exceedingly glorious an event was the advent of the Messiah considered, even in the sight of heaven, that a convoy of celestial messengers announced his birth in strains of more than mortal melody, shouting "Glory to God in the highest, and on earth, peace, and good will to men." And there was given him dominion and glory, kcs. (See Dan. vii. 14.)

And in this place will I give peace saith the Lord of Hosts. Not only was the reign of Christ to be glorious, but peaceful. He is emphatically called the "Prince of Peace"; and it is said "of the increase of his government and peace, there shall be no end." His gospel is a gospel of peace. He came and preached peace to those that were afar off, and to those that were nigh. He is our peace; having broken down the middle wall of partition between Jew and Gentile, to make it the wall of partition. In the darkest hour of affliction—in the most trying season of adversity, we find peace in Jesus, and in him alone. And if deprived of access to his peace we might well say in the language of Peter, "Lord to whom shall we go? for thou hast the words of eternal life." How peculiarly consolatory to mortals are the words of Jesus, "My peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "In the world ye shall have tribulation; but in me ye shall have peace." The peace of God given us in Jesus, no tongue can describe, no heart conceive; for it "passeth all understanding." His reign in the soul "is not meat and drink, but righteousness, peace and joy in the holy spirit." It is the work of that righteousness which is peace, and the "effect" of which is "quietness and assurance for ever."

Brethren of this Society—I congratulate you on the success of your labor in the completion of this beautiful and convenient edifice. Long may you enjoy, in the unity of the spirit and the bond of peace, the benefits of this house, and reap the good fruits of your laudable undertaking. Long may you continue to assemble here, on each returning Sabbath, and listen to the words of peace and salvation from the lips of the servant of Jesus, whom you have chosen to minister to you in holy things, and who I trust will be faithful in his calling to break you to the bread of eternal life, and direct your attention to him who is your peace.

Here while you witness the shaking and removal of all those systems and creeds of men, which have their origin in the wisdom of this world, may your faith rest on the sure foundation, the rock of ages, which can never be removed; even on him who is the desire of all nations. May this house, and your hearts, be filled with his glory; and in consequence of the more glorious principles of the Gospel of Jesus, here taught, may the glory of this latter house be greater than of any former house erected in this place or region.
REV. S. R.—I have a favorable opportunity of sending to you the amount due for your paper; and I do it with cheerfulness, because I have received so much information in it. The perusal of your paper has been a gratification to me, and I throw it away. It may be true; that it may "cover the whole earth as the waters cover the sea." You know that it does spread with rapid strides over the world, and in the interest of your paper—power which desires to lay in ruins a happy republic, and in its place to plant the standard of ecclesiastical domination. What shall this land of freedom become subject to a despotic power? God forbid! May the lovers of national freedom sound the tocsin of alarm, and may it echo in their ears devoted to our country's cause, and be the warning cry of our enslaved brethren. May the God of Liberty awake and show to all around your fearlessness of boasted strength. Its safety depends upon your vigilance and activity. Beware lest while you sleep, they rob you of your rights—the privilege of worshipping in your own way, and enjoying your own belief. May the gospel of Jesus Christ and the power of truth spread through the earth, till every knee shall bow, and every tongue confess him Lord to the glory of God and the Father." You are the bonds of gospel faith.

NATHAN C. BETTS.

Hancock, Sept. 20, 1930.

Dear Sir—I have good reason to believe that your paper has done much good in this region. When I first came to this place, five years ago, there was no school in the county, and the churches in God's independent Marble—Calvinism reigned supreme. But now, thank God, there is more of us. Thus we see the seed that has been planted, and the harvest that is to come. The soil is rich and fertile, and the crops are low. We are the bonds of gospel faith. May the power of truth spread through the earth, till every knee shall bow, and every tongue confess him Lord to the glory of God and the Father.

We have just procured a Bible and a book of Psalms, and a prayer book, and we have been reading them. God has been good to us, and we are thankful for his blessings.
Hudson River Association.

The Hudson River Association of Universalists met, as usual, for their annual celebration, at the City of Hudson, on Wednesday morning, 8th Sept. ult. and after unifying in humble and devout prayer for the guidance of God, passed on to the various branches of the Association; but from the great distance that I reside from any that I see announced, I fear I cannot this fall: but perhaps when they hear of me, they may desist and not their flattering arm be bred. I will trust in their wisdom, under the direction of the great Head of the church.

Brother, if you please, give this an insertion in your paper, let friends and enemies know what I am engaged in. If ever I knew what peace with God, through our Lord Jesus Christ, was, and how to find access to his love, I have it in preaching the benevolent doctrine of God's impartial grace. Glory be to God in the highest, on earth, peace and good will to men.

George N. Cox.

[For the Magazine and Advocate.]

QUICK AND DEAD.

Lord King in his "History of the Apostles' Creed," is speaking of the clause—"Do you believe the quick and the dead," has the following remarks:—

"Saidove, the Paulusite, reckons up three expressions of this phrase; the first whereof is, that by the quick and the dead, may be understood the souls and the bodies of men—that one shall not be separated from another, but as they have been beheld, so they shall be together a perpetual reward hereafter; according unto which interpretation Ruffinus also writes—that by the quick may be understood souls, and by the dead, bodies.

"The second sense is—that by the quick and the dead, are meant the good and bad, which opinion is not condemned, but judged probable both by St. Augustine and Gennadius Maslenius; the latter says that Dorotheus of Tarsus, who flourished about the year 380, attributed this sense unto it—that by the quick and dead, are signified the godly and ungodly.

"But the main interpretation is, that the quick and dead are natural and genuine—that by the quick are meant those who shall be alive at the coming of our Lord, and by the dead, those who shall be then void of life, and which is not to be judged, which explanation is followed by Augustine, Gennadius Maslenius and others.

"But it does not follow that either of these senses are right; for because the learned author proceeds to show that the clause was inserted in the creed, merely to distinguish the orthodoxy from certain heretics who held the doctrine of the 'after life' in such manner as to deny all rewards and punishments for the actions of men. By comparing those opinions with some in our day, it will be perceived that the orthodoxy and heretics have changed places.

"So the whole swarm of Gnostics, or at least the greatest part of them, united in these two dangerous tenets, that man was falsely necessitated and blind to all those which were good or bad, and that he should not be judged at the last day according to his works; but be disposed of according to his spiritual seed, election, or spiritual faith, which was in reality considered upon him, and was not attainable by any endeavor or industry of his own. Now what more monstrous and illegible can be expressed or imagined? This is so orthodox now, that we are unable to discern the difference!

S. R. S.
LETTER OF EXCOMMUNICATION.

Sister Chloe Prior.—We take this method to inform you, agreeable to our understanding of the Scripture, you have departed from the Gospel system; and that we, in endeavoring to reclaim you, have come to the end of labor; and consequently, have withdrawn the hand of fellowship and kindness from you. You are no longer in a sense of duty to that Being by whose power the saints are preserved; and the same motive stimulates us, once more seriously to consider the importance of your situation with concern; and that you peruse the sacred volume with impartiality, and be exceedingly careful on age about your children, etc.

Done by order, and in behalf of the Second Baptist church in Greenfield.

MORRIS T. CARPENTER, Ch. Clerk.
Greenfield, April 8th, 1836.

Letter to the Second Baptist Church in Greenfield, to be read in presence of all the church.

Brethren.—For this endearing appellation I must still address you—from your letter to me dated April 8th, I learn that you have come to the end of labor with one, and have withdrawn the hand of fellowship from me, or communicated with your church. This, you say, you know of having a right to it; and I that Being by whose power the saints are preserved; and, after informing me that, agreeably to your understanding, I have departed from the Gospel system, you perceive, that I am in communication with candor—to peruse the sacred volume with impartiality, and be exceedingly careful on what foundation I risk my soul's eternal all.—Eph. iv. 22. I am not in the least trait of Christian charity, or common humanity in your proceedings with me. For you to assume the high and solemn character, and driving from the pale of your church, an aged, deluded, unfortunate, and widowed sister; and of withdrawing from her the friendly hand of fellowship in her enfeebled old age, in the manner you have done, bears no resemblance in my view, to the tender, benevolent, and sympathizing spirit which actuated my divine master when he was upon earth.

As you say I have departed from the Gospel system, you did not point out to me where I have departed from it? Why did you not bring scripture evidence to show that I have thus departed from the Gospel system? I am not conscious of having a right to it; and I that departed, could I be reclaimed and brought back without being convinced of my error? So far from having departed from it, I conceive that I had but just embraced it in its full extent, in all its beauty and glory. The angel, to the shepherds, declared the Gospel to be good tidings of great joy to all people; and having embraced this, I could say, in the language of good old Simeon, when he embraced the Saviour, 'Lord, now lettest thou thy servant depart peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to the Gentiles, and the glory of thy people Israel.'

You speak of that Being by whose power the saints are preserved. If God, by his power, preserves the saints, and you believe I was ever a saint, why can you not believe that he will preserve me? I may remember you were once acquainted with his love, and a subject of his grace; and you can find no fault with my life, my walk, or moral deportment. I am the most communicative, act from a sense of duty to that Being by whose power you acknowledge, the saints are preserved? Do I believe less in the gospel of peace, by a personal acquaintance with me: I believe more in it than ever before. Do I believe less in a Saviour now than formerly? No; I believe more in him than I ever did before. I conceive God of all men,—1 Tim. iv. 10.

You wish to impress on my mind the importance of my situation, and I find it to be thus—that although forsaken, and cut off from all, I am yet beloved, and held in the love of my Father and my God. He still preserves me, and upholds me by his merciful hand, which is over all his works; and I draw eternal streams of comfort from the consideration of his everlastings love; and less love, and hereby learn that it is better to fall into the hands of God, than into the hands of men. You request me to peruse the sacred volume impartially. I think, brethren, that this is from you, I have learned the impartiality of my God and Saviour. It is because I have perused it with impartiality, and have come to the knowledge of the truth.”—1 Tim. iv. 4. That the wisdom that cometh down from above, is "without partiality, and without hypocrisy."—James i. 17. That God will “have all men to be saved, and to come unto the knowledge of the truth.”—1 Tim. iv. 4. That hath "made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of his fulness of time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth;"—Eph. i. 9, 10. That the dispensation of God, and the salvation of all things, will be consummated in the Lamb of God which was slain from the foundation of the world.—Rev. xv. 4. That the "salvation of all men" is Jesus Christ.—the tried and true corner stone—the rock of everlasting ages, against which the works of the hands of all men must be broken in pieces.—Col. ii. 9, 10. That other, or better foundation than the foundation of Christ, I know of none other. You caution me to be exceedingly careful on what foundation I risk my soul's eternal all.—Brethren, I assure you that the foundation, and only foundation on which I risk my "soul's eternal all" is Jesus Christ.—the tried and true corner stone—the rock of everlasting ages, against which the works of the hands of all men must be broken in pieces. I know of no other foundation that will stand the test of God's "shaking the world to the very foundation of the earth."—Heb. xi. 27. And having made peace through the blood of his cross, by him, to reconcile all things unto himself; by him; I say, whether they be things in earth, or things in heaven.—Col. i. 19, 20. That you and I, with our God "hath highly exalted," to whom he hath given "a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Amen. Col. ii. 9, 10, 11. What other, or better foundation than the foundation of Christ? I know of none other.

The late Widow Chloe Prior and The Baptist Church in Greenfield.

Our readers will recollect the obituary of this mother in Israel, published in the Magazine and Advocate of the 18th ult. and the mention there made of the letter she received from the Baptist Church in Greenfield, and her reply to the same. She had expressed a wish previous to her death (which is now seconded by her friends) that these letters might be published in this paper. We now present them to the public, believing her letter (written when she was at the advanced age of 63 years, being 72 when she died) will be read with a lively interest by all friends of truth and charity, and will prove a public and lasting rebus to the bigotry, intolerance and ignorance of the church in Greenfield, of which she was a worthy member.

By Order,

THOMAS J. SAWTELLE.

THE LATE WIDOW CHLOE PRIOR AND THE BAPTIST CHURCH IN GREENFIELD.

You are hereby summoned, to appear before your church and hear what is said in reference to your conduct. We have reason to believe that you have departed from the Gospel system, and are no longer in a sense of duty to that Being by whose power the saints are preserved. If God, by his power, preserves the saints, and you believe I was ever a saint, why can you not believe that he will preserve me? I may remember you were once acquainted with his love, and a subject of his grace; and you can find no fault with my life, my walk, or moral deportment. I am the most communicative, act from a sense of duty to that Being by whose power you acknowledge, the saints are preserved? Do I believe less in the gospel of peace, by a personal acquaintance with me: I believe more in it than ever before. Do I believe less in a Saviour now than formerly? No; I believe more in him than I ever did before. I conceive God of all men,—1 Tim. iv. 10.
ODE TO THE SETTING SUN.

Adieu, fair orb, a short adieu,
Till we shall see thee ranging thro'
The majesty's return,
To shed abroad thy endless worth,
Without respect to blood or birth,
Impartial with the rain.

Immensity thy glory fills,
And shines above the earth like hills,
Thy glorious cheering rays;
And in thy course from east to west,
Alike by thee are men bless'd,
And all have cause to praise.

Behold in thy latter western sky,
How richly ting'd with crimson dye,
Supremely grand and bright!
Behold the clouds while floating there,
Dy'd by the sun with a redundant glare,
And dazzling to our sight.

But thou thy grandeur fades away,
And seems t'expire with parting day,
Still beauty lingers there;
And in the sky its glory lives;
In other climes thy bounty gives,
To all an equal share.

This darkness for a season reigns,
Yet in thy course wilt thou again
So shall the Sun of righteousness,
Thy earth should tremble to her base,
And nature all should mourn,
Ariant glory on the world,
With truth's bright banners all unfurl'd,
To chase away the gloom,
Dispel the darkness of the mind,
And show to all of human kind
A light, from closed and to the tomb.

For thus did Christ, the good, the wise,
He gave his breath—he closed his eyes,
And sunk in Death's embrance;
But calmly sunk to the grave,
So that his ways should not be vain,
Nor fail to save his race.

O. R.
Russia, Sept. 1530.

[For the Magazine and Advocate.]

QUESTIONS CONSIDERED.

Brother Skinner—Agreeably to a promise that I made in a former communication, to consider certain questions proposed to the orthodox—which I know they never can answer, either by scripture, reason, or common sense—I shall not proceed to examine them in my own way, separately and collectively, by scripture and reason; hoping, through the unbounded goodness of God, it may be the means of opening the eyes of some that are blinded by superstition, tradition and ignorance, and thus prove an instrument in God's hand of turning some from darkness to light, and from the bondage of the old covenant to the glorious liberty of the covenant of grace and truth—that they may become inhabitants of Jerusalem that is above, which is the mother of us all. I shall give my opinion on each question separately.

The question asked was, "If the Father sent the Son to save mankind from eternal punish

ment, why did the Son forget his errand when he was on earth, and neglect to comply with his disciples to mention something so important a doctrine?"—(Reply. The reason was this, (in my opinion.) Because no such punishment was among any of the holy prophets since the world began, nor was it ever thought of by our Heavenly Father, who never inspired any one, either prophets or apostles, to write of any such. Reason, therefore, compels me to declare that the doctrine of endless punishment is not a bible doctrine, and that it cannot be contained within the limits of the same. God is a being infinitely just: therefore he cannot, without denying himself, inflict endless punishment for the sin of transgression, nor for any transgression of the doctrine of transgression. Justice will not demand a dollar for an orange worth two cents, because the owner has power to collect it. But a dollar to a thing will not always make it just to do it."

The second question asked was, "If Christ came to reconcile an incorruptible God to a finite, sinful man, why was it forgotten by our Saviour and his apostles? Why no mention of it in the scriptures?"—Reply. Why, certainly, because Christ was to reconcile God, the scriptures declare, is an unchangeable being—one mind, and none can turn him—and if Christ ever under took to change the disposition of his Father, Father, from anger and hatred, to love and mercy, he undertook what he knew he could never perform. But, as a God, and infinitely good, and merciful, I see no room left to make him any better. And as "anger," (in the usual sense of the word), "resteth only in the bosom of fools," I conclude that infinite wisdom is, and forever was, free from that foolish passion. I find no scriptures that mention any thing like half-way ground, where God and the sinner are to meet and transact their business of reconciliation on conditions of peace. "By grace are ye saved, not on conditions." Conditions destroy the very nature of grace. Not a condition is contained in the gospel. I therefore conclude that the doctrine of an un reconciled God is not contained in the bible, nor proved by reason.

The third question asked was, "Why did God keep back part of the penalty annexed to the law that he gave to our first parent? If he threatened them with death temporal, death spiritual or moral, why did he prevent them from enjoying goodness conceal it from our first parents?"—Reply. Why, because eternal death was never in existence. It is not mentioned in the scriptures, and reason wholly denies it. And temporal death came not in consequence of Adam's transgression but was not executed in the day of transgression according to the promise of Jehovah, who is not slack concerning his promises. Many more remarks might be made; but I deem it unnecessary to extend them. I shall briefly give you my opinion concerning the mission of Christ. What was his errand to mankind? It was this: to take away sin—to destroy death and him that hath the power of it, i.e., the devil, and to deliver as many as were all the life-time subject to bondage. It was to open the eyes of the blind, to unstop the ears of the deaf, to cause the lame to walk, and the tongue of the dumb to sing. It was, he declared, to open the prison door to them that are blind, to preach the acceptable year of the Lord. (The gospel according to Christ is an ample of pure holiness, that we might follow his steps. He came to exterminate us from moral death, which has passed upon all men, for that all have sinned and want the image of God, and we might become heirs of God and joint heirs of Christ. In short, he came to restore all things to himself to the Father, the God may become all in all, and thus to make all men happily.
COMMUNICATIONS.

[For the Magazine and Advocate.]

LETTER NO. XV.

TO THE REV. S. C. AIKIN,
Pastor of the First Presbyterian Church in Utica.
(Ful answer continues)

Rev. Sir—I shall now proceed, as proposed in my last, to consider some of the principal passages of scripture where the word diabolos occurs, and to make some further general remarks on the idea of fall—an angel and a personal devil.

The first passage (and a principal one relied on in support of your theory) I shall notice, is Matt. iv. 1–12; and its parallels, Mark i. 12, 13; and Luke iv. 1–14, where we are furnished with an account of our Saviour’s temptations. It is proper to remark that the words diabolos, or devil, and Satan are here used synonymously, or to signify the same thing. That a personal devil or evil being was here intended or represented, will, I conceive, be contended for on no other ground than that this account is to be understood literally. For if the literality of the account be once given up, I cannot conceive how it will be possible for you to raise an argument in favor of the personality of the devil, satan, or tempter, here described. And in my opinion the literal interpretation of it is not only attended with difficulties hard to surmount, but with the most monstrous absurdities, such as are even shocking to human sense.

Taken literally, the account supposes the devil to be the greatest foe in existence—to appear in propria persona in presence of that illustrious person whom he knew to be the Son of God, and offer temptations to him which could proceed only from an evil being! With what prospect of success could he thus openly and undisguisedly seek the Son of God? The feeblest virtue would resist such temptations at once, and surely come off victorious, knowing that the tempter was the devil himself.

The learned Mr. Farmer, whose remarks will have some weight with you, when speaking relative to a literal interpretation of the passage, says, “In the first temptation in which Jesus is solicited to turn stones into bread, nothing is promised on the part of Satan to gain his consent; the request of an impalpable enemy, when no advantage attends it, being in itself a reason for rejecting it. But Satan defeats his own temptation by asking an unsatisfactory answer.”

While the foe betrays great folly in the first temptation, he supposes Christ to be actuated by still greater in the second. The people seeing Jesus throwing himself from the top of the temple, might conclude that he was the Son of God. But he knew that the tempter had it in his power to lead them to draw the same conclusion of himself. Satan also would throw himself down unhurt; and his miraculous preservation would prove him, as well as Jesus, to be the Son of God. Nay, he might claim the superiority; for it was a greater exertion of power to convey him from the wilderness to the top of the temple than in sustaining his fall to the court below. What indigence, then, could Christ have for a compliance with the proposal suggested? Would he be disposed to gratify Satan by doing an act at his mere suggestion? Was he to acquire his glory or advantage to himself? No; on the contrary, he would have incurred the infamy of having entered the lists with the devil without having acquired any superiority over him.

With regard to the third temptation, the Son of God knew that the father of lies had not the empire of the world at his disposal, and that he therefore promised him what he had not power to perform. Such a promise was rather an insult than a temptation, and was calculated only to provoke scorn or resentment. Could the devil then hope by such contemptuous treatment, to engage the Son of God to listen to his accursed councils; and to seduce him to an act of the highest dishonor to his heavenly Father, that of paying divine homage to this infernal spirit? This interpretation represents the old serpent as acting quite out of character, and supposes him to be as void of policy as he is of goodness; inasmuch as he used the least art in proposing temptations, where the greatest would have been insufficient to insure success.

It detracts from the dignity and sanctity of the Redeemer, to be seen in conformity with and under the power of an unclean spirit, who transports him at pleasure his sovereign and his judge, from place to place; raises him to the most conspicuous stations to expose him to public decision; and wantonly and arrogantly propounds to him one foolish enterprise after another.

The common opinion is objectionable, 1. Because, notwithstanding it supposes the devil to be the most subtle and crafty of all beings, yet in the temptation of Jesus, it ascribes to him the greatest imaginable folly. 2. Because it ascribes to him the performance of stupendous miracles, such as assuming corporeal and invisible form at his option, speaking with human voice and organs, transporting our Saviour bodily to the top of the lofty Jewish temple, &c. 3. Because it ascribes to him not only foolish and absurd acts, but absolute impossibilities. Such for example as his showing Christ all the kingdoms of the world from an exceeding high mountain; for the earth being globe, there is not only no mountain sufficiently lofty to command a view of all its kingdoms, but even the Sun itself can be seen by, and shine on, only one hemisphere at a time. How then could the devil, at one view, and in one moment of time, show Christ not only all the kingdoms of the earth but likewise every thing that constituted their glory and grandeur? “This,” says Mr. Farmer justly remarks, “does not seem so properly a miracle, as an absurdity and contradiction.”

You will now probably ask, if I reject a literal interpretation of this account, how shall it be understood? Who or what was the tempter, and what was the temptation? I apprehend we shall find these questions abundantly answered by
a careful attention to the scriptures. We are informed, Heb. iv. 15, that Jesus was tempted in all points—like as we are, yet without sin. How are we tempted? James says, i. 14, "Every man is tempted when he is drawn away of his own lust, and enticed." If then Jesus was tempted in all points as we are, and if "every man is tempted when he is drawn away of his own lust, and enticed," what reason have we to believe he was tempted in so very different a manner from any of the rest of the human family, as this account, taken literally, would suppose? What reason have we to believe a personal devil, or fallen angel, had any thing to do with it? Have any of us ever seen, or held personal conferences with, or had direct and open temptations presented to us by, such a being? No one in his senses will pretend it. The temptation of Christ, then, was like the temptation of any and every other man, except so far as his circumstances and situation differed from those of other men, which circumstances possibly might have made his temptation more trying than is generally experienced. He had just been baptized, and received the special attestations of the divine favor in the descent of the holy spirit upon him, designating him as the promised Messiah; immediately after which he was led up by the spirit of God (not by a fallen angel) into the wilderness to pass trial, as it were, preparatory to entering on the great work before him. And if he was not superior to, and able to overcome, the evil propensities of human nature, "the lust of the flesh, the lust of the eyes, and the pride of life," he was unfit for the labor of reforming the world.

I will now attend to the account of the temptations. And when he had fasted forty days and forty nights, he was afterward an hungered. Matt. iv. 2. We are not to suppose that during these forty days our Lord totally abstained from the use of all food. Fasting, in scripture language, frequently signifies the taking of a less quantity or coarser kind of food than usual, or going without any regular meals. See Acts xxvii. 33, and other passages, particularly the book of Daniel. No miracle is here supposed to have been wrought; though a miracle would have been necessary to sustain life forty days without any food. And if a miracle were wrought to sustain life without food, why not proper that the miraculous power be employed to turn stones into bread for the same purpose, i.e. to keep him alive by some extraordinary means? It was natural, after fasting forty days, that his appetite should become clamorous and his lust, or great desire for food, should suggest to him the idea of working a miracle to supply his wants. But this evil temptation he resisted; and thus expounds with his appetite: "It is written,—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That is, the power of working miracles was not given me for this purpose, to minister to my own appetites, but for a very different object—I am sent to minister to others and to save the world—it is my meat and drink to do the will of him that sent me, and he who has sent me for this purpose, will sustain me, and provide, in due time, for all my wants. Here is no necessity of supposing a fallen angel or personal evil spirit: bodily appetite was the temptation; and by resisting it, our Saviour proved that he came to destroy the works of the devil, or that lust which would tempt to the abuse or perversion of powers and privileges.

In the second temptation, he is raised to a pinnacle of the temple and urged to cast himself down, &c. This account represents Jesus as raised in his imagination to the most elevated station in the Jewish temple and kingdom, and possessed of the means (by working a miracle) before the assembled nation and throne, to cast himself down, or plunging himself among them as their king from heaven, of raising himself to the throne, and being proclaimed Messiah, King of the Jews, without submitting to the humiliation, trials and sufferings that he knew he must otherwise endure. He saw on the one hand, poverty, reproach, contempt, sufferings and death; and on the other, riches, honor, worldly greatness and grandeur; and the same motive that prompted the prayer in reference to the former, if it be possible let this cup pass from me, prompted the desire of attaining the latter. But does he yield to this temptation? does he consult his own will alone, or seek only his own worldly emolument and ease? No; he firmly resists these evil suggestions of his own desires; and says, "Not my will, but thine, O God, be done."—"It is written, Thou shalt not tempt the Lord thy God"—My kingdom is not of this world;—he spurns the crown from him with disdain. For this was not the object of his mission—this was not the purpose for which the power of working miracles was given to him. Here again, as in the first temptation, there is no need of supposing a personal devil concerned in the proposing of the miracle. His own desires were sufficient.

In the third temptation, Christ was taken to the top of an exceeding high mountain, and all the kingdoms of the world and their glory were presented to his view, and he was promised them all if he would fall down and worship his tempter. But I ask, sir, was a wicked and fallen angel in possession of all these? or could Jesus be made to believe he had it in his power to bestow them on him? The supposition is too full of absurdity to be credited for a moment. The mountain on which he was elevated was doubtless that of human greatness—the tempter, ambition. His ambition, or the lust of power so natural to man, suggested to him the means of acquiring all these kingdoms, if he would devote himself exclusively to its dictates. The Roman power, at that time, extended over all the known world, and gave the kingdoms of the world to whomsoever it listed—Ambition prompted the desire to possess this power, by placing himself at its head. But does he yield to the temptation, and use his miraculous power to acquire this temporal but universal empire? No: this was not the object for which the power of working miracles was given him.—Though born to be a king over all the earth; and though all the kingdoms of the world were finally to become the kingdoms of our Lord and of his Christ; and his dominion was to be from sea to sea, and from the rivers to the ends of the earth; yet his sceptre was to be the sceptre of righteousness, and through sufferings he was to be made perfect.—For the hope of the glory set before him, he was to endure the cross, despising the shame. —"Though he were a Son, he learned obedience by the things which he suffered." He worshipped none of the gods of this world; neither the devil, nor any evil spirit, possessed all their temptations, saying, "Get thee behind me, Satan, (or adversary,) for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Thus, sir, the whole account of our Saviour's temptation by the devil, or Satan, is explained consistently and satisfactorily, without either doing violence to the scriptures on the one hand, or outraging reason and common sense on the other. Should you be disposed to object against the explanation I have given, by saying it detracts from the honor, dignity and excellency of our Lord, to suppose him liable to be tempted or influenced by any of the human and evil propensities or passions named; I reply: Jesus was subject to like passions and wants with other men—He was hungry, and thirsty, and weary, offended and pleased, he rejoiced and wept—he was tempted in all points as we are, yet without sin. For in that which he himself hath suffered.
ed., being tempted, he is able to succor them that are tempted." Sin does not consist in having passions or infirmities, nor in being tempted by them, but in yielding to them contrary to the law of God or known duty. Hence the having of them, is no disparagement to the character of Jesus, but the overcoming of them is greatly to his honor; even more so than if, being free from them, he had merely refused to yield to the foolish projects of an open and known foe where no possible advantage could accrue from yielding to them.

The word diabolos is frequently used to represent or personify an evil principle, particularly hatred or enmity. It is also applied to individuals and bodies of men who are actuated by hatred or enmity. John vi. 70. "Have not I chosen thee twelve, and one of you is a devil?" Dr. Campbell renders the term diabolos here sply, Newcomb and Wakefield render it accuser, and the Improved Version, false accuser. John xii. 2. "And supposing the devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him." &c. In one of these texts Judas is called a devil, and in the other the devil is said to have put the evil intention into his heart. Now what is the inference to be drawn from this circumstance, unless it be this, that the Jews, or enemies of Christ, had put it into the heart of Judas to betray him, and he had actually become one of his enemies?

1. Pet. v. 8. "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour," &c. Here the adversary, that is, one of the devil, is compared to a roaring lion that walketh about seeking whom he may devour. Now that this adversary was nothing more nor less than human beings, I think, will appear evident by a little reflection and examination. Human beings are frequently compared to lions, devouring lions and roaring lions; and not only so but bodies of people are thus spoken of in the singular number. See Numb. xxiii. 24; xxiv. 8, 9. Jer. ii. 30; iv. 4, and l. 17. Ps. xvii. 12; xxii. 13, 21. Prov. xix. 12; xx. 2. Isa. v. 29. Ezek. xix. 1-6; xxii. 25._2 Tim. iv. 17. It is a well-known fact, the Jews in general, and particularly those in authority, the high priest, elders, scribes and pharisees, were the common enemies of the gospel of Christ and of his apostles; and spoken of collectively, are called "the devil," the adversary. "Satan," &c. See 1 Thess. ii. 14-18 where the connexion plainly shows that the "Satan" spoken of was the Jews._

The same may also be said of Eph. iv. 11, 12, &c. See Acts xvii. 5-13. 2 Tim. iv. 16, 17, 1and 2 Thess. 1 and 2. Pet. and indeed the whole historical part of the New Testament goes to show that the unbelieving Jews were collectively the common adversary, enemy, false accuser and persecutor of the christians, and with propriety called the devil and Satan. It was this Satan that had desired to have Peter that he might sift him as wheat; and so thoroughly did the Jews sift Peter at the trial and condemnation of Jesus, that they made him thrice deny his master.

John viii. 44. "Ye are of your father, the devil, and the lusts of your father ye shall do," &c. (See a parallel, Acts xiii. 10.) What devil was their father? Was it a fallen angel? and were they the lusts of a fallen angel that they did? To show that we are under no necessity of applying this text to a fallen angel, personal devil or real being, I will refer you to Professor Stewart's letters to Dr. Miller, (whose orthodoxy you will not question,) in which he says, "the word Son was a favorite one among the Hebrews; and was employed by them to designate a great variety of relations. The son of may anything, according to oriental idiom, be either with that is closely connected with it, dependent on it, like it, the consequence of it, worthy of it," &c. The Professor then collateralizes a great variety of passages from the scriptures in which the word son is so used, such as: son of eight days, son of a woman, son of my sorrow, son of my right hand, son of old age, son of valor, son of Belial, son of wickedness, son of perdition, son of thunder, son of my legs, son of my eyes, son of my mouth, son of my heart, &c. In which he adds: — "Every kind of relation or resemblance, whether real or imaginary, every kind of connexion, is characterised by calling it the son of that thing to which it stands thus related, or with which it is connected." Mr. Balfe, speaking on this text, very justly remarks, "It is a plain case then, that if the Jews were of their father the devil, or sons of the devil, and if the term devil means a sinner, our Lord only told them that they were "slanderous persons," and not closely connected with slander, dependent on it, like it, and worthy of it? Mr. Stewart, by the above remarks, forever settles the question, that neither here nor anywhere else, son of the devil refers to a fallen angel._

The remarks already made upon those passages of scripture which have been noticed, will as to their spirit and general bearing, be equally applicable to all other passages where the word diabolos (devil) occurs in the original, and also to those where the word Satan occurs. In deed they are generally considered the strongest holds in favor of the popular doctrine of a personal devil. I know no others that have one half the appearance of supporting that theory that these have which I have noticed. And as it has been clearly shown that these, when critically and fairly examined and explained, give no countenance whatever to so marvellous a doctrine, the theory long as it has been preached by the orthodox clergy and firmly as it has been believed by their credulous hearers must fall; and like Babylon, "he found no more at all, for ever." It must be given up as an heathen dogma unappoorted by scripture, and revolting to reason. A few remarks will conclude what I have to say upon this subject.

1. The common doctrine of a personal devil detracts greatly from our ideas of the supremacy and goodness of God. For why should the Deity suffer sin in heaven, and allow an angel to rebel and cast out of his kingdom, if he were supremacy in power and benevolence? And why, particularly would I ask, should he allow such a being to come to this fair world, nor the beauty of creation, deceive, lead astray, and ruin his best work? Why subject his creature man to the malignant assaults and cruel caprice of a vile demon?

2. This doctrine is inconsistent with itself. It supposes the devil to be confined in hell, and yet at large in the earth; that he is not the Supreme being and yet omnipresent, in all parts creation at one and the same time. Why is he constantly trying to drag people to hell, and yet is often the means by frightening them, of driving them to the church and thence getting them to heaven; that God can govern and rule him as he pleases, and yet he oftentimes swears the plans and defeats the purposes of Omnipotence, particularly in revolts of religion, when, notwithstanding God is trying to convert and save soul the devil throws so many temptations and obstacles in the way, that thousands finally go down to hell whom God wishes to save to heaven._

3. This doctrine serves, if not entire to excuce, at least greatly to palliate crimes which men commit. For it is convenient and plausible plea for men adopt, when overthrown in overt acts of wickedness: "This devil tempted me into the fault!" Such, one, perhaps the most ruder, being ingated by the devil, did way, lay, ssqq, murder and murder," &c. thus throwing all blame, from the real and actual vili
upon the back of the poor devil who had no more to do with the crime than the inhabitants of the moon.

4. The doctrine generates absurd, foolish, superstitious and pernicious fears in the minds of the weak and timid. How often are these people led to despair and unnatural fear, by believing themselves possessed of the devil or given over to the buildings and cruel captives of this malignant monster, for time and eternity! It is not to be wondered at that some persons have been frightened into a sort of madness, from the stories of these wretched creatures, who, by their mischievous words and deeds, have been the means of distressing some timid and weak-minded people. In their opinions, the doctrine of the clergy, it can never be of any real advantage or benefit to those who believe in it. The doctrine is not only useless but its tendency is pernicious.

5. There is no necessity for supposing the existence of such a being as the devil, either for a consistent explanation of the scriptures, or for any other valuable purpose whatever. All the evil existing in the world may be naturally and scripturally accounted for without this supposition.

6. Every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin; and sin when it is finished, bringeth forth death. Christ came to destroy the works of the devil, i.e. to take away the sin of the world. He is to destroy death and him that hath the power of death, that is, the devil, or that sin (the offspring of lust) which when it is finished, or consummated, bringeth forth death. John i. 29. Heb. ii. 14. James i. 14. 15. 1 John iii. 6.

Yours, &c.

D. S.

[For the Magazine and Advocate.]

Br. Skinner.—The following extract is from the "THE HISTORY OF THE APOSTLES CREED," by Sir Peter King, also called Lord King. As he seems to have been a most hearty believer in the doctrines which constituted the orthodoxy of his times, his testimony to the original import of the word "hell," must be unquestionable. And he most clearly explains the causes which gave rise to the change from the ancient and proper, to the modern and improper use of that word. If you think the article will promote the knowledge of the truth, please insert it in the Magazine.

S. R. S.

The following remarks relate to that clause of the creed, which speaks of the descent into hell.

"Now as for the first thing, the place whither Christ descended, which is said to be hell; it is most certain that we have not any one word in our modern English dialect, nor by what I could ever understand, in any other of the present European tongues, to express the Greek word by which the word in Greek which is hades signifies an invisible place, wherein all separated souls, whether good or bad, righteous or unrighteous, are received and contained, as shall be hereafter proved: the h e l l of which signification is only expressed in the French word L. Euyer, and in the English and Dutch words hell and helly, seeing they are all taken in an evil sense, and do solitarily denote the mansion and habitation of wicked and ungodly souls."

"It is true indeed, that in the ancient English dialect, the word hell was taken in a larger sense, for the general receptacle of all souls whatsoever; and even no longer ago than the old translation of the Psalms, which is still retained in the Common Prayer Book, it was used in the general acceptation, as in Ps. Lxxix. 47. "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of hell?" Where hell must be understood of the general receptacle of all souls, or otherwise the words of the Psalmist would not be true; for all souls do not go to that hell which is the place of the damned; and even long before that, as Dr. Toverson informs us, in a Saxon discourse written about 700 years ago, it is said of Adam—"It afterwards he had lived 900 years, he went with sorrow into hell;" where, since none but reputed heretics ever denied the salvation of Adam, it is most reasonable to conclude that by the hell to which he went, nothing else is to be understood than the common receptacle of all departed souls, whether good or bad. Which and not some of the word hell may be further confirmed from the primary and original signification thereof, according to which, it imports no more than an invisible and hidden place, being derived from the old Saxon word hel, which signifies to hide, or from the participle thereof, helled; that is to say, hidden or covered; as in the western parts of England at this very day to hold over any thing signifies amongst the common people, to cover it; and he that covereth an house with tiles or slate, is called an helter. From which, and not, as is supposed, according to its primitive notion, exactly answers to the Greek word hades, which signifies the common mansion of all departed souls, and was so called, quaestus in adestops, because it is an unvisited place, removed from the sight and view of the living; according to which, the translator of Ireneus renders it by an invisible place," very fitly so terming it, because of our uncertainty of the places whither departed souls do go, and of their invisibility unto us.

"But from the literal signification of the word, let us proceed to the thing itself; where I shall endeavor to prove that amongst all the ancients, whether Jews, or Christians, the usual acceptation of the term hell was, that it was the common lodge or habitation of separated souls both good and bad, wherein each of them, according to their deserts in this life, and their expectations of the future judgment, remained either in joy or misery. I place the Hebræans with the Jews and Christians, because the propriety of my Greek or Latin word, is to be fetched from them; and the apostles speaking the words of their language, it cannot be imagined but that they spoke them according to their vulgar signification, intending always by them, their usual and universal meaning."

(Here the author proceeds to quote authorities from the Heathens, Jews and Christians, in support of the position which he had assumed—and which occupies the next fifteen pages of the work, he then adds—)

"But here it must not be dissembled or concealed, that in the declension of the Greek and Latin tongues the words hades and inferi became to be chiefly understood in an evil sense, especially in the Latin tongue where it came to be for the most part peculiarly applied to the place and state of departed wicked souls. From whence we find amongst the Greeks, that in the days of Origen, some "Christians could not imagine that the saints before the coming of Christ went to hell," unto whom the father replied, 'that the servants were not greater than their masters, that it was no dishonor for them to go unto that place whither the Lord himself went, descended into hell that he might conquer it, and deliver from thence, the souls of the pious and holy,' by which he hath opened for us a passage into Paradise, that so 'we who live in the end of the world have this privilege beyond the ancient saints, that if we depart out of this life good and holy, we shall pass by the flaming sword into Paradise, and shall not go unto that place, where those who died before the coming of Christ expected him, but shall pass by without receiving any harm from the flaming sword."

"Where it is also evident that Origen himself received something from the opinion generally received in the church, in that he placed the souls of the godly to go to hell since the resurrection of Christ, as he acknowledged they did before; but sent them to Paradise, which he assigned to be in a different place from hell, and not in hell, as others believe it to be, by which notion of Origen's was afterwards followed by several, especially in the western church, where it prevailed to the exclusion of the primitive doctrine, though in the eastern church it did not so, for there the primitive notions were still more gen-
The Editor's absence must excuse the want of the usual quantity and variety of editorial matter for this week and next, as well as the no appearance of some communications received which were prepared for the press.

RELIGIOUS NOTICES.

Br. S. R. Smith will preach at Marshall, at the Schoolhouse near Capt. S. Hubbard's, on the 4th Sunday in April, at 11th inst. Cause wagons, at such place as friends may appoint, on Wednesday evening 20th. And at Martinsville, on Thursday evening 21st inst. Br. Joseph Wright will preach at Salina, on Friday evening 11th inst. At Germantown Court House, on Tuesday evening 18th inst. Cause wagons, at such place as friends may appoint, on Wednesday evening 20th. And at Falignes Spring, on Thursday evening 21st inst. Br. John Freeman, of Sartaga Springs, has engaged to preach, for a few months to come, in Hamilton and Madison, and has already commenced his labors. We are glad our worthy Br. Stacey's place is so soon to be supplied by a suitable and devoted a servant of Christ as we know Br. Freeman to be. We humbly pray that the blessing of God may rest upon him as he labors, and crown his laudable exertions to uphold the cause of Zion, with abundant success.

THE HIERARCHICAL CASTIGATOR AND FALCON.

This is the title of a small paper just commenced at Milford, Pike Co. Pa. said to be edited by an association of gentlemen. Its design seems to be, to expose the arts and machinations of aspiring ecclesiastics and hypocritical pretenders to religion, who aspire at the ungodly and civil and religious affairs, and seek to dominate over the believers and consciences of others; and to insinuate their principles of true religion as the editors understand it. It is published once in two weeks, on half sheet, at $1 per annum. The number before us contains a judicious selection of articles, mostly from Universalist periodicals, and a few original pieces. We hope it may be a means of seeing some good in rebuking the arrogance of certain orthodox leaders, and diffusing useful information in society.

For the Magazine and Advocate.

METHODOIST CAMP MEETING.

Mr. Editor.—As a report has been very injudiciously circulated through this country, that at a camp Meeting held at Black Rock, a large portion of the Universalists belonging to that connection were converted to Methodism; and as a similar report may not improbably be sent abroad as the fruit of the labors of the Methodist brethren in the Walker Church, in this town, it may perhaps proper for an eye witness to write the facts to the public concerning the proceedings of the service, which was held on the Sabbath, Friday, Saturday, and Sunday last. I would first state that the bounds of conversed a claimed by the Methodists, in the Walker Church, was on March 1st of this year, and through the whole of the first week of March the Rev. Mr. Mead, as at about for about a year, yet it had not, as far as I am aware, been converted to Methodism, and that the place of his location, as far as I can learn, was not to be changed in the near future. We would like to see him in a healthy condition, and to see him at the services held in the Walker Church, as he is a valuable addition to the church, and his presence is a great comfort to the members.

The two last mentioned classes, no doubt, accomplished their object, but, let me ask, did the people who attended them?
of sin, and bringing them into the glorious light of the children of God, and the enjoyment of a present happiness, which is what we need, instead of vainly endeavouring to terrify them by threats of a punishment of which the human mind can have no conception, to embrace a religion, a system of faith, which will not, cannot satisfy the rational mind.

I am, Sir, though a stranger,

Yours, in the bonds of peace.

L. HUNTINGTON.

Canton, St. Lawrence Co. N. Y.

September 3, 1830.

GENERAL CONVENTION—PROCEEDINGS, &c.

On Tuesday evening, the 14th Sept. ult. the Ministers and Delegates composing the General Convention of Universalists for the New England States and others, assembled, according to adjournment, at Lebanon, N. H. and opened the session with prayer by Br. Sylvanus Cobb.

1. Chose Br. HOSÉA BALLOU, Moderator.
2. Chose Br. THOMAS F. KING, Clerk.

Br. Fisk, W. Skinner, and S. Cobb, a Committee to receive requests for Letters of Fellowship and for Ordination.

5. Chose a Committee of five to make a design for the new building shall decline during this session, viz.: Br. J. Moore, H. Balloou 2d, and W. Skinner, eldermen; and Brs. John Harris and Enrich Freeman, laymen.

6. Adjourned until Wednesday evening, 8 o'clock.

Prayer by Br. K. Haven.

Wednesday Morning.

Open to prayer by Br. H. Balloon 2d.

7. Voted. To receive the Society in Danbury, N. H. into fellowship with this Convention.

8. Voted. That a Committee be appointed to visit the Maine Convention of Universalists at its next session, to confer with that body for the purpose of ascertaining the relation subsisting between it and this Convention, and report at our next session. Brs. S. Cobb, and Thos. F. King were chosen that Committee.

9. Voted. That a Committee be appointed to visit the New York Convention of Universalists, at its next session, to confer with that body for the purpose of ascertaining the relation subsisting between it and this Convention, and report at our next session. Brs. Warren Breton, and David Cooper were chosen that Committee.

10. Proceeded to the choice of committees to examine the petitions for the ministry. The following were chosen:


Massachusetts, R. Island and Connecticut—Brs. Menziez Rayner, Sebastian Streeter, and Jno. Brooks.


II. Proceeded to the choice of committees of discipline for the ensuing year. The following were chosen:

Massachusetts—Brs. Wm. Frost, George Bates, and Jas. W. Hoskison.

Massachusetts, R. Island and Connecticut—Brs. Walter Balfour, Menziez Rayner, and S. Cobb.

Pennsylvania and New Hampshire—Brs. Wm. Bell, John White, and S. King.


12. Voted. That a committee of three be appointed to the cases of Messrs. Abner Kneeland and Orates A. Brownson, and make report to the Convention at its present session—Chosen Br. H. Balloon 2d. S. Cobb and L. Willis, as that Committee.

13. Voted. To receive the "First Universalist Society in Newport, N. H." into fellowship of this Convention.

14. The Committee appointed to consider the cases of Messrs. Kneeland and Brownson, report—

"That there is full proof that said Kneeland and Brownson have renounced their faith in the Christian Religion, which renunciation is a dissolution of their fellowship with this body."

15. Voted. To accept the report of this Committee.

16. Adjourned to Thursday morning, 8 o'clock.

Prayer by Br. J. Wallace.

Thursday Morning.

Open to prayer by Br. Robert Bartlett.

17. Voted. That the Convention recommend to the several Associations in fellowship with this body, to appoint yearly a Delegate or Delegates to represent their state and standing, in the annual meetings of this body.

18. The Committee appointed to the last session to transmit the records of the Constitution and by-laws of the convention, and put them in form for publication, made a report, which was read in full.


20. Voted. That said Committee publish such a number of copies as they may deem expedient, and suppose then and others at a low rate as they can afford.

21. Resolved, As the opinion of this Convention, that it is inconsistent with ecclesiastical order, for a person to be, at the same time, an acting member of two ecclesiastical bodies claiming equal powers, and such independence of each other as may be either true or apparent, in course of opposition to the general rules and regulations of the other.

22. The committee on Letters of Fellowship, &c. reported in favor of granting a Letter of Fellowship to Br. John Grant, jr. of Portsmouth, N. H. which report was accepted.

23. Voted. That Br. Thomas Whittmore prepare the Minutes of the Proceedings of this session, accompany the same with a Circular, and superintend their publication.

24. Mr. Fisk, Moderator, voted to adjourn this Convention to meet in Barre, Vt. on the third Wednesday and Thursday in September, 1831.

ORDER OF PUBLIC SERVICES ON WEDNESDAY.

Morning.

Prayer by Br. Warren Skinner. Sermon by Br. Thomas F. King, from John iv. 5. 11. "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son."

Prayer by Br. D. D. Smith.

Afternoon.

Prayer by Br. Hosea Balloon 2d. Sermon by Br. Sylvanus Cobb. from Gen. i. 31. "And God saw every thing that he had made, and, behold, it was very good."

Prayer by Br. Matthew H. Smith.

EVENING.

Prayer by Br. Lemuil Willis. Sermon by Br. Thomas Whittmore, from John i. 46. "And Nathaniel said unto him, Can there any good thing come out of Galilee? Shall any thing good come out of Naphta?"

Prayer by Br. K. Haven.

Thursday Morning.


Prayer by Br. Otis A. Skinner.
two instances only did the letters mention the
adversity of societies, and in these strong hope of
to-day was entertained.
In conclusion, the measures which will be
best calculated to aid the cause of humanity and
love by the dissemination of correct religious
opinions, and the diffusion of a knowledge of the
takings the highest rank. If the cause we advocate
is the cause of God, and truth, it is worthy the
sacrifice of all private particularities; it is worthy
that all the power of the soul to the service of
God shall be devoted to its service. We must learn
to love truth above all things else, and to submit all the
powers of the soul to the service of God; and who is not
pre-
trated in its service. We must learn to love truth
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God; and who is not
pre-

Brethren, it is our earnest wish, that you should
work hard. For this reason the General Convention desires
to preserve the most perfect fellowship with all the
Associations which have grown out of it, and
which have the same great objects in view.

Another thing necessary to our well being and
prosperity is, that care should be taken in regard to the
attendants and board of the young people. A love of
truth is an indispensable qualification; without
this nothing can succeed. Those who enter
the ministry must possess the inherent
qualities of good character, or they will be
ruined in the ministry.

The work of the General Convention is
not for the minister of Jesus Christ.
He who would devote his
life to this work, must be
fitted for it, or he will
ruin himself and his friends.

The lessons of our Union are
useful to all. They should be

In Council,—Br. Morse was chosen Moderator,
and Br. E. Hewitt, Clerk.
The Societies in Hingham and Barnstable [Hy-
port] were received into fellowship.

Order was then taken to send the
letters of the Lord Jesus.
And brethren, be patient and
benevolent, and let us

Circular, by Rev. W. Morse.

AN EXPOSE

Of the rise and proceedings of the American Bible
Society, during the past year, and its

Upwards of five hundred thousand dollars of
this sum has been received by this Institution,
and the greater portion of it has been
placed in the hands of the different Societies
for the purpose of carrying out its
purposes. The accounts have been
published, and the public informed that he gets one thousand
or fifteen hundred dollars yearly for his services?

Or, is it because the salary of five hundred
pounds a year is not enough for the services
which the General Convention is indebted
for? The public information is that he gets one thousand
or fifteen hundred dollars yearly for his services?

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SAVED LIVES.

[For the Magazine and Advocate.]

Br. Skinner—Having met with the following composition some years ago, and never having seen it in any other work, I conclude it to be scarce; and it being so admirably adapted to my situation, with that of many others, I wish it may be preserved, if you think proper, in the Magazine and Advocate. I give it as I found it, except some slight alterations.

Fredericktown, Ohio.

W. M. A.

Ere yet I reached sepulchral years,
To raise my hopes and calm my fears,
Respecting what some zealous tell,
How span-long infants rest in hell,
Who into hell are hurled before
They ever saw the world

"I was found expienced I should know
The turn of future bliss or woe.
The first was infant baptiz'd,
And then to learn my catechiz'm,
Dug from the scripture's deepest mines
By reverence of divinity;
In which they taught me to believe,
The snake that coursed my mind,
Though like the serpent so evil,
Was his grim majesty, the devil;
Whose with his tongue such a grapple,
He coaxed her to accept an apple;
Which which, like any well bred woman,
With her lustful husband in common;
And being left, to feed till
Brought us into our cu'd condition.
Yet God himself ordain'd the sin,
Which could not otherwise have been.

That God from all eternity,
By his immutable decree,
Elected some of Adam's race
The minions of his partial grace
Invisible, invisible,
Compel'd, his mercy to receive;
From crimes atrocious called or driven,
And dragg'd by violence to heaven;
While far the greater part remain,
Predestin'd to etern'ly,
The objects of his wrath creat'd,
On purpose to be reprobat'd;
Mock'd by an ineffectual call,
And told that grace was offer'd all;
Debar'd from ever faith receiving,
And damn'd at last for not believing;
Like one who spreads a free repent,
And calls his servants all to taste;
Admits a few to be his brothers,
And bolts his door against the others;
Then punishes with ruthless hand
Those who obey'd not his command;
To bring such dogmas reconcil'd;
Would puzzle any common soul.

Therefore, while my faith was sputtering,
My doubts began and still I doubting.
Where I rest—were all my trust in,
That God both merciful and just
And will not plunge our souls in woe
For crimes six thousand years ago.

DAMNATION.

To preach long, loud, and damnation, is
The way to be cried up; we love an man who
do
THE PREACHER.

SERMON. NO. 21.

Delivered in the Universalist Church in Charlton, Sunday, May 30, 1830.

BY L. S. EVERETT, Pastor.

Gal. 1. 7.—"There be some that trouble you."

There is no truth more clearly established by scripture testimony, than that the gospel is designed to afford comfort to all who will candidly reflect upon it, and understandingly receive it. There is nothing in it, that is in any way calculated to excite unpleasant forebodings, or give birth to any sensations other than those of the purest satisfaction. This being the case, it requires but little reflection to lead the mind to the conclusion, that whatever troubles mankind is opposed to the gospel; and though men may be called gospel ministers, and their preaching gospel preaching, & their doctrines gospel doctrines; yet if it appears that such preaching, such doctrines, and such preachers trouble mankind, we shall have reason to doubt the propriety of the pretensions of those who attempt to palm off upon the gospel of God, that is so contrary to its genius and spirit.

The true definition of the word gospel, is "glad tidings"—and to say that glad tidings trouble mankind, would be a contradiction in terms. But creed-makers have invented gospels of a different description which do greatly trouble those who believe them. And this gospel-making is by no means a modern invention—they carried on this business as long ago as when Paul was alive. "If marvelous!"—said the apostle, to his brethren at Galatia, "that ye are so soon removed from him that called you into the grace of Christ unto another gospel." But the invention of which he spake hardly deserved the name he gave it; and in the next verse he adds—"Which is not an other; but there be some that trouble you, and would pervert the gospel of Christ." And then he goes on to caution them against being led astray by the cunningly devised plans of those gospel makers. "But, though we, or an angel from heaven preach any other gospel unto you than that ye have received, let him be accursed!"—and again he says—"But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." All this goes to prove, that there were spurious gospels in ancient times, and that the people were not troubled by any thing in the gospel of Christ, but were affected by its perversion. I need not, at this time, stop to say, that similar perversions produce the same effects in this age of the world; but will just observe, that a proper examination of certain facts embraced in this subject, will enable us to discover any corruptions that may have crept into the gospel of our God and Redeemer; which if we enter into a little discrimination and courage to enable us to discard all systems, the essentials of which do not accord with the legitimate effects of the religion taught by the apostle.

It has been already remarked that there is nothing in the gospel of Christ that is in any way calculated to trouble mankind. The truth of this observation is apparent from several considerations; a few of which will be mentioned.

One proof of this proposition is furnished in the effect which was uniformly produced, in ancient times, by a promulgation of it. When this gospel was preached to Abraham, who had just before drawn his knife to slay his only son, it must have afforded him great comfort. To Isaac the news of a blessing for all people must have been no less acceptable. And such was the effect produced upon the mind of Jacob, when the covenant of grace was confirmed to him, between Beersheba and Haran, that he exclaimed "Surely, the Lord is in this place;"

When an angel of the Lord announced the good tidings on the birth morn of the Redeemer, "suddenly there was with the angel a multitude of the heavenly host praising God and saying—Glory to God in the highest, and on earth peace, good will towards men." When the shepherds were returning from their visit to the bane of Bethlehem, they were heard glorifying God and praising him "for all the things they had heard and seen." And the good old Simeon, when clasping in his arms the infant messenger of this gospel, blessed God and said—"Now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen the salvation which thou hast prepared before the face of all people; a light to enlighten the Gentiles, and the glory of thy people Israel."

When the disciples, on the day of Pentecost felt the influence of the gospel, its power, its fulness, and its all-sufficiency, they were found of one accord in one place, moved by one impulse, and engaged in one joyful employment—that of praising God and glorifying his name—"so great was their joy that the spectators thought they were drunk with new wine." And when the Gentiles heard the message of peace and good will, "they were glad, and glorified the word of the Lord." And I know of no instance on record of any other effect having been produced by the preaching of the gospel of Christ.

The same may be said of its effect in all subsequent periods. There never was a true believer but was made happier by his faith. The good tidings of great joy which shall be unto all people, always fills the heart with gratitude, and drives sorrow away—it wipes tears from off all faces, and drives despondency from the abode of man. These are its natural fruits, and if any other effects are produced by preaching, they ought not to be imputed to the gospel, but always to some perversion of it.

This fact, as before remarked, may be argued from the nature of the gospel itself. It is, says an eminent commentator, "good news, or glad tidings. It comprehends in it all those doctrines of love, grace, and mercy, discovered in the complete salvation of sinners." The term is put for "The history of Christ—the covenant with Abraham—the preaching of
the gospel—and the doctrines of free grace. And what, it may be asked, is there in these things that is calculated to trouble mankind? It comprehends every blessing that mortals can desire—every good thing that the most sanguine can expect. It is the news of the love of God—it is a revelation of immortality—it is good tidings of God—it is a publication of salvation—it sith unto Zion thy God reigneth—it is peace to them that are near, and also to those who are afar off.

I might enlarge on this topic, which is always instructing and interesting; but enough has been said to give a profitable direction to our inquiries, and we will now attend to an application and improvement of the text. And here I remark, and although the gospel, as we have seen, is good news of great joy, yet there are those who pretend to preach it, who take unwearied pains to trouble mankind— who make it their business to convince their hearers that the gospel is a dreadfully alarming declaration of God's wrath and curse, and that it ought to strike terror into the souls of the children of men.

To nineteen twentieths of the inhabitants of this country I might say in the language of my text—There be some that trouble you—and of those who do thus, I might, with safety, declare— they pervert, or would pervert the gospel of Christ. But here I would caution my hearers against supposing that I mean to apply what may follow to any persons upon whom they may fix their mind's eye—I do not intend to deal in personalities; and should any one accuse me of severity, I shall only say, in reply, that I intend to advance nothing but the plain unvarnished truth—and if the truth be considered severe, I cannot help it. If it hold up a mirror—it is the privilege of my hearers to say whether it is true to nature or not.

And here I would just observe that my hearers need have no apprehensions of any evils that can result from a plain statement of facts. I do not preach to please those who have formed a determination not to be pleased with any thing I can say. I do not expect that my feeble voice will penetrate the gloomy clays of superstition, or arrest the progress of fanaticism. I, only expect to be able, with the blessing of God, to guard my own relations against those evils to which others have fallen victims. In order to do this, I speak in a manner to be understood by men and women of sense.

My text leads me to speak of the conduct of those who trouble mankind—it is not my intention to make an application of the subject to any particular individuals—I mean no offence; I mean any body and every body, male or female, black or white, noble or ignoble, who make a business of troubling mankind; and if any one makes an application of my remarks to himself or any body else, I shall know, that, in the opinion of some person, at least, I have spoken to some effect. This premised, I observe,

1. There be some that trouble mankind by impeachments of the character of God, by representing him as an enemy of the souls he has made.

It is truly painful to observe the zeal and industry of those who preach the wrath and vengeance of God. It is, at least supposable, that every rational being has, to a degree, a natural confidence in the Almighty, and feels a kind of innate assurance, that the Great Ruler of the Universe will protect and bless his dependent creatures. But there are those who labor industriously to destroy every vestige of that confidence, and cast the creature a houseless, hopeless, homeless beggar, into an unfeeling world. This confidence, which exists in the bosom of the savage, as well as in the soul of the saint, must be destroyed, before the work of grace can begin. And this is called preaching the gospel.

They tell some people that God is angry with them—that he is their enemy—that he has built a dismal hell for them—that he has let lose infuriated demons to torment them—that every sermon they hear, every prayer they make, every meeting they attend, will sink them deeper and deeper in torment—that every hope they cherish should be abandoned—that they should clothe themselves in sackcloth and sit in ashes—and that, at some future day, the great Judge will doom them to everlasting woe.

They tell such declarations but impeachments of the divine character?—Does not all creation testify that God is good? Has he not promised to bless mankind by turning them away from their iniquities? Has he not commanded his love towards us, in that while we were yet sinners Christ died for us? Has he not sworn by himself that unto him every knee shall bow and every tongue shall swear, surely shall say in the Lord have I righteousness and strength? Has he not declared that it is his purpose to gather together in one all things in Christ? How, then, can it be said that he is inclined to torment his offspring eternally, without virtually impeaching his character? And how can the character of God be impeached, without destroying the confidence, the hopes, and the happiness of his dependent beings? And yet, there are those who make a business of going about from place to place, and from house to house, preaching and teaching these very views of the divine character and designs. Surely, there be some that trouble you, and would pervert the gospel of Christ.

2. There be some that trouble mankind by withholding the comforts of the gospel from such as are under affliction.

It was said of certain expounders of the law in ancient times, that they had taken away the key of knowledge; that they did not go into the kingdom of God themselves, neither suffered they others who were entering to go in. It is even so now. Many who were disposed to lay hold upon eternal life, and embrace the precious promises of the gospel; many who are inclined to avail themselves of the comforts and blessings of the hope of immortality, are prevented by the clerical expounders of the law. The divine promises are often concealed; or attempts are made to limit their application; or the glory of the gospel is obscured by creeds and fabored expositions; so that the whole means a few, and all a part; and mourners are thus deprived of the happiness that might be enjoyed, were the perverters of God's counsel out of the way.

Instances have been known in which parents have been denied the privilege of hoping for the salvation of their children, and brothers have been driven to despair, by being told that their sisters were probably in hell; and even the tender and amiable affections of females have often been harassed up by being told that their dear friends who had been taken away by death, were probably in hell! All this has been done; and done under the garb of religion, and the cloak of sanctity.

But there is something a little amusing in the representations given of the cases of those who are, as the saying is, "under concern of mind." Now and then, it is reported that somebody who has been a Universalist, or who had tried to be one, or who had occasionally attended a meeting of that denomination, is "under concern." The story is told far and near, and is published in the papers as a wonderful interposition of divine grace.

One would think, on hearing the story, that a great and decisive victory had been obtained over the powers of darkness.

Now supposing the fact were just as it is represented, what would it amount to? Simply this—that some person who had once cherished the hope that all men will be saved, had, unfortunately, been de-
prived of it, and become greatly apprehensive that his own soul, as well as those of other people, will be damned to all eternity. It would only prove that some confessed disciple of Christ had troubled somebody, by his perverisions of that gospel which is good news of great joy for all people. And we need not be surprised at such an event; for people in the days of Paul were troubled in the same way, by similar means, and similar persons.

3. There are some that trouble mankind by creeping into families unawares, and making use of improper means to obtain converts to their creeds and doctrines.

No man ever entertained a higher respect for the female character than St. Paul did, when he spoke about silly "women" being led away captive in their sins. Indeed, he made a distinction between those who are most unjustly regarded as examples of all that is amiable in human nature, and that portion which the apostle designates "silly women." The very fact that he found it expedient to designate some by these appellations, argues that others of the sex were wise and virtuous. And it should be remembered by us all, that there are silly men, as well as silly women. And all, whether men or women, whose weakness of mind exposes them to the evil of being led away by the craft or policy of the designing, ought to be regarded with comisneration, rather than with envy or contempt. But it is a fact, as much now as it ever was, that professors of the gospel do "creep into houses" to gain converts; and it is just as true, that unfair, and even disgraceful means, are sometimes used, to bring both males and females under the influence of "another gospel" beside that which has just been considered.

Instances have been known in which persons of this description have intruded themselves, unasked, into the dwellings of respectable people; and, in which they have taught the younger members of the family to disregard the advice and counsel of their parents, and have used language unbecoming the gentleman or the christian. And among the evils entailed upon community, it is not the least, that the old story of endless hell torments has been dwelt upon again and again, as if that doctrine were the beginning, middle, and end of the plan of salvation. I know of wide, in this town who have been troubled by intrusions of this kind. I know of mothers, whose children have been wrought upon by these means—I know of husbands, whose wives have been virtually told, if not in so many words, not to be influenced by the arguments and advice of their lawful protectors. I am aware that it may be thought unbecoming in me to mention these things; I may be told that I ought not to concern myself about matters of this sort—But the question with every honest man ought to be—not whether the speaker is severe or not—but are these things so? And if they are, what measures shall be taken to put a stop to such impositions?

We are often told that it is the duty of ministers to expose the vices of mankind, and what can be more vicious than the conduct of those who would sow the seeds of disaffection in families, and provide around the domestic altar, to seize upon the inquiring and lovely members of the little circle in which are garnered up our best and holiest affections? What sin can be greater than that of alienating the affections of the wife from her husband? Or what is there beneath the canopy of heaven, that more deserves reprehension than the conduct of those who would rob mankind of their confidence in God, and cause the people to take up their lamentations, while all creation is smiling around them?

But it may be said those whose conduct we condemn are no doubt conscientious, and ought therefore to be treated charitably. They may be so—and they may not be so. We judge not their hearts; we only judge them by their fruits. If they are conscientious, they are deplorably ignorant, and then our instructions are the more necessary—but if they are not conscientious, the greater is their condemnation. It is enough for us to say that "there be some that trouble you, and would pervert the gospel of Christ," and instances have been mentioned to illustrate the fact.

To sum up all that need be said on this topic, in few words, it may be observed, that there are those who seem to think that religion cannot be obtained, but by passing through some fiery trial; and hence they make it their business, to produce alarm, and excite fear in the minds of sinners, that they may afterwards obtain a hope.

No one can estimate more highly than myself, the christian hope. Let what will be taken from me, O, give me this hope, and my soul shall be satisfied. But how it can be necessary for people to be greatly alarmed, and troubled, in order to obtain this hope, I am unable to tell. I should as soon think of getting to Boston, by way of the Canadas, as of obtaining a hope in God, through the medium of con-
"sit in darkness" shall yet see the sun of righteousness and rejoice.

But we have something to learn, and something to do. We have to learn what is for the best interest of human kind; and then we must do what can be done, for the promotion of their happiness.—Without a doubt, the gospel of a risen and glorified Redeemer is designed to meliorate the condition of mankind. It is our privilege, and our duty, to guard against its enemies, and purify it from its corruptions. This can best be done, by carrying its pure and holy principles into practice.

Believing, as we do, that the grace of God, is displayed in the covenant of redemption, is intended and calculated to save mankind from their sins, it becomes us to guard ourselves against the corruptions of truth, which, by perpetuating ignorance, cause vice to flourish in the world, and thereby become troublesome to the children of men. While, therefore, with one hand we expose the errors of our fellow creatures, let us with the other, secure to ourselves and fellow beings, the blessings of virtue, which flow from an acquaintance with the truth, as it is in Jesus Christ our Lord.

CALVINISTS AND METHODISTS.

In the formation of their great National Societies, the Calvinists professed a marvellous liberality towards other evangelical Christians, such as Methodists, Baptists, Episcopalians, &c. These denominations made common cause with them, and for a time everything went swimmingly. "Union and brotherly love," was the motto inscribed on their standard, to decoy others to their ranks. At length, however, the Methodists, disgust ed with the overbearing and haughty conduct of the Calvinists, withdrew from them, and established their own Tract, Sunday School and Missionary Societies. The "New York Evangelist" has recently come out with a violent Philippic against them, on account of their excess, headed, "What do they gain by it?" The Editors of the "Christian Advocate and Journal" have replied with a dignified firmness and plainness. If the Calvinists are not utterly past feeling, we think they must feel sensibly the rod which has been applied to them. An extract from this reply will be found below.

"In truth we think we have gained much every way." We have learned that at least some of those who have long sounded upon the word union, and harped upon the sweet word brotherly love, with a view to amalgamate all denominations of Christians in one general mass, as soon as they find themselves defeated in their designs, can exhibit all the bitterness of sectarian bigotry, and all the rancour of disappointed ambition, towards those who presume to think and act for themselves. Hence we have gained a knowledge of the melancholy fact, that wherever the union and concord of which we may distribute among the poor, needy, however many tracts we may circulate, or Sunday Schools we may establish, so long as we refuse to plough with their heifer, or to "grind at their mill"—that while there was a hope indulged that we as a people might be brought into the great national societies, with all our heterodoxy, "cunning artificers," and "contempt of scripture testimony," we might be hailed as the most welcome auxiliaries; but that no sooner do we begin to act forceful, than we are followed with the most reckless opposition round the continent by most of the religious periodicals in the Calvinistic and Hopkinstian interest. And tho' this be the knowledge of evil rather than good, since it must needs exist, we think we are gainers by coming to the knowledge of it, notwithstanding it can add nothing to our pleasure; for if we must have enemies, we like to know who they are, and by what means they attempt to injure us. By this means also we have gained a thorough knowledge of the mutations to which mankind are liable, and the necessity of guarding, as much as possible against their delicetious consequences. And if this lesson should teach us more sensibly than ever the futility of "putting our trust in an arm of flesh," and the necessity of more humbly and confidently relying upon "the God of our strength," we shall have gained much for which we ought to be thankful.

ORTHODOX VS. CATHOLICS.

Our brethren the Orthodox scold the Roman Catholics proliquely for what they regard as high misdeemners. If the Catholics send Missionaries to the Valley of the Mississippi, it is highly wrong. If the Pope makes a donation to support his cause in America, it is a highly alarming thing. If a Catholic teaches his children the Catechism prescribed by his church, nothing is more calculated to lead it passively in the broad road to death, and hood-winked, sink it down to eternal perdition." If the orthodox do these things, it is all right; God will approve them for it, and heaven shall be their reward. Ah! in truth, they are not only perfect people on earth. What is wrong in others is right in them.—"Wisdom shall die with them." These remarks have been drawn out by the following scrap from the Boston Recorder:

"Of all Religionists, the Catholics by long experience, best understand the very string that can successfully draw the net, by which the human heart is taken. Through the aid of catechisms, the minds of their children are early imbued with the doctrines of their church; and when once thus imbued with Catholic lore, Catholics they will live, and Catholics they will die. If by early instruction in the mummeries of their church, they can take the mind of man captive, and lead it passively in the broad road to death, and hood-winked, sink it down to eternal perdition; what may we not expect that such instruction in the conduct of princi phs as developed in their length and breadth, which are pure and undefiled before God! Will not such instruction become the guide of youth, and the pole-star of riper years? Will it not, through the power of the Holy Spirit which is promised, become a lamp to a man's feet here in life, and a beacon in the valley of the shadow of death?"

IMITATE GOD.

Our Saviour gave this direction to his disciples: "Be ye therefore perfect, even as your Father in Heaven is perfect." Many descriptions have been given of God's character; we shall now notice only three:

1. It has been said that God, from all eternity, without regard to faith, works, or conditions, elected a part of mankind to everlasting life, and repromised the remainder to endless misery. The elect he loves; bestows blessings on them in this life; and will grant them endless happiness in the next. The reprobate he hates; if he bestows on them any good thing here, it is only to aggravate their final doom, which shall be endless torment. How would the character of a man appear, who should thus deal with his children? Yet this conduct should be imitated by all who do believe God. God loves all men, and has made salvation possible for all; but at the same time has given to men an "agency" which he fully knows will hinder the salvation of many.

2. It has been said that God loves all men, and has made salvation possible for all; but at the same time has given to men an "agency" which he fully knows will hinder the salvation of many. Let a man conduct thus; let him profess to love all his children, and to desire the continuation of their lives: at the same time let him give them food, which he knows they love, in which he has mingled so much poison that he knows it will destroy the lives of one half the number. This is not the conduct of God; the conduct of God is such as has been represented. But God-like of not, such conduct would be rewarded by our magistrates with hanging.

3. It has been said that God loves all men; is good unto all, and his tender mercies are over all his works: that he bestows all the good men enjoy in this life, and that he not only desires, but positively excludes their losing salvation of the whole human family. Let not imitate this character. He need not hate any one; his benevolences may extend not only to all his own family, but to the whole human race, and by exercising this benevolence he imitates God.

Reader, which character, think you, should mankind be expected to become? which of these things. Remember it is your duty to become perfect, even as your Father which is in Heaves is perfect.—Trumpeet.
NOTICES.

Br. Wellington expects to preach at Liah-to-morrow, 17th inst.; and at South Newber-fin the following Sabbath.

Br. S. S. Smith will preach in Marshall, at the School House near Capt. S. Hubbard's, on the 4th Sunday inst. and a lecture in Hanover Meet-

NEW MEETING HOUSE.

The Universalist Meeting House lately erected at Westbrook, Me., was dedicated to the worship of God, on Wednesday 8th ult. Sermon by Br. W. J. Roece, of Portland, from Ps. ch. 5.

CORRESPONDENCE.

We have received (with the request to publish) the following correspondence which passed be-

between an individual member and the Episcopal

Church of Linthgow in Columbia n., N.B. about ten years ago. It is unaccompanied by any comments or remarks; nor do we inform whether the subject of this correspondence was standing in the church, or out of it; nor do we inform where the writer was standing.

It was at an early day of the prevalence of Universalism in that region; and the clergyman does not seem to understand, either the doctrine, or the course which he must pursue relative to it. The letters from the donor will be found very interesting.

LETTER I.

TO THE CONSISTORIOUS OF LINNITHOW CHURCH.

Livingston, Sept 29th, 1900.

Dear Brethren—Having for a considerable time been in Christian fellowship with you, exercising the common faith of the church, and, through the grace of God, been enabled to conduct as not to merit or receive censure from my brethren on account of my moral deportment, the period has now arrived in which it has pleased God to grant me further discoveries of his grace, and enable me to embrace, in the arms of my faith, the whole family of man, as the subjects of his grace, and the heirs of his divine promise in Christ. I am not insensible of the feelings which these enlarged views of my salvation have already excited in the minds of my brethren; neither am I unappre-
LETTER II.

Reply. — (Not dated.)

Dear Sir — Your lengthy epistle has been received, and read before the Consistory. To receive interpretations and explanations of scripture from an individual member, is what we are unaccustomed to. We believe you ought first to learn before you undertake to teach. The passages of scripture you quote, you don't understand, or you would not thus to pervert them.

We are persuaded you are endeavoring to imbibe erroneous views of religion. We would affectionately exhort you to be patient for instructions to your Pastor, before you form an opinion.

As to your membership and desire to unite with a church who is an ungodly people, not at all represent you, believing your errors proceed not from the heart; and if you are indeed seeking light in a proper manner, you will return to and abide in the church obedient to the saints.

In behalf of the Consistory,

Your sincere friend and Pastor,

A. N. KITTLE.

LETTER III.

October 28th, 1890.

Rev. Sir — Your letter in behalf of the Consistory of Linthgow church is received, and hereby acknowledged. I was not a little surprised, that after the church had agreed to continue in fellowship, and express a wish that you would adopt the privilege of church communion, that direct charges should have been preferred against me in your letter; charges which I consider both unreasonable and uncharitable. I must submit to your, Rev. Sir, to inquire, how could it be, that under the same constitution, and rules of procedure, I had not been expelled from the Christian faith once delivered to the saints? Do you consider yourself as a Christian, and believer in the salvation of the Lord Jesus, by grace, I should not have proposed a wish to continue in the fellowship of my church. But considering you as believers in the salvation of Jesus Christ, which is a salvation from sin, by the grace of God, I thought that I could fellowship you, notwithstanding the limitations of your faith respecting that salvation, and it is not without some regret that I have felt myself constrained, in duty to you, to the church, and to myself, to the offer of the fellowship in the church by your sabbath observance to return and abide in the faith once delivered to the saints.

Rev. Sir, have you exhausted the inspired apostles, the Christian and the sabbath, and delivered to the saints? If you have not, I would invite your attention to that subject, and request you seriously to examine the whole consideration. I believe you gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you to adhere to the sabbath, which was once delivered unto the saints.

Jude 3. Here the apostle writes of the common salvation, and exhorts his brethren to contend for it, as the faith once delivered to the saints. It must be plain to you that my present faith agrees with that which you have deduced from it: I have always understood you and the church to believe in, and contend for, particular, partial, or limited salvation; while I, on the other hand, believe in general or universal salvation; and that (in my opinion) it is as sure as it is liberal. So far, therefore, from departing from the faith once delivered to the saints, I have but just entered into the enjoyment of that faith in its divine fulness.

Having answered to the charge of departing from the faith, which was implied in your exhortation, I shall next notice the more serious charges plainly expressed in your letter. First — you are pleased to charge me with a daring perversion of the scriptures! Second — with endeavoring to imbibe erroneous views of religion! These, Rev. Sir, are serious charges — charges to which you are unacquainted in your estimation one of the most deformed and abominable wretches on earth! A daring perversion of God's truth! Could you have imputed to me, what was alleged to me as a charge! I seem not to have been of the erroneous views of religion — which plainly presupposes I have known to be such. I beg leave to charge you with a more daring and wicked hypocrisy in the sight of God or man! and what is still more strange, after imputing to me an inflexible perseverance in the truth, this almost unparalleled wickedness that you are willing to receive me as a brother, and commune with me as a Christian! Strange inconsistency! I think you must have written your error, which has not been under the influence of some passion. Would it not have been better to have labored a little to conciliate the minds of those than not, and that upon which I beg leave to tell you is a groundless and unnecessary examination. Again, consider your letter to embrace a contradiction.

For after bringing against me three forementioned charges, you inform me that you will not, at present, refuse me the privileges of the church, but consider me as a brother, believing that my errors proceed not from the heart. You must know that the heart is used to signify the understanding, will and affection. I hope that you would not think that I was daringly perverting the scriptures, and that you would not think it necessary, by the word of divine truth, that any of your errors, which have been given to all men, to be rebuked and condemned. If you do not wish to comply with your request. 1. I have been long acquainted with your explanations of scripture, and I cannot feel satisfied with them. 2. I have proposed reasons, and passages of scripture, in support of the doctrine of universal salvation, to the former, you have not seen fit to reply; and the latter you have not seen fit to examine. 3. You have always endeavored to improve my mind upon this point, that you could not answer me at the bar of God. In this I believe you not only sincere, but perfectly correct, and are of the same sentiments of the necessity of searching the scriptures, and believing for myself. 4. I am taught by the word of divine truth, that if any man would be saved, he must first give himself up to all men, liberal, and upbraided not. James 5.

Suffer me, Rev. Sir, in closing, to entreat you to consider what it is you are in danger of, in all sincerity, and candor, and present this letter to the Consistory, as addressed to them and yourself. The light in which I view your letter in behalf of the Consistory, is the same as in which I have always viewed the same, and that the Consistory, (or only to one individual member,) and whichever it obtained their sanction, in humble prayer to God for your growth in grace, in the knowledge and experience of the love and mercy of Jesus Christ, and the boundless expansion of that character, and confidence in the bond of all perfections; I subscribe myself,

Your affectionate friend and brother,

MCKINSTRY.

[From the Universalist Expositor.]

SPIRITUAL ETERNITY AND LOVE OF GOD.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, and with him is no partaker of the contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I always be wroth; for the spirit should fail before me, and the souls which I have made." —Isa. lii. 15, 16.

As no one will doubt that the prophet intended, by the character of the Supreme Being, to denote the character of the Supreme Being, relative to certain important moral attributes, it may be useful, in the first place, to ask what he means by high and lofty. The high and lofty, it seems to me, is a term appropriate to denominate people, that the divine Ruler of the universe has located his throne in some particular place, far removed from the common dwellers of the earth, far from the philosophers, the people of the world, or the religious sentiment, seems to be favored by the word place, which is used in the text under consideration. But, although the translators might honestly differ concerning this word, they seem to have made the meaning of the passage more clear than it would have been if they had not taken such liberty, it is believed that the true sense of the word place, of the expression, and more easily comprehended, by leaving the word place out of the text. The notion that God is seated on a throne, in a place far removed from the people above the earth, and that we look towards him when we direct our eyes towards the heavens over our heads, will appear utterly erroneous, if we realize the language of the Hebrew. The word place, in the revelation on its axis once in twenty-four hours, should during this time, stand with our eyes fixed towards the heavens, directly, over our heads, and not the heads of the people in their whole circle. If at about twelve o'clock in the day, we look towards God's throne, by looking directly upwards, at twelve at night, we then look towards the place of the sun, we must look directly down! But it would sound strangely, should we hear one speak of looking up towards God's throne, or saying, that the place of the sun, that the throne of the divine majesty is fixed in any particular place, it would agree as well with such an idea, as speaking of looking down to it, as of looking up to it.

The reader may now press the question — What does the prophet mean by high and lofty? These expressions undoubtedly have regard to quality, and not to height. In his fifteenth chapter, the same prophet compares the thoughts and ways of God, with the thoughts and ways of men, as follows: "For my thought are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and bringeth forth and bode, that it may give seed to the sower, and bread to the cather; so shall my word
be, that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." The efficiency of the divine word, compared with the inefficacy of the thoughts and ways of God being higher than the thoughts and ways of men. But this efficiency of the word is not to be connected with a locality, but to quality only.

We shall be further confirmed in our opinion that the word was improperly supplied by the truth of the case, that it shall accomplish that which I please, and it shall prosper in the thing, which I sent it. The effect of this is, that it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. The word, therefore, is not to be connected with a locality, but to quality only.

If we shall make an effort in our minds to go back to the beginning of the time, we should find it equally as obvious that the ideas and conceptions of men are at least equal to, if not superior to, the ideas and conceptions of God. But the truth of this is not to be connected with a locality, but to quality only.

Having arrived at the ground on which we maintain our ideas of infinity, and especially of the immortality of the soul, we may now proceed to some necessary deductions, which may serve to correct erroneous notions concerning God, in minds too limited in their researches, and minds too strengthened by superstition.

If God never began to exist, it follows that neither himself, nor any other cause gave him existence. His existence, therefore, is necessary and independent of all causes. Our reasoning, therefore, must lead us to the conclusion that God is the beginning of all things.

The treatment which the sons of Jacob received from their brother Joseph, who afterwards became the king of Egypt, was not a success. His reception to buy corn, will serve to illustrate the scripture meaning of the divine wrath. Joseph's conduct towards his brethren, on this occasion, was so marked with cruelty and injustice, that it is not difficult to believe that their lives were in danger. To them his treatment appeared, as he intended it, a manifestation of wrath; but was it really such in the feelings of his most tender and affectionate heart? Surely it was not. Even at the time he thus discovered to them the most severe treatment, he was conscious that he was under the necessity of turning from them to weep, that they might not know the emotions which laborcd in his breast. All this time he was the same Joseph, the same affectionate Joseph, the same tender Joseph, who had made himself known to them, and kindly and tenderly embraced them. The fatherly correction of a disobedient son proceeds on the same principles, which we are now endeavoring to defend. To the apprehension of the child, there may appear a manifestation of wrath, contending against him; but in fact there is no wrath in the father, which is unkindness to him, or that seeks to do him harm. As soon as humble contrition appears as the effect of the father's faithfulness, with what compassion and complicity does he embrace the object of his love! Neither the blossoms of spring, nor the fruits of autumn, are so grateful to his senses, as one sign of that penetrating, heart-tendering love, which went before him, and boughed him as he strode along the path, while Jesus rode into Jerusalem, together with the general bustle and excitement of the day. The city of David, were but lightly esteemed, compared with the tears of contrition with which his feet were washed by her whom much was forgiven, and much loved by her.
SACRED LYRE.

[From the Trumpet and Magazine.]

LAMENTATION OF DAVID.

2 SAMUEL, i, 19, 27.

They bewail him, O Israel! laid in the dust.
For the sword of the mighty is gathering rust:
The sceptre of thy pride is the shroud,
For the son of glory hath set in a cloud.
Weep, daughters of Israel! O land be your wail.
For the dew of Gilboa is chill on your rail.
And he scattered the bones, from their fathers flesh,
Of the host of the Lord who went forth to the war.
O how the heart of Phalatein triumph rejoiced.
On the mount of Gilboa thy sons were arrayed.
And proudly their banners, their warriors displayed;
But wo to the hour when the Angel of Death, swept o'er in the might of the armies of Gaith.
From the blood of the slain and the war-glutted track.

The bow of thy Jonathan never turned back;
Nor empty from battle returned the bright sword Of Saul, when he fought in the hosts of the Lord.

Then the wings of the eagle was swifter their flight,
And stronger then lions the nerve of their might;
Were lovely their lives—and united the fall Of Jonathan's strength and the valor of Saul.
Ye mounts of Gilboa, nor dew nor let rain Descend to enrich the red field of the slain— There the glory of Israel is laid in the dust— There the sword of the mighty is gathering rust.

Of Saul the life blood has been shed on the soil, As though he had not been appointed with oil; And cast in the midst of the mighty away, Before the unconquered Goliath lay.

And Jonathan, thou too! my soul is distressed, That thou shouldst go down to the battle-field no more!—

Assail! that a heart from which purity flowed, By the hand of destruction should ever be cruel!—
Thy friendship for me was exalted above— Of woman's purest, immutable love—
'Tis meet that I mourn thee— alas! for thy fall, Thou sayst the stuff of the kingdom of Saul.

Though death has extinguished the heavenly ray, That shone in thy bosom, now moulding away— Yet in the high places of greatness and might, That ray on thy valor will ever be bright.
How fallen, O Israel, thy warriors are!— And broken and perish'd the weapons of war:— The plume of thy glory now trails in the dust, For the swords of the valiant are gathering rust. A. C. T.

[From the Christian Intelligencer.]

TO PARENTS.

Dear Parents—The appointed morning came— it was beautiful. The sun beam'd through the cloudy skies and shone with resplendent lustre, and seemed to smile on every object on which its glance rested. With all its charms, appeared more mild and grave, and wore an aspect more serene than usual. Stillness pervaded the village. The bell rang. The second prize was told us the honors of the morning, and many knew not where to direct their steps. I was one. Anxiety and curiosity cited them to hear the stranger. For a Universalist. So, as I am told, preceeded her here, but fear constrain'd them to forbear. The people were thronging in the streets and entering two opposite buildings, one a meeting-house, the other a school. As I was passing along the streets, attentive to the wailings of some who were lamenting the misfortune that was involving them, one pious lady paused before me, and, with evident emotion, said: "Are you going to Mr. D.'s meeting," while saying this, she was leading by the hand her illegitimate child, with the apparent expectation of some circumstance of way of reproach; but as illustrative of the treatment shown towards the Universalist preacher, and those who attended his meeting— These two meetings, both of which I attended, and the scenes and events connected with them, have left such an impression on my mind, that I feel it incumbent on me to relate them as fully as I can.

I cannot express my surprise when I beheld a crowd of intelligent and attentive audience, as I had previously been told there would be a most profane and profane vanguard. The falling of a pine, I think could have been heard in every house, and near by the feet of the brave one-eyed man; but I do not believe anyone was aware of the fact. The only thing that was worthy of note was the presence of Mr. D., who was about to address us; and his countenance was intelligent and serene. When he arose and said, "Let us pray," with his hands extended toward heaven, I felt the presence of God upon all, that I shall remember for ever.

The devout air in which he addressed the Throne of Heaven, and the solemnity with which he invoked the blessing of God upon all, that I still remember in my memory. Silence dwelt among the throng. Each ear was open, and each eye gazed with eagerness. Each heart was ready to receive the impression of the words of the speaker. When he had finished, and the meeting was over, I felt I had been to the presence of God, and that I had received the blessing of God upon all.

Thus it is with all my feelings. However slight at first, they tend, by a strong and necessary impulse, to the point of utter depravity of principle, and ruin of the character. There is no safety but in guarding against the first approaches of evil. To step upon forbidden ground, is to ruin one's self into hell; and if God interposes not to deliver, ruin is inevitable.

It was a wise saying among the ancients, that the way of vipers lies down hill. If you take but a few steps, the motion soon becomes so impetuous and violent, that it is impossible for you to resist it.

Prejudice is unjust; for the look is not the true index of the mind; neither doth a day, or a wisk, discover the behavior of a stranger.

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DOLPHUS SKINNER,

EDITOR AND PROPRIETOR.

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COMMUNICATIONS.

[For the Magazine and Advocate;]

NEW SOCIETY AND SOUTHERN CONVENTION.

South Carolina, Newberry Dist. October 5, 1830.

Br. Skinner—Sir, Inclosed in this sheet, I send you the proceedings of a meeting held at Hartford Meeting House in this District, on the 12th ult. consisting of a few of the believers in the Abrahamic Faith in this vicinity, (which we wish you to publish in your valuable papers, if you can find room for them, and particularly to notice the appointment of our S. Convention, as shown by the Minutes) the following business was transacted:

Meeting opened with prayer by Rev. E. Linch.

Two Addresses on Church Membership, by J. W. Summers, (prepared,) and Rev. E. Linch, (extempore.)

On a motion made by Rev. E. Linch, we organized ourselves into a Society. Br. E. Linch received the members by the right hand of fellowship.

Appointed John Summers, Moderator.

Joseph W. Summers, C.H.

Lewis Spillars, Treasurer.


Chose a Committee to manage the Financial and Prudential concerns of the Society, consisting of the four first named individuals above, and John Summers.

We adopted the following Constitution.

Article 1. This Society shall be known by the name of the First Universalist Society of Newberry District, and shall consist of the present members, with those that may hereafter attach themselves to said Society, according to the rules and regulations prescribed in the sixth article of the Constitution.

Art. 2. There shall be an annual meeting of this Society, on the fourth Sabbath in March, and days previous, to be known by the name of the Hartford Association.

Art. 3. There shall be chosen at each annual meeting, a Moderator, to preside over all meetings of this Society. A Treasurer, who shall also be Collector, and who shall collect and take in charge all funds and monies, the property of the Society, or which at any time may be due to it, subject to the order of the Financial Committee, consisting of five members, the Moderator acting as Chairman; to whose direction shall be committed the financial concerns of the Society; and whose duty it shall be, together with the Treasurer, to present their books for examination at each annual meeting.

Art. 4. The officers named in Article the third, shall also act as a standing Committee, to regulate the prudential concerns of the Society.

Art. 5. There shall be meetings of this Society at Hartford Meeting House in each month, on the regular days of preaching, except the month in which the annual meeting is held.

Art. 6. All persons wishing to become members of this Society, shall be proposed by one of the members, which proposal shall be laid before the Society at a monthly meeting, and not acted on until the monthly meeting succeeding.

Art. 7. Any member being guilty of any grossly immoral conduct, shall be admonished by one or more of the members, if he will not hear them, he shall be summoned before the Society, to answer to such charge or charges as may be brought against him, and on being convicted thereof, and admonished, shall on confession of his faults and a promise of reformation, be continued a member on trial for six months; but on neglecting to fulfill said promise, shall be expelled forthwith without further admonition.

Art. 8. All proposals for amending this Constitution shall be reduced to writing, and laid before the Society at one of its regular meetings, and shall in no case be acted on until the expiration of one month; and no proposed amendment shall be adopted without the concurrence of two thirds of the whole number of the members composing the Society.

Art. 9. One half, and not a less number, of all the members, shall constitute a quorum to transact any business except the adoption of amendments to the Constitution; with such exception a major part of the members present, shall be competent to decide on all questions that may come before them.

(Liberalist, vol. 1. page 91, with some amendments.)

John Summers, Moderator.

J. W. Summers, Clerk.

The following Confession of Faith was adopted, verbatim. (Lib. vol. 1. page 43.)

Art. 1. We believe in One, the only living and true God, the Creator, Preserver, Upholder and Governor of all things, infinite in all His attributes of perfection, both physical and moral; which God is Unity, indivisible and immut- able.

Art. 2. We believe in one Lord Jesus Christ, the Son of God, ordained to be the Saviour of men, through the medium of the gospel and the power of the Resurrection, by and through whom our Heavenly Father has irrevocably decreed to reconcile all men to Himself, and thus to render them holy and happy in the world to come.

Art. 3. We believe in the scriptures of the Old and New Testaments, as containing a revelation of the will of God to man, and those doctrines and precepts which by the aid of our rational powers, are to be considered as a sufficient rule and guide for our faith & practice, and as such we receive them; and God helping, promise, according to our abilities, and understandings, to act and walk accordingly.

Signed by the Society unanimously, consisting of eighteen members.

Hartford, Newberry Dist. Sept. 11, 1830.

Resolutions of the Society adopted on the day of organization.
Resolved, That a Convention be called to meet at this place on the 26th November next, to continue in Session three days. To be called and known by the name of the “Southern Convention of Universalists.”

Resolved, That J. W. Summers (C’lk) be called on to act as Corresponding Secretary, to fulfill the object and intention of the following Resolutions.

Resolved, That two or three Delegates be requested from each District throughout this state, where the connection do reside, to attend at said Convention; to be noticed in the Times & Gazette of Columbus.

Resolved, That if there be any friends to the cause in this state, from whom we can expect the delivery of any thing publicly, by way of doctrine, to advance the march of truth, that such shall be specially invited to attend said Convention.

Resolved, That Br. A. J. Maurice of Newbern, N. C. be specially invited to attend said Convention.

Resolved, That the proceedings of this meeting be forwarded to Br. D. Skinner, Editor of the Magazine and Advocate at Utica, N. Y. with a request that he publish the same in his useful paper.

Br. Skinner, we look upon the cause of God’s impartial benevolence in this state, especially in this and the adjoining Districts, as being at present in a more flourishing condition than has ever been known here.

Three or four of our neighboring Districts are alive to the cause, and strongly advocate Church Government and membership at this time; and it is looked on with a degree of certainty, that immediately after the Convention, there will be several flourishing Societies organized by the delegates, under the influence of the Convention. Active public witnesses seem to be the main desideratum here to insure success. Br. E. Linch is the only one known to us in the State. We claim a few friends to the doctrine among our acquaintances here, who are interested in the cause and are known to possess talents; which gives a lively hope that when we become generally organized and have confidence sufficient in ourselves, that they will wait no longer for foreign assistance, but boldly come forth themselves and manfully embark in the glorious work of the Ministry.

J. W. SUMMERS,
C’lk. First U. S. N. D.

[For the Magazine and Advocate.]

ANOTHER METHODIST CAMP MEETING.

Mr. Skinner—Sir, On the 19th day of August, 1830, I attended a Methodist Camp Meeting in the town of Warreneburg, Warren co. a part of one day, an entire description of which I am not able to give. None but those who have witnessed the like can form an idea of any thing so extraordinary, wild, and frantic. Within the space of five minutes after I had arrived at what was erroneously called the altar, I was forcibly struck with shame, which continued to increase as long as I stayed. It was matter of consolation to me to behold the sober, civil conduct of a numerous crowd of spectators, whom it seems curiosity had gathered together; for they gazed with apparent astonishment. I cautiously approached within a very short distance of the altar, and there, wonderful to relate! I beheld old and young, male and female, black and white, ushered into a small yard or pen, the most part of whom were in bodily exercise. Some prayed the Lord not to send sinners to eternal hell, while others were threatening with hands high and low, telling sinners, “now is the time and hour appointed for you to repent and be saved,” etc. Some were brought into the pen and kueel down and let us pray for you, and you will shortly obtain religion.” Some cried Amen, others glory to God. Some shouted one thing, and some another. Some appeared terribly frightened and to tremble and shake. One old man cried, glory! glory! glory! till he became exhausted. A number of females tumbled down, closed their eyes, appeared red and fresh in the face. Some were converted, others lay extended with hair disheveled and clothes rimped in a ridiculous manner. A little girl nine or ten years of age appeared frightened—the priest told her to kneel down and he would pray for her, and she would presently be converted. Another girl not much older than the former, was wailing and lamenting bitterly; and there sat just behind her an elderly lady, who smiled even to a laugh every time the girl seemed the most to express her anguish. It is rational to imagine that when the old serpent had obtained a victory over our progenitors after retiring beyond the ramparts of Eden, the forfeited residence of the once happy, now wretched family, turned round and peaked over into the garden to see the effects of what he had done; and with an infernal grin laughed out his approbation! But to return to the subject. I saw a man extended with face downward terribly convulsed with rude gestures. He would frequently fomence up and down and make a noise resembling the grunting of a swine, (I should say the swine’s.) Two hours or more; for which his associates did not express the least alarm or unreasoniness.—Thus he continued his rant till I felt a degree of guilt for approving of with my presence such consummate dissillation. One prayed the Lord to overshadow them with darkness; another that he would encircle them with light. One prayed the Lord to “uncap hell” and let loose the flood-gates of fire and brimstone, hell and damnation, upon them. Another that the Lord would propitiously smile upon them and save them from hell.—One declared that the Lord had descended as low as the toes of the tree. Another asserted he came there to find the Lord: but the “presiding elder” assured the people that God’s spirit was then operating in the yard just before him! Gracious God, thought I, are these the fruits of thy holy spirit? St. Paul has said the fruits of the spirit are “love, joy, peace,” etc. but this unquestionably is the reverse. I am often told, “sir you must have charity.” Well, I have charity and it forbids that I should conceal the truth; nor shall I advocate duplicity, hypocrisy, or resist and violate the will of God, for I, by exposing them should shew the combined wrath of Atheists, Deists and Methodists. But to all honest christians of every denomination, so far as relates to their friendship and brotherly kindness, I feel a tender regard, and pity those who are tormented with doubts and fears. Moreover, it is not my intention to censure, ridicule, or make game of others for differing with me in matters of religion; but I claim it my privilege to examine and note the “fruits” and conduct of the so-called religion. And I can truly say my heart ached for those wretched objects in the yard. I would to God they might hear and be made the joyful recipients of the gospel of peace. Now I must fail for want of language to do justice to the subject. Nay, though I could command the pen of the learned, the painter’s pencil and the tongue of an angel, I could not describe the distorted features, the shrieks, groans and agonizing lamentations, all going on at one and the same time, kept up and continued by different voices; yes, and more especially the wild distracted rolling of their eyeballs. But while I stood viewing them as in a maze, I heard the shrill sound of a trumpet, and, wonderful to relate, it had the admirable effect to put a stop to what we were told was the operation of God’s spirit. Now, all became silent, and I found a momentary relief. I forgot to mention I saw a Mr. Clark praying fervently and very loud, and I saw Isaac Woodward seize him by the shoulder and give him a sudden shake, saying he should not be allowed to shake the greatest part, if not all, of the spirit out of him; for he instantly became silent and was succeeded.
ed by a black man. I inquired the
cause of Mr. Woodward's conduct, and
was told that Mr. Clark the evening pre-
vious, prayed the Lord to come down in-
to the yard and "ring, rack and hair
strutch sinners;" which, if true, justifies
Mr. Woodward's conduct.

I learned that the trumpet gave the
signal for preaching. Accordingly Mr.
M. Bates from Amsterdam, arose and na-
med Rev. vii. & from 13 to 17 vs. in-
clusive. He asserted that the text gave an
entire description of heaven itself; yes,
of the realms of immortal beatitude and
bliss. After he had ended his discourse,
I was interpolated to know how I liked
the "preaching"—to which I replied, I
have not come here to find fault, or pick
at flaws: I however, conceive the gen-
tleman labored under a mistake in re-
lation the real signification of his text: for,
I read of no day or night in eternity.

Shortly after, Mr. B. came into the tent
where I sat, and Mr. Brayton asked him
"what is the meaning of day and
night, mentioned in your text?" He re-
p lied "Continually." I asked him if day
and night was not also to be understood;
He said no. I asked him again, if not?
replied there is no day nor night in etern-
ity. I remarked, this very circumstance
convinces me that you labor under a mis-
take, for the Revelator knew it to be day
and night, or he would not have recorded
it so, but would have said, "Continually."
He asserted there was no other
consistent method by which to under-
stand that scripture. I assured him that
he and the Revelator were at issue, that
I should prefer the testimony of inspira-
tion to his assertions, and cautioned him
against inventing a new "day and night"
that I referred him likewise to Rev. 1, 3,
xxii. 6, 7, 10, 12, 21, for proof that all
these things written in that book were
shortly to come to pass, 1800 years ago.
This he also denied, and said that many
things mentioned by the revelator have
not as yet transpired. I asked him to
name me one. He said the world has
not as yet come to an end. Why not?
said I—did not our Saviour appear once
in the end of the world to put away sin
by the sacrifice of himself? Do you not
know, said he, that a day with the Lord
is as a thousand years, and a thousand
years as one day? I assented, but re-
marked the case is not the same with
man. Eighteen hundred years is not
considered by the most of men to be a
short time, but an exceeding long time;
and especially to saints who pray in faith,
"they will be done on earth as it is done
in heaven." Shortly after, Mr. Bates
and I parted. In the mean time those
poor unhappy objects in the yard had set
up a most dismal howling, and I drew
near them the second time, when I fell
into the following reverie:

This, thought I, is the center, yea, the
burning focus of Methodism. This is
what their doctrine is calculated to pro-
duce. This is their proselytizing machine.
This is the management congenial to the
feelings of those who contend for free
will, free agency, and endless misery.—
These ghastly faces, hob-goblin grimaces,
harlequin tricks, squallings and how-
lings, are all acted out under the imme-
diate direction, inspection and approba-
tion of their most zealous Doctors. No
doubt many of these have travelled fifty
or hundred miles for the sake of taking
a part in this pow-wow. Yes, they have
left families, comfortable homes, and con-
venient houses of worship, to assemble
in this gloomy forest, the better to mimic
the groans of despair, the yells of the
damned, the shrieks of devils and the
expiring agonies of the dying. I queri-
ed, Will this performance influence God
to do any wise different to any one of
them, or what he eternally knew he
should do? If these poor mortals knew
that they are in the hand of God, as much
this moment as ever they will be at any
future period, and that his justice has
never been withheld from them at any
former period, no, nor ever shall be,
would they act thus? O Righteous Fa-
ther, forgive them, for they worship they
know not what!

The sound of the tin horn once more
saluted my ears and put a period to their
howling, and my reverie ended. The
Rev. Mr. Coleman came forward next
and said, "blessed are the pure in heart,
for they shall see God." He then and in
his language soon convinced me that he
could see little else than the DEVIL; for
almost in a twinkling, a thick volume of
brimstone, fire, smoke, hell and damna-
cion, came thundering forth from his ob-
streperous lungs, which he continued till
he became apparently exhausted. In
the course of his declamation he told his
Methodist brethren, that those among
them who acknowledged they had sinful
hearts, were much worse than Atheists,
Deists and Universalists: and this he
repeated over and over again. He pro-
tested with terrible voice against the uni-
verseal holiness and happiness of all men.
Yes, the subject seemed to enrage him.
He said those who were dirty without,
were filthy within, and they would short-
ly go to hell, and God could not prevent
them!!! He said likewise that if all
men should go to heaven he had no de-
sire to be one of the number. This same
Mr. C. said to me, last winter, (in de-
bate,) "Sir, I wish you not to consider
and call me brother, I am not a brother
of yours." I informed him that Joseph
knew all his brothers, but they did not
know him. "Well," said Mr. C., "in
the case I believed as you do, that all
men would be saved, I never would preach
or pray again. I would steal, lie, curse,
swear, commit adultery, get drunk and
murder. What is the use of praying, if
all men are to be saved?" When I had
recovered from surprise I said, "My dear
Sir, the character you have given your-
self is worse, much worse, than I should
be willing to give. If your heart is
as corrupt as you have represented it to
be, I am sorry for you. You have ac-
nowledged yourself, I may view, to be
as profound a hypocrite as lives on the
earth; not possessed of one spark of love
to God or man. God's commandments
are loathsome to you, your heart burns
with pride, avarice, ambition and lust,
and you are eager to imbrue your hands
in your brother's blood: and all that pre-
vents you, is the slavish fear of endless
misery, or the civil law. I would to God
you might meet with a change of heart,
and be born again. Last evening, sir,
when upon your knees, you told God that
I must go to hell for my view, in the resti-
tution of all things." You cast out a
volley of hard names and uncharitable
accusations against me, and at the same
time told God that you were resolved to
plead my case: and called on the Lord
Jesus, 'do thou, I beseech thee, hear
and grant my petition,' &c. But I had a
discovery, I dont say, of your dissimulat-
ion, but of your sincerity, when at a reasona-
able time afterward, I asked you if I
might be allowed to know if you prayed
for me. You refused instantly to grant my request, and said, "dont speak to me, I dont want to speak to you." Such praying I call solemn mock-
er. So much for Mr. Coleman.

I return once more to the subject of
the Camp Meeting. At length I became
so much disgusted, that I told my friends
I should leave the Camp ground. They
tried to dissuade me from it by saying,
"stay all night and you will see and hear
much more than you have during the
day, for they schreech and scream and
carry on in the night much worse than
they do in the day time." But I had seen
and heard enough already, and so left the
place, fully resolved never to appear at
another Methodist Camp Meeting, till I
became a zealous advocate for endless
misery and Methodism.

John B. Proser.

Bolton, Sept. 25, 1830.

To the Editor of the Magazine & Advocate.
Mr. Skinner—Sir—Among the many
priest-servings customs of the day, the absurdity of which is only equalled by the tenacity with which they are adhered to, is that ineffectually ridiculous one of making an annual donation party for the parson, in addition to his yearly salary or subscription; at which the good people of the parish are solicited to make contribution of as much and such goods of this world as their love of priests shall prompt. On a late occasion, not a thousand miles from this place, a pious "ambassador of Christ," less distinguished for sense than sound, considering the want of the coming season quite as acceptable when given as when earned, took advantage of the godly custom of the country, to lay in his store of bread and cheese, and divers nick-nacks of wearing apparel which his pious neighbors might feel disposed to administer to his worldly wants. It was more than once supposed that if his friends, that the young men of the village should cast in their mite for his embassorship, and save him harmless from the chilly frosts of winter, by purchasing him a piece of cotton sheeting.

Now it came to pass that certain wights, often called God's reprobates, alias infidels, not having the fear of the devil, custom or priests, before their eyes, and being actuated by the spirit of charity, committed the egregious sin of offering a similar contribution to a needy widow and her fatherless children.

Forthwith steps a furious pepper-pot-of-a-counter-jumper, just admitted into good society, followed by a few of the elect, as champions of the worthy man of God, armed with wrath and piety, and set up the cry of "opposition!"—"the minister's donation is to be taken from him!"—"We'll show a certain few that we can get as much for the priest as they can for the widow!!

The farce ended—the widow obtained her mite—the priest, in addition to goods, wares and merchandise in profusion, and an abundance of good things of the world, which like the wild game of the west, was ready cooked, and crying "come eat me!" was presented with a new suit of clothes, save and except his unmentionables; the omission of which he was said so sorely grieved his gravity, that he took occasion in his sermon the next day to allude to the proceedings above mentioned, and strongly urged the necessity of paying a more proper respect to the "ambassadors of Christ," hereafter.

Thus do they govern—by claims upon our part the preacher—upon the necessity of keeping a good order upon our charity—by this plea of custom and the fear of being denounced as puerile, all are drawn in, rich and poor alike, to contribute for those who, often, as in this instance, are in such circumstances, that but for the effect which it has of reducing the people to the priests, would reject the proposal of such an indignity with scorn. If, to save the charge of penury or from pure charity itself, relief to those who are absolutely needy, is proposed, it is denounced at once as disrespectful and mean; and, to cap the climax, those who are guilty of such outbreaking, take a sound lesson upon the subject from the pulpit.

Newport, Oct. 12, 1830.

IS THE ORTHODOX DOCTRINE GOOD NEWS?

In order to place ourselves in a proper situation to judge of the excellence of gospel tidings, it is necessary that we should throw ourselves into the back ground, where we would have no more knowledge of the facts embraced by the gospel, than those to whom it was first preached. We will state a case which will set the two supposed gospels in the: proper characters.

Elkana and Cleopatra were educated without a knowledge of the christian religion. Elkana, desirous of accumulating wealth, traded in a christian country. While detained on business of a mercantile nature, he was converted to the christian religion, and became a minister of the gospel. He longed to return to his country to publish the good tidings to his own people—particularly to his beloved wife Cleopatra, who had become doubly dear to him. The meeting was, as might have been expected, a meeting of inexpressible joy and gladness. After the common civilities and inquiries concerning their domestic affairs had passed, the following dialogue took place between the parties:

Cleopatra. Well, my dear Elkana, what news from the land of biblais?

Elkana. My dear Cleopatra, I have good news for you, for our dear children, and for all our nation. And be not offended at me when I tell you I have embraced the Christian religion.

C. If it be a better religion than that of our fathers, I have no right to be offended at my Elkana.

E. I can assure my Cleopatra it is all that. The religion of our fathers left us in doubt and uncertainty, with respect to a future state of existence; the christian religion dispels these clouds of darkness, and brings life and immorality to light.

C. (with an elevated voice). My dear Elkana, is there any evidence that can satisfy a rational mind of the fact?

E. The strongest evidence that can be given. God has sent his only son—unto the world to inform the nations of the earth that it was his eternal purpose that all the sons of Adam and Eve, through him, should be saved from sin and death, and enjoy a blessed immortality; and I have received a commission from heaven to publish the good tidings to our nation, that they may rejoice in the good purpose of God.

C. (with eyes beaming with joy, and looking upon her children with inexpressible joy and gladness, who had all gathered round to listen to the interesting conversation of their parents.) Well, my dear Elkana, I think I shall embrace the Christian religion with you—it fills my heart with such exulting joy, to think that I shall be so happy as to enjoy the sweet society of you and our dear children, in a state of blessed immortality!—And, moreover, we shall share the perpetual pleasure of mingling in the happy company and conversation of our dear and loving parents, and all our kind friends and neighbors who have gone before us. O blessed consideration!

E. That is altogether uncertain, my dear Cleopatra; as to our friends who have died without a knowledge of the Christian religion, there is no hope; and it depends upon circumstances whether any of us enjoy that blessed immortality or not.

C. Here you interrupt my joy. If it was the eternal purpose of God, who can hinder it? Can the Almighty be disappointed in any of his purposes?

E. No!—but he has made one condition in his purposes—none are to enjoy this immortality who do not believe!

C. This is a strange doctrine, my dear Elkana!—Is it not true, that it was the purpose of God that all should be happy till it was believed?

E. It is true, whether believed or not; but we cannot enjoy it until we believe.

C. All will certainly believe when they see the purpose of God come to pass.

E. Ah! but my dear Cleopatra! there is this mystery in it, they must believe in this life or their eternal fate is forever sealed!

C. (with a dejected countenance.)—What will become of them who do not believe? Do they die as the beasts that perish?

E. No! my dear Cleopatra—better, far better would it be, if that were the case? But alas it is not! Would to God...
E. Well, my dear Cleopatra, know that a principal part of the good things which I am commissioned to publish is the doctrine of the Cross, which our parents have taught us to believe was only a heathen fable, an awful reality; only in the place of the bygone lake, it is a lake of fire and brimstone instead of being fed with rivers of fire and flames, it is supported by the whirl of a sin-avenging God. And the sacred books of the church tell us, that all those who believe them, are to be eternally damned in the lake of fire with the angels of darkness and all the infernal powers.

My dear Cleopatra, do you believe in the Christian God and in a holy religion?

C. Dear Elkan, You have swept away every consolation from my bosom but one — I would have my new doctrine is not true. Had you stopped in time, I should have been a proselyte to your new religion. But a system which so binds with such many absurdities and contradictions cannot be true. And designed me for a state of endless bliss, my believing or disbelieving cannot alter its eternal purpose. Besides a good society would punish its creatures, as you say the Devil punishes his unchristians—especially so for so small a crime as not believing a doctrine so mysteriously absurd as that which you have just stated. And if the idea of your goodness, as you have it, is the same with them, it would drive me into black despair.

[Casting her arms round her husband's neck she burst into tears]

My dear Elkan, would you be happy in your imaginary paradise, and see me and your children in a lake of fire? And moreover you tell me that as to our dear deceased parents, it is not with you, without your having been bound to your soul by such sacred ties, to be forever withering in interminable and inconceivable torments? Should this be the fate of my dear Elkan, and all my dear children and friends, believe me, Elkan, I would rather be with you, a participant in your sufferings than to exist anywhere without your love. Without hearing of your new doctrine, their condition is beyond the reach of hope. And that without any fault of their own; seeing that they never had it taught in their power to believe that God in his providence has seen fit to withhold from their knowledge or understanding? My dear husband what good would your immortal existence be to you when so many have been bound to your soul as much as you have been to mine when you have been cast into the flames?

E. [Muting his tears with those of his beloved wife, and involuntarily clasping his wife's hand, he said, with a mighty vehemence, that should the truth be a lie, my dear Cleopatra.]

Eldest daughter. [Having listened to the conversation of her parents with deep interest and tears in her eyes.]

Papa, if you teach your new doctrine to your neighbors, for God's sake do not call it a good thing—if you do you will think you are crazy, for it is the most diabolical thing I ever heard in all my life! And you, papa, wish it may not be true.

Eldest son. Papa, do Christians call that doctrine good?

Here the husband and father was too much affected to give an answer; he wept in silence. These appeals to the sensibility and heart of a man who has been too powerless to be withstood; they struck the fault of the credulous Elkan. He was often heard to say that he was ashamed he had ever heard and his new doctrine, for it was precisely the reverse.

Sentinel & Star in the West.

The main and principal thing which constitutes a good man is a sincere aim and intention to do right. Nothing can supply the place of this, and with it a man has all the ingenuity and the most proper heart upon which every thing turns, and a man is valuable and worthy of confidence and esteem, just in proportion as he is governed by a sincere desire to do right.

MAGAZINE AND ADVOCATE

UTICA, SATURDAY, OCT. 22, 1830.

NOTICE.

Br. R. S. Smith will preach at the Court House in Norwich, Chenango Co. on the 5th Sunday in this month.

NOTICE TO SUBSCRIBERS.

All subscribers who owe for former volumes of the Evangelical Magazine, are requested to make immediate payment for the same to the publisher; as we have already waited on them much longer than our Printers and Paper makers will wait on us. Remember, "Punctuality is the life of business."

Those who owe for former volumes of the Gospel Advocate, are requested to make payment to U. F. Doubleday, of Anburn, former publisher.

Those who owe for former volumes of the Advocate, and the present volume of the Magazine and Advocate, and wish to remit payment for both at once, may send it either to Mr. Doubleday, Auburn, or to D. Skinner, Utica, as most convenient, as we are mutually authorized to transmit business far each other relative to the papers.

EDITOR'S JOURNEY TO THE WEST.

On Monday morning the 4th inst. the editor started from Utica, in company with Br. E. Wellington, for the Cayuga Association. Proceeded to Clinton, called a short time upon our well known and highly esteemed Br. Smith, (who, by reason of Br. S. W. Fuller's confinement at his house with a fever, was prevented from accompanying us to Geneva) and passing through Augustus, arrived at the residence of Br. James House in Madison, a little past noon. Here we were heartily welcomed to a good dinner, and had the additional pleasure of meeting Br. J. Freeman, who is now preaching successfully in Madison and Hamilton. Proceeded through Eaton, and what is called Log City, and arrived in the early part of the evening at the village of De Ruyter, where we tarried, at a public house, through the night. Tuesday morning, proceeded to Truxton, where we took breakfast, and unexpectedly found a few Universalists who seemed hearty in the cause, and at whose earnest solicitation an appointment was made for a lecture by Br. Wellings-ton on his return. After breakfast went on to Courtland Village, where Br. N. Doolittle is now laboring with zeal and success in the promotion of the truth. Not finding him at home, we made a short tarry and were agreeably entertained at the house of Capt. J. Badgley; after which we proceeded on our way through the pleasant villages of Courtland and Homer, (where the traveler shrilly remarked that there were such churches as one christian,) and the beautiful and rich country intervening between them and Geneva, and arriving at the latter place about sunset, were most cordially welcomed to the house of our friend, W. Smith, Esq.

Here the Cayuga Association met, and held its annual session on the two following days, Wednesday and Thursday. The meeting was well attended, the services noted, the addresses appropriate and interesting, the council harmonious, the entertainment good; and the occasion long be remembered with joy and gratitude; and we trust, be instrumental of much good to the cause of truth. The minutes will shortly be published.

Thursday evening, after taking leave of friends and brethren at Geneva, rode about 30 miles, as far as Aurora, (3 miles west of Auburn) and tarried over night at the public house kept there by Mr. Ramsay, whose kind hospitality and coincidence of sentiments were very grateful to us, a stranger in the place. Next morning took the western stage, and passing through the beautiful village of Geneva, arrived and remained through the night at the delightful village of Canandaigua. Saturday morning resumed our journey, and arrived at the flourishing and commercial village of Buffalo in the evening, about 11 o'clock.

Sunday morning we were welcomed by our worthy friends, Baker, Carner and others; who accompanied us to meeting, (held in the large Court House in that village,) where we delivered three discourses to numerous and attentive congregations, particularly so in the evening. Here we had the pleasure for the first time of meeting with one of the fathers in our land, Br. Thomaclus, the originator and first editor of the Gospel Advocate. He is still firm in the faith once delivered to the saints, and nothing but his great age and broken voice prevents him from still advocating publicly and successfully the doctrine of Universalism. The Universalist society in Buffalo, has, for some time, been in a rather broken and disordered condition, like sheep without a shepherd. It has never flourished since the valuable labors of Br. L. S. Everett were withdrawn from it by his removal. There are, notwithstanding, many worthy and devout Universalists here, and might be, without doubt, with proper exhortations, a numerous and respectable society gathered.—

An experienced, able and judicious preacher, could be obtained, would undoubtedly do much good here in re-building the waste places of Zion. And we hope Divine providence will, ere long, send such an one to Buffalo.

On Monday the 11th, we took a passage in the stage coach to the celebrated Falls of Niagara, about 30 miles distant, that wonderful display of nature's grandest scenery, so often described and yet remaining undescribed, where we arrived a little past noon, and were welcomed to the spacious and commodious public house of our worthy friend and brother in the faith of the gospel, Gen. P. Whitney. At his earnest solicitation we delivered a lecture in the evening, at the church in that village, to a respectable and very attentive congregation, who had assembled on the occasion at the shortest notice. After delivering our message here, and taking leave of our host, proceeded, same evening, to Lewiston.

Tuesday morning, we arrived in Colebrook, again took the stage and proceeded to Lockport to breakfast; after which, passing through a rich and beautiful country upon the Ridge Road, (what has not in-
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

aply been denominated Nature's Turnpike,) we arrived at the village of Gaines, Orleans co. about 2 o'clock P. M. Here we were agreeably entertained at the public house kept by Br. E. Curtis; and on finding our faithful Br. Walker, we were met at the ground to welcome the arrival of brethren to the annual meeting of the Genesee Association.

† Wednesday and Thursday the Association was attended by a large concourse of people from all directions. There were a goodly number of preachers present, and a much more numerous delegation from societies than we had expected. The meeting house, belonging mostly to the Baptist and Presbyterian societies, was kindly opened for our accommodation; and literally filled to overflowing with a devout and listening audience.

Five sermons were preached, and we trust much good has been done to the cause of truth by this meeting of the Genesee Association. We regretted being unable to attend and hear the services of Thursday afternoon; being obliged to start for home in the 3 o'clock stage, as that was the only opportunity afforded us of reaching home before Sunday.

Arrived at Rochester Thursday evening—started from thence at 4 o'clock Friday morning, and arrived at Aurelius same evening, in season to deliver a lecture to a small congregation, gathered at a few moments warning, at the house of our friend Ramsay, after which proceeded to Auburn and tarried through the night with Br. E. Whitcomb.

Reached home in Utica, Saturday evening about 9 o'clock, in good health, and as kind Providence would have it, found our family and friends generally well. Thus, having accomplished in so short a time, a journey of between 500 and 600 miles, attended two Associations, preached in various places, formed a great number of new acquaintances, visited the sick; ondous Falls of Niagara, and the widely extended and fertile fields lying between here and there, we now find ourselves again at home in our Editorial chair, with a bushel and a half of letters, papers, communications, orders, etc. etc. etc. lying by our side, yet unread and unattended to, but which we promise to attend to, as fast as we can find time to do, besides allowing a suitable portion to those that are now arriving, and to other and multiform duties and cares that claim no small share of our time.

MODERN HISTORY OF UNIVERSALISM.

This work has been published since the commencement of the current year; and we are happy in the conviction, that it is all that the public had a right to expect. The materials have been collected with great care and industry, the facts are stated with candour; and the remarks and inferences are pertinent and proper. With respect to the execution, we need only say—that it is worthy of its author, Rev. T. Whittemore, which to those who know him, will be sufficient recommendation.

Most of the facts in relation to Universalism in America, as they are of recent occurrences, will be more or less familiar to the believers of that doctrine—but this circumstance will by no means lessen their interest. They will feel themselves immediately interested in the scenes of suffering and reproach—not to say persecution, which too often marked the footsteps of the first propagators and professors of the doctrine of the restoration; and they will look around with complacency upon a new order of things, which has resulted from its progress and permanent establishment.

The great majority of Universalists, are little acquainted with the fact, that in many parts of Europe, especially in England and Germany, there have been many fellow-believers at all times since the reformation. And they will learn with great satisfaction from unquestionable sources, that not only some, but many of the great luminaries of the church of England, as well as a respectable number of very distinguished laymen, were the firm and fearless advocates of the salvation of all men.

The above facts should be more fully known, both to Universalists and their opponents; and they are now within the reach of all so disposed, in the "Modern History of Universalism."

PROPOSAL ACCEPTED.

Conciton, Oct. 14, 1830.

Rev. D. Skinner—Dear Sir, Rev. H. S. Johnson, a respectable Presbyterian minister of this village, has proposed to deliver two sermons upon the difference of faith that exists between Universalists and himself. On this subject, the reasons offered to support universal salvation, are inconclusive, and one to substantiate the eternal punishment of all who die impenitent; and to prepare for us a copy of the same, to be reviewed and answered, if his sermons can be printed by us, without expense to him. Mr. Johnson is a talented man, and stands at the head of the orthodox in this quarter. Now, sir, if we can procure a manuscript copy of said sermons, and you should think proper to publish them in your paper, with your usual moderation, we will do the public in this quarter a favor, and greatly oblige your humble servant.

N. B. The above proposal of Mr. Johnson is in writing; and we wish you to inform us soon as may be convenient, by mail, whether you will or will not publish his sermons, that we may be prepared to give him an answer.

M. J.

ANSWER.

The above proposal of Rev. Mr. Johnson is very cheerfully accepted. Though few, if any Presbyterians would be willing to publish Universalist sermons, in any way, (even though they may endeavor to refute them,) or to allow their readers or hearers to become acquainted with the views of our denominations; yet we have no fears of any harm to the cause of truth by investigation. The truth has nothing to fear. If we are in error, we shall be obliged to Mr. Johnson to converse with us, that we may forsake it. If he is in error, and an honest man, he will feel and do the same.—Editor Mag. and Al.

SUBSTANTIAL PRAYERS.

"Not only, since, as we are in our residence in the county of Otsego, had the misfortune to wound himself very severely with an axe; in consequence he was disabled for several months. In the meantime, his family, almost destitute, was dependent on his labors for "daily bread," suffered many privations, and endured much real want. At length he, directing his steps to the house of the sick man, and deliver it with a small message, "Do not come inconveniently the meeting, and I have sent his prayer." The child promptly appeared. The inexpressible joy and of the congregation as assembled, handed him the bundle and delivered the message. The bundle contained about a dozen pounds of fine salted pork."

The donor was a Universalist.

ELOQUENCE IN THE WILDERNESS.

"I was one Sunday travelling through the country of Orange, on the eastern side of the Blue Mountain, in British Guy, when my eye was caught by a cluster of horses tied near a ruined wooden house, in the forest, not far from the road side. Having frequently seen such objects there, I had no difficulty in believing that this was a place of religious worship. Curiosity to hear the preacher of such a wilderness, induced me to join the congregation. On my entrance, I was struck with the remarkable appearance. He was a tall and a very spare old man; his head, which was covered with a white linen cap, his shrivelled hands, and his voice, were all under the influence of the cold a few moments ascertained to me that he was perfectly blind. It was the day of the sacrament—his subject was the passion of our Saviour; and he gave it a new and more sublime pathos than I had ever before witnessed. When he descended from the pulpit to distribute the mystic symbols, there was a peculiar, a more than human solemnity in his voice and manner which made my blood run cold, and my whole frame shiver. His peculiar phrases had that force of description, that the original scene presented of himself to our eyes. We saw the very faces of the Jews; the staring, frightful distortions of malice and of rage. It was a scene I never saw since, which came to me, as if from the spirit of the forgiving meekness of our Saviour; who, bending to the life his blessed eyes streaming with tears; his voice breathing to God the gentle prayer, "Father, forgive them," and the words of the prayer, which all along faltered, grew fainter and fainter, until his voice being entirely obstructed by the force of his feelings, he raised his handkerchief to his face, and burst into a loud and irrepressible flood of grief. The effect was inconceivable. The whole house resounded with mingled groans, and sobs, and shrieks. I could not imagine how the speaker could have let his audience down from the height to which he had wound them, without impressions of his subject acting before by the abruptness of his fall. But the descent was as beautiful and sublime, as the elevation had been rapid and enthusiastic. The tumult of feeling created by the speech, was so great, and was so much in the heart and mind of the aged man, as he unrolled his handkerchief, he exclaimed, "He died as a philosopher,"—then pausing, clasping his hands with fervor to his heart, lifting his sightless eye to heaven, and as he fell into a tremendous voice, he continued—"but Jesus Christ died like a God." Had he been an angel of light the effect could have scarcely been more divine."

SAVED LYRE.

[For the Magazine and Advocate.]

ELEGY.

Written by Joshua Sloane, of Brooklyn, N. Y.

After the death of his third wife, who died September 5, aged 40 years; and daughter of George.

As lonely I ranged my house all alone, 

Bereft of two consorts; in sorrow to mourn; 

My days rolling slowly as time took its flight, 

No comfort for me could I find or day.

Ten children, all motherless, hung near my heart, 

Their mother from them were forever apart: 

Dark days, full of trouble, stood full in my view: 

The day I was born I had reason to rue.

Pain, sickness and sorrows, had weighed me down. 

It was my employment to sigh and to mourn; 

My babies had no mother to nurse them with care, 

And sad discontent in my face then did stare.

In scripture we read of a God that is Love; 

Creator of things above 

This God, he has made me, and he is my King, 

When He comes with blessings, the wooping doth go.

In the midst of my grief, my sickness and pain, 

I cried to my Saviour, he heard me again; 

His balm applied, my sickness he healed; 

Twas not half his goodness he made me feel to.

He sent me this Frances to heal my sad heart, 

And in my afflictions she shared a part. 

To speak of his goodness my tongue is too short, 

His kindness to mortals exceeds even thought.

In the arms of true love I received my bride, 

My angel of virtue! she lived by my side. 

My birds had a mother, as kind as their own; 

And this is a truth, all who know her must own.

Fair virtue and innocence dwelt in her heart; 

In every good work she shared a part; 

The religion of Jesus appeared in her soul, 

Her charity was for no less than the whole.

My heart then was healed, my loss was made up; 

Twas then that we drank, from the happiest cup. 

But death, that grim monster! he will have his prey, 

The fairest of jewels he will bear away.

He entered my dwelling and seized my bride, 

And in the cold tyrant, tore her from my side: 

The loss of my Frances is now most severe, 

My children must suffer I reason to fear.

In the ocean of sorrow my soul is cast, 

Nor can I by looking behold a fair countenance. 

My days are all loneliness, my nights rattle update, 

I mourn like a dove for the loss of its mate.

My house is now empty, appears like a tomb; 

In the midst of ten thousands I roam all alone. 

But why should I grieve? my God sure is love; 

My Frances, though gone, has ascended above.

To the world of bright glory with all the blest throng, 

In the arms of her Saviour to sing the new song, 

To the regions of love she has taken her flight, 

And gone to that world where there's day without night.

Then hold! cruel Death, boast not of thy power! 

Thy victim thou couldst not secure for one hour. 

The man whom thy power could not subdue, 

Thy pains, while we were sad, we were desired to feel.

But in the last grasp we shall pass to that land 

Where God sits enthroned, with the Lamb at his pure.

Then peace to my soul, should dark days still pursue, 

I will trust in my God, he will carry me through.

DIED.


This amiable young man, whose morbid character was without a blemish, whose short life has developed many virtues, whose usefulness is felt—his loss will be deeply felt. He has parted this life after a painful illness of a few weeks, which he bore with uncommon fortitude and patient submission—leaving his parents, the family he belonged to, and a numerous circle of relatives and friends to mourn his sudden and unexpected departure from mortal life. As far as his religious sentiments were established, he was a Universalist; consequently he was calm and composed; in sickness and death. If the notion that the future condition of man will be determined by his conduct in this life, will furnish some faint hope for those who live virtuously—how much more abundant and certain that conclusion which results from the conviction that eternal life is not a "gift of God through Jesus Christ our Lord!"

On the 7th inst. his funeral was attended by a large concourse of neighbors, who devoutly listened to the consoling words of Mrs. Charlotte B. Consor of Doct. Truman B. Hicks. R. 27.

She was born at Milton, Saratoga Co. A. D. 1803, her parents, the Hon. Jeremy and Mrs. Betty Rockwell, soon after removed to St. Albans, where they still reside; and sent her to an early age, to a select school (at Litchfield, Connecticut) where her respect for her instructors, her attention to her studies, her unexceptionable conduct, and her love of labor, even inclined and intimated what in time would be her morals, and her merit; constantly distinguishing herself, by her mildness of disposition, her modesty and her success.

Always above intrigue, she ever controlled it, by opposing it to its charms or its secret arts, the editor of unexceptionable morality; the evidence of which continued to shine lighter and brighter, during her short, dutiful and virtuous life.

She was married Dec. 19, A. D. 1812, and "nature and nature's laws" were then united under the union that was sweetened by love, and sanctified by law: in the midst of sin and dishonor, the sanctification of her soul; but the husband was a devoted and beloved companion, beloved and honored by all, who love her.

In grief's deep solitude we turn 

To thee, our God! and thence we fly; 

The prayers of those who, doom'd to mourn, 

Seek comfort from the comforter. 

It is well for them to feel that the Lord is near, 

Since all is guided from above. 

A father's hand could never smite 

But with a father's gentle love. 

When friends depart—and hopeless woes 

The soul of sorrow seems to burst 

Father! to thee, to thee they go, 

To thee, from whom they came at first. 

And if on earth their lives were peace, 

Though earth's abode's darksome be 

How infinite their blisshood, 

Wanted to heaven, to joy, to thee.

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EDITOR AND PROPRIETOR.

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THE PREDICATOR.

ORIGINAL SERMON.—NO. 22.

BY JASON LEWIS, OF LIME, N. Y.

1 John iv. 16.—“We have known and believed the love that God hath to us. God is love.”

It has been alleged against religious teachers generally, that in proving their sentiments from the scriptures, they often make very erroneous applications of the divine testimony. For example, some are charged with applying to all mankind certain passages which have reference only to particular characters, and vice versa. For this reason, before proceeding with our subject, it is necessary to understand that the author of the words which head this discourse, was St. John, the beloved disciple of our Lord, and that the epistle containing them was addressed to believers in the gospel, or to those who in the language of the text, had known and believed the love which God had to them. It is then a perfectly plain case that the terms “we” and “us” are here used to designate John and the brethren to whom he was writing; namely, the whole body of Christian believers at that period. And the obvious import of the passage is, that the Divine Being loves St. John and those brethren, and that they were made acquainted with this fact, and exercised faith respecting it. Says he, “we have known and believed the love that God hath to us.”

It appears also from the context, that this love was reciprocal, that believers in those days were not only sensible that God loved them, but that they also possessed, or rather exercised a love to him. Verses 19. “We love him because he first loved us.” From this we further learn that God’s love was prior to theirs, and that the former was the cause of the latter. The teachings of many on this subject sound very like this position reversed. It is also evident that God’s love was entirely unpurchased and unconditional; for, aside from the absurdity of supposing that the Infinite and Eternal mind of the Almighty Creator is governed and directed in its sentiments and operations by the actions of the frail, finite creatures which He has made, the evidence of the scriptures upon this subject is clear and decisive. Says John, a few verses before our text, “In this was manifested the love of God toward us, because that God sent his only begotten [or well beloved] Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” From this it appears that Christ’s coming into the world was a manifestation of God’s love towards some, at least, who like the rest of the world, were, or had been sinners. But a thing cannot be made manifest before it exists; it follows therefore, that God loved those sinners before Jesus made his appearance. And the epistle before us, writing to some of the brethren, is so plain as to admit no possibility of misapprehension. “God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.” Eph. ii. 4, 5. “God commeth to his love to us, in that while we were yet sinners Christ died for us.” Rom. v. 8. Hence the contrary may honestly be believed, we maintain that God’s love to his creatures is not on account of any thing performed by them.

The view which we have taken of the subject, agrees very well with one kind of libertarianism. It is contained in a certain class, that so many as God loves he loved from all eternity, and that he eternally will love them. And surely if this sentiment is founded in fact, then all the objects of his love are indeed in a blessed situation; and so many of them as can, in the language of our text, believe the love which God has to them, must doubtless rejoice, so much of the time at least, as they can forget the condition of their fellow creatures. But as, upon the Calvinistic system, it must be extremely uncertain, with us, whether we belong to that favored few whom God has selected as heirs of his unchanging love, and as the doubts which unavoidably arise from this view of the subject, must necessarily tend to mar a christian’s happiness, we propose to attend to the following inquiry:

Does not God love all mankind?

This is an important question, and demands a candid and serious answer. Suppose then for answer we should repeat the latter part of the passage selected, and say, “God is love.” How would this answer the inquiry whether the Supreme Being loves all? Would it fall much short of saying He does? For if God is love, how can he avoid loving? The nature of indifference is to be indifferent, and the nature of hatred is to hate; what then is the nature of love but to love? The phrase, “God is love,” is the strongest possible way of declaring that which is abundantly disposed to love. And as all sinners, and we have shown that God has loved some with an unpurchased love, what good reason can be given why all should not be thus beloved? Besides, does not the expression, “we have believed the love that God hath to us,” intimate that others had not believed the love which God had to them? It argues nothing against the universality of God’s love, that thousands are ignorant of the fact; for it has been shown that the persons referred to in our text, were as truly objects of his love before believing, as after.

Again, the apostle speaking of Jesus Christ, says to the brethren, “he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” Chap. ii. 2. In a former quotation, (Chap. iv. 10,) we have seen that, while reminding his brethren of the divine love, he adds this fact of God’s having sent his Son to be a propitiation for their sins, as an evidence of God’s love to them. Does not then, the passage, which declares that Jesus is the propitiation “for the sins of the whole world,” prove that God loves the whole world?

But that the evidence of the scriptures may the more readily be brought to bear
upon this question, let it be observed that the term love, when applied to man, denotes a passion, an affection for some object to the exclusion of others, &c. Yet when used in connection with the name of the Supreme Being, it seems employed to express a principle of benevolence, displaying itself in acts of goodness, mercy, kindness, &c. If this definition be correct, which none which we can dispute, then all to whom the Lord is merciful, all to whom he is kind, all in short, who experience his goodness, are the objects of his love. And when we cast our eyes around us, and consider the works of God, as displayed in the operations of nature, what stronger proofs of his universal and impartial goodness can we require, than what we daily see?—Does not the sun send down his cheering rays as freely and as plenteously upon the evil as upon the good? Does not the rain water alike the field of the christian and the infidel? And is not the atmosphere which we inhale, and without which we could not exist but for a moment, is not this as free for one as for another? Hence the saying, "as free as air." These blessings certainly do not appear like the gift of a malevolent being, neither do they manifest partiality; hence we are constrained to say that the Author and Governor of nature is universally and impartially good. And how exactly this proposition of revealed truth! Says the Psalmist, "The Lord is good unto all, and his tender mercies are over all his works." Here if the goodness and mercy of God be the proofs of his love, we have the strongest assurance that all are the objects of it, and all; even his tender mercies are over all his works.

Again, the blessed Saviour affirms that the Most High is "kind to the unthankful, and to the evil." Here also, if kindness is an expression of love, we are taught that mankind, though they wander into the paths of iniquity, and cherish hearts of unthankfulness, are still encircled by the love of our heavenly Father. And Oh! if the most thankless wretch that ever rioted upon the gifts of heaven, or the vilest of all the sons of men that ever disregarded humanity, could only have the least proper conception of the number or magnitude of God's mercies and favors, or could realize in any suitable degree the goodness and love of the great "Father of all," surely, methinks, the selfish or the stubborn heart of such a one could not resist being warmed with ardent gratitude, and melted into that sincere evangelical repentance which invariably produces a thorough and lasting reformation.

But we shall not dismiss this subject without adducing the direct and positive testimony of scripture. Says Paul, Titus iii. 4, 5. "After that the kindness & love of God, our Saviour, toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us." Now that in this quotation, the word "man" signifies the race of man, or all mankind, is so abundantly evident, both from scripture usage, and the present acceptance of the term, that formal proof of the position would be quite superfluous. Consequently, when the apostle mentions the appearance of God's kindness and love towards man, we are to understand him as teaching that God loves all mankind, and that at a certain time he caused his love to appear, or be made manifest.

Again, as the principle of hatred is a source of unhappiness to him who indulges it, what possible motive could Deity have had in creating beings who he knew would but excite his hatred? Says the author of the Book of Wisdom, "Thou lovest all the things that are, and abhorrest nothing which thou hast made; for never wouldst thou have made any thing that was evil." Whence, Psal. xiii. 5. "Whose words are stored up in heaven, and whose works are registered in the earth, and whose ways are known by the most High." This passage, so beautiful, so full of comfort, and expressing a sentiment so honorable to the character of the Divine Being, should be nothing of its force from being found in an apocryphal book; for the doctrine which it inculcates is perfectly in agreement, not only with the dictates of enlightened reason, but with the testimony of acknowledged revelation. For if as we read in the apocalypse, God created all things for his pleasure; if as Moses tells us, he pronounced all his works good; and if as Jesus affirms, God so loved the word that he gave his only begotten Son, &c., surely none can be objects of his hatred; neither does he look upon any with an eye of indifference. In another, then to the inquiry whether God loves all, we reply, Reason and Revelation both declare that He does.

If then God loves all, what hinders our rejoicing in his love? We all know the nature of love is to seek the best good of the object beloved; if therefore, when we raise our thoughts to the great First of beings, we can always realize that He loves us, and that He has always loved us, what peace and joy must pervade the mind? For what can be a greater source of satisfaction and delight, than to feel ourselves beloved by that Being who has all power to bless us and to make us happy?

But here arises a difficulty. Mankind in形成 their ideas of the Supreme Being, have generally supposed him to be almost if not altogether, such an one as themselves. And as a human being may love an object to-day, and to-morrow may hate the same object, so it is imagined that the Divine favor may be forfeited, and that His love may at length give place to hatred. Hence those who hold this sentiment cannot place perfect confidence in God's love, but are constantly harassed with gloomy doubts and tormenting fears, lest they have done, or shall do something which will cause Him to withdraw his love. This leads to another inquiry.

Will God always love mankind? This is an important inquiry, and we say, as in answering the former, suppose it should be replied, "God is love; how much would this lack of settling the question? For if God is love how can he ever cease loving? If the nature of love is, to love, then so long as God's nature remains the same, will not be still constant to love?

It will readily be perceived that, as we have shown both from scripture and reason, that the Divine Being loves all his intelligent creation, nothing is now necessary to demonstrate the perpetuity of that love, but to prove that He is not liable to change. And the testimony of the scriptures on this subject is full to the point. The prophet Malachi, speaking in the name of the Lord, declares, "I am the Lord, I change not." Mal. iii. 6. So He is in one mind, and who can turn him?" Job xxiii. 13. And the apostle James informs us that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness or shadow of turning." James i. 17. These passages, it must be allowed, teach the positive unchangeableness of the Deity, and moreover express the doctrine in as plain and unequivocal terms as any which language can furnish. And we would remark that the testimony of enlightened reason coincides with that of revelation. For any process of reasoning which demonstrates the existence of the Supreme Being, proves equally the immutability of his infinite nature. We say then, whom God loves once he always loves.

If any further evidence of the constancy of God's love were necessary, we have it in the words of the apostle Paul, who declares, Rom. viii. 38, 39, "I am persuaded that neither death, nor life, nor
angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

It may be well to notice one objection to the doctrine of the divine unchangeability which might otherwise obstruct the path of some honest inquirer. Many passages in the Old Testament seem to represent Israel or Judah as mutable. Thus we read that at a certain time, "the anger of the Lord was kindled against Israel," again, that "the Lord turned from the fierceness of his anger," and that at another time his soul was grieved for the misery of Israel. And concerning the Ninivites we are told that God "repented of the evil which he had said he would do unto them, and he did it not."

In reply to this objection we remark, that the passages just quoted are equally true with those which assert the divine unchangeability; but not of course in the same sense of speaking. When a scripture writer tells of the Lord's turning, repenting, being angry, &c., he speaks in accordance with the popular opinions and adapts his language to the conceptions of the people for whose benefit he was writing; but when we assert that the Lord changes not, that he is not a man that he should repent, that with him there is no shadow of turning, he speaks in agreement with more enlightened views of God and his attributes, than what the nations of the earth, especially in the early ages, seem to have possessed.

To illustrate this point, let us attend to a familiar example. In the enlightened countries of Europe and America, people of information generally give credit to that system of philosophy which teaches that the sun, instead of moving through the heavens as it appears to do, is quite stationary in this respect, and that day and night are caused by the rotation of the earth upon its axis. But among civilized nations this system has obtained almost universal consent, to the rejection of the old notion that the earth is the centre of the universe, still the old forms of speech are retained, and even in our calendars we read of the sun's rising and setting, though it is perfectly evident that the makers of those books believe this motion of the sun to be only apparent. Now as the authors of our almanacs use the popular style, and give us the time of the sun's rising and setting, while at the same time, they teach us that it stands still; so the writers of the scriptures, in accordance with the popular opinions, tell of the Lord's repenting, being angry, &c. and yet they assure us that he changes not. Let it then be kept in mind, that the scripture writers often use the popular language of the day, and represent a change as taking place in God, which in fact happens in man, or exists only in his imagination, and all difficulty upon this subject will be removed.

In view of the subject of this discourse, how just a theme for contemplation presents itself to the enraptured mind of him who realizes its truth! The love of God — immeasurable — unchangeable — immutable — eternal! Higher than heaven — deeper than the earth — beyond space — lasting as eternity! A mountain without summit — a field without borders — an ocean without bottom or shore!

"Could we with ink the ocean fill, Were each plant and tree its tale, Each man a scribe by trade; To write the love of God above Would drain the ocean dry, Nor could the scroll contain the whole, Though stretched from sky to sky."

Life-giving and soul-animating doctrine! The happiness of angels, and the joy of good men, producing a thrill of ineffable delight in the mind of him who comprehends it! Who, without the truth without feeling the warm emotions of a grateful heart constraining him to love in return? Who that possesses a consciousness of the divine love resting upon him, does not feel himself drawn by its influence into the path of obedience? And oh! let those who have believed the love of God to man, be studious of imitating so glorious an example, and manifest their love to Him by keeping his commandments, and to their fellow creatures, by alleviating their sorrows, and endeavoring each to increase the sum of benevolence, so far as the sphere of his influence shall extend.

In conclusion, we briefly say, if God loves all with an infinite and unending love, surely He will do the best for them that such a love can dictate. Hence we believe that when He punishes his erring creatures, he does it for their benefit, to bring them into the path of obedience, where they may enjoy the peaceable fruits of righteousness, and realize forgiveness from his lenient hand. And he rejoices in the assurance that the whole intelligent creation shall finally be delivered from the bondage of corruption, cleansed from all moral defilement, made holy and in consequence happy; tears be wiped from all faces, and God be ALL IN ALL. AMEN.

Never neglect or trifle with known duty under any pretence whatever.
for publication, accompany the same with a Circular, and that they be published in the Evangelical Magazine and Gospel Advocate.

15. Adjourned to meet at Havana, Tioga co. on the first Wednesday and Thursday in October, 1831. Prayer by Br. J. Chase jr.

ORDER OF PUBLIC SERVICES.

"Wednesday Morning.

A. Peck, Introductory Prayer.

D. Skinner, Sermon, 1 Cor. xiii.

Br. J. Wright, Concluding Prayer.

Afternoon.

N. Doolittle, Introductory Prayer.

J. S. Flagg, Sermon, Jer. x. 23.

L. L. Saddler, Concluding Prayer.

Evening.

B. S. Miles, Introductory Prayer.

J. Wright, Sermon, John iii. 3.

J. T. Parker, Concluding Prayer.

Thursday Morning.

B. S. Miles, Introductory Prayer.

A. Peck, Sermon, 1 Pet. iii. 15.

E. Wellington, Concluding Prayer.

Afternoon.

B. S. Miles, Introductory Prayer.


Concluding Prayer.

J. S. Flagg, Moderator.

A. Peck, J. Chase, Jr., Clerks.

CIRCULAR.

The Cayuga Association of Universalists, to the Preachers and Societies in their fellowship—to all believers in the Abrahamic faith dispersed abroad, send

Brethren, under the propitious smiles of an indulgent Providence, we have once more been permitted to assemble and to greet each other in annual convocation under circumstances both prosperous and animating. We met in the strong bond of fraternal love, received a cordial and affectionate welcome, the houses and hearts of our friends in Genoa being open to receive us. We were graciously permitted to worship the sublime Author of our being, in "the unity of the spirit and in the bond of peace," and in reality to "behold how good and how pleasant it was for brethren to dwell together in unity." The weather being unusually pleasant and the sun, which is a bright and interesting figure of the Lord Jesus) pouring his resplendent rays upon the world, we participated in the pleasure of declaring the glad tidings of a world's salvation, to a large, respectable and very attentive congregation; and we humbly trust and fully believe that much good will result to the cause of Christ and humanity. Our deliberations in council were conducted with patience, precaution, faithfulness and friendship; while reports from the various parts of the heritage of our God, clearly evinced, that during the past year there has been a steady and permanent increase of believers in "the grace of God, which bringeth salvation to all men." We are, however, happy that we are not under the necessity of attributing this essential increase of our numbers to those intellectual phrenzies, which like an impetuous and overwhelming torrent, swept by a mighty storm, sweeps away in its course the fairest, the best and the most useful of the works of men, and sadly disfigures the lovely face of nature. But its origin is to be found in the calm, deliberate and dispassionate exercise of reason, research and Divine revelation; which like the majestic evolutions of a mighty stream, bears peace on its bosom, beauty and abundance to the bowers, and widely diffuses quietness and permanent pleasure.

The Society with whom we had the pleasure of meeting, is not inferior in point of numbers, influence, wealth, or respectability, to any one in the state with which the writer has become acquainted.

They have an elegant, well finished house—a superb and well toned organ, and what is still more important, warm hearts in the cause of intellectual emancipation from the cruel grip of ecclesiastical tyranny, superstition and bigotry.

The writer has labored with them for nearly two years in word and in doctrine according to the best of his fecile abilities, but has not the vanity to attribute their present flourishing condition in any very essential degree to his own individual exertions, but rather to their wisdom, energy and philanthropy.

Dearly beloved brethren, the hour has now arrived—the important era has commenced which calls loudly upon the friends of religious toleration, to arouse from their slumbers, and, with the sword of the spirit in hand, to march boldly and fearlessly onward in defense of truth, liberty of conscience and the rights of men. Though much has been done, more remains yet to be accomplished.

We have too long slumbered upon our posts and cried "peace; peace," where there was no peace. The fiery Simon of self-styled orthodoxy has been sweeping over us while we have dozed in careless imaginary security, threatening the annihilation of our nearest national and religious privileges, and still thousands are in need of such a coach as this Bohun Upas of America, for fear of proscription, non-intercourse and scorn. But brethren, suffer me to reiterate—"this will never do"—the farther your retreat, the closer you will be pursued, until, like the unfortunate victim who falls a prey to the voracious jaws of the Anaconda, you will be slain and swallowed. Neither is it right, my brethren, that we are made acquainted with the designs of the enemy—it is an indispensable duty—a duty we owe ourselves, our posterity and our God—to frown upon every design upon our freedom, and to use every honest and laudable means to counteract the impending evil, thereby perpetuating the liberty and principles of that gospel, which is "peace on earth and good will to men."

That you as a body of free-born citizens have done much, will not be denied; but much still remains to be done, in order that you, as a band of Christian believers, may be promoted to that rank in the estimation of mankind, which it is believed you are justly entitled to. Do you ask how this may be effected? I answer, by the most fair, open and honorable means, which I will proceed briefly to point out in the most friendly manner.

1. Come out boldly and show yourselves, and let your religious opponents know who, what, and where you are.

Let them know that you are not to be flattened, fawned, nor forced from a full and firm avowal and support of your honest and sober sentiments, not only in relation to your well grounded hope and belief in the infinite wisdom, power and goodness of God, but also in relation to their self-interested and anti-Christian schemes, conducted under the venerable and holy garn of (nominal) charity.

2. Give a suitable encouragement to those who have entered the list of Editors to liberal periodicals, who have thereby exposed themselves to the pointed and poisoned shafts of malice—bitter persecutions and unjust slander and reproach. Remember, brethren, that it is to you they look for the support of themselves and those dependent on them, and if you neglect, or forsake them, to whom on earth can they look? all but Universalists are plotting their destruction, under the influence of the Papal notion, that they are thus doing "God service."

If our parsimony prevents our subscribing, or our indifference, neglect and dishonesty, procrastinates or utterly prevents the payment of our subscriptions, I will not say we thus "rob God," but I will say, in so doing, we not only seriously injure an individual, but those who are dependent upon him, and strike a death blow to the cause we should sustain, but we are aiding and assisting in the promo-
REDOENOTICES.

Br. J. T. Parker will preach at Oxford, the 5th Sunday inst. (to-morrow)—at Little Falls, or Eaton's Bush, (just as the friends in those places shall determine), on the 1st Sunday in November—at Johnstown, Monday evening following—Saratoga Springs on Tuesday evening—Glenn's Falls, Wednesday evening—and at Whitehall the 2d Sunday in November.

Br. W. Bullard will preach at Salina the first Sunday in November next, a week from to-morrow.

ORDINATION.

Br. Walter Bullard is to be set apart to the work of the gospel ministry by solemn ordination, on Wednesday the 10th of November coming, at the village of Sauquoit, Oneida Co. Sermon by Br. S. R. Smith. Services to commence at 11 o'clock, A. M. Ministering brethren generally are invited to attend.

TO CORRESPONDENTS.

"A firm believer and subscriber, H. W. H." (as his signature is) should recollect, when he sends us a request to explain a certain text of scripture, to pay the postage on her letter containing such request. We cannot afford, besides the labor of granting such request, to be taxed with postage, for the privilege.

An interesting correspondence, consisting of five letters, written and passed between Br. Chas. Hammond, and a Mr. Parmelee, an advocate of endless misery, has been received, and the publication of them will be commenced in our next.

The minutes of the Genesee Association will appear in our next.

Br. A. B. Gooch will accept a thousand thanks for the valuable articles just received from him for the Magazine and Advocate. Some of them shall appear next week. He may also rest assured that his two letters, of which he speaks, will be very gratefully received and cheerfully published. There is also one other communication—\\n
HOW TO PRESERVE YOUR PAPERS FOR BINDING.

This paper is in an excellent form for binding, and if careful and properly preserved, will make an elegant volume, at the end of the year, of over 100 pages, with a title page and index, or table of contents.

We have often and strictly charged the boy who does our folding to be particularly careful to fold all of the papers even and true, for binding. But from the multitude of papers he has to fold, and the hurry in which he sometimes gets in order to be through with his weekly task, we know that he sometimes neglects to observe this instruction, and hence some of the papers when received will be found folded quite unevenly. The evil, however, can very easily be remedied by subscribers, whenever it occurs, Thus: When the paper is first received—before ever it is read or handled—unfold it so as to lay it quite open on a table or plain surface, then fold it once across in the centre of the upper margin, or in such a manner as to bring the corners of the pages or printed matter exactly even at the bottom on each side of the centre margin, then smooth or rub down the fold thoroughly, and fold again in the centre of the inner margin, or so as to bring the four or eight pages of print exactly even all around without minding whether the outer margin is wide or narrow (as this is of no consequence so long as it will be trimmed in binding.) It will be well to stitch or fasten your numbers together, after or before reading them, thus evenly folded; by which means they will be preserved in fine order for binding. The whole labor of re-binding will not exceed one minute per number, and in many cases will be worth the price of the volume.

ANOTHER CONVERSION IN THE MINISTRY.

We learn from a late number of the Watchman and Repository, that the Rev. John Anear, a native of Plymouth, (Eng.) who has been in this country about 13 years, laboring in connexion with the Methodists, has lately renounced the tenets of his denomination, being fully satisfied it is not taught in the Bible, but is believed in the present age more from the force of tradition than from any other cause; and has embraced the more scriptural doctrine that God (who worketh all things after the counsel of his own will) will have all men to be saved and come unto the knowledge of the truth. He is said to be about 40 years old, to be well educated, and possessed of good talents. He is now preaching with good success, the faith he once sought to destroy, in the northern part of Vermont.

AND ANOTHER.

The Christian Intelligencer informs us that Rev. James Hall, A. M. of Bloomfield, (Me.) has publicly avowed his faith in the salvation of all men through the Lord Jesus Christ. This gentleman is extensively known and enjoys a high reputation as a minister and a scholar. He belonged to the Baptist communion. A Scotchman by birth he was educated at the same college with Mr. Balfour, came to this country many years ago and has long been engaged as a preacher an Preceptor of Academies. The editor of the Intelligencer says, "as a gentleman of learning, we doubt if he has his superior in Maine. His talents are of the first order."

DR. ELY VERSUS UNIVERSALISM.

A subscriber and correspondent, residing in Pennsylvania, has sent us two articles from the Philadelphia, edited by Dr. E. S. Ely, with a request that we copy them into the Magazine and Advocate and accompany them with some re marks. For the sake of obliging them and letting our readers generally know the strength of this Goliath of modern Orthodoxy, we comply with the request. The following is his first article, designed particularly for the overthrow of Universalism.
REMARKS.

The conclusion to which Mr. Moore, the subject of the above article, came, in relation to the salvation of all mankind, as resulting from the acknowledgment of the Deity, was a very
natural and rational conclusion, and in perfect
scriptures, with the whole tenor of the doctrine of Calvinism, and commenced the study of the tenets of a future state, we should
find something more rational than his Presbyterian
creed. The result is thus stated: He was
led to conclude, that if the good and merciful God
had hardened, ungodly, ungodly, and Arminians give him goodness
sufficient to save all: and the irresistible
conclusion from such premises, is, that all will be
saved. For one of the three following proposi-
tions we conceive must be true, unless the Dr.
can think of a fourth different from all of them
which he will adopt. 1. God could save all, and
would not. 2. He would save all and could not;
or 3. He can save all, and will save all.

The Dr. however, attempts to overthrow the argument drawn from the attributes of God in favor
of Universal salvation, by supposing that, if these attributes of the Deity prevent endless
misery, they must alike prevent temporary, and
indeed all misery; and if that be consistent with
the wisdom, power and goodness of God to inflict
temporary misery, it is equally consistent with
the wisdom, power and goodness of God to save.

Now, Dr. you must, we think, be sensible of the fallacy
of this reasoning, and know that it partakes more
of sophistry than fairness. For, according to this
reasoning, if it would be right for you to chastise
your disobedient child with a whip, it would be
equality right to chastise him with a scorpion; if
it would be right to punish him one hour; it would
be equally right to make him as miserable as you
could through his whole life. The truth is, man
must experience evil (or what is so called) in
order properly to appreciate good. Thus the
laws of God are justified to man, and transient and
temporary evil is rendered subservient to perma-
nent and eternal good. Admit evil to be infinite
and eternal, and you make God as much a bad
being as a good being. In no other sense than that
of its being overruled for, and subservient of good,
can the idea of evil be admitted by enlightened
philosophy; and certainly Dr. there is no possible
way, in your view of the subject, to exonerate the
Divine character from the charge of malevolence.
For you maintain that "God has fore ordained
whate'er comes to pass." Point, the Dr. tells us that Reason and
Revelation both lead us to expect that perfect distribu-
tive justice will take place, and that it shall al-
ways be well with the righteous, while it is ill
with the unrighteous and wicked. Right Dr. Ely,
Universalists have never disputed this; but uni-
formly and zealously maintain it as unalterable
truth. And whenever you will prove that any
individual of the human family will eternally remain
impenitently wicked, we will readily admit that
it shall be ill with them" eternally. But this, sir,
you have not and cannot prove.

And, we must believe his statement that "salvation and damnation are opposite,
and if some be saved, others shall be damned." For St. Peter speaks of some who had already
received "the salvation of their souls," while yet in
the body; and Paul and Christ speak, the one of
certain characters who were "condemned (or
damned already)" and the other of those who
ate and drank "damnation to themselves." That
we have the same evidence of a Hell that we
have of a Heaven, is also cheerfully admitted.
David who said "the pains of Hell will hold on
me," and "thy soul will dwell in the lowest Hell;") and Jonah who cried to God "out
of the belly of Hell" and found deliverance, could
both testify to this fact. But that "we have the
same evidence that some will abide in one place
and some in the other without end," is denied
for we read that Death and Hell shall deliver up
the dead that are in them, and be destroyed.

The Dr. thinks Mr. Moore's firmness of faith
in Universalism at the hour of his death, is "a rare
instance of fatal delusion," and "an awful prelude
to a sad disappointment" in another world.
Now this is marvellous indeed. If a Calvinist
dies exulting in faith and rejoicing in hope of his
future and endless felicity, it is all well; for he
gives evidence of a truly pious heart, and proves him-
self an heir of immortal glory; but if a Universal-
ist entertain the same views and feelings respec-
ting himself that the Calvinist does, he can put
much confidence in God, and exercise so much
charity towards men as to believe in addition to this,
that his family, kindred, friends, neighbors,
and all mankind shall enjoy the same felicity
with himself, why, it is "fatal delusion" and "an
awful prelude to a sad disappointment" in eternity!
and of course he must be damned for his pre-
sumption to "trust in the living God who is the Sa-
vior of all men!"

Whether the "Cincinnati oracle" ever stated
that "Christ and his apostles never taught any
future punishment," or not, we are unable to say.
Many Universalists we know believe in future
punishment in some sense or other. All of them,
however, believe that endless punishment must be future
to the crimes for which it is inflicted. For our-
sewels, we are satisfied Christ and his apostles
never taught endless punishment. For endless
punishment is a solemnization. Punishment is the cor-
rection of the transgressor. But if it be endless,
the transgressor can never be corrected. And
when Christ says, "these shall go away into
everlasting punishment," the very word (kolasis,
in the Greek) rendered punishment, forbids the idea
of its being endless. For it signifies correction or
chastisement for the good of the punished; but
endless misery cannot be thus defined. These are
facts which Dr. Ely must have known. If he
would maintain that punishment must be endless
because it is called "everlasting," (aionian,) then,
to be consistent, he must also maintain that the
priesthood of Aaron, the covenant of circumscrip-
tion, the possession of the land of Canaan by the
children of Israel, and many other similar things,
were and are endless; for they have the same word
applied to them.

Whatever might have been the doctrine or be-
The father of lies, accustomed as he is to
lying," we know that his preaching to mother
Eve in the garden, was in direct opposition to the
declaration of Jehovah. For God said, "In the day thou shalt cease thereof thou shalt surely die." This perverted the declaration; and Dr. Ely and his orthodox brethren still do the same, by saying man shall not die the death threatened in the day of transgression; but if he corrupt dies this death, it will be thousands of years hence, in eternity; and this he may wholly escape, if he will only repent before the dissolution of the body, and believe in orthodoxy!

The text, Deut. 6:10, has been so often explained by Universalists, and shown to have no reference to another state of being, that we deem it almost superfluous to make any remarks upon it; and we cannot but marvel that the learned Doctor should have brought it forward to prove endless misery. The language, "who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power," we believe applies to the unbelieving and persecuting Jews of that age and generation, having filled up the measure of their iniquities, were doomed to suffer such tribulation as had "never been before since there was a nation; no, nor ever shall be," said Christ; while tribulation he plainly told his disciples should come upon that generation. Wrath came upon them to the uttermost. After the destruction of Jerusalem they were driven away from "the presence of the Lord and the glory of his power," or into a dispeopled and wretched condition, far from the holy land and the beautiful temple, where the Shekinah, "the presence of the Lord and the glory of his power," had for so many eons been made manifest: (for in no other sense could they be out of the presence of the Lord.—"If I make my bed in hell thou art there." They were punished with age-lasting destruction: and even their posterity at the present day have not recovered from the national destruction that befell them.

The other article from the Philadelphia we shall omit till a future number.

IMPOSITION—ORTHO DOX MANNERS.

We have lately received a letter, dated Halifax, Oct. 9th, 1839. Post-marked Halifax, VT. Oct. 9th, and signed "A lover of truth," (certainly a false signature) from which we make the following extracts:

Mr. Editor—Sir:—We do not want your papers here. The person to whom they were sent never ordered them sent. They are not for you, and if any more are sent, I shall be under the necessity of doing the name with them all. Perhaps you sent them—I do not know—or perhaps some friendly to your notions sent them—please to keep them at home—he does not want them—the person to whom they were sent does not believe the doctrine you attempt to propagate—I presume not on one but he has troubled on conscience and come to the fearful determination that he will shut his eyes against the plain truths contained in the bilde, and give a loose rein to, and indulge and gratify the sinful and corrupt desires and tempers that are forbidden in that holy book, can for a moment suspect your doctrine true.

The writer then goes on to denounce and sentence us to that place "where their worm dieth not and where the fire is not quenched," to speak of the sheep and goats, of everlasting fire, that "the wicked shall be turned into hell," &c., after which he adds:

"Before you proceed any further, before you set off for another paper, reflect that your time is short, and your life is not long, and you are rendering up an account for the deeds done in the body—you must stand before the judgment seat of Christ before the awful tribunal of Jehovah. And what will you then say in vindication of the course you are now pursuing? You will be like him who had not on a wedding garment—"you will be speechless—you will be cast into outer darkness where there will be weeping and gnashing of teeth." Yes, and the souls you may have been instrumental in leading astray from the paths of virtue, and closing the door of heaven against, will upbraid you with being the cause of their damnation, and add to the fury of your eternal punishment.

"Take the advice of one who loves your soul, and turn from the evil of your ways and escape the fire that never shall be quenched. And do it quickly," &c.

But enough of this billingsgate slang. The letter shows for itself the spirit the writer was possessed of, and shows, too, what would be our destiny (supposing for our belief and our independence in the expression of that belief) if some folk had the government of the world in their hands; and what would be our fate if some of our American citizens had the sole management in the framing and execution of the laws. Whether the despicable villain who penned the above letter intends making an attempt on our life he does not inform us, though he threatens us that our "time is short," and that very soon we shall be called to render up our account, &c., from which we should have the right to infer that he might commit murder from pure pietism! Whether he intends murder or not, one thing is certain—he is guilty of base imposture and falsehood. For notwithstanding he pretends to so much love for our soul, he has been guilty, by imposture, of espousing 15 pense postage out of our pocket, merely for the privilege of reading his denunciation; (for which, if we are not very much mistaken, he has rendered himself liable to a civil process,) thereby proving that he has no regard to honesty and justice. He has not stated what is false; for we happen to know that his paper is wanted in Halifax, and is read with interest by several subscribers, and (we predict the number will increase,) men too of honesty and integrity, who at least care enough about this paper to take it, read it, and honestly pay for it.

But we have said enough about this villainous impostor, who under the color of a borrowed and misapplied name (having torn the name off the paper that he returned, so that we could not tell from whom it came) would impose on and decoy men for honesty and independence. We hope our friends at Halifax will endeavor to ascertain and inform us who he is, that he may be met and that criminal imposture be promptly curtailed. We would just remind him that the good book for which he (hypocritically) professes so much regard declares that all LIARS shall have their part in the lake that burns with fire and brimstone.
ON THE DEATH OF BISHOP HOBART.

A great man is fallen in Israel.

There is a song above,
In those sweet mansions where the righteous rest—
That glorious Heaven, where smiles of endless love
Beam on the blest.

Their harps are strong—
Glad Lullabys swelling, as the sweep
Of their light fingers o'er the chords is swung:
Men only weep.

Weep as they lay the honored in the tomb,
Those whom they reverence most, in their last sleep
Of silent gloom.

Oh, shall that eye,
Once clothed in mild parental love to men,
Awake no more, save in the tilled sky,
In glory then.

Cold, cold in death!
To man, to earth that soul will wake no more;
No more in gentle words shall sound that breath,
Scarce breathed but to adore.

Sage Hobart sleeps,
Where the light immortal or the all-glorious sun
Can smile upon him—where the night dew weeps:
His race is run.

Sad song of men,
Before his name reposes with reverence bow;
The form ye loved, but none can love again—
'Tis a sin to feel.

O'er his brow to dust to dust!
Enshrouds his home, O, what a solemn gloom!
But that strong spirit sleeps not in the dust
Of the damp tomb.

The corpse to earth—
The spirit to her ever-glorious reign—
Yet weep: for Heaven may never equal worth
Bestow again.

Utica, Sept. 1830.

C. O. A.

THE RESTORATION OF ALL THINGS.

Come then, O my soul, meditate on that day,
When all things in nature God's voice shall obey;
When the trumpet shall sound, the dead all arise;
Ascutting the dews of God with the sickles.

When the gates of the law and prophets unfold,
The promise therein to all nations be told;
Heaven's arches shall ring, the Saviour appear,
The good gospel tidings shall reach every ear.

The dead shall all hear, the dumb shall all sing,
The blind shall discover that Jesus is King;
The lame shall all walk, the mourners rejoice,
The poor and the simple believe in his voice.

All creatures in heaven and earth shall revere
No blind superstition shall daun the ear;
Jesus shall be crowned the head of all men,
The peace of his kingdom shall never have an end.

All sin shall be clo'd, transgression shall cease,
All nature be filled with love, joy and peace,
And the victory won, rebellion shall fall,
And God our Creator shall be in all.

STARR IN THE EAST.

Hail thou blest morn! when the great Mediator
Down from the regions of glory descends.
Shepherds, Note! here's a Babe in the manger,
Lo! for his guard the bright angels attend.

Brightest and best of the sons of the morning,
Shed on our heads and lend us thine aid:
Star in the East the horizon adorning,
Guido where our infant Redeemer is.
ORTHodox PlANS EXPOSED.

The undersigned, a committee appointed by "the New York and Philadelphia Association of Universalists," at their late semi-annual session, held in Reading, Pa. on the 15th and 16th days of September last, to prepare comments on the following secret commission, and to cause the same to be published together with said Commission, report as follows:—

Brethren, Friends, and fellow-Citizens of the United States—Providence, which overketh the wicked in their own snares and defeats them through their own devices, has again displayed its beneficent care in behalf of our country—Opposed, as a just, good, and gracious Being ever must be, to the avaricious, secret and designing plans of an aristocratical and domineering Priesthood, God has thrown into our hands, through the carnalness of its late possessor, the commission above alluded to and published below. How, or by what means he lost it, is for him to say—it suffices for us that it was found, and placed for safe keeping in the hands of Mr. Jacob Gross, of Marietta, Pa. where it yet remains, and can be examined if its genuineness be doubted. By his permission, and the advice and request of our Association we publish it verbatim et literatim, with the exception of a few names of villages, the name of the Agent, and the day of the month. These we omit, as we do not wish needlessly to injure the feelings nor expose the character of the individual who lost it. The written portions, or filling up of the Commission we have placed in parentheses, (—) so that they may be distinguished from the printed parts. The punctuation and italising is the same. The compensation we have omitted, as we presume it varies with different agents.

Before proceeding to the perusal of it, we would respectfully solicit the reader's particular attention to the following points which strike us as most worthy of notice in this document:

I. The secrecy of its plans, and their operations:—That the plans, &c. revealed in this document, were intended to be kept from the knowledge and observation of the world at large, and in part, at least, from even the common people of their own church, is evident from the following of its statements. 1st. "After your mission is completed, return your commission, if you have a private correspondence;" (thus even the United States Mail is not to be trusted;) "if not, destroy it." 2d. "You are at liberty to make known these instructions (as often, and as fully, &c. as you may judge will promote the design of your agency"
—and no more so. 3d. Proceeding this, it will be seen to whom, only, these partial disclosures are to be made. "You will endeavor, as soon as possible after your arrival in any congregation, to have an interview with the minister andSession of that congregation, if the same be settled with a pastor; or with the session only, or with some influential individuals, if the congregation be vacant." 4th. Much is said about his preaching to congregations, receiving their donations, and opening subscriptions among them after service, but not a word is said about his telling them any part of his instructions. 5th. So far as we can learn, the people generally, including members of the Presbyterian Church, are so much astonished at the details of the document as to warrant the belief that very few persons indeed possess any knowledge of them, and therefore induced us to publish them to the world.

II. The abolition of all known and public auxiliary societies, by vesting their powers in the Session of the Church, and thus confining their monied operations within the closed doors of Session rooms. So long as the Presbyterians carried on their operations through the medium of common auxiliary societies, whose proceedings were in a measure public by being known to all of any denomination who might choose to become members of them, their wealth, influence, numbers, and designs, could be ascertained and their machinations opposed, were they proved injurious or dangerous to the liberties of the people. The rapid advances of this sect towards universal domination, have thus been discovered, and have rendered nearly all their Associations unpopular. Hence the highest secret and efficient plan of forming and conducting auxiliary societies must be devised. See the instructions of the document. The particular efforts of the Agent are to be directed to forming Session Societies,—to uniting them in "systematic measures"—to "rousing the Presbyterian Church to a vigorous, united and concentrated effort"—to having measures adopted and arranged, in such a manner in each congregation, as that it may contribute annually and punctually. "The rendering of the 50 cents subscription general and perpetual, is the main reliance of the board." See also the first section of "The Plan." It is believed, after much reflection, that Session Societies may become the best Auxiliary Missionary Societies that can exist in the Presbyterian Church,—they are more happily adapted to this purpose than any other Associations that can be devised." Remember also, "The Minister of every Congregation is always the Moderator of its Sessions." Well therefore do they say, that on this plan "the Church will act directly by her own officers."

III. The operation of Session Societies: Session, with the Pastor at its head, is the body which decides on membership, requests for communion, suspends and excommunicates members, &c. Its sittings are generally if not always secret, being held with closed doors. Hence its operations on this subject may be kept more or less secret from even members of the Church as the Presbyteries or General Assembly may require. Now, please to remember, that although all the members of the Church are to be bound to contribute 50 cents annually; (and as many others as can be prevailed on to do,) yet the membership to the Auxiliary Missionary Society is vested in the Sessions only; and, if judged pro-
per, to one or two others who may be joined with it. To secure the adhesion and punctuality of the Contributors a list of them is to be forwarded to Head Quarters. Whether a refusal to contribute will subject any Presbyterian to suspension from communion, or excommunication from the Church, and the rites of sepulture in their grounds, is perhaps a subject not yet decided on—but certainly a subject worthy of consideration to every layman in their Church. We would earnestly entreat our Presbyterian brethren, many of whom do believe to be with us in a pure and hallowed love of religious freedom, to look well to the plans of their leaders! We call on them seriously to ponder the paths of their feet, before they rush into the fetters which we candidly believe their Priesthood is forging for them, & for all who are lovers of civil and religious freedom! Should these plans be perfected, their rights will lie in the breach of the Session only.—Take notice, also—A particular day is to be appointed (Christmas or New-Year’s day,) on which the contributors are to be reminded of their engagements, and to be publicly dunned from the pulpit, to fulfill them.

IV. The probable amount of money which may be amassed by this scheme—Take Dr. Ely’s estimate of “half a million of electors,” as the basis for a calculation. There are many adult male members who are not electors, and many more adult female members than all the “electors” and non-electors added together.—To all these might be added such others, who are not members, as may choose to contribute. Would our estimate therefore be too high, if we assumed 1,500,000 as the number of contributors? We think not. Those, then contribute 50 cts. per annum forever; or, to use the words of the Board, are “general and perpetu-al” contributors. Their contributions would make an annual sum of about $750,000, for “the Lord’s Treasury!” A sum, equal in one year, to the much dreaded accumulation of the Bible Society in thirteen years! Suppose, also, that the “subscription of a hundred dollars a year, for ten successive years,” be obtained—the Board will then have, from these two sources only, in ten years, a fund of $7,000,000! and this is exclusive of all interest, Testamentary bequests, life-memberships, subscriptions, donations &c. If such have been the plans of the orthodox churches generally, well might one of their number (Dr. Emmons,) declare, they had more money at their command than the United States’ Treasury could afford! For in “twenty years” (the period in which Dr. Ely and others suppose the political power of this country will be in the hands of the “Christian Party in Politics!”) these two plans alone would yield to this single denomination, upwards of FIFTEEN MILLIONS OF DOLLARS! To this enormous sum, add the constantly accumulating interest, the other donations, subscriptions, bequests, &c. and you have a dangerous amount of power (and money is power) lodged under the control of this one body. But the Board of Missions of the General Assembly of the Presbyterian Church, is not the only body in these United States which is constantly exerting itself to accumulate wealth. There are Bible, Tract, Missionary, Education, Sunday School and various other National combinations, each of which has a large amount of wealth in houses, lands, Bank and other Stock, and personal property, which is yearly increasing to the detriment of the public and the aggrandizement of the denominations. In many States, if not in all, this property is not only withdrawn from general circulation and public use, but is taxed by the State, thus increasing rapidly, and to a considerable amount the taxes of every property holder and taxpayer, contrary to the genius and spirit of our free and otherwise equal institutions. May that Providence which has hitherto preserved us as a free people, still continue to fight against these unholy designs, and reveal them to the indignant gaze of a free people.

V. Though of general importance only, we would wish you to notice also the various other duties of these Missionsaries, among which are the establishment of Sunday Schools, Bible Societies, Bible Classes, Tract Societies, and all Missionary operations; obtaining subscriptions for the “Philadelphian,” (of which Dr. Ely is editor,) and the “Christian Advocate;” forming Presbyterian Churches, &c. catechising children in families and in schools, (Query—Common day schools?) obtaining donations and subscriptions from one dollar to one hundred dollars, the avoidance of all “unprofitable controversy” (twice repeated,) and of whatever else might serve to make him a conspicuous object of public attention or scrutiny. Notice also the orders to the Sessions to promote the keeping of Missions Boxes, taking up collections at the monthly concerts for Prayer, receiving donations of a larger amount than the annual Contributions, and above all, the directions for them to haunt the beds of the sick or dying—to stir up their weakened minds, to robe their widows and desolate orphans of a part of their substance—to make “Testamentary bequests” to this avaricious combination of Church Officers!

Devotion languishes, Piety sickens, and religion turns away in profound disgust from these unhallowed schemes for obtaining “money! money!” interlarded as they all are, with professions of devotion to God and the service of Jesus Christ—with mock aspirations for the advancement of the Redeemer’s cause, the salvation of immortal souls, and pious wishes for the welfare, peace and success of their Mercenary Agent!

Such are a very few of the many things which we deem worthy of notice in this document. To say all we felt on reading it, or wished to say on submitting it to the public eye, would have required a volume—we, therefore, here close our labors, submitting them to the candid attention of the public, and the result of the “Great Head” of the Church of Christ. Per Order.

ABEL C. THOMAS, Committee.
A. B. GROSH, Committee.
GEORGE GROSH, Committee.

COMMISSION.

The Board of Missions act under the authority, and by order of the General Assembly of the Presbyterian Church of the United States of America, confiding very much in your piety, prudence, diligence, zeal and fidelity, have appointed, and by these presents do appoint you,— — — Missionary to preach the Gospel in the Congregations of,— — —, and,— — —, and Po. under the special direction of the Executive Committee of the Presbytery of New Castle.

In this service you are to spend months, and to be governed by such instructions as you shall receive from this Board, from time to time. Your compensation will be — dollars per month.

In witnesses whereof, we have caused the signature of our President, and the attestation of our Secretary, to be hereunto subscribed at Philadelphia, on the — day of (May,) in the year of our Lord one thousand eight hundred and (thirty.)

ASHBEL GREEN, President.

Attles, (Joshua T. Russell), Secretary.

BY THE BOARD OF MISSIONS.

INSTRUCTIONS TO EACH MISSIONARY.

Appointed in the service, and under the authority of the General Assembly of the Presbyterian Church in the United States of America.

Dear Sir,—The great object of the Board under which you have received the foregoing commission, is to supply destitute places in our country, and particularly in our own connexion, with united preachers and pastors, who shall
INSTRUCTIONS.

To each Agent of the General Assembly's Board of Missions.

Dear Sir,—You are to bear, every proper method to awaken and cherish a missionary spirit wherever you go. In doing this, you are to let the people with whom you have intercourse understand that the Board of Missions in whose behalf you act, are friendly to all missionary associations of an evangelical character, by whatever name they are called; and wish not to interfere with their designs or operations. That it is your particular object to endeavor to rouse the Presbyterian Church to a vigorous, united, and concentrated effort, in the great enterprise of evangelizing the world.

That at present, domestic missions are the chief object of attention, with the Board that you serve; but that they contemplate foreign missions also, so soon as means and opportunities shall favor their establishment.

You are to receive donations from any individuals who may incline to make them, without regard to sect or name.

But your chief business is to visit Presbyterian congregations, and to engage them to adopt systematic measures in aid of the funds of the Board established by the Supreme Judicature of the Church to which they belong. For this purpose, you will endeavor as soon as possible after your arrival in any congregation, to have an interview with the minister and session of that congregation, if the same be settled with a pastor; or with the session only, or with some influential individuals, if the congregation be vacant.

You will inform them that the Board pretend not to prescribe to them the methods or measures they should use, in affording aid to the missionary funds of the General Assembly; but are only desirous that in such a way as shall appear most expedient, but that their assistance may be given, statedly and efficiently, to the great undertaking in which the Presbyterian Church has embarked. You will however point out to them the methods of raising funds, which have been recommended by the Executive Committee of the Board, and if these are acceptable, you will do all in your power to see that they are duly organized. You will, with the consent of the pastor and session, preach to the people on the great Christian duty of sending the gospel to the destitute, and explain to them the views of the Assembly's Board of Missions in particular. You will, after preaching, (if in the opinion of the minister, or session of the congregation, the measure be considered proper) immediately open a fifty cent annual subscription, for the religious members of the church and for any others who may choose to subscribe; or, a twenty-five cent annual subscription, for those who may think this sum as much as they ought to give. But you will keep in mind that the obtaining of a subscription while you are present in the congregation, is by no means the whole, nor even the chief part of your business in it.

The great object which you are to hold in view is, to have measures adopted and arranged, in such a manner in each congregation, as that it may contribute annually and punctually; and not, after a year or two, relapse into inactivity and neglect. To accomplish which a plan is herewith furnished you, to which you will endeavor to obtain the concurrence of the session of each congregation, and with which you will be careful to leave a copy of the plan, for their guidance after your departure.

But before you leave a particular place, you will let it be known that you are ready to receive donations of a larger amount than those made in the fifty-cent contributions, and that such donations are needed, and have been made in other places. A subscription of a hundred dollars a year for ten successive years, has been opened in Philadelphia, with the hope that in the bounds of the Presbyterian Church a hundred individuals may be found who will make this subscription, and thus secure ten thousand dollars a year, and in ten years, one hundred thousand dollars for the missionary purposes of the Assembly. A number of subscribers to this amount have already actually made the subscription, and perhaps you may find a few wealthy and liberal individuals, who will add themselves to the number. But subscriptions from one dollar to twenty, or even fifty, and without a promise to repeat the donation, it is hoped you will naturally obtain. Still it must be kept in mind, that the rendering of the 50 cent subscription general and perpetual is the main reliance of the Board. With a view to make known their proceedings and the effect of their missionary operations, the Board have recommended and agreed to patronize the Christian Advocate, and the Philadelphia. In these periodicals, all that relates to the Missions of the General Assembly of the Presbyterian Church, will be first published. This you will see as an opportunity offers, both publicly and privately; and without showing a preference to either of the publications to the other, you will endeavor to obtain subscriptions to one, or both, and as soon as obtained, you will forward the names of subscribers, with the place.
of their residence, and the Post Office, to which the publications must be sent, to their editors severally; for the Christian Advocate to the Rev. Asbhel Green, No. 150 Pine-street, Philadelphia; and for the Philadelphia, to S. B. Ludlow, Esq. No. 59, Locust-street.

You will write about once a month to the Corresponding Secretary, and inform him of the success of your efforts; and ask of him such directions as you may find necessary, in regard to subjects and circumstances not embraced by these instructions; and you will communicate to him the names of all subscribers, the congregation to which they belong, and the amount of their subscriptions severally.

You will keep an accurate account of expenses incurred, and will, we trust, be careful to render them as little burdensome to the funds appropriated to the sacred cause of missions, as your comfort, and a due regard to the reputation of the Board in whose service you are employed, will permit. A careful avoidance of controversy, whether political or religious, so far as duty will permit—with activity, diligence, prudence, and an exemplary Christian deportment, it is our confident hope will characterize every agent of this Board.

Our best wishes and prayers will follow you—that you may experience much of the consolations of divine grace in your own soul, be preserved in health and safety, be successful in your important agency, and be abundantly blessed in all your ministrations in the service of our dear and common Lord; and with this assurance, we bid you farewell. You are at liberty to make known these instructions, as often and as fully, as you may judge will promote the design of your agency. Signed in behalf of the Board of Missions of the General Assembly of the Presbyterian Church in the United States, by President, Secretary.

PLAN
For renewing sessions Auxiliary Societies in the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best Auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other Associations that can be devised, and may supersede the necessity of any other. Sessions are already formed and must be continued as an essential part in the order and government of the Presbyterian Church; and by their taking an agency in Missionary affairs, the church will act directly by her own officers, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary Associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever otherwise rendered. Missionary operations will in this way be more intimately brought, as they need to be, to every congregation and to every individual in it, as a concern of their own; and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally and liberally, than they would otherwise do. If in some places it should be considered necessary and expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting Missionary business, there could be no objection to such a measure. Auxiliary Societies in Missionary operations are always chiefly employed in collecting funds for the use of a Parent Society, or Missionary Board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judiciary of the Presbyterian Church have appointed a Missionary Board, the funds of which may easily and most effectually be employed in Session in the following ways. 1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ. Let the Session point out the most proper and practicable method of obtaining subscribers; let them point out a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the trustees of the General Assembly; let a particular day in the year—say Christmas or New Year's day, be appointed on or before which the 50 cent contribution should be paid; when the appointed day is near at hand, let the pastor be request...
every congregation is always the Moderator of its Session, much—very much—will depend on his taking the lead, cordially co-operating, and discreetly and zealously urging forward an attention to Missionary concerns, both in the Session, and generally among the people of his charge: and it is hoped that no minister in the Presbyterian Church will refuse his aid, in a matter of such high importance to the Christian church and the salvation of immortal souls, as the sending of the gospel to those who are perishing in ignorance and sin.

DEDICATION.

The New Meeting House in Salisbury, Herkimer co. built by Universalists and others, will be dedicated on Wednesday, 17th inst.

To CORRESPONDENTS.—Br. "I. Whitman," "C. Hammond," "H. and several others communications are on hand. We will endeavor to wait on them "in due season."

"GOSPEL LUMINARY"—AGAIN.

"D. M." the writer in the "Gospel Luminary," whom we noticed in our 55th and 56th Nos., has again replied to our last article in reference to his attack on Universalism. In his October No. he has published an article of some length. It does not breathe as good a spirit, nor exhibit as much candor and fairness as the article to which we last replied. We are certainly disappointed in the continued obstinacy and want of candor in D. M. He seems determined not to be convinced that we did not mean to represent him as a pernickity ignoramus. So fixed does he appear in this determination, that we may perhaps as well allow him the undisturbed enjoyment of this opinion, and let the public judge how far the opinion he supposes we entertain of him is correct.—For we do not wish to employ any "compelling power" to alter his belief in this particular. He need be under no apprehension that we shall "ever chance to pour out a vial of wrath" upon him; for we do not consider the game of sufficient importance to warrant the spending of much ammunition in bringing it down.

But to assume a more serious tone: "D. M." has not yet informed us how the perusal of his first letter to a Universalist could affect our opinion of the particular paragraph quoted from the sixth, or of the text mentioned; for certainly we were as capable of judging of the erro-nous interpolations inserted in Isa. xlvi. 24, without, as with, reading his other letters. Because we cannot perceive that the prophet Isaiah was deficient in his testimony, and needed the interpolations of modern translators to make his meaning obvious, D. M. says "there is no excuse for us," and that our readers may charge us with "gross ignorance," &c. He is also much surprised that, by the expression of such an opinion, (i.e., that the prophet's words need no interpolation,) we should "hazard our reputation as a grammarians." In regard to scholarship as a grammarians, we would say, once for all, we shall never pretend to enter the lists as a competitor with D. M. after seeing such specimens of his profound knowledge of that science as the following expressions exhibit, which are found in his articles in this controversy.

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The Rev. O. Brown, in a letter from Westport, Essex Co. N. Y. published in the "Home Missionary," writes: "Some time last fall, a revival commenced in the Baptist Society at North West Bay, and has extended into several different parts of the town, bringing under its power the Drunkard and Universalist, as well as the moralist. Since that time, probably there have been nearly 80 hopeful conversions. I know not the exact number that have connected with that church. In the neighborhood containing about 30 families, every person, but four, that is above 10 years of age, is now indulging the hope of adoption into the family of Christ. Since my last report, a gentle shower has distilled upon the neighborhood in which I reside. There have been several hopeful conversions, and many have been, and indeed still appear, deeply impressed with a sense of their guilt and danger. And yet professors, as a body, seem careful and troubled about nothing; and I fear will continue busy here and there all the while, without withdrawing.

REMARKS.

It seems next to impossible for Presbyterians, or Calvinists to mention the name Universalism, without venting their spleen against that denomination, by associating therewith some of the vilest epithets in their vocabulary, expressive of all
that is abominable in theory or corrupt in practice—say, as much impossible for them to do, as it was for the ancient Pharisees to mention the name of Jesus of Nazareth without a similar association. But why is it so? Why associate the Drunkard and Universalist in this uncourteous manner? It must appear evident to all candid minds, that it is because they have no other arguments to employ against Universalists—none but slander will answer their purpose. Their moral appetites must be very corrupt and depraved if they can relish such kind of food: and it is evident none of the others suit their palate.

Well, what was the effect of this revival upon those who were brought under its power? The Drunkard, the Universalist and the Moralist? We are not informed that it made either of the two former any better; and if it effected any change in the character of the Moralist, we suppose it must have made him immoral. True, we are told that of "twenty families, every person but four, that is over ten years of age, is now indulging the hope of adoption into the family of Christ." Very well, if there were any Universalists among them, they must have indulged the same hope, or rather a stronger hope of this, before they did it after, if they were by this revival, converted from the belief of universal, to the faith of a partial salvation.

Again: in his own neighborhood there had been some "gentlemen," a few "recent conversants," and many have been and still appear, deeply impressed with a sense of their guilt and danger. Truly a happy state of mind to be in! How must they have rejoiced in view of their "guilt," and exulted in anticipation of their awful "danger!" This is the fruit of Calvinistic revivals. They however always explain these things by the inverse rule, or rule of contraries.—Thus: if they feel very guilty, it is a sign they are remarkably innocent; if they see themselves in great danger, it is good evidence they are perfectly safe; and if they have had no faith in the article in the last sentence: "And yet professors, as a body, (and he evidently means to censure and condemn them for it,) "seem careful and troubled about many things; and I fear, will continue busy here and there until the spirit will withdraw." Lamentable! They will drive away the spirit (for the spirit is a very timid thing in such seasons) because they are "careful," "troubled," &c. and yet the whole aim of these revivalists is to make people "careful," and to trouble them with the absurd dogmas of their creeds and the foolish practices of their superstition! He is afraid professors, as a body, will continue busy here and there, until the spirit will withdraw; and yet all the movers in these revivals are busy bodies in other men's matters—constantly busy themselves in what they have no right, intermeddling with families, frightening the weak minded and timid out of their ways, and so managing their lustness as to wheedle them into the profession of a creed they don't understand, and a religion they do not possess.

We would advise the Rev. O. Brown not to write any more accounts of revivals for the "Home Missionary," still can write one that will reflect more honor on the cause of revivals and on his own missionary talents. We could write a dozen better accounts of revivals than this, even with our eyes shut, in which we could tell how many Drunkards and Presbyterians, and immoral men had been converted from their ignorance and wickedness, to the knowledge of the truth and the practice of virtue, from no other cause but the hearing of Universalism and the exercise of their rational and moral faculties. But we forbear.

Extract of a letter to the Editor, from Rev. W. Balfour, dated, Charleston, Oct. 4th, 1830. [After a short introduction, and mentioning some books he sends us, he says:]

I have sent you a few copies, but should you want more, let me know, and I will send them. Expect every day Professor Stuart's book from the press, which is intended as a reply to my first Inquiry. This, I hope will excite more investigation among the community on the subject of my books, and I hope will sell some of my new books as to pay my debts contracted by my publications. They have been almost confined to Universalists in their sale, and if this has been sufficient to pay the expense, perhaps I had no reason to complain. But I have contracted debts in consequence of them, and shall feel obliged if you can dispose of some of them in your quarter. Should Professor Stuart not convince me that I have embraced error, I intend to reply to his book. But now, he adds, that we are in error, it is high time we knew it, and I trust we shall have honesty of mind enough to confess it, and aban-
don it. His essay on Aion and Animus, in "The spirit of the Pilgrims," you have no doubt seen; but it does not alter my mind in the least; and if his expected book on Scel, Heides, Toriarus, and Grasima, is nothing more to the purpose, I must conclude orthodox people have nothing stronger to offer. They, I think, must strike their flag and give up the ship; for no man, after Mr. Stuart, will attempt to defend the doc-

A REQUEST.

As the writer of this is now engaged in collecting an account of the lives of deceased Universalists, a Prager of Universalists in New York, Pennsylvania, and Ohio, to transmit to him at his residence in Clarendon, Vt. any information they may have or obtain, relative to deceased Universalists, let us hear from the following:

Asa Murray, Murrayville; Moses Parks, Shelley; Ams Osquall and Charles R. Marsh, Brooklyn; Penn.; Geo. Richards, Moses Winchester, Thos. Doxobon and Dr. Benj. Rush, Philadelphia; Isaac Root, Marcellus; Arthur Field, New Berlin; Miles T. Woolley, (town unknown,) N. Y.; Tim-

The lives of these, and of others (not here mentioned) who publicly advocated and adored the universal and their relatives are requested to forward to the subscriber, with such information as they are possessed of relative to the time and place of their birth, the situation of their parents, the cause of their embrac-

NORTHERN ASSOCIATION.

This Association held its annual session at Wil-
linton, Vt. on the first Wednesday and Thursday in Oct. ult. Br. J. E. Palmer was chosen Mod-

GENESEE ASSOCIATION.

The Genesee Association of Universalists, met, according to adjournment of last year, at the vil-
egy of Genesee, Orleans co. N. Y. on Wednesday, Oct. 15th, and in a devout temper did loving and prayer to Almighty God, by Br. D. Skinner, proceeded to organize the council as follows:

Circular by Br. Bell.

Br. John S. Flagg, Moderator.

Signed:

Br. Samuel A. Screele and D. Skinner, Clerks.

Received delegates and letters from the several Societies in fellowship with this Association, founded the representation of the state and condition of the several Societies, and agreed that the following societies should be added to the list of Universalists in the State of New York, Cattaraugus co.: The Universalist Society in Genesee, Geneseo co.; and the Universalist Society in Pembroke, Genesee co., for the ensuing year in fellowship of this Association.

Adjourned till public services. Met in council after adjourned. Heard the report of the Committee of Disciplinary for the last year, by which some discussions and investigations were entered into relative to the standing and character of Br. Hollis Samson.

Adjourned to Thursday morning at 8 o'clock.

Prayer by Br. Flagg.

Thursday morning 8 o'clock, met in council.

Pray by Br. Lyman Scott.

Appointed Brs. Flagg, Whitnall, S. A. Screele, and Lucinda Knapp a committee to receive and report upon any requests that may be made at this session for Letters of Fellowship or Ordination.

Voted to accept said report and granted Letters accordingly.

Re-united the case of Br. Samson, and on receiv-


Voted to accept said report and granted Letters accordingly.

The lives of these, and of others (not here mentioned) who publicly advocated and adored the universal and their relatives are requested to forward to the subscriber, with such information as they are possessed of relative to the time and place of their birth, the situation of their parents, the cause of their embrac-

Br. Samuel Samson.

Voted to accept said report and granted Letters accordingly.

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Br. Samuel Samson.
Voted, that the Committee of Discipline ascertain, during the ensuing year, the definite number of societies existing within the jurisdiction of, and holding fellowship with this Association—and that they furnish themselves with intelligible data of the same—presenting a report of the same at the next annual session.

An order, that Dr. B. Skinner prepare the minutes of the proceedings of this Association for the press, accompany the same with a circular, and that they be published in the Evangelical Magazine and Gospel Advocate.

Voted, that this Association be adjourned to meet at Penfield Upper Village, Monroe co. on the second Wednesday and Thursday in Oct. 1931.

ORDER OF PUBLIC SERVICES.

Wednesday Morning.


Afternoon.


Evening.


Thursday Morning.


Afternoon.


Ministry and brethren present.

Isaac Whitnall, Bare; Samuel A. Skeele, Freedom; Liscomb Knapp, Bright; Calvin Morton, Barre; L. L. Sadler, Pembroke; Charles Hammond, Royalton; Lyman Scott, Freedom; Dolphus Skinner, Utica.

Delegates present.


CIRCULAR.

The Genesee Association of Universalists.—To the ministers and societies in its fellowship; to the believers in the faith of Abraham, residing within its boundaries; to all of like persuasion scattered over this wretched, divided country; and to the vast population of the Redeemer throughout the world—sendeth salutations of peace, and good will. Great blessings and peace from God, our Father and from the Lord Jesus Christ be multiplied to you all.

Beloved brethren—among the countless multitudes, variety and multitude of the blessings we have received from the munificent Author of all.

—*Here an omission of the name of the Book where the text is to be found, occasioned by the Editor's being obliged to start for home before the afternoon service, and the unintentional neglect to record it by the Brother who had the minutes to transcribe and forward us the minutes.*
DED,

In Bridgewater, October 10th, Samuel Woodworth, Esq., aged 59 years. He was much esteemed and respected by all who knew him. He had embraced the principles of Universalism, and never for a moment has he doubted the truth of the doctrine of impartial grace. For many years he has suffered from a delicate health, and when the approach of death seemed near and certain, he remained calm and collected; and while able to write and converse directly to his friends and instructions to his family, so that it may be literally said, "that he is dead, yet he speaketh." His mental faculties remained in their full vigor until the last moment, and his confidence in the impartial love of God brightened the lamp of life faded in the socket. In the death of Mr. Woodworth, community has lost a valuable and renowned respected member—his wife, a tender and indulgent husband—his children, a kind and affectionate parent. Esq. Woodworth has represented with the counties of Berkshire and Oxford in the state legislature, and held many other public offices, the duties of which he discharged with credit and honor. Long may his memory last, and his virtues be cherished by his friends.

Communicated.

At Clermontville, McKee's Co., Pa., on the 30th ult. Mr. John Gaittick, in the 55th year of his age, was suddenly seized with a fit of apoplexy, and a few moments after expired. The family is left to mourn the loss of an affectionate husband, a tender parent and a dutiful son to his aged parents in the decline of life—all believers in the resurrection of all things.

NEW BOOKS—NEW SUPPLY.

Just received and for sale by D. Skinner, at his dwelling house on Cornelia street, directly south of Hart & Pond's Foundery, the following books:

Streeters' New Universalist Hyman Book—Price 50 cents.

Ballou's Notes on the Parables (a few copies only) full bound, $1.00

Ballou's First Inquiry (a few only) in boards, $1.25

Ballou's Second Inquiry—1 vol. full bound, $1.25

Ballou's Essays—1 vol. full bound, $1.25

Ballou’s Letter to Hudson in boards full bound, $1.25

Ballou's Reply to Dr. Allen’s Lecture on the Universal Interpretation—Price 60 cents.

Ballou on Abolition—1 vol. $1.00

Ancient History of Universalism—1 vol. $1.25

Modern History of Universalism—1 vol. $1.25

Scripture Doctrine of S. & Smith—No. 1, for Sunday Schools, $1.00

Catechisms's Guide, by W. I. Reece—No. 2, for Sunday Schools, $1.25

A variety of Sermons, Tracts, Pamphlets, &c. of various sizes and prices, on the subject of Universalism.

THIS PAPER

IS PUBLISHED WEEKLY, ON SATURDAYS, BY DOLPHUS SKINNER,

EDITOR AND PROPRIETOR.

TERMS.—To Mail and Office Subscribers, $1.00 per annum, in advance, or $2.00, if not paid within three months from the time of subscribing. No subscription received for less than one year. Single copies, 25 cents. Subscribers three months delinquent will be sent to the nearest point of sale. All communications, by mail, must be post-paid, or free. Free weekly copies, $3.00 or $5.00. All other communications, by mail, must be post-paid, or free. Carriers will be accepted by a Carrier, $3 per annum, payable half-yearly in advance.

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THE PREACHER.

SERMON.—NO. 23.

BY REV. HOSA BALLOU.

EZEKIEL XIII. 4.—"O Israel, thy Prophets are like the foxes in the desert."

The true prophets of God were few in Israel, while the false prophets were numerous; and there seems to have been no small contest between them. As would naturally be expected, the many false prophets endeavored to study the disposition of a perverse and wicked people, and accomodate their testimony in a way to suit their prejudices, and improve their ignorance and superstition in the best manner, for their own encouragement and popularity; while on the other hand, the few prophets of God were under the necessity of bearing testimony against the many, contrary to the corrupt traditions and dispositions of the people, whereby they rendered themselves unpopular and despised.

The false prophets of Israel were to the people in their day what false teachers are now to the Christian Commonwealth. St. Peter has accommodated us with a comparison which justifies this remark. He says: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

By this comparison, the apostle signified the art and cunning which characterize the false teachers in the Christian dispensation, as well as the false prophets under the former. He says: "They shall privily bring in damnable heresies." That is, they will do this with great art and calculation. This naturally brings the figure used in our text to mind: "O Israel, thy Prophets are like the foxes in the desert." The fox is noted for his cunning; and with this quality he combines cruelty, being an animal which lives on prey.

The first effort of false prophets and of false teachers, is to make the people, who are to be the subjects of their erroneous ministry, believe that they are sent of God. Until this point is gained, the false teacher can entertain no favorable hopes of success; but he well knows, that the moment he can make the people believe that God has sent him, he has little or nothing to fear, and that his advancement is secured. With these views, the false prophets and teachers come to the people, with the most solemn account of being sent of God; they speak in God's name, and say, 'Hear ye the word of the Lord, thus saith the Lord.'

It may be well for us to notice what Ezekiel says of the prophets in the chapter where our text is recorded. "Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, 'Hear ye the word of the Lord; thus saith the Lord God, woe unto the foolish prophets that follow their own spirit, and have seen nothing. They have seen vanity and lying divination, saying, the Lord saith; and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Have ye not seen a lying divination, and have you not spoken a lying divination, whereas you say the Lord saith it; albeit I have not spoken?'"

By this representation, we learn that the false prophets followed their own spirit and not the spirit of God; they saw visions of lies, and not of truth; they pretended to come to the people in the name of the Lord, when he had not sent them, and when his word was not in their mouth. In all this, the artful cunning of the fox is evidently seen. If these prophets had told the people that God had not sent them, but that they would prophesy as well as they could, out of their own heart, the people would have paid but little attention to them, and perhaps none to their testimony. Therefore, in order to gain the confidence of the people, it was necessary to make them believe that they came in the name of the Lord, with his word and spirit.

Now this is the method by which false teachers introduce themselves into their ministry, and impose themselves on the Christian church as the ministers of Christ. Their first attempt is to make the people believe that God has sent them. To this end they bear testimony of themselves, & say that they are sent of God. It is remarkable how such means succeed with the people. The false teacher tells his own story; he informs the people that he is solely devoted to their good, that his own interest is entirely out of the question, that he would not have come to them if the command of the Lord were not on him so to do.—Should a man of business be told by a stranger, that he had come a great distance to trade with him, but had not the least desire to gain any thing to himself by the traffic, that his only motive was to advance his interest, and to make him rich and opulent, there is not one in a thousand, perhaps, who would be deceived in this way. Every discerning man, with a slight acquaintance with human nature, would at once be on his guard by this manner of communication. But false teachers of religion spend a long time to learn the art of making the people believe that God has sent them, and if we may indulge in the figure of speech used in our text, the young foxes have old ones to train them to their arts.

These false teachers, like the old Jewish pharisewels will so disfigure their faces, put on such a solemn visage, speak in such a lamenting, mournful tone of voice, use a set of solemn words, stand and speak in such a peculiar attitude, that the ear of the hearer is strangely devoted to sounds, and his eyes set wide open at something which appears more like an imaginary spectre, than like a fellow mortal. In all this awful solemnity the people are told that they are every moment exposed to fall into hell, and under the burning wrath of an high-
ly offended God; that their children are naturally heirs of endless vengeance; and that there is but one way for any escape, which is by coming to God, and being made to be clothed with his righteousness, and receive it as the word of God. A fearful trembling now seize weak and delicate nerves, and the power of sympathy conveys the action to the more strong and stable, and the conclusion becomes general, that the man is sent of God, and that to reject his doctrine will expose the people to all the threatenings which are so positively denounced.

This method of deceiving the people was not introduced of a sudden, it was brought on by degrees, and established by custom and tradition; so that now the business goes on as regularly as other employments in society. The old foxes know exactly when the young are fitted for their labors, and people are already prepared, waiting and longing for the deception.

As has been remarked, the fox unites in nature both cunning and cruelty. For this reason, Jesus called Herod a fox. He was told to depart, because Herod would kill him. To this he replied, "Go tell that fox, behold, I cast out devils, and do cures today and to-morrow, and the third day I shall be perfected." This cunning and cruelty are plainly discernible in the false teachers of religion; they are cunning to deceive, and cruel to torment the deceived. In the chapter where our text is recorded, the Lord accuses the false prophets of crying peace; and there was no peace. So false teachers now inform the people that if they will receive their doctrine they will have peace; but the fact is, there is no peace in believing their testimony; for they prophesy out of their own corrupt and partial hearts, and the doctrine they preach is like the hearts which invent it, full of craft and cruelty. It affects a great deal of compassion and love for the people who are exposed to the eternal unmerciful vengeance of God, and the people think that these teachers must be remarkably kind to use such constant endeavors to deliver them from the hands of such an enemy as God is! Being deceived, they cannot reason. If they could reflect, and calmly reason on the subject, they would see at once, that if these teachers were in reality so much better than God, as their preaching represents, God would not have sent them. If God were an enemy to his creatures, in the room of sending such loving creatures as these foxes pretend to be, he would send his messengers of vengeance, and cut them off at once. When the deception has succeeded, and the people believe in the false doctrines which are inculcated, have they any peace? Have they any rest? Do they enjoy quietude? No, they have no peace, no rest, day or night. What is the matter? The fact is, the creed in which they are taught to believe, is full of cruelty, and teaches them that they are every moment in danger of worse consequences than can be represented by any similitude in nature.

We are informed that the fox will cunningly sign himself to be dead, will stretch himself out as in a lifeless posture, by which deceit he induces the fowls to alight on, or near him, when in a sudden and nimble manner, he snatches and devours them. So false teachers cunningly signify themselves to be dead to the world, to have no desire for earthly riches, honor or power, by which deceit they drag the people into their snares, and between their sharp cutting teeth. Of all classes of the community, none have a greater thirst for riches, honor and power, than these false teachers. They are continually laying plans and contriving schemes to get power into their hands, and at the same time pretend to be dead to the world. This is acting the fox faithfully.

In delineating, illustrating and defending their creeds, false teachers resemble the cunning of the fox of the wilderness in several respects.

Where this artful animal burrows in the ground, he takes care to have several outlets, so that if he be attacked at one of them, while his adversary is looking out for him at that place, he makes his escape at another, and is gone long before his adversary knows it. Thus do false teachers; they endeavor to hide themselves in as great obscurity as possible, but if inquiry and argument pursue and find them out, they have taken care that they have many ways than one for an escape. If they are attacked on the principle of the works of the creature, as matter of justification to eternal life, and if the argument is like to bring them out to the light, they make their escape thro' the well-studied avenue of partial sovereign grace and particular election. If, on the other hand, they are questioned in a skilful manner on the doctrine of partial election, and what they call sovereign grace, & if they find no way to defend this scheme, all at once they take short about and are pleading, in a most tender and affectionate manner for the free offers of salvation to all, and laying it down in the most solemn manner, that all are invited to come in welcome to the gospel feast. Thus the fox is gone.

The art practiced by the fox to elude his pursuer in the chase, is a very fit emblem of the cunning craftiness of false teachers, whereby they lie in wait to deceive. Like the serpent, the fox never runs on a straight line. He makes frequent crooks in turning this way and that way, and appears to one little acquainted with his cunning to get along but slowly, and to care but little whether he makes his escape or not. But all these crooks are designed to puzzle his pursuer and embarrass his speed. This method is employed until one more perplexing is found to be necessary, when the fox sets himself to crossing his own track, running round and round, foring the most difficult labyrinth, from which he makes a sudden leap as far as possible, leaving his pursuer to seek him in the labyrinth which he has left, while he makes the best of his way to another difficult place. In like manner do false teachers commence their discourses by taking care to avoid a straight line of simple truth; they run a little way, pretending that the Divine Being is all love and grace to mankind, is the same yesterday, to-day and forever, that the most entire confidence may be safely placed on his wisdom, power and goodness; but immediately they take a turn, and represent him as having a mind to do indefinitely evil to those who do not conform to their doctrine. If they are followed closely, and questioned concerning the consistency of their story, they will begin to cross their paths, contradict what they have said, run into the doctrine of predestination, from that to free will, from free will to predestination, and from thence back again. In one breath they will hold to election and reprobation, in the next call on all to repent and be saved, and when things are not going as they wish, they take a leap into mysticism, call it all a holy mystery, which carnal reason cannot understand, and thus, like the fox, make their escape.

This kind of preaching has been practiced by false teachers, until many of the sensible people in Christendom have been driven to give up all belief in divine revelation, and to seek for rest in moral philosophy, without the assistance of revealed religion.

Perhaps no foxes ever represented false teachers more to perfection, than the three hundred which Samspon caught, fastened together, and sent with fire-brands between each pair, and sent them among the standing corn of the Philistines.

This was an effectual method of destroying those extensive fields of wheat on which the Philistines depended for bread. If these foxes could have agreed to run a straight course, they would have
done much less damage to the fields of corn; but agreeably to their nature, they ran crooked, and while one would attempt to go one way, his companion would take a leap the other; in this way, they went in every possible direction, while the fire brands served to increase their efforts and to burn the corn. "In this manner false teachers are covenanted together, but with no disposition which harmonizes their hearts; and while one runs in one crooked path, another attempts to draw him in a different way, quite as crooked; whilst all the time they are rendered even furious with a sort of "strange fire," which characterizes their doctrines, and produces a zeal not according to knowledge. This fire is scattered everywhere, and in every place into which these false teachers run, while that reason, understanding and knowledge, which to moral beings is moral bread, is all prostrated and consumed, by these false teachers and the fire they carry with them, as was the corn of the Philistines by the foxes and the fire brands.

As has been already noticed, St. Peter has presented us with a comparison of the false prophets among the people of the Jews, and the false teachers that should arise in the Christian church; and it may be profitable for us to notice a few particulars which may serve to mark the distinction between true and false prophets and teachers. In the days of the prophets of Israel, the false prophets were vastly more numerous than the true prophets of God. At one time the prophet Elijah stood alone, while the prophets of Baal were four hundred and fifty; but whether the disproportion is as great now, or not, we may not pretend to say; though if we may know them by their fruits, as our Saviour directs, it would not be very difficult to compute their numbers.

One invariable mark of a false prophet or teacher, is, he has a disposition to persecute. Thus did the false prophets persecute the prophets of the Lord; and thus do the many false teachers in Christendom persecute, as far as they can, the few who dare to testify the truth as it is in Jesus, and disprove their doctrines of error.

The distinguishing trait which St. Peter has given of false teachers is, that they should bring in damnable heresies; and he tells us what these heresies amount to, when saying the Lord that bought them; and bring upon themselves swift destruction."

All false doctrines, in one way or other, deny the Lord that bought us. They will either deny that Jesus gave himself a ransom for all men, or what amounts to the same thing, they will deny the final efficacy of this purchase. And when the false teacher treats on the great subject of the Saviour, he has ready at command studied methods of professing to believe in him, and to secure him up for others to believe and trust in; while at the same time he runs his whole doctrine in such a crooked, doubtless course, that about all he says he finally contradicts. False teachers who deny the Lord that bought us, do this work in an artful cunning manner; they know it will not answer to profess to deny him in full, because this would be no deception; people would pay no attention to their testimony. But they pretend to believe in him and to be his faithful ministers.—They pretend to understand the deep mysteries of his doctrine, which are so very intricate that none but themselves, who have in a special manner been let into the secrets of God, can understand. It belongs to this crafty scheme of error, to make the people believe that they must depend on what the teacher says, take his testimony on his bare word, and to think it a crime to attempt to reduce it to rational principles.

Reason is one of the greatest enemies with which false teachers have to contend; they therefore endeavor to persuade the people to view reason as carnal, and to attach to religion, and by all means to lay it out of the case entirely. All this is necessary in order to prepare the mind to believe the strange and unreasonable notions which they have to impose on the simple.

These intimations, my friends, are what you know to be facts; you have heard false teachers speak of the revealed will of God, and of his secret will; you have heard them compare his revealed will with his secretive will, and undertake to tell the difference. You have heard them speak against our reason, and endeavor to point out its dangerous tendency; you have heard much said about hidden mysteries, into which we have no right to enquire; yet these very mysteries are the subjects on which these false teachers continually dwell, and in which they require the implicit faith of the people.

Prepared in this way, and armed in all this guise, the fox takes his course, and practices his work of heresy, even denying the Lord that bought us. If one who dare to exercise his reason, and has boldness enough to question this false teacher, ask him how we should understand St. Paul, where he says that God "will have all men to be saved, and to come to the knowledge of the truth?" he cunningly looks forward to see what the subject is leading to; he sees that its natural tendency is the salvation of all men. What now must he do? To allow this would not deny the Lord that bought us; he immediately replies—It is God's revealed will that all men should be saved, but not his secret, directive will. If he be asked why God should reveal a will which is contrary to his decrees, he replies, that God is a Sovereign, and has a right to do as he pleases, and that we have no right to inquire into his secrets. If the conversation be continued, and the passage be brought up again, this false teacher will tack like the fox, and say, the word all does not mean all without exception; and then he will run with triumph for some time, contending that there are passages in scripture, where the word all is used in a limited sense. Thus, like a fox, he crosses his own track.

If this false teacher is under the necessity of explaining St. Paul's testimony, that the one Mediator gave himself a ransom for all men, at one time he will say, that St. Paul meant all the elect, not all the impendent. But if the argument press him hardly, he will be sure to shift his ground, and say, that Jesus did give himself a ransom for all, conditionally; that is, if they will repent and believe. Thus he contradicts himself on every subject.

St. Peter says, that these false teachers "bring upon themselves swift destruction." And this, my friends, is verily the case; for if we deny the Lord that bought us, this very denial is our present and swift destruction. Our own confidence is destroyed, our hope demolished, our peace given to the wolf, and our fears and horrors awakened. We then teach our ears from hearing those doctrines, which deny the Lord that bought us, and let us learn of him, who is wisdom to the foolish, righteousness to sinners, sanctification to the unclean, redemption to the captive, and life to the dead.

[For the Magazine and Advocate.]

VISIT TO KEMPVILLE.

Br. Skinner—Having read your "Journey to the West," I was forcibly struck with the propriety of such a march for the encouragement of our friends. And having taken a journey for the purpose of evangelizing, as some things transpired agreeable to my feelings, I have thought best to throw them into the letter form and submit it to your inspection, if worthy, you may give it publicity in your useful paper.

In compliance with a request contain-
ed in the latter you perused at the Association, I left my house and home, wife and children, and for truth's sake, bent my course for nature's best road, called the ridge, ruminating in my mind on the prospects before me, strong in faith, giving glory to God. I soon left nature's road and shaped my course northward, towards Ontario lake, through what is commonly called the lost nation; but reflecting on the glorious truth, that such the Saviour "came to seek and save," I took encouragement from the declaration, while the prospects otherwise were rather gloomy. On my arrival at the house of my much esteemed friend, Gen. Wisner, I was treated with christian respect by his beloved partner; but the General was absent—no arrangements made for a meeting—I concluded to approach the village of Kempville, at the outlet of Eighteen Mile Creek. While passing on the pleasant north road, my contemplations run in a suitable channel to behold the works of nature's God and meditate thereon with comfort. The falling leaf from the trees, and the white caps rolling on the beach, changing their form, and falling harmlessly back into the bottom of their mother lake, reminded me of the surges of Calvinism and the foaming billows of Arminianism dashing against the rock of ages, and rolling back harmlessly into the troubled waters of Orthodoxy. On my entering the pleasant village, I understood that the feet of our preachers had never trod the soil, nor a voice ever raised in defence of the doctrine of Universal salvation—All was gloomy as the midnight of death, and no one felt disposed to favor my views, or give me much encouragement towards the object of my visit. But bending my way back to the house of my friend, with faith penetrating through the clouds which darkened the mental horizon, I at length found him at home. How suddenly the change! Not as some of old, did he make excuses, by proving his oxen, but left the corn at the erib, turned his oxen out to graze the mead, and received the traveller with cordial affection.

The news of my arrival spread in every direction; and on my second visit to the village with my friend, strong solicitations came for a lecture that evening. But it was too late to comply. Next day, however, a meeting was appointed, and those before unknown to each other, repaired, with great desire, to the school house to hear the words of God's impartial grace. I planted the standard and unfurled the banner of everlasting love, presented to their enraptured view the will of God, our Father, from 1 Tim. ii. 4, answered all the common objections raised against it, and gave liberty at the close, for any questions or remarks. On mounting my box, a venerable-looking gentleman approached me, and enquired if I believed in future punishment after death. I answered him from the testimony, "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinners," which seemed to satisfy for the time being. Notice being given for an evening lecture at Br. Wisner's, all were on the alert—another meeting was appointed by the Orthodox brethren, but afterward given up. Evening approached—merchants left their mercantile, and farmers their farms—the gentleman approached me, and the listening ear was lent to the testimony of the law, (which is not against the promises,) and heard with gratitude to the God of love for the word of life—the singing seemed to correspond with the joyful news of salvation to lost sinners, by the Redeemer of the world. If ever my soul was alive to God and truth, this was the moment; and I declare, to the glory of my Maker, I never expect to see a happier evening on earth. The house as still as death and joyful as life, the tears of the Lord's people, full of a newly awakened eye, be spoke the happiness that reigned within. I have promised four weeks hence, God willing, to make them a second visit. May this glorious work go on to perfection till the truth is universally received among them. I would mention with grateful remembrance, a very respectable merchant, Mr. P——, who would not give up the idea of having me come again. Also another reputable young man by the name of Cooper, a patron of your paper, at Newdale, of the same persuasion, who nobly defends the cause. May the Lord encourage him in the work. This young man's whole pursuit, is, useful knowledge. Such was his joy, he accompanied me on my way, on foot. I conversed freely with him on the subject of the ministry; but did not solicit or urge the matter. I am inclined to believe he will ultimately engage in the work.

God continues to bless the fruit of my labors in the vineyard of our Lord. A knowledge of the excellency of my national character, I trust, will be sufficient excuse to my Br. Skinner, and the world at large, for the appearance of this letter in its present form. You will receive the assurance of the best wishes and devoted friendship of

Your brother in the cause of truth.

ISAAC WHITNALL

REASON FOR AN ENDLESS HELL.

Mr. and Mrs. A. are of that class of married folks whose "honey moon" never returns to shine on their hearts, after its first disappearance. Though neither of their temper are very enviable, or their characters quite suspicion, yet it is allowed on all sides that he is much the better of the two; and that he might possibly enjoy some comfort on this mundane sphere, did but the tongue & the temper of his lady allow it. Being once on a visit to one of her "wicked Universalists" neighbors, she commenced a religious disquisition, which she wound up by saying that she might possibly believe in the ultimate happiness of all men, could she but see how Mr. A. could be sufficiently punished for his evil deeds!!! Poor, dear soul, her salvation could easily be effected—her trifing sins could easily be sufficiently punished—but Mr. A.'s—ah, there was the rub! Her neighbor was very greatly tempted to inform her, that any man who had her for a wife, must, of necessity, be sufficiently punished for any sins he could commit. But the fear of her noted tongue withheld the remark.

Now, does it not appear reasonable, that if men had no enemies, all would believe in Universalism. The same would be the case if, instead of viewing him or herself as the "chief of sinners"—for, as every one believes in their own salvation, all would then believe in the salvation of all around them of course. I know many sensible people who candidly acknowledge that nothing prevents their belief in universal salvation, but the difficulty of believing that such an one (meaning some enemy or abhorred character,) can be saved. All others might possibly be saved, but that one—it is impossible! So we go and it is probable that, in similar cases, these sensible people object to their objector's salvation, in their turn! Reader, may God grant us grace to apply the above remarks to our own hearts—to our benefit and improvement in that "charity, which is the bond of perfection." A. B.

[For the Magazine and Advocate.]

Seeing a question proposed in one of your late numbers, requesting it should be answered by you or some of your numerous correspondents, and finding it yet to remain unanswered, I will venture to express my opinion on the subject.

Question. When was Christ appointed Mediator between God and man?—Mr. Skinner. When the tree of life was planted in the midst of the garden of Eden.

E. C.

INFLEXIBILITY AND CIVILITY.

Ordinary people regard a man of certain force and inflexibility of character as they do a lion.—They look at him with awe of wonder—perhaps they admire him—but they will on no account house with him. The lap dog who wags his tail before his hand, and cringes at the nod of every stranger, is much more acceptable companionship to them.
It is well known to the people of Utica and vicinity, that Mr. Lansing labored hard and toiled incessantly last winter to get up a revival in this place; and that all his efforts proved abortive, at least so far as a general excitement was concerned. He barely succeeded in adding a few weak minded and ignorant females to his church. Driven almost to desperation in view of his ill success, we learn he has now come out boldly and told his church members that he has been laboring, toiling, and struggling and agonizing, to get up a revival, ever since he has been in the place, and they have not still and witnessed his extraordinary exertions without lifting a hand to help him; and if they do not now come out boldly and take hold with him and have a revival at all hazards, he will desert them—he will preach to them no more. But determined that he will have one, he has put his head and hand—we cannot say as to his heart—with Mr. Aikin, and they have called a general and special meeting of their ministering brethren and aids-de-camp in this vicinity.

This extraordinary meeting was held in this village three days last week, viz. Thursday, Friday and Saturday. We attended it on Friday evening, at Mr. Aikin’s church. A numerous congregation assembled, doubtless prompted by various motives. The services had commenced when we arrived. Mr. Aikin was haranguing the people in a very loud and boisterous manner. He spoke but few minutes after our arrival. He was succeeded by another preacher, a stranger to us, who in a similar strain told the saints they must get up a revival—if they could not feel right, they must feel right—if they could not act engagedly they must act engagedly, &c. closing with dreadful denunciation upon the sinners in the congregation and village. He was immediately succeeded by a more flaming firebrand, by the name (as we understand) of Burchard, who dealt out fire and brimstone, hell and damnation, in very large mouthfuls, insomuch that no one could swallow them excepting such flaming souls as Solomon describes when he says, “to the hungry soul every bitter thing is sweet.” Mr. Lansing followed him in close succession. His debut was made in the following singular manner:—standing in the pulpit in rather a stooping posture, he fixed his eye, and pointed his finger, to a remote part of the church. Thus, fixed like a statue, apparently looking into some secret and dark cavity, discovering some wonderful phenomenon, and listening to some delusive tale, he remained for some time; till his position became painfully irksome to the congregation. He then spoke thus:—

"Place your ear close by the mouth of Hell, and listen—What do you hear from the mouth of the damned?" He then went on to tell what he supposed would be the conversation of the damned in hell, one with another, relative to the cause of their going to that awful place. He made a long harangue designed to play upon the fears of the weak and credulous, and closed by inviting all who wanted to go to heaven—all who wanted to escape hell, to come under conviction, and who desired the prayers of the saints (1) to come forward and be prayed for; saying “O! do come and be prayed for—the saints are willing to pray for you—here are brethren who are strong in prayer—they will hold fast upon the throne of God for you—come now—there comes one—and another—and another mourning soul—come, come you sinners, all of you—are there none in the gallery who desire to be prayed for, and to go to heaven? Come—O do come, and fill all these seats—there is yet room”—for they had made a calculation about the number that the Lord was going to convert that evening, and had prepared about thirty seats—O come, come, and fill all those seats. There comes another—and another—come on—O come why will you go to hell? Are there no more sinners in this house? We have the best professors of religion? He then began to talk to the convicts: “O, I must come down out of the desk and talk with you.” He went on (heavily obtained about 30 pretended convicts) with all the sang froid of the practiced con-juror or the ventriloquist, began to harangue them about the hardness and depravity of their hearts, and their rich desert of hell; and having nearly exhausted his fund of semi phrases upon that topic, he at length called on Father Watrous to pray for those souls. Then all were made to kneel down, and father Watrous commenced praying and crying, (or pretending to,) and crying and praying; and sighs, and sob, and groans, and tears, and prayers, from those souls undergoing the painful operation of getting religion, and the preachers (about a dozen in number) in all the meritorious work of regenerating them, were heard for the space of half an hour. Mr. Lansing succeeded father W. in prayer, after which there was some singing, one or two more exhortations, or denunciations; and an appointment given out by Mr. Aikin for the anxious and inquiring souls to meet in the basement story of the church the next morning at nine o’clock, and for the saints to meet for prayer, in an adjoining room at the same hour; (we suppose to pray the anxious souls out of their painful travail, much as the Romish clergy pray souls out of purgatory.) Thus the faces ended, and the crowd rushed out of the house; many of them, doubtless, thinking the Lord had evidently been at work powerfully in that meeting; but many more believing that the Lord had nothing more to do with the business than he had with the visionary revorries of Immanuel Swedeborg, the impositions of Jemina Wilkinson, or the now wear and seas’ death of the American Aborigine.

REMARKS.
1. We have attended camp meeting among Methodists, and seen extravagance, folly and imposition enough practiced by them: but never in all my life of camp meetings have we been so fully satisfied that their doings were so very much more extravagant, and mere imposition, as we were that such was the character of the doings at the first Presbyterian church in this village, on Friday evening the 8th inst.

2. In all that we heard said in this meeting,
from the time we entered till we left the house, there was not a single new idea communicated: nothing advanced that was in the least calculated to excite or promote free inquiry, eliciting truth, enlightening the mind, enlarge the understanding, or improve the heart. The Alpha and Omega, the beginning, middle, and end, was terror. Wrath, hell and damnation, was the theme, all directed to one end, viz. to excite the passions of the weak, and awake the fears of the credulous and timid.

3. Its effects were in accordance with the character of the performance. None but weak females were affected by it. (To the honor of the sex a majority of the females in the house kept their seats, without disregarding themselves by going forward in so shameful a transaction.) We saw not a single male in all the group of pretended convicts. Though we have since been informed there was one young man among them, who came down from the gallery; but that he laughed about it the next morning, and remarked that he "only did it to stuff Mr. Lansing." We say "pretended convicts," because we are credibly informed that with many of those who went forward to be prayed for, it was nothing but a pretense; as we are told that many (some say the majority) not of them, and had been for some time, members of one or the other of the Presbyterian churches in this village. And it seems they went forward merely to make a show, and induce others to go and be prayed for.

4. One reason why we believe these transactions and this religious excitement to be purposeless, and to be nothing but imposture, is its total dissimilarity to all and every account we have in the bible of the nature and effects of true religion. The New Testament gives no countenance nor warrant to such proceeding. "Read the Acts of the Apostles, that faithful history of the labors of the primitive preachers of the gospel, and where do you find any account of them threatening their hearers with endless misery, and frightening them out of their senses, to induce them to become religious? In no part of that history.

5. Another reason for believing this to be imposture, is found in the learning, talents and standing of the actors in the scene. Messrs. Lansing and Aikin, not like the illiterate, ignorant instruments often employed in popular excitement, are men of liberal education and naturally good talents; and therefore cannot be, in our estimation, the unknowing and innocent instruments of mischief in society. We know it is a hard accusation to bring against them, and we would to God we knew of any such action on their part; but really it does appear if they must know better—and that their consciences must upbraid them for the truly ridiculous and extravagant follies they practice. The Lord forgive us if we have overrated their talents and learning, and thus ascribed to wicked motives what should be placed to the account of weakness and ignorance. But if, as appearances indicate, they do know better, and if they practice these enthusiastic freaks merely to make proselytes to their creed and add communicants to their churches, without reference to the otherwise pernicious effects on society, the Lord forgive them, and enable community to escape from their snare.

6. Should this revile—as it is erroneously called, (unless it be understood as a revile of fanaticism, bigotry and folly)—continue long, or be extensive in its effects, we predict the sudden downfall in public esteem at least, if not in the esteem of their own churches—of the leaders and movers in its production. We believe, however, there are not combustible materials enough in this village at present to produce a very large fire if the whole were ignited.

7. Could we see a revival of "pure religion, and undefiled before God and the Father," which James says, "is this; to visit the fatherless and widows in their affliction and keep himself unspotted from the world," we would heartily concur and co-operate in endeavoring to make it as extensive and as lasting as possible. But is the revival of which we have spoken above, of this description? Let those who have witnessed it give the answer.

IMPORTANT QUESTION.

Have the Presbyterians in this village renounced Calvinism and embraced the Methodist doctrine?

The reason of asking this question is, that during their present overstrained exertions to get up a revival, Presbyterians are perfectly silent about the decree of God, the doctrines of election and predestination, the saving perverescence of the saints. Not a syllable is uttered about either of those doctrines. On the contrary, all their prayers, and exhortations, and denunciations, are couched in such language as implies their belief that all can be saved if they will, and that all can have a will to be saved; that it all depends on the creature whether he will be saved or damned, and that even the saints themselves are in imminent danger of falling away and finally going to hell—and to hell they must go if they do not take hold soon and get up a revival.

We again put the question:—(will Messrs. Lansing and Aikin answer?)—Have the Presbyterians in this village renounced Calvinism and embraced Methodism?

PRACTICAL.

"A chapter in practical morals some time since occurred, as we understand, of which the following is the argument. Mr. A. and Mr. B. were intimate acquaintances. The former, pressed by pecuniary embarrassments, gave in his testimony at court in a certain case, directly contrary to a statement which he had previously made in private to Mr. B. The latter was alarmed, took his friend aside, endeavored to refresh his memory relative to the facts in the case, which were known to both of them, and respecting which both had been required to testify under oath. Mr. A. after listening to his friend, looked him earnestly in the face, and said:—"You know Mr. B. I am a Universalist!" Mr. B. was thunderstruck, but could say no more.—"Waters Rec."

It will be seen by the above precious morsels, which was first published in the Western Recorder, and thence copied into the Albany Christian Register, that those veracious prints, true to their principles, keep up their old trade of opposing Universalism, for want of argument, with slander and falsehood. The Recorder is notorious for this kind of argument. It need not attempt to prove the statements that it makes, when they first appear, nor to correct them when they are proved to be false; the object being not to elicit and propagulate truth wherever it may be found, but to oppose by all means, fair or foul, what the sage editor is pleased to denounce as heresy. He doubtless supposes—with the papal clergy in the practice of "pious frauds"—that "the end sanctifies the means," and that if the truth will more abundantly through his lie, he is not only perfectly innocent, but even meritorious in promulgating falsehood for the truth's sake.

The above article bears every mark and characteristics of sheer fabrication and falsehood. For we ask any candid person to reflect for one moment on the subject, and ask himself if it is possible for any man professing a belief in any doctrine—we care not what it is—to make use of such an expression as is here ascribed to the Universalist, which amounts to no more nor less than saying, "you know my doctrine leads to perjury and every species of abomination; you know any one professing the belief that I do, can have no conscience, and would as lief forsake himself, or commit murder, or any other atrocious act, as to publish the most benevolent and noble deeds in the world?" Can any rational man believe that a professor of religion of any class would thus talk? We uneasiestingly answer, No. And it is our honest and candid opinion that the writer and publisher of the above article knew it to be a libel on Universalists—knew it to be an absolute falsehood. We know this is a hard accusation to bring against any man; and it may be said we are wanting in charity, to do it. We wish to be charitable; and gladly would we avail ourselves of any circumstance that could be offered in justification of the act, or palliation of the crime of publishing the above scandalous article. But we must confess our inability to discover or imagine any, unless it be found in ignorance and fanaticism of the author. The soul of ignorance may be winked at. And if so, neighbor Hastings must receive a great many winks.

We have had to wink at him, before now, on several occasions: once when he published the false account of the drowned child of the Universalist in Russia; (who, by the bye, happened to be a Presbyterian); and once last fall, when he published the false account of the professor Universalist, and drunkard and liar. We feel disposed now to make Mr. Hastings' teachers a fair and liberal offer in relation to their unfortunate Ugander. If they will prove the above story true, or any thing resembling it, we will cheerfully retract all that we have here said about him, and promise not to wink at him any more.

[For the Magazine and Advocate.]

CORRESPONDENCE.

The following letters—five in number—were not originally designed for publication; but as they embrace some of the principal arguments
employed, both for and against Universalism, and in the language of the respective advocates of the two opposing systems, it has been thought advis-
asable to submit them to the public; which is now done with the hope that they may be instrumental of good, by encouraging free enquire, and eli-
citing truth to the minds of the candid.

LETTER I.

[The Magazine and the Advocate.]

MODESTY.

We have not placed this headed in derision—
for we mean what we say in applying this word to our Orthodox brethren's argument—
for we find they can assume in a modest manner.

Do you wish for proof of this bold assertion—

Do you wish for a revival meeting in the
borough of Marietta, Pennsylvania?

"The Grace," aged about 18 according to the
flesh, but only a few days, according to the spirit.

Do you wish for something for some of your
latest companions, and, of one, a Universalist?

"Aye, do," said one of the Elders of the flock,
need not pray for G., G. (the Universalist),
"because he doesn't believe in it!"

"What did you hear this excellent? If
he intended to call the said J. G. an infidel,
how could he do it modestly? and if it was,
still modesty—wasn't it? We commend his saying.

A. B. G.

[The Magazine and the Advocate.]

DR. ELY.

This divine has just returned to Philadelphia
from a two months tour, in which he has been
collecting funds for the American Sabbath
Church. In one of his Letters, written his friends
while absent, he says, "So far, as I go, it is
my wish to make charitable concerns a CASH
BUSINESS."

The following is a paragraph from one of his
Letters:

"Last night I returned home, having completed
two months of my voluntary agency; during
which time I visited the Congregational Churches
in four places, the Baptist Churches in three
places, the Universalist Churches in ten,
and the Jewish Synagogues in two places.

Some of this money was collected from little
children—some from black washer-women, and
some probably from those who were opulent,
ever had the honesty to pay their debts.

The Dr. follows up the new practice of making
the collection, by the power of orthodox society.

"My expenses for supplying my pulpit from my
agency, and for other necessary things have
amounted to $165. This sum I give to the
United States, to be applied in the interest of
the souls of my late father, the Rev. Zebulon
Ely, of Lebanon Conn. on the list of Life Members,
and to the funds of the Church, to be applied in
the interest of the soul of my deceased daughter,
Ella S. Duf.

"According to the Theological notions of some
people, God would resemble a tyrant, who, having
put out the eyes of the greater part of his slaves,
though it were but for his amusement, would, in
governance, observe their conduct through a trap door,
in order to punish with rigor all those who, while walking about,
should hit against each other; but who would
reward the few whom he had not deprived of sight, for their address in avoiding
to run against their comrades. Such are the ideas
of the persons of our communion who have given us the divinity.

Nothing but the most savage barbarity, the most egregious arrogancy,
or the most unbounded ambition, could have imagined the
disposition of men, for the destruction of God, whom we can offend or blaspheme, there
are not upon earth greater blasphemers than
men, and dare to say, that this same God is a
tyrant, even as enough to delight, during eternity, in the useless torments of his feeble creatures!!"
ROSESY LEAF. OF NATURE.

Is there no God?—Ask the sun
Where'er he is being bad—
The stars, from whence their course begun,
Who them in glory clad.
Ask the moon how she nightly rides—
Through seas of liquid blue;
Old ocean with his leaping tides,
Whence he his virtuous drew.

Is there no God?—Ask yonder bird
That prattles to its mate,
Creation with its thousand herds
That by the water graze.
Is there no God?—Ask of the streams
That fertilize the earth,
And sparkles in the noontide beams
Like things of heavenly birth.

Ask the thunder as it rolls
Along the bending sky,
The lightning flashing from the poles,
The meteor's burning eye.
This is the answer given—
God attests on his throne;
Without our created lives,
He stood and stands alone!

She tells from the hollow deep
And from the crystal sky,
The winds along the heavens that sweep
This publication by.
There is a God whose moving hand
Gave motion, life and joy,
To yonder bright and starry band,
And can as well destroy.

Behold the hills of the field,
They bow their necks to God,
All nature doth her homage yield,
The sea, the fire, the flood,
And can mute nature more wise
Than heaven-descended man?
O lift not so azure skies
Ye know she never can.

For God hath placed within his breast
A soul that ne'er can die;
It spurns time and space and rest,
'Twas made to dwell on high.
The bliss of heaven on that man
And bow the knee to him
Who was ere time its course begun,
When heaven and earth were dim.

PROPOSALS

For publishing the Second Volume (New Series) of the

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

The Publisher of the Evangelical Magazine and Gospel Advocate, grateful for the liberal and constantly increasing patronage that has hitherto been extended to him, confiding in the sincerity of his friends and a liberal public still to sustain his labors and desirous of continuing and still more widely extending the influences and utility of this publication, respectfully notifies his patrons and the public, that the work will be continued another volume, commencing on the first day of January A. D. 1831, with much improvement in its typographical execution and neatness, and with the services of another Editor and his associate—of the first order of talents our connexion affords.

The work—as heretofore—will be devoted principally to the inculcation of the importance of personal and social holiness; to the doctrine of the imparitual benevolence and universal grace of God, and the ultimate holiness and happiness of all his intellectual offspring: To Sermons and Essays, doctrinal, moral and practical: To brief expositions and commentaries on the Scriptures: To religious intelligence—the proceedings of the various associations and societies connected with accounts of the formation of new societies, dedications, installations, &c.: To poetical effusions, hymnical and obituary notices, and miscellaneous matter: And last, but not least, to the determined defence of civil and religious liberty, and the fearless exposure of the secret plots, arts and machinations of those who would stifle the free publication of religious sentiments. It will continue to be a medium of communication among a set of ecclesiastics—men who are bound to be leaders in religion, style themselves orthodox in faith, and use all means to dictate to all others how they shall believe and how they shall act—that there is such a combination in existence, designed to destroy the religious liberties of this land, by bringing us under bondage as cruel as the tyranny of Egypt, or of the Pope, usurp the entire control of the press, the palladium of our liberty, annul the free enterprise of the press, the most valuable privilege of our constitution, and that we must unite Church and State, yet effect to what will be tantamount thereto, the establishment of themselves in power so as to control the lines and officers of government, and to establish an autocratic and arbitrary system of government—pass through the country, under the garb and招牌 of religion, and without the freedom of the press, under the pretense of the soil and its occupation, in order to unite Church and State, yet effect to what is now the public good. (See the various documents of their own, proving these facts, that we have laid before the public, now, and all time to come, in this publication, particularly in Nos. 23 and 45.)

One of the exposures of secret arts, plots and conspiracies against the religious liberties of the country, and their dangerous castigation, by this ambitious and designing originators, we shall devote a suitable share of our columns and labors, while at the same time we shall treat all of whatever type or kind, however widely they may differ from us in speculative opinions, who have reason to believe are honest and virtuous men, and friends to religious freedom—with kindness and respect.

While we view the doctrines of the infinite patience and endless cruelty of God—the unending continuance of sin, misery and his own suffering—as forming no part of gospel truth; as false to both the Deity and the principles of the true religion, and to the same time as ungodly and wicked; however widely they may differ from us in speculative opinions, who have reason to believe are honest and virtuous men, and friends to religious freedom—these are kindness and respect.

The price of this paper is low for the quantity of matter it contains, its form convenient, and its interest and utility, we are determined by unremitting exertions on our part (the Lord willing) to be so far increased as to render it a most useful and necessary publication in our country. It is hoped that both of our present agents and subscribers will use their best endeavors to promote the sale of this paper, and that they will be satisfied with the publication of the last volume.

This is one of the papers which the editor and publisher have the honor of publishing. It is one of the most useful and necessary publications in our country, and it is hoped that both of our present agents and subscribers will use their best endeavors to promote the sale of this paper, and that they will be satisfied with the publication of the last volume.

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COMMUNICATIONS.

[For the Magazine and Advocate.]

CORRESPONDENCE.

(Continued from page 387.)

LETTER II.

Napoli, Oct. 23, 1829.

Dear Brother—I received your letter by my companion, and am glad to know that you feel interested in my happiness. You say you wrote with that "friendly zeal of which every Christian ought to be possessed." As to myself I would not wish to say that I have as much zeal as I would desire. But I trust it is my endeavor to seek for it, believing (as I do) that God hears and answers prayer.

You request me to throw off all prejudice so as to fellowship all Christian believers, of whatever name, &c. Now I believe there are many who profess to be "Christian believers" that are as destitute of love to God, and as ignorant of his character, as the beasts which perish; and you know the Bible says, 2 John 9, 10. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not," &c. As to the doctrine of Universalism, I have been driven (by the force of truth) to believe that it is not the doctrine of Christ, nor the doctrine of the Bible. Universalism teaches that the wicked shall be saved. The Bible says, "The wicked shall be turned into hell, with all the nations that forget God." "The soul that sinneth it shall die. Unless he repent and do that which is lawful and right." See Ezekiel 18th and 33d chapters.

As you have requested me to answer some questions, I shall endeavor to comply with your request. First, you ask me if I believe that the Creator is a God of love. I answer, Yes—I believe him to be just such a Being as the scriptures represent. Ex. xxxiv. 6, 7. "Merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." So does He hate sin.

Second, you ask if I believe that God foreknows all things. I answer, I believe His knowledge is perfect—so perfect, that he foresees things to be as they are, and no: as they are, nor never were, nor never will be. Because—"Known unto God are all his works from the beginning," does not prove to my mind that He decreed it should be so, unless it proves that seeing is doing. I believe that when the Lord created man, He saw that man could not be an intelligent being nor capable of either happiness or misery, unless He had a moral agent. I do not believe that God foreordained whatsoever comes to pass—if I did, I would say to you, "whate'er is, is, is right."—But I cannot believe that men act from necessity, I shall ask one question. Can men act any different from what they do act? Suppose you were a school teacher, and one of your scholars should leave his seat, walk across the room, and spit in your face, should you think he could have avoided it? Should he have had his right reason. That man has an ability to act freely, appears to evident to me that it seems as though a child must know it. Then why blame the Almighty for giving man a law, with an ability to keep that law, and call it taking advantage of our ignorance or weakness? Gen. iv. 7. "If thou dost well, shall thou not be accepted? and if thou dost not well, sin lieth at the door."—Thirdly, you ask if I believe that God will deal with men according to the strictest principles of justice. I answer, most certainly. Rom. ii. 6—"Who will render to every man according to his work; to those whom, by patient continuance in well-doing, seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile. But glory, honor, and peace to every man that worketh good, to the Jew first & also to the Gentile: For there is no respect of persons with God." You quote, "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner." Very well—what does this prove? Does it not prove that there are the righteous and the wicked on the earth? I think it agrees with many of Christ's sayings. Luke vi. 22. "Blessed be ye poor, for yours is the kingdom of God." Matthew xxvi. 19—31. You write, "Some men say they have reformed, and some allege that Christ was punished in their stead. Now this is a falsehood. It no where says that Christ was to be punished for the sins of other men." What! are you not mistaken? 1 Cor. xv. 3. "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the scriptures. See also 1 Thess. 5. Luke xxiv. 25. So says St. Paul to his brethren.

But you say, if God foresaw what would be the final condition of every man, their creation must be a curse and not the effect of love. I answer, not if He saw that through His grace all men might become holy. Again you say, I may say God condemns men on the principle of justice; and then you ask, if justice opposes goodness. Now I would ask you, in what does goodness consist? Does goodness consist in clearing the guilty? Does not goodness consist in justice and truth as well? God, the Bible says, "Ye will not—and (not I will not)—but ye will not come unto me that ye might have life." "This is the condemnation, (hearken,) that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 19. "For every one that doeth evil, hateth the light, neither com-
eth to the light lest his deeds should be reproved." Now I have endeavored, in my way, to answer some of your queries, and I conclude you will see by my writing that I am not a Universalist... Well, brother, I am not... I was raised to see why the goodness of God any more secures our future holiness and happiness, than it does our present holiness and happiness. Does it? If it does not, then look at facts. Are all men holy and happy in this life? Do you believe that Christ and his apostles were teachers of Universal salvation? If you say yes—then why was it not plainly and unequivocally taught by them? Why do his hearers so frequently ask such questions as this? "Lord are there few that be saved?" and why did He not plainly tell them that all would be saved?" "Lord are there none?" He gave no intimation that all would be saved; but answered, "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in and shall not be able." He then declares that the door will be shut— and that the workers of iniquity shall be excluded, while he pronounces the sentence, "Depart from me, all ye workers of iniquity!" and then adds, "there shall be weeping and gnashing of teeth." My God—can men—rational and intelligent men—who read the Bible, believe in the doctrine of Universal salvation? Are they sincere? O, that God, who now upholds our mortal frames, may lead us in the way of life everlasting; that in this life we may have our fruit unto holiness, and when death (which is the work of the devil) shall come, it may have no more power over us, than to break that cord which holds us from unsullied light and glory!

Give my love to my friends, and tell them I am a Methodist; and however humiliating or disgusting the name may sound to them, my affection for them has not diminished. We are in usual health.

Your friend and brother,

Harvey Parmele.

Charles Hammond.

To Sibyl, my sister.—Did you ever experience religion? Was it all a fiction, and caused by a heated imagination? If there was any reality in it, be careful, dear sister, lest in some more trying moment, you should lament and say, "this wicked hand has offended."

H. Parmele.

LETTER III.

Royalton, Dec. 19, 1829.

Dear Brother—I received your letter the 12th inst., which I read with all the pleasure, and introduced entirely a new method of defending the endless continuance of sin. I have carefully examined it, and from the scriptural quotations you have adduced, should conclude our difference in sentiment was nothing but from the interpretation you have expressed in other parts against "the restitution of all things." I am led to make a brief reply to the objections contained in your letter.

You say "as to the doctrine of Universalism, I have been driven by the force of truth to believe it is not a doctrine of Christ nor the Bible." Next come your objections, or what you consider "the force of truth." Firstly, "Universalism teaches that the wicked shall be saved." Here Universalism is charged as not being a doctrine of Christ, because it saves the wicked, or sinners.—Now did Paul tell the truth when he said, 1 Tim. 15, and ii. 3, 4. "This is a faithful saying, and worthy of all acceptance, that Jesus came into the world to save sinners, of whom I am chief. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth." The charge you have made, against the glorious doctrine of Jesus, was anciently made to him by the Scribes and Pharisees. See Luke v. 30, 31, 32. "But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering, said unto them, They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." Now you object to Universalism because it teaches exactly what you and every good man prays may be true; that is, that all shall come to the knowledge of the truth and be saved. This is either true or false: if false, why do you pray for it? If you wish falsehood to be truth, and truth falsehood? Are your desires more holy and just than God's? or will be suffer his desires to remain forever unsatisfied? See Isa. xlv. 10, lii. 11. "My counsel shall stand, and I will do all my pleasure. He shall turn the soul of his soul and be satisfied." Will justice ever be satisfied if it demands a penalty that can never be executed? And if it is never satisfied, will the pleasure of the Lord ever be done? For we are informed that the Lord has "no pleasure in the death of the wicked; but that they should turn and live." Ezek. xxxiii. 11. You next refer me to Ps. ix. 17, and Ezek. xviii. 20. "The wicked shall be turned into hell," &c. "The soul that sinareth, it shall die." These no doubt you introduce as conclusive against the "restoration of all things," but I would inform you that they form an essential article of my faith. I do not believe that any man is saved from that punishment which the justice of God requires. We are no where informed in the scriptures of divine truth, that faith and repentance will save a person from the just punishment due to his sins: but we are expressly informed that God will "by no means clear the guilty." "He that doth wrong, SHALL receive for the wrong which he hath done; and there is no respect of persons." Ex. xxxix. 7. Col. iii. 25. I wish you to understand me: I believe that all mankind will be saved from sin, I also believe that when all mankind are saved from sin, when they, or do any thing, contrary to the justice of God, nor man require them to be punished any longer. After quoting those passages which positively declare that the wicked shall not go unpunished, you, as if wishing to arrest the sentence, say, "unless they repent," &c. That is, if they will repent and do that which is lawful and right, they shall not be turned into hell—they shall not die. Now I believe the wicked shall surely die: there is no escape from the punishment due to their sins. God says, Gen. ii. 17. "In the day thou eatest thereof (not some thousand years hence) thou shalt surely (not if here) die." Compare this with Gen. iii. 14. "And the serpent said unto the woman, thou shalt not surely die."—Here the serpent held forth the same idea which is held by many in this age. And now see how soon after they were persuaded they could escape punishment, they greedily eat of the forbidden fruit. I, for one, do not wish to hoist the floodgates of iniquity and leave room for the prostitution of our most holy religion and of every principle of justice, honor and humanity, by such gross departures from truth, reason and common sense.

You next refer to a sentiment of Pope's, "Whatever is, is right." This you say I believe, I have not told you so. I believe a man has no right to steal, murder, and do anything contrary to the will of God. "Love is the fulfilling of the law." You may say as much as you please about the "moral" or "free agency" of man.—I say, once for all, that man has no agency given to him to do any thing that will defeat the object of the mission of Christ Jesus. He has no agency that will injure him. I do not believe that mankind are agents under God to do evil. They are not authorized in the gospel of Jesus Christ, to render "evil for evil." Man has no agency granted him to do as he pleases, if he had, he certainly would not be doing so. Man is accountable, because he transgresses on, or overlaps the agency which is given him.
That man does right and wrong, I believe. That there are righteous and wicked, is truth. But this does not prove that they have any right or agency to be wicked: far from it. This point you dwell much upon. You ask me why I "blame the Almighty for giving man a law with an ability to keep that law, and call it taking advantage of our ignorance or weakness." I reply, that I have made no such charge. The substance of my statement was this: If God, when he created man, knew that he would by his actions, merit or have to suffer endless misery, would his creation be a blessing or a curse? I say if man should have to suffer this misery, his creation would not have been the effect of love. Therefore, it must be a falsehood, for "God is love." I ask you, to be sure, on the hypothesis that endless misery is true, where the justice of God was, in giving man an ability which he foresaw would be an endless evil to him, and which ability he never solicited and never would have accepted if he could have avoided it, knowing (as God knew) that he would have to suffer endless misery by that means.

This is a plain statement of the case: and I now entreat you to answer it consistently, with the strictest principles of justice. I wish you to say nothing about mercy. I am a friend to justice; I think the more we have of it the better. I hope also, when you are about this, that you will show me the justice in having Christ punished instead of the guilty.—Show me if you can, if mercy requires anything contrary to justice. Show me if justice does not recompense man for his sins in the earth, agreeable to scripture.

Prov. xi. 31.

Again, you think I am mistaken because I asserted that Christ was not punished in our stead, and quote 1 Cor. xv. 3, and Isa. lxxii. 5. "For I delivered unto you, first of all, that which I also received; how that Christ died for our sins, according to the scriptures. He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Now I can see nothing in all this that says he was punished in our stead. It says he died for our sins, and was bruised for our iniquities, &c. This I do not deny. I believe he is the propitiation for our sins, and not for ours only, but for the sins of the whole world. I believe that he must do what we must do. That he is not himself a sinner for all. But I do not believe that he died, or gave himself a sinner, or was bruised, to save us from justice, or from merited punishment. What then did he die for? Ans. He died to redeem, to restore, or save us from iniquity, from sin, from unrighteousness, from meriting any punishment, by testifying to the exceeding riches of God's grace and his boundless and unchangeable "goodness which leadeth thee to repentance." See Rom. ii. 4. Thus the propriety of the command, "Love your enemies." Love reforms them. Love is the essence of all true religion. It is the nature of God. But I will, for a moment, grant your doctrine, that Christ died to save us from punishment, that we have merited. What then is the conclusion? Why he died for all; and of course the whole human race will all go unpunished. God is no respecter of persons. Do you think this is a prompt administration of justice? If so, our courts should sanction the precedent, and our legislatures should make immediate provision to have the innocent punished in all cases, instead of the guilty! You quote Luke xvi. 19—31, in order no doubt to prove endless misery. I inform you that I can see no endless misery here; nothing like it. No, neither can you prove from this passage, misery after this natural life. "The rich man died and was buried; and in hell he lifted up his eyes. But are you certain the rich man died a natural death? Are you sure that we shall have tongues, eyes, teeth, and the various organs of this corporal system in another world? The conclusion seems irresistible to me, that tongues, eyes, &c. pertain to this state of existence only; since "flesh and blood cannot inherit the kingdom of heaven."—You may say, hell means misery in a future state of being. I deny that it does, and call on you to prove it. See Ps. lxxvii. 13; and cxvi. 3; and cxvii. 5; also Prov. iii. 16. "He has guests are in heaven and on his right hand. You inform me that you "believe God hears and answers prayer." But do you believe He will answer the rich man's prayer? Do you think he will answer the prayer of Christ, which he uttered when expiring on the cross, for those who crucified the Lord of life and glory? "Father forgive them for they know not what they do." I should be glad to give you my opinion of this rich man, in full; but this sheet will not admit it.

Again, you say "cannot see why the goodness of God any more secures our future holiness and happiness, than it does our present." Well, now supposing that it does not—what then? Why are we confident that it saves from sin in this life; and as goodness is of a saving nature, I can see no good reason why it will not save the remaining some in a future life. Besides, I have yet to learn that, after mankind have put on immortality, they can sin, or suffer the consequences of sin, which is misery. Again, you ask, why did Christ's hearers so frequently enquire, "Lord are there few that be saved?" I grant that there are few saved from sin; but this by no means proves that they never will be. Apply this to your own case. Was you not once a sinner—once an unbeliever? and was this proof positive that you would always remain so? I think not. You say that the Lord gave no intimation that all would be saved. Does the Bible teach that "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him?" Ps. xxvi. 27. Now if you can find a person without a kindred, and one who never had any, he may perhaps be excluded from this promise: but he certainly cannot be on any other condition. See also Is. xxv. 6, 7, 8; and xliv. 22—25; and xxxiv. 10. Acts iii. 21. John iii. 35; and vi. 37, 38, 39. Eph. i. 9, 10, 11. Heb. viii. 11—13. Rev. v. 13; and xii. 4. If these texts do not prove universal salvation, they do not prove anything: neither can it be proved from the Bible more plainly, that any will be saved. You say many shall try, but shall not be able to enter in at the strait gate. This is true. I know of a great many who think that their righteousness will carry them to heaven, while their poor wicked neighbors will be excluded. But I would say unto them, ye cannot enter in at this gate—the door is shut. Here is weeping and gnashing of teeth, because others do not see with their eyes, and hear with their ears. They never can enter in at any other gate than the right; which is the free gate, not of works, lest any man trust in his own Works, which came upon all men unto justification of life. Rom. v. 18. Our Saviour says, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John x. 9.

Thus I have briefly attended to the substance of your letter; and now if I have not opened and exhibited the true and plain statement of facts contained in the Bible, I would heartily thank you to correct me. I fear not to investigate the subject. Investigation is dangerous only to error. My mind is open to conviction. Truth is my object. Please continue the correspondence, brother. Now may the God of peace be with you and your companion in life, illuminate your minds with the glorious and immortal truth, kindle in your hearts, a holy flame of sacred devotion and unchanging affection, that you may be enabled to "deal
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

justly, love mercy, and walk humbly before God"—that you may have eternal life abiding in you, to comfort and console you through this weary pilgrimage of mortality: which may God grant. Yours, in the bonds of the Gospel,

CHARLES HAMMOND.

H. Parmele.

[For the Magazine and Advocate.]

ORTHODOXY ON THE STAGE.

The Pietists among the Orthodox possess a great abhorrence of Theatres, &c., and very often, if not generally, class them, as they do such other things which they consider very vile, very profane, and very demoralizing, with Universalism—that very "head and front" of heresy and infidelity. Now we wish to be understood—we do not intend to declare against the stage, nor yet do we intend to defend it. No; for the present we wash our hands of either—it is under the patronage, and of course under the care also, of Orthodoxy—and as such we have sought to do with it, save to declare the fact; and state the premises on which this declaration is made. Hear it then.

The good city of Lancaster is so hedged around with Orthodoxy, that no public building can be obtained in which Universalism dare be proclaimed—not even the Court House. Of late, a Theatre has been erected, and performances commenced by a company of Comedians. Not knowing of any connexion between Orthodoxy and Theatricals, (saving the exhibition of the Devil and Hell, in Cincinnati, Ohio)—the managers were applied to, for the purpose of ascertaining if the Theatre could be had for Br. Thomas to preach in on his next visit to this country. The answer was—such a use of the house might ruin the Company—the people would no longer visit it, if it should be thus—what? Profaned? desecrated? No!—temporarily converted into a temple for the worship of the Most High and living God, "who is the Saviour of all men." Orthodox having thus taken to the Stage, and made the performances dependant on her votaries for their livelihood, we hope we shall hear no more mock professions of abhorrence—no more awful denunciations of the "histrionic art"—seeing that opposite blades of scissors should not cut each other, but that only which comes between them.

A. B. G.

CLERICAL ASSURANCE.

Some of our Orthodox clergy certainly excel, pre-eminently, in assurance. I know one who quoted, as scripture, to a lady, the celebrated pulpit text, "As the tree falls so shall it lie." She asked for chapter and verse—he repeated the text.

"That is, it says, "if the tree fall to the north or the south, where the tree falls it shall lie"—it is a very common to say, "Yes" (answering the lady) "a little too common in the pulpit—but, as it never finds in the scriptures, it is a shame to those that quote it in that manner."—

Finding himself fairly caught, the rev. gentleman quoted the text again, adding, as an apology, that preachers got into the other way by habit. Her spirit-ed reply was, "Thank God, Universalists, though so often accused of it, have never learned such habits!" Well, reader—will you believe it?—this very man, who stood blushing with shame, and sweating with mortification, before the ministers rebukes and corrections of a comparatively unlearned female—this man—but a few days afterwards—proved himself such a slave to habit, as to quote Exe. xi. 3, in a funeral sermon, thus—

"As the tree falls, so it shall lie; and as death leaves us, so shall we appear at the judgment."—I verily begin to be certain that habit IS A SECOND NATURE!

A. B. G.

THE END SANCTIFIES THE MEANS.

There are some people—very pious and honest people, no doubt—who, in their endeavors to promote what they call religion, seem to act upon the maxim, that the end sanctifies the means, and that it is lawful to do evil that good may come. So desirous are they to make people "religious," which truly interpreted according to the real intention, mean, making them proselytes for their sectarian benefit, that intrigue and deception seem to be regarded as innocent modes of operation. If the result be good, say they, why may not the means of accomplishing it be winked at? Pious frauds, however, lying for the glory of God, and the doing evil that good may come—though these things have been current coin in the Catholic church, and not very uncurrent coin in some Protestant churches—find no sanctity in the word of God, or in the law of moral right, and they ever tend to the subversion of sound principles in Society. It is on the principle just mentioned that some people appear to think that it is safe to preach falsehood rather than truth to the world; as the heathen poets, though they themselves did not believe in Tartarus, thought it was necessary for public morals that the common people should believe it, and therefore continued for it, in the public most strenuously. We have many such men now, who tell us that even if our doctrine be true, it will not answer to preach it; the common people need to believe in a hell of endless misery to keep them honest—as if the Devil were the only personage in existence that had the power of making people believe.

We believe that honesty and truth go together, that truth is always most useful to preach, and the safest to be believed. We will illustrate this point by an Anecdote.

A few years ago, we were acquainted in a place where a very zealous and pious divine, as he was reputed to be—and it would have been deemed blasphemy to doubt his extraordinary piety—in order to get up a revival, predicted that on a given day, not many months then hence, the world would come to an end and the "day of judgment" would take place. Now this was falsehood; the man did not preach the truth; but it answered the purpose for which it was intended, and "the end," in his pious estimation, "justified the means." Many became alarmed; followed his meeting with great anxiety, constancy and devotion; went through the agonies and throes of the new birth; had "regular pains and a safe delivery;" were baptized; joined the church—as the life boat of salvation—and exalted the pious man beyond measure. And thus the preaching of falsehood was blessed, as he would consider it, to the good of souls.

But what was the consequence? The time for the fulfilment of the prediction came. The night preceding was spent in agonizing prayer before God. The next morning, too, contrary to all expectation came; and the stubborn Sun, refusing to extinguish his mighty fires, shone out in more than usual brilliancy and glory on that day! The deceived then became convinced of the deception. They repudiated their prophet; and many of them at length, judging from the impositions in this case, came to the irrational conclusion that all religion was alike deception, and returned again to the world, like a dog to his vomit, taking with them seven other spirits worse than the first.

Pious frauds injure the cause of religion; and thus injure, also, the best interests of mankind. Truth is always safest to be believed, and the most useful to practice.—Ch. Intel.

A PAUSE FOR A REPLY.

A preacher in Arabia, having taken for his text the portion of the Koran "I have called Noah," after twice repeating his text, made a long pause; when an Arab present, thinking he was waiting for an answer, exclaimed, "If Noah will not come call somebody else."
NOTICE.

Br. S. R. Smith will preach at the Forge in
Marshall, the fourth Sunday in this month.

NOTICE TO PATRONS.

It is an unpleasant necessity that obliges us
to again call on subscribers who are in arrears,
especially those who owe for one, two or more
volumes, to "pay me that thou owest.

Those who owe for former volumes, who have
never paid us a single farthing, and of whom (liv-
ing as a distance as most of them do) we can
know nothing—whether they are valuable or
worthless subscribers—except by their prompt-
ness or remissness in paying, we do hope will let
us hear from them immediately, by sending us
what of all things will be most acceptable from
them—a little cash.

We shall be obliged to strike from our list the
names of many such, and take immediate mea-
ures, (which may not be quite as acceptable to
them,) for collecting what is our due, unless we
hear from them in the right way previous to the
first of January next.

Let no one think to excuse his negligence by
pleading that he has had no convenient opportu-
nity of sending us payment. For the same reason
that conveys this paper to them will convey their
pay to us, if it is properly enclosed and safely de-
posited in the Post Office. Neither let any one
excuse himself by saying he could not procure a
bill of the exact amount he owed, because no bills
of a less denomination than $5 are in circulation
among them. Nor, gentlemen, just think of the
following things: You have neighbors—some of
them take this paper, or some of them might be
prevented on to take and pay for it. If you do
not owe quite $5, just find another subscriber
who owes some, or one who will take the paper
and pay in advance, and so send us that amount.
Or if this cannot be done, send us a five dollar bill
for yourself; and whatever it pays more than for
the present, or for past and present, shall be plac-
ed to your credit in advance for another year.
We have trusted you, without knowing any thing
about you; just reciprocate favors and trust a lit-
tle. You shall not be cheated—you shall, in
time, have full weight and measure dealt out to
you. Our store house of interesting matter for
the public is not yet exhausted—it is but just
opened. Besides all this, there is a new store house, in
addition to the former, to be opened for your
benefit on the first of January, and its goods will
be most valuable articles. Come then, we say,
show your generosity—you have shown what you
call your liberality, by subscribing—now show us
your generosity, you that are able, and let those
that are not able to prove their generosity, show
us their justice and honesty by paying arrears.
Five dollars will just pay for the current volume of
the Magazine and Advocate, and for the two
preceding volumes of the Magazine.

We always prefer payment in advance, especi-
ally from distant subscribers, who are strangers
to us; and certainly it is altogether better for
them, as they save 50 cents on each volume by
paying in advance, and they thus introduce them-

ings to us as good patrons in the very outset of
our intercourse.

We have received a little tract, sent us by a
friend, with a request that we have noticed, entitled
"Fourteen Reasons why I am not a Universalist." It
was written probably by some silly, brainless or
thodox man or child, with the view to overthrow
Universalism. It bears no resemblance either
to truth, argument or common sense, and is wholly
unworthy of the least notice. If the orthodox
wish to put down Universalism or to have their
productions even noticed by us, let them produce
something that bears at least the semblance of
argument, and not burden the public with such
sickly attempts as this little tract. Should we
bear a person assert that the sun emitted no light,
and assign as a reason or good evidence of the
correctness of the statement, that as he was to-
tally blind and could not see it, therefore there
would be no light in the sun, his argument would
be as conclusive and entitled to as much consid-
eration as the silly little thing before us.

ILLUSTRATION OF SCRIPTURE.

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

This language of the Psalmist is often quoted
by our orthodox brethren to prove the doctrine
of hell monuments, and with a view of opposing or
confuting the benevolent doctrine of Universal
salvation. Before, however, they can successfully
and properly urge it for this purpose, they ought
to prove that Hell means a place of endless mis-
ery, (which they have never yet been able to do,) and
to suit their views, they should show the text
ought to read thus: "Some of the wicked, may,
and doubtless will, be turned into hell, and many
nations that forget God, unless they repent and
get religion." But unfortunately for them, they
can find no similar reading in the Bible, nor
can they prove from this or any other text the
doctrine of endless misery for a part of the human
body.

But let us allow, for the sake of the argument,
that the word Hell here signifies endless damnation—
what will the text prove? Why, it will
prove, the doctrine of universal, endless damnation?
"The wicked (a noun of general and universal
application to all that bear that character) SHALL
(not may if they don't repent, but shall) be
turned into hell, and ALL (not a part, but emphatical-
ly all) the nations that forget God." Now how
many of the human family may we consider wick-
ed? How many have forgotten God? Let the
scriptures answer: "The Lord looked down from
heaven upon the children of men, to see if
there were any that did understand and seek God.
They are ALL gone aside; they are all together
become filthy; there is none that doeth good; no
NOT ONE. If we say we have no sin we de-
ceive ourselves;" for "there is not a just man
that liveth and is perfect not." Now recollect all
the wicked—\textit{all the nations that forget God, shall
be turned into hell; and (with the orthodox defini-
tion of hell) if it does not prove universal, endless
damnation, it proves nothing of God, and the divine
timely is idle.}

We of our orthodox brethren allow this? No; for they will say all these
wicked shall be turned into hell; if they don't re-
pent. But the text does not allow any such con-
dition. There are no licensing provisions in it. It is
positive and unconditional. — "The wicked shall
be turned into hell, and all the nations that forget
God.

And it has been proved that all are sin-
ners—there are none exempt from its contamination:
of course, all must go to hell.

But let us enquire for a different and the true
definition of the word hell. The Hebrew Shodh, and
the Greek Hades, translated hell, literally sig-
ify the grave or the state of the dead, whether good
or bad. Jacob said he would go down to Sodom
(hell) to his son mourning. Job prayed that he
might be hid in sheol (hell), meaning doubtless,
the grave. But figuratively the word sheol signifies
darkness, remorse of conscience, mental misery.

The latter meaning is undoubtedly the sense
in which the Psalmist used the word where he
says, "the pains of hell get hold on me;" and al-
so where he says, "thou hast delivered my soul
from the lowest hell;" likewise of Jonah when he
says, "out of the belly of hell cried I, and thou
heardst my voice." And this is undoubtedly the
meaning of the word hell in the text we are now
considering. The wicked shall suffer remorse of conscience and mental
misery; all the nations that forget God shall be
punished for their sins—shall suffer judgments in proportion to their iniquities, for there is no peace
to the wicked sith God. They are like the true
blessed sea when it cannot rest. Thus we conceive
they are all we are authorised to understand by the text.

SEMINARY OF LEARNING.

Our readers will recollect we published an ar-
ticle a few weeks since on the subject of a semi-
inary of learning for the benefit of Universalists.
We are happy to see the following article from
the Christian Intelligence, that a meeting has
been held in Maine, to take the subject into con-
sideration; and that active measures are sli-
born being taken to carry into effect this desirable ob-
ject. We would say to Universalists in the state of New-
York, "Go ye and do likewise."

MEETING AT WESTBROOK.

At a Meeting of a number of the citizens of
Maine, held pursuant to notice, in the Union
List Chapel in Westbrook, on the 27th Oct., 1830
for the purpose of devising measures to estab-
lish a literary school to be supported by Universalists
in this state and in others, and by all liber-
ous Christians who may be so disposed, wherein the
minor and higher branches of education will be
brought, the house being called to order by Capt.
Thomas Seal, the meeting was organized by
appointing Dan Read, Esq. of Lewiston, Chair
man, and Daniel Winslow, of Portland, Sec-
retary.

On motion of Mr. Reese, a committee was cho-
osen to draw up resolutions relating to our pres-
ent objects, to be presented to this meeting.

The committee consisting of Mr. Birch, Mr.
J. Hunt, Capt. Tibb. Seal, Mr. Mosse Quimby
Esq. and Mr. Reese—having retired to attend to their duty, returned and reported
following Resolutions, which were adopted.

1. Resolved, That the state of the public in this section of our country, and of existing literary institutions, requires the establishment of an additional literary school, in whose teachers liberality of sentiment shall be so far prevalent, as to form no check upon the religious opinions of such persons as may be admitted, and to which the higher as well as the minor branches of educational utility shall be taught.

2. Resolved, as our fixed and steady purpose, That this institution shall be of the above character, offering upon terms not to be violated, protection and decent respect to the religious sentiments of all orders of Christians who may patronize the school.

3. Resolved, That, for many important and convincing reasons, we deem it essential to the liberal part of the public, that the required literary school be under the guidance, patronage and care of the Universalist denomination of this state, and of others, who may be disposed to unite with us in the prosecution of our object.

4. Resolved, therefore, That we will make every reasonable exertion to carry into successful operation this proposed school, and use our influence for its establishment.

5. Resolved, That as we wish to fix upon a territorial center, in order to accommodate our western brethren in Massachusetts, Vermont, &c., who may wish to join in this laudable object, and render the school respectable, flourishing and useful, this institution shall be located in the town of Westbrook, at the place known by the name of Stevens' Plains.

6. Resolved, That this institution be designated by the title of the Westbrook Seminary.

7. Resolved, That a committee of eleven be raised to draft a Constitution expressing the government of this institution, to be exhibited to the next Legislature, and petition for an act of incorporation.

8. Resolved, That there be a committee of eleven raised to draft a Constitution expressing the government of this institution, to be exhibited to the next Legislature, and petition for an act of incorporation.

9. Resolved, That as soon as possible, after obtaining the act to incorporate, the above committee shall begin organizing the corporation, that the public may be fully and impartially informed of the design, laws, government and principles of the institution, that every patron, friend and foe, may act and speak standingly.

A nominating committee, consisting of Moses Quimby, Esq., Jonathan Smith, Capt. Thomas Seab, Dan Read, Esq., and W. L. Bees, being appointed to designate the persons to compose the committee provided for in the 8th Resolution, reported the following, who were unanimously accepted.

Mr. Daniel Winslow, do.
Mr. Nathan Nutter, do.
Francis J. Smith, do.
William Slemmon, Esq. Westbrook.
Moses Quimby, Esq., do.
Hon. Judge Joseph Willey, do.
Rev. Wm. A. Drew, Augusta.
Dr. G. W. Tinker, Pembroke.
Dr. Alfred Pierce, Greene.

The meeting then proceeded to appoint a committee of five, to solicit subscriptions and donations to purchase, erect, and furnish the school, and to report it to the Legislature in Washington, with directions that it be added to the above committee, and to which the original committee shall be added, and that the same be published in the newspapers; and that the corresponding selectmen and town clerk of the town of Westbrook be appointed to constitute the same.

Capt. James Rackliff, do.
Rev. Wm. A. Drew, Augusta.
Capt. Thomas Seab, Westbrook.
Mr. Joseph Nutter, do.

Voted, That the doing of this meeting be published in the Christian Intelligencer.

Adjourned without day.

DAN READ, Chairman.
Daniel Winslow, Secretary.

ANOTHER CONVERSION IN THE MIN.

Rev. H. F. Staunton, late of the Methodist connection, has recently embraced and commenced preaching the doctrine of universal salvation. In a letter to Mr. B. Bell, editor of the Watchman and Repository, he writes as follows:

"After much study and reflection I have at length decided in my own mind, that God is our Father, Friend and Saviour of all men, and that the appointed agent of the salvation of the world is that which the Apostle Paul and other apostles preached it, or that it was said to be taught by the mouth of all God's holy prophets since the world began."

"And now what have I to fear? What shame or reproach can come upon me for following their example? I have no reason to doubt that that which I have done shall prove right, and that I shall therefore revere the zeal in preaching the gospel, which, in my strength of my God, I have zealously engaged in the cause of the 'faith once delivered to the saints.'"

To the Editor of the Magazine and Advocate.

Utica, Nov. 10, 1830.

Rev. D. Skinner.—I send you a number of a paper printed in Boston, called the "Anti Universalist," that contains a gross and unpreached attack, not only on myself as Post Master, but upon the whole body of Universalists. You may think the paper too degraded in character to deserve attention from any one. It is no doubt a stigma upon the cause of religion; but as I have excited its angry vituperation against a sect to which I do not belong, (although for many of its misrepresentations, I would maintain the sincerest respect,) you will not consider it an impertinent or unimportant subject; you will therefore feel that it is not to be treated with levity, and that you have a right to protect your character and that of your correspondent, Mr. Skinner, from the censures of the "Anti Universalist;" and my attention was called to this fact by the paper, which is a scurrilous and low bred article in relation to my office. I then wrote to Mr. Skinner, requesting him to write to the paper, and if he could not get it otherwise, I would write a public letter; and perhaps it would better become me at this time to disregard its false accusations altogether. But the paper claims the character of a religious journal, and is even taken by some respectable individuals here; and it is therefore proper, and from that point of view, that I do not consider it, that I should not write to this "Anti Universalist;" and I have decided to do so, and I have been doing it, and I have been answered by the paper, and I have been treated with the most unbridled insolence. I wrote to Mr. Skinner, and I was told that it was a d—d scurrilous thing, c. & c. by a young Universalist clerk in the office, who is, if we recollect rightly, the son of Mr. Skinner, the Universalist clergyman in Utica, who is likewise editor of the Universalist paper there. Now the fact is, that all papers for our Utica subscribers go in a bundle together, and if one gets there, all do. Such is the villainous management of Universalist Post Office people. Nor is this the only instance of letters from various places where Universalists have taken management in Post offices, that our subscribers have difficulty in getting their papers, and that when they do they have them torn to pieces, and subjected to taunts and ancer from those who deliver them. We caution those Post Office villains to beware hereafter, or they may get reversed. Indeed, the Utica Post Office finder may look out for breakers for what they have already done. We will see if prejudice and malice are to be excused officially. Universalists will yet learn, that the Post Office of this Republic are not to be Universalist chapels, and that those public establishments are not the places whence to thunder forth their anathemas against the Anti Universalist.—Anti Universalist.

REMARKS.

We ask pardon of our readers for introducing to their notice the above article, from so vile and filthy a source as the Anti Universalist. For the character of the paper alone is sufficient warrant that its statements are false. An apology for this notice however, will be found in the fact that the paper is patronized by some individuals in this town, who claim to some degree of respectability, and who certainly ought to be ashamed to patronise so vile a journal, and which is to slander a respectable denomination of christians, and all who will not unite with equal civility upon the Universalist and Presbyterian, the Churchman and Baptist, the Infidel and Christian of every denomination; to take the same care of their papers, to deliver them all when they are delivered to the office. I shall keep sending and sending and sending after his paper, and I have been told that none had arrived in this office at all on Tuesday, when Mr. Skinner had accumulated in the Post Office, they were handed out to him, under a pretense that they had all arrived at once. Another subscriber, after a delay of forty days, received repeated requests for his paper, and was told that the paper had been received in the Post Office, but he could not get it otherwise; I would even make a joke about it. This produced the desired effect. He shortly after received his paper, and he had not been so correct in his duties, or in his care in delivering his paper, as to receive some insult, and was told that it had actually arrived there, declared in the Post Office, that he would have his paper, and that if he could not get it otherwise, he would write a public letter to the Universalist paper there. Now the fact is, that all papers for our Utica subscribers go in a bundle together, and if one gets there, all do. Such is the villainous management of Universalist Post Office people. Nor is this the only instance of letters from various places where Universalists have taken management in Post offices, that our subscribers have difficulty in getting their papers, and that when they do they have them torn to pieces, and subjected to taunts and ancer from those who deliver them. We caution those Post Office villains to beware hereafter, or they may get reversed. Indeed, the Utica Post Office finder may look out for breakers for what they have already done. We will see if prejudice and malice are to be excused officially. Universalists will yet learn, that the Post Office of this Republic are not to be Universalist chapels, and that those public establishments are not the places whence to thunder forth their anathemas against the Anti Universalist.—Anti Universalist.
with its editor in their proscription. This circumstance is only an apology, and the only reason assigned by Mr. Dauy, the respectable and worthy Postmaster, for giving it notice at all. It is scarcely necessary for us to add that so far as we can know the facts, the character of both is of the best. Also; so far as we can learn, so far from the “Editor of the Universalist paper” in Utica, having a son employed in the Post office, he has no son employed. If the article in question be, as I suppose, of the same species, it would have been entirely out of character for that paper, and would probably have occasioned the loss of some subscribers.

To the Editor of the Magazine and Advocate.
Mr. Skinner—Should you think that the following line of conduct on the part of general newspapers, and particularly one of sufficient circulation to render it worthy of being presented to the readers of the Magazine and Advocate, you will confer a favor by, sometimes, giving it an inserted line or two, &c.

Lisle, N. Y.

JASON.

RETORT COURTEOUS.

The circumstances which occasioned the writing of the following letter, are these: Mr. D. T. of Lisle, in the course of a correspondence with Mr. E. T. of Gates, on the subject of Universalism, inquired of the editor of the latter an epistle written in that peculiar style which bigotry dictates, denouncing his sentiments as the devil’s doctrine, warning him to flee from such a dangerous subject, and advising him to submit to the arguments which the former had adduced. And as if the denunciations of one were not sufficient, a friend of the said E. T. supposed to be a well-educated clergyman, favored him with a communication also, the substance of which follows:

“I am a stranger to you, but not to your sentiments; I am enabled by the liberty to write to you, to advise you for your good. I once endeavored to pacify my conscience by trying to believe Universalism, but I found the doctrine to be a sickly dream. I conclude that you have embraced this system with due consideration, but I hope you will yet come to the light, that you will not be offended by my reproofs,” &c. [He also directed one argument (if I may so call it) against the doctrine, amounting to this: “All men do not receive the gospel, consequently there is no evidence that all men will be saved.”]

Then, after a series of exhortations and solemn warnings, took his leave by subscribing himself “A Christian.”

As a set-off to the above, and moreover for the “Antithetic” mode, a friend to D. T. addressed to E. T. the following:

“Sir—I am a stranger to you, but not to your sentiments; that is, if I can judge rightly what they are from a late letter of yours to D. T. &c. He is a valued friend of mine, and I, after reading your epistle, obtained leave to write a few lines with him to you for your good. The opposition which you manifest, to the doctrine of a common salvation is so by no means surprising as I have been of that number myself; but I confess that I can not understand the manner in which you have arrived at it. I bear such record that they have given ground in abundance, but not that which is according to knowledge.”

The doctrine, as a number of people have found, is founded on an idea of a higher being than any created being, of a disinterested and eternally happy state, in a world that is the same as shall be a perfect society.

I conclude from your writing, that you came into the possession of your belief by being seduced to a pious way of thinking, and that you have had it confirmed by being frightened into what some call religion; so that when any thing is advanced concerning the happiness of the benefits, it is in the same situation as a child in a haunted room that does not look around for fear he shall see some strange sight.

Is it not possible that some surprising the Universalist should write in so positive and abrupt a manner as I have in the above? If so, for Universalists, as a sect, are noted for their readiness in giving a reason for the hope that is in them, and for adhering to so singular a system, and reason in answering the objections of their opponents. Know, then, that the above was written in imitation of the style of thy friend, in the same spirit, and for the same purpose. If I have opposed D. T. he will most probably read this, I wished to present him (not to say thyself) with a mirror that he may see how such a mode of treatment can be of use to him and of use to all who would be the objects of beneficial friendly reproofs. And I would just whisper in the ear of thy friend, and (and, too, mayest thou) that I wishes to convince Universalists that they are in the wrong, and that the result in the prospect of undeserved success till such times as he shall descend from the high hill of indiff-}

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Sacred Lyre.

[For the Magazine and Advocate.]

ON THE DEATH OF AN INFANT.

By his uncle.

Sleep on, sweet infant, now you cannot sleep—
Thy father weeps for thee in vain;
The tears flow down thy mother’s cheek, Her tortured breast is filled with pain.

Thy heart that used to thrill so warm, In death’s embrace doth cease to beat; And every vital spark is gone.

No friend on earth could give relief!

How beauteous was that gentle form, Enam’d upon thy infant breast; How oft I kiss’d thy cheek so warm, Where an angel love had read its nest!

Sleep on, sweet babe, for thou canst sleep, Malignity may raise its dread alarm; Angels in charge thy soul shall keep, And friends of Heil can’t do thee harm.

German Platta, 1530.

J. R. P.

[From the Christian Intelligencer.]

Dr. Ely’s Style. ELY.

Dr. Ely is a singular man. The Christian Mirror of the 30th ult. said of him, that “if a thought enters his mind which he does not proclaim to all the world, it is because he has not time to write it down, and commit it to the press.” The orthodox consider him a “lanky vessel”—no “mason”—and are terriﬁed that he should unwittingly expose their plots. We are glad he is orthodox, and that he yet lives.—God grant him a long life. Undoubtedly, he has already expressed the anti-republican and anti-christian designs of his party; and if he should succeed in whispering him into the faces, or confining him in prison, he may yet tell out all their secrets. One such man is worth every thing. His imprudence may yet become a blessing to us, for if a stranger should read, ‘He is a real ge the whole bugle,’ ‘Salt river roarer,’ and hesitates not to fall, pull me up, upon his nearest neighbor. All our readers have heard of Rev. W. L. McCulla,—the same that gave battle to Mr. Kneeland. In Dr. Ely’s late Philadelphia, the Dr. thus describes his friend McCulla.

As for you, Mr. McCulla, I say now, that were I engaged in mortal combat with a bloody foe, who should aim at my heart a drawn sword, I would like you, from the heroism of your spirit, in preference to any other man of your inches and bodily strength, to stand by me, and aid in my defence. I feel assured, moreover, that you are sincere in your professions, and would in truth be the standard of martyrdom, for Christ’s sake, than shun it. I think you would subject your neck to the block in defence of the least horn and title of Calvinistic orthodoxy, whether that title is really important or not. In pugnacious theology you excel every divine of my acquaintance, and Kneeland, the arch universalist and fatalist, you routed from his hideous haunts and tormentor, from the indiscipline of your zeal, and the length of your speeches, by which you tire the patience of your best friends, it is true, “that if I had a good cause, and wished to have it ruined, I would get you to plead it.” You are admirable at hard smoking; but you have learned how to make peace, and secure advantage from your battles. E. S. ELY.

Yes, McCulla is valiant in defence (not of the gospel but) of the least “horn of” “Calvinistic orthodoxy.” That is a source of delight to be sure. Br. Whittemore, commenting on “Pugilistic theology,” inquires: “What kind of theology is this?” He is right in supposing it so, as they met at Wethersford where the Frenson Gymnast took their stations, with clenched fists and holy wrath on the pulpits stairs. There was pugilistic theology in Gorham, too, a few weeks since. We gave an account of it a week before last.—This is the prevailing theology with those who cannot sustain themselves by argument and fair play.

LOUIS PHILIP L.—We hear of an incense which does honor to the present king of France. While residing in Philadelphia, he received cavilities from the late Mr. Wiliams and Surgo, who addressed one of his daughters without success. A grandson of Mr. Willing being in Paris during the late events, Louis Philip not only received this letter, but the Palace Royal his residence, where he now constitutes one of the members of the family.—W. Y. Mercator John.

Proclamation.

By Eneas T. Throop, Lieutenant Governor of the State of New York, administering the government there.

WHEREAS the wisdom of man is but a small light, shining around his footstool, showing the path and mark that are near, while all beyond is obscured in darkness, manifesting our dependence upon a God of infinite wisdom, the Creator and Guide of all things. To this end, and in the interest of the safety and well-being of all classes of our citizens, and the protection of property, we hereby appoint and set apart this day, the ninth day of December next, and recommend its observance throughout this state, in religious exercises on the Lord’s day, to the end of the year, that we may continue our signal favor to the people of this state, and these United States, during the past year: and especially, for having given to us fruitful and healthful seasons, to the comfort and nourishment of our bodies; for having continued in us exercises for the general diffusion of knowledge, whereby we are saved from the bigotry, fanaticism and cruel persecutions for opinion’s sake, which have, in other less enlightened times and countries have drenched the soil of patriotism and religion with the blood of human sacrifices; for having protected us from foreign wars and intestine commotions; and as friends of the human race, we thank Him, for the signal manifestations of his mercy towards the oppressed people of other nations, by enlightening the eyes of the blind, and opening the ears of the deaf, and inspiring them with a will to repress them in the spirit of mercy and forbearance. Finally, let us, devoutly as we should give thanks to God, be determined, that as in these past years we shall continue to us and to all men, the beneficent dispensations of his providence.

Given under our hand, and the privy seal, the 1st day of November, A.D. 1830.

E. T. Throop.

Married.

At Madison, on the evening of the 4th inst. by Rev. John Freeman, Mr. CHARLES CURTIS, to Miss LUCINDA HITCHCOCK.

At Fairfield, on the 4th inst. by Rev. Geo. Messinger, Col. ANSON FORSTER, to Miss LYDIA TOWN.

Died.

At Manchester, Oneida co. on Sunday, 14th inst. Miss Eliza Fixley, aged 19 years. In the sudden death of this excellent young woman, her surviving parents, her relatives, and friends have sustained an irreparable loss, which was amiable and beloved in life—and is deeply lamented in death.

The conditions of the gospel were tendered to the numerous, and an unusually large congregation of sympathizing friends and neighbors, on the day afternoon, from Luke viii. 53, by Br. S. R. Smith.


Just received and for sale by D. Skinner, at his dwelling house on Corneila street, directly south of Hart & Pond’s Foundery, the following books:

1. Streeter’s New Universalist Hymn Book. $6 per doz. or 80 cents single.

2. Ballou’s Notes on the Faculties (a few copies only) full bound, $8.50 per doz.

3. Ballou’s First Inquiry (a few only) in boards, $1.50 per doz.

4. Ballou’s Second Inquiry—in boards, $1.00 per doz.

5. Ballou’s Letter’s to Hudson—in boards, $1.00 per doz.

6. Ballou’s Reply to Dr. Allen’s Lecture on Unitarianism— full bound, $1.00.


N. W. Roe.—No. 1 Sunday Schools, $2.00 each.


This Paper is published weekly, on Saturdays, by DOLPHUS SKINNER, Editor and Proprietor.

Terms.—To Mail and Office Subscribers, $1.00 per annum, in advance, or $2, if not paid within three months from date of subscription. No subscription received for less than one year. Unless the money has paid in advance, and no paper discontinued till all arrears are paid in full, the subscriber is at the discretion of the Publisher. Agents, or others, who distribute copies, are entitled to the ninth, gratis. All communications in respect to the Editor, must be post-paid, or free.

To Village and Country Dealers, who receive their papers by Carrier, $2.00 per annum, payable half-yearly in advance.
THE PREACHER.

SERMON—NO. 24.

BY REV. MENZIES RAYNER.

II. KINGS v. 12.—"If the prophet bid thee do some good thing, wouldst thou not have done it? How much rather then, when he saith unto thee, 'Take and be well?'

This was the expostulation of the servants of Naaman, the Syrian, with their master, when he refused to comply with the direction of Elisha the prophet for the cure of his leprosy.

This Naaman was captain, (or general) of the host of the king of Syria, and very highly esteemed by his master, because by him the Lord had given Deliverance unto Syria. He was also a mighty man in valor, a man of great courage and bravery; but he was sorely afflicted with a leprosy—a most loathsome and painful disease, and generally thought incurable. The history states, that "the Syrians had gone out by companies, and had brought away capture out of the land of Israel, a little maid, and she waited on Naaman's wife." This Hebrew captive, seeing her master so grievously afflicted, expressed to her mistress a wish that he were with the prophet who was in Samaria, for (said she) "he would recover him of his leprosy."

Incidents, apparently the most trifling, are often employed, or overruled by the providence of God, to accomplish the most important and salutary purposes.

The suggestion of this little Hebrew captive induced the Syrian chief to try the skill of an Israelitish prophet, for the cure of his incurable disease.

Benhadad, the king of Syria, being anxious for the recovery of this distinguished captain of his host, proposed to write a letter to the King of Israel, by way of introduction, which he accordingly did; and Naaman departed, taking with him ten talents of silver, six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, the purport of which is thus stated: "Now when this letter is come unto thee, behold I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy."

When the king of Israel had read the letter, he rent his clothes, and said, "Am I God, to kill, and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore, (said he) consider, I pray you, and see how he seeketh a quarrel against me?"

Jehoram was king of Israel at this time; between whom and Benhadad, and their respective governments, there had been frequent disturbances, wars, and deprivations; and Jehoram considered this letter only as an insidious introduction to renewed hostilities. Elisha the prophet being made acquainted with the purport of the above communication, and the effect it had upon the king, sent to him, enquiring the occasion of his being so disturbed at the letter he had received, & the request contained in it, and directed him to send the Syrian leper to him; "And he shall know, (says he) that there is a prophet in Israel."

Accordingly Naaman with his chariots and his train presented himself at the door of the house of Elisha, and Elisha sent a messenger unto him, saying, go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean."

The direction of the prophet but ill agreed with the ideas which Naaman had formed of the manner in which his cure would be effected. The process appeared to him too simple and easy to be effectual, or at all salutary in his case.

He had already anticipated in his imagination the manner in which the prophet would proceed—and the ceremonies and incantations he would employ. "Beloved, (said he) I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." Manik'i'd are wonderfully fond of the marvellous. Even in matters of religion, pomp and show, and mystery, are preferred to what is plain, and simple and rational; and especially if any thing extraordinary is to be effected, they look for an extraordinary exhibition of means and circumstances. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? (said the disgusted Syrian.) May not I wash in them and be clean?" If merely washing or dipping in a river, will cure the leprosy, where is the use of my journey,—and of what consequence is such a simple prescription from your boasted prophet of Israel? I'll consult him no further; nor pay any attention to his ignorant, and insulting direction—"So he turned and went away in a rage."

His servants however, came near and attempted to reason the case with him. They begged him to consider how cheerfully he would have submitted to some difficult or painful operation, or some tedious process to obtain a cure, had the prophet directed it; why then should he refuse to try the experiment, when the thing was so simple and easy? "If the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, when he saith unto thee, wash and be clean?"

This expostulation of the servants softened the rage of their master, and so far lowered the haughty tone of his mind, that he consented to make the experiment, as the prophet had directed, and which, according to his word, resulted in a perfect cure. "Then he went down, (says the history,) and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again, like unto the flesh of a little child, and he was clean."

The Jewish dispensation was not destitute of clear and decided evidences of its divine institution although the Jewish nation, in many instances, ungratefully revolted from the Lord, and from their covenant engagements to him, as his peculiar people, and are therefore often charged with disobedience and rebellion: yet God was pleased to continue to them the peculiar tokens of his favor. A succession of prophets was rais-
ed up and continued to them; who were not only divinely inspired to instruct them in their duty—to forewarn them of dangers, and to predict future events, but were also frequently enuiled with miraculous powers to attest their divine commission; and these powers were not merely employed for the confirmation and benefit of the Jews, but to convince the surrounding nations, who were buried in idolatry, that the God of Israel alone—was the God of the whole earth, and the only true object of religious homage and adoration. Hence, after Naaman the Syrian was cured of his leprosy, he acknowledged his conviction that there was no God in all the earth, but in Israel; and declared his determination henceforth to offer neither burnt offering nor sacrifice unto other Gods, but unto the Lord.

Almost every thing in the old testament, has its resemblance, or its application in the new; and may be improved to the purposes of religious instruction and edification in the christian church.

The history of the Syrian leper, and his extraordinary cure, furnishes a variety of interesting matter, and admirable evangelical application. The bodily disease under which Naaman labored, but too fitily represents the disease, and pollution of sin, with which all mankind are more or less infected, for all have gone out of the way; both Jews and Gentiles are all under sin; "and if we say we have no sin we deceive ourselves."—The law of Moses concerning the leper, was, that he should put a covering upon his lip, and should cry unclean, unclean. This was a confession which, in reference to our numerous defects, and manifest transgressions, we may very justly make and with the penitent publican may each of us well exclaim, "God be merciful to me a sinner."

The disease of iniquity also, like that of an inveterate leprosy, derives no adequate remedy or relief from human prescriptions, or human aid. It sets at utter defiance all the resources of nature and art. A divine power alone is sufficient to check its progress, control its influence, and extirpate the deeply insinuated, and deadly poison. It appears that the Syrian leper had despaired of obtaining relief from any remedies which human skill had discovered; and he expected, if he should be healed by Elisha, it would not be in the ordinary way of medicine, or external applications of any kind, but by the interposition of some invisible power, which the prophet would invoke. "Thought, (said he) he will surely come out to me, and staffed and call the name of the Lord his God," &c.

Like him, we also must be sensible, that our hope is only in the name of the Lord our God. We must desist of obtaining spiritual health and salvation from any other quarter, but the mercy, power and grace of God: which grace we must be content to receive as a free, unpurchased gift. And this is fitly represented in the sequel of this history.

After Naaman was divinely cured of his leprosy, he returned to Elisha, the man of God, and begged him to receive a compensation for the singular favor he had done him.—"Now, therefore, (said he) I pray thee, take a blessing of thy servant." But the prophet said, "As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused." And now let us ask, what can we give to our Master, as a compensation for his favors—"Thy money perish with thee, (said Peter to Simon the Sorcerer) because thou hast thought that the gift of God may be purchased with money.—"The gift of God is eternal life through Jesus Christ our Lord."—His grace, which bringeth salvation to all men, hath appeared; but it is not in any degree ofourselves, it a gift of God: not of works, lest any man should boast.

But it may be enquired, was not Naaman's dipping himself seven times in Jordan, a condition necessary to be complied with by him, in order to his being cured of the leprosy? His cure, therefore, was promised him upon a certain condition. And is not salvation also promised to mankind conditionally? In answer to which, let it be remarked, that the whole business with the Syrian leper was of a temporal nature, and obedience to the direction of the prophet was necessary to his obtaining the desired relief from his troublesome bodily disease. His case was indeed extraordinary, but in allusion to the condition required of him, we may observe, that God has established certain laws and regulations, both in the natural world, and for the moral government of mankind, and has made obedience to his moral government, the necessary condition of our present happiness. The mind of man is so constituted, that there is no peace to the wicked—obedience and rebellion are always accompanied by guilt and condemnation, whilst in obedience to this moral government—and in keeping the commands of God, there is great peace, and an unfailling reward,—confidence towards God, and the testimony of a good conscience. "The fruit of righteousness, (says the prophet) shall be peace, and the effect of righteousness, quietness and assurance forever." But with respect to that condition and eternal life, and many instances of divine favor in this world, they depend wholly upon the purpose, pleasure and grace of God; without any condition on the part of man.—Thus the Jewish nation was chosen to be God's peculiar and covenant people, above all the nations of the earth, but it was not on account of any thing which they did, as the condition of such distinguished favor. Thus Moses says to them, "The Lord did not set his love upon you nor choose you because you were more in number than any people,"—"not for thy righteousness or for the uprightness of thine heart—but because the Lord loved you,—and because he would keep the oath which he had sworn unto your fathers." That is, because it was his purpose, and the good pleasure of his will, which he had before declared to Abraham, &c.

So again, with respect to the Gospel revelation; what had we done, or what had any of the nations in Christendom done, the performance of which was proposed to them as a condition of obtaining the privileges and blessings of the Gospel communicated to them, whilst other nations still remain destitute of them, and in heathen darkness and idolatry? The Apostle answers the question, and resolves the whole into the free mercy and grace of God. He says, "For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that, the kindness and love of God our Saviour toward man, was not by works of righteousness which we have done, but according to his mercy he saved us, (delivered us from our former state of ignorance and idolatry,) by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour: that being justified by his grace we should be made heirs according to the hope of eternal life." Here we see the Apostles declares, that the kindness and love of God our Saviour towards men, manifested in and by the Gospel, has not been revealed to us, (or any people,) on account of any conditional works of righteousness which we, or they have done, but is solely of the divine love and mercy.

Indeed with respect to the idea of a conditional salvation, we may go further back, and enquire what was required on the part of a man as a condition of his redemption by Jesus Christ? The question might as well be asked, what was
required of man as a condition of his creation, or to induce the Almighty to give him existence? The one depended as entirely upon God's sovereign will and pleasure as the other. Hence it is said of Christ, that he was verily foreordained before the foundation of the world, and to that the apostle says, "Whom God chose before the foundation of the world," and the salvation of mankind is wholly ascribed to God's eternal purpose and grace.—Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. As it was therefore entire of God's purpose, and the good pleasure of his will, that man was redeemed, without any condition on his part; so his eternal salvation depends on the same purpose. If God originally purposed and designed the salvation of the human race, it is unreasonable, it is even absurd to suppose that he would suspend that salvation upon any conditions, or contingencies which might render his original purpose void; and which he foresaw would frustrate it with respect to a large proportion, or any part of mankind.

When therefore, it is contended that salvation depends upon the performance of certain conditions, those conditions must be so limited as to be within the original purpose of God concerning men's final destiny, and not inconsistent with it in a single instance. Of course those conditions must only be temporary; and can only effect the condition and the happiness of mankind in this world. With these necessary restrictions, we are willing to admit that salvation, that is, present deliverance from the guilt and power of sin, and consequent peace and joy, and hope like an anchor to the soul, is a salvation conditional, being the result of a godly sorrow working repentance to salvation, not to be repented of; and of a faith which worketh by love, and purifies the heart. In this view, God, who is the Saviour of all men, is specially so of them that believe. Who with a lively faith embrace the gospel of the grace of God, which proclaims peace and good will to men. Thus believing, they enter into rest,—and to those who are thus in Christ Jesus, who walk not after the flesh, but after the Spirit, there is no condemnation; being justified by faith, they have peace with God, through our Lord Jesus Christ. In this sense, such, accompanied by love, and producing obedience, is the condition of salvation, that is of a present salvation, and of all the consolation, and confidence and joy, which it brings to the mind.

Thus, as Naaman's dipping in Jordan was the condition of his being cleansed of his leprosy, so faith in the Gospel, a realizing sense of its ample provisions, and cheerful obedience to its mild and rational dictates, form, together, the condition of our present salvation, of our deliverance from the spirit of bondage and fear—and of our receiving that spirit of adoption, whereby we cry, Abba, Father.

In this view we may well call on sinners to repent and believe the Gospel, and upon believers, to build themselves up in their most holy faith,—looking for the mercy of our Lord Jesus Christ unto eternal life.

And in this view also, we may very justly be solicitous that the Gospel may be preached to the heathen, and to all the nations of the earth: not that they may be saved from endless wrath. But of their Maker, (a motive commonly urged with great vehemence,) for to this they were never made liable,—of this they never were in any danger. Not to enable God to love them, for this he already does; nor to induce him to be merciful to them, for this he already is: and neither of them,—his love nor his mercy toward them—can be increased or diminished. But we may, as Christians, properly wish them the light and advantages of the Gospel revelation, to deliver them from their present ignorance, superstition, and idolatry; to exalt them as rational beings, in their understandings, their characters, their enjoyments, and their hopes, through the knowledge of God, and of Jesus our Lord. That they may be delivered from their crimes and their guilt, which prevail among them, and cover them like an invertebrate leprosy,—that they may wash and be clean; not in the rivers of Damascus, nor in the waters of Jordan, but in the laver of regeneration which the Gospel has provided,—that river, the streams whereof shall make glad the city of God, the dwelling place of the spiritual tabernacle of the Most High.

If the prophet had bid thee do some great thing wouldst thou not have done it? How much rather then when he saith unto thee, wash and be clean? Our subject suggests to our consideration the plainness and simplicity of the christian system of religion, and of the duties and services which it enjoins. Mankind are fond of parade and show, even in what relates to the most sacred of all concerns, the offering of religious homage and adoration to Almighty God. Ostentation and pomp, costly statues, temples, and decorations, with a great variety of external and imposing ceremonies, constituted in many instances the worship of the ancient heathen Idolators; and of which the religious rites and services of the Jews were by no means destitute—The apostle speaking of their worldly sanctity, (so he calls it) and of the services pertaining to it, says it was a figure for the time then present, which, (says he,) "stood only in meats and drinks, and divers washings, and carnal ordinances;" and he remarks, that they were imposed on them until the time of reformation, alluding doubtless to the Gospel dispensation.

That in the christian church, there has been and still is too much of a worldly sanctity,—too much ostentation and outward show, and too many unauthorized and useless traditions and ceremonies, there can be little doubt. Christianity countenances no pharisism, and displays no indications of the same. In its services should be plain, simple and solemn, in accordance with its fundamental doctrines, which are few, and easy to be understood; the whole of which are in substance comprehended in the love of our Maker, and of our fellow men, predicated upon the love of God to us, and to all mankind. These principles and duties are so plain and natural, so agreeable to the dictates of reason, and so easy of comprehension, that mankind are not satisfied with them; they want something more abstruse, mysterious and wonderful. Such were the views and feelings of the Syrian Leper. He thought the prophet would come out, and exhibit some strange magical manoeuvres, wave his hand in mysterious ceremony over him, and receive the leper. But when he received the simple direction to go and dip himself seven times in Jordan, he was highly offended,—lost all respect for the man of God, and turned and went away in a rage. If the prophet had bid him do some great thing, and at a great expense, he would doubtless have done it; but merely to wash in Jordan, was for him too simple a remedy. Happy for him, his servants less tenacious of ceremony and parade than himself, prevailed on him to try the simple expedient; and you have already heard the result,—The leper was cleansed and made whole.

Well, we have prophets or divines in our day, who appear to be of the opinion, that people must do some great thing. They tell them they must subscribe to Bible, Trust, Missioury and Temperance literature. In great many instances of religious meetings; contribute liberally of their cash for the conversion of the heathen, and all this and a great deal more, for what? Why, to appear...
the wrath of God, and rescue both their own souls and the souls of others from his eternal vengeance. Now this is indeed doing, or attempting to do some great thing. And with this, many appear to be highly pleased, and think it the only way to be delivered from the leprosy of sin, and the damnation of hell.

But if they meet with a prophet, or preacher, who simply tells them to wash and be clean; to go to the fountain of Gospel grace, opened for sin and uncleanliness—to believe in the Lamb of God who taketh away the sin of the world—to believe that their Maker loved them from the beginning; that he still loves them, and that he always will love them; and who tells them that a sense of his great goodness, and his infinitely benevolent designs, will tend, more than all other motives and considerations to lead them to love him; and 'to love all mankind as his children, and their brethren—Ah, say they, this is making religion too small a matter; this is too easy a way of getting to heaven. So they turn and go away in a rage.

But thank God, the rage of many towards this doctrine of universal love and good will, is fast abating, and they are more disposed to listen, (as Naaman did to his servants,) to the reasons advanced in favor of the plain, simple and obvious doctrine of God's impartial grace, and everlasting love.

My brethren, may we all learn to distinguish between truth and error, and between show and substance; and in this fountain, opened in the house of David, and displayed in the Gospel covenant, guilt and polluted as we are, may we all wash and be clean.—Amen.

[A FIRM UNIVERSALIST.]

It is too common for our opponents to attempt disproving that God "is a good unto all," by their own experience of our faith. I have one or two anecdotes of this kind, to add to the number now extant. During a recent attempted revival in Marietta, a vociferating preacher made several demonstrations on Universalism. The following, which closed the series, actually convinced a majority of the congregation with—laughter. We give the matter, and would, too, that our pen could impart the manner. "Yes! my friends, I was a Universalist once, and didn't believe in a hell and a devil, but, think God I didn't believe their doctrine, the whole time I was one!!!"

A few days after the foregoing, another clergyman met a female member of the sect which "is everywhere spoken against," and forced her into a controversy.

One of his arguments was experience—He had been a firm believer in Universalism and found it would not do, &c. &c. She replied also on the same point of experience. She had been a believer in orthodox, and found it would not do. She then named the anecdote before related, and said she had generally found converts from Universalism, to be exactly of the kind that preacher was. He hemmed in confusion, and stammered out—"Why—you see—I was a Universalist, exactly in the way all professors of that doctrine are—I tried—and I tried to believe it—I read the Bible over and over to believe it—but I still had my doubts of it, as all have. If I could have added to the Bible, there the nation hath declared that will go to heaven after death, I could have believed it!!!" Her reply was, that she now was a Universalist, and had been a believer in orthodoxism, and had been a woman in orthodoxy, and she had been in the former—and could she have found one passage in the Bible, which said the wicked of this world were to be punished endlessly in the next, she had never changed. The Rev. gentleman, finding a "Raelond always ready for his Olive," quit relating experiences.

A. B. G.

[For the Magazine and Advocate.]

SOULS ENDANGERED BY CHARITY.

An orthodox negro preacher in speaking from "what is a man profited, if he shall gain the whole world, and lose his own soul?" mentioned, among other things, that many lost their souls by being too charitable. Seeing the congregation astonished beyond measure at his saying, he emphatically repeated it; and then proceeded to explain his meaning. "Many people," said he, "attend meeting, hear the sermon, and when it is over, they proceed to divide it out among the congregation. "This part was for this man"—"that part was for that woman"—"such denunciations for such persons," and so, continued the shrewd African, "they are too charitable, they give the whole sermon and keep none for themselves!!!"

"You laugh—his well; the tale applied May make you laugh on other side."

Look at the believers in endless misery—see how calm and composed they are, while their preacher is pouring down on the congregation the melting lava of God's wrath, and describing the terrific scenes of that lake, whose bounds are marked with unutterable horrors, and whose area is covered with unending sin and despair! Do they believe what he says? Can they believe and remain so cool—so placid—so composed? Oh, yes, they believe it—but, not for themselves. Bless God, I have connected with them need such things, further than to believe in them—for others! Kind and charitable souls, they give away their preacher's sermon, fast as it distils in hissing drops from his lips, to the poor, needy sinners—the destitute heretics and infidels, who (poor souls!) have no wrath of God—no endless hell, and no semi-allmighty devil! How kind! How charitable! We hope they may not suffer by their generosity. Reader, whosoever you may be, when you hear a sermon, take it all to yourself. If there are any portions of it that you do not like—that you cannot receive—throw them away!—yes—throw them away! let those pick them up that need them; but do not give, as a gift, to another, that which you would not receive as a gift for yourself. If you give gifts, let them be such as are worthy of acceptance. But, not to be too charitable, I will keep the remainder of my advice for myself.

A. B. G.

[For the Magazine and Advocate.]

DR. GEORGE DE BENNEVILLE.

While at Reading, (Pa.) attending the semi-annual session of the New York and Philadelphia Association of Universalists, it was my happy lot to become acquainted with many members of the Keim family, lineal descendants of the great and good man whose name is so justly revered. In this amiable family is exemplified the effects of Universalism—for this sentiment has been handed down even to the present rising generation, being the fifth in succession from the venerable doctor. (For a brief sketc of Dr. De Benneville's life, I refer the reader to Br. Whittemore's Modern History of Universalism, pp. 335—340.)

From them I was enabled to glean several circumstances connected with the Doctor's labors, which I had never before heard, and particularly that some descendants of his hearers in Berks and the neighboring counties, yet held to the faith promulgated by him, although connected with other churches, and that they are to this day called, by way of derision, "Benevilllism" or "Beneville's people."

The following stanzas were composed by Dr. De Benneville a short time previous to his death, fair copies made out by his own hand, and presented to his children. The one from which I copied, is carefully preserved in a frame. I offer it for publication, as a fair expression of his opinions, and as a curiosity, being probably the only piece of his composti
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

TO CORRESPONDENTS.

"A. C.," "D. II.," and "Fl.," are received, and shall be attended to soon.

APPOINTMENTS.

Br. John Freeman will preach in Nelson, on the first Sunday in December next.

Br. W. Bullock will preach at Cedarville, on the third Sunday in December.

Br. W. Ballard will preach in this village on the 2d Sunday in December, in exchange with the Editor, who will preach at Saugus village on that day.

DEDICATIONS.

On Wednesday 17 inst. the Union meeting house, lately erected in Salisbury, Herkimer co. by the Universalists, Presbyterians and Baptists, was solemnly dedicated to the worship of Almighty God. The following was the order of services on the occasion:


The house was filled to overflowing during the dedicatory services, and the most devoted attention was paid, and the most lively interest manifested. The meeting house is a neat and beautiful edifice, built of wood, well proportioned, with a handsome steeple, and a gallery upon three sides. It is pleasantly situated, about two miles east of the 4 Corners, at a place called Centreville. Though the house belongs to different denominations, a good degree of union exists, and the greatest friendship and harmony was apparent in the dedicatory services. There is another Union House larger than this, now building at the corners, owned by Universalists and Baptists, which will be completed probably during the winter.

Br. Geo. Messinger is now laboring with good success to the Universalist Society in Salisbury. May the Lord continue to bless his labors and give prosperity to the society to which he preaches, and brotherly love and charity to the inhabitants of the town of all denominations.

The Universalist Meeting House lately erected in Chester-Hill, N. H., was dedicated to the purposes of religious worship, on Wednesday, the 12th ult. Sermon by Br. Warren Skinner, of Cavernsbury, Vt. from 1 Tim. iv. 8. Br. Matthew H. Smith of Guilford, Vt. assisted in the services of the occasion.

The Universalist Meeting House in Gray, Me., was dedicated to the worship of God on the 10th ult. Sermon by Br. B. B. Murray from Ps. xxxvii. 7. 8. Other services by Br. J. Woodman and W. I. Roe.

We learn by the Sentinel and Star in the West that the Universalist church in Cynthiana, Ky., was set apart to the purposes of divine worship on Sunday, the 12th ult. The house was built by one individual by the name of A. Broadwell, who for his liberality is deserving of the highest praise.

A two days meeting was held on the occasion, and six discourses preached by Universalist ministers in that vicinity.

INTERESTING TO EDITORS.

A case has lately been decided in New-York, in favor of the New-York Sentinel, against Lee, Powell & Co., wherein the principle was confirmed, that persons receiving a newspaper without ordering it disconnected, are liable, in all cases, for the payment of the same. This decision is important to Editors and Publishers, and we hope will have a salutary tendency among that class of persons who readily make use of the property and labors of others without being willing to pay for the same.

UNIVERSALIST EXPOSITOR—NO. 3.

We have not had time fully to peruse this number since its reception. The three first articles contained in it we have however examined, and find them fully to sustain the high and interesting character which the work so uniformly maintains.

The following are the Contents of the No.

ARTICLE XVI. Dr. Chauncey's charges against the Orthodox, embracing a review of these charges and of Professor Stuart's letter to the Dr.

ART. XVII. The Scriptural doctrine of Punishment and Forgiveness.


ART. XIX. Dr. Chauncey's representation of the Orthodox notion of Atonement, as noticed by Professor Stuart.


The greatest sinner in Utica.

The inhabitants of this place have long been in doubt concerning who the greatest sinner in it might be. They have long been satisfied there were many and great sinners here; but who was the worst they could not certainly tell, till the culprit confessed the whole truth. When a criminal, charged with a thorough treason, pleads guilty and confesses the crime to be his, he is considered satisfactory evidence and an end of all doubt and controversy. Well reader, who do you suppose it is who has confessed himself the greatest sinner, the worst man in Utica?—Be astonished 0 ye inhabitants of Utica! it is no other than Doctor D. C. LAMING!

We understand the learned D. D. who confesses himself the greatest sinner—the worst man in Utica, prays often, and long for the devil's presence, and his poor deluded followers. Query 1. Which is the worst, the devil's presence, or the greatest sinner and worst man in Utica? Query 2. Are not the prayers of the wicked an abomination to the Lord?

The shamful and scandalous attack upon Universalists, in the Western Recorder of this week, shall be attended to in our next.

NEW PETITIONS TO CONGRESS.

We perceive by the Orthodox papers, that the "Christian party in politics," are going to renew their petitions to Congress on the subject of Sunday Mails again, at the approaching session of that body. The watch-word has been given by their leaders, and the Western Recorder in this village, which being a little dog, barks as nearly like the big dogs as possible, has reiterated the cry this week. Let the friends of civil and religious freedom prepare themselves for the coming contest, and calculate on reasonably getting remonstrances against the contemplated encroachments on their rights. We shall be found on our post at that time, the Lord willing.

For the Magazine and Advocate.

SWEDEBORGIANISM.

Rev. D. Skinner—Sir, it was not without regret that I read in your paper of the 18th instant at the close of your description of an extraordinary meeting at the First Presbyterian Church in Utica on Friday evening last, the following sermon: "Thus far it ended, and the crowd rushed out of the house; many of them, doubting whether the Lord had evidently been a work powerfully in that meeting, but many more believing that the Lord had nothing more to do with the business, than he had with the visions and revelations of Emmanuel Swedenborg, the impostor of Jemima Wilkinson, or the post war and rise of the American aborigines." From which it appears evident to me, that your opinions are far from the popular notion of "Dreamery," &c. From a careful examination of his several writings, it is well known to those who have thus examined, that there is not the least shadow of similarity between the religious tenets enunciated in those writings and those of Jemima Wilkinson and others with which they are too often classed. If you have been acquainted with any genuine writings of those doctrines, I wi
tare to say you have found them as quiet and orderly Christians as any in the community; and were you to give the writings of Swedenborg a careful and unprejudiced examination, you would probably make a fair report, and one altogether more favourable than the common

If you publish the above, you will oblige one who wishes and endeavors to "fellow peace with all men," yet professes to be regardless of its unpopularity.

A SWEDENBORGIAN.

New-York Mills, 18th Nov. 1830.

REMARKS.

A 'Swedeborgian' is entirely mistaken if he supposes, by the manner in which we spoke of Emanuel Swedenborg, that we meant to represent him as equally culpable with Jemima Wilkinson, or that by any implication it could be inferred from what we said, that we supposed his followers were not "quiet and orderly Christians as any in the community." We spoke of three distinct persons, or classes, each differing from the other: viz. 1. the visionary, 2. the known impostor, and 3. those distinguished for their native rudeness; with neither of which we supposed the Lord had anything to do, or especially with their exercises alluded to. We believe there is a vast difference in the respect due, or the estimation in which Jemima Wilkinson and Emanuel Swedenborg should be held. While it is almost universally believed that the former was a designing impostor, it is almost as universally believed that the latter was a noble man, learned in science, amiable in life, and sincere in his belief; but at the same time a visionary in his religious notions, and the innocent dupe of the romancers of his own imagination. We are very little acquainted with his writings, and his doctrines his followers hold, as laid down in the "Halycon Luminary" and other works of that denomination; enough however to satisfy us that his ideas of the personal appearance and revelation of God to him, of the last judgment having taken place in the year 1757, from which era is to be dated the second advent of Christ, and the establishment of a new christian church, and of the doctrine of correspondence, &c. &c. are visionary romances, and will be so viewed by all enlightened people except Swedeborgians. We do not, however, deny, but cheerfully grant, and firmly believe that there are many amiable and worthy members of community among the followers of Emanuel Swedenborg; and we would by no means wish to deprive them of their good name.

[For the Magazine and Advocate.]

CORRESPONDENCE.

(Continued from page 371.)

LETTER IV.

"How forcible are right words! but what doth your arguing reprove?"—Job vii: 25.

Napoli, March 24th, 1830.

Dear Brother—In your letter of Dec. 19th, and we were glad to hear that our friends were well. I am sorry, however, that you misunderstood me (if indeed you did) in my former letter, in stating my reasons for not believing Universalism. I stated that Universalism teaches that the wicked shall be saved. By the wicked would be understood the impenitent, such as are not righteous, and such as die in their sins.
If your doctrine be true, it can do me no good to believe it, I shall as certainly be saved as I believed it. Reverse the case—if your doctrine be true, it can do me no good to believe it; and disbelieving it may damn you forever. If Universalism be not true, it ruins and deceives multitudes of immortal beings. It deceives with false assurances of peace, those who should be convinced, and deceives them by leading them down to the chambers of death, eternal death, as the unsuspecting sheep are led to the slaughter-house by the shepherd, and thus this seductive delusion, and leads them to the brink of an awful precipice, and at the moment which Universalism has told them shall bring them in the toils of God, plunges them into the vortex of eternal despair. For “except ye repent ye shall all likewise perish.” Without holiness, no man shall see the Lord: “He that believeth not shall be damned.” Will these sayings ever become falsehoods?

With respect, your friend and well-wisher,

HARRET FARMER.

(Reply in our next.)

THE TRAVELLER EMBARRASSED.

AN ALLEGORY. BY W. WILD.

Philemon had before infancy resided at a great distance from his father's residence—Agathus, had, however, abundantly supplied every want, and furnished him with every thing that could promote his happiness; and it was with a deep conviction of the goodness and excellence of his father's character that Philemon set out to seek his mansion. From the letters which he had received from Agathus during his distant sojourn, he had understood that the road was strait and plain, in-somuch that “the wayfaring man, although a fool, could not err therein,” it was therefore not surprising, he reached a place where not less than twenty roads, bearing as many different ways appeared before him.

At the entrance of each road stood a hut, having the appearance of a toll-house, and at every door stood a man, apparently on the lookout for travellers. Most of these men were extremely fat, one of them had a potbelly.

“Who leads a good life, is sure to live well,”

and they were chiefly arrayed in black.

Before Philemon could determine which of these gentlemen he should apply to for relief from the entanglements of the roads, he thought it desirable to ascertain the diversity of the roads occasioned—the whole of them had left their doors and surrounded the traveller, importing the importance of his being at the mansion of Agathus.

“I seek my father's house,” replied Philemon,

“which is the road I must take; for there are many.”

He had awkwardly spoken the last word, when a score of voices loudly vortexed, “This way—this way—this way”—each one pointing to one road; nor were their efforts confined to this: one seized the traveller by the arm; another took him by the button,—while others turned importantly at his skirts.

Philemon found himself in a very grievous dilemma amongst these disagreeing doctors. Whose advice was most worthy of attention, and who was the man whose number and diversity of the roads occasioned—the whole of them had left their doors and surrounded the traveller, importing the importance of his being at the mansion of Agathus.

“I seek my father's house,” said he, “I certainly feel greatly interested in you, when you tell me that I should not go out of my way—” I thank you gentlemen, one and all, for your kind intentions; but if some of you undertook to conduct me to the right road, I must be greatly indebted to you. It must be evident I cannot take more than one road—I should of course prefer the most direct.”

The scene of noisy conflict and contention was again renewed, and with increasing fury—This re-sounded from every throat; and withal they commenced a fresh struggle for the young man's perdition, each one endeavoring to lead him to the devil—object of it. With such violence did they tug and pull him—some to the right—some to the left—some back again. All that he began to fear, he should be actually divided amongst them. As this was an event for which he had no great wish—however disposed to oblige such contradictories, he made a violent effort and for a moment disengaged himself from them all.

They now began to abuse each other, with much provocation; and did with the eager ardor of a man of science, and his father's house—if indeed he ever reached it by that road.

After listening thereto, we dispute for some time the party of the two factions, and the young man, said he, “If you cannot inform me which is the right road, perhaps you can tell me what are the same roads?”

A short pause ensued; and the fat men in black answered as follows: “Your father, young man, made but one road; the rest were made by Diabolus in black; in this explanation all the rest, with one exception, concurred. The dissentient, was evidently not one of the orthodox phylacto-men. He had not joined in the previous vociferations, nor had he attempted to take the young man’s side; but we have had no new roads made by Diabolus.”

“Son of the great and benevolent Agathus,” said the stranger, “I am very glad of this assurance, and, as it is not the truth which these men have declared unto you. They are so far right, indeed, that your father made but one road to his mansion; but the young traveller, that last speaker was no other than an agent of Diabolus, employed by him to lead astray and delude innocent and defenseless souls, and this sudden unanimity Philemon began to hope that he should at last gain something in the shape of certain information.

“Your son, gentlemen,” said he, “be not perfectly agreed that Diabolus made all the roads but one now, if you can settle among yourselves which is the road he did not take—it might enable me to reach my father's mansion.”

But alas! he had again thrown the apple of discord among them. They could not concur in the condemnation of their own road; but there the agreement ended—for each asserted his own to be that one. Vexation and abuse again prevailed.

“Here it is!”—“There it is!”—“Mine's the right road!”—“Follow me!” echoed from all quarters; to which were added certain other expressions of a more astonishing import: such as “Beware of the Great Gulf!”—“Take heed of the Burning Lake!”—“Beware of the Beware of Eternal Torments—Brimstone and Fire!”

A cluster of ominous warnings excited the curiosity of Philemon, and as soon as the fat men in black brawled themselves into a corner, Philemon determined to pay some attention to the motions of the one who was the most summarily subduced, and of one of them he spoke as follows:

“You father young man, the great and good Agathus, has been so good as to lead me to this crossroads, which might thereby be much embarrassed in their search for his mansion, by the number and diversity of the roads which Diabolus has made—in his infinite goodness he has placed a fiery gulf at the end of every road but the one which leads to his mansion. To any of his agents you are so kind as to entrust, they will, in their cases of fall, they must remain there for ever—burning but unconsumed—in the most exquisite torments which fire and brimstone can inflict. Shut out from the presence of their parent, the smoke of their torment ascends to ever—satisfy the inexorable justice of his infinite mercy.” [At this the fat men in black (more unanimous) cried out, one and all “Amen!”]

“Liar!” exclaimed the indignant Philosopher—

for all the son rode within him, at this charge of injustice and cruelty against his parent—"Liar" it is a monster—a cruel monster you describe, and not my pa it!—He is merciful—He is just

—in him his children live and move, and have their being; he has promised never-ending happiness to all his children—he could not do them his own eternal torments! Ye are blasphemers—

—character, and deserve a juste of the worse torments to which, you assure a parent could consign his children for ever—Now I say ye are false men!"

The fat men fell to arguing about to leave the astonished group, when the person who had previously incurred the displeasure of the fat men was indicating his father’s character again addressed him:

“Son of the Wise and Good Father,” said he, “Your indignation and disbelief at what we have heard are not more honorable to your family feelings than due to the character of your parent. He has provided no eternal torments for his children—no burning gulf—no fire and brimstone tortures. The false ways of these men might lead you astray, and be the source of much misery to you—but they cannot lead you beyond the bounds of your father's love—beyond the sphere of his power. In his mansion of peace and love, and never-ending felicity, all his children will at last meet—

“Now wanderer lost: One family in heaven!”

“Yea! yea!” exclaimed Philosopher, “you have described my father. My heart, which revolted at the monster these men described, acknowledged the picture you have drawn. You shall be my guide.”

“At this all the fat men in black set up a deafening shout of "Fire and Brimstone!" expressing their horror, and turning up their hands and eyes in commiseration and horror. Yet there was something in the conclusion of the father's declaration which declared that they were inwardly conscientious for his loss, with the belief that he must inevitably have his portion in that place where hope never cometh—Gospel Herald.”

The gospel is “good tidings of great joy to all people;” Calvinism is sad tidings of great lamentation to all who believe it.

NOTICE.

Those friends who have as yet omitted to remit pay for the Ancient and Modern Histories of Universalism, and also for Dr. Smith's Essays and Letters, which they have purchased of the undersigned, will confer a favor by doing so, as early as convenient.

S. R. SMITH.

NOTICE.

The subscribers for the "Herald of Salvation," published in Philadelphia, who have not yet found time to conform to the request of the proprietors of forwarding the amount of their subscription to

S. R. SMITH of Clinton, or PITT MORSE of Watertown, N. Y.
SAVED LEAGUE.

Br. Skinner—I accidentally found the following in a scrap of paper much soiled, and by
reading it, they discovered to me sentiments which I should like to see preserved on a page of
your useful paper. Happy, three happy would it be for millions of souls, would they seriously
reason on the following queries, and earnestly and
prayerfully attend to the voice of scripture and
conscience for an answer, rather than orthodox
creeds and superstition notions.

[From a London paper.]

THE LOVE OF GOD.
Will heaven's King forever frown,
Forever pour his vengeance down,
Upon the creatures he has made,
For whom he hath the ransom paid?

Whilst happy spirits sing above,
The wonders of the Saviour's love,
Shall others, doomed to endless pain,
Forever sigh, yea sigh in vain?

If so, how shall the Saviour see
The travail of his soul, and be
Forever satisfied— if they
Shall never rise to endless day?

If so, how must the kind design
And energy of love Divine,
To save mankind, be overthrown—
If dammed souls forever mourn?

Were not all things to Jews given—
Both things on earth, and things in Heaven;
When first he undertook the plan,
To save the fallen race of man?

What pleasure can to God arise,
Or to the bliss above the skies,
To see to endless pain some part
Of human kind consign'd?

Can boundless mercy cease to flow,
Whilst on the burning plain be low,
His creatures groan beneath their pain,
And never visit them again?

Then there can no proportion be
Between their sin and misery—
For finite crimes, infinite pains—
The thought Jehovah's justice shams.

If all things new created be,
Then all things old shall pass away.
Thus does the word of promise run,
When all shall be in Christ made one.

If grace shall more than sin abound,
Where then shall misery be found?
It cannot be while one remains
Devoted unto endless pains.

That all mankind in Adam died:
This is a truth few believe—
But nothing more plain reveal'd,
And by Almighty promise seal'd,
That all shall in his image shine;
And in his praises all combine.

FEMALE BEAUTY.
From an Essay in the last number of Mrs.
Hale's Ladies' Magazine, on Beauty.
To sum up the whole, the charms that are real-

ly indispensible to being beloved, may be pos-
essed by every one who is not personally, or
mentally, or morally deformed, let us enumerate
them.

Firstly—a eye whether black, blue or grey,
that has the spirit of kindness in its expression.
Secondly—a mouth that is able to say a good
idea, and all sincerely. Its teeth kept as clean
as possible, must be an argument of cleanliness in
future; it must also be very good natured, to
servants and friends that come in unexpectedly
to dinner.

Thirdly—a figure which shall preserve itself,
not by neglecting any of its duties, but by a
good taste, exercise, and the dislike of gross living.
A woman may be fond of almost any pleasure un-
derstood, and of any thing of dressing, and the ta-
table, and toilette.

Fourthly—the art of being happy at home and
making that home the abode of peace.
Where can peace dwell if there is no piety? Those
qualities will save the soul of men, when shallower
perfections enumerated in this article would cease
to charm. A good heart is after all the best be-
autiful.

MARRIED—In Trinity Church, in this village,
on Sunday evening, the 21st inst. by the Rev.
Mr. Dorr, Mr. Richard Huntinton, to Mrs.
Eleanor Jones, all of this place.

At Martin, in the Island of Martinique, on
the 11th September last, William A. Magill, Esq.
formerly of Utica, to Miss Adelle Mondesir,
dughter of Onnier Mondesir, of the former
place.

At New-Hartford, yesterday morning, by the
Rev. Mr. Adams, Mr. Hiram Higbee, to Miss
Frances M. Holmes, all of that place.

On the 18th inst. at Hampton, by Rev. Mr.
Crosby, Mr. John Mason, Esq. of the firm of
Emery & Ray, merchants, to Miss Elizabeth A. Norrell,
daughter of the late captain Robert Norris, all of
that place.

DIED—At his residence, in Howard, Steuben
co. N. Y. on the 29th ult. of a lingering consump-
tion, Abel Ballard, Esq. in the 45th year of his
age. Being extensively known, and numeri-
ously respected, his funeral was attended on the
Sunday following, by a numerous concourse of
people, and placed in the proper sarcophagus on the
occasion, from Numbers xxvii. 10. "Let me die the
date of the righteous; and let my last end be
like his."

The deceased was truly a "righteous man."
For several years, I am told, he was a convert
of Calvinism; but for some four or five years previ-
ous to his death, he had been a firm and consist-
ent believer in "the restitution of all things." For
many months previous to his death, he was
perfectly sensible that his days were numbered,
and a remarkably peaceful mind prevailed.
Yet he was perfectly happy to the last, without the least regret, or appre-

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COMMUNICATIONS.

[For the Magazine and Advocate.]

ENDLESS MISERY—No. II.

Let us now meditate for a moment on the illimitable duration of this unmerciful punishment. The mere pronunciation of a few limited terms, can never give any tolerable idea of the dreadful continuance of its unmeasured torments. Let us then view the poor sinner plunged into the depths of perfect and unmingled misery, the victim of hopeless despair, unpitied and unregarded. Days, and weeks, and months, and years of misery, move slowly over him, and fill up the measure of a century, each tardy moment fraught with pains ineffable. Centuries after centuries complete their revolutions and form the indefinite period of an age; ages following ages roll along in lingering succession, till at length convolved together, ages of ages are produced and multiplied, and as many millions of unmeasured periods accumulated, as there are stars in the sky, leaves on the trees, drops of water in the ocean, and particles of dust in the globe of our earth, and still the poor sufferer lies weltering in agonies indescribable. He mounts to the surface of the burning lake, and in accents of immortal solicitude, makes the anxious inquiry, "How long, O God! how long must I endure these torments?"

Sudden from the till one of the Eternal proceeds the dread reply, "FOREVER! Never shall your miseries end!" He sinks down again into the burning deep, and groans away the slow revolving years.—And now when he shall have suffered all this inconceivably long series of ages on ages of misery over again, when the same shall have been repeated thousands and thousands of times, and still repeated, till the incalculable number of even these periods should fail to be expressed by a row of figures which might wind our globe from pole to pole, or reach from earth to all the luminaries of heaven,—when all these long, long portions of duration shall have been traced out on the dial of Perpetuity by time's slow-moving index, the vials of Almighty wrath will be no nearer exhausted, the pains of hell no nearer their termination, and should the inquiry again be raised, "How long is this punishment to continue?" the strong voice of Omnipotence, more mighty than ten-fold thunder, rolling through the high vault of heaven, would cause the profoundest depths of trouble, while hell's dark caverns reverberate with the awful sentence, "ETERNITY! Eternity shall not see its limits! You have but just entered on the threshold of misery, are just beginning to begin your sufferings! Long as existence itself shall exist, so long shall my Almighty arm sustain you in being, so long shall you endure the keenest agonies, and the most exasperating tortures that Infinite Power is capable of inflicting!!"

O justice! goodness! mercy! whither have ye taken your flight? Where, if not in the administration of the Eternal, will your principles be exhibited? Why give ye place to malice, cruelty and revenge? * * * * * But peace, my troubled spirit. The God of revelation is a God of love, and no other exists, save in the darkened imaginations of deluded mortals.

A God of malice, cruelty and revenge, who could inflict misery without intending any beneficial results, is a monster of human invention, a faked being, with passions like mankind, yet formed upon the model of such as have disgraced humanity. The living God has revealed himself as the Father of his creatures, and like a good parent he punishes his erring children for their benefit, to reduce them to submission, and by bringing them into the delightsome path of obedience, make them sensible of his paternal love, that they may be reconciled to his government, become holy, and consequently happy. And though he will by no means clear the guilty, though he will assuredly render to every man according to his works, though his chastisements may appear like an exhibition of wrath and equity, still the love and compassion of a Father direct the rod which he uses, and his wisdom and power, through the mediation of Jesus Christ, shall crown his chastenings with certain success, till all become "partakers of his holiness."—Amen.

JASON.

[For the Magazine and Advocate.]

CORRESPONDENCE.

(Continued from page 332.)

LETTER V.

Royalton, May 18, 1830.

Dear Brother,—I perceive by your last letter, that you think my creed is crooked, and I feel myself happy that I have so zealous a friend to straighten it. You still object to Universalism, because it teaches that the wicked, the impenitent, those that die in their sins, shall be saved. Very true. Universalism teaches that those who die in their sins shall be saved from their sins, shall turn unto the Lord, shall repent and do that which is lawful and right, experience forgiveness of sins, and live; consequently be freed from sin and the wages of sin which is death. If one is saved by faith and repentance, why may not all be? Is there an election or a selection, that prevents it? Now I would as quick lift my voice against Universalism as you, did it advocate what you have more than intimated. Universalism does not teach that the wicked shall be saved in their wickedness, the impenitent in their impenitency, and such as die in sin, in their sins—for from it. It teaches that no person shall in the least escape the just reward of his works. It teaches that the wicked shall be turned into hell, and that they shall remain there as long as they remain wicked. "The soul that sinneth it shall die," and continue to die, as long as it sins or has a disposition to sin, until it reforms, becomes holy, righteous, just and good; and that when this change takes place, they will be punished no longer. They then experience forgiveness of sins, but not of punishment which was due to sin. You certainly are much deceived if you think that Universalism teaches that all liars, murderers, &c. are to be saved in their wicked characters.
or from any punishment their crimes have deserved. It holds forth no such idea; and you cannot name a single writer in favor of Universalism, that has ever maintained such a sentiment. Why then do you charge us with this doctrine? The scripture you quote from Ezek. goes most conclusively to establish this point: viz: that the wicked shall die, till they reform. I stated in my last letter, that Jesus Christ came into the world to save sinners, (not the righteous) to reform them, to turn them from their wicked ways, and thus save them from meriting any punishment, or from continuing to merit punishment. This you say is a "crooked creed." I did not contend that all men were saved from sin. I merely maintained that the grace of God in Jesus Christ would save all. I did not contend that Christ came to save men from hell, otherwise than by reforming them. The bible does not even intimate that he came to save mankind from any punishment they deserved.

You think it strange that Christ should die to save us from meriting punishment, by bringing us to repentance and faith in the Lord Jesus. I think it strange that he should die to save us from punishment we deserve, and yet not affect his object; and further, that he was punished in our stead, and yet we must be punished likewise; thus making two-fold satisfaction, or twice as much punishment as was required according to your own calculation. How does this creed look—crooked? or straight?

Again, you think my creed is crooked because man is an accountable being, and I maintain that he trespasses on, or overleaps the agency God has given him.—You ask me if man goes beyond what God has given him power to perform.—I answer, that he was given power, that ability by the use of which we do good or evil. Power and agency are two things. Because you have power to kill a person, it does not prove that you have any agency or authority to do it, unless power constitute right: and if you have a right to do it, then you are not accountable.

An agent signifies one employed to transact or do business for another, with limited authority relative to the manner in which such business should be done. If the agent therefore, acts contrary to his instructions, he trespasses against, or overleaps the agency by which he should have been governed. A person to be a free agent, must certainly possess a right to do the business as he pleases, or he could not be free. To say a person is a free agent, and yet restrict such agency, is to me a contradiction in terms. That man is a free moral agent, I believe—that is, free to do as God has directed that he should do: for God will not bring him into judgment and condemnation when he does right. But that God has given man a free independent agent, or authority of his own, I confess I am not able to reconcile with the idea of his making man accountable being. I say then again, that man has no agency granted him to do as he pleases. The agency God has granted man, is, to do right. He is secure and free so farther than this. Free agency gives the person possessing it, the right to do as he pleases, right or wrong. Thus you see he cannot be held accountable, because his free agency will protect him. It is without restrictions.

Again, you wish me to tell you "how God can be no respecter of persons, and not save all in this life." But why is this question introduced? Was it not because you were unable to prove that God was no respecter of persons, if he did not eventually save all as well as a part? Before I answer this question, I wish to ask another; Why did God permit sin to come into the world? Was it not that we might know good from evil? Could we say anything was good, were it not for evil; or evil, were it not for good? A man born perfectly blind knows the difference between light and darkness? Is it not by contrasting one thing with another that we estimate the value of that thing? To the last question I think you will say yes. Well then, it is necessary that evil should be, that we may estimate the true value of good.—Hence, I conclude that all the evil man endures, will ultimately redound to his good, though he may not now have a clear conception of the way in which this will be effected. Sin exists in the world to make man strong, and the intention is evil when the limited capacity of man foresees that an evil effect must necessarily flow from it. Our conception is limited by reason of the imperfection of our knowledge. Hence, we form our judgment of right and wrong, good and evil, through this imperfect medium. Once destroy these landmarks to our knowledge, and all evil would be swallowed up in good. But as I have before observed, these landmarks are necessary to our proper estimating the value of the good. A person would not know how to prize health were it not for sickness, &c.

Thus I conclude that God is no respecter of persons, inasmuch as all evil will eventuate in the good of the sufferer. It may not so terminate in this life; but if it does not, it must in another, or I should not dare to assert that God was no respecter of persons. You may now ask how a person can be punished when he views it that it is for his good. I answer, that if he could clearly see that his good required it, I.e. would receive it as a blessing, I say your belief. You think it dreadful that Christ should die to save sinners from meriting punishment. But let me ask if the righteous still merit punishment? or are they forgiven? If they merit it they will not suffer it? if they are forgiven, do they
still stand exposed to orthodox justice? Take which of these you please. If the righteous do not merit any punishment, it is all we ask. The scripture informs us, “yet a little while, and the wicked shall not be.” Ps. xxxvii. 10. Consequently, it must be granted that all will either become righteous, or be annihilated. Now Universalism teaches that through Christ, all shall be made righteous, and thus saved from meriting any more punishment. If it be argued that the righteous still merit punishment, then they are on no better grounds than the sinner; for they can be in no worse situation than to merit punishment, as I can see. I believe in the forgiveness of sins, but not of punishment due to sin; neither in this world, nor the world to come, nor the world after that. Another question: Why is it said, “it were better for that man that a millstone were hanged about his neck and that he were drowned in the depths of the sea”? (Matt. xviii. 6.) if he was to go to endless misery? You say “there is no intimation that those who die in their sins shall be saved.” But what? is Paul to be endlessly miserable? Did he not die daily? Did not our Lord that we may die in their sins in the day they ate the forbidden fruit? Now I cannot prove that any will be saved except such as do so die in their sins: for there is nothing to save them. Jesus came “to save his people from their sins.”

But “their worm dieth not.” By this you no doubt wished to inform me that there were wars in hell, with the souls and bodies of men. Very true; Gehenna or hell, was a notable place for fire; and the Jewish Medin made use of it to punish their criminals, by casting them, soul and body into it. This was after the separation of the soul from the body: but both were cast into hell together.

I take no exceptions to what the scripture says about Christ’s coming to judge the world; and I wish you had stated the time as clearly as our Saviour did. — See Matt. xvi. 27, 28; and xxiv. 34 — Mark viii. 38; and ix. 1. Luke vi. 26; 27; and xxi. 32. You say if my doctrine is true, it will do you no good to believe it. Have you ever believed it, that you have reason to assert this? — There is peace and joy in believing the truth. But you think otherwise from the apostle. Now, it seems strange to me that people will pray for that to be true which will do them no good. How sincere must they be!

Again, “eternal death?” Where did you learn this phrase? Not from the bible; for that says “there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.” Rev. xxi. 4. “Eternal despair” — There is nothing like this in my creed, (the bible) however crooked. Except ye repent ye shall also likewise perish. Do you learn endless misery from this? Is the tower of Sion likely to fall on those in (the future world) who do not repent at the present day? Were those persons whom we are referred, represented as perishing, time without end, by the word “likewise”?

Wish of room prevents further remarks. Please consider the questions proposed, and send me an answer soon. Suppose you will make no objection, to the publication of these letters as they are, since my creed is so crooked. Probably about twenty thousand persons read the Magazine and Advocate weekly; and perhaps it would be a benefit to them to see the “crooked creed.”

Yours, &c.

CHARLES HAMMOND.

Mr. H. Parmelee.

N. B. I have received no answer to this letter. Oct. 12, 1830. C. H.

[For the Magazine and Advocate.]

TRINITARIANISM.

Mr. Editor — Sir, Having given my views to some of my friends in this vicinity, of the doctrine of the Trinity, in several conversations with them who are in a habit of occasionally reading your useful paper, I am desirous of laying before them my views through that medium, in a more tangible and durable form.

Let it then first be understood, that, whether the doctrine of the Trinity be true or false, there is nothing in nature that can lead us to believe it. The study of nature left some in the grossest Polytheism, and others in Atheism equally low and degrading: but it has never produced a single Trinitarian, in my humble opinion, i.e. in the proper sense of the term. Nor can it ever do so; because the contemplation and study of nature, supposes that the subject of her mysteries, reasons upon the principles & causes of existence. But the Trinity sets reason at defiance, and not one of its principles can for a moment stand before our reason. For the Son, nor reason sequence in the proposition that positively equal and distinct persons constitute but one, and that one precisely the same as either of the three? Any thing short of this, is virtually an abandonment of that doctrine, and of course will not come up to its requirements: or else my error lies in not understanding the true meaning and force of words and sentences. And now kind reader, to suppose all this, is to admit something more, yes, in my opinion, far more than a mystery — it is at least a most palpable absurdity. Besides, real can find no employment for three persons in the Godhead, which might not be equally well, and me-thinks even better, performed by one.

The doctrine of vicarious atonement has indeed been generally urged as a work in which all the functions of the Triune God were necessarily engaged. But even this would disprove the very doctrine which it is designed to sustain. For, does the doctrine of atonement give to the respective persons, their supposed equality? Was the Son sent by the Father? And did not both, together send the Spirit? All circumstances considered, can he who gives a command, and he who receives and obeys, be strictly equal? that is, can the person sent, be, in that respect, equal to him by whom he is sent? Did the Father, on this hypothesis, possess the same attributes as the Son? or the Son all those of the Father? If so, me-thinks the Father would have had (as he is emphatically styled in the scriptures of truth, a God of Love) mercifully spared the latter had the latter had to oppose the wrath and cancel the claims of vindictive justice, from which his own nature seems to have been free. The truth is, it would seem by the language used by the advocates of this system, that the different persons in the Godhead, possessed different and even opposite attributes; all of which, if supposed to harmonize in one mind (!) would be sufficient to effect every object without the sacrifice of a God. On the subject of the Trinity, the scriptures reveal nothing. Nor can they be supposed to reveal what cannot be understood. And certainly the mysteries of Trinitarianism have hitherto successfully eluded every attempt at explanation.

But, kind reader, the bible teaches the doctrine of the Divine Unity in language that admits of no mistake. For you will observe that the Hebrews, who certainly ought to be judges of the import of their own oracles, never believed in the Tri-
ty. They understood Moses and the prophets likewise, to speak in the name of the indivisible Jehovah, and to inculcate that he only was their God. And further, they maintain this opinion yet: and it probably constitutes one of the most important reasons why they reject with so much abhorrence the prevailing doctrines of the church.

The evidence on which they appear to have founded their opinion is,—"Hear, O Israel, the Lord our God is one Lord." Deut. vi. 4. "I am the Lord, and there is none else. There is no God beside me." Isa. xl. 5, and 21. To which many, very many, other similar texts might be added. Our Saviour taught the superiority of the Father to himself, and that in various ways. On one occasion he directly asserts, "The Father is greater than I." John xvii. 23. Or other, that he could do nothing, and others still, that it was wholly in submission to the Father's will that he came into the world. And he asserted the Divine Unity, by saying, "The testimony of two men is true. I am one that bear witness of myself, and the Father that sent me bear witness of me." John xviii. 17, 18. See John xviii. 3. Matt. xix. 17. The epistles abound with the most definite and clear assurances of the unity of God. 1 Tim. ii. 5. Eph. iv. 6. 2 Cor. i. 2, and i. Cor. viii. 6, and xv. 28. Tim. i. 17, and Acts, ii. 22.

Thus nature, our own reason, and the scriptures, all concur in the rejection of the Trinity, as an unnecessary and absurd innovation upon the simplicity of the truth. It manifestly originated several centuries after the first propagation of the Gospel of Christ, and is now maintained at the sacrifice of some of our most worthy conceptions of the Divine nature, and reader, me-thinks at the expense of our better judgment.

Let it be understood that the right of private judgment is a right belonging to every one, to examine and interpret for himself the sacred oracles, without being responsible to any man or any body of men, for his mode of interpretation. Now, kind reader, is this inestimable blessing secured to us by the practice of those churches which are fenced up with, and who make subscriptions to, those creeds, the criterion of a person's qualifications for becoming a member of that body, of which Christ is the head? How many must, in this manner, be debarred by their conscientious scruples from the fellowship of churches, which they have a right to claim, as believers in Jesus and parents of the Eucharist, and when the table is spread, whose place is it? Think ye, kind reader, if it may be term-

ed the Lord's? Well might it be said by the great apostle of the Gentiles, "Let a man examine himself, and so let him eat of this bread, and drink of this cup," 1 Cor. xi. 28. Of what practical value is the freedom professed by the liberal spirit of Christianity, if, while we are told that we may judge for ourselves of the doctrines and the duties of Christianity, we are expected, and even required, to conform to the views supposed to be rational and scriptural by other approved judges, and are thus mocked with the semblance of Christian liberty? Is it not emphatically said, "You may read your bible, but you must put on the spectacles of Orthodoxy— you may exercise reason, but not your own? It must be the reason of some one highly favored, whose intellect is supposed to be cast in a finer mould, or of some more exquisite workmanship. Thus the bed is made shorter than that a man may stretch himself on it, and the covering narrower than he can wrap himself in it." Is this the boasted liberty of the Christian? Is this the amount of the privilege in which he glories? Is this the peculiar benefit that he derives from the gift of reason, the noblest use of which faculty consists in investigating the oracles of Jehovah, and therein learning his will? Let me here exhort all to be not unwise, but understanding what the will of the Lord is.

The truth, as it appears to me, is, that those doctrines which are the most sharply contended for, as fundamental, are doctrines enveloped in mystery, either concealed or possible to be concealed; thus inferential rather than clearly stated, that have baffled the skill of the most acute reasoners, and require more than human sagacity to explain in terms that will clear them from contradiction or absurdity; such for instance as the popular doctrine of the Trinity, to name only one. The correctness of this statement is manifested by the fact, that council has been arrayed against council—modes of expression once adopted and approved, have been altered and differently arranged. These changed fundamentals have assumed shapes equal in number to the assemblies of divines, and the private Christians who have attempted to reduce them to scriptural and proper form, so that the orthodoxy of one who would believe the church believes, must be of a very wavering and uncertain character. And can we rationally suppose that our salvation depends upon a belief of doctrines which lie hidden in such deep obscurity as to have furnished occasion for the discussion of opinions that are inconsistent to require faith in them as a test of the Christian character? Let us be guided in our decisions respecting the essential doctrines of Christianity, by its explicit declarations, and receive only those which we are expressly taught to believe, as such, by the author of real religion. — Daniel Halden.

MAGAZINE AND ADVOCATE.

UTICA, SATURDAY, DEC. 4, 1830.

APPOINTMENTS.

The Editor will preach at Boonville (Union Meeting House) to-morrow.

Divine Service will be attended at the Universalist Church in this village, Thanksgiving day, (Thursday next,) commencing at 11 o'clock, A.M.

Br. S. R. Smith will preach at Floyd on the 2d Sunday inst. a week from to-morrow.

TO CORRESPONDENTS.

"C. C. "is received and shall have a place soon.

L. S., "A. C.," J. B. P., "Inquirer," and several others are on hand, and if we can so oblige them as to give them a place soon, we will do it.

W. T. of Smyrna, wants more experiences and better orthography and grammar. "O. A. Browanso," next week.

WESTERN RECORDER AND DR. LAN- SING.

In the Western Recorder of the 23d ult. is an article entitled, 'Something hard to be accounted for,' and signed 'P. Q. T.' which demands a notice at this time; not because of the influence of the paper, or its Editor, which published it; (for every one knows that is but small;) not because the effects of it can be at all detrimental to the cause of truth; (for such scandalous and libellous assaults against it will only make it appear the more lovely, and disgrace that cause which seeks to hide its deformity under scandal and falsehood,) but we notice it, 1. to expose the wickedness and malice of the writer, and the weakness and folly of his arguments, and 2. to let the writer see himself once more in his own mirror, which we so faithfully held up to him last winter. The writer is undoubtedly Dr. C. C. Lansing; for the article contains the same ideas, the same language, the same terminology, and the same unhallowed falsehoods which he so repeatedly advanced in his lectures against Universalism last winter.

We shall insert the whole article, and annex to each item, as we pass along, the answer it deserves. He begins thus:

"If the doctrine of universal salvation be true, and professed Universalists have been the only friends God ever had on earth; then—

1. His friends have been few, compared with the mass of society.

Answer. Universalists have never pretended they were the only friends of God. They profess indeed to be the friends of God, and believe those doctrines to be scriptural, and far more honorable to him than any other. They are not in the least terrified at the peculiarity of their numbers; for they recollect that Elijah stood alone, the true
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

5. They have, the great mass of them, been exceedingly ignorant.

6. Ignorant as they are and have been, they have seldom found a Presbyterian who dared enter the field of fair and open controversy; and whenever this has been the case, Universalists have always come away with flying colors, verifying the apostle's declaration that 'God hath chosen the foolish things of the world to confound the wise.' And now in universalists dare meet these "ignorant" Universalists, let the Recorder publish this whole article, and they shall be fairly met. They dare not do it.

7. They have received persons communication from the church of Christ, for drunkenness, profane swearing, profanecry, and other crimes, and many among them, who are the most bitter against heart religion, and the friends of Jesus Christ, are persons who have apostatized from the faith they once professed.

8. If they receive persons communicated, he shall account, receiving them as members of our church, without any evidence of reformation, "he is absolutely false." If by "heart religion," he means the senseless superstitions of Dr. Lansing's deluded followers, and by "apostatizing from the faith they once professed," the renunciation of the heretical and blasphemous dogmas of John Calvin, we glory in such opposition and such apostasy.

9. They are the greatest number of them, profane. Their religion does not forbid swearing and cursing, nor the indulgence of any corrupt passion. The dishonest winder is as sure of heaven, when he dies, as the most honest man that ever lived on earth.

10. They are irreverent towards God. They treat him as if he were the friend of licentiousness and crime. They hail him with a sort of vociferating joy, as a band of banditti might be supposed to praise their chief; "This is our God, and cursing, we will never send the poor drunkard to hell."

The above two items are malicious libels, falsehoods too palpable and scandalous to deserve or need any answer but silent contempt. The cause of them can only be found in the gaiety and wool of a woman's heart.

11. They are deodorous handlers of the word of God. God exhibit his blessings to the righteous, as applicable to all men, and pass over the solemn curses denounced upon the wicked.

12. We believe in all the curses God has denounced upon the wicked, though we happen not to believe in all the antitheses that Presbyterians announce men better than themselves. When Presbyterians preach that the expressions in scripture, "Christ gave himself a ransom for all to be testified in due time," by the grace of God, tasted death for every man," is the propitiation, not for our sins only, but for the sins of the whole world, mean that "Christ efficaciously redeemed the elect, and them only," is this handling the word of God deceitfully, or not? Again, when they explain the phrases, "all men," every man," every creature," the "creation," &c., and the elect only, there is no deceitfulness in it?

13. Almost all those who are habitual Sabbath breakers, profane swearers, and drunkards, are Universalists. How shall we account for it, if Universalism is the doctrine of that person of such base character: it is most vociferous and impudent advocates, unless we except some of the unsubstantial editors of Universalist newspapers.

14. How modest! How very charitable these pious Presbyterians are! "God, I thank thee that I am not as other men, extortioners, unjust; or even as this publican. I fast twice in the week," &c. But all these unprincipled editors of Universalist newspapers — that's the rub, the bitter pill of all the cause of all the trouble of us pious souls! Had it not been for these troublesome papers (thinks Dr. Lansing) the gallows would have been discharged at Universalists' last winter, would not have recoiled back to my own bosom so soon and so effectually.

15. They are haters and revilers of good men. See their low scurrility in their talking, and printing. One would think that the father of lies must sometimes even blush and be ashamed of the barrenness of his preachers, and printers, and editors.

16. Haters and revilers of good men? Don't you think Ananias the high priest, of old, (Acts xxix. 4,) who took the liberty of calling him a "whited wall," and so probably thought the Pharisees, of Jesus, who called them "white" scoundrels, "hypocrites," &c. Low scurrility! How wonderfully free from this is the article under examination! How pure, chaste, sublime, dignified! how "courteous" the "manners," the "manner," of the writer! But alas for these "preachers, printers, and editors!" again they must take a dressing. What a pity these rascals (who take the liberty of saying just what they think of modern Pharisees) could not all be hung up by the neck, or placed on the funeral pile of Servetus! What glorious times we good Presbyterians would then have. We had almost forgotten, however, that, since Dr. Lansing has declared that the devil knows too much to be a Universalist — that he is strictly orthodox in his faith — we can claim no kindred nor fellowship with the "father of lies;" of course we suppose it must be his orthodox preachers, if any, that the "father of lies" is ashamed.

17. They seldom, as a body of professed religious persons, pray, either in the family or the closet. Do they not generally ridicule prayer?

18. In reply to the question asked, we unabashedly answer no! But how does Dr. C. L. Lansing know that Universalists never pray in the closet? Does he expect they will like, tell an honest in public, of the number and the secret prayers?

19. They make light of divine things. They trifle with the rectitude of God, the moral governor and judge of the universe.

20. They are presumptuous and daring in the treatment of biblical truth.

[We shall never undertake to meet a ever such powerful knock-down arguments of these. How very convincing such positive, well-qualified assertions must be!]

21. They are men, as a body, of dangerous example.

22. So thought (or so said) the Jews respecting Jesus. They called him a Sabbath break
a wine-bibber, a friend of publicans and sinners, and said, "If we let this man thus alone, all men will believe on him, and the Romans will come, and take away both our place and nation."

"17. Multitudes of men have become suicides." a This is much easier asserted than proved. Facts are stubborn things. If one were to assert that the moon was made of green cheese, and then to prove it by showing a pair of green spectacles and say it looked green, there would be as much propriety, evidence and truth as in the ascription as in this. Now for every Universalist suicide that the writer will prove, we will adduce ten suicides who believed in endless misery.

"Now, Mr. Editor, how shall we account for it, that the sober, discreet, moral, upright, and intelligent portion of the community, shudder at once abhor, and be the abhorrence of universalism? How shall we account for it, that men of base lives and manners, men who are slanderers, and who, like many of their preachers and editors, seem to work their infernal ingenuity to forge lies, and invent forms of vulgur expression and base epithet, should be the only genuine support of letters of our church? that the preachers of our church are not known for their orthodoxy, instead of gaining in point of numbers and influence of members. From a document published in your paper some time ago, it appears that a resolution made by the General Assembly from the Synods of Pittsburgh and Ohio, that the increase of members of their churches did not average, during the last five years, more than four per cent. If this be correct, what an alarming fact? When will the millennium come, in these Synods, at this rate? That was a resolution without hesitation this increase does not keep up with the increase of population.

"But let us look at some other signs of our day, and of the world. Here we see in the year 1890, in the churches, the same opposition to the doctrine of sin, to the doctrine of sin, against the doctrine of sin. The men who want of Christian love and faithfulness towards brothers and sisters in the church, I mean private members of the church! ""What neglect of family worship, or if performed, with what coldness and indifference! What want of Christian love and faithfulness towards brothers and sisters in the church!

"Shall we, dear brethren, live another year, (if indeed God will grant another year to such unprofitable servants), as we have done during the past?

"Or may the Lord in his infinite grace and mercy forbid it."

"It is not manifest, then, that something must be done? Zion is mourning; the cause of Christ is bleeding. Infidelity, Rationalism, and error of every description are increasing. The Church is asleep. The preaching of the cross is almost altogether lost effect. The voice of the church, the voice of the Synod, without having devised suitable measures for bringing about the blessing of God, a better state of things among us; nor until we have received strength from on high for our great work, rendered doubly hard by our former slothfulness.

THE CHRISTIAN WARFARE.

The ancient Romans had a law, which prohibited soldiers from purchasing land in countries, where they were carrying on war. Let the soldiers of Jesus Christ remember this law, and not run in the world to purchase, or be set hostile to their Lord and Master, and where they are obliged to live in a state of perpetual warfare. No man that warreth, entanglest himself with the affairs of this world; that he may please himself, who hath chosen him to be a soldier.

The above little scrap on the "Christian warfare" is now going the rounds in nearly all the orthodox newspapers. After reading this and comparing it with the secret Communion (see "Orthodox plans exposed" in No. 45) which the leaders give to their missionaries, how to manage to collect funds. The object of this, 500,000 dollars of 25, 500, 100, 10 per cent on estates of the orthodox from the sick and dying, &c. — we say, after comparing the above little scrap with the actual management of the orthodox, who can doubt but the object of its publication is to undervalue worldly wealth so that they can be more easily get possession of it themselves? Worldly wealth is not useless, but even pernicious and dangerous to the peace and salvation of its possessors! So these pious souls kindly offer to take it off our heads to save us from the danger of possessing it and the trouble of keeping it. How very kind and generous are they?

Extract of a letter to the Editor, from Capt. C. C. Carter, dated Sandy Hill, Nov. 23, 1830.

"I would just inform you, Sir, that Dr. Rev. Mr. Williamson made us a visit in this region, and preached twice at Sandy Hill, once at Hartford, once at Fort Ann and once at the Assembly, particularly the second sermon at Sandy Hill.

"The Presbyterian held what he call their four days' meeting, last week, and had preaching in the minster, the same sermon that Mr. Williamson preached last; yet the common people heard him gladly. Mr. Williamson appears to be a man of striking talents, and well calculated to promote the cause of truth."

REMEDIES.

For sea sickness, stay on shore. For drunkards, drink cold water. For the gout, board with a printer. To keep out of jail, keep out of debt. To please every body, mind your own business. To get your appetite, eat East Indian kitchen. To all hunger, eat a hearty supper.

LETTER TO THE EDITOR.

Carlton's Store, Va., May 8, 1830.

Dear Sir—I fully intended to have written to you long before this; but kept procrastinating the time until this moment. I want some information concerning an expression you made use of in reply to my letter dated some time in August, which was upon eternal punishment. You made mention that the righteous receive a reward, but it is finite or limited, and cannot extend to eternity. So on the other hand, you said the wicked—well—"dead—but their punishment, like the reward of the righteous, must be finite or limited, because sin is committed by a finite being, consequently its punishment must be finite, limited, to be proportioned to its nature. Now sir, I am at a loss (not having understood you as fully upon that subject as I would wish) to know what I am to understand by the spirits after they have received their rewards according to their deserts—as you mentioned both the rewards of the righteous and of the wicked are boundless.

I have understood some Universalists to go so far as to say that the wicked are punished for their misconduct while existing here on earth, by the punishment of the world to come. This I cannot believe in—because the Almighty sends ruin upon the evil as well as the good—he makes the sun to shine upon the evil as well as the good; and as to misfortunes, I have never observed any difference, from Providence, between the evil and the good, for we all have to experience our misfortunes, more or less.

I have no material objection to your paper, as I have never seen any thing in it to promote evil, dishonesty, or immorality; but always to inculcate virtue, morality, &c. If I could only live up to the dictates of your paper, I should be a much better being than I now am.

Accept the assurance of my best wishes.

Yours, &c.

[Signature]

REPLY.

In reply to your correspondent's principal question—"What becomes of the spirits [of the righteous and the wicked] after they have received their reward according to their deserts?"—we answer, they are clothed upon with immortality, they are the children of God, being the children of the resurrection, neither can they die any more, but are as the angels of God in heaven—are ever
present with the Lord, and enjoy an inheritance incorruptible, undefiled, that fadeth not away. We think our friend will at once agree with us in this particular, that if eternal life, or immortal and endless felicity, be the gift of God, it cannot be a reward. A reward and a gift are two distinct and different things. The one is gratuitous, not merited, but freely bestowed as a grace or favor; the other is what is paid as a just debt, or an equivalent for some consideration or service rendered by the person receiving it. See Luke xvi, 9; Eph. ii, 8; Rom. viii. 5. by which it will be seen that salvation is of the free grace or favor of God, and is not and cannot be earned or merited by the creature—even the most righteous cannot merit it. Virtue and vice are both finite, both limited; so also must be their reward. If then none can deserve, and God bestows as a free gift, endless bliss on any, will he not bestow it alike on all? Most certainly, if he be no respecter of persons.

In regard to the second question suggested, whether the wicked are, or not, fully "punished for their mis-conduct while existing here on earth, by some misfortune from Providence," the affirmative of which our correspondent cannot believe—we remark: It is a question on which Universalists entertain different opinions; though in general they do not deem it of sufficient importance to contend about; inasmuch as all believe a just and equitable punishment will take place, sooner or later. Although the common bounty of Providence, sunshine and rain, food, drink and rest, are bestowed with equal liberality on all, both bad and good; we think our friend will be disposed to allow, on a moment's reflection, that the good enjoy these blessings with a much larger share of happiness than the evil do. And further, that the wicked are exposed to some calamities from which the righteous are free; for instance, the thief, who is detected and confined in the penitentiary, the murderer when arrested and brought to the gallows, &c. And we are very much mistaken if our correspondent, on reflection, would be willing to exchange conditions with any similar culprit, even if he believed the arm of human justice would never arrest him, and that no penalty beyond the grave awaited him for the villainy. For we think he must be satisfied that by such an exchange he would deprive himself of the sweets of a clear conscience, of the joys of innocence, of all real peace of mind, and overcast his mind with the dark and gloomy mantle of shame, guilt and remorse. "A guilty conscience, who can bear it?" Our happiness does not depend altogether, nor indeed principally, on the external condition, or circumstances in which we are placed; but on the internal condition, or state of the mind. "The wicked flee when none pursueth; but the righteous are bold as a lion. They are unequalled so long as they remain unhurt; miserable till they are sufficiently punished to bring them to penitence, humility and reformation, be that in this, or any other state of being. But we are assured in the scriptures that the time will come when "every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father."—when "there shall be no more death, neither sorrow nor crying, neither any more pain: for the former things shall have passed away." 

Philip ii, 10, 11. Rev. xxii. 4.

[For the Magazine and Advocate.]

Mr. Editor—I submit the following brief discussion, in answer to your request that I should discover anything in it which will bar it from a place in your paper.

Yours respectfully,

R.

Nov. 20, 1830.

Mr. A. was a candidate for office under our government, and Mr. B. an independent elector.

Mr. B. Good morning. Mr. A. I understand you are nominated as a candidate for one of our offices.

Mr. A. Why, sir, I am told that my friends have conferred that honor on me, and do not prove to be the will of the people, I shall cheerfully consent to serve.

Mr. B. Yes, I suppose so. Well, it is an honorable and a responsible station, and a lucrative one, but—but—but what, Mr. B.?

A. But what, Mr. B.?

B. I have been told that you are a Universalist—that you do not believe in punishment in the future world.

A. What of that?

B. Why, I think a man has no fear of punishment for motives of fear of God, he ought not to hold a public trust.

A. Very true, Mr. B. I agree with you exactly. Such a person as that is a reprobate—a vagabond upon earth. and sir, you place me in a rather delicate situation. I despise eavesdropping for myself, because every thing manfully forbidden. As I told you before, if it be the people's choice, I will cheerfully serve them. But to allow me to make a few observations on this subject, under the existing circumstances. You must know that under our constitution "no religious test shall ever be required as a qualification to any office or public trust." Now you cannot be a friend to our policy of government, and object to a candidate who is not a member of your church.

B. But then we want men in office whom we may trust; and one who does not fear being punished for crimes, is as apt to cheat and defraud the people as any other person.

A. You talk very plain, Mr. B., however, I have no objections to your speaking freely; but, in the name of God, I must ask you, to be defending against that which is so palpably unjust, unchristianlike and inconsistent. I hope I have something more in my breast to prevent me from committing crimes than the fear of hell. Were there nothing but that kind of fear to govern me, and prevent my perpetrating crimes and sins, I should consider myself equally as bad in the sight of my Creator as if I were, in fact, guilty. I believe more strongly in punishments than you. I fully believe that pain is the inevitable consequence of sin, that we are sure to suffer it, if we do wrong, and that in this world. But you do not believe that we are punished here, and it is a matter impossible you should be dear to God without. We still act as if the world had not any world. So if you will only take a moment for yourself, going upon the grounds of fear of punishment, you will find my principles are infinitely better calculated to prevent the commission of crimes than yours. But I despise being governed by fear— it is mean—it is low—it is beneath man. Love of moral rectitude is the only thing to make me hold religion as essential to the welfare of a nation—those who spurn, as irrational, an idea of "God's eternal wrath," I say were not for such people, our country would soon be reduced to bondage, despotism and anarchy—it would be a pleasure to me to see the comfort and happiness of the people, and the self-righteous clergy. I will not detain you Mr. B. if you are in haste. Go to the polls under the privileges purchased for you at the expense of all a nation could endure—go free—let principle govern your vote. We are neighbors, but never mind that—act conscientiously. It will not injure you if the priest you are endeavoring to elect is not a man, a man who is unknown to you. You have understood correctly, it is a pleasant morning.

B. It is indeed. Well, good day.

A. Good by, Mr. B.
SACRED LYRE.

[For the Magazine and Advocate.]

FRIENDSHIP.

There is a nymph I often seek,
But now, alas, I cannot find her,
With ruby lip and rose cheek,
She's flown, and left no trace behind her.
Her eye is like the sky-light blue;
Her tear does like the dew-dropping glisten;
The song she sings is ever new,
And angels stoop, themselves to listen.

'Twas once I caught her in my arms;
In soft embrace we lay enclosed;
I thought she was the sweetest form
That love and reason ever moulded.

Thus, for a while, we lay imprisoned,
Till Eury came, and then she started;
She cast one silent, mournful glance
On me, then left me broken hearted.

Perhaps you'd like to know her name;
And that to you I shall soon discover—
Friendship, she's called by common fame,
And I can say I truly love her.

If you will undertake a tour with me,
And seek her, we can find her:
Let Euny only keep away
Till we have caught, and then be kind to her.

This day I rose at early dawn,
To sip a draught from pleasure's fountain;
I saw her trip across the lawn
To seek repose in yonder mountain:

She then reclined her gentle form
Upon a bed of blooming roses;
I view with dread the gathering storm
That lovers round while she reproaches.

C. N.

German Flatte, Nov. 1830.

THREE ACCCEPTABLE LETTERS.

Mr. Skinner—Tou send you a Five Dollar Bank note, in payment for the two last volumes of the Magazine, and the current volume of the Magazine and Advocate. Please continue my paper, and I will endeavor, more punctual hereafter, so that you shall never have occasion again to trust me more than one year at a time.

Mr. Editor—Sir, I herein enclose a $5 Bill which will pass to your credit, in payment for the 3d volume of the Evangelical Magazine, and for the Magazine and Advocate this year and next.

B. M.

Brother Skinner—As I am a stranger to you, (excepting that you have my name on your subscription list,) I wish to introduce myself to your acquaintance by sending you a Five Dollar Bill in pay for the current volume of your valuable paper for myself, and for two copies of the next volume, one for myself and the other for H. S.—J., with whom I have hereafter represented, that you shall have laid before the public from time to time, in this publication, particularly in Nos. 23 and 45. To the exposure of these secret arts, plots and conspiracies against the religious liberties of the country, and the righteous castigation of their ambitious and designing originators, we shall devote all the powers of nature and labor, while at the same time we shall treat all—of whatever name or sect, and, however widely they may differ from us in speculative opinions, who have a respect for the honest and virtuous men, and friends to religious freedom—with kindness and respect.

While we view the doctrines of the infinite partiality and endless cruelty of God, we unend

A. L.

"Bless my lucky stars!" cried the Editor on opening the last of these letters, "how fortunate I am! I was about arranging these names on the catalogues, bad, doubtful, and unknown, when lo! and behold! they have proved themselves to be worthy of a very different estimation, and to be set down as good, certain, and well known. They have suddenly risen at least five hundred per cent. in our estimation; and I hope such letters will not be few nor far between."

PROPOSALS

For publishing the Second Volume (New Series) of the EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

The Publisher of the Evangelical Magazine and Gospel Advocate, grateful for the liberal and constantly increasing patronage that has hitherto been extended to him, confident in the sincerity of his friends, and the willingness of his laborers, and desirous of continuing and still more widely extending the influence and utility of this publication, respectfully notifies his patrons that the work will be continued another year, commencing on the first day of January A. D. 1831, with much improvement in its typographical execution and neatness, and with the additional services of another editor as his associate—of the first order of talent our connection affords.

The work, therefore, will be devoted principally to the inculcation and defense of Liberal Christianity, or the doctrine of the impartial benevolence and unmerited grace of God, and the ultimate holiness in every situation of all his intellectual offspring; to Sermons and Essays, doctrinal, moral and practical: To brief expositions and commentaries on the Scriptures; To religious intelligence of the various Associations and Conventions in connection, with accounts of the formation of new societies, dedications of books, public discourses, public sermons, hymnals and obituary notices, and miscellaneous matter: And last, but not least, to the determined defence of civil and religious liberty, and the fearless exposure of the secret plots, arts and machinations of the enemies of freedom.

There is a combination among a set of ecclesiastical and political interest to be lenders in religion, style themselves orthodox in truth, and undertake to dictate to all others what they shall believe and how they shall act—that there is such a combination in existence, designed to destroy the religious liberties of this 'land of the free,' bring us under bondage as cruel as the tyranny of Egypt, or of the Pope, usurp the entire control of the press, the tribunal of our liberty, amass unbounded wealth, and, if not directly and in name to unite Church and State, yet to effect what will be tantamount thereto, of itself, in itself, and for itself, in power to control the laws and officers of government in their own way, proscrib all who will not quietly submit to their dictation, and sale and destroy all those who receive the mark of the beast in their land or their foreheads—needs no further proof than what is now before the public. (See the various documents of their own, proving these facts, that we have laid before the public from time to time, in this publication, particularly in Nos. 23 and 45.)

This paper is published weekly, on Saturdays,

DOLPHUS SKINNER,

PUBLISHER AND PROPRIETOR.

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se-street.
THE PREACHER.

SERMON.—NO. 25.

BY REV. EDWARD TURNER.

MATT. xiii. 27.—"Didst thou not sow good seed in thy field? from whence then hath it tares?"

The parable, of which these words form an important part, has received particular attention from all classes of Christians. Scarcely a person can be found, who possesses a knowledge of divinity, if only in a very limited degree, but considers himself capable of explaining and applying the parable of the tares and the wheat, because he supposes that its object and meaning must be too obvious, to admit the possibility of mistake, unless in cases where people wish to be deceived. The construction which is almost universally given to this section of scripture, has always appeared exceptional to some persons however, and they have endeavored to give it an interpretation more consistent with their own particular religious views; but whether they have approached nearer to truth and fact, is a question, which can be determined only by reference to the general design of the parable and the New Testament, and by the bearing they had upon known and acknowledged circumstances. It has been generally thought that by the wheat, we are to understand good men, and by the tares, wicked men. This interpretation is liable to difficulties, so obvious as hardly to need pointing out. It would seem to show, that the devil is the creator of wicked men, because he is said to have sowed the tares. This interpretation has been met by another, which supposes that sinful habits and dispositions are represented by the tares. This is certainly more rational than the preceding; at least, it is not liable to the same difficulty; but yet I greatly doubt, if the construction falls in with the general design of the parables, and particularly whether it corresponds enough to the views that our Saviour was exhibiting in the passages in connexion. Besides, we are apt to avoid all interpretations of scriptures, which are made to favor a particular doctrine. Parables were probably never designed as direct proofs of any doctrine; but as modes of illustration of general facts and principles. They sometimes expose human prejudices, and lay open the sources of error, and this shows that their application must be general, as no church or individual is free from, at least, a liability to the influence of prejudice and error. We have seen on former occasions, how protestants have erred in interpreting scripture in such a way as to fix the charge of falsehood and wickedness upon the church of Rome, and thus exempt themselves from her sins and plagues. It would be well to adopt general principles, in treating upon parables, as well as upon other parts of scripture.

The discussion of this subject agreeable to the nature and order of the ideas, advanced in the text, will consist in pointing out, first, what we are to understand by the good seed, and our success in determining this point will enable us, secondly, to answer the question as to the nature of the tares. "Didst thou not sow good seed in thy field? from whence then hath it tares?"

First. There is sufficient reason to lead us to conclude that the parable, a part of which is before us for consideration, is a continuation of the parable of the sower, contained in the nine first verses of this chapter. In other words, that the parable of the tares and wheat is a representation of the same subject, in a different view, and under new circumstances. From the explanation of the parable of the sower, as given by our Lord himself, from the 18th to the 23d verse inclusive, we learn what obstacles genuine truth encounters in addressing the minds of men, who are not well prepared to receive it. With some, it is like "seed sown by the way-side," which the fowls of heaven did come and devour. "The word of the kingdom is heard," but not being understood, "the wicked one catcheth away that which was sown." With others, the word was like seed sown in stony places. It was, indeed, "received with joy," but the receiver having no root in himself, endureth but a while; "when tribulation or persecution ariseth, because of the word, he is offended." Others received the truth, "like seed among thorns." This field was occupied. "The care of the world, and the deceitfulness of riches choke the word," and such persons become unfruitful. But he that received seed into good ground, is he that beareth the word, and understandeth it, who also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty." This simple and natural discourse gives us to see, at once, what difficulties lie in the way to a candid and profitable reception of the gospel, even when it is preached in its purity, without any admixture or adulteration, from the enemy. But you will perceive at the same time, that the foregoing representation does not embrace all the obstacles, nor probably the most serious obstacles to the progress of truth, which we know actually exist. The land that bears briers and thorns may be subdued by active and successful culture; the plants which the proprietor has not planted may be eradicated. The soil may be prepared for the reception of good seed. But if, when this is sown, an enemy should improve the hour of darkness to scatter tares among the wheat, the evil will be of a more serious, because of a more durable character than the preceding. To describe this state of things, we allege, was the intention of our Saviour, and therefore he gave a new view of the parable of the sower, and as it were, turning the subject round, led his auditors to examine it upon another side, while they were made to watch the progress of error, in the field of the human heart, till the period of harvest, when it shall be separated from true, and be burned with unquenchable fire. These views, which were certainly prophetic, were highly useful and instructive—
That they are correct, the whole history of the Christian church proves, in the simplest and most satisfactory manner. And that we require to be informed, not only of the natural obstacles within us, which oppose the reception of truth, but likewise to be told of the evils which may occur, after the truth has been received, seems to be dictated by our feelings, and by the interest we take in the success of the gospel.

I have offered the preceding remarks, in order to show, that the application of the text which will be made is the most easy and natural, and freer from difficulties than any other, while it has the advantage of analogy, and preserves a close connexion with the preceding and succeeding discourse of Jesus Christ. Our observations result in these conclusions, that by him who sowed the good seed, Christ meant himself; that the field denotes the human heart; that our Lord intended to forewarn his followers, that errors and false doctrines would be introduced into his church, while men were off their guard and unsuspicuous of danger; and that these doctrines and errors, however similar they might appear to the word of truth, were still essentially different from it, and further, that it was well to suffer their growth to proceed till they came to maturity, when their contrast to truth would be more obvious, and the servants of the propitier of the field extirpate them with less danger of injury to the productions of the good seed.

The general doctrine of the text, in its relation to the whole parable, being thus settled, let us carefully consider its import. If we compare our present views of the subject coincide with fact. This method, better than any other, will justify or set aside the interpretation of any text. For when we have discovered a coincidence in all material points, between an interpretation and a series of facts, we scarcely need look for any other. Where the facts will account for the language that is used, there can be no sufficient reason for suspecting any incorrectness in application. We begin with the first and most important point in the series. "He that soweth the good seed is the son of man."—

"The sower soweth the word," says St. Mark. These declarations are sufficiently clear and communicative. They evidently show that our Lord spoke of himself, or of the spirit which actuated him, as the grand agent in the promulgation of truth. I do not discover in either of the quotations above, the least allusion to men; on the contrary, the allusion appears to be made to things. Nor would it seem at all consistent with analogy and with fact, in representing the kingdom of God, which is the gospel, in its progress in the world, to speak of man under the similitude of seed; man is the field in which the seed is sown, not the field and the seed be considered synonymous. We find that this method of speaking is pursued throughout the New Testament. Christ says, that he came into the world to bear testimony to the truth," and hence he is emphatically styled "the faithful and true witness." In connexion also with this idea, the spirit of God which actuated him, and which he promised to send to his disciples, is called "the spirit of truth, that leadeth and guideth into all truth." In the Old Testament, and particularly in the prophetic scriptures, we find the same language used to denote the success of the gospel, at least the same figure is employed, though in some cases under different circumstances. Thus David says, "there shall be a handful of corn upon the earth, on the top of the mountains, the fruit thereof shall shake like Lebanon," and again, "like that goeth forth and weepeth, bearing precious seed, shall doubtless return again rejoicing, and bringing his sheaves with him."

To "sow good seed in the field" implies then, not only the direct agency of Jesus Christ in promulgating his doctrine, but that this doctrine as it came from his lips, was simple, pure, free from every corrupt admixture, and of a character which promised a great and copious harvest of the fruits of righteousness. If we grant that "the sower soweth the word," and that only, and if we further allow, "every seed which hath its own body," we shall be prepared to conclude, that truth can never produce any thing contrary to itself. The fruit will be like the seed. If an objector were able to prove, that the doctrine of Christ, as he delivered it, was self-inconsistent, we might and should expect that it would produce its likeness, and every doctrinal idea which arose from it, would be unreasonable, and false, because inconsistent. If it could be shown, that the doctrine of Christ, as it came from him, opposed right reason, and contradicted the great principles of nature, we should calculate, that it would lead to a course of conduct, which would evince its abettors to be madmen or fools. If the gospel depicted the Almighty as a vindictive, malignant being, seeking every pretext to render mankind unhappy here & wretched hereafter, we should not wonder, when we saw the fruits come forth like the seed that produced them. In a word, if the religion of Christ gives birth to contentions, strife and ill will, if it tends to render men passionate, quarrelsome and unsocial, whatever may be the weight of historical or external evidence in its favor, we will cheerfully surrender all pretensions to its truth. We will admit that the seed is corrupt, because we find its fruits corrupt. But we will say nothing about tares being sown by the side of the wheat. The truth would be, in this case, it was all tares, from seed time to harvest. I shall not occupy your time in proving that this is not the case. Such a measure would be useless. It is sufficient to say, that not a single instance can be adduced, where the word of grace and truth, when unadulterated, and left to its own genuine operations, has not produced its perfect resemblance, and when it has not been seen, that the fruit of the spirit is in all, long suffering, gentleness, goodness, faith, meekness, temperance, joy, and peace. Here we are at issue with every opponent; and it will be at once ascertained, that, before the truth that we sometimess observe and which is acknowledged to be corrupt, is considered as produced by the word, the word itself shall be proved corrupt and false.

But as the subject before us shows that tares have been sown in the field of the human mind, and have grown with, at least, as much rapidity as the true grain, it will be proper to inquire how this has happened. This inquiry belongs to the last article of the discourse, upon which we now enter. "Didst thou sow good seed in the field? from whence then hath it tares?"

In the exposition of this parable by our Saviour, the sowing the tares is ascribed to the agency of the devil. "The tares," he says, "are the children of the wicked one; the enemy that sowed them is the devil." I am sensible, that in attending to this point with the particularity that it deserves, we shall be found to oppose a doctrine which has long been held in the Christian church; I mean the doctrine which asserts the existence and personality of an evil being, who is believed to be the original agent in all the falsehood and wickedness of the world. This opinion is derived from two sources; from some highly figurative expressions in scripture, in which, agreeably to custom, and the genius of the language of those ages, a principle or power is personified; and from the alleged impossibility of accounting for the origin or introduction of evil into the world without admitting the supernatural agency of some wicked and malignant being. To this may be added, that much dependence has been placed, in support of this theory, upon some very obscure texts of scripture, as that which speaks of "the angels which kept not their first estate, but left their own habi-
tions," and that which says, that "God spared not the angels that sinned, but cast them down to hell." To these sup-
pposed arguments we reply, that no in-
ference favorable to this scheme can be
justly drawn from the use of words in a
language which dealt so much in persi-
nification; that the texts which have been
quoted, are too obscure and too capable
of a different meaning to become the foun-
dation of a theory, so strange and unna-
tural; that those texts are most probably
allusions to certain Jewish traditions,
which Jude and Peter improved to con-
vey useful moral instructions to the Jew-
ish readers, which indeed appears to have
been the object in introducing them into
their respective Epistles; and lastly, that
the supposition of an evil being, with
personal identity, removes no difficulty
respecting the origin of sin; the most
that it does is, that it only places the
difficulty at a greater distance. It is, at
least, as easy to demonstrate how man
could sin without the agency of a spiri-
tual, personal agent to tempt or influence
him, as to show, how that agent, while a
holy angel of light, and located where tem-
ptation can never come, could have sinned
and fallen without the action of
some agent upon him. We cannot
lesen the difficulty in this way; we rather
increase it. Thus it happens, that men
will often endeavor to account for some
phenomena, not by plain, & simple & ac-
knowledged principles, but in ways which
are still more inexplicable than the things
they are brought to explain.

Emerging from this labyrinth, we will
pursue our way where reason and fact
conduct us, giving due weight to the
scriptures, in relation to the point in hand,
after such allowances as their figurative
sense demands. We cheerfully admit
that the sacred writers personify the prin-
ciple or power that acts upon the human
mind, to produce falsehood and sin. But
the scriptures in which these personifi-
cations are found, are to be explained in
accordance with those in which prin-
ciples are laid down, and facts stated, with-
out any figure of speech, which denotes
the agency of a personal being. St.
Jame's says, that "Every man is tempted
when he is drawn away of his own lust," and
enticed," and again, "when lust hath con-
ceived, it bringeth forth sin." From
these statements, which are not unobscure,
and have no covering that hides their
real sense, we learn what it is that
produces mischief and disorder, error and
false doctrine in the world. We discover
the enemy that soweth the tares in the field
of the human heart. The cause is thrown
within our reach, and the idea, advanced,
is brought down to our feelings and
experience. If the above texts furnish
a way for accounting for the rise and pre-
valeance of falsehood and error, it must
doubtless be the only way of accounting
for them, and in my view, a more satis-
factory way than any other.

Let us follow this clue to the object
to which it evidently leads. Jesus Christ
preached plain, simple and unduluted
truths, calculated to make men wiser and
better. These truths were at first rec-
cogized in the church, to be called by
men Rapi, to be clothed in holy lawn,
and to wield a crozier or wear a triple
crown. It aimed, in short, at a seat "in
the temple of God, where it might show
itself, that it was God." To aid the
unchallenged work, doctrines were framed,
and pretended traditions disseminated
and incorporated with the simple doc-
tines and practices of the first Chris-
tians, and thus the field, where the good
seed had been sown, shortly presented a
flourishing growth of tares, assiduously cul-
tivated by the hand of power, and wa-
tered from fountains of wealth, wrung
from the earnings of poverty, and often
swathed from the mouth of famine.

But this is not all. Men soon disco-
veryed that Christianity, as it had been
first preached, was not abstruse and meta-
physical; and they desired a doctrine
that possessed these characteristics in no
small degree. Accordingly, we find that
ambition was soon at work, in giving a
mysterious air to religion, and clothing
it with an abstruseness which it was not
formed to wear. Nothing pleased some
persons so well as mystery. With them
every thing incomprehensible is necessari-
ly sublime, and of consequence, true.
Mystery becomes a doctrine's passport to
their minds. To gratify this absurd pas-
dion, doctrines were framed, and hypoth-
eses erected upon the most slender foun-
dations, of which the gospel knew noth-
ing. These were artfully incorporated with
Christianity, as tares are sown, and
grow up with IIeat. And they have been
suffered to continue till they are
matured, as witnesses of the folly and
wickedness of man, in setting up its re-

ligion and will, worship, by the threshold
of the temple of the living God.

This exhibition of the mad play of the
human passions is necessarily brief and
imperfect. "The one half has not yet
been told you." Of error it may be said,
"its name is legion." Enough however
has been advanced, to give you a speci-
men of the works of the "man of sin,
who works in the children of disobedi-
ence." And I have reason to believe,
we have discovered some rational data,
by which we can determine, in
what way falsehood becomes associated
with truth. This being the great object
of this branch of the discourse, I shall
omit further observations upon this topic,
and close with a few brief reflections.

If it is true, as is asserted in the para-
phrase, that the tares were sown among
the wheat, "while men slept," that is, while
in a state of false security; it is not to
be expected that men will discover the
imposition till they awake. This, while
it accounts for the long continuance of
error, should serve to keep us watchful
and vigilant. The enemy is still active;
and as we have found, that it exists with-
in ourselves, we should be stimulated to
inquiry, and carefully "try the spirits
whether they be of God," and guard
against every attempt to lead us aside
from the purity and "simplicity of Christ."

Who can sufficiently admire the wis-
dom, in educating good from so much
appearance? The tares are permitted to
grow till the harvest, they will continue
to the end of the age, to which their
existence is limited; when men will dis-
cover their character, and awaking from
the sleep of ages, will gather them up
and burn them. Their continuance will
thus serve a most benevolent purpose
in the economy of heaven. The puri-
fication of the world from "error and delu-
sion will be a day of trial, of 'weeping,
and wailing, and gnashing of teeth.'
But these things must needs be." The
subjects of error must be "saved as by
fire." This work has commenced. It
is proceeding with all needful rapidity,
and God will perfect it in his own time.

[For the Magazine and Advocate.]

THEOLOGICAL BEGGARS.

Herefore, I have witnessed in silent
contempt, the intrigues and machinations
of the Presbyterian clergy, and their
accomplices, in their money-begging
schemes and crafty wiles. But (as the
proverb says, "silence gives consent")
I shall no longer be a humble submis-
ser, nor encourage a practice so licen-
tious, either by silent consent or actual
support.
It is time for every independent citizen of our free republic, to take a decided stand in opposition to such diabolical, and unjust means, as are used to fish from the hand of poverty the hard extorted piastre. Not content with obtaining it from those who are blessed with an abundance of "this world's vain store," but the "widow and the orphan," the destitute and the needy, are incessantly importuned to bestow their last mite, even their very last means of support, into the "treasury of the Lord." And how often, as though apparently destitute of any feelings of humanity, do we see their periodicals and tracts, teeming with the accounts of their good success with the indigent, as a means to encourage others to do the same.

Yes, a poor woman laboring for a small remuneration per week, barely sufficient for her own support, it is said, devotes such a part of it to the Lord! A little box, too, has, by his industry, obtained a few cents and given it to the heathen! Oh, shame, where is thy blush! Thou art exalted under the mantle of hypocrisy, but it has a rent, through which may be seen thy guilty designs, and thy infernal purposes.

What are the arguments made use of as an apology for such conduct? None. They do not attempt to support their schemes by argument for they have no foundation. Like the serpent in the garden of Eden, they have a more subtle and cunningly devised plan. They appeal to the credulity, and work upon the passions of the weaker sex, by flattery and lies.

Let us show wherein lies the consistency, or even doubt the propriety of it, and you are at once told, (which is no news,) that no one is obliged to give; that they do not request, much less do they wish you to bestow any thing contrary to your will. And I would to God, that no one had ever given with such a motive. Really, I am constrained to think their encouragement would have been trifling, in comparison with what it is at present.

Again, express your disapprobation of their begging from others, at the same time that you withhold your own, and their argument is, that it does not concern you how much is obtained from others, even if it be their last cent: As much, as if a murderer in the very act, should reply to one who came to the relief of his victim, that it was none of his business, since he was not injuring him.

What is it sought to me, that my friends, and brethren of the human family are deceived, oppressed, robbed or murdered? Is it nothing to me that females, (for they are the persons usually applied to,) young, and inexperienced in the intrigues of theological beggars, ignorant sometimes of the uses to which it is applied, and of the very nature of the demand; I say, is it nothing to me that they are thus deceived, and made to believe that what they bestow of the fruits of their toil labor, to these impudent beggars, goes into the treasury of the Lord? Yes, and God forbid that I should hold my peace, lest the stones should cry out against me.

It is unnecessary to go into a detail of facts to prove these statements; they are too evident to require it; and they must come home to the conscience of every person, unless it is "seared, as with a red hot iron." Unfortunately, for the leaders of these schemes, too many facts have already been disclosed to the world. At present I shall notice but one, which came under my own observation, and which plainly illustrates the truth of the above remarks. It not only tends to prove most clearly, that females are the persons most liable to be deceived, but it goes to show, how absolutely destitute these beggars are of all principle of manliness, or of common humanity.

Know then, that a theological institution has been established by the Presbyterians, in the vicinity of Whitesboro' on charity; and, as I am informed, is now supported principally from that source: That they have, in order to accomplish their ends, sent travelling preachers and others, about into different parts of the country, to obtain funds: That it has been promised, after obtaining all in their power by persuasion, flattery, and threats, in the neighboring villages, for the females in those places, to form societies to defray the expenses of the students, while obtaining their education: And, that but a short time since, it was recommended to the females at an extensive manufacturing establishment, to support one or more of the students at that Institution; the means were immediately taken to carry it into effect, and a subscription paper is now in circulation. That this institution should be encouraged, like many others, by liberal donations from persons interested in it, and who, by giving will not be impoverished, may be well enough. But, that it should be thought the duty of females, or of any class of society, to support the young men who attend it, does seem to me like extortion of the highest grade. What man so base, in this enlightened and christian country, as to propose a plan so unjust in itself, and so degrading to the female character, to say nothing of the character of the Institution. Why, if there is the least shadow of consistency in it, was it not proposed that the young men should form a society of the above description, instead of the young women? The reason is obvious.

Who knows what station in life they will fill, after receiving their education? 'Tis true, they pretend they are preparing for the ministry; but who knows but that they may then change their minds, and thus be a danger to the society that has supported them.

Again, what is the condition of those females who have lately signed that subscription? I answer: the majority of them are, like girls usually employed at a manufactory, in rather indigent circumstances, and perhaps some of them may have left a father's house, from absolute necessity. They, no doubt, are told, "that the Lord loveth the cheerful giver." But, have they never read, "that charity should begin at home?" that he (or she) who does not provide for his (or her) own household, is worse than an infidel! Consider, young woman, I say, and take heed to the path of thy duty.

On the other hand, what is the character of those young men, who submit to be supported in that way? It needs no reply. That very circumstance, if there were no other, would be sufficient evidence of their unmanliness; and it speaks volumes to prove their laziness, and their moral degradation. Where is there a young man, possessing one spark of enterprise, that would be willing to receive support in that way, or even expect it? How can they totally destitute of ambition! How can they avoid the least particle of shame, and how insensible to the weakness, and tender affections of the female breast!

This is not all that might be unfolded, concerning these enterprising and promising young men; and had I time, I could notice their impudence, and unnecessarily conduct in several instances; such as telling untruths, insulting people in various ways, &c. &c. not to mention their peculiar tenderness for some particular females, who are the most forward in procuring these assistance.

But I forbear dwelling upon this subject any longer. It certainly is an unpleasant one; and it must excite the indignation of all unprejudiced minds.

And, if what I have written, should not be the means of calling the attention of a single individual, or of awakening in the mind of any person, that just indignation which the importance of the subject demands, I shall still receive the approbation of my own conscience, in having
If each of our present subscribers would procure one new one by prevailing on his neighbor to take the next volume, our list might be doubled very easily, and hence double the amount of good to the cause, result from the work.

Agents who have been active in circulating the paper and in collecting and forwarding subscriptions, will accept of many thanks for past services; and their future services in the same good cause, will entitle them to our long continued gratitude.

While the vendors of a tenacious superstition, the panders of a corrupt priesthood, and the minions of ecclesiastical wealth and monopoly, are busily engaged in every artifice, to ensnare the ignorant and entrap the unwary in their wily schemes, and spread the influence of their blasphemous dogmas, let not the friends of bible truth and christian liberty sleep on their post.

We hear from various quarters of the joy and satisfaction expressed by our subscribers on learning that Br. A. B. Grosh is to be associated with us in conducting the next volume of the Magazine and Advocate. Br. L. L. Saddler of Genesee Co. writes, "I am delighted to hear that Br. Grosh has concluded to enter the field of Editorial labor and to associate himself with you in conducting the Magazine and Advocate, both on your account, in diminishing the excessive cares that devolve on you, and on account of the prosperity of the paper. Br. Grosh has much prepossession in his favor."

The Christian Intelligencer, speaking of the association of Br. Grosh in this department, says, "The Magazine and Advocate is an excellent paper now—it must be doubly so hereafter." Whether the paper is deserving of this compliment or not we shall not pretend to say, but we intend on our part to relax no efforts to make it both entertaining and useful.

The Sentinel and Star in the West commenced its second volume in October last, and we are happy to see a visible improvement in its matter and manner, as it advances in age, and to learn that its patronage is increasing. It is a useful auxiliary to our cause in the west, and we wish its editor abundant success in its laudable exertions in the cause of truth.

The Christian Intelligencer commences a new volume on the first of January, at the same time with us. The birth day of both papers being the same, we are happy to shake hands with Br. Drew as often at least as once a year; for we consider the Christian Intelligencer one of the best conducted and most valuable papers that we receive.

THANKSGIVING.

How pleasing is the exercise of gratitude, to a mind properly dispose under a sense of its entire dependence on, and obligations to, that great and good Being from whom flow all his comforts and blessings? How delightful to the christian heart to "bow before his presence with thanksgiving, show himself glad" in the parental kindness and protecting mercy of his Father and his God! Gratitude is the natural increase of a heart befavored with the love of God and filled with a sense of his ceaseless goodness. And the more it is expressed with the happiest emotions: not like those we often feel towards an earthly benefactor, when we look upon him as expecting some signal favor or service from us in return for the kindness bestowed; for we feel that the favors bestowed on us from God are freely given us, without any such expectations, knowing that we can never benefit him, that none of our services can ever profit him, and that he can never stand in need of any aid from us. How does the heart leap for joy and overflow with gratitude, when we realize that He graciously and freely, from his own benevolent nature alone, bestowed upon all those blessings that we received from the first dawn of our being he has ever watched over us for good—protected us in our infantile weakness, guided us through the waywardness and dangers of youth, and in manhood thrown around us the arms of his affectionate providence! Is there a heart so cold—can there be a soul so insensible—as to feel no gratitude to the Author of all good?

The annual season of thanksgiving has associated with it a thousand tender recollections—a thousand inexpressible and thrilling feelings of delight—the sports of early childhood, the innocent amusements and games of youth, the fondness of parental love, when the long absent and returned to receive the paternal benediction and the maternal caresses, and mingle again around the same hospitable board and social fireside, the tender solicitude then expressed for the future welfare of the rising progeny, while poring through the thank offering for past favors to the Father of all mercies—these all throng upon the mind in quick succession, and fill it with sensations which no language can express. At the same time, a retrospect of the past season alone, will awaken a new train of ideas, equally calculated to inspire gratitude in the heart, causing it to exclaim, "Bless the Lord, O my soul, and forget not his benefits: let all that is within me bless his holy name."

We have all abundant reason to be thankful for past favors, present benefits, and hopes of future good—that our lives have been spared, our health continued, that we have been favored with a pleasant and fruitful season, that the former and the latter harvest have been gathered in with safety and in great abundance—that our gainers are filled and our cup was made to run over—that our government is successful, our nation powerful and peaceful, our commerce prosperous, our civil, literary and religious institutions yet free, liberal and benign— and that the same spirit of freedom, that strengthened the hearts and nerves the arms of our patriotic sires in obtaining and establishing the liberty of this nation, is now infusing itself into other nations, kindling its fires in the coldest regions of political despotism, and lighting its torch in the darkest caverns of ecclesiastical tyranny.
In view of all these blessings to us and to mankind, let our souls be filled with the deepest gratitude, the profoundest reverence and the sincere love to the Giver of every good and perfect gift; and let the fruit of our lives be such as to show that we are not insensible of our obligations. We can consistently show our gratitude to God only by doing good to men.

MR. BROWNSON'S LETTER TO THE EDITORS OF THE MAGAZINE.

We willingly give place to the following communication from Mr. O. A. Brownson. It is a well written letter, and seems to breathe a good spirit. Of the consistency of his past, and the propriety of his present course, as well as of the sincerity of his professions and the prospect of his future usefulness, not ourselves, but the public must be the judge. We can only speak as an individual. As such we say, if he has never publicly renounced Christianity, then we have been much misinformed, and that too by those whose judgment and veracity we placed the fullest confidence. Be this, however, as it may, it is right and just that he should be heard. For one, we harbor no ill will—not the least unfriendly feeling towards him, but feel the most lively interest in his happiness, prosperity, and usefulness. We are fully assured, to use his own language, that "Christians will not refuse to forgive past errors if his future course be correct." Time will determine, and the public will decide right in the end.

Brother Skinner—In the medical journal, you have kindly censed, "Noah Davis," denouncing us for having exposed the folly of the pretended reform in Utah, after which he proceeded to establish the story last alluded to—saying that while driving a team between this village and Whiteborough, Mr. A. (Who is this Mr. A.?—I wonder?) was going the same way passed me with a waggon, &c. &c. He then goes on to relate the circumstances of the man's falling from his waggon, intoxicated, & narrowly escaping with his life, and the conversation he had with him on the subject of his wounds the next morning, when he led to him about the circumstances; and after finding that he could not deceive him, and being told of the sad condition he would have been in, had he not suddenly to eternity, the man in the course of the conversation told him he was a Universalist, but in a way (allowing the conversation ever took place) very different from that stated in the Recorder, and in such a way too as would lead any discerning person at once to discover that he was not a Universalist—that he either said it to get rid of this catechuman, or most probably for the purpose of burleaguering Universalism.

But the fact is, there is no proof of the truth of the story from this letter. We called on Mr. Hastings, at the time, for the name of the person, his place of residence, the time when the circumstances took place, and evidence that all the circumstances attending it were as related in the story. But this, Mr. Davis has not furnished. The circumstances are quite different, if they ever occurred at all, and we are not furnished with names, &c., as required. If any similar occurrence ever took place, we have no idea that the man was a Universalist, and should not be surprised if he should turn out to be a Presbyterian.

The public ought to be fully satisfied that the Universalists have withdrawn from fellowship with me, on the supposition that I have renounced Christianity. The public are already apprised of this. While a preacher, I was led, from the knowledge of Divine subjects—from the abuses which had been made of the nature of the human mind—from the evils of sectarian controversies, jealousies and animosities, which had been prevalent in the minds of priests and pastors, in the intrigue of sectarians, and in the factional strife of all parties, that I have been led to the conclusion, and to the truth of Universalism, and that it was the truth of all religions, and especially the propriety of sectarian preaching. These doubts daily became so numerous and so strong, that I was compelled, in justice to myself and to the public, to suspend my clerical duties. A misapprehension of my motives and my contemplated future course, led to much obloquy and reproach, which have occasioned me no little pain, as well as excited no little prejudice in the public mind against me.

I say, I had doubts, but I did not publish those doubts; and though I did not claim to be a Beecher, I was not an unbeliever. My own mind was unsettled, and I deemed it improper to say anything in favor or against religion, in my public communications. It was therefore, in my view, incorrect to say that I had publicly renounced religion. That I have never done, to my knowledge. I saw the labor of classes of community depressed, and I wished to do something to promote their condition. A privileged clergy opposed me, and the national task and question the utility of their preachers, and made an attack upon religion, nor did I meditate one—never improper was my proceeding, my motives were good; my objects were benevolent; I acted conscientiously, and continued the only course I could, consistently with the then state of my mind.

I have been an advocate of free enquiry, and a member of the Universalist church. There is no subject that I have deemed too sacred to be examined, no opinion, however venerable from its long standing, or the number of its votaries that I have hesitated to discuss, or to renounce if it were false. This temper of mind I still possess, and I believe I shall carry it with me to my grave. Error in exorcising it, and am now convinced I have been wrong, but I am in no error, and have yet to learn that error in opinion is a heretical offense—an unpardonable crime.

I have seen in a new light—have beheld society on a side, before, by me, unseen. The consequences have been the discussion of some of the doubts which I before entertained. My views of things have in some degree been changed. I have calmly reviewed the subject of religion, I have listened to the arguments of my opponents, and examined the arguments against it. I have seen it as it exists in my own mind. I have succeeded. Though not a public orator or writer, I have publicly and solemnly, avow my belief in it. Not indeed as it has generally been preached, but as developed in the simple lessons of Jesus.

I am not a Deity, I adore Jesus as the spirit of all wisdom and goodness. I call him "my Father," and trust him as such. How he exists, I know not, ask not. It is enough for me that is the truth of the Deity, and in whom we live and move and have our being—all the more reason why I engage in no controversy respecting the person of the Deity; it is enough for me that I am convinced of the truth of Jesus, and believe that the most happy moral tendency and that it has not prevailed, and the world become regener-
The doctrine of endless misery for his fellow-man? No man in his senses believes in endless misery for himself. He has this reserved for another—his neighbor—or some other wicked person, as a certain sort of self-righteousness for himself, and I will show you one laboring under all the horrors of despair. Self-righteousness is the foundation of endless misery. It is as if a man were to say to another, not for me—I am good, an object of Divine favor—otherwise I should receive the doom of my brother. A person who believes in endless misery ten thousand million and a hundred times ten thousand million of years, believes it from the consideration that God loves him better than he does his brother, and that he loves him better because he is better, or otherwise, because they have done something wrong. A large proportion of the human family fancy to themselves that they are, and ever shall be, favorites of God, and enjoy the smiles of his countenance, while their fellow creatures, made and formed by the same God, will forever endure the curse of his frown.

This notion has its foundation in self-righteousness. It is this that causes man to believe in endless misery for his fellow-man, and not for himself. He strips a man of self-righteousness, and he will cease to believe in endless misery for himself, but to believe in it for his neighbor. He destroys the whole fabric of his self-righteousness on his neighbor, as well as on himself. Destroy the principle of self-righteousness in our limitarian brethren, and their self-righteousness is in the van, as are their whole family in the same way, and on the same principle that they see their own.

If, as the Apostle says, we are saved by grace, and enjoy the smiles of God's countenance, why is it that they are not willing that all mankind shall share the same grace or favor? An answer is, it is self-righteousness. This doctrine of endless misery is a foregone conclusion, and is taught in the school of self-righteousness. The reason why our limitarian brethren believe God will save them, to the exclusion of others of the same family, is because they believe something good, where God will have them for that goodness. Others have been wicked and have not done that good, where God will save them. All this is the offspring and spirit of self-righteousness. I know however, that these would-be Heavenly-exclusives-favorites are urgent in their assertions that if they are saved, they are saved by grace alone, and that they merit nothing at the hands of God. But there happens to be a difference between being a thing and possessing it. If they may possess it, they may have it. They may have it as a possession, and these but words. But their principles give us ideas which are clearly developed by their theory and practice. The object is to possess this, not to be saved by grace, and God will have them for that goodness.

The case of Abraham is a good illustration. He was not saved by grace, and God said to him, “Fear not, for I have made thee a father of many nations.” What does he mean by this? He was not saved by grace, yet God makes him the father of many nations. The case of Peter is another illustration. He was not saved by grace, yet God makes him the rock of his church. But what does he mean by this? He was not saved by grace, yet God makes him the rock of his church. The case of John the Baptist is another illustration. He was not saved by grace, yet God makes him the forerunner of the Messias. What does he mean by this? He was not saved by grace, yet God makes him the forerunner of the Messias.

I will illustrate this fact a little further. The limitarian, or he who believes in endless misery for his neighbor and not for himself, will believe that God will give to him an immortal and glorious existence; but believes that he who does not trust in the same being for the same favor, will not have it. Now here is the test. Does this man make the goodness of God the ground work of his salvation? Do his faith and his works correspond? The last of all: If he had not faith, he would be excluded from this inheritance. He makes his faith the cause of his salvation, and if he is a limitarian, he can never be saved, if the ground work of his apostle Paul be correct, God strips the man of this righteousness, that the praise may be not of men but of God. And he inquires: “Shall their unbelief make the faith (faithfulness) of God without effect? God forbid.” Ye have been taught that the most sincere, and the most sincere, and the most self-righteous, is directly the reverse of the Apostles reasoning. They would have it thus. If we believe, and are faithful to God, God will save us. If we are not, and are not faithful, this will destroy God's faithfulness, or render it without effect. This is the case that it is in the writer of the article a direct perversion of the glorious gospel of the grace of God. It is in opposition to the sentiment of the Apostle Paul, by the Apostle John, and by the Apostle John, and by the Apostle John, and by the Apostle Paul, the doctrine of Christ and his Apostles destroys all conditions of immortal life, for they always contended that it was the free, unmerited gift of God. But I do not admit that this is a fact, it destroys all motives to virtue. Cannot man be virtuous unless he expects eternal happiness as the reward? Or will man be so vain as to believe that this favor is bestowed upon him because he has an evidence of the fact? And will he be so contracted to believe in this, and will he be so satisfied, because he deems himself so much better than the unrighteous Jew—and so rightous Jew—It is so with the self-righteous Pagans. It is so with the self-righteous Christians. There is a person who sets bounds to the goodness of God, and his fellow creature an heir of hell, but himself an heir of heaven. It is all the fruit of self-righteousness.

When God created man, and pronounced him good, he undoubtedly designed him ultimately for immortal happiness. If this be so, Jesus must have informed man of this fact by his precept, and by the resurrection from the dead. But be it so. Some men have the evidence of the fact, will they exclude others because they have not it? What a self-righteous thought is this! They make eternal life for them a truth, by believing the record of eternal life; but make it a lie to others by their disbelieving it! But was it not a truth before they believed it? Or do they make it a truth by believing it? What says the Apostle John on this subject? He believes not this record, (viz. that he has eternal life in the Son of God,) maketh God a liar; i.e. he who believes not this record, says, I believe in a liar; and by this I reject the witness of God. But if the unbeliever had not eternal life, and God is a liar by not believing it? The answer is plain and obvious. Eternal life is a truth, whether we believe in it or not. What a self-righteous, interfering, altering, alters not the fact. God's love to man is the same, whether he believes it or not. With God there is no variability or shadow of turning. The Apostle Paul very openly establishes this sentiment when he declares that nothing shall be able to separate him from the love of God.

Rom. vii., 35, 36. The reader will bear in mind that the Apostle did not say, he was persuaded that nothing should be able to separate God from his and his Roman brethren's love—but from the Apostle and brethren from God's love. The Apostle did not know but that “things might” in process of time render some of them “cast away.” He did not know but that God's love was the same in all ages, and no future could separate them from the love of God. And should this be the case, he was nevertheless fully persuaded that God's love was the same. It was not done by the nature of things that God left Paul destitute of all his self-righteousness, and caused him to confess that “all had sinned and come short of the glory of God.” Not that God would be unjustified freely by his grace, etc. And also “by the grace of God I am what I am.” Would to God our limitarian brethren were thus divested of their vain expectations, and would have less objections to a world's salvation. A. C.
SAVED LYRE.

From the Oenida Observer.

EXTRACT FROM SAUL, A M.B. POEM.

A distant thicket rings o'er the murmuring wave;
While the "ward bag" is muttering her spells to the grave;
The hoary, aged, is called to the light—
Beware lest his form, all serene, and blight!
He comes! the pale spectre! the cold tomb hath sighed
And yielded her dead at the bel dame's rash side;
The tombs are broken that bound him to earth,
And the phantom walks noiseless and shadowless forth!

There's a gathering darkness spread o'er the sky—
The river-like, flowing in even, black, and slow.
Shrieks out a wild dirge is thy tinging ear,
While thy noble form crouches in shadowy fear.

The voice of the dead—"To thy warriors away,
And with spear, and bow, in battle array,
March forth to the foe!—but valley and flood
Shall drink of these woes and thy warriors' blood!"

"Beware of Gilboa!"—it ceased as a cloud
From the mountain closed round him—a mist worn abroad.
When the form had all faded, still plaintive in sorrow
The voice from the tomb rose, "Beware of tomorrow!"

JUDAS ISCARIOT.

In the Rochester Observer of the 19th ult. is an article, headed "Universalism," copied from the Gambier Observer, in which the writer undertakes to prove the eternal damnation of Judas, and to overthrow the arguments of Universalists in favor of his ultimate salvation. He undertakes to show that the promise of Christ to the twelve apostles (Matt. xix. 28.) while Judas was one of them—that they should "sit on twelve thrones, judging the twelve tribes of Israel"—did not embrace Judas. His argument is this: The promise embraced those only who had followed Christ in the regeneration: Judas had not thus followed Christ, because he is called a "thief," a "traitor," declared to have a "Devil:" therefore the promise did not extend to him.

Now we may as conclusively prove that Peter had not been regenerated, and consequently that the promise did not extend to him. Peter denied his Lord, lied, cursed, and swore, and was repeatedly called "Satan." Hence there could have been left, at most, but ten of the apostles to sit on the twelve thrones mentioned. As, therefore, this writer's argument proves too much, even for himself, it proves just nothing.

Again, this writer maintains that to argue in favor of the salvation of Judas is "aburd, insensate as it directly contradicts what our Saviour expressly said when he declared, 'It had been good for that man [Judas] had he never been born!"

But here again he mistakes—this expression says nothing about the endless damnation of Judas, nor does it even imply any thing against the idea of his salvation. It is a Hebraism, a kind of phraseology that was very common with the Hebrew nation. Similar language was frequently used by them and applied to persons, even of the most virtuous character, when any great temporal calamity befell, or was about to befall them. Witness the language of Job, iii. 26 et seq. "Let the day perish wherein I was born," &c. "Let that day be darkness; let not God regard it above the rest, neither let the light shine upon it. Let darkness overspread the face of it, and the shadow of death steal upon it," &c. "Why died I not from the womb? For now should I have lain still and been quiet, I should have slept; then should I have been at rest. There the wicked cease from troubling; and there the weary be at rest." Witness also the language of Jeremiah xx. 14, et seq. "Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. Cursed be the man that brought tidings to my father, saying, A man-child is born unto thee—Let that man be as the cities which the Lord overthrows—because he slew it from the womb. Wherefore I came forth out of the womb to see labor and sorrow, that my days should be consumed with shame!" Now unless this writer will allow that Job and Jeremiah—who both cursed the day of their birth, and considered that it would have been "better for them never to have been born"—will be eternally damned; or if he can prove that Job and Jeremiah were or will ever be saved; his argument respecting the fate of Judas, drawn from these words is good for nothing.

Solomon says, Eccl. vii. 3, 5, 7—"If a man live many years, that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say that an untimely birth is better than he: for he cometh in with vanity, and departeth in darkness. Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other." Now the expression of our Saviour relative to Judas does not express the idea that it would have been better for him never to have existed; or that he would be a longer by his existence; but simply, using a Hebraism, it would have been good for him had he not been born. Had he died an untimely birth and gone immediately to rest, he would have been saved from all that guilt and remorse that he afterwards incurred. In short, there is nothing in the bible against the idea of the ultimate salvation of Judas. Even when Universalism is out of the question, if we have reason to believe in the salvation of any, or if sincere repentance, accompanied by its strongest proof, viz.: that of restoring or giving back the price of iniquity, be any evidence of salvation, we have it in the case of Judas.

From "American Anecdote,"

DR. DWIGHT AND MR. DENNIS. As Dr. Dwight was travelling through New-Jersey, he chanced to stop at a stage hotel, in one of its large parlors, which was occupied by the same, arrived also at the inn, Mr. Dennis, who had the misfortune to learn from the landlord his bed was all filled with lodgers, except one, occupied by the celebrated Dr. Dwight. Show me to his apartment, exclaimed Dennis; although I am a stranger to the Rev. Dr. perhaps I can bargain with him. The landlord accordingly waited on Mr. Dennis in the Doctor's room, and there told him to introduce himself. The Doctor, although in his night gown and slippers, sat down, and engaged the arms of Dennis politely requested the stranger to be seated. The Doctor, struck with the literary genius of the gentleman, an extraordinary amateur, undertaken a literary conversation. The names of Washington, Franklin, Pitt, &c., and a host of literary and moral characters, for some time gave a zest and interest to their conversation, until Dr. Dwight chanced to mention the name of Dennis. Dennis, the editor of the Port Folio (says the Doctor in a whisper) is the Addison of the United States—the Father of American Belles Lettres. But, sir, continued he, is it not astonishing, that a man of such a genius, fancy and feeling, should abandon himself to the bawling bowl, and to bacchanalian revels?" Sir, said Dennis, you are mistaken; I have been intimately acquainted with Dennis for twenty years, and I find him in no way intoxicated. "Sir, says the Doctor, you err; I have my information from a particular friend; I am confident that I am right, and that you are wrong. I think that it would be a great and I change the conversation to the clergy, remarking that Dr. Abercombie and Mason were amongst our most distinguished divines; nevertheless he continued, with the President of Yale College, the most learned theologian—the first historian—and the greatest poet that America has ever produced. But, sir, continued Dennis, there are so many men who are undergoing so great and wise a man, of the most delirious description—he is the greatest bigot and deism of the age! Sir, said the Doctor, you are grossly mistaken. I have it from an intimate acquaintance of his whom I am confident would not tell an untruth. No more slander, says the Doctor, I am Dr. Dwight, of whom you speak?" And, too, exclaimed Dennis, am I Mr. Dennis of whom you speak? The astonishment of Dr. Dwight may be better conceived than told. Suited to it, they mutually shook hands, and Dennis, extremely happy in each other's acquaintance.

MARRIED.


Also, at the same time and place, Mr. William P. Comstock, of Kirkland, to Miss Maria C. Kinyon, of Paris.

At Skaneateles, on the 18th ultimo, the Rev. Mr. McNeil, Major Samuel D. of Utes, to Miss Nancy O. Newton, of that place.

THIS PAPER IS PUBLISHED WEEKLY ON SATURDAY, BY OLISHUS SKINNER, EDITOR AND PROPRIETOR.

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INTERVIEW WITH ELDER COLVER.

Mr. Editor—A short time since I visited the village of Caldwell, Warren co., where I was informed that Rev. N. Colver had delivered a lecture the evening previous.

Elder Colver is said to be a Calvinistic Baptist, possessed of the first rate talents, to whom, before leaving the town, I had the satisfaction of being introduced. I viewed with pleasure and sympathy the man of whom there is so much said, printed and published, in our newfangled political newspapers, and was led to hope that “tribulation” and “experience,” had begotten in him, charity to others, which gave me a strong inclination to hear him preach the next day. But before I arrived at home, as Divine Providence would have it, at our second interview, the Rev. gentleman stopped both my ears. Before I reached home, I found him in the highway, in company with others, and he exhorting Mr. Stebbins, a Presbyterian, saying, “don’t be discouraged nor give out, but keep up and continue holding meetings in the village, for you know it’s a wicked place, and we both feel to mourn over them,” &c.

To me this language was unpleasant, inasmuch as I am personally acquainted with the most of the good people there, and believe them to be as well disposed as their neighbors, Elder Colver and myself not excepted. In my apprehension, we should do better first to cast the “beam” out of our own eyes, rather than go abroad to mourn and howl over our “wicked neighbors.” But those villagers are liberal minded men, and not orthodox; ay! there’s the rub! And thus said Mr. C., “don’t be discouraged, but hold on, read sermons, attend to praying, and the Lord Jesus Christ may crown your labors with success, in which those wicked characters may be alarmed for their safety. Hold on, don’t be discouraged, the devil can’t hold out always.” This forced my assent, but he continued on, saying “you may produce a revival of religion, in which” (then turning round toward me) “old Universalists like this man—for I perceive he is one—may be brought to repentance: for they, of all others, are the most violently opposed to a religious revival.” This called from me the following remark: “Sir, I am not opposed to a sincere repentance, and candidly hope to repent of all my sins. Neither am I opposed to revivals of pure & undaunted religion,” but certain excitements, such as are called revivals of religion, now-a-days, to say the least of them, are highly objectionable. But the revival which took place at the day of Pentecost, was “without partiality, hypocrisy, or disturbance. And as far as my knowledge extends, your accusation against us is false. I never knew, read, or heard of a Universalist, being opposed to a revival of pure and undaunted religion.”

He replied, “you are an argute, I perceive, and my advice to you is, that you leave off reading that Utica paper, and continue holding meetings in the village, for you know it’s a wicked place, and we both feel to mourn over them,” &c. To me this language was unpleasant, inasmuch as I am personally acquainted with the most of the good people there, and believe them to be as well disposed as their neighbors, Elder Colver and myself not excepted. In my apprehension, we should do better first to cast the “beam” out of our own eyes, rather than go abroad to mourn and howl over our “wicked neighbors.” But those villagers are liberal minded men, and not orthodox; ay! there’s the rub! And thus said Mr. C., “don’t be discouraged, but hold on, read sermons, attend to praying, and the Lord Jesus Christ may crown your labors with success, in which those wicked characters may be alarmed for their safety. Hold on, don’t be discouraged, the devil can’t hold out always.” This forced my assent, but he continued...
and then departed; and I have not seen him since.

Since reviewing the conversation that passed between us and the treatment which I received of the great, learned and virtuous Elder Nathaniel Colver, I have been prevailed on by my friends to publish it to the world. Query: What could have been his motive in telling me before all those witnesses, that he was not conversing with me, when it was so manifest to the contrary? I wish to have it understood, that I do not consider that I am possessed of equal advantages in regard to education or natural talents, with Elder Colver. No such idea has influenced me thus publicly to notice him; but I am firmly of the opinion that he was not conversing with me, when it was so manifest to the contrary. I wish to have it understood, that I do not consider that I am possessed of equal advantages in regard to education or natural talents, with Elder Colver. No such idea has influenced me thus publicly to notice him; but I am firmly of the opinion that he was not conversing with me, when it was so manifest to the contrary.

Br. Skinner—Having been denied the opportunity of attending our Association, a brief account of my labors, and the situation of our cause in this region, may not be improper, nor altogether uninteresting to your readers.

I have been in this county about eighteen months; during which time I have preached, generally, every Sabbath, and sometimes in the week time. During the first year, however, my want of health prevented me from being as useful in the good cause, as the circumstances required. But through the mercy of a kind Providence, my health has been restored, and with it, an increased desire for the spread of the truth as it is in Jesus.

I am at present laboring in the towns of South Dansville, Howard and Cohocton, alternately. In S. Dansville, there is a respectable Society of Universalists, of some years standing, gathered by Mr. D. Upton, whose zealous labors in the gospel of Reconciliation, will not soon be forgotten. This Society is in a very flourishing condition. Their exact numbers I have not yet ascertained: but our congregations are large and attentive: and there is a most excellent spirit among the people of other religious opinions. Some respectable individuals of other denominations are beginning to shake off the shackles of tradition, and examine the subject for themselves, 'to see if these things be so.' Last week, I spent four days in this place, visiting and meeting the brethren and sisters of the Society; and truly did I enjoy a "time of refreshing from the presence of the Lord." Seldom have I enjoyed a period so full of rich, and exhilarating comfort. Our people appeared to be "all of one mind;" and the love of God, manifested in his Son Jesus Christ, was the principal topic of conversation. Their Christian liberality, in behalf of myself and family, on this occasion, will long be cherished with grateful remembrance.

In the town of Howard, our people are not quite so numerous; yet even here, we have a goodly number, who believe in the "grace of God that bringeth salvation to all men."

I have preached in this place, once a month for about eighteen months, and have most respectfully and attentive auditors. Our cause is not progressing so rapidly here as in many other places, owing, doubtless, to the powerful opposition exerted against it, by a numerous and well disciplined Orthodox phalanx.

We have, within the town of Howard, one Presbyterian preacher, three Baptists, one Unitarian, and five or six Methodist preachers, all of whom are actively engaged in promulgating the doctrine of eternal vengeance, and striving to pull down the doctrine of God's impartial love.

Consequently, Universalism is extremely unpopular; and I conceive that there are many in this town who would gladly attend our meetings, and make a public profession of Universalism, if not for fear of the opposition of the people. The question, "are ye also Nazarines?" Yet, even here, some are found, "inquiring the way to Zion, with their faces turned thitherward." There appears to be, of late, an increased attention to the cause of liberal Christianity—and I cannot but hope, that God will soon make bare his arm, in turning many from darkness to light, and from the power of Satan unto God. Our people here, are in general, substantial and well informed, exhibiting the fruits of the doctrine they profess.

At Cohocton, (Liberty Corners,) our regular congregations are large and extensive. The congregations have become more numerous since the first of May last. Universalism is a new thing here; I believe that not more than two or three discourses had ever been delivered here, by ministers of that order, till the commencement of my labors among them. There is a Presbyterian church here, who have a settled minister; and I am told that great excitement prevails among them, lest the doctrine of God's impartial love should take root within their borders. But the standard of the Redeemer is planted among them. God has lighted a candle here, which the people are determined not to conceal under a bushel. A spirit of free inquiry prevails of great extent. The friends of liberal Christianity are seeking salvation from deceiving priesthood, and I verily believe it is not far distant, when they shall become conspicuous, as a christian sect.

May God speed the work of grace, till the glorious light of the gospel of his Son, shall illuminate every dark corner of the earth, and all the family of man shall see of the salvation of God.
May the grace of our Lord Jesus Christ be with you.

A. H. CURTIS.
Howard, Simden co. Nov. 25, 1830.

[For the Magazine and Advocate.]

Mr. Editor—While reading the 41st No. of your periodical, my attention was attracted by an animadversion on a Methodist Camp Meeting, held in Canton, St. Lawrence co. N. Y. in August last; and not fully understanding the author's meaning, I wish, through the medium of your columns, to request your correspondent to explain what he seems to have left for his readers to guess out. And as it appears from his communication, that he is a man in possession of a very benevolent heart, and pacific disposition, he will doubtless be willing to answer the following questions, by way of explanation to his former communication.

1. When he states that "a report has been circulated, that at the Camp Meeting, held at the Black River, a large portion of the Universalists belonging to that congregation, were converted to Methodism," does he mean that the Methodists have circulated such a report, or publishing it, does he mean to tell the public that they have lied in so doing? and if this is his meaning, does he mean, by calling them brethren, to give us to understand that Universalists fellowship, as brethren?

2. When he states that at the Canton Camp Meeting, he "heard the doctrine of Universal salvation completely overthrown, by positively asserting that it is false;" and that "no argument was attempted;" does he mean that no effort was made to disprove the doctrines? or that the doctrine has been refuted? or that the argument did not amount to an attempt of an argument; that much less an argument itself? And when he says that "no argument can be brot, which will stand the test of scrutiny;" does he not assert as positively as the Rev. gentlemen did, when they asserted that Universalism was false? or does he mean to set himself up as the touch-stone of truth, by whose "scrutiny" arguments are to be tested? A. and when he says that, "it was stated by some of the Rev. gentlemen, that man can be redeemed from his fall by his reason; they have not minister nor bible;" does he mean that these were the only, or even the principal reasons rendered?

3. When he asks "the Rev. gentlemen, if they have preached the gospel of Christ, or one of their own invention;" does he wish to know if they believe what they have preached to be the gospel of Christ? (i.e. are you sincere in the profession of your faith?) or does he design his question to "the Rev. gentle-

men," as a polite request for them to come forward and confront the sifting power of his "scrutiny," for the purpose of proving that they have preached, to be the gospel of Christ?

4. When he quotes, "the wicked shall be turned into hell, and all the nations that forget God;" does he understand by it, that the righteous, and the nations that do not forget God, shall be turned into hell? And when he quotes, "all men have sinned, and come short of the glory of God," does he understand it to mean, that sin is for the glory of God? and did he think that the word "men," belonged to the text, or did he add it for the purpose of mending it? And when he quotes, "There is none that doeth good, no, not one;" does he understand it by what we can do nothing good? or that there never was, is not, and never will be any that do good? And when he quotes the words of the angel to the shepherds, "fear not;" &c. does he think that this proves that we should not fear God, or that we should not fear to sin, or fear the punishment of sin?

5. When he says that "no mention is made of tales of fire, nor places of torment;" does he mean that no mention is made of these in the scriptures? or that the angels sung nothing about them? And when he speaks of "those who are unhappy, as to be endowed with power to transgress an infinite law, and frustrate the designs, or an Almighty God," does he mean that the Methodists believe that God's moral law is infinite in its requisitions? or that Universalists believe that man has no moral power to transgress God's law, and that man does nothing except what God designed he should do, and leaves nothing of that undone? or that such power, being possessed by man, is an unhappy gift?

6. When he speaks of " demonic yells " in the prayer meetings, does he mean that there are demons, according to the orthodox faith? or does he mean the yell of the carnal mind, or a personified principle of evil?

7. When he states that, "at near the close of the meeting, some of the pious brethren grew rather quarrelsome, and seemed to seek occasion for difficulty, that by confusing some of the sinners, they might more effectually shut the terror of hell, and send conviction to the hearts of their wicked companions," does he mean that any of the pious brethren sought an occasion for difficulty with him? and if so, was he standing sentry over his "wicked companions," lest they should shout the terrors of hell, and send conviction to their hearts, and convert them to Methodism?

And was his case hardened soul, and scared conscience, proof against the terrors of hell, and fitting torments of damnation, that issue from the disgorging magistrates, and then derangements of Methodism?

8. When he states that, "true religion does not consist in any extraordinary excitements, &c. nor in making long prayers in public;" does he mean that the Methodists believe that religion does consist in any of these? or that Universalists believe that religion produces no excitements, and that praying is not essential to religion? And when he says that true religion consists in visiting the widow and the fatherless in their afflictions, and in keeping ourselves unspotted from the world; does he mean that we must do these duties in order to obtain the gift of God, which is eternal life?—or does he mean that true religion is not essential to the obtaining of eternal life, and when he says that "many of the Methodists,

Work with mighty pain
To weave a garment of their own
Which will not hide their shame;"

does he mean that the Methodists believe in the merit of works? or does he mean that the Universalists do not believe in works at all? or did he design this soft touch of the rhyme for as a delicate expression of his universal benevolence and good feeling towards his Methodist brethren?

9. As his communication was written or dated, on the 4th day after the Camp Meeting closed, how could he "judge" their congregations since, that the made but few proselytes: in the short period of four days, not embracing the Sabbath? Now Mr. Editor, if your correspondent will answer the former questions, he will much oblige.

Yours, &c.

Louisville, Oct. 18, 1830.

[For the Magazine and Advocate.]

HINTS FROM AN OLD SUBSCRIBER.

Mr. Editor—I wish to suggest considerations to your patrons, for mutual good of them, of yourself and the cause we have espoused. If they are duly weighed by them, I am satisfied that every true Universalist, every man of liberal principles who takes the Magazine and Advocate, not only continue his own patron, but exert himself to procure one or more additional subscriber for the same.

1. The paper is a valuable one, and contains a complete journal, not only proceedings of all the Association in the state, but of the proceedings of other bodies, and indeed of the whole Union.
denomination of Universalists throughout the United States. It contains an excellent sermon once in four weeks, making twenty-six in the year, while none are worth more than double the price of the paper. The sermons and religious intelligence do not occupy more than one-fourth part of the reading matter. The rest is filled with the most interesting and useful matter, illustrations, discussions, essays, &c. and a faithful exposition of the dangerous schemes of a set of pseudo-religious amongst us, who, if none were to expose them, would soon overthrow our civil and religious liberties.

2. It is a very necessary work. It is the largest, the principal, and the only weekly Universalist paper published in the state. You have been at great labor, trouble, and expense in getting it established and sustaining it so faithfully through all the opposition it has had to encounter. It has struck terror into the camp of our enemies. It has strengthened the hands and encouraged the hearts of our friends, and called out many a sleeper into the most watchful and active service of "the Saviour of all men." It has, and does promote harmony and peace among our order. Universalists were never more united and harmonious in this state than at present. No collision of views, or feelings, or interests, seems to exist; and I cannot but attribute this happy state of things to the influence of your paper, in the support and contributions for which, all our ministering brethren unite.

3. It bids fair to become still more useful. The increasing number, importance and influence of Universalists in this country—the increasing renewal of the efforts of the "Christian party in politics," the overthrow of our liberties—of Church and State, which will forthwith still more interesting discussions, and your good fortune in obtaining as editorial partner, for the next volume, one of the first rate talents, and the most felicitous and pithy style of writing, cannot fail of giving to the Magazine Advocate an increase of usefulness.

It is a cheap paper. True, it is not; but it contains a great deal of real matter, without being cumbered with too many pages of advertisements; and to subscribers weekly—fifty numbers in a year—for the trifling $1.50, a sum which thousands ten times over, during the year, avails and superfluities, which are not of service to them. It makes me of over 400 pages at the end of the volume, having also a title page and index of subjects, in a form perfectly convenient for binding; and for which no subscriber, (after having read all the numbers as they come out,) would be willing to take twice the price it cost him.

Now, Mr. Editor, if each of your readers will reflect on these things, and consider how much good might be done for our cause, by his exertions in circulating the Magazine and Advocate, I am confident your list will increase two, if not ten fold, within six weeks, I shall forward you at least twenty new names by the 1st of January.

An Old Subscriber.

Mr. Editor—I have never felt an itching desire to appear before the public, in the character of a political or religious writer, nor should I now attempt to impress my readers with the importance of my opinion, unless I should be able to adduce a satisfactory reason for it. The following is a complete sample of the course pursued by many of the class referred to, in order to save their pennies. I have it from an eye-witness. A Mr. G. a professional divine, (for he is said to be well skilled in the art of begging on the orthodox plan) living in the town of S. being on his way home from a journey to the west, called at a house but a few miles from this place, and demanded of the family refreshment for himself and horse. The family were wholly unacquainted with him, and he must have supposed from the appearance of the dwelling, that its inmates were in indigent circumstances. He was soon accommodated with such hospitality, as his heart was not divided with. After he had partaken of the frugal repast, he requested his horse to be brought to him. This was done; but before he took his leave, the following dialogue took place between him and the man of the house.

Rev. Mr. G. Are you a professor of religion?
Mr. F. I profess to be.
Rev. Mr. G. Of what denomination are you?
Mr. F. A Baptist.
Rev. Mr. G. Then I suppose Mr. E. is your preacher.
Mr. F. No sir, Mr. C.
Rev. Mr. G. Well Mr. F. I thank you for your kindness to me; but not so much to me, recollect, as to your God. He then mounted his horse and rode off, without offering Mr. F. any thing but his pious admonitions for his trouble. I do not mention this circumstance, to prove that all the divines of the order to which this contemptible Reverend belongs, are guilty of such unchristian behavior as the above proves him to be: for I am knowing to many noble exceptions. But while I can say this with pleasure, I cannot but regret that I am also constrained to say, there are too many of the same stamp. May the time soon come, when community will treat such base swindlers in the manner they so richly deserve.

Zeno.
Fairfield, Dec. 2, 1830.

Original Anecdote.

Br. Skinner—Some days since I had a conversation with a certain Orthodox Deacon of this place, by the name of C. on the subject of the scriptures teaching the doctrine of future endless punishment. After he had taken the liberty of denying certain scriptures, by me quoted, to show that the punishment spoken of, was limited in its nature and duration, I was by him assured, and that with much apparent gravity, that, if I attended on certain preaching, and believed a certain doctrine (meaning the doctrine of the "restoration of all things," I should consequently be eternally damned. With this I answered, that I was disposed to risk the event with the Almighty—that I did not think he would cast off forever, for hearing, believing, or even advocating a system of religion and morality, which I verily thought was God's eternal lie.

Query: Is not this one of the "sober, discreet, moral" and "upright" spirits alluded to in "P. Q. T." in a recent number of the Recorder? A. C. M.

Sauquoit, Dec. 13, 1830.

Remark by the Editor.

This orthodox deacon seems to be one particularly pointed out by St. John, 1 Epist. v. 10, 11. "He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life; this life is in his Son." He evidently makes a liar, or treats him as such—He not only disbelieves the above record, but calls it God's eternal lie.

The wife of Robert M——, a member of a Society in Canal-street, upbraided and insulted a poor sister in the same church, for subscribing only 50 cents to some missionary purposes, charging at the same time, that she had subscribed only 25 cents, and that her name should not have been entered for so small a sum as fifty cents. Now, Mr. Editor, what will you think of this very great professor, sent her mother to the Almshouse, where she had been many years.
REMOVAL.
The office of the Magazine and Advocate will be removed on the first of January, to the next door south of Wm. Gray's Saddlery, on Genesee street, nearly opposite Devereux street.

RELIGIOUS NOTICES.
Br. S. R. Smith will preach at Norwich Court House, Chenango co. on the 4th day of December, 1830.

Br. W. Bullard will preach in Columbia, in the School House near Esq. Warren's, on the 1st Sunday in January.

Br. A. B. Grosh (who has just arrived from Pennsylvania) will preach at the Court House in the village of Herkimer, the last Sunday (36th) inst. and at New Hartford the following Sunday.

Br. S. Miles preaches in Russia the 3rd Sunday in each month.

CHRISTMAS EVE.
The anniversary of our Saviour's birth will be celebrated in the Universalist Church, in this village, on Friday evening next, 24th inst. Services to commence at precisely a quarter before 7.

This interesting anniversary will also be celebrated by the Universalist Society in Russia, the same evening.

NOTICE TO AGENTS.
Our agents will accept of many thanks, who have been active in procuring and transmitting subscriptions to this paper. We hope their kind exertions on our behalf and in the furtherance of the cause in which we are engaged, will still be continued.

In cases where any very essential alteration in numbers occurs, (in the lists of persons for whom they act as agents,) either in diminutions or additions, they will give us the earliest notice possible, after they shall ascertain such to be the fact.

In cases where there are a few discontinuities and a few additions, so as not to vary the number materially, they can take the papers sent to the former to supply the latter, for a few weeks after the next volume commences, till they shall ascertain all the alterations that will be likely to occur, and give us at once all necessary information. They are requested to be particularly careful, in giving information of New Subscribers, discontinuities, transfers and alterations, to mention not only subscribers' names, but especially the names of Post Offices to which their papers have been, or are directed. They can keep the Prospectuses they have received in their own hands, as suitable memoranda for them to have, and for the purpose of adding more names hereafter, and so return the names of subscribers by letter.

One of our subscription writers, to us, dating his letter at Ballston Spa, requesting his paper to be discontinued, but leaves his letter without any signature! Now as we have a number of subscribers at that place we cannot tell which of them it is that makes this request.

The doctrine of a future Probation, defended in two Dialogues between an Inquirer and a Minister. By Lyman Maynard, Pastor of the First Universalist Christian Church and Society, Oxford, Mass. 'By the Blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.' Zech. ix; 11. Southbridge J. Snow, 1830. 8vo. pp. 46.

We have received a pamphlet of the above description from the author, who will accept of our thanks for the same. We have not had time to examine it much since it was received. We intend to, however, read it, and to give our readers a brief view of its contents.


We have just procured and shall shortly review the above work, consisting of six lectures against the doctrine of Universal salvation.

THANKS TO DOCTOR ELY.
Dr. Ely in his Philadelphian of the 8th ult. has published the remarks and comments of the committee of the New-York and Philadelphia Association of Universalists, on the secret commission and instructions given by the board of Missions to their agents, which appeared in our 49th No. For his liberality in this he will please accept the thanks of the Universalist denomination throughout the Union. But principally do we thank him for setting the question relative to the genuineness of those documents. He has acknowledged the genuineness of the documents; and thanks the Universalists for giving them so much notoriety as they have by publishing them in nearly all their papers. The service on our part was done gratuitously, and the Universalists are entirely welcome to all the advantages accruing therefrom.

The Dr. however affects to laugh at Universalists for publishing them, and thinks they have completely hoodwinked themselves by so doing. And why? he says they were never designed to be kept secret; and moreover that they had been "repeatedly published to the world in the Philadelphia and other prints," but never obtained notoriety till the Universalists did them the favor of publishing them. Now this may have been the case: but even if it is, Universalists rejoice that they have been the means of calling public attention more fully to the subject. For there are many in community, not excepting Presbyterians, who would not believe the documents were genuine, but suspected Universalists to have forged them to prejudice the public against the former. If indeed they had before been published by Presbyterians, they had probably been read by a part only of their own denomination, & ma
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

praying a repeal of the law requiring the Post Office to be kept open on the Lord's Day, and to obtain signatures thereto, and forward the same to our Representative in Congress.

This petition was signed by a committee appointed on said committee, viz:


JAS. K. LIVINGSTON, chd.

S. MATTHEWS, sec'y.

The following extracts are made from the petition drawn up for circulation and signatures by the above named committee:

"Your petitioners feel convinced that a law should have been passed by their government compelling Post Masters to open their offices on the Christian Sabbath. They consider such legislation repugnant to the law of God, and destructive to the morals and to the best and dearest interests of society, and they respectfully pray that it may be repealed.

"We petitioners believe that a religious observance of the Lord's Day has hitherto been, and will continue to be, the greatest preventive of vicious habits; the surest means of maintaining the best influence on the intellect and morals of the inhabitants of the community; the most efficacious instrument of disseminating the true principles of our social compact, and the strongest guarantee of the perpetuity of those institutions to which the United States are indebted under God for their present prosperity.

"It has been argued, both in and out of Congress, in opposition to the petition herefore presented, as an instance of conscientious refinement that would infringe upon the rights of conscience; and that the tendency would be to produce an union of Church and State; and whilst your petitioners disclaim any desire to infringe the right of conscience of any man; they solemnly, they as much deprecate any measure which might tend to an union between Church and State as any other citizens, and they confess they are unable to discover how granting their petition would in any manner lead to such a result.

"While the Christian Sabbath has been recognized as a day of rest by all the other departments of government since the formation of the constitution, your petitioners see no reason why the same right should be withheld from the State, and have therefore been made an exception to this wholesome rule.

"Thus we find that the battle has been again got to be fought over, and the whole ground of it contested for, foot by foot. Two signal defeats in Congress, instead of teaching these fanatics and bigots, wisdom and prudence enough to remain silent, only sharpen their appetites for power, and arms them with the desperate resolution of hazarding another conflict. They make great professions of patriotism, and pretend to be totally averse to the claims of Church and State. So double a falsehood Arnold made equally great professions of patriotism, while secretly negotiating with the British to betray his country.

"But to test the sincerity of this party's pretended abhorrence of the union of Church and State, let us hear what the Editor of the Observer Mr. Chapin says. In remarking on the above proceeding he holds the following language:

"The Lord is in the midst of us by his Spirit, sinners are converted into the friends of the true church, and both are increasing, and a favorable time following up the day of fasting and prayer by petition to our rulers to repeal this offensive law. Revivals too are extending into the region about us. From the midst of them let a voice be heard which shall reach the ears of these men of blood, and I am satisfied, in a respectful manner, be told, that while the people would deplore any legislative enactment directly or indirectly tending to a union of Church and State, they do believe that unless TILLY would be more injurious to the nation than a such a law as the present, which virtually throws all the patronage of one department of government into the hands of men who dislike the fourth commandment, thus making disobedience to God a sin qua non to the enjoyment of its favors, a test of true worthiness for its responsible duties. We say let there be a simultaneous movement throughout the land—Let Christians assert their rights. If they tamely submit to this encroachment on their rights, our elections will next be carried on a spirit of justice & military parades to be held on that day.

"Here then we have it in plain terms from Mr. Chapin, that the union of church and state would be preferable to the existing form of our government and laws! Let our readers and the public form his words, test them, and receive or reject them as they may. It would be some satisfaction to reason with these Sabbath petitioners, and argue the points of difference between us, if they would reason or argue. But this they are either averse to, or incapable of doing. They assume their premises as true, when in fact they are false. They take for granted the very thing they ought to prove. They assume, 1. That the fourth commandment to the Jews by Moses, extends to the Gentiles, but makes no attempt to prove it. And even should this be granted to them, they are not satisfied with it; nor will they obey this command. Suppose they succeed in getting such a law passed as to require the observance of the Sabbath according to its command—would their pious toasts, whom they wish to make Postmasters in room of the present incumbrants, obey it? The command reads thus: "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," &c. Now will these petitioners work on the first six days of the week and rest on the seventh, or Saturday, which is the Sabbath according to this command? No. This command they will not observe. And why? Oh, because they assume 2dly. That the day has been changed from the seventh to the first. But where is their authority for this? They have none. They cannot produce a single word of authority for it, either from the old or new Testament, either from the command of God, of Christ or the Apostles. 3. They assume that Congress have passed a law requiring the mail to be carried and Post Offices to be opened on the first day of the week; whereas no enactment of the kind has ever been made. They cannot find the statute or the law in the enactments of Congress. The business of conveying the mail, &c. is committed to the Postmaster General. 4. They assume that the conveyance of the mail on Sunday is not a work of necessity nor of mercy, whereas the people declare it to be so.

The Rochester Observer says, "Let there be a simultaneous movement throughout the land—Let Christians assert their rights. We Let Christians, who have known the liberty wherefrom Christ hath made them free," be awakened, and every where move, at once, throughout the land, and assert their rights—they will never be trampled on and suffer their dear bought freedom to be wrested from them by a set of noisy, turbulent, ecclesiastical bigots and fanatics.

Mr. Chapin thinks "now is a favorable time" to accomplish the designs of the orthodox. "The Lord is in the midst of us by his spirit. Revivals are extending into the region about us." Does he think because Finney, the noted fanatic, has been in Rochester a few weeks, and succeeded in driving two or three hundred people into fanaticism bordering on insanity, that therefore this time is to be gullled out of its liberties and come under Presbyterian laws? If he does, he will doubtless find himself sadly mistaken in the end. We would, however, admonish the public to be on their guard—to watch the movements of the enemy, and whenever he puts on a threatening aspect, to arise in their strength, call public meetings and send in remonstrances to Congress against the granting of these petitions, which are already in circulation, for stopping the transportation of the Mail.

HOW TO MAKE PROSELYESTS.

In the Western Recorder of the 7th inst. we find the following rule laid down for making proselytes to Presbyterianism:

"When an impression has evidently been made upon the minds of sinners, by a solemn appeal from the pulpit, follow it up, if possible, upon the spot, before they leave the house, and plunged again into the business or amusements of the world. * * * A word of private caution, a timely hint, a pressing, personal appeal, might be blessed to the conversion of many a soul who is ripening for destruction, merely by his habit of quenching the Spirit. Such a person often trembles while at meeting, but when he leaves the house, vain conversation with saints or sinners soon dissipates his impressions, till he becomes harder than ever.

"Now by an "impression on the minds of sinners" the writer undoubtedly means the fear of hell, as this is the principal means now employed to get people to profess their doctrine. This being the case, there is no doubt that it is important (i.e. it is necessary) to make the subject profess Presbyterianism to "follow it up"—stick to him and strive to frighten him still more, till his reason is staggered, and he passively submits to whatever his teachers see fit to impose upon him. For these great revivalists well know that, if, after they have once terrified a person out of his wits, he is suffered to remain by himself, recover his senses and cool, and calmly deliberate on the subject, he will never return to their dogmas nor unite with their churches. Hence they determine to make sure of their victim while he is yet in their power, through the influence of fear.

But it is not sufficiently ridiculous for Calvinists to talk about "the conversion [by these means] of many a soul who is now ripening for destro-
tion, merely by his habit of quenching the Spirit? If he is the judge of the day, the execrator of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death," and "these men and angels are unchangeably designed — and their number so certain and definite that it cannot be either increased or diminished." — pray tell us which it is — the elect, or the reprobate, that may these be "converted, while ripening for destruction?" — Let Calvinists beware how they tramp on Arminian ground.

ANECDOTe.

A Presbyterian Clergyman residing in the north part of this county, a few weeks since visited the family of a Universalist in order if possible to convert some of its members to his own faith. In conversation with one of the daughters, he inquired if she had a hope; to which she replied she had a firm hope. He then enquired whether her hope rested on a sure and good foundation. She replied that she thought it did; for it was founded on the Bible, or the truth therein taught. He was then desirous of knowing what she believed. In answer she said, "I believe the Lord is good unto all, and his tender mercies are over all his works." With a countenance expressive of amazement and compassion, he turned to her sister and said, "Ah! madam, and I hope you don't believe so — I hope you don't believe as your sister does!"

We have just received the first number of a small paper called The Philanthropist, proposed to be published at Ithaca, on a half sheet, semi-monthly, "devoted to the dissemination of rational and liberal Christianity," at $1.00 per annum, payable in all cases in advance, said to be "conducted by an association of gentlemen." As we are unacquainted with any of the gentlemen, (if there are more than one,) and the number before us contains no editor's name, we are unable to say whether it will be conducted with ability or not. The volume, if it should be continued thro' the year, will contain nearly one-third as much matter as this paper; of course it will be about as cheap as the Magazine & Advocate would be at $3.00 per annum in advance.

TECHNICAL TERMS.

Among the terms most in vogue with thecherists, are "nature and grace." They talk of being changed from nature to grace. Now we should not be surprised, if the attempt was made, to see 920 of a 1000 of a 1000 fail of giving a correct definition of the term. They are so few, so quaintly. The popular religious publications of the day, are continually harping after nature and grace. Pray, gentlemen, what do you mean by these terms? Are we to understand you to mean, that you, when changed from nature to grace, are altogether divested of those feelings, passions and sensibilities which are natural to the children of men? What is this grace you talk so much about, and which, it seems, when you escape from your nature, you come in possession of?

ONEDIA TEMPERANCE SOCIETY.

The subscribers give notice that the ensuing annual meeting of the Temperance Society of the county of Onedia, will be held at the new Dutch Church in Broad street, Utica, on Wednesday, the 5th day of January next, at 11 o'clock in the forenoon. It is believed that the meeting will be an interesting and one of good effect. The friends of temperance throughout the county, are respectfully requested to attend.

In order to enable the Executive Committee to present their report at this meeting, they shall exhibit, if possible, a full view of the progress of the temperance reformation in this county, they respectfully and earnestly request that the officers of the respective towns and villages societies should, as soon as conveniently may be done, and as early at the extent as the first day of January, send to James Dean, the Secretary of the county society, a report of their society, embracing information upon the following points.

1. The name of their society, and the time when it was organized.
2. The whole number of members who have subscribed the constitution.
3. A list of the officers of the society.
4. Whether there has been any perceptible diminution in the use of ardent spirits, in their territory, what has been the cause, and to what extent.
Whether any distillers have discontinued manufacturing, or any grocers, innkeepers or retailers have left off selling within that time from principle or profit. Whether any, and what number of intemperate persons have been reclaimed by taking upon themselves the temperance obligations; and any other facts or observations upon the subject of temperance, which they may think interesting.

Hiram Deno, William Walcott, Charles Barlow, Alvan McAllister, Jesse W. Douglass, Executive Committee.

The Creation, Fall, and Restoration of Man.

Long before Time commenced his march; or Earth, from scattered atoms, bursted into birth; Or, the shining Orbs, a glowing train, Were hung suspended in the vaulted plain — Omniscient wisdom fram'd the mighty plan, Of order and creating man.

The era came—Almighty spake — 'Twas done; And wild confusion into order ran.

The planet mov'd; and round their orbit turn'd; The stars enhanced their dance, and brightly burn'd.

The Sun arose; and shed a burnish ray; And darkness fled before the face of day:

The Son of God and Nature joined accord, Chanted the deadless honors of the Lord; The morning stars together sang for joy; And Angels introduced their sweet employ.

John saw the works that round him stood, Surveyed them well, and then pronounced them good.

Man was created; and he stood erect — An image of his Maker, God's elect: He looked, and with an humble heart ador'd The sovereign power of his great author, Lord. Thou Fill'ry heart with joy, and mind with love, And elevate our thoughts to heaven above — Thus shew us, God, thou art the All, that the sovereign Chief, the King, the Head, Might rule and reign, while all confest him Lord, To the great glory of their Maker God.

O, come delightful morn! sweet day of rest; When man's redeem'd, and all the world is blest. O come, and let thy rays of pleasant light Dispense the shades of evil, and banish sin; Fill ev'ry heart with joy, and mind with love, And elevate our thoughts to heaven above — Thus shew us, God, thou art the all; The starry mansion, and the skies above; And walk the golden streets of Jove's presence.

Then ardent love will fill each mortal heart, And gospel grace, its purest joys impart; Joy, and peace, and love, and all their raise, And sing aloud his great Redeemer's praise. O God of love! let this expected hour Approach; and all the glorious power, That graces the mortal mind, and fills it With the long round of vast Eternity.

L. E. S.
PROPOSALS
For publishing the Second Volume (New Series) of the
EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

The Publisher of the Evangelical Magazine and Gospel Advocate, grateful for the liberal and consistent patronage that has been extended to him, conveys the assurance that this publication will be continued under the same management and with the same spirit, and that all bearers of his name who are connected with it and have contributed to it, shall receive the same attention and consideration as before.

The price of this paper is $1 for the year.

DIED.

At Port Lawrence, Michigan Territory, on the morning of the 9th of October, 1830, of a puerile disease, Mr. Nathan Baldwin, aged 59 years. In the death of this amiable man, we are left without the means of learning, by what means we could have learned much.

Mrs. Baldwin was educated according to the strictest rules of the Presbyterian order, to which she adhered all her life. She was a religious woman, and a good mother.

She was a constant reader of the Advocate from its origin, and many other valuable works. In her last sickness she was rendered extremely weak, and was fully sensible of her approaching end, for several days prior to her death. She died on the 9th of October, 1830, at the age of 59 years. She left behind her a husband, five children, and a large number of grandchildren.

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THE PREACHER.


"And they took him, and brought him unto Philippi, and set him in a certain prison cell; where he dwelt two whole years. And he taught all those that came to him; preaching the kingdom of God, and teaching those things which pertained unto the Lord Jesus Christ."—Ac. 16:10-12.

This laconic and comprehensive address to the apostle Paul, was from the Epicurean and stoical philosophers at Athens, a populous and refined city of Greece. The inhabitants of this place were remarkably attached to novelty, and spent their time in nothing else but either to talk or to hear some new thing. This habitual indulgence of a restless spirit, an insatiable thirst for things novel and strange, though trivial and even childish, when abstrusely considered, is not without important uses to society. When suitably restrained, a love of novelty stimulates the search for the sphere of knowledge, to obtain new truths, and thereby new interests and new sources of enjoyment. In the apostolic age, a pow' rful aid to the spread of the gospel, what brought life and immortality to light. It predisposed many at least, to hear with caudion, and to weigh with impartiality the arguments in favour of Christianity. It was this which occasioned the apostle's visit to Athens, the seat of philosophy, of arts, of science, &c., of speculation. Epicureans and stoics were equally ready to hear, and even pressed him to bring forth his strongest evidences in proof of the strange doctrine of Jesus and the resurrection. The creeds of these philosophers were as different from each other, as they were from that of the messenger of Christ. The Epicurean placed all happiness in sensual gratifications and worldly pleasures. The Stoic considereed the body as a temple of the soul, and sought to contemporize to engage his solitary, and affected a philosophical indifference to pleasure and pain, afflictions and poverty, sickness and health. Now by the light of Christianity we are enabled to perceive with great clearness, that both these theories were egregiously erroneous, and that their inroads were sought with equal unavailing efforts to the moral improvement and happiness of mankind. We therefore very justly cast them over among the rubbish of ancient errors and aspersions. It must however be admitted that on this occasion, worthy of perpetual and universal imitation. They assumed no species of infallibility. They claimed no supremacy. They acted like candid men; like real philosophers; and I may say, in a certain sense, like genuine christians. They were not only willing, but were desirous to hear what had been advanced in favor of this new system of religion. They would patiently attend to all that could be urged in its defense, by the power of argumentation; or brought in support of it from the testimonies of the professed prophets of the Lord. Though "a law to themselves," in what an exemplary manner did these "heathen men" fulfill an injunction dictated by the spirit of christian truth? "Prove all things, hold fast that which is good." Nor were they contented with a superficial examination of this important subject. They were far from being inclined to let it pass with a single hearing. "When they heard of the resurrection of the dead," though "some believing," yet others, among whom were the Stoics and Epicureans, "were enrolled and believe on the Lord Jesus Christ, not having heard the same of me, but God, who gave the message to profess." What admirable candor! What a sublime elevation above the humiliating preparotheses, and the narrow circle of his countrymen and acquaintances, who can avoid feeling the operation of the command, which fell from the lips of him, "who spake as one having authority?" Go thou and do likewise." But the case of a , who declared, "Believe me, believing vastly above, have not the scribes of christendom fallen very far below the philosophers of Athens? Will not many of the heathens, with respect to their attention to the gospel, rise up in judgment against the different denominations of christians in regard to their treatment of each other? What answer does history give to the question, in the successive ages of the christian church, from the days of Paul till now?—Have the papists been willing to hear the arguments of protestants, and compare them candidly with the law and the testimony? Have the orthodox in different sects generally attended to the reasonings of those, who were reputed heretical, with an ingenuous and genial spirit of inquiry after truth? Will the churchman listen to the dissenters, with as much candor as he will exercise toward a robed dignitary of his own communion? Do the various sectaries in our own country, and in many others, exhibit in their reciprocal intercourse, a temper as favorable to social improvement, and to the advancement of religious knowledge, as did these philosophers of Athens? How does the case stand among christian professors in a general division into limitarians and universalists? Many of us believe in Jesus as ultimately the "resurrection and the life to the whole world? This doctrine is now as "new and strange" to thousands, as it was to the ancient Athenians. But how is it treated by the multitude? All the evidences of its truth, if they really exist? Will they call for the preachers of it, and hear them again and again concerning this matter? How do those conduct who "have their wealth" by defending what by many are considered old errors and false systems "ready to vanish away?" Do they exhort them to be thorough in the business? To hear once and stop? Or do they "work to turn all men" on this infinitely important subject, and hold fast whatever they find to be good? Perhaps this sketch will fall into the hands of some who have heretofore heard with prejudice, or read without attention. Should it arouse in any such, a spirit of earnest and sober inquiry the object of the writer will be answered. With whom shall we rank ourselves, with those who mocked the preacher of Christ, or with those who heard him again? With those who stopped their ears, and thrust him out of the circle of those who would know what these things mean? "Let us hear, and our souls will live."
CONCLUSION OF THE VOLUME.

We have but few words to say in conclusion of this year's labors in the editorial department. They are before the public—that public can and will judge of their value or worthlessness. We can only say, we have aimed to be as useful as our feeble powers and limited means would enable us to be.

Many and complicated have been the duties, labors, and cares devolving on us during the retrospective year; insomuch that we are fully sensible some of them have been either neglected or but very imperfectly performed. Few people are capable of fully appreciating the labors and perplexities incident to our situation, except those who have occupied the same, or a similar one.

The Publishing duties, at times, are alone sufficient to occupy the whole of one person's time and attention—embracing the cares of the office, reading, proof, seeing that the papers are all off in season, properly folded and mailed, providing means thereto, attending to all orders and directions from agents and patrons at a distance, regulating lists, and keeping the books in order, &c. When there are the Editorial duties that, at times, should occupy the unattended division of one person—such as communicating, correcting, epitomizing, fitting for the press, or rejecting them, writing original articles, selecting and condensing the most important religious intelligence, not infrequently finding it necessary to spend some days in study, examining authorities, &c., to meet properly an important point in debate, observing with a scrutinizing eye the various schemes, movements and principles in operation in the land, either for good or for evil, and watching as a faithful sentinel, to give the alarm if dangers threaten, &c. Again, domestic duties frequently call for a considerable share of a person's time, who has a family to provide for. Add to these the ministerial and parochial duties, to which the minister of Christ ought to give himself wholly, and which alone are sufficient to employ the whole time and talents of the most able preachers; and our patrons will at once perceive, that if some of our labors have been but very imperfect, they have, at least, been sufficiently numerous, to claim the boon of charity for their importance.

Dr. Young says:—

"Who does the best this circumstance allows, does well, acts nobly; angels could do worse.

We have, however, never forgotten nor neglected our subscribers for a single week. We have always given them full measure, and such weight as we could furnish.

But examples of the claims of each department could alone give to them; and of the increasing number and importance of the Universalist denomination, in whose cause we labor; and consequently of the increasing labors connected with this publication; we have made provision for doing more ample justice to the work, and to our kind and indulgent patrons, the ensuing year.

In the engagement of Br. A. B. Grosh as our associate in conducting the next volume, we shall lighten the burden on our own shoulders, and divide the labor of bearing it between two; and hence we have reason to hope it will be better performed. In the stern integrity, sterling talents, and in the zeal and faithfulness of Br. Grosh, and (our patrons also) we can repose the most entire confidence.

We bless God he has sustained us and enabled us to perform what we have. Conscience approves our course, and we shall pursue it. We thank our correspondents for their many favors, and all our patrons for their indulgence and support. Universalism we love; and feel disorders of cultivating charity and benevolence to all men. Toward religious opponents and those who differ from us in sentiment, we entertain no enmity; we respect and believe, in the entire independence of each, in the church records (which must be very loosely kept in that town) and did not find the name there, he made up his mind that he could conscientiously immerse and receive him into his church.

UNIVERSALISM IN ALABAMA.

In the late Message of Governor Moore to the Senate and House of Representatives of the State of Alabama, we find the benevolent principles of Universalism clearly recognized, not only in the Governor's own language, but also in quotations which he extracts from the laws and general provisions of the Constitution of that state. From the latter he introduces the following:

"Theardi shall be the duty of the General Assembly as soon as circumstances will permit, to formulate a system of principles which shall form a constitutional and not of retributive justice." Again, in Acts, 46, 16, an act of declaration of rights—"no excessive bail shall be required, nor excessive fines imposed, nor cruel punishment inflicted." Again speaking of substituting penitentiary for capital punishments, Gov. Moore holds the following language:—

"When the punishment bears no natural relation to the crime, the sense of its atrocious nature sometimes draws forth a sympathy for the culprit or offender who seems to fall a victim, rather at the altar of revenge, than at the shrine of his country's good. And it seems to be admitted by the wisest and greatest jurists, that the frequent occurrence of extraordinary punishments does not possess that efficacy in preventing the infraction of the laws, which induced their enactment; the grand object of punishment being to uphold the laws, and to prevent crimes by an appeal to the fears of men. If, in addition to the attainment of this desirable object, a moral reformation can be accomplished to the sinner, and the force of example to operate on the offender himself; as well as to transfer its influence upon society, so much the nearer have we approached to perfection. Is believing as it does, that these great ends are beyond the power of the law, and that punishment which has not reformation for its object, is cruel and tyranny.

Again he says—

The increase of knowledge is the best security of sound and public morality. All punishments are designed for reformation—and that punishment which has not reformation for its object, is cruel and tyrannical.
Can any one suppose after reading the above extracts, that Gov. Moore believes in the doctrine of endless punishment? If the nearest "approach to perfection" in punishment, consist in its wickedness and emendatory character, and God's government be perfect; and if that punishment which has not reformation for its object, is cruelty and tyranny," and the Deity is free from those detestable principles, then it must at once be seen that endless punishment cannot be a principle of the Divine government. We are glad to see men high in office and authority, maintaining so rational, enlarged and liberal views as these.

REMOVAL.

Br. C. G. Person of Ellensburg, Jefferson co., is about to remove to Canton, St. Lawrence co., where he is engaged to preach for the ensuing year. May the blessing of God be with his aged and faithful laborer in his vineyard.

Br. Clement F. Le Fevre, late of the Episcopal Church, we understand has accepted a call from the Universalist Society in Troy, this state, to become its pastor. We rejoice that Br. Whittmore's is to be supplied by one who is so capable of filling it with profit to the cause of truth. He was educated at the University of Oxford in England, received ordination from the Bishop of Canterbury, and for eight years officiated as rector of St. George's Church, L.C. By an attentive perusal of the scriptures and a sincere love of the truth, he, about 18 months since, was led to embrace the doctrine of the final salvation of all men, in the promulgation of which he has for some months past been engaged on Long Island. May both pastor and people enjoy the richest blessings of the Master of Assemblies.

An agent for this paper at Chardon, Ohio, in a letter to the Editor, after speaking of the progress of his work, and the satisfaction given by the reflection, says: "I wish we had good security for the future good conduct of Dr. Elvy and his satellites—there can be no harm in keeping a good look-out."

Extract of a letter from a respectable lady in Prattsburg, Steuben Co., to the Editor.

We are surrounded with orthodoxy here; and bitter are their impositions against us for being the means of circulating your paper in the place. We hope to have more of them circulated here next year; for some are giving us the eye to see the truth. May it run and be glorified, like the pure streams of grace, unmingled with priestcraft and superstition. In the predominancy of orthodoxy, we have much more law than gospel. One of our Presbyterian members has sworn falsely; and a Mr. Be who was concerned in it, repeated it. Mr. H. prosecuted Mr. B. for slander. Mr. B. proved the fact reported; and instead of Mr. H.'s getting a large sum for his character, it did not prove to be worth a sixpence!—But Mr. H. is fellowshipped in the Church; while Mr. B. and all the witnesses who are not of the church, are called infidel sinners!

Extract of a letter from Genesee county.

Br. Skinner—The cause of truth and liberty is rapidly gaining ground in this quarter, though bigotry still attempts to rear itself, and from downed free inquiry, by showing its teeth and growling. But let us keep awake and active, and the tiger may be kept in his cage. I rejoice at Br. H.'s successful labors. It is no easy matter to stop the clamor, both of bigotry and secession, the two extremes to which men go in religion.

The usual thoughts of discontinuing your paper at the end of this volume, on account of my poverty: but I cannot endure the thought of spending these long winter evenings without it; besides, I have a certain hope that the pastime will be very agreeable to the brethren on the side of me, and a Presbyterian on the other, who will consent to read it, and by the bys are getting to be its readers. I shall hope to reach the pastime. So I have persuaded myself it was not so much poverty as parsimony that suggested the thought of stopping the paper, and have concluded to continue, knowing that it will be worth more than its price at the end of the year for binding, besides affording me so much pleasure in its perusal in the interval. I think my Baptist neighbor will become a subscriber before the year comes round.

[D. T.]

[For the Magazine and Advocate.]

There is no source of such real and permanent satisfaction as a careful perusal of the Holy Scriptures. "The word of God is living and quick, and sharper than any two-edged sword." Man may "tune up to nature and God," for support and consolation, in times of sore affliction, times when death came upon him in his house. A man's life was worth more than all the horses, and chariots of fire, and the power of the enemy of the soul. In such seasons we are invited by the gospel to "cast our all upon him who is mighty to save and do good to all, and whose sorrowing mercies are over all his works."—Who has forgiven the multitude of his people, and covered all their sins? The goodness of God is spread abroad over all the earth, in whatever course we turn our eyes, the fruits of unbounded benevolence meet the sight, and revolving years bear inaudible testimony of this goodness. However the labors of the husbandman with laborious toil, by the sun's burning light, and by the moon's resplendent light, the yields of earth, in the forms of harvest, are查看重复历史。If God inflicts endless woes on the objects of his love, where is the evidence that he loves them? If the nature of his love is such that he allows his creatures to be destroyed, and infused with hate, when in deep distress, then what is the difference between love and hatred?

Where is the man who professes to love his brother and yet when he is in distress, can see neither his friends nor his foes? He who sees, and is not moved by compassion, is in no better case. Where is that tender and affectionate mother who professes to love her offspring so well that she can hear their cries and cries shrieks in endless woe, and shun their bowels of compassion against them, and exclaim, I am perfectly happy in heaven, from whence my children are forever excluded? J. S. She who professes to believe the doctrine of an endless woe, after death; she can say with the apostle "as he is, so are we in this world."—1 John iv. 17.

Is not a disposition to delight in beholding miseries—and particularly a disposition to delight in inflicting torment—considered, and justly considered, barbarous and inhuman? It is so considered by all enlightened nations. Do not then be such a one, who, from the gospel and the infinite barbarity of Jezebel, and imbibe so much of this disposition themselves as to make them savage and inhuman in their feelings. Was not this the case of the Roman Catholic Calvin when engaged in casting Michael Servetus? Did he not fearlessly imitate the God he worshiped? Thank God there are few who practically exemplify the doctrine that there are who profess to believe it.

S. M.

DOWNFALL OF IRRELIGION.

Under the new order of things in France, the Catholic religion has ceased to be the religion of the State, and all sects are put on an equal footing. This is a wonderful change in Europe, and a strong proof that God takes the world-wise in their own craftiness—for the very attempt which the minions of the Pope made to bring the nation more completely under papal bondage, has caused them to throw off the yoke altogether. Our sincere desire is that the change may be permanent; and that as we have hitherto looked to the Pope as the Christian King, so we may henceforth behold him as a tyrant for the oppressed, where every one shall worship God as he sees fit. May this be to the honor of the new dispensation, with no one to interfere or interrupt: and that the kingdoms of the world shall become the kingdoms of our Lord and of his Christ. Hallelujah, for the Lord God omnipotent reigneth. —Trumpet and Magazine.

[For the Magazine and Advocate.]

"Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins, and not for our only, but for the sins of the whole world.

Creation discovers signs of joy, and the dumb beasts of the field seem, by their sportive gambols, to desire to participate in the general movement. How great is our debt to God for such unmerited blessings! O, what love divine for such dying worms! The book of God is full of blessings, and the doctrine shall drop as the rain."

So sweet the maxims, so refined the style. That of them thinking, makes any angel smile.

Williamstown, Dec. 11, 1830.

PHILADELPHIA.

GLORY.

Reader! without doubt thou hast often wept for the sorrows of the unhappy, and often sighed for their relief, but tears and sighs avail not, while the hand of change is upon the earth. Has Providence once been bountiful and blessed you with fortune and friends! Show the sincerity of your gratitude by your attention to his creatures, the beautiful distribution of its bounties, and comfort to the needy and distressed; then shall your years roll away in contentment, and your moulderings ashes rest in peace.

Many are soon engaged in holy duties, and easily dissuaded from taking up the cross, and as easily persuaded to lay it down; like the new moon, which shines a little in the first part of the night, but is down before half the night is over.
They who to warmer regions run,
May bless the favor of the sun;
But seek in vain what charms us here,
Life's picture varying with the year.

Spring and her wonton train advance,
Like youth, to lead the festive dance;
All, all her scenes are mirth and play,
And blushing blossoms own her sway.

The summer next those blossoms blown,
Brings on the fruits which spring had sown;
Thus men advanced, impelled by time,
And nature triumphs in her prime.

Then autumn crowns the beauteous year,
The groves a sicker aspect wear,
She mournful shows the lot of all,
Her fruits matured, to earth they fall.

Clad in the vestments of the tomb,
Old age is winter's gloom,
Winter, again, shall spring restore,
But youth returns to man no more.

ROCHESTER.

We have just received a letter from Br. Henry Roberts, giving information that he has so far recovered his health as to enable him again to resume his ministerial labors. We make the following extracts from his letter (of the 16th inst.) relating to this subject, and also describing the dreadful consequences of Finneyism, or Free-beerism fanaticism in Rochester:

"My dear sir, you will recollect that about the time the Advocate went into your hands, I withdrew myself from the Genevan association, as a minister of the Gospel, on account of my ill health; my lungs at that time being in such a state that I had but little hope of ever being able to terminate the business of the ministry again. But God, who is rich in mercy, has pleased to restore me to health in some degree. I have again commenced preaching the glad tidings of salvation. At present I only deliver one sermon every Sabbath; but if my health continues to improve, as it has done for some time past, I think I shall be able by next spring to give myself wholly to the glorious work. My dear sir, I can truly say that the Gospel is my meat and drink; and I look forward with divine satisfaction to that blessed day when all shall know the Lord from the least to the greatest.

We have had dreadful times in Rochester for two or three months past. The Presbyterians have had what they call a revival of religion.—I call it a revival of enthusiasm and nonsense. It is about three months since the Rev. the mighty, the giant Finney came to this place. He has pursued his usual course. He is savage enough—the damnation all that do not subscribe to his faith. He has been the means of alarming the credulous and of terrifying the weak-minded—men and women have been shockingly alarmed for fear they should be doomed eternally in Finney's imaginary hell. Some have been made to cry aloud, "There is no mercy for me; I must go to hell!" I am informed that a Mr. Stevens became insane while hearing Finney preach, and continued so until he died. There are now two persons insane; one is a female. She says God has forsaken her. Christians have forsaken her, every body has forsaken her; but the devil! The other person is a respectable mechanic. He has professed to have been converted under Finney's preaching. After conversion, he lost his hope, and was partially deranged: he was then "don't go out" again, or converted over—has now lost his hope the second time, and is in a state of despair. God only knows what the result will be with the two persons above mentioned. I hope and pray they may be delivered from this hellish delusion, and again become useful members of society.

Thus much for the Finney revival. I am happy to say it is now subsiding, and I think the blast will soon blow over. From such a revival as the Presbyterians have had in this place, I say, in the language of the Church, "Good Lord deliver us."

MARRIED.

In Rockford, Ill., one Monday evening, Nov. 12, John H. Parke, Esq., and Miss E. B. Wheeler, both of that place.

DIED.

At her father's house, in Westmoreland, N. H., on the 4th ult., Mrs. Fanny C. Willis, eldest daughter of Lemuel Willis, aged 25 years and 7 months.

She was taken sick in July last in Troy, N. Y., at which place she had for a considerable time resided, and where she received from her many friends the kindliest treatment that could be from the warmest hearts, awake to pure Christianity.

Though receiving from these the most faithful care and assiduous attention, yet feeling that death had aimed at her mortal dart, she resolved to try the long and tedious journey to her paternal home.

She left Troy with her father on the 17th of August, and after performing a journey of 100 miles over the rough country of Vermont, reached Rome on the 8th day after her departure. The love of kindred and the thoughts of home gave her a temporary vigor and increasing fortitude on her journey. But all consumption would not release his victim from his grasp; notwithstanding the sweets of home, the arms of a mother, the care of a father and the skill of the ablest physicians. She gradually continued to sink and languish until Friday, the day before her death, when she thought she was dying; but she again revived, until about 11 o'clock in the evening, when she sunk from the weight of which she had borne beneath her fingers nails, that hour of her death, her departure had come. The family were gathered around her—she gazed at them with a steady look for a moment—she saw them away—oh, my dear friends!" she said, "do not weep for me, for I am near my happiness." She was asked if she had no fear of death? "No," said she, "I am anxious to go, believing in the love of my Saviour and my God." About an hour after, she called a brother to her bedside, and taking his hand in hers, she said, "Now, brother, I am going; farewell; farewell dear friends and all. Oh my Saviour!" trembled on her lips. At half past 1 o'clock on Saturday, Nov. 13, she dropped quietly down, as a groan, she fell peacefully asleep in the triumph of a happy immortality.

She lived a firm believer in the doctrine of universal salvation, and was happy in the breast. She was a constant attendant on the preaching of the same, and in the trying hour of death it gave joy to her that her thoughts were, that age and life were not to be separated, she safely closed her eyes in peace, and made soft her dying pillow.

In her life she enjoyed the priceless blessing of many a worthy and affectionate friend, who knew and will deeply lament her loss.

She conveyed freely and with composure on the subject of death—she saw the hour of her dissolution, and was happy in the breast. She held it as a glorious boon, a kindly angel, sent, not to destroy, but to bear away the soul to that mansion of eternal life, where death can never come again.

The faculties of her mind were unshaken through all her sufferings, and while her body fell languid, her soul continued strong. Her faith grew stronger; her hope glowed brighter; her longing anxious soul seemed impatient to fly away to the bosom of her Saviour and its God.

She is gone, yet she is present. They who loved her will soon feel her influence. She will be seen by the heavenly host, and upon the enraptured vision bursts a stream of glory, in which the panting soul flies up to meet its GREAT ORIGINAL."

[Communicated.]

Of a lingering complaint, in Pittsburgh, Oct. 31, Daniel Barker, aged 36. He has belonged to the Christian connection; but he died in the faith that all would be saved, after receiving the consolation due, (which we have here.) He called on his friends and neighbours to remember that he died in the full possession of his reason, and firm in the faith that all would partake with him, of the realms of glory and a blissful eternity. He likewise called around his bed and parted with them in love and peace, with a smile that would charm the most unpacified heart. He left such pleasure that I forgot to sorrow. Mr. Barker has left a wife and eight children to lament the loss of a kind husband and an indulgent father, and his neighbours an exemplary friend.

But is he dead? Oh no—no—no! He is with his Lord."

[From the M. S. P.]

In this village, on Monday evening, of a lingering consumption, Mr. Warren Wright, aged 23 months, on Monday morning last, Mr. George Baxter, aged 36.

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